



FINAL REPORT

Manitoba-Wide Red Dress Alert System Pilot Project

NOVEMBER 2025



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The name Giganawenimaanaanig means “We All Take Care of Them”. We are a Manitoba-wide network of First Nations, Red River Métis and Inuit families, Knowledge Keepers, urban and Indigenous-led organizations, Two Spirit-led, and First Nations, Métis and Inuit representative organizations and governments, the Province of Manitoba and the City of Winnipeg. We are committed to ensuring the 231 Calls for Justice from the “Reclaiming Power and Place – Final Report National Inquiry into Missing and Murdered Indigenous Women and Girls” are fully implemented.

The work of Giganawenimaanaanig is grounded in Indigenous cultural ceremony and practice. The efforts of Giganawenimaanaanig are based on a matriarchal way of knowledge, cultural practice and lived experiences. Knowing, being and doing from an Indigenous gender-based lens.

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DEDICATION

GRANDFATHER, KNOWLEDGE KEEPER, ELDER OGIMAW GIIZHIK IBAN WALTER STANLEY (STAN) LAPIERRE

This report is dedicated to the loving memory of Stan iban LaPierre. His lifelong career and work supported Giganawenimaanaanig and the Red Dress Alert.

We acknowledge his work, dedication and immense spiritual, cultural and emotional support to the search crew and impacted families who searched for their loved ones at the Prairie Green Landfill. He was a strong advocate for Missing and Murdered Indigenous Women, Girls (MMIWG) and Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual people.

Stan iban, along with his life partner, Denima Morrisseau, significantly influenced many community members throughout the province. He was recognized as a trailblazer both within the community and in shaping the justice system. He supported affected MMIWG families through various court processes, including attending trials, and introduced Indigenous traditions and spiritual practices into these institutions. Stan iban consistently expressed pride in his work with the youth he engaged with at the Manitoba Youth Centre.

Stan iban will be greatly missed as a loving husband, father, grandfather, brother, uncle and friend who led with his heart, love, kindness, hope, compassion, strength and ceremony.

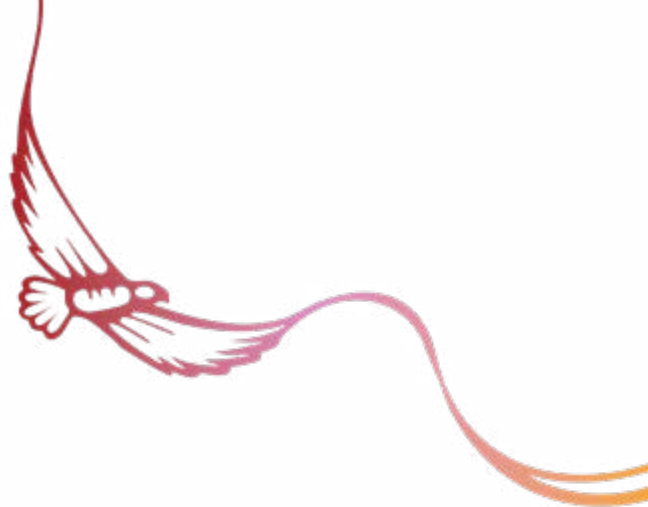


His care, wisdom, guidance and teachings will have a lasting impact on present and future generations.

Giganawenimaanaanig will continue to work with Denima to carry out the vision they brought forth - that every person enjoy safety and security and above all, unconditional love. We are forever grateful for Stan iban's strong spirit and guidance of the team and for his invaluable contributions of love, support, teachings, and comfort.

With love, honour, and gratitude, Giganawenimaanaanig, the Red Dress Alert Bundle Carriers and Team.





TAKING CARE OF YOUR HEART

The information contained in this report may be upsetting for some because the content relates to missing and murdered Indigenous women, girls and 2SLGBTQQIA+ individuals.

If you need immediate emotional assistance, you are encouraged to call [1-844-413-6649](tel:1-844-413-6649), toll-free support phone line established by the National Inquiry into Missing and Murdered Indigenous Women and Girls. This service is available 24

hours, 7 days a week in English, French, Cree, Ojibwe, and Inuktitut.

You may also access long-term [health support services](#) such as mental health counselling, community-based emotional support and cultural services and some travel costs to see Elders and traditional healers. Family members seeking information about their missing or murdered loved one can access additional community supports in Appendix A.

