

RED RIVER WOMEN:

A Memorial for Missing and Murdered Indigenous Women and Girls (MMIWG2S)
alongside Winnipeg's Red River

by

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A Practicum submitted to the Faculty of Graduate Studies of
The University of Manitoba
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MASTER OF LANDSCAPE ARCHITECTURE

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RED RIVER WOMEN

A Memorial for Missing and Murdered Indigenous Women and Girls (MMIWG2S) alongside Winnipeg's Red River



For over a century, Indigenous women's identities have been washed away in the urban realm, crystalizing a normalization of Indigenous women's death and violence. Many underlying factors contribute to their victimization, from racism and sexism to spatially oppressive agencies such as poverty, homelessness, and the legacy of colonialism. However, much of this marginalization has been perpetuated by the continued silencing of the urge to remember. This research argues that memory, remembrance, and placemaking have an essential role in reconciling Indigenous women's presence not only in the city, but also throughout Canada itself and the world.

The National Inquiry report for MMIWG released 231 imperative calls to justice – surprisingly, none of these calls addressed spatial memorialization as a factor of justice. Yet here in Winnipeg, MMIWG, memory and crime have a strong spatial link to the Red River - a condition that has yet to be addressed to honor and remember those who have been murdered or went missing.

This practicum examines the role of landscape architecture in responding to gender-based violence through spatial-justice and memorialization. The work involves a sensitive analysis and mapping of the locations of the missing and murdered to synthesize areas of re-occurring crime and threatening public space. Furthermore, the practicum investigates relevant Indigenous ontologies of bereavement, ceremonial practices, and healing journeys to inform culturally appropriate spatial conditions for memorialization. Together, these spatial conditions begin to manifest a landscape memorial, an intrinsic part of transitional justice and social reconstruction for the dignity of Indigenous women across Canada.

ABSTRACT

I'd first like to acknowledge that this research, my livelihood and my identity is gathered on the ancestral lands of Treaty One Territory. These lands are the heartland of the Métis people and the homeland of Anishinaabeg, Cree, Dakota, Dene and Oji-Cree Nations. I acknowledge that our water is sourced from Shoal Lake 40 First Nation, which is located on Treaty 3 territory, and I honour the memory and spirit of all missing and murdered Indigenous women, girls, men and boys.

To my committee chair and advisor, Richard Perron, I cannot thank you enough for your years of mentorship and inspiration throughout my academic life. Your humour, wisdom and encouragement have made this journey unforgettable. Thank you for always making me think beyond, and to appreciate the small details of landscapes. Enjoy your well-deserved retirement!

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I am so humbled and privileged to have received this support and mentorship throughout my journey, maarsii.

ACKNOWLEDGEMENTS

Dedicated to the **spirits** of the Missing and Murdered
Indigenous Women and Girls across Canada.

**RED RIVER WOMEN
PORTRAYED HERE
LIVED POROUS AND
FLUID LIVES WITH
OVERLAPPING IDENTITIES,
THEIR MANY NAMES
AND ROLES AS
IMPRISONING AS THEY
WERE FREEING.**

(GLENN, 2017, P.22)

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Thank you to all the families for your blessings and support throughout this project.

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- Fig 37. The meandering Red River - City of Winnipeg - Image Taken by Mike Deal
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- Fig 50 A photograph of Claudette Osborne
- Fig 51 A photograph of Nicole Daniels
- Fig 61 A photograph of Angela Poorman

WARNING The events depicted in this practicum may be triggering to some. If you are experiencing any distress please do not hesitate to reach out to the following services:

Indigenous Student Counselling (U of M)

204.474.8850
isc@umanitoba.ca

U of M Crisis Line

204.474.8592

Winnipeg Klinik Crisis Line

1.888.322.3019



Fig 1. Mother's side - The Allard Family

PREFACE

G R O U N D I N G S E L F

Who am I? My blood runs deep in the lands of Canada. On my mothers' side, I descend from a long lineage of Franco-Ojibwa blood, a mixture of French settler-colonial men and Ojibwe women. On my father's side, my blood mixes from the ancestral Acadian lands - Mi'kmaq, Swampy Cree and Oji-Cree peoples. I am mixed blood, 'half-breed,' Métis. A tumultuous and often opposing identity. My identity has always been a place of contention, often associated as an identity of 'commodities' – people get their license simply to reap the benefits of the government. Other times, it can come from a place of tradition and ancestral knowledge. It is a spectrum. And while I am not responsible for the acts that other members of my community have done to capture their identity, I am liable for the understanding of my own and its implications in the greater context of reconciliation.

This brings me to the here and now. I have witnessed many families in my community go through trauma from a lost or missing loved one. As a Métis woman, I am six times more likely to be murdered than my non-indigenous sisters. (NIMMIWG, 2019a, p.13) This was a wake-up call for me—a wake-up call to all of Canada.

NIMMIWG2S = Missing and Murdered Indigenous Women and Girls and Two-Spirited Folk



Fig 2. Father's Side - Grand-parents and Father Theriault

And despite the wake-up call. I wondered: Who am I to tell these stories? To unearth and bring breath and life to the violent lives of women and girls who lived before me, after me, beyond me? To have the strength to uphold them and bring them dignity? To presume that my complex and contradictory mixed blood, give me a right to tell these stories? I have no right to these stories; I have no right to the trauma, the feelings, and the identities of these stories.

I cannot assume that I can bring these women and their families the justice that they deserve. And yet, the lives of these women and girls revived throughout this practicum are transcendent, they have passed through time and space to fill Canada with an inundation of its insidious

secrets. A flood of injustice. This practicum is not meant to ascertain the traumas of stolen sisters. Nor is it expected to rely upon this trauma to weave the story of remembrance. Rather, the intentions of this practicum are grounded in dignity and humility - dignity for the land that we stand upon, that these Indigenous women and girls were found upon for centuries. Humbling myself to acknowledge my insufficiencies within this realm of trauma, grief and injustice, and to keep my heart open, willing, and oriented towards thoughtfulness. To honestly respond to the legacy of those no longer with us.

You will find throughout this document a sidebar of stories, obituaries dedicated to the MMIWG2S. Let this be a guide to understanding and acknowledging the spirit of the missing and murdered. Through these stories, this practicum aims to unearth the spirit - the life force - of these women. To seek a presence in the power of absence and memory.

As I begin this practicum, I would like to set an intention of honour and respect by identifying keywords and their meaning within this practicum. I am merely scratching the surface of a deep, deep and unfathomable river of stories - running into an even more unfathomable body of water. This is a beginning. A first step towards unravelling the long and sinuous journey ahead...

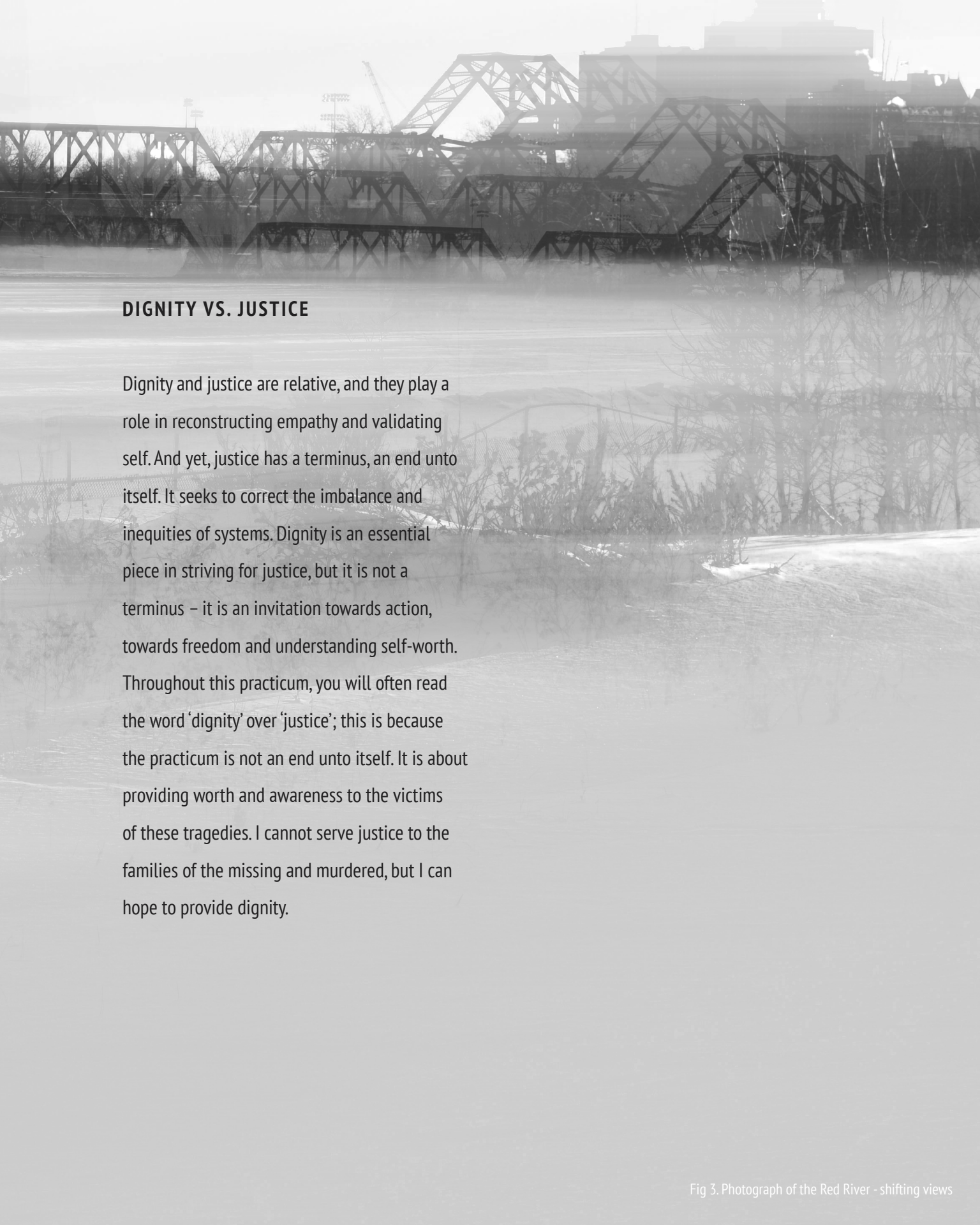
DIGNITY

THE STATE OR QUALITY OF BEING WORTHY OF HONOUR OR RESPECT
(OXFORD DICTIONARY, 2020)

Immanuel Kant first unearthed 'dignity' as a moral concept in *Groundwork of the Metaphysics of Morals*, who characterized the notions of 'dignity' as the right of a being's autonomy and rationality. (Britton, 2016) Kant references that the life of human beings is above all and has a sacred worth due to its independence, mentioning that "dignity is a value that creates irreplaceability [for beings]" (GWM). Therefore, the right to freedom, human agency and worth is relative to dignity. When we think of dignity in a space, it is reflected by the communities and context it surrounds. How do we begin to reveal a space's inherent worth? In particular, how do we unveil trauma on memorial landscapes to bring forward the sacred worth of the victims?

In John Cary's book "Design for Good" (2017), he writes, "Dignity is about knowing your intrinsic worth and seeing that worth reflected in the places you inhabit." (p.18) Cary reflects that the

importance of seeing yourself within the space is relative to the collective understanding of self. Therefore, to provide dignity is to capture the essence, the *Genius Loci*, the spirit of place, and transcend a narrative of collective consciousness into physical space. (Norburg-Schultz, 1980) When a landscape is witness to a collective consciousness - an intermingling of stories and memory - that notion of 'spirit of place' becomes more tangible within design. In the case of MMIWG2S, there is an effervescent character found along the Red River in Winnipeg - a spirit. To design for dignity is to reconcile the lost freedoms of those victims within this space and reflect the victims' narratives through awareness, memory and meaning.



DIGNITY VS. JUSTICE

Dignity and justice are relative, and they play a role in reconstructing empathy and validating self. And yet, justice has a terminus, an end unto itself. It seeks to correct the imbalance and inequities of systems. Dignity is an essential piece in striving for justice, but it is not a terminus – it is an invitation towards action, towards freedom and understanding self-worth. Throughout this practicum, you will often read the word ‘dignity’ over ‘justice’; this is because the practicum is not an end unto itself. It is about providing worth and awareness to the victims of these tragedies. I cannot serve justice to the families of the missing and murdered, but I can hope to provide dignity.



Fig 4. Tina Fontaine's Memorial, sun lighting the location of the memorial

MEMORIAL / MEMORIALIZATION

SOMETHING, ESPECIALLY A STRUCTURE, ESTABLISHED TO REMIND PEOPLE OF A PERSON OR EVENT
(OXFORD DICTIONARY, 2020)

Memorials are often manifested by an urge to remember - to commemorate a memory into a living moment defying space and time. It is a catalyst towards addressing and honouring conflict, contention, grief, or loss and provides a living memory towards either a legacy of envisioning a new future or simply acknowledging distress from the past. (Barsalou and Baxter, 2017) While memory and place are at the forefront of memorials; the value of the landscape is, therefore, intrinsically connected to them and provides a platform for commemoration or remembrance. Memorials may take on many forms from monuments, structures, artifacts, flowers, art, or plantings. These forms are imbued upon the landscape, reflecting and creating a discourse on the communities and context that surrounds them while providing identity and significance to a communities' sense of place.

In Carole Blair and Neil Michel's (2001), 'Designing Memories... of What?', they mention:

"commemorative discourses do not merely reflect or re-iterate community values; they also focus, shape and amplify particular values in particular ways, forming and advocating specific constructions of the community and individual." (p.188)

Suggesting that memorials are a highly politicized process with their meaning dependent upon the communities/individuals that form them. Thus, they are directly correlated to the present context, whether that be to 'promote social recovery or crystalize a sense of injustice' (Ibid). Within this practicum, memorialization intends to encourage social reconstruction for the communities that have suffered through trauma, while creating a discourse on the on-going issues of gender-based violence in Winnipeg. While the violence occurs across Canada and North America, the intention of this focus on Winnipeg is to unveil how memorialization might offer a platform to cities across Canada to express honour, reconciliation and acknowledgement of the injustice of Missing and Murdered Indigenous Women, Girls and 2S Folk.

SPiRIT

THE NONPHYSICAL PART OF A PERSON WHICH IS THE SEAT OF EMOTIONS AND CHARACTER; THE SOUL
(OXFORD DICTIONARY, 2020)

The term 'spirit' is elusive and often ambiguous when described within narratives of placemaking. Its connotations derive from a religious vantage point usually located in Hebrew roots and Catholicism/Christianity. It references the spirit as "the will of vital powers and strength [...] to sustain one through illness [...] a dynamic force (that) can be impaired or diminished, as well as renewed or increased." (Walter, 1996) This westernized sense of 'spirit' relates to a sense of power over being – the will to live, to express, to be. The notion of power is prevalent in westernized religions and can often be associated with a perpetuated expression of control, particularly control over the world and nature. (Hope and Jones, 2014, p.52)

While many Indigenous communities share some spiritual knowledge from Christian and Catholic faiths due to assimilation tactics - Indigenous cultures affirm that spirit is a sense of 'deep wellbeing.' Or rather the life force of one-self and it is interconnection to ancestors, bloodline,

and the natural world. (Grieves, 2006, p. 36) This boundless definition of spirit derives from a holistic ontology on relationality, where the soul is connected to both the animate and inanimate, and represented either through ancestral ghosts, animals, plants, or weather. When a death occurs in Indigenous communities, it is felt throughout the community as a loss of absence not only from presence, but also from the surrounding environment. The essence of the lost loved one is rekindled through ceremonial practices to reanimate the life force that was once living on 'earth world.' (Acoose, 2011, p.11)

Spirit, within this practicum, denotes the felt absence of a person in their community, family, or space. Spirit is, therefore, understood as a life force, a life bringer, and an invisible essence within the living world. Rather than assuming the catholic/Christian identities of 'spirit' that carries sense of power over self, this practicum will ground itself in the understanding of spirit as a life force and its relations to the surrounding world.



Fig 5. Snow wells

HUMILITY

FREEDOM FROM PRIDE OR IGNORANCE: THE QUALITY OR STATE OF BEING HUMBLE
(OXFORD DICTIONARY, 2020)

Humility is a double edge sword if one is not careful. It has many opposing definitions which can misconstrue its applied empathy within a context. While humility is often depicted to notions of unworthiness - 'true humility' as defined by psychologist, Tangney (2000), is a "multifaceted construct that is characterized by an accurate assessment of one's characteristics, an ability to acknowledge limitations, and a 'forgetting of the self'". (p.70)

Therefore, humility harbours a sense of becoming 'unserved', meaning that there is a "relative lack of self-focus or self-preoccupation." (Ibid, p. 72)

It is with the latter definition that I wish to pursue my research. I want to humble myself. In relinquishing myself to an ecocentric focus and taking on the act of active listening and acknowledging my limitations - I hope to pursue this journey to understand more-so the importance and worth of others. It is through humility that I wish to ground myself in this practicum.



Fig 6. Winnipeg's Ice Tower



Fig 7. Respecting ghost signs at the Alexander Docks

RESPECT

THE RELATIONSHIP BETWEEN THE INDIVIDUAL AND THE GROUP RECOGNIZED AS MUTUALLY EMPOWERING
(KIRKNESS AND BARNHARDT, 2001)

Conceptions of respect often come forward in contexts of ethics, justice, rationality, and morality. For example, Browne (1995) distinguishes that respect is “a human value that addresses human dignity and justice” and furthers that respect concerning human rights is “considered the core value, an interrelationship that recognizes the freedom of choice, inherent worth, and essential equality of persons” (Ibid, p.97). While the term ‘respect’ is multifaceted, it is often referred back to as a core ideal of modern humanism. (Dillion, 2018)

In Indigenous cultures, respect is taught by the seven grandfather teachings. Rather than a humanistic approach, the term respect is understood through a lens of relationality. As such, nonhuman living things and the environment are considered under the reciprocity of respect. (Manitowabi, 2018)

This practicum grounds itself in respect to all creations. Not only is it essential to respect the stories of the victims and their families, but it is also critical to respect the land upon which they sit on, the river that harboured them, and the stories they tell.



Fig 8. Silhouette of a woman, no public photos exist of Jean

JEAN MOCHARSKI, 43

Jean was a 43 year-old woman who was a mother to seven children. There is not much information about Jean, but she is one of the earliest cases of MMIWG recorded in Canada. She is remembered by her family and children.

Jean was found at the Alexander Docks on March 18th, 1961. Her family still searches for answers. (JNW, 2019)

1961

CHAPTER ONE

INTRODUCTION

Winnipeg's Red River has become a crime scene. A graveyard, obscuring time of death, washing away the lost and missing. Indigenous women in Winnipeg are 12x more likely to go missing or be murdered than non-indigenous women. (NWAC, 2019) One hundred and eleven cases of Missing and Murdered Indigenous Women and Girls (MMIWG2S) exist in Manitoba – while several of these women, girls, and 2S Folk have occurred or been found along the edges of the Red River in Winnipeg. (Therriault, 2019) On August 17th, 2014, the tiny body of Tina Fontaine was found wrapped and weighed down in a duvet cover by Winnipeg's Alexander Docks. The discovery was a shock to the Nation and solidified the continued silencing Indigenous women, girls, men and boys face in Canada. Winnipeg became a springboard for the renewed calls for a national inquiry into the missing and murdered. (APTN, 2019)

Five years later, the Final National Inquiry report (2019) on Missing and Murdered Indigenous Women, Girls, and 2S Folk (MMIWG2S) released 231 necessary changes and calls to justice – interestingly, none of these calls addressed spatial memorialization. Yet here in Winnipeg, MMIWG2S, memory, and crime have a strong spatial link to the edges and waterfront of the Red River. A spatial condition that has yet to be addressed to

honour and remember the murdered and missing.

For centuries, the violence against Indigenous women has contributed to their erasure in the urban realm - evoking a loss of identity and dignity within the city spaces of Canada. Many factors have contributed to this ongoing erasure, including racism, sexism, poverty, homelessness and spatially oppressive factors such as the legacy of colonialism, the 1876 Indian Act, Residential Schools and the Sixties Scoop. The amalgamation of these factors have and continue to perpetuate a silencing of Indigenous women. This practicum seeks to unveil that silencing and provide resurgence to these lost and stolen sisters.

MEMORY + LANDSCAPE ARCHITECTURE

Recent studies have showcased that spatial memorialization and designed memorials play a significant role in 'social reconstruction and reconciliation in societies emerging from violent conflict.' (Barsalou and Baxter, 2007, p.1) The research revealed that memorials are an important actor in spatial justice and provide actionable crime prevention, safety, and transitional justice for families. However, memorial designs can take on many different forms and roles. Therefore, it is crucial that the initiation of memorialization is done to examine the past and address contemporary issues within its context. (Ibid, p.2) As such, memory, remembrance, and placemaking have an essential role in reconciling Indigenous womens' presence in the city.

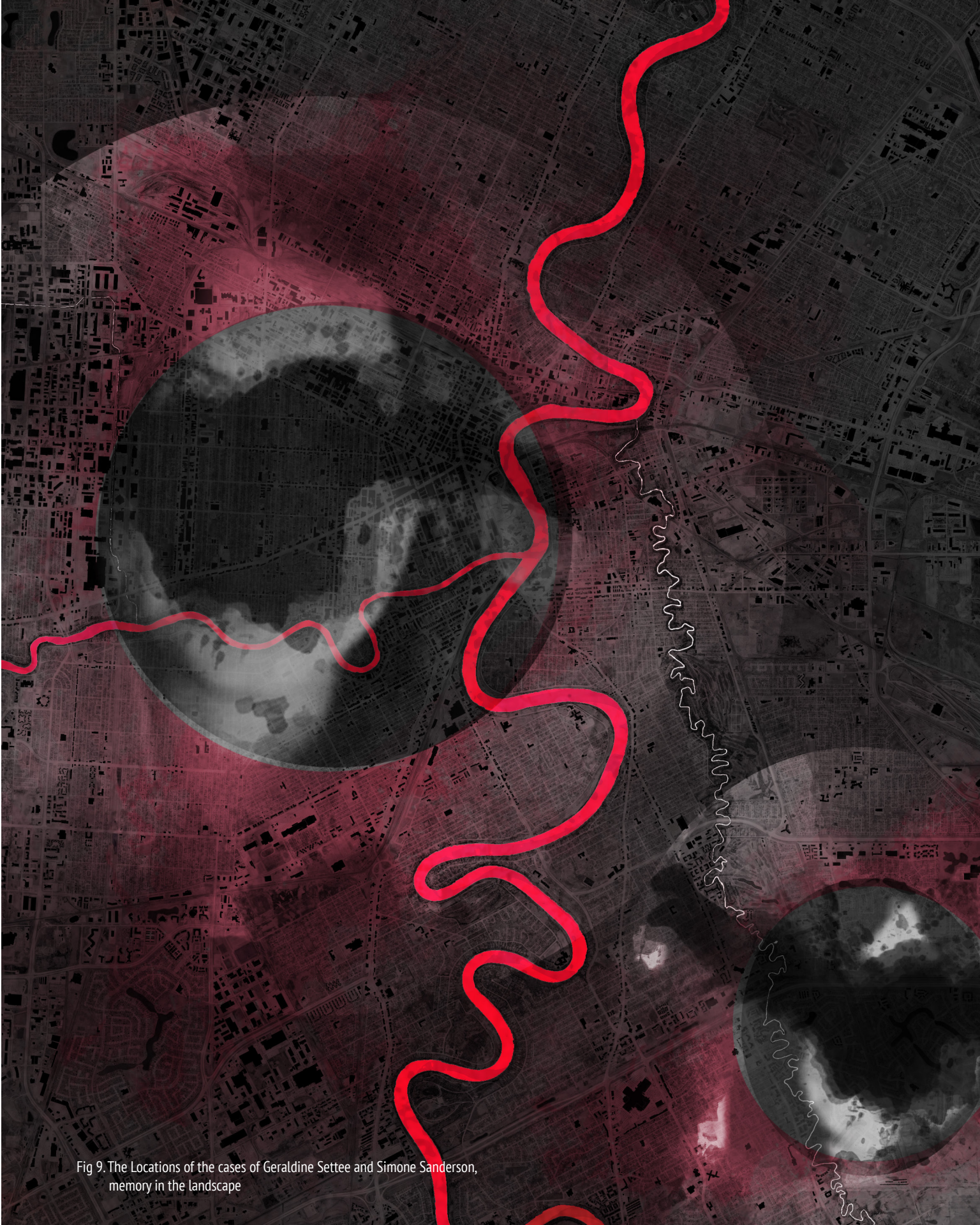


Fig 9. The Locations of the cases of Geraldine Settee and Simone Sanderson, memory in the landscape



Fig 10. A photograph of Geraldine Settee

GERALDINE Settee, 11

Geraldine Settee was an 11-year-old girl who was originally from a Métis community named Matheson Island, near Lake Winnipeg. She is remembered by her friends and family as being a responsible little girl. Geraldine was murdered on January 1st, 1970. She had been stabbed in the chest over 6 times. (CBC, 2019c)

1970



Fig 11. A photograph of Frances Ellah

FRANCES ELLAH, 59

Frances May Ellah was a mother from the Sagkeeng First Nation in Manitoba. She is remembered by her daughter as 'quiet-natured and pretty'.(CBC, 2019c)

On June 15th, 1975, Frances was found beaten at the bottom of a stairwell.

Frances's family continues to search for answers on her cause of death. (CBC, 2019c)

1975

Landscape Architecture has a vital connection to landscape, place, and memory. Much of the practice is centred on unearthing landscape truths and revealing collective memory and significant ecological, social, and historical narratives. It involves synthesizing diverse and often opposing or controversial positions and sensitively translating them into informed landscapes of change. With this, I ask, can landscape architecture act as a mediator for expressing memory, dignity and honour to Winnipeg's Missing and Murdered Indigenous Women, Girls and 2s folk? To memorialize, bring truth, and promote Indigenous social recovery, as well as, National and Civic Recovery along the Red River? Can landscape architecture become a countervailing force to form a memorial of spiritual life-force? Give presence to the absent? To reconcile with the land and the Red River Women?

The purpose of this research is three-fold, firstly, to acknowledge the emotions I have felt rise up within my community and to bring honour to those emotions. Secondly, as a resolution to the pervasiveness of violence against Indigenous peoples, especially women. Thirdly, I was driven by the hope of engaging landscape architecture as a catalyst for cultural change. Throughout this research, I aim to uncover the role of landscape architecture in responding to gender-based violence through space and design. The series of chapters below engage narratives of deconstructing and acknowledging historical and current colonial spatial practices within Canada, identifying Indigenous ontologies of water, healing and grief, and finally designing towards addressing honour and dignity through a landscape memorial.

CHAPTER TWO

A W A K E N I N G

Violence against Indigenous women in Canada has stemmed from a long history of trauma, colonization and racism. While this violence comes in many forms, such as assault, harassment, abuse, rape, murder, sexualization, the motives are the same - to deny Indigenous women their right to live freely upon this land.

