

# Looking Out For Each Other

A Project Update – August 2021



(LOFEO/NBAPC permanent memorial for Chantel Moore)

## In Honour of Chantel Moore

Marking the 1-year anniversary of her death, above is a permanent memorial for Chantel Moore at the New Brunswick Aboriginal Peoples Council. Chantel was tragically shot and killed by a member of the Edmundston Police Force during a wellness check in the early morning on June 4<sup>th</sup>, 2020, in Edmundston, NB. Chantel was 26 years old, a member of Tla-o-qui-aht First Nation in BC, and had moved to NB to be closer to her

young daughter and mother 6 months prior to her death. The LOFEO project is honoured to create this memorial for Chantel and will continue to bring awareness to the public around her death, seek justice and advocate for change, so that one day no other Indigenous person is needlessly killed by police.


On June 7, 2021, the NB Office of the Attorney General, released a report concluding that the police officer who killed Chantel wouldn't face any criminal charges upon reviewing the report of the Bureau des enquêtes indépendantes du Québec (BEI) investigation into Chantel's death. The week following Chantel's death, Rodney Levi of Metepenagiag First Nation, NB was shot and killed by RCMP during their response to a mental health crisis call. The Government of New Brunswick must acknowledge and respond to calls for a broader inquiry to examine systemic racism that exists within the policing and criminal justice systems in the province.

Indigenous communities and organizations continue to question police responses, demand answers and justice. The killings of Chantel and Rodney highlight the need for Indigenous-led and culturally safe responses to health and wellness checks, mental health crises, and non-violent interventions in these types of situations. As a project, we are determined to seek collaborative approaches that will promote meaningful and substantive change in law and policing.

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## LOFEO project: Reflection & Future Direction

**Michelle Perley, LOFEO Project Manager**



As the first phase of the LOFEO project is winding down we take time to reflect on the accomplishments of the project over the past four years. The LOFEO project began in 2017 because we wanted to ensure that our ‘Voices in the East’ were heard as the National Inquiry into Missing and Murdered Indigenous Women and Girls was underway. Since this time, members of the LOFEO Leadership Circle have been visiting communities and organizations across the Eastern region, meeting with people and listening to what they had to say. They have provided us with the guidance on what is needed in their own lives, communities and organizations to be supported when a loved one is missing or is at risk of going missing, and what can be done to make things better going forward.


We are truly grateful for all of the partnerships that we’ve established over the past 4 years across Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland & Labrador - with Native Councils, Friendship Centres, Indigenous women’s organizations, transition houses and shelters, academic institutions and researchers, policing agencies, media professionals, government departments, legal clinics and law firms. We are especially appreciative for the LOFEO Advisory Circle that is made up of strong Indigenous women leaders from these various organizations and communities. Not only have they inspired me but also one another in the face of adversity to continue to do this work so that we can have a greater positive impact in the lives of the Indigenous women, their families and the communities to whom we all serve.

Most importantly, LOFEO can’t express enough gratitude to the families and survivors for the stories that they’ve shared and what they’ve taught us. We wouldn’t be

where we are today as a project without their wisdom, insight, optimism, generosity and resiliency!

LOFEO has had a greater far reaching impact than we ever imagined when the project began. During the National Inquiry into MMIWG, we were a party with standing and participated in the institutional hearings. Our research informed the Native Council of Nova Scotia and the New Brunswick Aboriginal Peoples Council joint submission to the inquiry commission. In partnership with Gignoo Transition House we established the MMI FIND Helpline pilot for families and friends of missing Indigenous people in NB. LOFEO has supported academics and worked together on many research initiatives in the areas of law, policing, child protection, media, and cultural competencies in mainstream services. We have collaborated with Canadian public institutions to discuss these issues and worked towards improving interactions with Indigenous people going forward. LOFEO has also been actively engaged with youth. We provided culturally safe spaces for youth to voice their needs, concerns and how they can be supported to address their safety and well-being while attending post-secondary institutions. We developed and implemented cultural diversity training for lawyers and law students in partnership with the Fredericton Legal Advice Clinic and UNB. The project developed LOFEO Media Guidelines for journalists reporting on Indigenous issues with academics at NSCC, King’s College and Indigenous media professionals. We also organized and held a media cultural competency workshop for media professionals and students in Atlantic Canada.