RED DRESS ALERT PROJECT TEAM MEMBERS AND PARTNERS



(Denima) Thelma Morrisseau and
Stan LaPierre iban



Sandra DeLaronde



Denise Cook



Kim McPherson



Jose Timog

RED DRESS ALERT PROJECT TEAM MEMBERS AND PARTNERS

(Denima) Thelma Morrisseau and Stan LaPierre iban, Grandmother and Grandfather/Knowledge Keepers, provide support to Giananawenimaa-naanig and the Red Dress Alert project team.

Other members of the team include: Sandra DeLaronde, Chair; Denise Cook, Project Lead; Kim McPherson, Report Writer, (Consultant); and Jose Timog, Data Technician and Web Developer. We thank Celeste McKay Consulting Inc. and associates (Celeste McKay, Trina Flett, Craig Benjamin and Alana Robert), Erin Dagg, Raven Richards and Sarah Atkinson for their assistance.

We extend our thanks to former team members Alaya McIvor, Community Animator and Marcy Richard, Executive Assistant.

Partners

The Red Dress Alert Team would like to thank the following partners for their time, dedication and commitment, who enriched the project and made it a success. This includes the City of Winnipeg; Infinity Women Secretariat, a proud affiliate of the Manitoba Métis Federation – National Government of the Red River Métis; Ma Mawi Wi Chi Itata Centre; Manitoba Keewatinowí Okimakanak - the MMIWG Liaison Unit; Manitoba Women, Gender and Equity; and Tunngasugit Inuit Resource Centre.

ACKNOWLEDGEMENTS

This report honours the memory, spirit, and sacredness of First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA+ relatives whose lives have been tragically taken from us or who remain missing. They are the reason we do this work, and they have guided this work from the start.

Our women, girls, and gender-diverse loved ones have always been essential to the wellness of our communities and are deeply loved and missed. When a sister, daughter, mother, or auntie goes missing, the loss is so profound it has lasting impacts for our communities. We want all those who go missing to be found and there must be action to bring them home.

We acknowledge the critical work by impacted families, survivors, and matriarchs over the last century to address and end the tragedy of missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people. They fought for equal rights and a safer world for Indigenous women, girls, and 2SLGBTQQIA+ relatives and for their voices to be heard in leadership and decision-making.

We acknowledge the communities, families, survivors, Elders, Knowledge Keepers and other participants who shared their knowledge and insight through our in-person sessions and our online survey. We appreciate the wisdom, the teachings, the innovative ideas, the difficult conversations, and the strength, determination, humour, love and kindness that were so generously shared. What we learned from these conversations was critical in developing a Red Dress Alert framework that reflects the needs and priorities of families, survivors, and communities.

We want to acknowledge the ancestral lands and waters we visited and where we were invited to speak about these sensitive and vital matters. This includes Treaty No. 1, Treaty No. 2, Treaty No. 4, Treaty No. 5; the Nations of the Anishinaabe (Ojibwe), Ininiw (Cree), Anisininew, Dakota Oyate, Dene, Inuit; and the homeland of the Red River Métis.

FORWARD

Canada and Manitoba jointly tasked Giganawenimaanaanig (We All Take Care of Them) (formerly the MMIWG2S+ Implementation Committee) with determining what a Red Dress Alert Pilot Project for Manitoba would look like.

The *Final Report of the Red Dress Alert Pilot Project* reflects the wisdom, lived experiences, and leadership of families and survivors, as well as the dedication of essential partners – all of whom share a vision of a safer province for those who remain the most vulnerable, most marginalized, and most frequently targeted for violence.

In the last five years alone, 104 Indigenous women, girls, and 2SLGBTQQIA+ relatives have been murdered in Manitoba. That number is already equal to the total number of our loved ones lost in the entire preceding decade.

This is a crisis that demands coordinated, urgent action.

From the Aboriginal Justice Inquiry to the National Inquiry into Missing and Murdered Indigenous Women and Girls, more than 1,000 recommendations have been made to address the deep-rooted systems that continue to fail Indigenous women, girls, and 2SLGBTQQIA+ people.

This report does **not** add to that long list.

Instead, it sets out a framework for a straightforward, practical system to strengthen the ability of governments, institutions, agencies, and communities to act quickly and collaboratively to protect and support those at greatest risk.

Implementing this framework will require effective partnerships across many sectors of Manitoban society. Most of all, it will require an ongoing commitment from governments to make the safety and well-being of Indigenous women, girls, and gender diverse people a real priority.