This chapter plays a vital role in unveiling the historical and current context of the deep-seated trauma and legacy of violence that Canada has harboured against Indigenous peoples, and more particularly, Indigenous women. I will first briefly focus on the understanding of the colonial constructs and policies placed upon Indigenous peoples, as well as how these constructs have been put in place to manifest such violence against Indigenous women and girls within Canada.

I need to acknowledge that the following information is in no way the complete story, but it is necessary for understanding the deep-rooted societal dissonance of Canadian history. Consequently, I must also acknowledge that this information is painful and difficult to navigate for Indigenous peoples. I write this to provide a better framework for respecting the history of MMIWG2S, rather than to antagonize the trauma that has occurred.

TO SURVIVE WOMEN NEED TO
RESIST AND YET TO STRIVE THEY
MUST BE RESILIENT.

WOMEN RESIST TO PROTECT THE
WELFARE OF THEIR CHILDREN AND
FAMILIES AND, OFTEN LASTLY,
THEMSELVES. THEY RESIST
DISCRIMINATION, POWER
IMBALANCES, AND VIOLENCE IN
PERSONAL RELATIONSHIPS, WORK
SETTINGS, AND COMMUNITIES.
THEY LIVE RESILIENT LIVES IN
CONSTANTLY ADAPTING TO THE
CHANGING FORCES THAT GO WITH
LIFE TRANSITIONS.

(KHANLOU, PILKINGTON, 2015).

1975

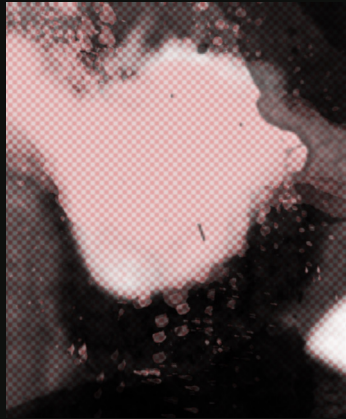


Fig 12. A photograph of Marilyn Daniels

MARILYN DANIELS, 17

Marilyn Daniels was a 17-year-old from Sagkeeng First Nation. She is remembered by her friends and family as a loving person and was three-months pregnant.

Marilyn was found on June 22, 1975 in the Winnipeg River. (CBC, 2019c)

1977



Fig 13. A photograph of Evelyn Kebalo

Evelyn Kebalo, 55

Evelyn Kebalo was a Métis women living in Winnipeg. She is remembered as a mother of four. In October 1977, Evelyn was sexually assaulted and strangled to death. Her body was found in the Pritchard park playground. The police are still investigating the possible suspects. (CBC, 2019c)

The waters of colonization run deep in Canada and can be traced back as early as the 16th century. Indigenous peoples had been living on Turtle Island for many centuries before the first contact of settlers. (Palmer, 2014) European settlers came to the region to establish permanent settlement due to the abundant resources the region provided. While the relationship between Settlers and Indigenous peoples started as one that could be categorized as collective and equivalent as it was based on trade and survival, it was the growth of the European settlement and the demand for land that caused the decline of Indigenous peoples.

From there, the unravelling of a long history of colonial-settler intrusion in Canada began to revolve around the decimation, assimilation and the expunging of Indigenous peoples. (Palmer, 2014) Many policies were put in place to bring harm to Indigenous peoples and to ensure settler governance over territory. While the layers of colonization run deep in the violence that has ascended upon Indigenous peoples, some distinct policies have been purposely designed to destroy the identity, livelihood and stature of Indigenous peoples and, more particularly, the status of Indigenous women in Canada.



OFFICE CONSOLIDATION

Indian Act

1876
THE INDIAN ACT



Fig 14. History of Colonial Constructs

COLONIAL CONSTRUCTS

Deliberate oppression

There is a dark murky history of oppression in Canada which is inextricably linked to the violence Indigenous women, men, boys and girls face.

1960s-80s THE SIXTIES SCOOP



ADOPTEES NEEDED FOR 47

Adoption Prospects Are When Children Are Not 'White'

By NELL SWANN
The Children's Aid Society of Toronto has a long history of providing care for young children in need. In 1968, the society began to receive a large number of children from the United States. These children, many of whom were of Native American descent, were being placed in Canadian homes. The Children's Aid Society of Toronto was one of the agencies that received these children. The society's staff and volunteers worked to provide a loving and stable environment for these children. The children were often placed in homes where they could be raised with love and care. The Children's Aid Society of Toronto has a long history of providing care for young children in need. In 1968, the society began to receive a large number of children from the United States. These children, many of whom were of Native American descent, were being placed in Canadian homes. The Children's Aid Society of Toronto was one of the agencies that received these children. The society's staff and volunteers worked to provide a loving and stable environment for these children. The children were often placed in homes where they could be raised with love and care.

1900s THE RESIDENTIAL SCHOOL SYSTEM



THE INDIAN ACT OF 1876

The Indian Act was established in 1876 as a measure “to define, control and ultimately eliminate federally recognized Indians in Canada.”

(Palmaster, 2014, pp.35) The Act established underlying policies to ensure the redistribution of land, removal of all Indigenous self-governing structures, as well as the overall control of Indigenous peoples identity and status. A few of the policies that were enacted throughout the Indian Act include:

- required official permission to leave the Reserve;
- mandatory attendance in residential schools;
- banning of spiritual ceremonies;
- stripping and leasing of Indigenous land without permission;
- prohibited from legal representation;
- and loss of status if Women marry out of the Reserve. (NWAC, 2018)

While the goals of the Indian Act were guided towards assimilation of Indigenous peoples, many of the policies were sexist in nature. Bourassa et al. (2004) note that the Indian Act “defined Indian Identity and prescribed what “Indianness” meant. Because of the sexist specification inherent in this legislation, ramifications of the Indian Act were more severe for Aboriginal women than men. These ramifications continue to have severe impacts on our life chances today.” (Ibid,p.25)

The Indian Act played a crucial role in defining Indigenous women and

their status. Bourassa et al. specify that “Indian women would lose their status if they married a non-Indian man. Further, Indian women could not own property, and once a woman left the Reserve to marry, she could not return to her Reserve, so she lost all property rights”. (Ibid, p.25) Consequently, the imposition of the Act has plagued the identity of Indigenous women in Canada and has caused deliberate oppression against them. The Indian Act is still in place today, albeit amended, it’s ramifications can always be felt and have been attributed to the continued violence against Indigenous men, women, boys and girls.

RESIDENTIAL SCHOOLS

Residential Schools were mandatory for Indigenous children to attend. They were put into place to strip Indigenous children of their cultural identity, language and assimilate them into Canadian mainstream culture. The Truth and Reconciliation Commission of Canada suggests that these educational systems engaged by the Canadian Government were a form of “cultural genocide.” (TRC, 2015, p. 15)

Starting in 1857, the Gradual Civilization Act led to the formation of residential schools under the assumption that Indigenous culture and spirituality was inferior to settler and the Christian religion. (Fontaine and Craft, 2016, p.7) The schools operated for over 130 years and took in more than 150,000 children, forcing them into decades of abuse, trauma,

and cultural erasure. The last residential school was not shut down until 1996 and has impacted generations to come. (Ibid)

The legacy of residential schools is another vehicle that has led Indigenous peoples towards vulnerability and violence. Indigenous girls and boys were exploited sexually, spiritually, and culturally - brought up without knowledge of their ancestral heritage, affecting generations to come. The implications of the residential schools can still be felt today and have been described by the Native Women's Association of Canada (2002) as "a loss of culture, a loss of traditional values, a loss of Aboriginal languages, a loss of family bonding, a loss of parenting skills, a loss of self-respect, and a loss of respect for others." (p. 17). Violence and sexualization against Indigenous women stem deeply in the colonial constructs of residential schools.

THE SIXTIES SCOOP

The Sixties Scoop of the child protection system between the 1950s to 1990s across Canada and the United States inherently led to the dismantling of Indigenous 'familyhood' and community. (Ambler, 2014)

The Sixties Scoop was put in place through the Indian Act to forcibly remove Indigenous children away from their homes and families and place them into non-Indigenous homes. At first, the Government established the "scoop" as a measure to remove Indigenous children from poverty-stricken Reserves, but was later identified as a deliberate

scheme towards the erasure of Indigenous cultural practices and spirituality. (Sinclair and Dainard, 2019) Sinclair and Dainard (2019) note that “from the 1960s to the 1980s, provincial governments considered the removal of Indigenous children the fastest and easiest way of addressing Aboriginal child welfare issues.” (2019) Furthering that many child protection workers did not “seek the consent of communities to “scoop” newborn and young children from their parents”.(Ibid) While the intentions of the Government may have been considered towards children welfare, it was clear that the motives behind the Act were driven by tactics of assimilation by foregoing consent. The processes of the scoop added to the legacy of Indigenous colonization and violence, driven by creating a sense of Indigenous parenting inferiority. For Indigenous women, in particular the Mothers affected by the “scoop”, this ascertained their role in colonial-settler Canada, forcing them into a position of inferiority and once again dismantling the identity of Indigenous women.

The literature surrounding these policies reveals a concentrated effort by colonial construct to control, define and imprison not only Indigenous peoples but also Indigenous women. These are the deep roots that play an essential role in Canada’s continued silencing of Indigenous women and the violence that is placed upon them. As Rebecca Moore forwarded in her note to the National Inquiry Report (2019):

“Being an Indigenous woman means living under society and

1983



Fig 15. A photograph of Marie Banks

MARIE BANKS, 18

Marie Edith Banks was an 18-year-old who lived in Winnipeg, Manitoba on her own. She is remembered by her friends and family.

Marie's body was found in the Fort Garry field near Park Avenue on July 26th, 1983.

Project Devote still searches for a suspect.

(CBC, 2019c)

“civilization” that benefits from your voicelessness, invisibility, disappearance, non-existence, and erasure. Because if we do not exist, then Canadians – while claiming to live an earnest and honest living – are free to steal and exploit what is rightfully ours by loosening the “Rule of Law” for themselves and tightening it to extinguish our existence and resistance. Indigenous matriarchs – being the life-givers, grandmothers, clan mothers, and steering decision-makers – are not affirmed or recognized by the colonial courts and systems for their significant place in Indigenous societies” (p. 36)

It is also important to note that while this practicum is focused on Indigenous women, girls and 2S Folk, the policies and constructs mentioned above have also become intensive vehicles towards violence against Indigenous men and boys. Ultimately, as Canadians, we must acknowledge that the land upon which we sit is now enveloped by a layer of trauma that has shaped the way non-Indigenous people view Indigenous peoples in Canada and threaten the rightful place of Indigenous women in our society. It is our duty as Canadians, Métis peoples and Indigenous peoples to recognize these vehicles and dismantle them to encourage political and cultural shifts.

1983



Fig 16. A photograph of Constance Cameron

CONSTANCE CAMERON, 20

Constance Cameron was a 20 year-old from Fisher River Cree Nation located in Northern Manitoba. She is remembered as a young and aspiring women to her family. Constance was murdered. Her body was found beaten and suffocated near the Assiniboine River in the Fort Garry District. (CBC, 2019c)



Fig 17. No public photos exist of Cheryl Duck

CHERYL DUCK, 15

Cheryl Duck came from a family of 14 kids originally from Bloodvein First Nation. She was living in Winnipeg alongside her parents. Cheryl was 15 years old when she was found murdered and frozen to death near Templeton Avenue. There has been no definite suspect. (CBC, 2019c)

1984

THE STATISTICS

The Native Women’s Association of Canada gathered information from over 580 cases between 1944 to 2010 of Missing and Murdered Indigenous Women, Girls and 2S Folk. Recent studies by the RCMP and Ph.D. candidate Maryanne Pearce found that the number of open cases in Canada is closer to 1160. (Puzyreva and Loxley, 2017, p.9) Additional evidence published in 2019, suggests that the number of unopened cases in Canada well exceeds four thousand. (Jolly, 2019, p. 23) Despite the ever-evolving numbers, these statistics paint a picture of the enduring violence against Indigenous women, girls and Two-Spirited peoples.

INDIGENOUS WOMEN ARE **12 TIMES** MORE LIKELY TO BE MURDERED THAN OTHER WOMEN IN CANADA (NWAC, 2015A)

16 TIMES MORE LIKELY THAN CAUCASIAN WOMEN (NWAC, 2015A)

49% OF CASES ARE UNSOLVED IN CANADA (TAKEN, 2020)

67% ARE MURDER CASES (NWAC, 2015A)

20% ARE CASES OF MISSING WOMEN OR GIRLS (NWAC, 2015A)

4% ARE CASES OF SUSPICIOUS DEATH (NWAC, 2015A)

9% ARE CASES WHERE THE NATURE OF THE MATTER IS UNKNOWN (NWAC, 2015A)

73% OF TWO-SPIRITED PEOPLE HAVE EXPERIENCED SOME FORM OF VIOLENCE (NIMMIWG, 2019A, P.62)

16.5% OF OFFENDERS ARE STRANGERS WITH NO PRIOR CONNECTION TO THE WOMAN OR GIRL (NWAC, 2015A)

IN CONTRAST, ONLY **6%** OF MURDERED NON-ABORIGINAL WOMEN WERE KILLED BY STRANGERS (NWAC, 2015A)

MANITOBA HAS OVER **111 CASES** (PUZYREVA AND LOXLEY, 2017)

OVER **50%** OF THOSE CASES ARE LOCATED IN WINNIPEG (PUZYREVA&LOXLEY, 2017)

CASES OVER TIME

The following graph is adapted from CBC News Investigation into Missing and Murdered Indigenous Women and girls. (CBC, 2019c)

The graph represents a visualization of cases over time. One might notice how the colonial constructs of the past have informed and ostracized Indigenous women from today's current conditions.

MISSING
MURDERED

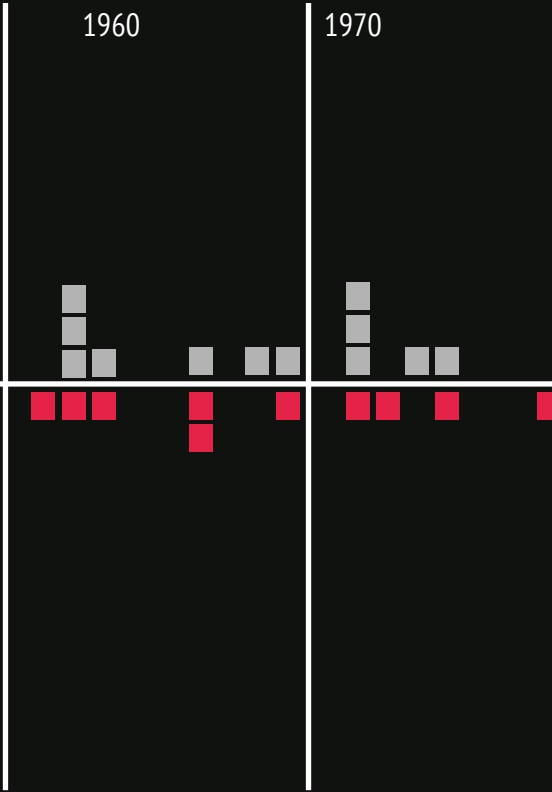


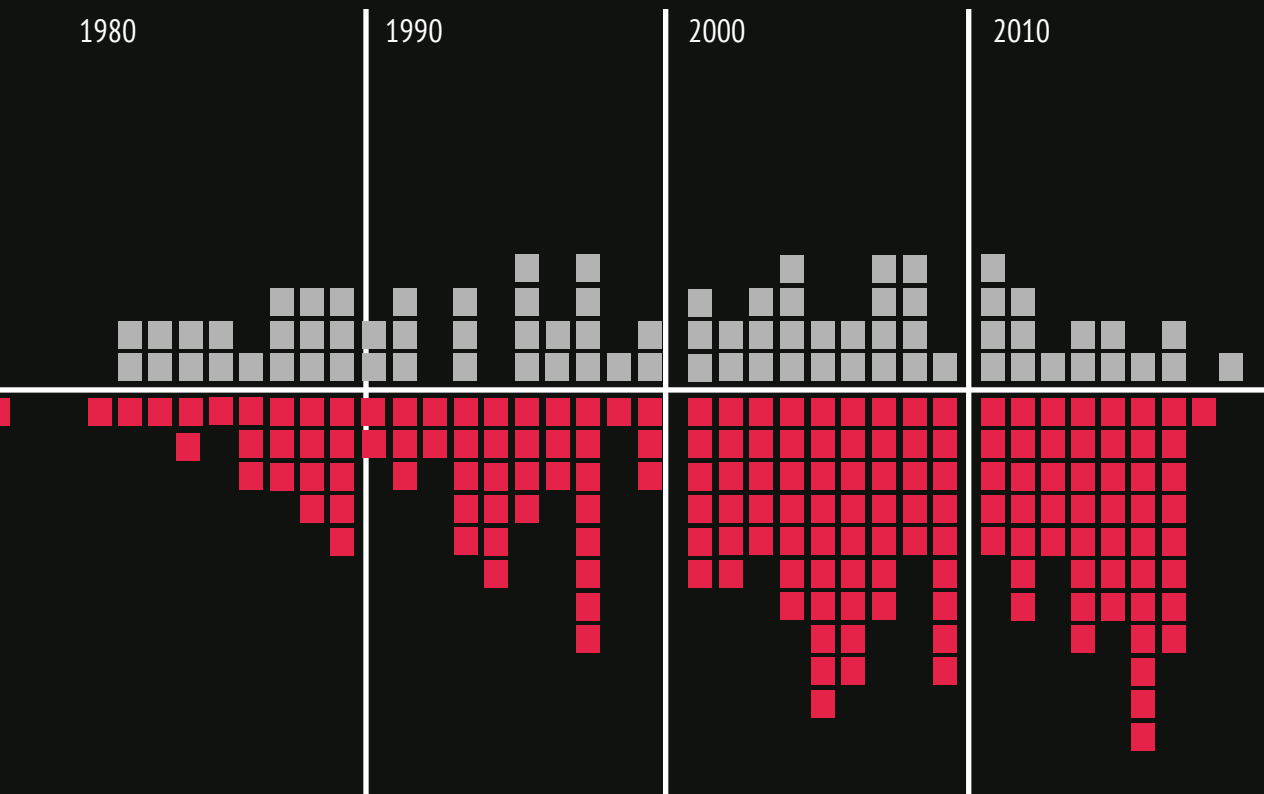
Fig 18. Adapted from CBC NEWS - Missing and Murdered Inquiry (CBC, 2019c)

1980

1990

2000

2010



THE NATIONAL INQUIRY REPORT

For decades, Indigenous communities and families have fought for an acknowledgement and awareness of the on-going crisis of missing and murdered Indigenous women and girls. The disproportionate violence against Indigenous women stems from a range of issues, including de-valuation, racism, and normalization. Police and RCMP have been called out on their inefficiencies to valuing the life and sacredness of Indigenous women, girls and 2S folk. The National Inquiry Report (2019a) notes:

“Of all of the hurtful experiences associated with the vanishing of a loved one, one of the most is the racism displayed when our First Nations loved ones disappear. We hear things like, “I heard she was just a party animal,” or, “Was she wanted by the cops?” Or, the worst of all, that she “lived a high-risk lifestyle.” These labels have taught mainstream society that all our women and girls are just that – prostitutes, addicts and hitchhikers, and therefore not worthy of care or effort.” (p.23)

Resistance to recognizing the on-going crisis by both the federal government, the RCMP and the police has led grassroots family members, survivors and communities to push for an inquiry. (Ibid,p. 63)

It wasn't until 2015 that the Truth and Reconciliation Commission of Canada released their 94 Calls to Action, one of which, Action 41, mandated a National Inquiry into Missing and Murdered Indigenous Women and Girls. (TRC, 2015) The mandate would only be fulfilled a year later, in 2016, after intensive intransigence from the federal government

and the discovery of Tina Fontaine. (NIMMIWG, 2019a, p. 63)

Three years later, on June 3rd, 2019, the Government of Canada released *Reclaiming Power and Place: The Final National Inquiry into Missing and Murdered Indigenous Women and Girls*, and *2SLGBTQQIA* which revealed staggering abuse against Indigenous rights, perpetuating the atrocities of violence against Indigenous women, girls, and *2SLGBTQQIA* peoples. The report involved over 2,000 participants, families and survivors who shared their stories and calls to action with the commissioner and council. (Ibid, p. 55)

Studies within the report also indicated that “Indigenous women and girls are 12 times more likely to be murdered or missing than any other women in Canada.” (Ibid, p. 13) While also solidifying the fact that “the violence they (Indigenous women and girls) face is often more severe” (NWAC, 2015a). These findings were gathered over a very short time, from the first installment of the Inquiry committee in 2016 to now. And yet, the violence against Indigenous women and girls has been prominent for centuries, with many calls unanswered. This violence has been actively shaped through decades of spatial marginalization, silencing, and de-escalation.

The final inquiry report on MMIWG attempts to resolve this persistent aggression through the revelation of truths of family members, survivors of violence, experts, and knowledge keepers. The report released 231 calls to justice to support Indigenous women, girls and *2S* folk in Canada. The calls to justice were centred around 17 themes to address political,

social and economic violence and fractured policies.

- “1. The need for a national inquiry into violence against Indigenous women and girls.
2. The need for a federally coordinated, cross-jurisdictional national action plan to address violence against Indigenous women and girls.
3. The need for federal, provincial, and territorial governments to publicly acknowledge and condemn violence against Indigenous women and girls.
4. The need for public education and greater public awareness of violence against Indigenous women and girls.
5. The need for more frequent and accessible transportation services to be made available to Indigenous women.
6. The need to fully ratify and implement international human rights declarations, especially the United Nations Declaration on the Rights of Indigenous Peoples, the Organization of American States’ Belém do Pará Convention, and the International Labour Organization’s Indigenous and Tribal Peoples Convention (ILO Convention 169).
7. The need for compensation for family members and/or a healing fund for survivors and families.
8. The need for properly resourced initiatives and programming to address the root causes of violence against Indigenous women and girls.
9. The need for programming that addresses violence against Indigenous women and girls led by Indigenous people, especially Elders, Two-Spirit people, Indigenous women, and

Indigenous women's organizations.

10. The need for more information concerning the performance of programs and strategies meant to address violence against Indigenous women and girls.
11. The need to reform discriminatory legislation, including on-going gender discrimination under the Indian Act and gender discrimination under matrimonial property laws on reserve, and the need to ensure that discrimination under the Indian Act can be heard by the Canadian Human Rights Tribunal.
12. The need for more comprehensive information sharing concerning violence against Indigenous women.
13. The need for better supported community-based first response.
14. The need to better protect Indigenous women involved in survival sex work or who are being trafficked for sex.
15. The need for measures to improve relationships between police services and Indigenous communities (including survivors, families, and more vulnerable Indigenous women).
16. The need for more responsive, transparent, and accountable policing: investigations, prosecutions, and oversight.
17. The need for properly resourced and accessible community and restorative justice measures. “ (NIMMIWG, 2018)

While many of the calls address colonial systems and structures put into place by Canadian law and education, it is interesting to note that the calls fail to approach the spatial legacies of colonial structures.

231 CALLS TO JUSTICE

All of the calls to justice have been redacted from the original call. It is recommended and greatly appreciated if readers would take the time to read the Calls to Justice forwarded by the National Inquiry Report as their obligation, not only as an Indigenous ally, but as a Canadian citizen. (NIMMIWG,2019b) You can read the complete Calls to Justice on the Final Inquiry Report - Volume B.

HUMAN AND INDIGENOUS RIGHTS AND GOVERNMENT OBLIGATIONS

1. To develop and implement a National Action Plan to address violence against Indigenous women, girls and 2SLGBTQQIA people.
2. To immediately implement and fully comply with all relevant rights instruments.
3. To pursue prioritization and resourcing of the measures required to eliminate the social, economic, cultural, and political marginalization of Indigenous women, girls, and 2SLGBTQQIA people when developing budgets and determining government activities and priorities.
4. To take urgent and special measures to ensure that Indigenous women, girls, and 2SLGBTQQIA people are represented in governance and that their political rights are respected and upheld.
5. To immediately take all necessary measures to prevent, investigate, punish, and compensate for violence against Indigenous women, girls, and 2SLGBTQQIA people.
6. To eliminate jurisdictional gaps and neglect that result in the denial of services, or improperly regulated and delivered services, that address the social, economic, political, and cultural marginalization of, and violence against, Indigenous women, girls, and 2SLGBTQQIA people.
7. To establish a National Indigenous and Human Rights Tribunal.
8. To create specific and long-term funding, available to Indigenous communities and organizations, to create, deliver, and disseminate prevention programs, education, and awareness campaigns.
9. To develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.
10. To create an independent mechanism to report on the implementation of the National Inquiry's Calls for Justice to Parliament, annually.
11. To maintain and to make easily accessible the National Inquiry's public record and website.

CULTURE

12. To acknowledge, recognize, and protect the rights of Indigenous Peoples to their cultures and languages as inherent rights, and constitutionally protected as such under section 35 of the Constitution.
13. To recognize Indigenous languages as official languages, with the same status, recognition, and protection provided to French and English.
14. To ensure that all Indigenous women, girls, and 2SLGBTQQIA people are provided with safe, no-barrier, permanent, and meaningful access to their cultures and languages in order to restore, reclaim, and revitalize their cultures and identities.
15. To provide the necessary resources and permanent funds required to preserve knowledge by digitizing interviews with Knowledge Keepers and language speakers.
16. To create a permanent empowerment fund devoted to supporting Indigenous-led initiatives for Indigenous individuals, families, and communities to access cultural knowledge.
17. To educate their citizens about, and to confront and eliminate, racism, sexism, homophobia, and transphobia.

HEALTH AND WELLNESS

18. To ensure that the rights to health and wellness of Indigenous Peoples, and specifically of Indigenous women, girls, and 2SLGBTQQIA people, are recognized and protected on an equitable basis.
19. To provide adequate, stable, equitable, and ongoing funding for Indigenous-

centred and community-based health and wellness services that are accessible and culturally appropriate.