This has really been the richness of this project – working together as a community,



listening to one another, respecting our diversities and holding each other accountable, not only in our interactions but also in our actions. This project has provided a space for Indigenous people and settlers to come together in meaningful collaborations and start moving out of the places of racism, oppression and victimization.

This past year has highlighted the need for a helpline that can provide supports and information to Indigenous people facing various levels of crisis aside from having a missing loved one. We have since discussed expanding the mandate of the helpline with the LOFEO Advisory Circle to provide such services. This will enable us to have a further reach to assist people in need. We are pleased to announce that we will be working with our partners over the coming months to determine how we can establish helplines in their areas that will meet the needs of the Indigenous community to whom they serve.

The MMI FIND Helpline that is being operated at Gignoo Transition House, has been a successful first step at providing supports, navigation and information on services and resources available within the province of New Brunswick. Through creating the helpline we've developed an intake process for people calling the helpline, a navigation and resource guide for staff to assist callers, information pamphlets, and promotional materials. We have also developed staff training materials, including a training manual that can be used as a model for future training sessions. This past winter we also completed a social media campaign aimed at raising public awareness of this helpline service in New Brunswick. We are currently developing further marketing strategies for the expanded helpline mandate so that the people that need to access this service will know that it's there.

This is only a “drop in the bucket” as there is a long way to go. We're looking forward to the next steps, expanding our work and reach to address the lived realities that indigenous people face each day in this country!

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## **Congratulations Elizabeth Blaney!**

The Looking Out For Each Other project would like to wish Elizabeth Blaney all the best on her new position as Senior MMIWG Advisor with the Congress of Aboriginal Peoples. Although we were very sad to see Elizabeth leave NBAPC, she is now working on the MMIWG2S+ issue at the national level and we could not be happier to see her in this role. As a co-creator of the LOFEO project, Elizabeth's dedication and commitment to address violence against Indigenous women and girls has been vital to the successes of the project and will continue to positively impact the lives of Indigenous women and their families.

The LOFEO project research, strategic networking, funding pursuits and participation at the institutional hearings of the National Inquiry into MMIWG were all made possible by her diligence while in her position as NBAPC's Director of Administration and Program Development. Elizabeth remains actively involved in the LOFEO project as a member of the Leadership Circle and also as a partner with the Congress of Aboriginal Peoples. The project has strength and momentum as we move further towards our goals because of her work to address the MMIWG issue. We appreciate all that Elizabeth has done and we look forward to continuing to collaborate with her in her new role.



(LOFEO/NBAPC permanent memorial for Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ People)

## The Release of the 2021 Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ National Action Plan

The *Final Report of the National Inquiry into MMIWG* called upon the federal, provincial, territorial, municipal, and Indigenous governments in partnership with Indigenous people to develop and implement a national action plan that addresses the 231 Calls for Justice. Two years to the day after the release of the *Final Report* the *National Action Plan: Ending Violence Against*

*Indigenous Women, Girls and 2SLGBTQQIA+ People* (NAP) was unveiled.

The NAP aims to respond to the 231 Calls for Justice and was co-developed with families and survivors, First Nations, Inuit, Métis Nation, 2SLGBTQQIA+, Urban, Congress of Aboriginal Peoples, federal, provincial, and territorial governments through sub-working groups; which created their own action plans that together form the framework of the NAP.

The NAP is a foundational document that identifies necessary actions that must be taken by all governments, organizations, and communities to address violence against Indigenous women, girls, and 2SLGBTQQIA+ people. The document also includes oversight, data collection and monitoring strategies for accountability and to determine effectiveness but doesn't necessarily represent all aspects of each sub-working group action plans. However, an in-depth plan for implementing the NAP will be developed that includes specific information on priorities, timelines, funding, and responsibilities.