This project began with the good will of the federal and provincial governments. We are now calling on Manitoba to adopting provincial Red Dress Alert legislation to ensure that this commitment to protecting the lives of Indigenous women, girls, and 2SLGBTQQIA+ people will endure. We call on the federal government to remain a partner and help promote this model nationally.

Families and communities have made themselves clear: **they have told us they want a Red Dress Alert system in place immediately.** With the release of this report, we bring that same call to our partners in government.

Sandra DeLaronde
Chair

Giganawenimaanaanig
(We All Take Care of Them)

Forty-five years ago, I could never have imagined that a time would arrive where my Mom mattered to government, to legal systems, to mainstream society and that there would be active allies. My heart is filled with gratitude and I am humbled to not only be a part of the development of the Red Dress Alert system, but to also have the ability and opportunity to be active in working towards the implementation of the 231 Calls for Justice and to help create pathways of safety for Indigenous Women, Girls, Two-Spirit, Trans-Gender and Gender Diverse People. They are loved and they matter and they deserve to have their lives and sacred space respected and protected perpetually.

Renee Gamblin Kastrukoff, Red Dress Alert Bundle Carrier

WORDS FROM DENIMA THELMA MORRISSEAU, GRANDMOTHER

Boozhoo Nindinawemaaganidog.

Nin Biidwewe- Binesiik nindizhinkaaz.
Makwa nindoodem, nigabe Mide, Mide
aanakwe indaw.

Gaye Ogimaw- Giizhik iban dizhinikaazo.
Ma'iingan odoodeman, Niizho Mide.

We acknowledge Gitchi-Manidoo/Gizhe-Manidoo, Gimishoomisinaanig gaye Gookomisinaanig, all directions and the Earth. We give thanks to all the spirits who work to ensure the flow of all life in creation. We have gratitude and remember to never take life for granted. We remember our ancestors as far back as 7 generations. We remember and give thanks for the sacred bundle left for us. We acknowledge the water/Nibi. For all this and more we say: **Miigwech - Mino-Bi-maadiziwin.**

It has been the practice of Giganawenimaanaanig (We all take care of them) that ceremony be an integral component in the development of the Red Dress Alert System by ensuring that ceremonial protocols be embedded in the work we do.

The development of the Red Dress Alert System was conceived and born out of the foundational teachings of Anishinaabe natural law- Inaakonigewin. Our Elders understood that natural laws are within all of Creation. We see it in our scrolls and pictographs. We hear it in our sacred songs, ceremonies, languages, and in our Creation stories.

It is shown to us each day at sunrise when Grandfather Sun comes up in the east and a new day emerges. As Grandfather sets in the West, Grandmother Moon emerges and she begins her journey. It is understood that together they do their

Spiritual work to ensure the flow of life continues in Creation. We acknowledge the importance of sunrise by using tobacco and lift The Pipe to give thanks. We acknowledge the water: she is spiritual, she holds memory, she is sacred and she gives life to all of Creation.

Prior to starting the work, we did a pipe and water ceremony. It was at this ceremony that the Red Dress Advisory Committee's name was shown to us: "The Red Dress Alert Bundle Carriers". The Red Dress Alert Bundle Carriers have guided and supported the work of the Red Dress Alert Pilot project throughout the entire process. We express our gratitude to each one for their wisdom and for their support to the Red Dress Alert Pilot Project Team. Gichi- Miigwech.

At each engagement session and consultation, we offered smudge, we did open and closing prayers. We offered tobacco to each participant to show respect and gratitude. Recognizing that their words are sacred and carry wisdom. As well, a beautiful photo memory table of MMIWG2S+ relatives travelled with the team to each community engagement held across Manitoba. We felt their presence and believe the spirit of our loved ones guided the work.

Giganawenimaanaanig (We all take care of them) acknowledges that none of this could happen on its own. The birthing of the Red Dress Alert pilot project was driven by heartfelt stories shared by individuals, families, and service providers who attended the engagement sessions, particularly the stories shared by MMIWG2S+-impacted families.

Giganawenimaanaanig (We all take care of them), along with the Red Dress Alert Project Team and

the Red Dress Alert Bundle Carriers, want to express the immense gratitude we feel to all those who participated in the Red Dress Alert Project. We want to tell you how important it was to hear your voice. We could not have accomplished this work without you. It was an honour and a privilege to know that you are part of the **“What We Heard Report”-Gaa-noondamang** report.

We humbly ask Creator, the Grandmothers, and Grandfathers to take care of you, your family, and your community. We know the Red Dress Alert will make a difference and keep our families safer.