20. To fully support First Nations, Inuit, and Métis communities to call on Elders, Grandmothers, and other Knowledge Keepers to establish community-based trauma-informed programs for survivors of trauma and violence.
21. To ensure that all Indigenous communities receive immediate and necessary resources, including funding and support, for the establishment of sustainable, permanent, no-barrier, preventative, accessible, holistic, wraparound services, including mobile trauma and addictions recovery teams.
22. To establish culturally competent and responsive crisis response teams in all communities and regions, to meet the immediate needs of an Indigenous person, family, and/or community after a traumatic event (murder, accident, violent event, etc.), alongside ongoing support.
23. To ensure substantive equality in the funding of services for Indigenous women, girls, and 2SLGBTQQIA people
24. To provide continual and accessible healing programs and support for all children of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people and their family members

HUMAN SECURITY

25. To uphold the social and economic rights of Indigenous women, girls, and 2SLGBTQQIA people by ensuring that Indigenous Peoples have services and infrastructure that meet their social and economic needs.
26. To recognize Indigenous Peoples' right to self-determination in the pursuit of economic social development.
27. To support programs and services for Indigenous women, girls, and 2SLGBTQQIA people in the sex industry to promote their safety and security.
28. To provide supports and resources for educational, training, and employment opportunities for all Indigenous women, girls, and 2SLGBTQQIA people.
29. To establish a guaranteed annual livable income for all Canadians, including Indigenous Peoples, to meet all their social and economic needs.
30. To immediately commence the construction of new housing and the provision of repairs for existing housing to meet the housing needs of Indigenous women, girls, and 2SLGBTQQIA people.
31. To support the establishment and long-term sustainable funding of Indigenous-led low-barrier shelters, safe spaces, transition homes, second-stage housing, and services for Indigenous women, girls, and 2SLGBTQQIA people.
32. To ensure that adequate plans and funding are put into place for safe and affordable transit and transportation services and infrastructure for Indigenous women, girls, and 2SLGBTQQIA people living in remote or rural communities.

JUSTICE

33. To immediately implement the recommendations in relation to the Canadian justice system.
34. To review and amend the Criminal Code to eliminate definitions of offences that minimize the culpability of the offender.
35. To review and reform the law about sexualized violence and intimate partner violence, utilizing the perspectives of feminist and Indigenous women, girls, and 2SLGBTQQIA people.
36. To immediately and dramatically transform Indigenous policing from its current state as a mere delegation to an exercise in self-governance and self-determination over policing.
37. To fund the provision of policing services within Indigenous communities in northern and remote areas in a manner that ensures that those services meet the safety and justice needs of the communities and that the quality of policing

services is equitable to that provided to non-Indigenous Canadians.

38. To develop an enhanced, holistic, comprehensive approach for the provision of support to Indigenous victims of crime and families and friends of Indigenous murdered or missing persons.
39. To establish robust and well-funded Indigenous civilian police oversight bodies
40. To enact missing persons legislation.
41. To ensure that protection orders are available, accessible, promptly issued, and effectively serviced and resourced to protect the safety of Indigenous women, girls, and 2SLGBTQQIA people.
42. To recruit and retain more Indigenous justices of the peace, and to expand their jurisdictions to match that of the Nunavut Justice of the Peace.
43. To increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and Indigenous Peoples' courts.
44. To increase Indigenous representation in all Canadian courts, including within the Supreme Court of Canada.
45. To expand and adequately resource legal aid programs in order to ensure that Indigenous women, girls, and 2SLGBTQQIA people have access to justice and meaningful participation in the justice system.
46. To thoroughly evaluate the impact of mandatory minimum sentences as it relates to the sentencing and over-incarceration of Indigenous women, girls, and 2SLGBTQQIA people and to take appropriate action to address their over-incarceration.
47. To consider Gladue reports as a right and to resource them appropriately.
48. To create national standards for Gladue reports, including strength-based reporting.
49. To provide community-based and Indigenous-specific options for sentencing.
50. To thoroughly evaluate the impacts of Gladue principles and section 718.2(e) of the Criminal Code on sentencing equity as it relates to violence against Indigenous women, girls, and 2SLGBTQQIA people.
51. To consider violence against Indigenous women, girls, and 2SLGBTQQIA people as an aggravating factor at sentencing, and to amend the Criminal Code accordingly, with the passage and enactment of Bill S-215.
52. To include cases where there is a pattern of intimate partner violence and abuse as murder in the first degree.
53. To implement the Indigenous-specific provisions of the Corrections and Conditional Release Act (SC 1992, c.20), sections 79 to 84.1.
54. To fully implement the recommendations in the reports of the Office of the Correctional Investigator and those contained in the Auditor General of Canada.
55. To return women's corrections to the key principles set out in *Creating Choices* (1990).
56. To create a Deputy Commissioner for Indigenous Corrections to ensure corporate attention to, and accountability regarding, Indigenous issues.
57. To amend data collection and intake screening processes to gather distinctions-based and inter-sectional data about Indigenous women, girls, and 2SLGBTQQIA people.
58. To resource research on men who commit violence against Indigenous women, girls, and 2SLGBTQQIA people.

CALLS FOR INDUSTRIES, INSTITUTIONS, SERVICES, AND PARTNERSHIPS

59. To take decolonizing approaches to their work and publications in order to educate all Canadians about Indigenous women, girls, and 2SLGBTQQIA people.
60. Ensure authentic and appropriate representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, in order to address negative and discriminatory stereotypes.
61. Support Indigenous people sharing their stories, from their perspectives, free of bias, discrimination, and false assumptions, and in a trauma-informed and culturally sensitive way.

HEALTH AND WELLNESS SERVICE PROVIDERS

62. To recognize that Indigenous Peoples – First Nations, Inuit, and Métis, including 2SLGBTQQIA people – are the experts in caring for and healing themselves, and that health and wellness services are most effective when they are designed and delivered by the Indigenous Peoples they are supposed to serve, in a manner consistent with and grounded in the practices, world views, cultures, languages, and values of the diverse Inuit, Métis, and First Nations communities they serve.
63. To ensure that health and wellness services for Indigenous Peoples include supports for healing from all forms of unresolved trauma, including intergenerational, multigenerational, and complex trauma.
64. To support Indigenous-led prevention initiatives in the areas of health and community awareness
65. To provide necessary resources, including funding, to support the revitalization of Indigenous health, wellness, and child and Elder care practices.
66. To support and provide permanent and necessary resources for specialized intervention, healing and treatment programs, and services and initiatives offered in Indigenous languages.
67. To ensure that all persons involved in the provision of health services to Indigenous Peoples receive ongoing training, education, and awareness
68. To encourage, support, and equitably fund Indigenous people to train and work in the area of health and wellness
69. To create effective and well-funded opportunities, and to provide socio-economic incentives.
70. To encourage Indigenous people to work within the health and wellness field and within their communities.
71. To develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.

TRANSPORTATION SERVICE PROVIDERS AND HOSPITALITY INDUSTRY

72. To undertake training to identify and respond to sexual exploitation and human trafficking, as well as the development and implementation of reporting policies and practices.

POLICE SERVICES

73. To acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQQIA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal differences.
74. To build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving.
75. To fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks.
76. To ensure they have the capacity and resources to serve and protect Indigenous women, girls, and 2SLGBTQQIA people.
77. The standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated.
78. To establish an independent, special investigation unit for the investigation of incidents of failures to investigate, police misconduct, and all forms of discriminatory practices and mistreatment of Indigenous Peoples within their police service.

79. To partner with front-line organizations that work in service delivery, safety, and harm reduction for Indigenous women, girls, and 2SLGBTQIA people to expand and strengthen police services delivery.
80. To establish and engage with a civilian Indigenous advisory committee for each police service or police division, and to establish and engage with a local civilian Indigenous advisory committee to advise the detachment operating within the Indigenous community.
81. The establishment of a national task force, comprised of an independent, highly qualified, and specialized team of investigators, to review and, if required, to reinvestigate each case of all unresolved files of missing and murdered Indigenous women, girls, and 2SLGBTQIA people from across Canada.
82. To voluntarily produce all unresolved cases of missing or murdered Indigenous women, girls, and 2SLGBTQIA people to the national task force.
83. To develop and implement guidelines for the policing of the sex industry in consultation with women engaged in the sex industry.
84. To create a specific complaints mechanism about police for those in the sex industry.

ATTORNEYS AND LAW SOCIETIES

85. Mandatory intensive and periodic training of Crown attorneys, defence lawyers, court staff, and all who participate in the criminal justice system, in the area of Indigenous cultures and histories, including distinctions-based training.

EDUCATORS

86. To educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQIA people, and about the issues and root causes of violence they experience.
87. To develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.

SOCIAL WORKERS AND THOSE IMPLICATED IN CHILD WELFARE

88. To recognize Indigenous self-determination and inherent jurisdiction over child welfare. Indigenous governments and leaders have a positive obligation to assert jurisdiction in this area.
89. To transform current child welfare systems fundamentally so that Indigenous communities have control over the design and delivery of services for their families and children.
90. To develop and apply a definition of "best interests of the child" based on distinct Indigenous perspectives, world views, needs, and priorities, including the perspective of Indigenous children and youth.
91. To prohibit the apprehension of children on the basis of poverty and cultural bias
92. For financial supports and resources to be provided so that family or community members of children of missing and murdered Indigenous women, girls, and 2SLGBTQIA people are capable of caring for the children left behind
93. To ensure that, in cases where apprehension is not avoidable, child welfare services prioritize and ensure that a family member or members, or a close community member, assumes care of Indigenous children.
94. To ensure the availability and accessibility of distinctions-based and culturally safe culture and language programs for Indigenous children in the care of child welfare.
95. An immediate end to the practice of targeting and apprehending infants (hospital alerts or birth alerts) from Indigenous mothers right after they give birth.
96. To establish a National Child and Youth Commissioner who would also serve as

a special measure to strengthen the framework of accountability for the rights of Indigenous children in Canada

97. To immediately adopt the Canadian Human Rights Tribunal 2017 CHRT 14 standards regarding the implementation of Jordan's Principle in relation to all First Nations (Status and non-Status), Métis, and Inuit children.
98. A reform of laws and obligations with respect to youth "aging out" of the system, including ensuring a complete network of support from childhood into adulthood, based on capacity and needs, which includes opportunities for education, housing, and related supports.
99. To engage in recruitment efforts to hire and promote Indigenous staff, as well as to promote the intensive and ongoing training of social workers and child welfare staff.
100. To fully implement the Spirit Bear Plan.
101. To establish more rigorous requirements for safety, harm-prevention, and needs-based services within group or care homes, as well as within foster situations, to prevent the recruitment of children in care into the sex industry.
102. To fully investigate deaths of Indigenous youth in care.

EXTRACTIVE AND DEVELOPMENT INDUSTRIES

103. To consider the safety and security of Indigenous women, girls, and 2SLGBTQIA people, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.
104. To evaluate, approve, and/or monitor development projects to complete gender-based socio-economic impact assessments on all proposed projects as part of their decision making and ongoing monitoring of projects.
105. To include provisions that address the impacts of projects on the safety and security of Indigenous women, girls, and 2SLGBTQIA people.
106. To fund further inquiries and studies in order to better understand the relationship between resource extraction and other development projects and violence against Indigenous women, girls, and 2SLGBTQIA people.
107. To anticipate and recognize increased demand on social infrastructure because of development projects and resource extraction, and for mitigation measures to be identified as part of the planning and approval process.

CORRECTIONAL SERVICES CANADA

108. To take urgent action to establish facilities described under sections 81 and 84 of the Corrections and Conditional Release Act to ensure that Indigenous women, girls, and 2SLGBTQIA people have options for decarceration.
109. To ensure that facilities established under sections 81 and 84 of the Corrections and Conditional Release Act receive funding parity with Correctional Service Canada-operated facilities.
110. To immediately rescind the maximum security classification that disproportionately limits federally sentenced Indigenous women classified at that level from accessing services, supports, and programs required to facilitate their safe and timely reintegration.
111. To evaluate, update, and develop security classification scales and tools that are sensitive to the nuances of Indigenous backgrounds and realities.
112. To apply Gladue factors in all decision making concerning Indigenous women and 2SLGBTQIA people and in a manner that meets their needs and rehabilitation.
113. To provide intensive and comprehensive mental health, addictions, and trauma services for incarcerated Indigenous women, girls, and 2SLGBTQIA people, ensuring that the term of care is needs-based and not tied to the duration of incarceration.
114. To prohibit transfer of federally incarcerated women in need of mental health care to all-male treatment centres.

115. To ensure its correctional facilities and programs recognize the distinct needs of Indigenous offenders when designing and implementing programming for First Nations, Inuit, and Métis women
116. To support reintegration, to increase opportunities for meaningful vocational training, secondary school graduation, and postsecondary education.
117. To increase and enhance the role and participation of Elders in decision making for all aspects of planning for Indigenous women and 2SLGBTQQIA people.
118. To expand mother-and-child programming and to establish placement options described in sections 81 and 84 of the Corrections and Conditional Release Act to ensure that mothers and their children are not separated.
119. To provide programming for men and boys that confronts and ends violence against Indigenous women, girls, and 2SLGBTQQIA people.
120. To eliminate the practice of strip searches

CALLS TO ALL CANADIANS

121. Denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people.
122. Decolonize by learning the true history of Canada and Indigenous history in your local area.
123. Develop knowledge and read the Final Report. Using what you have learned and some of the resources suggested, become a strong ally.
124. Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.
125. Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls, and 2SLGBTQQIA people to generate their own, self-determined solutions.
126. Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect.
127. Help hold all governments accountable to act on the Calls for Justice, and to implement them according to the important principles we set out.

INUIT SPECIFIC CALLS TO ACTION

128. To honour all socio-economic commitments as defined in land claims agreements and self-government agreements between Inuit and the Crown.
129. To ensure the protection and revitalization of Inuit culture and language.
130. To recognize Inuktitut as the founding language, and it must be given official language status through language laws.
131. To fund and support the recording of Inuit knowledge about culture, laws, values, spirituality, and history prior to and since the start of colonization.
132. To invest the infrastructure to ensure all Inuit have access to high speed Internet.
133. To work collaboratively to ensure that population numbers for Inuit outside of the Inuit homeland are captured in a disaggregated manner, and that their rights as Inuit are upheld.
134. To ensure the availability of effective, culturally appropriate, and accessible health and wellness services within each Inuit community.
135. To invest in the recruitment and capacity building of Inuit within the medical, health, and wellness service fields.
136. To establish and resource an Inuit Healing and Wellness Fund to support grassroots and community-led programs.
137. To develop policies and programs to include healing and health programs within educational systems.
138. To invest in Inuit artistic expression in all its forms through the establishment of infrastructure and by ensuring sustainable funds are available and accessible for

Inuit artists.

139. To ensure that Inuit men and boys are provided services that are gender- and Inuit-specific to address historic and ongoing trauma they are experiencing.
140. To take all measures required to implement the National Inuit Suicide Prevention Strategy with Inuit nationally and regionally, through Inuit Tapiriit Kanatami (ITK).
141. To review and amend laws in relation to child and family services to ensure they uphold the rights of Inuit children and families and conform to Inuit laws and values.
142. To establish and fund an Inuit Child and Youth Advocate with jurisdiction over all Inuit children in care.
143. To enumerate and report on the number of Inuit children in their care. This data must be disaggregated and the reports must be shared with Inuit organizations and Inuit child and youth advocates.
144. To prioritize supporting Inuit families and communities to meet the needs of Inuit children, recognizing that apprehension must occur only when absolutely required to protect a child.
145. To respect the rights of Inuit children and people in care, including those who are placed in care outside of their Inuit homelands
146. To develop and fund safe houses, shelters, transition houses, and second-stage housing for Inuit women, girls, and 2SLGBTQQIA people fleeing violence
147. To support the establishment of programs and services designed to financially support and promote Inuit hunting and harvesting in all Inuit communities.
148. To ensure equitable access to high-quality educational opportunities and outcomes from early childhood education to post-secondary education within Inuit communities.
149. To fund and to support culturally and age appropriate programs for Inuit children and youth to learn about developing interpersonal relationships.
150. To work with Inuit to provide public awareness and education to combat the normalization of domestic violence and sexualized violence against Inuit women, girls, and 2SLGBTQQIA people
151. To fund and to support programs for Inuit children and youth to teach them how to respond to threats and identify exploitation.
152. To ensure that the education system, from early childhood to post-secondary, reflects Inuit culture, language, and history.
153. To establish more post-secondary options within Inuit Nunangat to build capacity and engagement in Inuit self-determination in research and academia.
154. To ensure that in all areas of service delivery – including but not limited to policing, the criminal justice system, education, health, and social services – there be ongoing and comprehensive Inuit-specific cultural competency training for public servants.
155. To invest in resources required for treatment and rehabilitation has resulted in the failure of section 718(e) of the Criminal Code and the Gladue principles to meet their intended objectives, we call upon all governments to invest in Inuit-specific treatment and rehabilitation services to address the root causes of violent behaviour.
156. To design and provide wraparound, accessible, and culturally appropriate victim services.
157. To recognize and adopt an Inuit Nunangat model of policy, program, and service development and delivery.
158. To amend their intake and data-collection policies and practices to ensure that distinctions-based information about Inuit women, girls, and 2SLGBTQQIA people is accurately captured and monitored.
159. To ensure there is Inuit representation among sworn officers and civilian staff within Inuit communities
160. To invest in capacity building, recruitment, and training to achieve proportional representation of Inuit throughout public service in Inuit homelands.
161. To fully implement the principles and objectives of Article 23 of the Nunavut Land

Claims Agreement.

162. To ensure the intent and objectives of the policing provisions of the James Bay Northern Quebec Agreement are fully implemented, including Inuit representation, participation, and control over policing services within Nunavik
163. To ensure there are police services in all Inuit communities.
164. To amend laws, policies, and practices to reflect and recognize Inuit definitions of "family," "kinship," and "customs" to respect Inuit family structures.
165. To amend policies and practices to facilitate multi-agency interventions, particularly in cases of domestic violence, sexualized violence, and poverty.
166. To support and fund the establishment of culturally appropriate and effective child advocacy centres like the Umingmak Centre, the first child advocacy centre in Nunavut, throughout the Inuit homeland.
167. To focus on the well-being of children and to develop responses to adverse childhood experiences that are culturally appropriate and evidence-based.
168. To work with Inuit women, girls, and 2SLGBTQQIA people to identify barriers and to promote their equal representation within governance, and work to support and advance their social, economic, cultural, and political rights. Inuit women, Elders, youth, children, and 2SLGBTQQIA people must be given space within governance systems in accordance with their civil and political rights.
169. To ensure the long-term, sustainable, and equitable funding of Inuit women's, youths', and 2SLGBTQQIA people's groups.
170. To ensure there are robust oversight mechanisms established to ensure services are delivered in a manner that is compliant with the human rights and Indigenous rights of Inuit.
171. To ensure the collection of disaggregated data in relation to Inuit to monitor and report on progress and the effectiveness of laws, policies, and services designed to uphold the social, economic, political, and cultural rights and well-being of Inuit women, girls, and 2SLGBTQQIA people.
172. To acknowledge the findings of the Qikiqtani Truth Commission and to work to implement the recommendations therein in partnership with Qikiqtani Inuit Association and the Inuit of the Qikiqtaaluk region.
173. To look for information and the final resting place of their lost loved one

MÉTIS CALLS FOR JUSTICE

174. To uphold its constitutional responsibility to Métis people and to non-Status people in the provision of all programs and services that fall under its responsibility.
175. To pursue the collection and dissemination of disaggregated data concerning violence against Métis women, girls, and 2SLGBTQQIA people, including barriers they face in accessing their rights to safety, informed by Métis knowledge and experiences.
176. To ensure equitable representation of Métis voices in policy development, funding, and service delivery, and to include Métis voices and perspectives in decision-making, including Métis 2SLGBTQQIA people and youth, and to implement self-determined and culturally specific solutions for Métis people.
177. To fund and support Métis-specific programs and services that meet the needs of Métis people in an equitable manner, and dedicated Métis advocacy bodies and institutions, including but not limited to Métis health authorities and Métis child welfare agencies.
178. To eliminate barriers to accessing programming and services for Métis, including but not limited to barriers facing Métis who do not reside in their home province.
179. To pursue the implementation of a distinctions based approach that takes into account the unique history of Métis communities and people, including the way that many issues have been largely ignored by levels of government and now present barriers to safety.
180. To fund and to support culturally appropriate programs and services for Métis

181. To design mandatory, ongoing cultural competency training for public servants (including staff working in policing, justice, education, health care, social work, and government) in areas such as trauma-informed care, cultural safety training, antiracism training, and understanding of Métis culture and history.
182. To provide safe transportation options, particularly in rural, remote, and northern communities, including "safe rides" programs, and to monitor high recruitment areas where Métis women, girls, and 2SLGBTQQIA individuals may be more likely to be targeted.
183. To respect Métis rights and individuals' self-identification as Métis.
184. To support and fund dialogue and relationships between Métis and First Nations communities.
185. To build partnerships with Métis communities, organizations, and people to ensure culturally safe access to police services.
186. To engage in education about the unique history and needs of Métis communities.
187. To establish better communication with Métis communities and populations through representative advisory boards that involve Métis communities and address their needs.
188. To fund the expansion of community-based security models that include Métis perspectives and people, such as local peacekeeper officers or programs such as the Bear Clan Patrol.
189. To provide support for self-determined and culturally specific needs-based child welfare services for Métis families that are focused on prevention and maintenance of family unity.
190. To provide more funding and support for Métis child welfare agencies and for child placements in Métis homes.
191. To establish and maintain funding for cultural programming for Métis children in foster care, especially when they are placed in non-Indigenous or non-Métis families.
192. To address Métis unemployment and poverty as a way to prevent child apprehension.
193. To fund and support programs for Métis women, girls, and 2SLGBTQQIA people, including more access to traditional healing programs, treatment centres for youth, family support and violence prevention funding and initiatives for Métis, and the creation of no-barrier safe spaces, including spaces for Métis mothers and families in need.
194. To recognize and fulfill its obligations to the Métis people in all areas, especially in health, and further call upon all governments for services such as those under FNIHB to be provided to Métis and non-Status First Nations Peoples in an equitable manner consistent with substantive human rights standards.
195. To provide Métis-specific programs and services that address emotional, mental, physical, and spiritual dimensions of well-being, including coordinated or co-located services to offer holistic wraparound care, as well as increased mental health and healing and cultural supports.
196. To fund and establish Métis-led programs and initiatives to address a lack of knowledge about the Métis people and culture within Canadian society, including education and advocacy that highlights the positive history and achievements of Métis people and increases the visibility, understanding, and appreciation of Métis people.
197. To fund programs and initiatives that create greater access to cultural knowledge and foster a positive sense of cultural identity among Métis communities.
198. To fund and support cultural programming that helps to revitalize the practise of Métis culture, including integrating Métis history and Métis languages into elementary and secondary school curricula, and programs and initiatives to help Métis people explore their family heritage and identity and reconnect with the land.
199. To pursue the development of restorative justice and rehabilitation programs,

including within correctional facilities, specific to Métis needs and cultural realities, to help address root causes of violence and reduce recidivism, and to support healing for victims, offenders, and their families and communities.

200. To provide increased victim support services specific to Métis needs to help Métis victims and families navigate the legal system and to support their healing and well-being throughout the process of seeking justice. To engage in education and training regarding the history and contemporary realities of Métis experiences.

2SLGBTQQIA SPECIFIC CALLS FOR JUSTICE

201. To fund and support greater awareness of 2SLGBTQQIA issues, and to implement programs, services, and practical supports for 2SLGBTQQIA people that include distinctions-based approaches that take into account the unique challenges to safety for 2SLGBTQQIA individuals and groups.
202. To be inclusive of all perspectives in decision making, including those of 2SLGBTQQIA people and youth.
203. To change the way data is collected about 2SLGBTQQIA people to better reflect the presence of individuals and communities, and to improve the inclusion of 2SLGBTQQIA people in research, including 2SLGBTQQIA-led research.
204. To modify data collection methods to : "Increase accurate, comprehensive statistical data on 2SLGBTQQIA individuals", "Eliminate 'either-or' gender options and include gener-inclusive, gender neutral or non-binary options", "Increase precision in data collection to recognize and capture the diversity of 2SLGBTQQIA communities"
205. To ensure that all programs and services have 2SLGBTQQIA front-line staff and management, that 2SLGBTQQIA people are provided with culturally specific support services, and that programs and spaces are co-designed to meet the needs of 2SLGBTQQIA clients in their communities.
206. To fund and support youth programs, including mentorship, leadership, and support services that are broadly accessible and reach out to 2SLGBTQQIA individuals.
207. To increase support for existing successful grassroots initiatives, including consistent core funding.
208. To support networking and community building for 2SLGBTQQIA people who may be living in different urban centres (and rural and remote areas), and to increase opportunities for 2SLGBTQQIA networking, collaboration, and peer support through a national organization, regional organizations, advocacy body, and/or a task force dedicated to advancing action to support the well-being of Indigenous 2SLGBTQQIA persons in Canada.
209. To equitably include 2SLGBTQQIA people, and for national Indigenous organizations to have a 2SLGBTQQIA council or similar initiative.
210. To provide safe and dedicated ceremony and cultural places and spaces for 2SLGBTQQIA youth and adults, and to advocate for 2SLGBTQQIA inclusion in all cultural spaces and ceremonies.
211. To accommodate non-binary gender identities in program and service design, and offer gender-neutral washrooms and change rooms in facilities.
212. To better investigate crimes against 2SLGBTQQIA people, and ensure accountability for investigations and handling of cases involving 2SLGBTQQIA people.
213. To engage in education regarding 2SLGBTQQIA people and experiences to address discrimination, especially homophobia and transphobia, in policing.
214. To take appropriate steps to ensure the safety of 2SLGBTQQIA people in the sex industry.
215. To support and conduct research and knowledge gathering on pre-colonial knowledge and teachings about the place, roles, and responsibilities of 2SLGBTQQIA people within their respective communities, to support belonging, safety, and well-being.
216. To fund and support specific Knowledge Keeper gatherings on the topic of reclaiming and re-establishing space and community for 2SLGBTQQIA people.
217. To fund and support the re-education of communities and individuals who have learned to reject 2SLGBTQQIA people, or who deny their important history and contemporary place within communities and in ceremony, and to address transphobia and homophobia in

communities (for example, with anti-transphobia and anti-homophobia programs), to ensure cultural access for 2SLGBTQQIA people.

218. To educate service providers on the realities of 2SLGBTQQIA people and their distinctive needs, and to provide mandatory cultural competency training for all social service providers, including Indigenous studies, cultural awareness training, trauma-informed care, anti-oppression training, and training on 2SLGBTQQIA inclusion within an Indigenous context.
219. To educate the public on the history of non-gender binary people in Indigenous societies, and to use media, including social media, as a way to build awareness and understanding of 2SLGBTQQIA issues.
220. To ensure that students are educated about gender and sexual identity, including 2SLGBTQQIA identities, in schools. To engage in campaigns to build awareness of the dangers of misgendering in correctional systems and facilities and to ensure that the rights of trans people are protected.
221. To provide dedicated 2SLGBTQQIA support services and cultural supports.
222. To use gender-neutral or non-binary options, such as an X-marker, for coroners' reports and for reporting information related to the crimes, as appropriate.
223. To address homelessness, poverty, and other socioeconomic barriers to equitable and substantive rights for 2SLGBTQQIA people.
224. To build safe spaces for people who need help and who are homeless, or at risk of becoming homeless, which includes access to safe, dedicated 2SLGBTQQIA shelters and housing, dedicated beds in shelters for trans and non-binary individuals, and 2SLGBTQQIA-specific support services for 2SLGBTQQIA individuals in housing and shelter spaces.
225. To educate their members about the realities and needs of 2SLGBTQQIA people, and to recognize substantive human rights dimensions to health services for 2SLGBTQQIA people.
226. To provide mental health supports for 2SLGBTQQIA people, including wraparound services that take into account particular barriers to safety for 2SLGBTQQIA people.
227. To fund and support, and service providers to deliver, expanded, dedicated health services for 2SLGBTQQIA individuals including health centres, substance use treatment programs, and mental health services and resources.
228. To create roles for Indigenous care workers who would hold the same authority as community mental health nurses and social workers in terms of advocating for 2SLGBTQQIA clients and testifying in court as recognized professionals.
229. To reduce wait times for sex-reassignment surgery.
230. To provide education for youth about 2SLGBTQQIA health.
231. To engage in education regarding the realities and perspectives of 2SLGBTQQIA youth; to provide 2SLGBTQQIA competency training to parents and caregivers, especially to parents of trans children and in communities outside of urban centres; and to engage in and provide education for parents, foster families, and other youth service providers regarding the particular barriers to safety for 2SLGBTQQIA youth.