The process of creating the NAP didn't occur without issues. One of the major criticisms that arose was that the federal government created the working group framework and largely dictated the terms for inclusion within the committees rather than being developed in true partnership with Indigenous people. This left organizations out of certain committees for which they felt that they held representation. This issue became evident with the Native Women's Association of Canada, who created their own national action plan called *Our Calls, Our Action* outside of the federal government system. There is so much work to be done, we must continue to do this in

meaningful collaborations with vigilance, passion, and enduring commitment, even when presented with obstacles.

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## UQAM News Release

# MMIWG: Researchers at UQAM join Quebec Native Women in calling for increased collaboration with the SPVM

January 27, 2021

Cases of missing and murdered Indigenous women and girls (MMIWG) in Canada are not a recent phenomenon, but they have become a public crisis that can no longer be ignored, notably since the launch of the National Inquiry into Missing and Murdered Indigenous Women and Girls by the federal government in 2015, as well as the Viens Commission in Quebec (2019). A team of researchers from the Université du Québec à Montréal (UQAM) have collaborated with Quebec Native Women to examine this situation in the context of the city of Montreal, which has the greatest Indigenous population of all major cities of the province of Quebec. How has the Service de police de la Ville de Montréal (SPVM) responded to the crisis of MMIWG in Montreal?

### Observations

In 2015, the Montreal Urban Aboriginal Community Strategy NETWORK and the SPVM signed a collaborative agreement seeking to improve the relations and interactions between the police force and Indigenous people in Montreal. The researchers and participants who were contacted within the context of the study

agree that while some progress has been made to this effect, there is a lack of an efficient framework of implementation.


“The report highlights a distinct absence of cooperation on behalf of the SPVM. There has been consensus on the need to collaborate, but very little action has been taken by authorities. In order to achieve real results, the SPVM must act immediately on its promise to the Indigenous community”, affirm co-researchers Dominique Bernier, Doris Farget and Mirja Trilsch, professors at the Faculty of Political Science and Law of the Université du Québec à Montréal.

They confirm that, despite the best intentions of some, primarily the Aboriginal Liaison Officer who was appointed following the signature of the Agreement, the lack of attention and sensitivity towards Indigenous women is widespread across the SPVM. Racist attitudes and discriminatory police interventions with Indigenous women have largely resulted in cases of MMIWG not being taken seriously.

According to Vivian Michel, the president of Quebec Native Women, “systemic racism kills.”

The research demonstrates that, as of now, a successful intervention depends on individual goodwill and sensitivity. However, there appears to be a lack of common vision and institutional engagement on behalf of the SPVM with regard to the fight against the crisis of MMIWG in Montreal.

“One requirement to establish an efficient and appropriate mode of collaboration is a relationship of trust between the interested parties. Our interviews with participants have allowed us to confirm that that relationship is absent. The Viens



Commission recently highlighted the ‘deep feeling of mistrust that Indigenous peoples have towards police services’”, explain professors Dominique Bernier, Doris Farget and Mirja Trilsch of UQAM.

One of the main objectives of the Ville de Montréal's 2020-2025 Strategy for Reconciliation with Indigenous Peoples is articulated around improving the feeling of safety of Indigenous people in Montréal.

According to the researchers, a sobering reality has come to light: all Indigenous women and girls are at risk of going missing or being murdered. To this extent, many Indigenous women and girls are placed in situations that make them vulnerable to violations of their rights to life, liberty and safety.

“The lack of services offered that are adapted to the needs of Indigenous communities and their members, especially by public services such as the SPVM, exacerbates this crisis. This is an alarming observation that requires immediate in-depth reflection”, they added.

### **Potential Solutions**

This study has revealed that the phenomenon of MMIWG in Montreal is symptomatic of a profound gap between the declared intentions of the directors of the SPVM to remedy the situation and the breadth and efficacy of the measures put in place to do so.

According to the researchers, a human-rights based approach, notably an approach based on the right to substantive equality, is the key to a healthy and respectful collaboration.

The researchers state that “the response of the SPVM (to MMIWG) must be based on

non-discrimination, inclusion and the participation of Indigenous communities and their members. This requires the recognition of the needs and expertise of Indigenous communities and organisations.”

Vivian Michel adds: “Our women must be guaranteed the respect of their human rights, especially their rights to life and safety, without discrimination. It is important to remember that the obligation of the SPVM to protect these rights is not limited to finding a missing Indigenous woman. It also entails a commitment to prevention, to diligence, and this can only be achieved through real cooperation with Indigenous organisations.”