We want to acknowledge all the impacted families who have lost loved ones to murder or have a family member who has disappeared and never returned home, and who experienced gender-based violence. We want you to know how deeply we appreciate and honour you. You continue to demonstrate courage and strength beyond measure. You walk with determination and teach us so much. Words cannot fully express our gratitude for having your voices represented and heard throughout this process. **“Gaa-Noon-damang” (What We Heard)** report and the Final Report.

We know that Indigenous women, girls, and two-spirit, and transgender+ relatives are murdered or stolen from families at alarming rates. We also know the impact of this tragedy on the remaining family members is heartbreaking and emotionally and mentally damaging. The Red Dress Alert System’s goal, once it is operational, is to help prevent this tragedy from continuing.

To all the organizations and service providers, we send a special thank you, Gichi miigwech for your participation as well. We have opened more doors for reconciliation. I felt your genuine con-

cerns, and I recognized that some of you were truly impacted during the process and by what you heard.

The Red Dress Alert System will be launched in Manitoba and will act as a framework model across Canada. Its aim is to help end the ongoing violence, murder, and disappearance of Indigenous Women, Girls, Two-Spirit, and Transgender+ Relatives.

Lastly, we want to acknowledge our ancestors whose teachings continue to guide us in our work today. Specifically, we think about and honor a 4th Degree Midewiwin Grandmother, Noozhekwe iban Mary Roberts from Roseau River First Nation. It was through her work during a Ceremonial Fast 30 years ago, that the Spirit of the Buffalo visited. The message she was given was the bestowing of the Spirit Buffalo’s name Mashkode Bizhiki’ikwe to Anishinaabe ikwe who didn’t have a name. The name was ceremonially bestowed to one of our “unidentified” relatives who was murdered and believe to be in Brady Landfill. The name was given to acknowledge, honor and show her she matters and that she is loved.

Gichi-Miigwech and gratitude to our Ancestors... your voice continues through the teachings you left for all of us.

Miigwech

Denima Thelma Morrisseau,
Grandmother

Giganawenimaanaanig
Red Dress Alert Pilot Project

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Tommy Nattaway

Jasmine N



EXECUTIVE SUMMARY

This report sets out a comprehensive blueprint for a province-wide Red Dress Alert System. The proposed transformative system is designed to ensure a swift and effective response any time that a First Nations, Métis, or Inuit woman, girl, or Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual (2SLGBTQQIA+) individual goes missing. The proposed system was designed with the knowledge that Indigenous women, girls, and gender diverse persons face extremely high rates of violence wherever they live. The proposed system was also designed to reflect the diverse needs expressed by Indigenous families and communities throughout Manitoba.

The extensive engagement process carried out by Giganawenimaanaanig (We all take care of them) included 43 engagement sessions in communities throughout the province, as well as an online survey in which more than 1000 people participated. Participants included impacted families, survivors of gender-based violence, Indigenous organizations and governments, community service agencies, police and provincial government agencies, and other public institutions, as well as potential partners in the private sector.

Giganawenimaanaanig also reviewed recommendations stemming from numerous national and provincial inquiries and reports, as well as examples of other kinds of alert systems.

Giganawenimaanaanig heard very clearly that current processes to report a missing person and initiate a search do not meet the urgent needs of Indigenous communities. Police are not viewed as trustworthy or culturally competent. This leads to delays in reporting missing persons. It also contributes to slow and ineffective police responses and further traumatization of affected families and communities.

We heard that communities want an Indigenous-led alert system. Such a system must be entrusted to receive reports of missing Indigenous women, girls, 2SLGBTQQIA+ persons; empowered to coordinate with police and other key organizations; provided the resources needed to issue public alerts through all appropriate channels; and have the capacity to help impacted families and communities access the culturally safe, trauma-informed supports that they need.

The framework is a multi-phase blueprint that includes:

- Establishing a 24-hour, 7 days a week call centre;
- Systems to ensure a prompt, effective and culturally safe process for recording missing persons reports;
- Professional liaising with police and other relevant partners;
- Secure systems to gather and share sensitive information consistent with standards of privacy and Indigenous data sovereignty;
- A comprehensive outreach campaign to promote awareness and use of the Red Dress Alert;
- Support for searches, including ground, water and air searches; and
- Central and regional offices to facilitate communication and relationship building with Indigenous communities and partners throughout Manitoba.

Continued support from the federal and provincial governments is needed to put all necessary systems in place so that the Red Dress Alert System can be fully operational province-wide in 2026.