All redacted Calls to Justice have been taken from the National Inquiry Report - Volume B. (NiMMIWG, 2019b)



Fig 19. No public photographs exist of Bernice Bottle

BERNICE BOTTLE, 36

Bernice Bottle was a 36-years-old mother of two and the oldest sibling in her family from Lac Seul First Nation. She was remembered for being a wonderful cook and quilt sewer. Her brother mentioned that “she was a very caring person – She tried to help people when they needed help”. (CBC, 2019c)

She was found dead in her apartment in Winnipeg. Her case is still under investigation.

1988



Fig 20. A photograph of Glenda Morrisseau

GLENDA MORRISSEAU, 19

Glenda Morrisseau was a 19-year-old teenager from Sagkeeng First Nation. She is remembered by her family and friends as someone who loved to be around people, loved to dress up, and brought joy to her friends and family.

On August 7th, 1991, Glenda's body was found naked and tied up in an old Winnipeg Scrapyard by the Red River. Her family continue to search desperately for an answer to her death.(CBC, 2019c)

1991

"ART IS A POWERFUL TOOL FOR COMMEMORATION. PUBLIC COMMEMORATIONS, THROUGH ART, CAN HELP BRING FORWARD PERSONAL STORIES OF COLONIAL VIOLENCE. ART AS COMMEMORATION BEARS WITNESS TO INJUSTICE, RECOGNIZES HUMAN DIGNITY OF VICTIMS AND SURVIVORS, AND CALLS INSTITUTIONS, SYSTEMS AND STRUCTURES TO ACCOUNT."

(NIMMIWG, 2019C)

REFLECTIONS

From a landscape architecture perspective, it is interesting to note how many of the Calls to Justice do not respond to the spatial confrontations of violence against Indigenous women and their commemoration in space. Of the 231 Calls to Justice, only four address spatial change, most of which relate to transportation. Despite the lack of calls towards spatial memorialization, the National Inquiry does seek to harvest funds for commemoration and art programs to reclaim healing for survivors and families of MMIWG. Such initiatives call for commemoration and art programs to “increasing access to cultural activities and identity promoting social and economic wellbeing by improving self-confidence and building identity” (NWAC, 2018, p. 4) and may range from a myriad of programming/design including: “Pow-Wows and healing circles, as well as community monuments and other forms of commemoration.” (NIMMIWG, 2019b, p. 57)

Many of the participants throughout the National Inquiry Report advocated and recognized the need for commemoration and memorials, for instance, “Shaun L., testifying about his mother, Jane, indicated how markers and monuments aren’t just about memorializing, but about acknowledging the important legacy of those who might otherwise be painted simply as victims.” (Ibid, p. 59)

Together, these elements provide an excellent basis for landscape as a potential mediator towards commemoration and memorialization. Similar to many Indigenous worldviews, landscape architecture has an inherent connection to the land and spirit of the place; it is about respecting and letting the land speak. The landscape might allow not only for the acknowledgement and awareness of violence against Indigenous Peoples but also to offer a step towards Indigenous reclamation of urban space.



HUMAN RIGHTS
HUMAN RIGHTS

THE CANADIAN HUMAN RIGHTS MUSEUM
WAS ESTABLISHED IN WINNIPEG.





GRAIN EXCHANGE
GRAIN EXCHANGE

OLD GRAIN BUILDINGS SURROUND THE
RIVER NEAR THE CORE, EXPRESSIONS IN
THE CITY SCAPE

Fig 21. Landscape and memory + depicting the character of the Red River



Fig 22. A photograph of Amanda Barlett
Image used with permission from Barlett Family

AMANDA BARLETT, 17

Amanda Barlett was a 17-year-old teen who had strong aspirations towards becoming a published author. She was remembered for her passion for writing and kindness.

Amanda was originally from Opaswayak Cree Nation but was sent to Winnipeg by Child and Family Services. She went missing at the crosspoint of Selkirk Avenue and Salter Street.

Amanda Barlett has been missing for 24 years, her family continues to search for her.

(CBC, 2019c)

CHAPTER THREE

UNFORGIVING RIVER

The Red River is an unforgiving river. It swells upon the shorelines of our City, filled with murky catfish, fishing lines, clay, dead driftwood, garbage and muddied stories. Everflowing, the Red reveals and floods up secrets as quickly as she deposits them. A timeless dance between ebb and flow, currents, and river depths.

This chapter will focus on Winnipeg's context within the legacy of Missing and Murdered Indigenous women, girls and 2S Folk, in particular how the Red River has become an intrinsic part of the symbolism behind MMIWG2S. Manitoba is ranked third for the highest number of cases of MMIWG2S, with one of the first recorded cases in Canada being Jean Mocharski, who was located at the Alexander Docks alongside the Red River in 1961. (NWAC, 2015b) Winnipeg plays a vital role in the continued silencing of Indigenous women and girls, and with many of the cases of MMIWG2S appearing within or near the Red River, so does the river itself. Therefore, it is important to understand not only the historical context of the City but also the contemporary context in which the crisis of the missing and murdered occurred. This chapter will briefly review the context of Winnipeg and the Red River Settlement, the contemporary context of MMIWG in the City, and the Indigenous ontologies of water and women.

ORIGINS OF THE RED RIVER + RED RIVER SETTLEMENT

Winnipeg is located at the heart of Canada, and it sits at the confluence of two major rivers - the Red River and the Assiniboine River. Throughout history, these rivers have become the lifeline of transportation, economy, innovation and evolution. The Manitoba Sustainable Development Branch (2018) notes that the “Red River played a significant role, first in the lives of Indigenous peoples and subsequently, in the growth and development of Western Canada.” (p.3)

The rivers were formed over 8,000 years ago through the recession of the Glacial Lake Agassiz. The recession has left the rivers with a muddy clay base soil, carvings of flat prairie lands, and a sinuous and meandering path, which gently braids through the City of Winnipeg. The Red River, in particular, became a highway for the fur trade and led to the unique economic, political and cultural Métis settlement called the Red River Settlement. (Peters et al., 2019, p.7) The Métis were a co-mingling of blood and a direct cause of European colonization within Indigenous lands. The word Métis deliberately roots from the french word ‘Moitié,’ meaning ‘half’ and describes the history of the marriage between European fur traders and Indigenous women. (FPC, 2007) This mélange of race described by Lischke and McNab (2007), meant the “development, through a sharing of cultures, of a new society of which the Métis were the harbinger.” (p.4)

Throughout the 17th and 18th centuries, the rapid expansion of the fur trade and colonial settling gave rise to fur trading competition between the Hudson Bay Company (HBC) and the North West Company (NWC). Many Métis people worked for both companies, providing pemmican, hunted buffalo, and fur to the ever-evolving businesses. In 1821, the merger between HBC and NWC led to many Métis losing their positions within the companies and relocating to Lord Selkirk's Red River Colony to regain some land. (Ibid, p. 8) Thereupon, creating an intense concentration of the Métis population within the Red River Colony, leading to the creation of the Red River Settlement. The Red River Settlement became a thriving economy with many Métis people working for themselves through agriculture on their river plots, buffalo hunting, farming, and freighting. (Ibid, p. 8) The evolving growth of the settlement came to a halt in 1869, when the HBC sold Rupert's Land to Canada. The sale of the land was conducted without consultation of the thriving Red River Settlement and Indigenous peoples who inhabited the territory. (Ibid, p.8) According to the National Inquiry report, this was one of two times that the Canadian government "violently confronted Métis societies on the Prairies to impose its own racial and gendered world view, as well as to remove them from their lands." (NIMMIWG, 2019a, p. 292) With the growing concern over annexation and losing land title ownership, the Métis led by leader Louis Riel confronted the Canadian Government and demanded negotiations of Métis rights to land in Manitoba. (Peters et al., 2019, p.10) While the talks occurred peaceably,

it wasn't until 1870 that the Manitoba Act twisted the promised negotiations to cater to settler-colonial land ownership. (Ibid) The Métis Resistance geared up against Canadian soldiers who came to the Red River to dispossess the Métis from their lands, abused Métis women, and forced families Westward. Despite their resistance, the Métis were left with little to no territory within the Red River Settlement, depicting a violent history of abuse, neglect and dispossession of Métis land. (Ibid, p.11)

This violent past has defined much of what is Winnipeg and the Red River itself, carving a story of neglect and abuse that can still be seen today. The on-going crisis of the MMIWG2S has a direct correlation to the past of the Métis' dispossession and settler-colonial structures applied alongside the river. The Red River has become a beacon of storytelling for abuse. With over seven bodies of missing and murdered found within its waters - it has been dubbed the 'River of Tears'. (McDonald, 2017) This includes the body of Tina Fontaine. She was found by the Alexander Docks in the late summer of 2014. The case of Tina led to the imperative need for action and acknowledgement from the Canadian Government on the on-going crisis of the missing and murdered. Her story paved the way to the beginning of a long-awaited unanswered call for dignity and justice through the implementation of the National Inquiry Report. (Taken, 2020)



Fig 23. A photograph of Amanda Cook

AMANDA COOK, 14

Amanda Cook was a young 14-year-old girl from Waywayseecappo First Nation, located east of Russell, Manitoba, Canada. She is remembered for being kind and compassionate person in her community. (Lee, 2017)

Amanda went missing at the Harvest Fair Festival in Rosburn, Manitoba on July 13th, 1996. On July 17th, her body was found beaten to death in a wooded area near the fairgrounds. Later that year, a man named Clayton George Mentuck was trialed for Amanda's murder. He was found not guilty, despite writing a confession letter to her parents which was deemed unreliable by the judge. (CBC, 2019c)

1996



Fig 24. A photograph of Tania Marsden

TANIA MARSDEN, 18

Tania Marsden was an 18-year-old teenager who lived in Winnipeg. She is remembered by her friends and family who recall her love for childhood sleepovers and social playdates with her friends. Tania had just turned 18 on September 9th, 1998 when she was murdered. Her body was found decomposed in the Assiniboine River.(CBC, 2019c)

1998

LOCATIONS

OF MISSING AND MURDERED INDIGENOUS
WOMEN, GIRLS, MEN, 2S FOLK



LEGEND

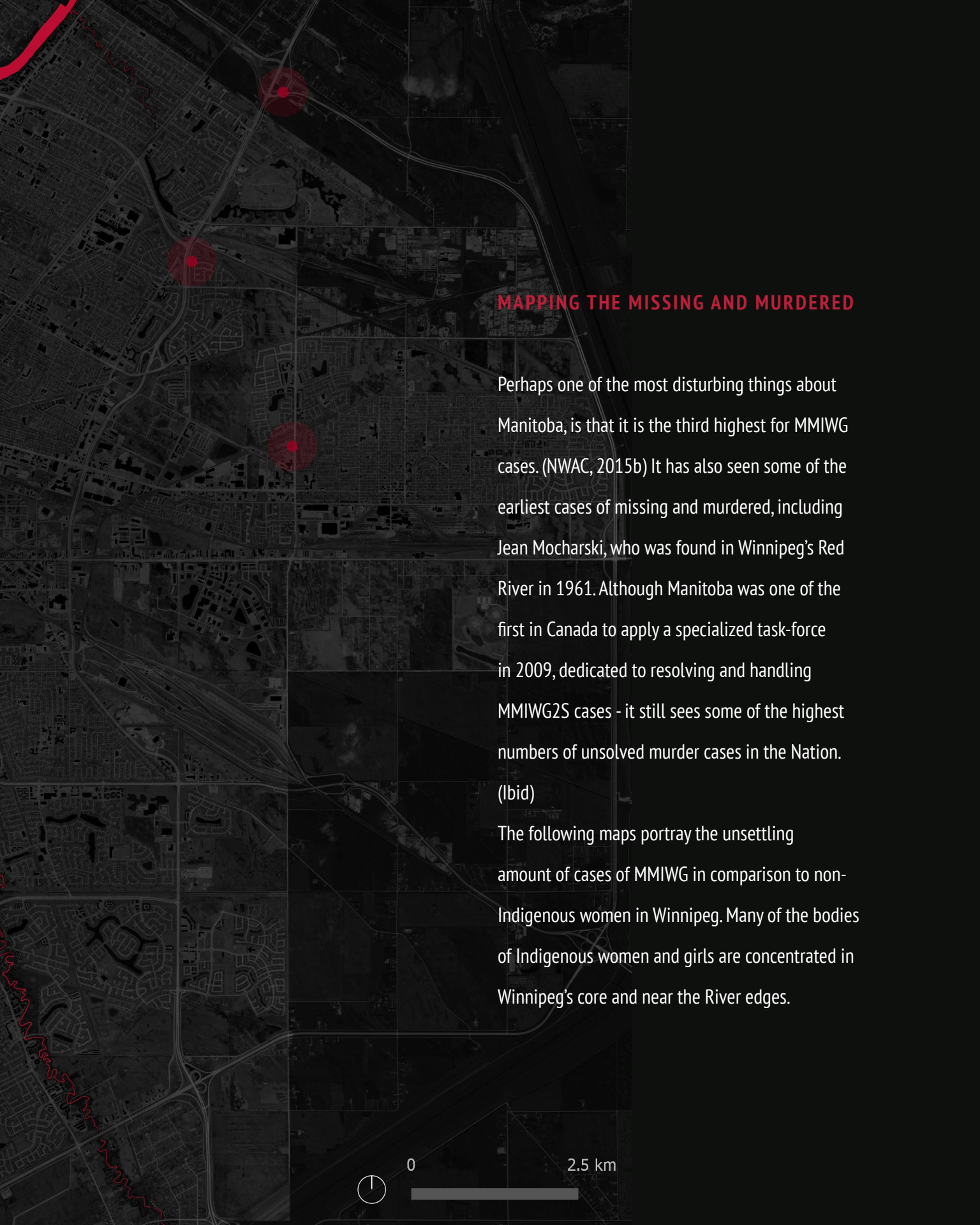


MURDERED



MISSING

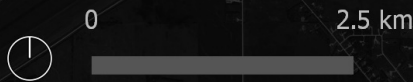
Fig 25. A map of the missing and murdered within Winnipeg



MAPPING THE MISSING AND MURDERED

Perhaps one of the most disturbing things about Manitoba, is that it is the third highest for MMIWG cases. (NWAC, 2015b) It has also seen some of the earliest cases of missing and murdered, including Jean Mocharski, who was found in Winnipeg's Red River in 1961. Although Manitoba was one of the first in Canada to apply a specialized task-force in 2009, dedicated to resolving and handling MMIWG2S cases - it still sees some of the highest numbers of unsolved murder cases in the Nation. (Ibid)

The following maps portray the unsettling amount of cases of MMIWG in comparison to non-Indigenous women in Winnipeg. Many of the bodies of Indigenous women and girls are concentrated in Winnipeg's core and near the River edges.



LOCATIONS

OF MURDERED NON-INDIGENOUS WOMEN

In contrast, many non-Indigenous women cases over the past five years are located more sporadically throughout the area. The aforementioned tells us a story of a concentrated effort towards the dissemination and dispossession of Indigenous women, girls and 2S Folk in our City. It also suggests that Indigenous women and girls deaths are more likely to occur near the core of the City. This may be due to the concentration of poverty and homelessness surrounding the core; or perhaps an indication that Indigenous women are more likely targets due to their absence going more 'unnoticed' by the surrounding communities. (CBC, 2019c)

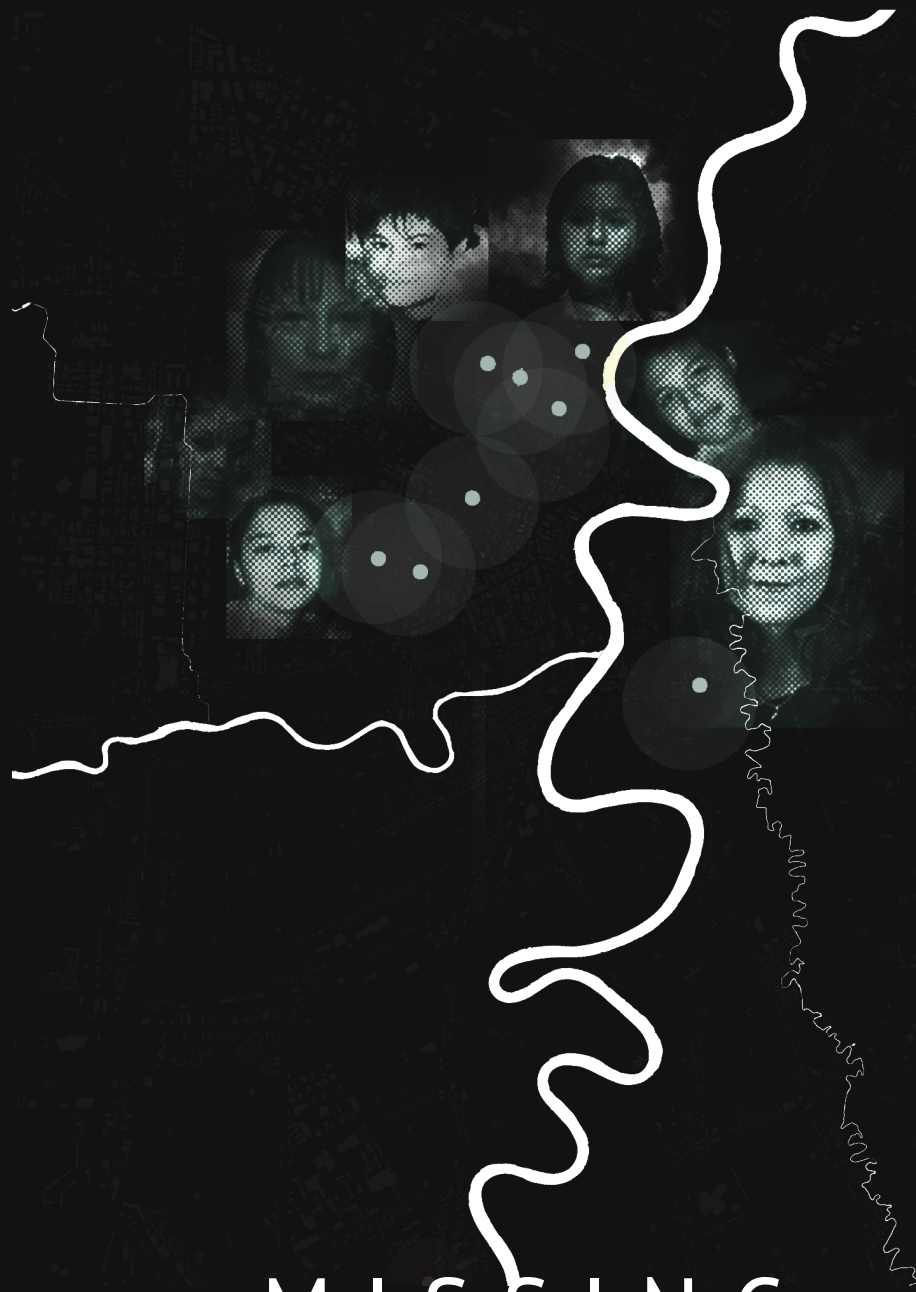
Furthermore, Indigenous women are 16.5% more likely to be attacked or assaulted by a stranger than a non-Indigenous woman, while non-Indigenous women are only 6% likely to be assaulted by a stranger. (NWAC, 2015a) This suggests that Indigenous women are more likely to be attacked on the street than non-Indigenous women.

LEGEND



Fig 26. A map of the murdered non-Indigenous women in Winnipeg





MISSING

ALONG THE RED RIVER

Fig 27. A map of the last known locations of missing Indigenous women or girls

This map showcases the last known locations of missing Indigenous women or girls. Once again, the last known location of these women is located near the Red River, as well as, near the North End of Winnipeg.



MURDERED

ALONG THE RED RIVER

Fig 28. A map of the found locations of murdered Indigenous women or girls

Looking at just the murders on the Winnipeg map, it is disturbing to see how they light up the core of downtown and the edges of the Red River. The Red River water plays a crucial role in understanding the significance of these cases and, more importantly, the dispiriting of Indigenous Women in Winnipeg.

"THE EARTH IS SAID TO BE A WOMAN. IN THIS WAY IT IS UNDERSTOOD THAT WOMAN PRECEDED MAN ON THE EARTH. SHE IS CALLED MOTHER EARTH BECAUSE FROM HER COME ALL LIVING THINGS.

WATER IS HER LIFE BLOOD. IT FLOWS THROUGH HER, NOURISHES HER, AND PURIFIES HER."

(CAVE AND MCKAY, 2016)

WATER ONTOLOGIES: WATER KEEPERS

While the waters of the Red River have a history of trauma and abuse against Indigenous women, many Indigenous water ontologies depict a narrative towards the water as sacred and intrinsically connected to feminine energy.

From time immemorial, Indigenous peoples have told stories of water as a bloodline of Mother Earth to be respected and upheld as a life-giver. Bédard notes that traditional Indigenous stories “tell us that in the web of Creation, water is a sacred medicine.” (Bédard, 2017, p. 95) This association of respect, sacredness and reciprocity with water and the feminine perspective of the earth has upheld Indigenous women as important guardians of water and life. Nishnaabeg women, Josephine Man-Damin notes that Indigenous women are keepers of water:

“As women, we are carriers of life. Our bodies are built that way. Men are not built that way. We are special. We are very special and unique in how our bodies are made that way. And the water that we carry is that water of unity, that unites all of us. It unites all women. It unites all men. It unites all families, all nations all across the world. That little drop of water. Women have an intimate connection with water because of their ability to bring forth life. The birth of children marks a spiritual relationship from the time of preconception to birth where the waters of the woman’s womb burst forth to cleanse the way for that new life to come forth into the world. Women are therefore held in high regard for these life-giving responsibilities and carriers of that sacred water.” (Ibid, p. 97)

The narrative of Indigenous women as water keepers defines their role as sacred and a part of the overall health of the interdependent systems of water. Conversely, in colonial society - such as in Winnipeg - the environment and water are viewed as a commodity and separate from the watershed system. Perhaps this separation between the environment and humanity is also why Winnipeg has an aqueduct that carries water from Shoal Lake 40 that has caused intensive devastation not only to the natural systems of the land but also to the Indigenous reserve of Shoal Lake 40.

Another proponent of water keepers is the sacredness of women's ovulation. The moon is associated with times of ovulation and plays a critical role in acknowledging times of life-bringing. Bédard furthers that "Moon-time represents not just a reminder of a woman's responsibility to water, but of her water or blood as a sacred medicine, and a time when she should think of others besides herself." (Ibid, p.99) It is said that just as the moon controls the water of the sea, lake, and oceans - the woman controls the livelihood of her community. (Ibid) It represents an important restoration between women and water, as well as the responsibilities Indigenous women carry towards Mother Earth.

The poetics of women and water in Indigenous peoples' histories have been lost. Only recently have these powers begun to restore themselves, through 15-year-old Wiikwemkoong climate activist Autumn Peltier, who fights for Canadian Indigenous water rights. (CBC, 2019a)

Her activism for sustainable land use and clean waters for Indigenous reserves has brought forward a new narrative about the worth of Indigenous women. But that narrative lies thin, as many missing and murdered cases go unsolved and neglected to this day. How can we begin to reawaken the spirit of water and the sacredness of Indigenous women in Winnipeg? Moreover, what becomes of the role of landscape architecture to protect and uphold this narrative of sacredness?

Fig 29. A collage of the ontologies of Water Keepers. The Collage showcases Autumn Peltier as a keeper of water representing the interrelationship between Indigenous women, the moon and their sacred duty to water.





LEGEND

- Water Walk
- Water Walk for MMIWG

Fig 30. Map of water walks across Winnipeg

0 1 2 km



WATER WALKS

As a result of the stories of women as Water Keepers and the legacy of caring for water, many Indigenous women now partake in ceremonies called Water Walks. A more contemporary ceremony, water walks were done to honour the water systems by carrying vessels from a particular lake and walking around the lake for a series of days, Tasha Beeds describes this ceremony “like a walking prayer”. (CBC, 2015) The journey around the lake symbolizes the relationality of the natural systems processes and the healing of such processes. Much of the water walks today are centred around protecting our watersheds and fighting for clean water in our lands. (Bédard, 2017, p.90)

Although many water walks are centred on the healing of water bodies, there have been adaptations of the water walks to be focused around healing the spirit of the water and honouring missing and murdered Indigenous women and girls. (CBC, 2019b) In 2019, a water walk ceremony was conducted by a group of men and women to honour the spirits of the missing and murdered and cleanse the Red River. The walk began at the headwaters of the Red River in Minnesota and continued all the way North to the mouth of Lake Winnipeg. (Cbc, 2019) The ceremony included a water vessel filled with water from the Red River’s headwaters and a staff with 130 ribbons, which carried the “names of women whose bodies were found in the river over the past four decades.”

(CBC, 2019) The significance of this act is important in the resurgence of Indigenous spirituality and familyhood. It should, therefore, be cherished as an act to strengthen the hope of families and dignity of those who have been stolen and be considered in the design process.

CURRENT MEMORIALS ON THE RED

The Red River also harbours a series of makeshift and traditional memorials and monuments dedicated to the Missing and Murdered. It is important to address their location and proximity to the Red River to understand how the river plays an important role in the overall grounding of these memorials and their interconnection to each other.

MONUMENT HONOURING MMIWG

Located at The Forks by Oodena Celebration Circle, is the monument for MMIWG. The monument was created in response to a strong need expressed at the annual Wiping Away the Tears Gathering, and was designed jointly by the province and the Ka Ni Kanichihk aboriginal cultural centre. (CBC, 2014) The monument is made of the whitest granite and expresses the female form with a circular void to distinguish the spirit and earth world. The circle also represents a passage of light and spirit and maintains a connection to both worlds. (Ibid)

MAKESHIFT MEMORIAL AT ALEXANDER DOCKS

Located at the edge of the Alexander Docks is Tina Fontaine's makeshift memorial. The memorial carries trinkets from family members, community members, victims, and victims' families to honour the spirits of the stolen sisters.