### **Recommendations**

From these potential solutions, several concrete actions have been identified and these must be undertaken by the SPVM in order to improve its response to MMIWG in Montreal:

1. The SPVM must put forth an approach that is clear, coherent, that recognizes the binding nature of the 2015 Agreement and denotes a sincere and systematic engagement on behalf of the institution.
2. The SPVM must implement a system that permits data analysis and the development of follow-up indicators regarding racial profiling.
3. The SPVM must develop a model of protocols specific to all cases of MMIWG and applicable to any and all interventions with Indigenous women and girls.
4. The SPVM must explore methods that are culturally safe and relevant in an effort to build cooperation, a culture of partnership and to establish a relationship of trust with Indigenous people.

5. The concept of absolute equality and the different shapes that it can take when applied within the context of police intervention, must be mastered by all members of the SPVM.

6. The SPVM must develop an Indigenous liaison team, with adequate Aboriginal representation amongst its members, to effectively distribute the responsibilities and workload amongst several persons.

7. A working task force that involves the SPVM as well as other Indigenous organisations based in Montreal, such as Quebec Native Women, must be created without delay.

8. Continued financial support for Indigenous organisations in Tiohtiá:ke/Montreal must be committed and ensured.

### **About the project**

This research was conducted within the framework of the Looking Out for Each Other- Assisting Aboriginal Families and Communities when an Aboriginal Woman Goes Missing (LOFEO) project, a research-action initiative developed through leadership of the New Brunswick Aboriginal Peoples Council (NBAPC) and Professor Jula Hughes when she was working with the Faculty of Law of the University of New Brunswick. She is now Dean of the Faculty of Law at Lakehead University.

The Québécois component of the project was created and developed through the partnership of Quebec Native Women (QNW) and professors Dominique Bernier, Doris Farget and Mirja Trilsch of the Faculty of Political Science and Law of the Université du Québec à Montréal (UQAM), with the support of the Clinique

internationale de défense des droits humains de l'UQAM (CIDDHU).

The full report *Missing and Murdered Indigenous Women and Girls in Tiohtiá:ke/Montreal: Towards a Meaningful Collaboration between the SPVM and Indigenous Communities* can be accessed at <https://ciddhu.uqam.ca/en/achievements/other-documents.html>

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**(NBAPC Memorial for Residential School Legacy)**

## **Every Child Matters!**



The impacts of colonization in Canada, the devaluing of Indigenous culture by settlers, and subsequent federal government policies led to the creation of Residential Schools and Indian Day Schools systems for assimilating Indigenous children into 'settler society'. The recent discoveries of unmarked graves and mass burial sites of Indigenous children on residential school properties has brought these buried truths of Canada's Residential School legacy to the forefront of the Canadian public.

We, as Indigenous peoples, understand this as a form of genocide that started with the very youngest of innocent lives – children



who had no idea of where they were being taken and what was going to happen to them. Young lives ripped away from their families to never again experience kinship and love, someone to tuck them in at night, kiss their boobos when they were hurt, or tell them they were loved and that they mattered. Children were brainwashed into believing Indigeneity was shameful, while being brutally abused, neglected, experimented on, and killed.

In 1904, Dr. P.H. Bryce was appointed Medical Inspector to the Department of Interior and Indian Affairs. In 1907, he conducted his first study and published a report on the health of children attending residential schools in Western Canada. Dr. Bryce's report was the first to publicly reveal the high death rates of children and neglect at schools. He attributed the children's deaths to the appalling living and sanitary conditions, lack of proper nutrition and medical attention, which was evident from the ongoing tuberculosis epidemics. The Department of Indian Affairs did nothing to address the issues and recommendations made by Dr. Bryce. For several years thereafter he continued to write reports and letters to ministers, openly criticized the department for lack of action and was ultimately removed in 1921. In 1922, to bring awareness to the issue he published *The Story of a National Crime: An Appeal for Justice to the Indians of Canada*.