Giganawenimaanaanig is honoured to have had the opportunity to lead the engagement process and development of this proposed framework. We believe that the proposed Red Dress Alert System will be an effective tool to increase safety for First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA+ individuals. Although the system was designed in collaboration with communities in Manitoba, and is meant to address the specific needs and concerns that they had expressed, Giganawenimaanaanig is convinced that successfully piloting a Red Dress Alert System in Manitoba will create an important model to foster the development of similar systems across Canada.

THE RED DRESS ALERT BUNDLE CARRIERS

We recognize the dedication and commitment of the Bundle Carriers who have been participating since the start of the project in December 2024. The Red Dress Alert Bundle Carriers are from First Nations and Red River Métis families and survivors from various regions of Manitoba. The Bundle Carriers played an essential role in guiding the engagement process and the development of

this proposal to create a Red Dress Alert System in Manitoba. The Bundle Carriers were a vital part of ensuring that this process was Indigenous-led, respectful, and rooted in cultural competency, community empowerment, and trauma-informed healing for justice. (Please see Appendix B - Biographies of Red Dress Alert Bundle Carriers.)



Grace Schedler
God's Lake Narrows Cree Nation



Delores Daniels
Peguis First Nation



Desarae Lambert
Mosakahiken Cree Nation



Gerri-Lee Pangman (McPherson)
Peguis First Nation



Marilyn Courchene
Sagkeeng Anicinabe Nation



George Wood
Bunibonibee Cree Nation



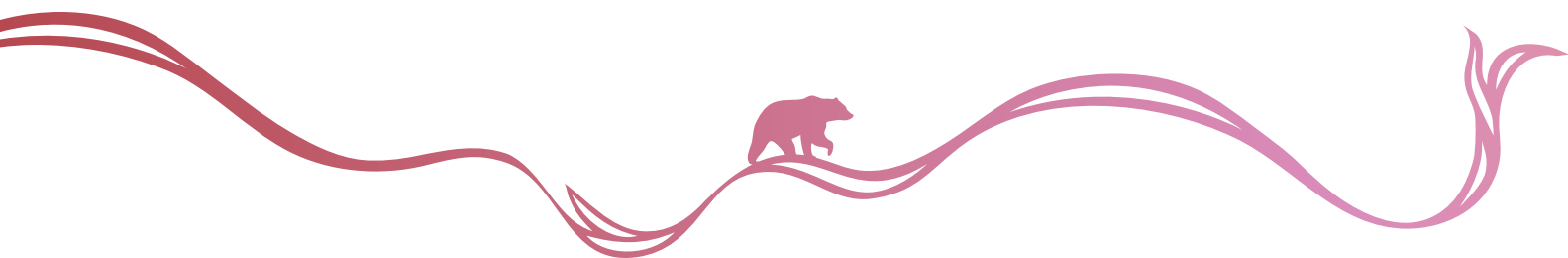
Melinda Wood
Bunibonibee Cree Nation



Renee Gamblin Kastrukof
Cree Red River Métis



Amara Leclair
Red River Métis



INTRODUCTION

In October 2024, Canada and Manitoba announced funding for Giganawenimaanaanig (We All Take Care of Them) to lead the development of a pilot Red Dress Alert System for Manitoba. This initiative aims to establish a new public alert system that would be able to quickly mobilize police, government agencies, service organizations, and communities in the critical hours after an Indigenous woman, girl, or Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual (2SLGBTQQIA+) person goes missing.

The goal of a Red Dress Alert is to save lives. The idea of creating a specific alert system for Indigenous women, girls, and 2SLGBTQQIA+ persons responds to the extremely high rates of violence that they face, and the high risk of harm if they go missing. A Red Dress Alert System is part of a larger, systemic response as set out in the Calls for Justice of the National Inquiry into Missing and Murdered Indigenous Women and Girls, and countless inquiries, reports, and studies that came before.

The first phase of this project, begun in December 2024, was to gather knowledge, experiences, ideas, and solutions in order to inform a specific proposal for how a pilot Red Dress Alert System should be implemented in Manitoba. From the outset, Giganawenimaanaanig was committed to hearing from and honouring the diversity of

Indigenous individuals, families and communities throughout Manitoba. We recognize that there are differing needs for First Nations, Red River Métis and Inuit, as well as for gender-diverse individuals, and that any system for justice, protection, and well-being must be adapted to lived realities in different regions and traditional territories throughout the province.