NIIMAAMAA SCULPTURE

Situated within Niizhoziibean, a newly developed walking park at The Forks, Niimaamaa is a sculpture that represents Indigenous women as water carriers and sacred entities. Designers Val Vint, Jaimie Isaac and KC Adams describe the sculpture as a representation of:

“motherhood, Mother Earth, and new beginnings. [...] Her seven cascading strands of hair remind us of the seven sacred teachings: love, respect, courage, humility, honesty, wisdom, and truth. Her pregnant form signals that she is a water-carrier; she embodies Mother Earth. Within her forms are shapes representing landscape, water, and constellations”. (McAvoy, 2018)

All of these memorials and monuments have a deep connection with the Red River and create a significant body of expression within the urban fabric. It is important that a landscape memorial would be attuned to how these memorials provide strong spatial links towards these memorials.



Fig 31. Monument honouring MMIWG near Oodena Celebration Circle at the Forks



Fig 32. Niimaamaa sculpture in The Forks



Fig 33. Make-shift Memorial at Alexander Docks

LOCATIONS OF CURRENT MEMORIALS

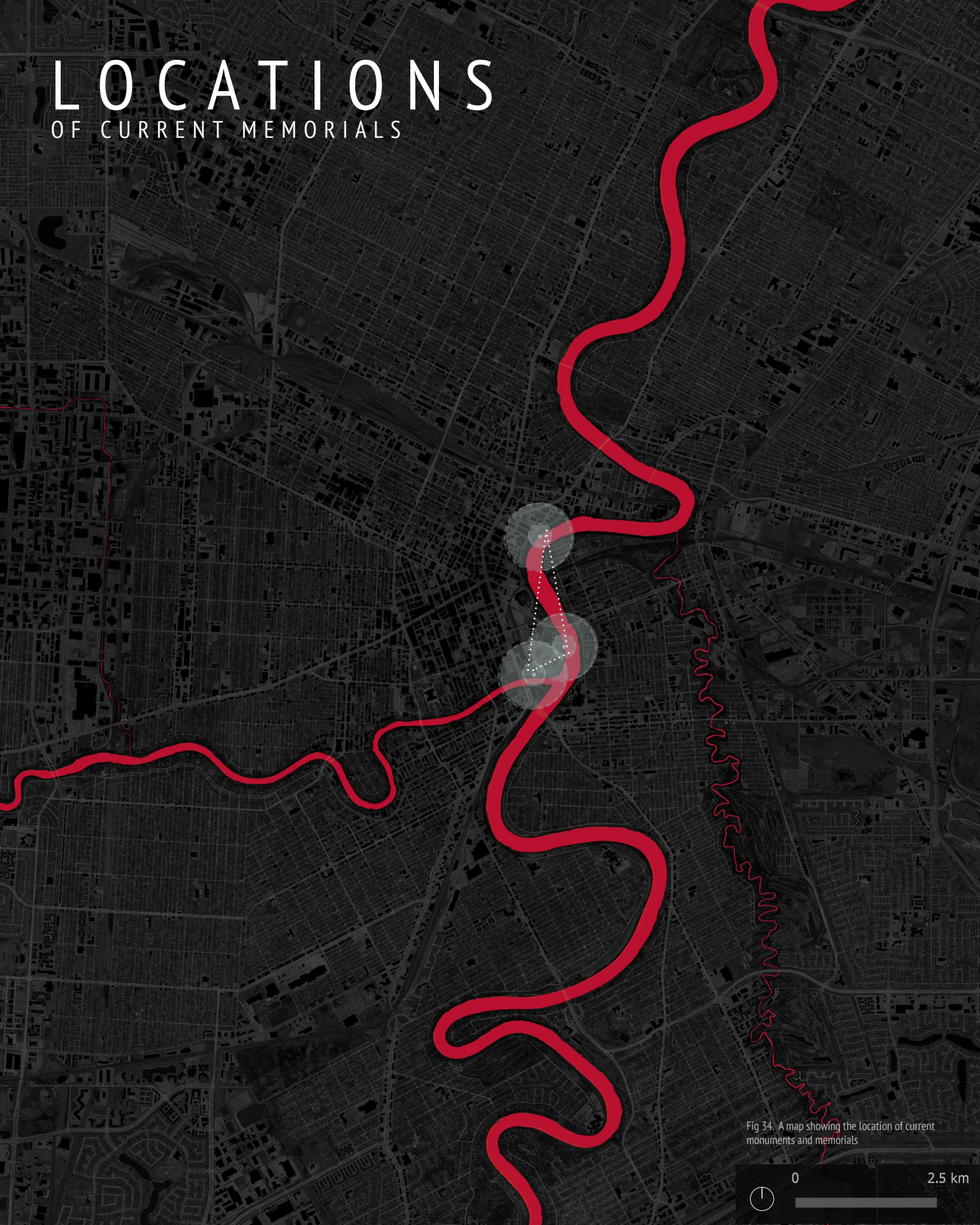


Fig 34. A map showing the location of current monuments and memorials



REFLECTIONS

It is interesting how normative mapping has become in the practice of landscape architecture. It plays an essential role in telling the invisible stories of the land, and the layers upon which they interlace, connect and derive. And yet, I find that we often do not truly appreciate the story maps can tell you until they hit you in the face. This was the case for me as I began to spatialize the stories of the MMIWG, it is what led me onto this path of finding dignity in the lost sisters, brothers, mothers, fathers, grandfathers, and grandmothers of Winnipeg. As I began to map out the locations of the missing and murdered, dotting each location like stars upon a sky of Winnipeg's dark history, a story unveiled itself. Each star was precious and sacred. Together, the constellations of the missing and murdered made me deepen my understanding of the alarming rate at which this on-going trauma is occurring.

The maps told a spatial tale, a narrative that gets lost in translation in media communications of the graphs and reports. It is a story of a blanket filled with holes, voids in the landscape that are inextricably linked to the places we walk, bike and drive.

The lost ontologies of water and woman is a remarkable narrative that should be considered throughout the process of designing a memorial for MMIWG. It represents not only a journey along the waterfront but

also the vital importance water plays in cleansing and healing trauma. Additionally, the conditions of women as water keepers and their sacred role in protecting the water is an imperative element that should be restored in our city riverfront. To notice that only some Indigenous women have the power to be 'water keepers' while others, are neglected is a powerful and telling action of how we view the missing and murdered. Restoring that responsibility upon the MMIWG2S reclaims their right to water and their sacred role. As I continue along this design journey, I must keep these narratives in my thoughts. Finally, it is important to recognize the current monuments and sculptures that exist along the Red River to commemorate Indigenous women, girls, 2S, men and boys. In the advancement of a design, it would be important to create spatial links to these monuments and create a sense of order along the Red River to express the movement and choreography of a water walk journey of healing.

2002



Fig 35. A photograph of Therenia Silva

THERENA SILVA, 35

Therenia Adelin Silva was a 35-year-old woman and a mother of two. She is remembered by her family and friends.

Therenia's body was found frozen and decomposed along Templeton Avenue on December 15th, 2002.(CBC, 2019c)

2003



Fig 36. A photograph of Sylvia Guiboche

SYLVIA GUIBOCHE, 21

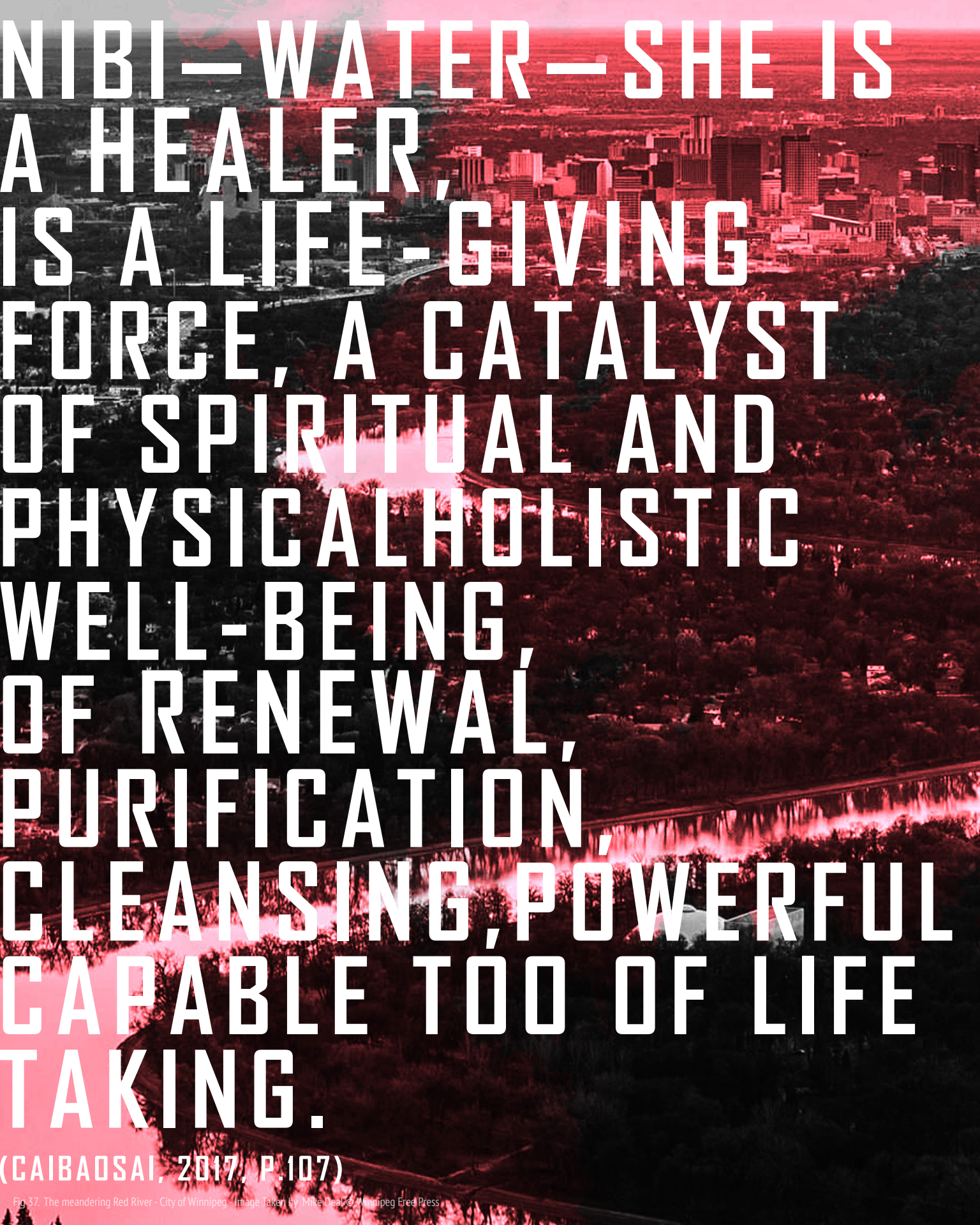
Sylvia Guiboche was a 21-year-old mother from Swan River. She lived in Winnipeg and was pregnant with her second child. She is remembered as a loving mother and proud person. On June 12th, 2003, Sylvia went missing. Her family still searches for her to this day. (CBC, 2019c)

CHAPTER FOUR

THE AESTHETIC OF ABSENCE

The essence of this chapter is to understand the aesthetic of absence as it relates to landscape. Firstly, I will begin with a brief overview of the importance of memorials for the resurgence of marginalized communities. Then, I will be taking on an Indigenous lens of storytelling to look over a series of Indigenous mourning, grieving and commemoration practices. The stories will be told from a set of metaphors, borrowing the tool of operational metaphors from Rottle and Yocom's (2010) ecological design processes to draw out landscape metaphors from these practices to inform sensitive, culturally appropriate memorial design approaches. Through this synthesis, I aim to uncover ways in which the land can respond to the sacredness of the grieving process and reflect Indigenous reciprocity on the land. The approach will also involve looking into symbolic plantings that relate to the river and the methods of healing and bereavement. Each operational metaphor will be described alongside a series of ecological or landscape design potentials that could be applied on the land to honour these traditions.

In 2007, Judy Barsalou and Victoria Baxter argued that one of the most effective tools in addressing violent conflict is memorialization. (Barsalou, 2007)



NIBI—WATER—SHE IS
A HEALER,
IS A LIFE-GIVING
FORCE, A CATALYST
OF SPIRITUAL AND
PHYSICAL HOLISTIC
WELL-BEING,
OF RENEWAL,
PURIFICATION,
CLEANSING, POWERFUL
CAPABLE TOO OF LIFE
TAKING.

(CAIBAOSAI, 2017, P.107)

Memorial designs have the provocative power to address social reconstruction and support narratives for marginalized people. Without sufficient address towards spatial and place-making spaces throughout cities, systemic barriers to reconciling the trauma that has been situated upon the land can arise. Therefore, it is critical to advocate for the need for spatial dignity and memorialization into the calls to justice brought forward by the National Inquiry, specifically how landscape memorials could play a vital role in strengthening Indigenous peoples' self-determination and encourage Indigenous women's resurgence. That said, the design processes of memorials are challenging and arbitrary. They heavily rely on the context and an acknowledgement of truth-telling, which places a heavy responsibility on the designer to interpret and bring awareness to these truths. If in the wrong hands, the memorial risks negative implications on transitional remembrance and dignity of those commemorated. (Barsalou and Baxter, 2017, p. 12) Understanding necessary cultural communication devices, lost histories, and structures of oppression can help reveal truths and provide a landscape that respects and dignifies the victims to be commemorated. (Ibid, p.8) Indigenous worldviews and traditions negotiate the land through storytelling, using metaphors as guides to navigate the creation of plants, water, land, earth and humanity. (Christian and Wong, p. 4) It is why I believe that in landscape architecture, it is vital to take on a storytelling lens to address these spaces of trauma.

In Basics Landscape Architecture 02: Ecological Design, operational metaphors are used as a way “to characterize and simplify complex design issues.” (p.124) Rottle and Yocom (2010) further note that “sets of metaphors that can be used to integrate ecological concepts into the practice of landscape design. Each metaphor is described in terms of its operational functions towards achieving ecological design goals.” (p.9) I will be adapting this understanding of operational metaphors to negotiate the phenomenological processes of healing and grief and evoking spatial conditions of Indigenous bereavement on the land. These spatial conditions could take on many roles including protecting, creating habitat, filtering views, creating intimate space or fulfilling a healing narrative.



Fig 38. A photograph of Felicia Solomon

FELICIA SOLOMON, 16

Felicia Solomon was a 16-year-old who was a grade 10 student at R.B. Russell Collegiate in Winnipeg, Manitoba. She is remembered for her passion for writing short stories and her ability to bring laughter and dance to her community. Her family and friends remember her as an athlete and someone who loved to be with her friends.

(Taken, 2018)

On June 11th, 2003, partial remains were pulled from the Red River near Alexander Docks. It wasn't until October, that it was confirmed to be Felicia Solomon. Her family continues to desperately search for answers. (CBC, 2019c)

2003

2003



Fig 39. A photograph of Nicolle Hands

NICOLLE HANDS, 31

Nicolle Hands was a 31-year-old woman who was living in Winnipeg with her three children. She had aspirations of becoming a social worker. Nicolle's spirit is remembered by her friends and family.

On October 2nd, 2003, Nicolle was found stabbed in her apartment. Police are still investigating the case. (CBC, 2019c)

BRAID CUT GROW

In some Anishinaabek cultures, hair becomes an extension of self where the braid represents a symbol of strong cultural identity and depicts a story of strength, wisdom and unity. (Stensgar, 2019) As the braid grows, it characterizes the backbone of one's spirit. Traditionally, one would cut their braids as a symbol of loss and deep grief. The loss of the braid represents an ungrounding of self and respect for the loss of those taken. The braid's regrowth poses as a physical reminder of the loss and the process of healing. This grieving practice is a sublime experience of temporality, and it is a reminder of time, space and relationality. (Ibid)

BRAID: strength, wisdom, unity, belonging, relationality

CUT: sever, loss, absence, void, temporality

GROW: heal, openness, sublime, extend, recovery, wholeness

SPATIAL APPROACHES TO EVOKE HEALING ON THE LANDSCAPE

- + Weaving pathways, plantings or planting patterns to evoke a sense of relationality, light quality from treescapes
- + Topographical changes, dramatic and contrasting landscape types, light and shadow quality, loss of sound, filtering views
- + Planting, sense of density, sense of time, vistas and open landscape, reflection



Fig 40. Collage of the metaphor 'Cut, Braid, Grow'

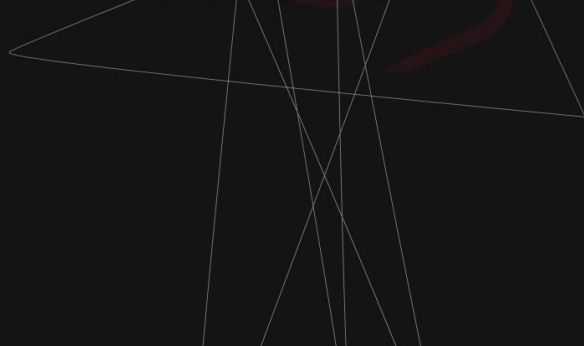




Fig 41. Collage of the metaphor 'Scaffold, Levitate, Ascend'

The traditional practices of bereavement for the Dakota people focused on ascending the spirit of the deceased. The body would be scaffolded and levitated above the ground more commonly on a carefully prepared built structure or scaffolded upon a crook of a tree. It was believed that the scaffold would protect the spirit of the deceased as they attained the afterlife, oftentimes keeping the body levitated for one year or until the body becomes skeletonized. After the process of ascension, the remnant bones would be buried in the ground to respect the body of the lost one. (Milson, 2012, p.32)

SCAFFOLD: structure, bridge, lift, branch, overpass

LEVITATE: drift, float, fly, suspension, conjure, time

ASCEND: climb, journey, movement, rise

SPATIAL APPROACHES TO EVOKE HEALING ON THE LANDSCAPE

- + Lifting or raising topography, growth of trees, tree groves
- + Sense of floating, temporal changes seasonality and water levels can play a role
- + Exposure to the sky, removing sources of shadows and enhancing visibility

SCAFFOLD
SCAFFOLD
LEVITATE
LEVITATE
ASCEND
ASCEND

BURN PASS SUBMERGE

A common practice in many Indigenous cultures, particularly Métis and Inuit communities, is the process of bereavement through the start of a sacred fire. The fire is lit four nights in a row to help guide the spirit of the lost loved ones towards the afterlife. (Canadian Virtual Hospice, 2018) The sacred fire represents a passage for the spirit to journey towards. In Métis communities, the family of the deceased will place memorial items from their lost ones, including their favourite food, pieces of clothing, or object. It is believed that each day the fire is lit, it is a day for the spirit to visit relatives, places they've never been and memories they must amend. After four nights, the fire is extinguished with water to cleanse and release the grief and acknowledge the spirits of lost loved ones. (Ibid)

BURN: light, energy, renewal, enlightenment, clearing

PASS: journey, passage, tunnel, protection, intimacy

SUBMERGE: cleanse, flood, immerse, engulf

SPATIAL APPROACHES TO EVOKE HEALING ON THE LANDSCAPE

- + Fire as a tool of repair on the landscape, lighting of prairies for renewal, or open-pit for lighting a journey; shadow and light play; light coloured planting or temporal planting colours
- + Direct axis or a journey within the landscape, sense of complexity or enclosure to lead the visitor, structures to protect the passage, intimate or enclosed space
- + Water as a tool to cleanse, allowing for adaptability, plant density, submergence of light from shadow, the sound of water

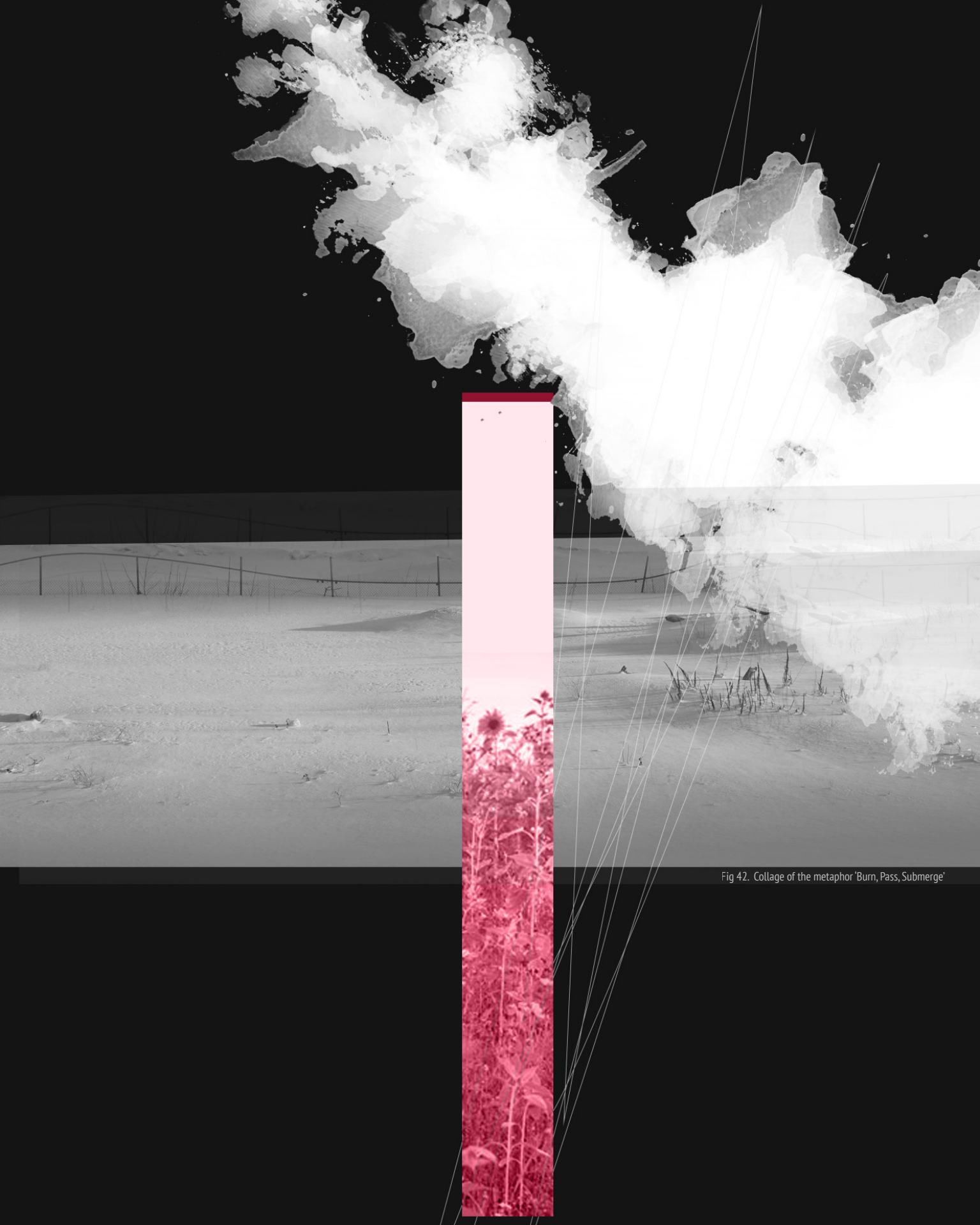


Fig 42. Collage of the metaphor 'Burn, Pass, Submerge'

HEALING ECOLOGY + LANDSCAPE

Indigenous worldviews and landscape architecture also gain common ground on the use and acknowledgement of ecology and ecological systems. In Christi Belcourt's 'Medicines to Heal us' she references:

"In traditional Indigenous ways, healing is approached holistically and includes the treatment of the whole person, including one's emotional, physical, mental and spiritual wellbeing. Within all aspects of traditional healing, plants, in one form or another, are incorporated into the healing process."

(Belcourt et al., 2007, p. 2)

Additional references to how flora is an integral part of the healing process can also be seen in Robin Kimmerer's 'Braiding SweetGrass' where she unravels the story of braiding sweetgrass, maple trees and ash trees and their importance to enhancing and empowering the processes of healing and the sublime. (Kimmerer, 2013, p.144)

The following describes a series of river plantings and medicinal Indigenous plantings and their traditional healing values. These plants could be utilized within the design to acknowledge the story-telling metaphors above or as a way to ignite significance within the landscape.

TABLE KEY

Analgesic = pain relief

Anodyne = neutralizer

Cathartic= psychological relief

Carminative= relieving flatulence

Deobstruent = removing obstructions

Depurative = detoxifying

Diurectic= increase production of urine

Emetic = causing vomiting

Expectorant = brings up mucus

Pectoral = chest pain relief

Febrifuge = fever reduction

Hemostat = increase blood flow

Resolvent= reduce swelling

Sialogogue = promotes saliva

Vermifuge= destroys parasitic worms

Vulnerary= healing salve for wounds

COMMON NAME	SCIENTIFIC NAME	MICHIF-CREE NAME	ANISHINAABEMOWIN NAME	HEALING PROPERTIES	SYMBOLISM
BLUEBERRY	Vaccinum spp.	Li biowan, lii Belwe	Min'aga'wunj, Miinan aniibiishan, Miinagaawanzh	Antioxidant, antiseptic, antiviral, astringent, depurative	Purification and blood cleansing
BLUE FLAG	Iris versicolor L.	Paviyoñ bleu	Zhaabozigan, Naba-gashk, Pakwiasko'ns	Cathartic, diuretic, emetic, resolvent,	Protector, Soothing
BURDOCK	Arctium minus Bernh	Machi'kwanaash	Wi-sugibug, Mazaanag, Gichi-mazaanag, Wiisagibagoon	Alterative, depurative, diaphoretic, diuretic, tonic	Cleanser
HORSETAIL	Equisetum spp.	La krayaen	Gijiib'inuskon, Cingwako'ns, Cingwakoako'sawunk, Kisi'banusk	Andyne, antiseptic, astringent, carminative, diaphoretic, diuretic, and vulnerary	Historic Old Wisdom
LABRADOR TEA	Ledum groenlandicum	Li tii'd mashkek, Ti Maskik, Muskego	Muskeegobug Anniibi, Mashkigobag, Wesawa'baguk	Diuretic, expectorant, pectoral	Warmth, salvation
POPPY	Argemone spp.	Payot, Notinikto Waapikwanii	-	Anodyne and emetic	Selfless sacrifice, peace, but also has negative connotations due to addiction
SUGAR MAPLE	Acer saccharum	Eñ Zaraab	Aninnatig, Ziiwaagamizigan, Kisinamic, Inina'tig	Astringent, deobstruent, emetic, expectorant, and tonic	Gift-giver, wisdom, peace and strength, Canada, Human Rights
WILLOW	Salix	Lii sol, Le sool ooho, La harrouzh, Kinikinik	Oziisigobimizh, Wadikwanan, Oziisigobimizh-Ziibiing	Analgesic, anodyne, anti-inflammatory, antiseptic, astringent, febrifuge, hemostat	Home, Spiritual protection, longevity

Fig 43. Table adapted from Christi Belcourt's 'Medicines to Heal us', 2007, p. 11-12



Fig 44. A photograph of Cynthia Audy

CYNTHIA AUDY, 27

Cynthia Audy was a 27-year-old woman from Manitoba's Wuskwi Siphik First Nation. She was a mother of two children, Nathan and Amber, and is remembered as a free spirit. Cynthia went missing on October 24th, 2004 near Selkirk Avenue and Andrews Street. Her sister, Angelita Stevens, still searches for answers regarding Cynthia's disappearance. (CBC, 2019c)

REFLECTIONS

An important step with commemorating spaces of trauma is to do your due diligence as a designer, and to address the truths of the space. While designing for commemoration, Treib reflects on George Descombes work “rather than displacing or replacing the conditions as first encountered, the sensitive designer derives a design as an act of investigation and reinforcement, and at times repair.” (Treib, 2019, p. 50) It is therefore important to unveil these truths in the landscape and recognize both visible and invisible memory. Landscapes are evocative but can be even more pronounced if they are rooted in the truths of the land.