In June 2015, the findings of the Truth and Reconciliation Commission of Canada was released. The report recounted the truths of survivors – detailing the neglect, abuses, and deaths of children at the hands of those who were in charge of their education and care. It was no surprise to Indigenous

people across Canada when in May 2021, the discovery of 215 children buried in an unmarked mass grave at the former Kamloops Indian Residential School was made. As of August 2021, there have been more than 1,397 unmarked graves detected at former residential school sites across the country. The last federally-funded residential school in Canada closed in 1997. To date only 9 of the 94 calls to action from the Truth and Reconciliation Report have been implemented.

“Between truth and reconciliation is the journey of healing. We cannot begin to heal as a nation until all of the truths have been unburied.” – Michelle Perley

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## LOFEO May Virtual Symposium

On May 27<sup>th</sup> the 3<sup>rd</sup> LOFEO project Symposium entitled *MMIWG2S+ Supporting Better Outcomes* was held virtually. This online event included presentations, workshops, and discussions from the LOFEO project network and others doing work in the same MMIWG2S+ field. This platform provided us with the opportunity to raise awareness of the project and how we are collectively working to develop and support the creation of Indigenous-led responses that will lead to better outcomes for Indigenous women, girls and 2SLGBTQIA+ persons in the future.

Over the last 4 years, LOFEO has been able to work across the Eastern region to support families and communities of missing and murdered Indigenous people. As a community-driven project, LOFEO has brought together Indigenous organizations,



councils, community members, elders, scholars, students, police, lawyers, journalists, and government to dialogue on and work towards building improved approaches and services in all areas that impact MMIWG2S+. We are so grateful for all those that have contributed their time, expertise, and voices to this project!

If you missed the symposium, information regarding the presentations, workshops, and recordings can be accessed on the LOFEO website at <https://nbapc.org/lofeo-symposium/>.

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## Symposium Keynote Address - Amanda Myran

Amanda Myran is the first Piluwitahasuwin (Assistant Vice President VP of Indigenous Engagement) at the University of New Brunswick. She is a Dakota-Sioux with family and community connections in Wolastoqey ancestral lands. She is a band member of Birdtail Siloux First Nation. She works as a course instructor and has been recognized for her dedication to integrating Indigenous perspectives of health and healing into her professional work.

*Our Healing Starts With Our Women* is a teaching that resounded strongly during her masters study. Over the past several years, she has had the privilege to witness, be with, and learn from strong Indigenous women. Whether they have taught language classes, organized the Red Shawl Campaign, Walking with our Sisters Campaign, spread their artistry across the lands, actively protected the land and water, conducted full moon and sweatlodge ceremonies, worked within colonial institutions to enact change from within, or role modeled for the future

generations – there are endless ways that Indigenous women are actively reclaiming power and place in Wolastoqey homelands. Last summer, Amanda was advised by an Elder to coordinate a healing walk in memory and justice for Chantel Moore. She was instructed that this healing walk be silent. Amanda’s keynote reflected on this silence, and whose voices are not here.

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## Symposium Presentations

### Missing People – Missing Legislation

**Dr. Jula Hughes**, Dean, Bora Laskin Faculty of Law, Lake Head University;  
**Dr. Elizabeth Blaney**, MMIWG Senior Advisor, Congress of Aboriginal People;  
**Danica Jorgenson**, Articled Clerk;  
**Katie Power**, Articled Clerk

LOFEO community consultations showed that going missing is about social context, not identity. Many of the contexts that make people more vulnerable to going missing are also contexts where people may have contact with police, social service or medical institutions that work with or call on police. The contacts with police are often unsatisfactory and sometimes deadly. At the same time, the LOFEO project has benefited tremendously from collaborating with the Fredericton Police Force and the RCMP and developed positive working relationships. We have learned that for better or worse, police have a monopoly on some of the resources that are necessary to help find missing people. Working with UNB law students, Danica Jorgenson and Katie Power, the project team completed a preliminary report that explains the legislative structure of policing in Canada, collected information on existing legislation

affecting missing persons and policing, and identified gaps and points for future research.