The primary focus of this report is to present the Red Dress Alert System, a framework developed by Giganawenimaanaanig on the basis of the engagement process. This report also provides a brief summary of what we heard from families, communities and partners in 43 engagement sessions, through more than 1000 completed online surveys. The insights shared with us throughout this engagement process are set out in greater detail in a companion What We Heard report.

We believe that the proposed framework will make a significant difference in increasing the safety of Indigenous women, girls and gender diverse persons. As such, the Red Dress Alert is both urgent and necessary. We know it must be deployed in conjunction with safety enhancing measures to promote the lives and safety of Indigenous women, girls, and 2SLGBTQQIA+ persons. Coordinated plans and strategies with essential partners will help prevent violence, disappearances, and murder.

MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS AND 2SLGBTQQIA+ PEOPLE SACRED MEMORIAL OF OUR RELATIVES

At the beginning of each engagement session, Giganawenimaanaanig acknowledged and honoured the lives of all the loved ones and relatives who have been taken from us or are missing. At our second session, a Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ People Sacred Memorial was organized. The photos and mementos lovingly provided by families and friends then travelled with the team as a reminder that the spirit of our loved ones are with us, guiding our path forward.

Throughout the journey, the photos and mementos grew from one table to four tables, reflecting the disproportionately high numbers of Indigenous women, girls and 2SLGBTQQIA+ relatives that have been murdered, vanished, disappeared, or have gone missing in Manitoba. The Sacred Memorial was a central part of our engagement process and will continue to be a part of the Red Dress Alert System and other Giganawenimaanaanig events. Giganawenimaanaanig has committed to continue caring for the Sacred Memorial.

METHODOLOGY

The engagement process was grounded in spiritual and cultural practices, integrated with Indigenous research methodologies, allowing for flexibility in asking questions based on community feedback and fostering understanding. Part of this methodology evolved to include the Missing and Murdered Indigenous Women and Girls and 2SLGBTQQIA+ People Sacred Memorial of our Relatives.

From January 2025 to October 2025, Giganawenimaanaanig conducted a total of 43 community engagement sessions throughout the province. This included 29 in-person sessions in communities in all regions of Manitoba. Participants included impacted families, people with lived experience of gender-based violence and other factors contributing to the risk of harm; Elders and Knowledge Keepers; and community leaders and service providers.

Giganawenimaanaanig held 14 sessions, either in-person or virtually, with organizations identified

as essential partners. This included Indigenous governments and representative organizations, police, media, education, child and family services, resource extraction, hospitality and transportation industry partners and experts in sexual exploitation and human trafficking.

It was difficult to reach everyone, as these engagement sessions occurred in summer 2025, when there was a state of emergency for forest fire evacuations covering a large portion of Manitoba. Many service providers who would otherwise participate in these engagements were providing essential frontline services to evacuees. It should be noted that an emotional support dog was present at some of the sessions.

These engagement sessions were supplemented by an anonymous online survey. More than 1000 responses were received. Participants included those who were unable to attend one of the in-person sessions, as well as people who participated in the in-person sessions but also wanted

the opportunity to express themselves through the online survey.

Our women and girls are sacred. They are the keepers of our culture, the nurturers of our future generations, and the heart of our communities. Yet, for too long, they have been stolen from us, vanished without a trace, or found in ways that shatter our souls. Their stories untold, their lives devalued.

Desarae Lambert, Red Dress Alert Bundle Carrier

The engagement process was designed to examine in concrete detail:

- What currently happens when a First Nations, Métis, or Inuit woman, girl, or 2SLGBTQQIA+ person goes missing;
- The strengths and capacities that can be mobilized at the local level to assist the search process; and
- The changes that must be made to ensure an effective, rapid, and coordinated response and follow-up.

It is important to note that, due to the sensitivity of this topic – and the intense loss and suffering experienced by families, friends, and communities – every effort was made to ensure engagement sessions were trauma-informed, inclusive, and culturally safe, incorporating traditional knowledge, and supporting community empowerment. The Manitoba Keewatinowí Okimakanak (MKO) -MMIWG Liaison Unit was an essential partner in providing participants with immediate access to mental health and emotional support during and after the sessions.

We acknowledge and are grateful that we were guests in each community. In order to honour community-led ceremony and protocols and ways of being, the Red Dress Alert Team collaborated closely with each community who took the lead in planning and coordinating each session.