What I found most striking about the operational metaphors of bereavement were their intrinsic connection to the land - it felt natural that these processes could be applied and tell a story on the landscape. It is important for me to address, that while these metaphors provide a space for design, I must also recognize the underlying messages that are hidden in the site. As Treib reinforces, to investigate and re-use what the landscape has to offer. (Ibid)

Reflecting on healing ecology, something that really stood out to me was the dichotomy of the Sugar Maple. For thousands of years, it has been used by Indigenous peoples across Turtle Island as a healing tool and salve for preservation. And now it is featured as the emblem of Canada - a symbol of unity, but with a dark hidden history. What if the landscape could tell a story? A story of reclamation? Kimmerer (2013) remarks a special story about Sugar Maples:

“Standing around us we see all the Trees. The Earth has many families of Trees who each have their own instructions and uses. Some provide shelter and shade, others fruit and beauty and many useful gifts. The Maple is the leader of the trees, to recognize its gift of sugar when the People need it most. Many peoples of the world recognize a Tree as a symbol of peace and strength. With one mind we greet and thank the Tree life. Now our minds are one.” (p. 134)

The Sugar Maple is an ancient tree and has been associated with Indigenous women primarily, symbolizing the essence of giving and nurturing. (Ibid, p.204) Within these narratives, I see the *Acer Saccharum* playing a vital role in the development of the design.

2004



Fig 45. A photograph of Sunshine Wood

SUNSHINE WOOD, 16

Sunshine was a 16-year-old girl who lived with her father in Winnipeg. She is remembered by her father who recalls her wonderful laugh. Sunshine went missing on February 20th, 2004. Her family still searches for her.(CBC, 2019c)



Fig 46. A photograph of Fonassa Bruyere

FONASSA BRUYERE, 17

Fonassa Bruyere was a 17-year-old from Sagkeeng First Nation in Manitoba. She is remembered by her family as someone who loved to smile and laugh, a kind soul who often took care of her grandmother. Fonassa went missing on August 9th, 2007 in Winnipeg. Her body was later discovered in a field northwest of the city.(CBC, 2019c)

2007

CHAPTER FIVE

THE PRESENCE OF ABSENCE

To feel presence in absence is a powerful symbol of this chapter. It represents the acknowledgement that the growing absence of missing and murdered Indigenous peoples is a critical open wound for Canada. That the spirits of our sisters, mothers, aunts, grandmothers, great-grandmothers haunt us with a present reminder that Canada needs to humanize and celebrate its Indigenous women, girls, 2S Folk, men and boys with dignity. Throughout this chapter, I will process the location of a site and explore the intent of the memorial. I will also investigate the site through an inventory of its current conditions, historical narratives, and palimpsestual layers that may be considered in the landscape memorial.

When locating a site for a memorial that commemorates survivors and victims of violent conflict, the site must speak to the felt absence by the communities and families. It must be a site of collective significance in order to draw people in to commemorate, educate and heal. Similarly, the site must provide the victim's families and friends an opportunity to engage with the site, whether it be through gatherings, incorporation into the building process or learning opportunities on the site.

Finally, the site must be located somewhere that is accessible to the victim's family members and friends because, without that access, the memorial's capacity to commemorate is rendered down to a pure sign of trauma. Barsalou and Baxter (2007) remind us that "memorial projects that encourage survivors (and families) to explore contested memories of the past, promote learning and critical thinking, and facilitate ongoing cultural exchange are more likely to advance social reconstruction." (p.2) It is with these objectives that I intend to explore and negotiate a site for the memorial for MMIWG.

THE ALEXANDER DOCKS

I came into this practicum, knowing very well where the anticipated site for the memorial would be located. My suspicions of the site were wiped away time and time again as I mapped, photographed and visited the areas along the Red River. The Alexander Docks has a strong tie to the story of MMIWG and the National Inquiry Report, and has a palimpsests of histories dedicated to human rights, honour and dignity.

Situated at the edge of Winnipeg's Exchange District, perched upon the Red River, the Alexander Docks is one of the only places in the northern downtown core of the City to offer access to the waterfront. The site offers an open vista of views towards the south-west of the City, proudly displaying the skyline and, more prominently, the Canadian Human Rights Museum.



Fig 47. A map showing the context of the Alexander Docks in proximity to the rest of the Red River



The Alexander Docks were originally built in 1929, in part to offer Winnipeg a water transportation port, but also to offer movement of grain from the Exchange district by the Winnipeg Transfer Rail. (Kramer, 2018) The location of the site made for a crucial meeting point for trading and innovation in the City's trade sector. Later the site became a tourist attraction, anchoring the River Rouge boat that would provide recreational activities and entertainment along the Red River. (Ibid) Today, the docks are considered structurally unsound and have been taped off for public-use. (The Forks, 2020) But that doesn't stop many families, passers-by, and community members to visit the site to take in its views or mourn the loss of Tina Fontaine (15), Felicia Solomon (16), and Jean Mocharski (43). (CBC, 2019c)

At the gentle slope of the Alexander Docks, one can see atop a small hill, a community made memorial for Tina Fontaine, lovingly protected and maintained by the neighborhood and family members. It is juxtaposed by the grand views of the Canadian Human Rights Museum which looms across the river. The site displays a strong narrative of absence, rights, dispossession, and acts as a coordinate for the missing and murdered. It is for these reasons that the Alexander Docks was selected as the most symbolic site for the vision of an MMIWG landscape memorial.



Fig 48. The makeshift memorial of Tina Fontaine in line of sight of the Canadian Human Rights Museum



Fig 49. An aerial view of the Alexander Docks indicating site selection area





Fig 50. A photograph of Claudette Osborne
Image used with permission from Bernadette Smith

CLAUDETTE OSBORNE, 21

Claudette Osborne was a 21-year-old mother of four children. She had just given birth to her daughter, Patience. Claudette was from Norway House Cree Nation and started her life in Winnipeg with her fiancé, Matt Bushby. She is remembered by her Fiancé and her sister, Bernadette Smith, as someone who 'filled the room with her personality, smile and unique special laugh'. She aspired to go to school and become a social worker to help girls who suffered from addiction. (Taken, 2018)

Fifteen days after giving birth on July 25th, 2008, Claudette Osborne went missing near Selkirk Avenue and King Street. Her family continues to search for her, more than a decade later. (CBC, 2019c)

2008

2009



Fig 51. A photograph of Nicole Daniels
Image used with permission from Daniels Family

NICOLE DANIELS, 16

Nicole Daniels was a 16-year-old girl who lived in Winnipeg with her family. She is remembered by her family and friends as a jokester and someone who loved to laugh. On April 1st, 2009, Nicole was found dead behind a downtown car rental agency in East Winnipeg.(CBC, 2019c)

SITE SPECIFICATIONS

The dock spans 124 meters along the river with 13.4 meters in width. The total size of the site selected is 190m x 65m, with an area of 13,864 square meters. The site is located under the planning zone of the Riverbank Sector. This sector is dedicated to activating healthy and dynamic public realms, with the intention to provide access to the riverfront and enhance the overall enjoyment of the river. (The Forks, 2020) The property is City-owned and the City has expressed interest in redeveloping the site. A temporary memorial for Tina Fontaine exists on the Docks and has been recognized by the City. (Ibid)

INVISIBLE VERSUS VISIBLE MEMORY

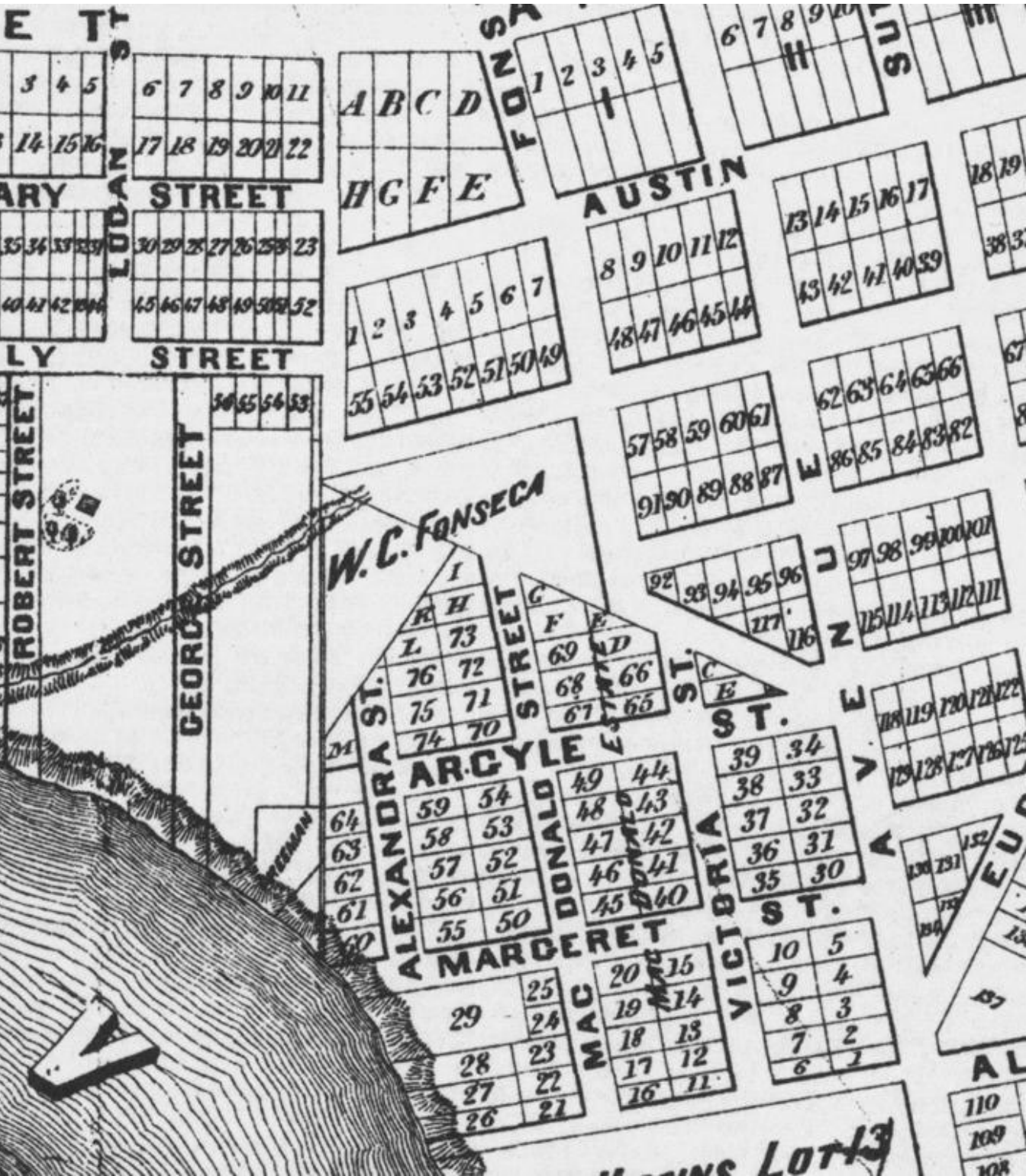
Before the construction of the Alexander Docks, the site had experienced several significant histories. What now exists is a palimpsests of invisible and visible memories.

INVISIBLE: LOGANS CREEK

Initially, the site was located at the outlet of a natural creek called Logans Creek. The creek slit diagonally on the land, meeting up with what is now known today as Galt Avenue. Little is known about the creek, and in fact, many maps exclude the creek. Graham postulates this may have been due to dryer soils and seasons. Other than that, the coulee of Logan Creek was one of the most helpful creeks to mitigate the Red River flood of 1877. (Graham, 1984, p. 72) Today, no remnants of the creek exist.



Fig 52. Map of Logan Creek in 1874 - Graham, 1984, Thesis: Surface Waters



INVISIBLE: RED RIVER COLONY

The site is also located upon Métis lands, specifically located at important river plots that formed what we now call Winnipeg. It is surrounding this area that the 1870 Manitoba Act dispossessed the land rights of the Red River Colony and the Métis peoples that lived within the postage stamp settlement. (Peters et al., 2019) Interestingly, not many plaques or historical elements indicate this historical narrative along Winnipeg's waterfront. It wasn't until 2013 that the Manitoba Government would recognize the Manitoba Métis Federation as a legal entity. (MMF,2015)

INVISIBLE: 1919 STRIKE

Victoria Park was a waterfront park alongside Winnipeg's Red River, named after Queen Victoria. It was located at the end of James Street and had been established since 1900. (Penner, 1999) The park extended to where the Alexander Docks exist today.

While the park was established as a leisurely park and was primarily utilized in the summer for parades and picnics, Victoria Park played a vital role in Winnipeg's transformation, in particular, it acted as a gathering space for the 1919 strike. For six weeks from May 15th to June 26th, gatherings to the thousands were held at Victoria Park in the hope of victory and solidarity. (Ibid)



Fig 53. 1919 Strike Meeting at Victoria Park (where Alexander Docks Exists Today)
Foote Collection No. 1676, N2742, Archives of Manitoba

The strike came to be as a protracted fight for human and labour rights - the City stopped entirely, as workers from all walks of life began to strike against the Premier, City council and Government. Riots and violence grew as city officials attempted to shut down the workers strike - workers striked for unfair treatment, unfair wages, independence, equality and fairness. (Ibid) On June 26th, the strike ended in failure - most workers had to reapply for their positions and sign an agreement not to strike again. Despite the defeat, the strike of 1919 had significant repercussions on Winnipeg's labour conditions - allowing for a new generation of fairness and justice. (Ibid)

In 1929, the docks were constructed in hopes of providing a vital shipping hub for the trades sector of the City, destroying many of the artifacts of Victoria Park, rendering the history and legacy of the park invisible. (Ibid)

INVISIBLE: THE LAYER OF MISSING

Perhaps one of the most striking layers of the site is the three bodies that were carried upon the land by the Red River. The first in 1961, Jean Mocharski, who was one of the first cases recorded for Missing and Murdered Indigenous Women and Girls in Canada. Very little is known about her case, however, the gravity of the event has had profound affects on the National Inquiry. (CBC, 2019c) Another stolen sister was found in almost the same location in 2003; her name was

2009

Felicia Solomon. Felicia was a 16-year-old girl from Winnipeg, who was remembered by her friends and family as an active writer and story-teller. Not much has been resolved from her case, and her family still fights for her dignity and honour. (Ibid) In 2014, the body of Tina Fontaine was found at the Alexander Docks. To many, Tina represented the little girl of many Indigenous families who has had a loved one gone missing or murdered. Tina's death highlighted Canada's violence against Indigenous peoples and was a kick-starter towards the National Inquiry. (Ibid)



Fig 54. A photograph of Hillary Wilson

HILLARY WILSON, 18

Hillary Wilson was an 18-year-old from Norway House. She had aspirations to become a stylist and beautician. She is remembered by her family as a cheerful person, who cared deeply about her friends and family. Hillary was murdered. Her body was found on the outskirts of Winnipeg in East St. Paul, on August 20th, 2009. (CBC, 2019c)

2010



Fig 55. A photograph of Mildred Flett

MILDRED FLETT, 51

Mildred Flett was a 51-year-old woman from Tataskweyak Cree Nation in Manitoba. Her family and friends remember her as Millie. Mildred went missing on June 8th, 2010. The Winnipeg Police Service is still investigating the case.(CBC, 2019c)

LAYERS OF MEMORY

Invisible + Visible

The site of Alexander Docks is a palimpsest of layers of history - memories of ecology, human rights, violence and innovation have shaped this site.

1874 FIRST LAYER

A SMALL CREEK NAMED LOGAN CREEK EXISTED WHERE THE DOCKS WOULD ONE DAY ESTABLISH. ITS EARLIEST RECORDINGS ON MAPS ARE FROM 1874.

1899 SECOND LAYER

THE WINNIPEG TRANSFER RAIL WAS CREATED ALONGSIDE THE RED RIVER, A SIGNIFICANT PART OF INNOVATION IN WINNIPEG

1919 THIRD LAYER

BEFORE ALEXANDER DOCKS WAS BUILT, THERE EXISTED A PARK CALLED VICTORIA PARK. IT WAS AT THIS PARK THAT THE 1919 STRIKE GATHERINGS WERE HELD, A HISTORIC PLACE OF HUMAN RIGHTS.



Fig 56. A timeline of the Alexander Docks History



1929
FOURTH LAYER

THE CONSTRUCTION OF THE ALEXANDER
DOCKS GAVE WAY IN 1929. A VITAL
SHIPPING HUB FOR WINNIPEG.

1961, 2003, 2014
FIFTH LAYER

THE BODIES OF THREE INDIGENOUS
WOMEN WERE FOUND AT THE DOCKS.

1961 - Jean Mocharski

2003 - Felicia Solomon

2014 - Tina Fontaine

2020
EXISTING LAYER

TODAY, THE SITE HAS REMNANTS OF THE
DOCKS WHICH IS NO LONGER ACCESSIBLE,
A MEMORIAL FOR TINA, AND PORTIONS OF
RIVERBANK FAUNA.

THE RED
RIVER AND
THE CASES OF
MISSING AND
MURDERED
INDIGENOUS
WOMEN AND
GIRLS.





THE LOGAN CREEK + ORIENTATION

Superimposing the creek's original location on a map of Winnipeg today showcases the deep diagonal cut into where the Alexander Docks exists today. The creek played a vital role in addressing flood protection throughout the 19th century, and while its remnants have been erased from the land, its impact is easy to understand.

The creek faces a south-eastern exposure, which has a strong correlation to the Indigenous medicine wheel. The Medicine wheel depicts, as per Wagamese, that "the east, [is], the direction of the rising sun, the place of illumination, and its gift is innocence", while the South represents "the direction that receives the most light from the sun and is the place of growth. Its gift is humility and trust." (Wagamese, 2002, Location 252 of 2240).

This orientation could further the symbolic significance of the landscape memorial and its orientation towards the south-east.

Hauntingly, the way in which the remnants of the creek have been buried and erased away acts as a metaphor of the erasure and neglect of many Indigenous women, girls, men and boys missing and murdered cases. These remnants are wiped away, extinguishing the worth of the creek / of the missing and murdered. What would happen if one were

to re-open the cut of the creek? To re-open the wound and anchor it is
ghostly identity with that of the missing and murdered? It could act as a
vital connection point to the story that the landscape tells.



Fig 58. Ducks and Geese at the edge of the Red River

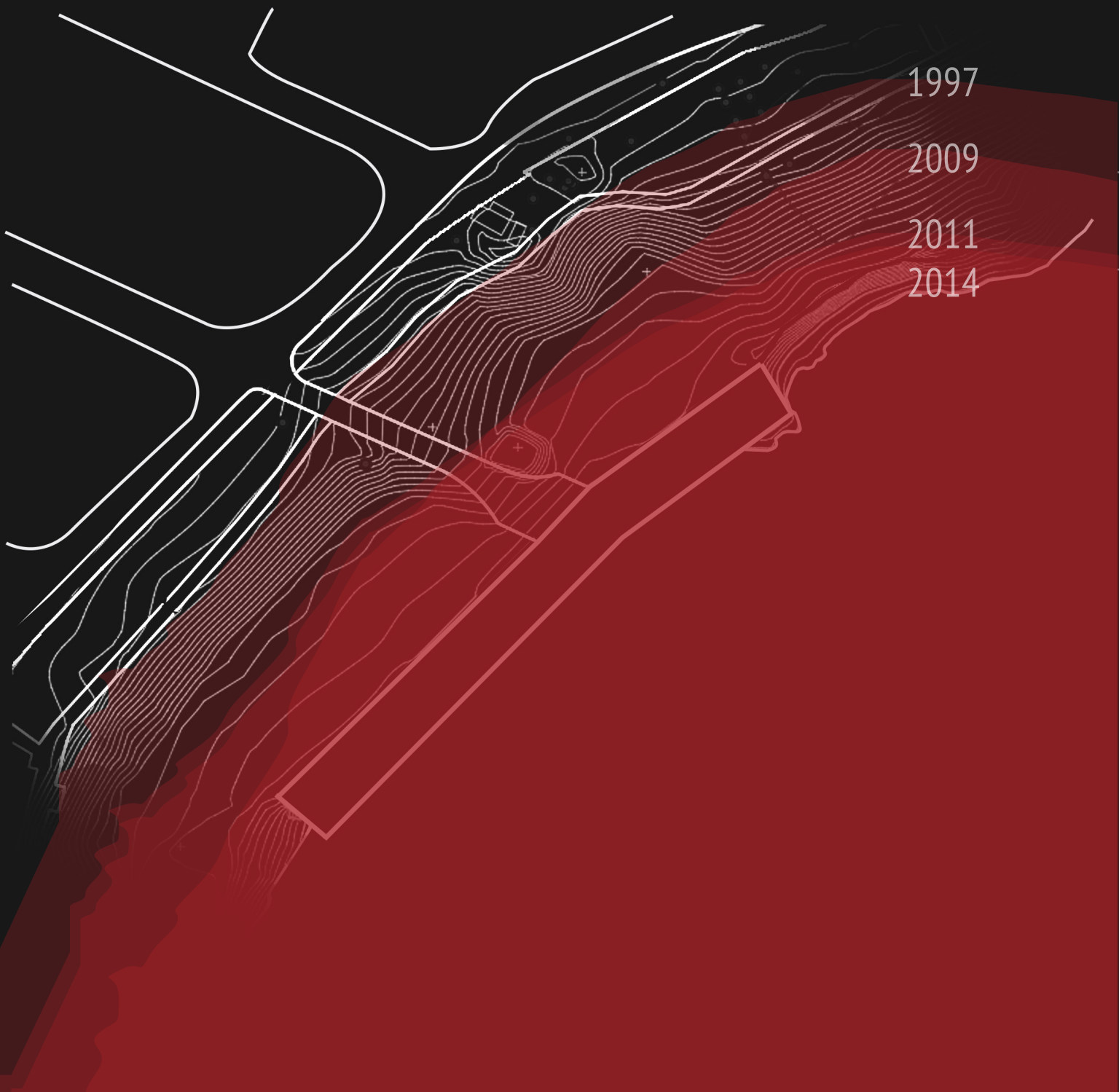


Fig 59. A map of historic flooding levels at the Alexander Docks

ALEXANDER DOCKS

FLOOD LEVELS



FLOODING

Due to the site's inherent connection and access to the riverfront of the Red, it is imperative to understand the flooding and drainage conditions of the site. The site suffers from intensive soil erosion due to the high crest of the river. The average water levels recorded at the James St. Pump Station, a couple of blocks over, record the average river crest at 223.7 meters during the summer and 221.76 meters during the winter. The Alexander Docks is a prominent location that showcases Winnipeg's spring melt flood levels. Some of the most prominent flood levels include:

1997: +7.5m, flooded the river and most of the City at 231.24m

2009: +6.9m, flooded at 230.64m

2011: +5.9m, flooded at 229.64m

2014: +5.8m, flooded at 228.64m

(Province MB, n.d)

FLORA

Little to no vegetation is offered along the docks other than a couple of green ash trees and a river meadow of Redosier Dogwood, Willows, Caragana, and native grasses and sedges. (Creeping spike-rush, Awned Sedge, Quack Grass) Despite its lack in flora, the site offers extensive vistas of the waterfront.



Fig 60. A photograph of the Alexander Docks Site





Fig 61. A photograph of Angela Poorman
Image used with permission from Poorman Family

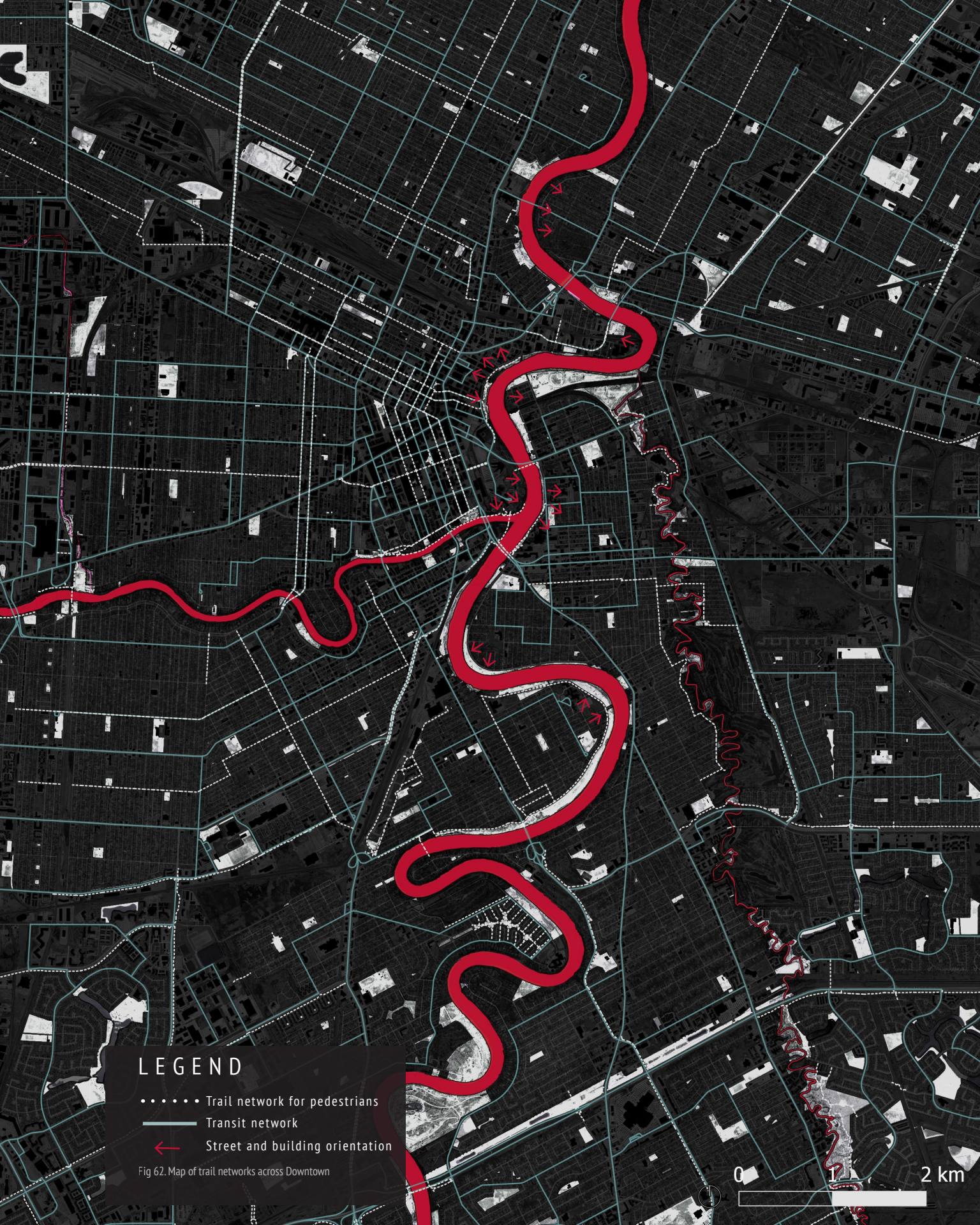
ANGELA POORMAN, 20

Angela Poorman was a mother of three and grew up on the Kawacatoose First Nation in Saskatchewan. She was remembered for being a hard-working mother. Her own mother recalls her as “always being happy – made a bad situation into a good situation and never had a bad word to say about anybody”. (CBC, 2019c) She loved fashion and styling her friends – working towards getting her life together. (CBC, 2019c)

Angela was stabbed to death on December 14th, 2010 in Winnipeg’s North End by a stranger on the street.