## **Missing and Murdered Indigenous Women and Girls in Tiohtia:ke/Montreal: Towards a Meaningful Collaboration between the SPVM and Indigenous Communities**

**Dr. Mirja Trilsch**, Professor, Department of Legal Sciences, University of Montreal in Quebec; **Dr. Doris Farget**, Professor, Department of Legal Sciences, University of Montreal in Quebec; **Dr. Dominique Bernier**, Professor, Department of Legal Sciences, University of Montreal in Quebec

In 2018-2019, the Quebec Chapter of the LOFEO project, in collaboration with Quebec Native Women (QNW), interviewed community workers and police officers to learn about the police response to MMIWG in Montreal by the city's police service, the SPVM. The results from this inquiry were published in a report earlier this year. The lack of trust, awareness and accountability on the part of the SPVM as well as the non-respect of Indigenous expertise and substantive equality have led the researchers to conclude that, in order for the situation to improve, the police response must be "Indigenized" and must favor a human-rights based approach. Finally, this presentation will be an opportunity to share some of the reactions to the publication of this research as well as prospective actions that have since been announced.

## **1-833-MMI-FIND Helpline Development, Pilot and Expansion**

**Michelle Perley**, LOFEO Project Manager; **Heather Murchland**,


## **Gignoo Transition House**

In partnership with Gignoo Transition House the LOFEO established a provincial helpline for the families and communities of missing Indigenous people in New Brunswick. The helpline phone number is 1-833-MMI-FIND, which stands for *Missing and Murdered Indigenous - Families In Need of Direction*. The MMI-FIND Helpline is a 24-7 service operated by Gignoo Transition House experienced crisis-intervention staff that provide support, information and referral services to help families navigate the various resources that may be required when a loved one goes missing. The LOFEO has supported the creation of the helpline through the development of tools and resources as well as provided specialized training to the staff that operate the helpline. Our hope for the helpline is to serve all Indigenous people across the Eastern region through expanding this service in partnership with other organizations in Quebec, Nova Scotia, Prince Edward Island and Newfoundland & Labrador.

## **LOFEO Guidelines for Reporting on Missing Indigenous People**

**Terra Tailleir**, Assistant Professor, Faculty of Journalism, University of Kings College; **Erin Moore**, Journalism Instructor, Nova Scotia Community College; **Nic Meloney**, Video Journalist, CBC Indigenous; **Trina Roache**, Video Journalist, Aboriginal Peoples Television Network

How do you report responsibly on a missing Indigenous person? How do you weigh the importance of accuracy, fairness and independence -- the core principles of journalistic ethics and standards in Canada -- with the need for empathy and cultural competency? LOFEO has created media



guidelines to help respond to the particular challenges journalists face when covering these stories. Journalism educators Terra Tailleir and Erin Moore explained how the guidelines were developed. APTN journalist Trina Roache and CBC Indigenous reporter Nic Meloney gave practical examples of how these guidelines can be used in the field while covering a story.

## Supporting Indigenous Youth

**Anthea Plummer**, LOFEO Project Engagement Officer

The LOFEO project has held sharing circles with Indigenous youth across the Eastern region since 2018. The experiences they shared, point to a number of inadequate supports and culturally unsafe practices within education institutions and mainstream services, such as mental health care, social services, policing, justice systems and legal services. Indigenous youth were able to clearly articulate how systems could be improved and what they needed to feel safe and be meaningfully supported. Work needs to be done around reconciliation, providing culturally safe supports and services, increasing Indigenous representation, and providing cultural awareness training that includes an understanding of Indigenous history and context.

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## Symposium Workshops

### **Bapiiwin: Surviving and Overcoming on the Multiple Loss Journey**

**Albert McLeod**, Indigenous Cultural Facilitator

The impact of Indian Residential Schools and Day Schools forced generations of Indigenous communities to discard traditional knowledge, language, and land-based ways of life along the path of forced assimilation. For many of us, the assumptive (assumed) world we envisioned as children was drastically changed into one of coping with anti-Indigenous racism, domestic and social violence, and ecosystem dislocation. The Truth and Reconciliation Commission and the MMIWG Inquiry has revealed the extent of these losses, however our ancestors left us with the knowledge and tools to overcome the most difficult of challenges.