Sagkeeng Anicinabe Nation hosted the first engagement session. It was meaningful and symbolic to hold the first session with Sagkeeng Anicinabe because this Nation has experienced the highest proportion of missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ individuals of any community in Canada. Sagkeeng Anicinabe has also been a leader in advocating for action to end this violence. The engagement session at Sagkeeng Anicinabe Nation was also symbolic as it was held at Turtle Lodge Centre of Excellence in Indigenous Education and Wellness with a ceremony, drums and a jingle dress healing dance, a sacred fire, and a feast to honour and remember their loved ones.

Giganawenimaanaanig recognizes the different realities of northern compared to southern communities, and urban communities compared to rural communities. A conscious effort was made to engage communities of differing sizes throughout all regions of the province. We would like to acknowledge and thank the following communities, organizations and governments (in order of when the engagements were held):

- Sagkeeng Anicinabe Nation
- Winnipeg
- O-Pipon Na Piwin Cree Nation
- Thompson
- Fisher River Cree Nation
- N'dinawaymak
- Sandy Bay Ojibway First Nation
- God's Lake Narrows
- Norway House Cree Nation
- Sunshine House
- The Pas
- Opaskwayak Cree Nation
- Flin Flon
- Hollow Water First Nation
- Infinity Women Secretariat, a proud affiliate of the Manitoba Métis Federation - National Government of the Red River Métis (held in Dauphin with province-wide attendance by Red River Métis Nation Citizens)
- Tunngasugit Inuit Resource Centre and
- Sioux Valley Dakota Nation.

Recognizing that Two-Spirit persons and other members of the 2SLGBTQQIA+ community have distinct needs, and often face additional challenges in dealing with police and service agencies, two specific engagements were held in Winnipeg. This discussion considered the experiences of First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ persons.

The City of Winnipeg, Indigenous Relations Division, as part of the Giganawenimaanaanig consortium, helped organize an engagement session to consider the experience of newcomers and the potential for collaboration between newcomer communities and Indigenous Peoples. It was an opportunity for participants to learn about the Red Dress Alert project, dispel misconceptions, and understand the broader issues related to missing and murdered Indigenous women, girls and 2SLGBTQQIA+ persons.

The Red Dress Alert Team visited women's shelters and facilities in communities that hosted them. The team met with staff to hear their concerns, ideas and solutions for a Red Dress Alert System. Valuable information was shared regarding the realities, gaps, barriers, safety and resources available to the communities related to gender-based violence.



Red Dress Team and Bundle Carriers, June 2025

The Red Dress Alert Team also had the opportunity to tour the Manitoba Integrated Coordination Centre and meet with the Emergency Management Organization Transportation and Infrastructure team to learn more about the Alert Ready System.

Two sessions were conducted with Data Experts on July 11, 2025, and August 20, 2025. This provided an opportunity to understand the current data collection relevant to the search process, the systems and strategies used, gaps in the system, and potential for future collaboration on implementing a Red Dress Alert System. The first session featured participants from community-led organizations and the second session featured participants from police agencies.

Imagine a world where every Indigenous woman and girl feels safe, cherished, and protected. The Red Dress Alert isn't just a hope-filled initiative, it's a powerful tool designed to save lives and prevent another family from experiencing the heartbreak of having a missing sister, daughter, or mother. This alert system ensures that no cry for help goes unheard and no life is left unprotected.

Gerri-Lee Pangman (née McPherson).
Red Dress Alert Bundle Carrier

WHAT WE HEARD: KEY FINDINGS OF THE COMMUNITY ENGAGEMENT PROCESS AND DIALOGUE WITH ESSENTIAL PARTNERS

A wide range of views were expressed in the community engagement process and the dialogue process with essential partners. The following key themes reflect widely expressed concerns, experiences and advice of diverse participants.

1. The extreme urgency of establishing an effective Red Dress Alert System

Indigenous women, girls, and 2SLGBTQQIA+ persons continue to face profound risks of violence, including intimate partner violence, abductions, and trafficking. Implementation of a Red Dress Alert is a critical measure necessary to reduce risks of violence and prevent further loss of life. Currently, there are no consistent statistics on how many survivors successfully obtain protection orders. All communities and partners called for a Red Dress Alert System to be implemented without delay because of the urgent need for this system.

2. Importance of a distinct Indigenous-led Red Dress Alert System

Participants clearly stated that the Red Dress Alert System must be implemented through a stand-alone organization that is Indigenous-led. This is necessary so that the organization is trusted by community members, is able to understand their



Submitted by Marilyn Courchene

needs, and can help ensure that missing persons reports are acted on in a way that is fast, effective, culturally safe, and trauma-informed. By being Indigenous-led, this system will build on the strengths of Indigenous cultural and spiritual practices.