CONNECTIVITY

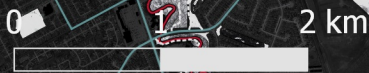
The site is situated between two prominent waterfront parks, Stephen Juba and Fort Douglas. While the local neighbourhood more extensively uses Stephen Juba, it lacks connectivity towards Fort Douglas. Many of the buildings surrounding the Alexander Docks and the Fort Douglas Park are oriented inwards towards the City center. Consequently, some may also find that the area near and around Fort Douglas is a little less maintained, not as well lit, and more unruly. Interestingly, if the sites were to connect and correlate as planned in the Go to Waterfront plan from the City of Winnipeg, the sites in combination would offer a robust connective tissue to the Forks riverfront walk. (The Forks, 2020)



LEGEND

- Trail network for pedestrians
- Transit network
- ← Street and building orientation

Fig 62. Map of trail networks across Downtown





SITE OBSERVATIONS

The site offers a panoramic view of Winnipeg's skyline, most prominently views of the Canadian Human Rights Museum and the industrial rail that crosses the river. Unintentionally, the landscape begins to weave us a tale of injustice and negligence –the Alexander Docks lends itself to an interesting juxtaposition between a building erected in the spirit of human rights with it's very shadow looming over the gravesite of a victim of human rights violation.

It's this omnipresent dialogue between the silencing of Indigenous women and human rights that brings strong intentions to this site.

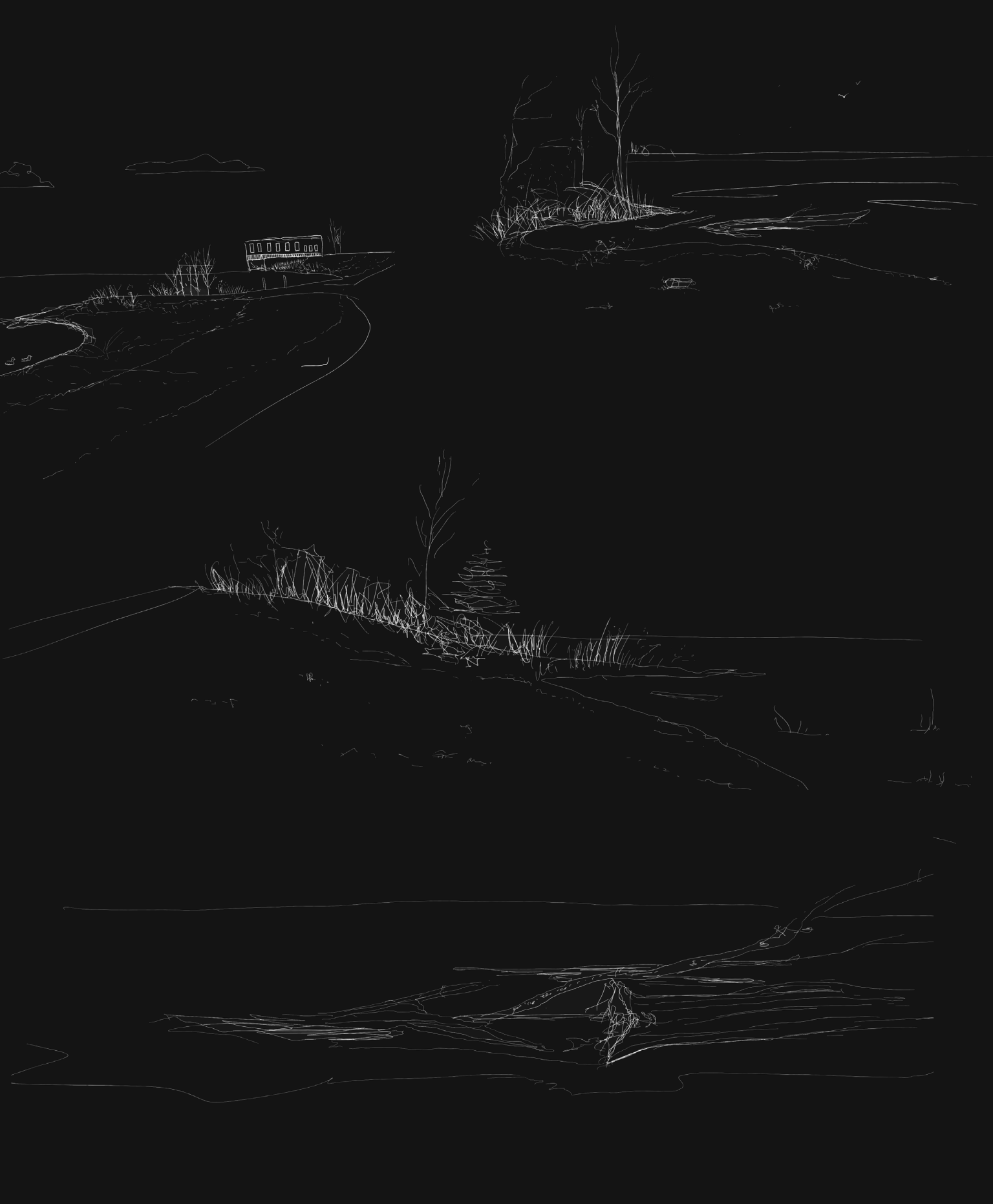


Fig 63. Sketches from site observations

And while the Museum offers a myriad of Indigenous human rights issues and dialogues, there is an interesting omnipresent dialogue between the often-overlooked rights of MMIWG in the Canadian context. This site offers a strong visual of this highly politicized dialogue between justice, power and politics.

As the site is located at the turning point of the Point of North Point Douglas, water seems to move quickly, swooping in towards the open vista of the dock.

The terrain starts primarily even and begins to gently slope downwards towards the water, providing excellent access to the waterfront. There is a natural lead up to the waterfront in direct line with Alexander Ave. The pronounced slope does showcase the high flooding levels that seep up along the river banks edges; it lends itself to a journey towards the waterfront and a revelation of the fluvial dynamics that exist on this edge.

Mucky red sediments of clay reveal themselves on the bald grasses of the docks, remnants of wood from the Alexander Docks, and brick from the surrounding the street reveal a colour palette.

The site lacks lighting and feels dark and uncomfortable. A lot of garbage, neglect and graffiti fill the area- creating an unpleasant feeling.

Regardless, the docks attracts many joggers, bikers and families who run along the designated path between Stephen Juba Park and Fort Douglas Park.

DESIGN CONSIDERATIONS

Some notable considerations that arose through the delicate investigation of the site, include:

- Reclamation or distinguishing of the Logan Creek, to pose as an anchor for the felt absence on the site
- Increasing elevation to not only protect soil erosion but also acknowledge the podium of human rights and labour rights that the land once stood as for the 1919 strike and the MMF
- Incorporating the felt absence of the MMIWG and respecting the current community made-memorial for Tina Fontaine
- Protecting the river from flood levels, but perhaps also accepting the flood levels as a mode of cleansing the land
- Taking advantage of the views towards the Canadian Human Rights Museum and its connection to the stripped rights of Indigenous women
- Reconnect the waterfront parks to provide a capacity towards water walks for the MMIWG



Fig 64. Tina Fontaine's memorial made by the community



Fig 65. Momentos dedicated to the missing and murdered at the memorials by the Alexander Docks

2010



Fig 66. A photograph of Amber Guiboche

AMBER GUIBOCHE, 20

Aspiring nurse, Amber Guiboche was a 20-year-old from Sapotawayak Cree Nation. Her family remembers her as a playful and mischievous sister, lighting up any room that she would walk into. She was known to be a social butterfly, easily making friends and meeting new people. (Taken, 2018)

Amber vanished four days after her birthday in Winnipeg, in the area of William Avenue and Isabel Street. (CBC, 2019c)

2011



Fig 67. A photograph of Audrey Desjarlais

AUDREY DESJARLAIS, 30

Audrey Desjarlais was a 30-year-old women from Saddle Lake Cree Nation located in Alberta. She moved to Steinbach, Manitoba in the late 1990s to start her life anew.

Audrey was remembered as a kind hearted soul, who was smart and wonderful despite her traumatic childhood.

In June 2012, Audrey Desjarlais body was pulled out of the Red River near North Point Douglas. (CBC, 2019c)

2011



Fig 68. A photograph of Tanya Nepinak

TANYA NEPINAK, 31

Tanya Nepinak was a 31-year-old from Pine Creek First Nation. She was living in Winnipeg with her mother and two sisters. She is remembered by her mother and family as a good person. On September 13th, 2011, Tanya went missing.(CBC, 2019c)

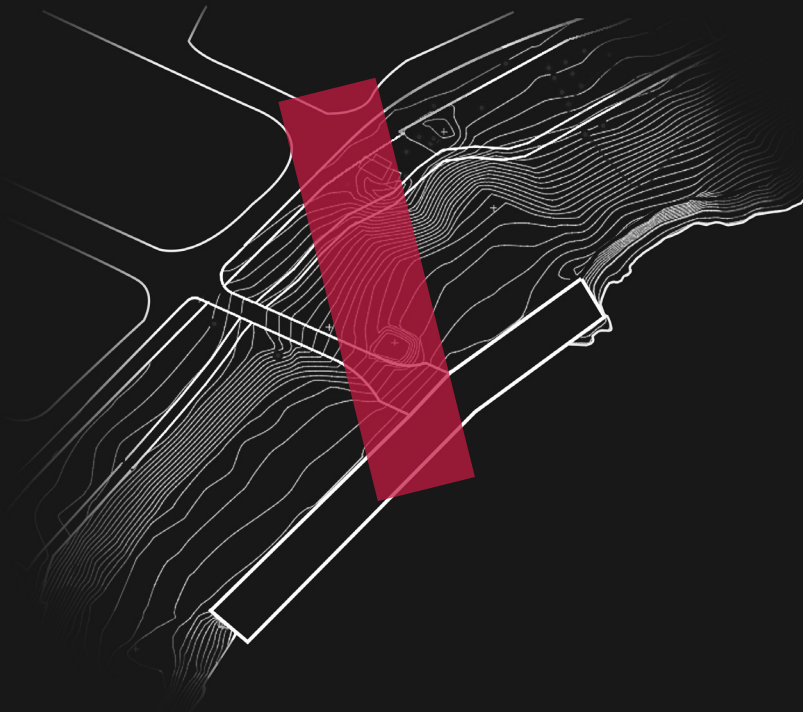
CHAPTER SIX

A L A N D S C A P E M E M O R I A L

The design draws inspiration from two folds, first from the operational metaphors of bereavement as a sense of grounding in Indigenous spirituality/life-force and story-telling; secondly, from the profound notion of the quilting of blankets as symbols of identity and unity. In many Indigenous cultures, the blanket represents a symbol of Nations coming together in peace, “those blankets that identify people, identify their Nations, their names, their landmasses, they are the things that they used for [representing] their cultures...” (NIMMIWG, 2019a, p.40) Using the idea of blankets as an anchoring point, the design took a form in a series of poetic quilting movements to translate a journey of healing.

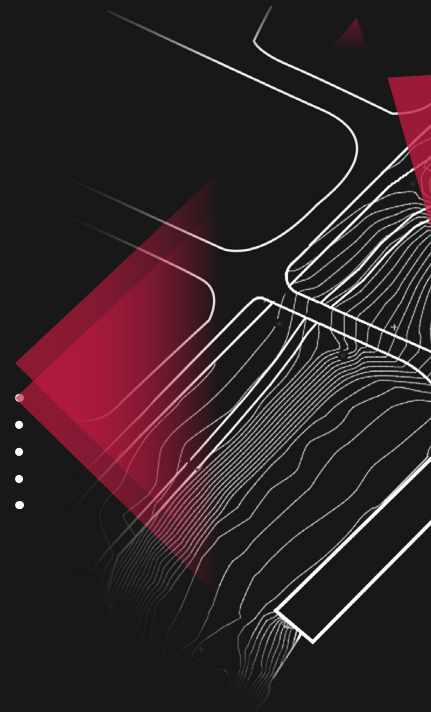
SERIES OF MOVEMENTS

The series of movements involve three operational metaphors to bring a narrative to the landscape. This includes the following symbolic metaphors ‘to cut’, ‘to scaffold’, and ‘to burn’. Together these movements work in culmination to offer a contemplative sensitive space.



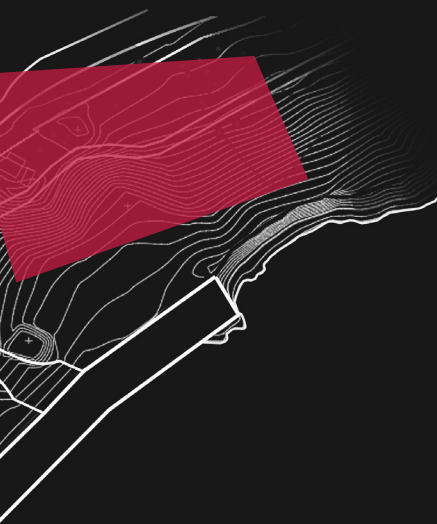
CUT

TO CUT THE LAND UPON
WHERE THE OLD CREEK
ONCE WAS AND EXPAND
TO CENTER TINA'S
MEMORIAL. BEGINNING
TO ORIENT THE LAND
TOWARDS THE HUMAN
RIGHTS MUSEUM.



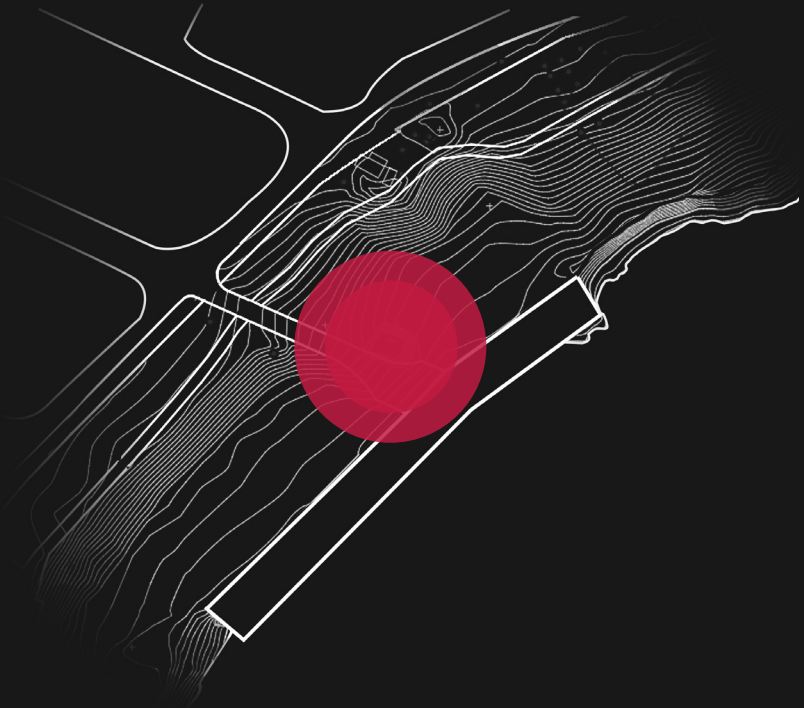
SCAF

TO LIFT A
TRUTH FROM
SCAFFOLDING
EARTH TO PROTE
OF THE MISSIN
A SPACE OF I
SCAFFOLDING
WOULD ALLO
PROTE



FFOLD

BLANKET OF
THE GROUND.
A PIECE OF THE
TECT THE SPIRIT
G AND PROVIDE
NTIMACY. THE
OF THE LAND
W FOR FLOOD
CTION.



BURN

THE JOURNEY LEADS TO A
SACRED FIRE PIT LOCATED
AT THE PINNACLE OF
TINA'S MEMORIAL, THE
PIT REPRESENTING THE
SIGNIFICANCE OF THE
ONGOING CRISIS. TO BE LIT IN
COMMEMORATION EVERY TIME
SOMEONE WERE TO GO MISSING
OR BE MURDERED.

WATERFRONT

SPIRIT FOREST

GABION WALL

PROTECTIVE PI



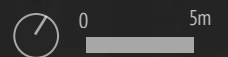


RED RIVER

MEMORIAL SITE PLAN

The site plan offers a series of mixed programming, including a spirit forest garden, protective flood barriers and piles, a beaded wall, a gathering lawn, and a pinnacle point leading to a fire pit.

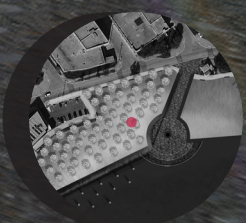
Fig 70. Memorial - Site plan



S P I R I T F O R E S T

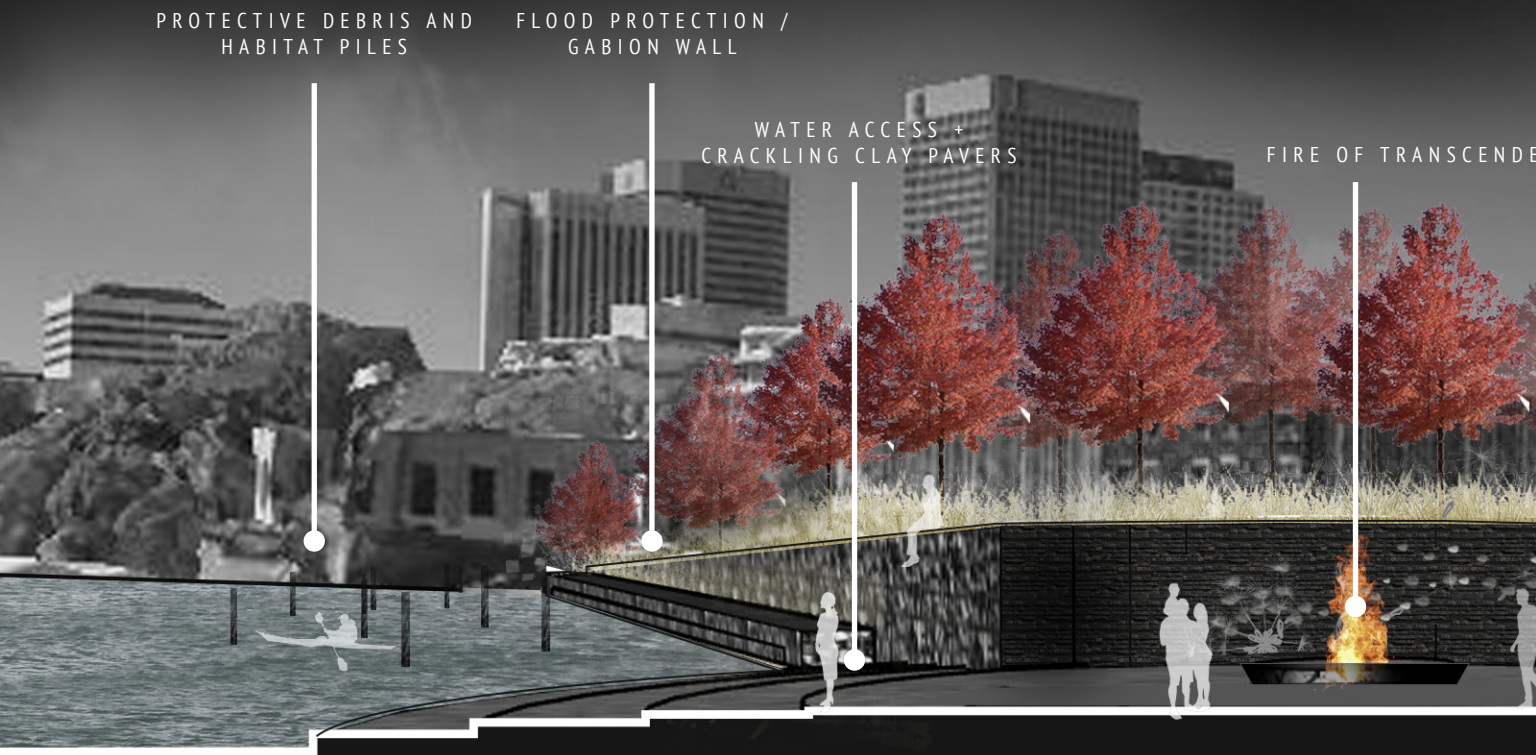
The spirit forest is a grove of 64 Sugar maple trees representing the 63 First Nations in Manitoba and the Métis homelands in Winnipeg. Sugar Maples are rooted as Life-givers, teachers and leaders of women in Indigenous cultural ontologies. Furthermore, the trees play a role as a beacon for the spirits, as red is known as the only colour a spirit can see. That, coupled with its emblem as the Canadian tree, makes it a tree that opens a dialogue for reinterpreting unity. The trees are situated on a tilted plane of land. Their orientation offers a filtered view of the Canadian Human Rights Museum. Visitors are welcome to weave or 'braid' in and out, rest, remember, and contemplate within the forest as they near the heart of the memorial.

Fig 71. View of the Spirit Forest



KEY PLAN
1 : 8 0 0 0





E N T R A N C E

H E A L I N G W A L K

Upon arriving at the entry point of the memorial, one would find themselves looking down a corridor with a point of view towards the CMHR. The visitors are brought to awareness about the magnitude of this horrendous crisis. A plaque indicates the honouring of MMIWG2S in Canada. The pathway of the journey is created by broken remnants of the Alexander Docks that existed prior, an ode to the cracking clay that lathers

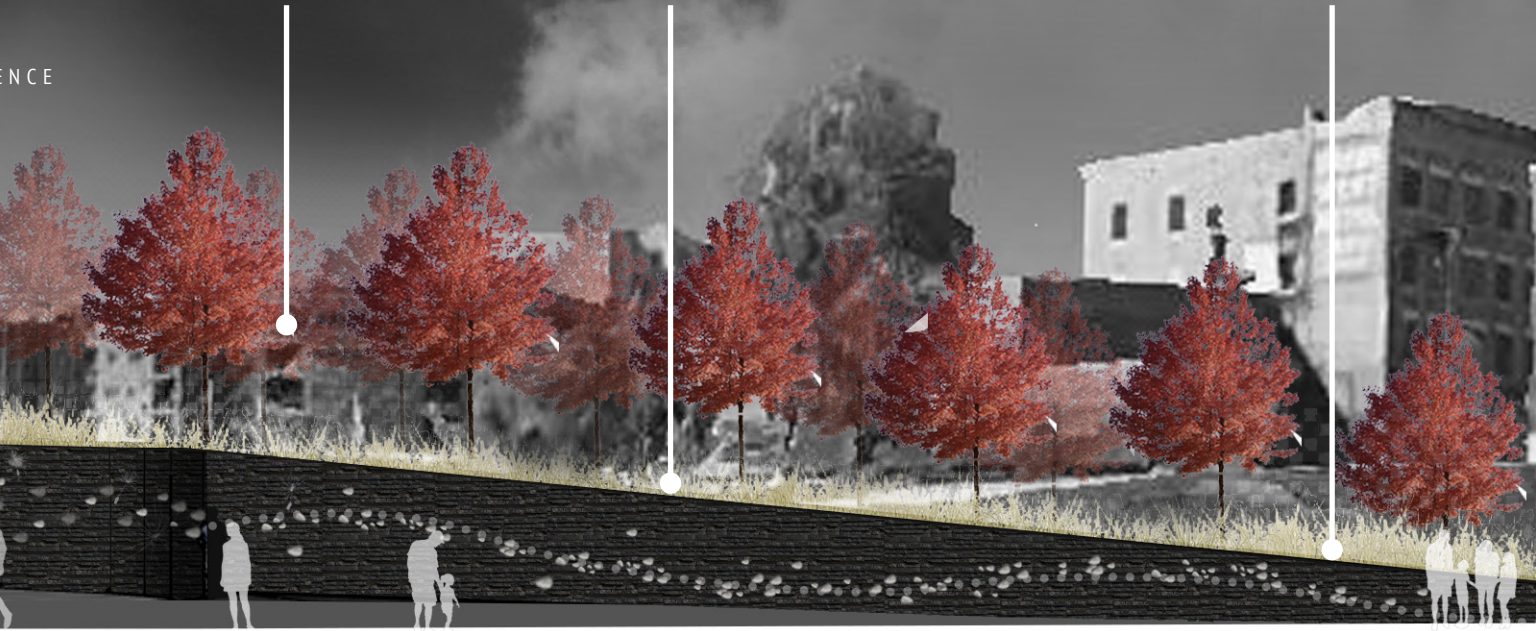
upon the land - re-using the material as a way to reclaim the land for the women who have been stolen. When one reaches the end of the healing walk, they are enveloped in a sun catching nook, absorbing the eastern rays of the sun. An inlay at the fire pit indicates due North, representing the place of wisdom and knowledge. It is at this pinnacle that one finds themselves with a new sense of healing or perhaps a deeper understanding of this long sinous trauma.