This workshop addressed the Healing of Multiple Ongoing Trauma-related Loss and Community Devastation framework and the strategies used to heal and ultimately to survive and thrive. Participants learned how to support themselves and others who experience multiple losses due to unexpected, overlapping, and multiple losses of people, places, and things.

### **Indigenous Genealogy: An Introduction**

**Margie Roxborough**, Genealogist

This introductory workshop covered the basics of genealogical research with a focus on research in New Brunswick. Discussions talked about oral history, the major categories of government records, newspapers, church records and historical images. Participants briefly explored some Indigenous genealogical records at the provincial and national archives and techniques for locating other Indigenous sources. During the workshop there were four different exercises to give participants some experience with the early stages of genealogical research and navigating the

Provincial Archives of New Brunswick and Library and Archives Canada websites.

## **Culturally Safe Lawyering: Training Law Students to Assist Indigenous Clients**

**Dr. LA Henry**, Lawyer at LA Henry Law;  
**Benson Barnaby**, Articled Clerk

The legal system in Canada is fraught with access to justice barriers for First Nations and urban Indigenous people. It is colonial, it is built on systemic oppression of Indigenous people, and as a result Indigenous people have been over-represented in both criminal court and child protection matters.

This workshop centered around three themes:

- 1) Helping law students locate themselves in the topography of cultural privilege, entitlement, and unconscious bias;
- 2) Understanding the history of trauma for Indigenous Canadians and how their inter-generational experience informs their engagement with the legal system;
- 3) Building on Indigenous cultural strengths to incorporate best practices in working with clients.

Learning better practices that make client interaction safer is an ongoing process. Key to learning cultural safety is listening to Elders from Indigenous cultures.

## **Nu'gmijinagig Glusuwa'nuwal/ Our Ancestral Grandmothers/ Clanmothers Teachings: Rematriation of Indigenous**

## **Languages and Women's Leadership Traditions**

**Miigam'agan**, Elder in Residence, St. Thomas University

This workshop shared insights from Grandmothers /clanmother's understanding of our creation stories and the importance of language to oral traditions. The acknowledged, deep, love we hold for the Earth, our Mother, is experienced within the ceremony in our Bodies, cycles of our Life, and Consciousness made whole by our language. Our ancient societies were mother centered and mother-based; motherhood is the foundation of our ancestral ways. What does it mean and why is this knowledge so important for our communities today? The feminine lens of our Clanmothers and Grandmothers provide deeper understanding our Selves, of our History, Values, Beliefs and Practices. All through our History, it was understood women were the life-givers and the first teachers. As these oral traditions indicate, our indigenous languages expressions are reflections of all that we know; this is the Way of our living Cultural Life.

## **Kindness Doll Workshop**

**Rose Moses**, Artist, Native Women's Association of Canada

The Kindness Doll workshop began in a traditional manner, and while participants were sewing their dolls by hand, Gransmother Rose shared her personal journey of how she became a doll maker. She explained the history of doll making as it pertains to First Nations cultures and after this she shared her private collection of dolls from around the world (where participants tried to guess where they were from just by what they were wearing).

Grandmother Rose spoke about Kindness as a medicine and how First Nations have used kindness to survive and still use Kindness in our culture.

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## **Till We Meet Again: from Anthea Plummer, Project Engagement Officer**

Dear Friends and Colleagues,

I am leaving the LOFEO project and sending you all a heartfelt thanks. During my time on the project, I have had valuable opportunities to work on an important issue with amazing people and organizations. I've been able to connect with our project partners, stakeholders, researchers, and community members, all of whom have taught me so much. I am forever changed by what I have learned and what I have been able to contribute to.

It has been a great honor to be part of this project and work with this incredible team

over the last 3 years. I know that LOFEO will continue to have an incredibly important impact and role going forward. There is no doubt in my mind that this project is needed and that this work could not have been accomplished without the many different people who have come together, working collaboratively, with humility, diligence and thoughtful response.

We need more projects like this one, with so many important issues affecting our world. I look forward to seeing the work of the project unfold in other meaningful ways.

Woliwon,  
Anthea

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Women and Gender  
Equality Canada

Femmes et Égalité  
des genres Canada