Fig 72. South West Elevation

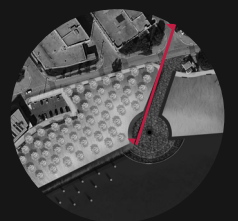
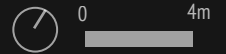
ENCE
SPIRIT FOREST /
64 MAPLE TREES

BEADED WALL

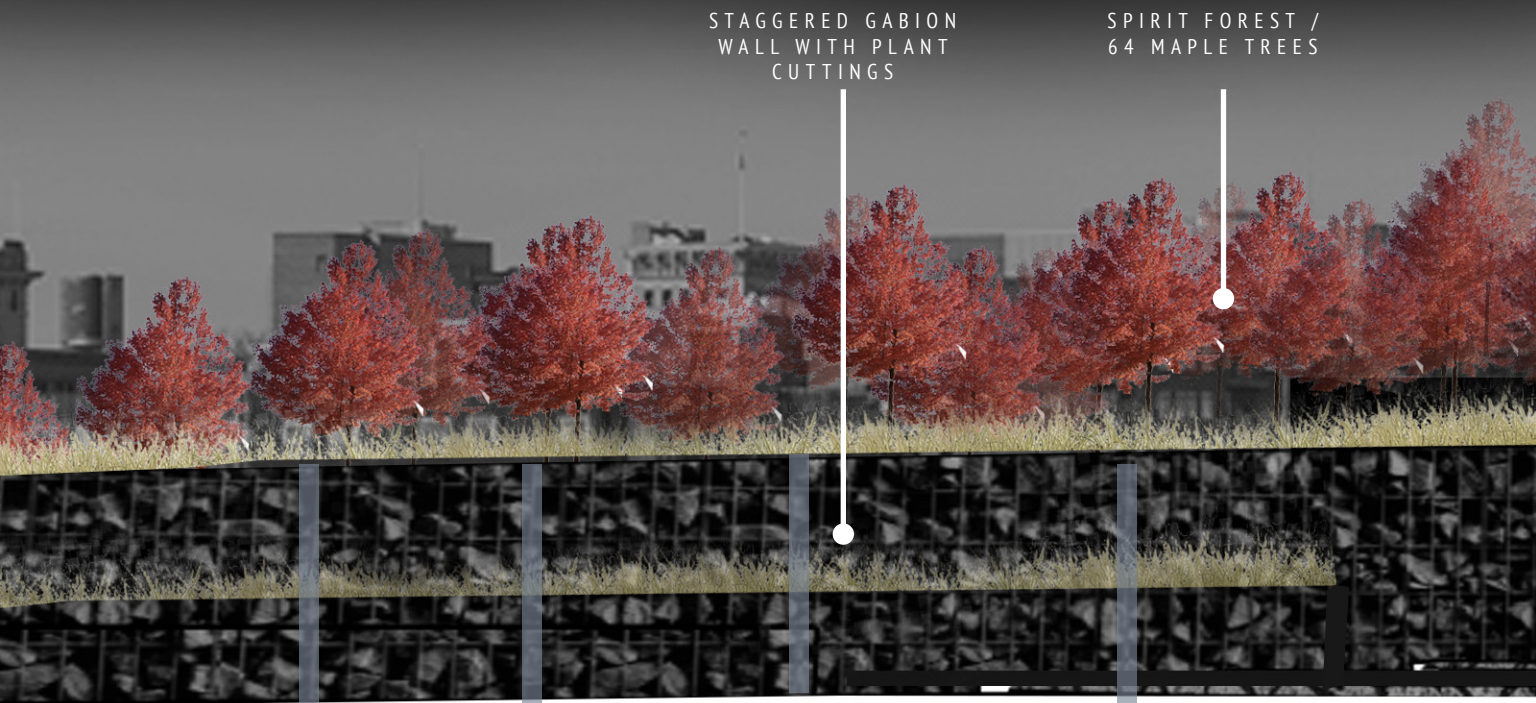
ENTRY POINT
1.0M WALL HEIGHT



SOUTH WEST ELEVATION



KEY PLAN
1:8000



STAGGERED GABION
WALL WITH PLANT
CUTTINGS

SPIRIT FOREST /
64 MAPLE TREES

GABION WALL FLOOD PROTECTION

A gabion wall of dark river rock is proposed to lift the land and protect the waterfront from further erosion. The wall is also a guarding not only for the river, but for the missing and murdered. On one edge, the wall is clad in black stone and beaded with a series of stones placed by the families to represent the spirit of their missing or loved one. The collective unity becomes a place of intimacy and remembrance.

To further flood protection, remnant dock piles are used to mitigate and capture debris, creating a space for fish habitat, and aquatic planting. Thirteen piles stand tall as guardians representing the 13 grandmother moons who look over the spirituality of young Indigenous women, girls and 2 Spirited folk.

Fig 73. West Elevation

PINNACLE OF
THE BEADED WALL /
A UNITY OF SPIRITS

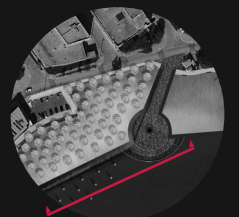
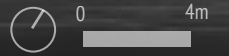
FIRE OF
TRANSCENDENCE

GATHERING LAWN



WATER ACCESS +
CRACKLING CLAY PAVERS

WEST ELEVATION



KEY PLAN
1:8000



KEY PLAN
1 : 8 0 0 0

Fig 74. Flood protection piles



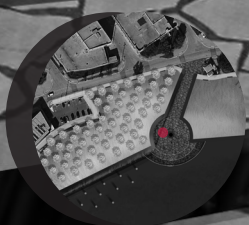
THE NOOK

GUARDIAN WALL

At the very end of the healing walk, the pathway extends into a circular form, enveloping visitors into an intimate space. A groove in the clay-like pathway indicates the axis line of the former creek, leading the eye towards the Human Rights Museum. Visitors are welcomed to feel and interact with the beaded wall, creating a sense of relationality and gateway between the spirit world and the earth world. The wall acts a protector and guardian of the spirits, and the pinnacle nook - an amalgamation of these spirits. This space provides a platform for ceremony or privacy for smaller gatherings.

“What kind of deeper healing and forgiveness might be able to occur if there were a collective gesture made to physically mirror a transformation beyond the initial, radical enormity of grief?” (Dirt, 2017)

Fig 75. The guardian wall



KEY PLAN
1:8000



GATHERING LAWN

The gathering lawn acts as a place for families to come and gather, to perform ceremonies, or simply to take in the views. The lawn acts as a meeting point and a dialogue point - allowing for honest critical dialogue about the hard truths of this trauma. The space is flexible and allows for cleansing through the flooding season.

Fig 76. The gathering lawn



KEY PLAN
1 : 8 0 0 0

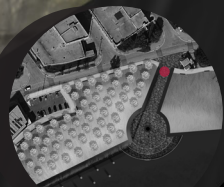
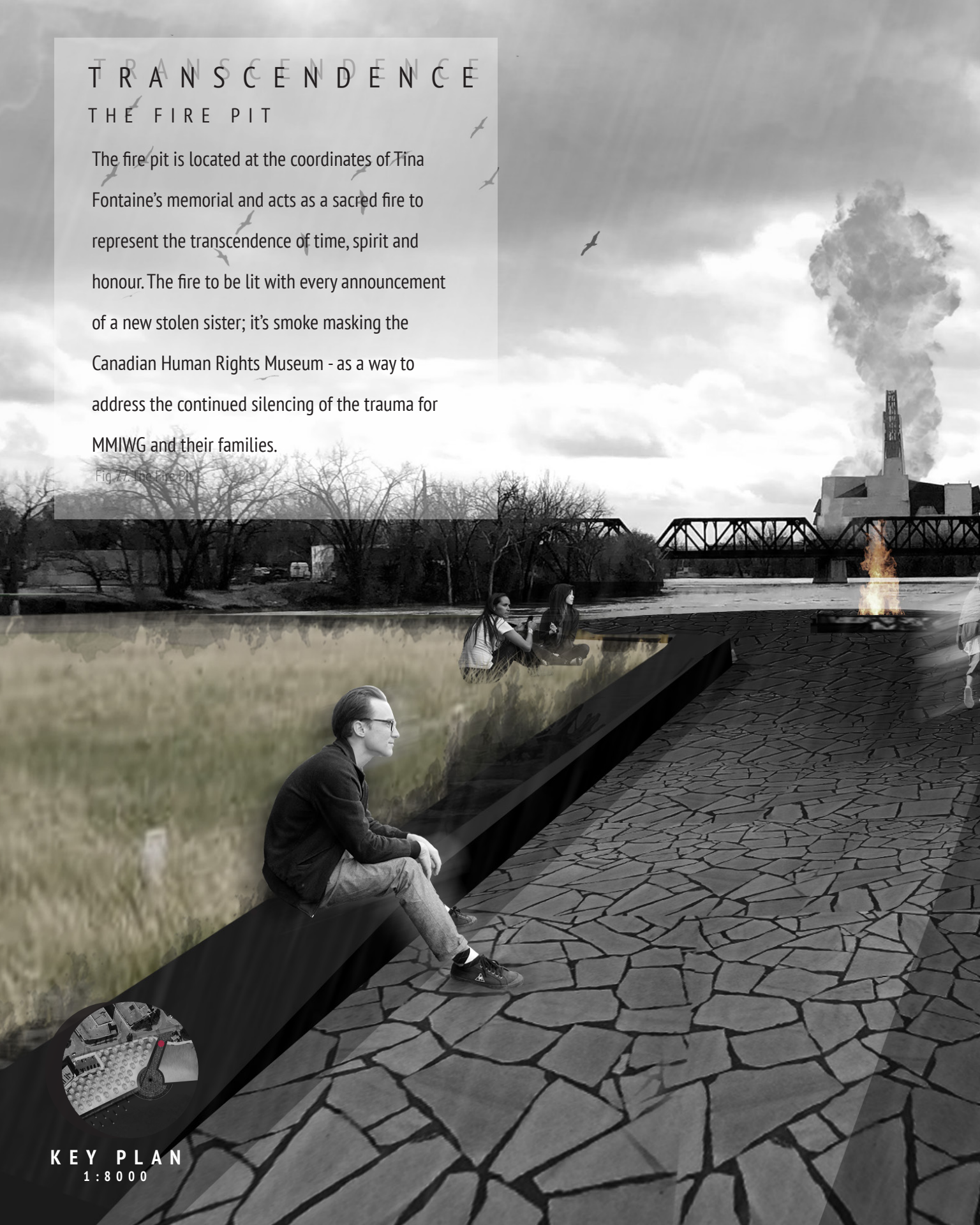


T R A N S C E N D E N C E

T H E F I R E P I T

The fire pit is located at the coordinates of Tina Fontaine's memorial and acts as a sacred fire to represent the transcendence of time, spirit and honour. The fire to be lit with every announcement of a new stolen sister; it's smoke masking the Canadian Human Rights Museum - as a way to address the continued silencing of the trauma for MMIWG and their families.

Fig. 77 The Fire Pit



KEY PLAN
1 : 8 0 0 0

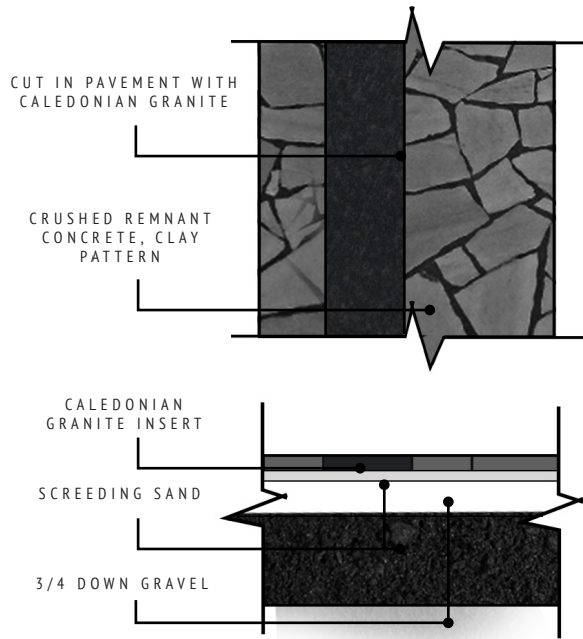


AMŪYAK MISTAHL
KITEYEMİHT
IN HONOUR OF
THE MISSING
MURDER

LANDSCAPE DETAILS

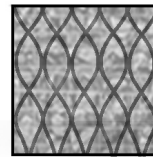
The landscape details throughout the project provide a structure for legibility and cohesiveness throughout the overall design. Dark contrasting materials such as caledonian granite, dark concrete and black stone cladding allow for the Spirit Forest, Gathering Lawn Meadow and the Beaded Wall to express the spirit of place throughout the landscape.

Fig 78. Details Sheet

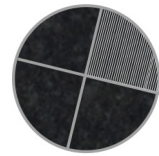


CRACKLED CLAY PAVING DETAIL
NTS

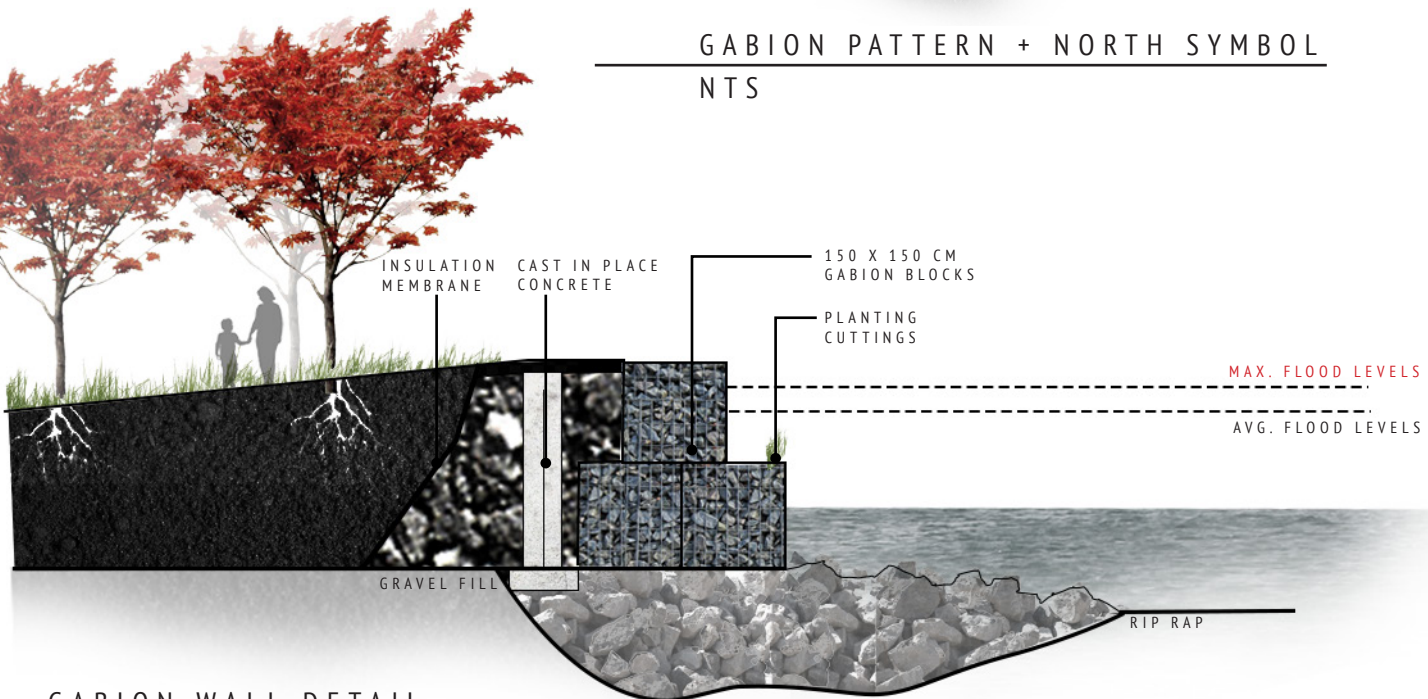
GABION PATTERN WEAVING



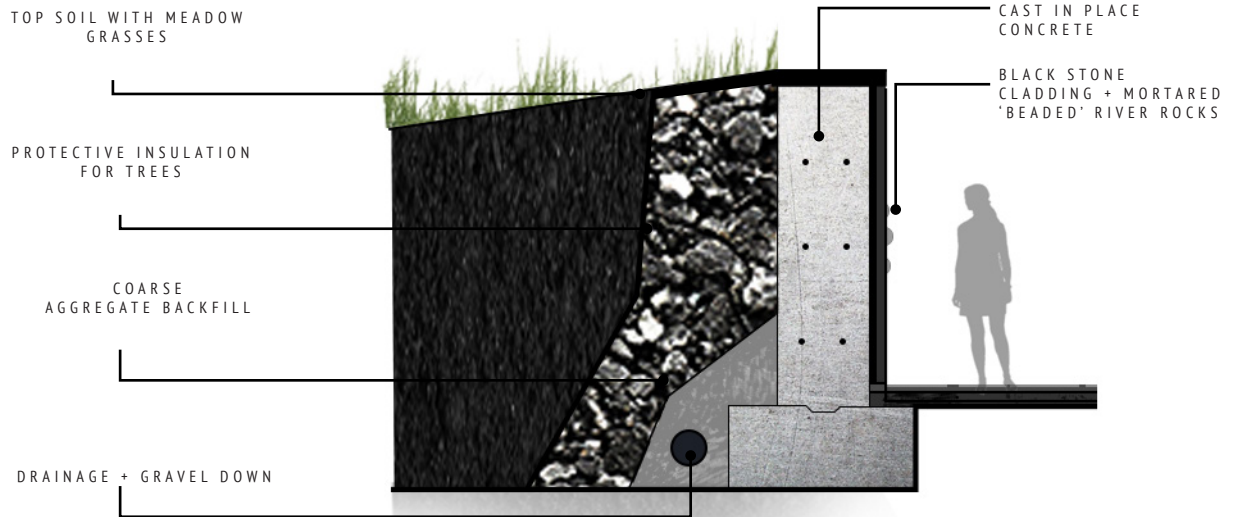
DUE NORTH SYMBOL INLAY



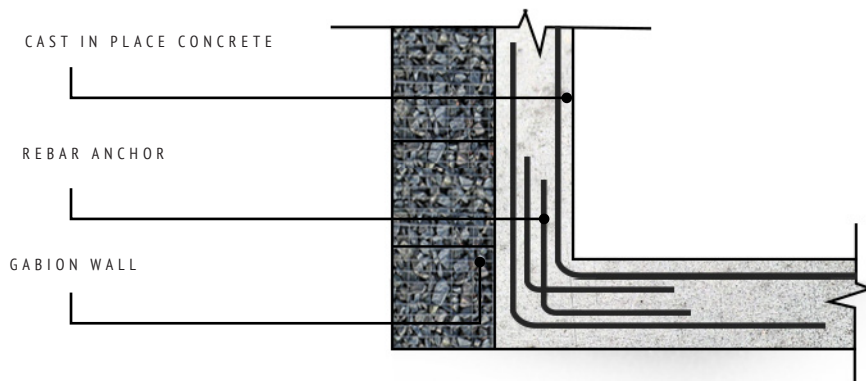
GABION PATTERN + NORTH SYMBOL
NTS



GABION WALL DETAIL
SCALE 1:50



BEADED WALL DETAIL
SCALE 1:10



WALL CONNECTION
SCALE 1:20

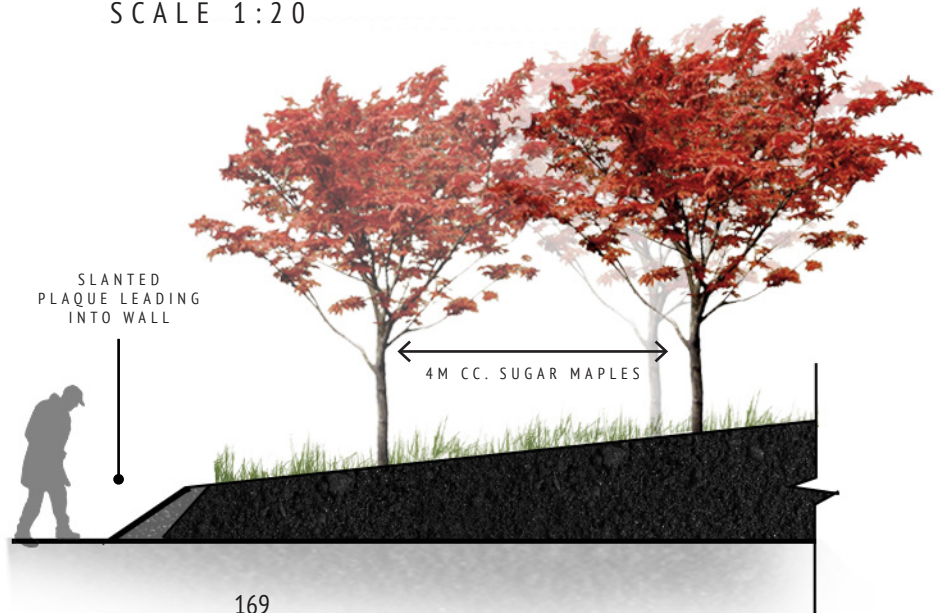
ENGRAVED
CALEDONIAN GRANITE

AWĪYAK MISTAHI
KITEYEMIHT

IN HONOUR OF THE
MISSING AND
MURDERED

OUR STOLEN
SISTERS

NEVER FORGOTTEN



WALL PLAQUE DETAIL
SCALE 1:50

CHAPTER SEVEN

THE SEVENTH FIRE

DESIGN LIMITATIONS

Some design limitations include:

- Consultation, ideally, consultation would have been the primary goal. I intend to continue pursuing the possibilities of this memorial and working alongside the Coalition for Families of MMIWG to bring light to their visions.
- Thinking critically, perhaps the coldest truth about landscape memorials is that it may not mean anything to the people you want them to mean to. It may not draw the anticipated awareness of dignity; it is just a projected output of awareness. But I believe it is through these small acts of reclamation that we can begin to deconstruct the colonial narratives that have been applied upon us.

As a Métis woman, I have always been around community members that have suffered/went through severe trauma - either from a family member, friend, or sister that has gone missing. Although I have not experienced the trauma and injustice of these families, I feel a deep-seated connection to bring dignity to these families, women, and girls. It is a highly political and social issue, but I believe that Landscape

2011



Fig 79. A photograph of Tiffany Skye

TIFFANY SKYE, 19

Tiffany Skye was a 19-year-old teenager from Bloodvein First Nation. She is remembered by her family and friends as an outgoing and kind spirit, who always enjoyed spending time with family.

Tiffany's body was found near the St. Andrews Lockport dam on August 8th, 2011. Her family still searches for answers about her death to this day.(CBC, 2019c)



Fig 80. A photograph of Simone Sanderson

SIMONE SANDERSON, 23

Simone Sanderson was a 23-year-old mother of one. She was from O-chi-Chak Ko Sipi First Nation (Crane River). She had aspirations of becoming a pilot. Simone's family and friends remember her as a creative individual, always designing and painting. Simone went missing on August 26, 2012. Her body was later found on September 2nd, 2012 behind a building at Burrows Ave and Main Street. (CBC, 2019c)

2012



Fig 81. A photograph of Tina Fontaine

TINA FONTAINE, 15

Tina Fontaine was a 15-year-old girl originally from the Sagkeeng First Nation in Manitoba. She started visiting her biological mother in Winnipeg in 2014. Tina is remembered as a sweet person with a big heart. To many, Tina represented the little girl of many Indigenous families who have had a loved one gone missing or murdered. Tina's death highlighted Canada's violence against Indigenous peoples and was a kick-starter towards the National Inquiry. Tina was murdered. On August 17th, 2014, her body was found wrapped in a duvet blanket alongside the Alexander Docks. (CBC, 2019c)

Architecture can play an essential role in bringing generosity and respect to the landscape and the spirit. My understanding of the practice of Landscape Architecture is best said by Kyle Brown, where it 'routinely engages the use, allocation, and preservation of community resources at multiple scales and, therefore, should be considered inherently political'. (2003) By bringing memory to these spaces and addressing calls to justice through a spatial lens, I believe this can hold valuable power in our political framework. We must develop our practice with strategies and methods to understand the unique needs and contexts of injustice and crime to create supportive and meaningful environments.

I conclude this practicum with an ode to the Seven Fires' prophecies of the Anishinaabek peoples. The seventh fire warns of the impending loss of earth, water and identity, guiding young ones to resurge and re-trace the steps of ancestry, spirituality and culture to find intention within your own Indigenous identity and save the earth from salvation. (Unknown, n.d) It is within this understanding of cultural urgency that Indigenous peoples today are fighting for their rights to this land.

It is for these reasons I write with the intention of this practicum to contribute to the awareness of the silencing faced by the Indigenous women in Winnipeg; as well as acknowledging the role of memorialization for Missing and Murdered Indigenous women, girls, 2SLGBTQ, boys, men, and their families. I hope that this project is meaningful for MMIWG2S, and brings a voice to the voiceless who have suffered through this crisis.



Fig 82. A view of the CMHR from the memorial



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1&sThumb=https:%2F%2Fimages.inmobly.com/s%2F636848f
c0e184b77b78446215f86af91-20190521183957](https://aptnlumi.ca/#/y?sid=MTI6NWU1NTQ2NTJmODZINGViNTUlnmUzNWFhZjI1OGJiNGY%3D&sName=Season%201&sThumb=https:%2F%2Fimages.inmobly.com/s%2F636848fc0e184b77b78446215f86af91-20190521183957)

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FIGURES

All images are my own unless otherwise specified.

Fig 8.

Therriault, D. 2020. 'Silhouette of a woman'. [photo] Modified from Bruna, M. 'Fuerza Natural'. Available at: <https://unsplash.com/photos/h7qhDX6ExD4>. [Accessed March 28th, 2020]

Fig 9.

Theriault, D. 2020. 'Memory in the landscape'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Geraldine Settee' and 'Simone Sanderson'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 13th, 2020]

Fig 10.

CBC, 2018. 'Geraldine Settee'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Geraldine Settee'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Fig 11.

CBC, 2018. 'Frances Ellah'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Frances Ellah'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Fig 12.

CBC, 2018. 'Marilyn Daniels'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Marilyn Daniels'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Fig 13.

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Fig 14.

Therault, D., 2020. 'History of Colonial Constructs'. [collage]. Modified from:

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Fig 15.

CBC, 2018. 'Marie Banks'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Marie Banks'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Fig 16.

CBC, 2018. 'Constance Cameron'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Constance Cameron'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Fig 17.

Theriault, D. 2020. 'Silhouette of a woman'. [photo] Modified from Bruna, M. 'Fuerza Natural'. Available at: <https://unsplash.com/photos/h7qhDX6ExD4>. [Accessed March 28th, 2020]

Fig 18.

Theriault, D. 2020. 'Missing and Murdered cases'. [diagram] Modified from CBC News, 2018. Available at: www.cbc.ca/missingandmurdered/. [Accessed February 2nd, 2020]

Fig 19.

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Fig 20.

CBC, 2018. 'Glenda Morrisseau'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Glenda Morrisseau'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Fig 21.

Theriault, D., 2020. Landscape and Memory. Original.

Fig 22.

CBC, 2018. 'Amanda Barlett'. [photo] Modified from CBC News. 'Missing and Murdered' – Image of 'Amanda Barlett'. Available at: www.cbc.ca/missingandmurdered/ [Accessed March 29th, 2020]

Used with Permission from the Barlett Family

Fig 23.

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Fig 24.

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