3. Police in Manitoba are not trusted to act quickly and effectively when an Indigenous woman, girl, or 2SLGBTQQIA+ person goes missing

Of grave concern, we heard repeated accounts of police telling friends and family members they had to wait 24 hours or longer before making a missing persons report when that is not actually the policy. Such widespread accounts of police discouraging or turning away missing persons reports raises concerns that police are not properly trained on their own policies or procedures; don't recognize the urgency of taking action when a vulnerable person goes missing; or are indifferent to the safety and well-being of Indigenous women, girls and gender diverse persons.

Relations between police and Indigenous communities are a barrier to mobilizing a fast and effective response when a First Nations, Métis, or Inuit woman, girl, or 2SLGBTQQIA+ person goes missing. Throughout the engagement process, we heard numerous accounts of:

- Community members being reluctant and/or not contacting police even when they feared that a loved one might be in danger.

- Police responding rudely or insensitively to families and friends in crisis.
- Police not having sufficient knowledge or familiarity with the communities they serve to be able to mobilize an effective response.

An effective Red Dress Alert System should be able to serve as:

- A first point of contact to ensure prompt, respectful recording of missing persons reports from immediate family, kin, friends, and support workers.
- An active liaison between police and families or communities, facilitating effective two-way sharing of information.

Provincial legislation to enable the implementation of a Red Dress Alert System should include equitable essential services and measures to ensure effective police support, collaboration and accountability.

4. The importance of a comprehensive, holistic, and coordinated response when an Indigenous woman, girl, or 2SLGBTQQIA+ person goes missing

Community members and partners told us that a Red Dress Alert System must be more than simply a way to distribute and draw attention to a missing person announcement. They said that a Red Dress Alert System must play an integral role in a comprehensive, holistic and coordinated response that is culturally safe and trauma-informed and includes:

Our loved ones matter. It takes a community of effort and care to find answers. Let's all do our part. Everyones loved ones matter.

Melinda Wood, Red Dress Alert Bundle Carrier

- Playing a navigating role, initiating a two-way exchange of information with frontline organizations, service providers and others who may have had contact with the missing person.
- Alerting specific communities, neighbourhoods, and organizations who are most likely to have information about the missing person with targeted messages.
- Effectively supporting affected families, friends, and community members to access and navigate the wrap-around supports they need in a time of stress and trauma.
- Is created with public awareness campaigns and strategies to prevent desensitization of alerts so that the public is engaged when alerts are issued.

We repeatedly heard that these tasks can only be carried out effectively by those who have specific knowledge and understanding of the affected community or communities, as well as specialized training related to missing persons investigations.

5. Inclusive and Accessible Communication

A variety of techniques or technologies is required to ensure a Red Dress Alert System reaches everyone in Manitoba, regardless of their access to technology. Not everyone has a cell phone or internet access. In northern, rural and

remote communities, connectivity and broadband infrastructure are limited.

A wide range of media must be used to get the word out when someone goes missing. This may include radio and television, printed posters, and electronic bulletin boards. In many communities

This Red Dress Alert is a valuable resource. It is our hope that no one will ever need to use the Red Dress Alert system. Unfortunately, our Indigenous sisters continue to experience gender-based violence and issues relating to the MMIWG2S+ crisis. We need a system that is responsive so we can find our lost loved ones while they are still alive as well as support those who are living and left behind in grief seeking answers.

Amara Leclair, Red Dress Alert Bundle Carrier

and social circles, word of mouth is key, such as going door-to-door and the use of social media. Unique ways of reaching out to the community were identified. Use of Indigenous languages is also critical.

6. Clear Criteria to Initiate a Red Dress Alert

Participants emphasized the need for clear and transparent criteria setting out when a Red Dress Alert should be issued and the steps that will be taken as a result. Everyone involved needs to be made aware of and trained in their responsibilities. The criteria needs to be widely publicized so that members of the public know what to expect.

It was noted that great care must be taken to ensure that information shared in a public alert is

dignified, accurate, and current and that no information is shared that could lead to increased risk to the missing person. The alert system should also share regular updates, clearly indicating when a person is no longer missing.

7. Coordination Across Jurisdictions

Any alert system requires effective, clear and formal cooperation and coordination mechanisms across jurisdictions, regions and among agencies. The circumstances in which Indigenous women, girls and 2SLGBTQQIA+ people may go missing include: youth who run away from foster care; gender-based violence, including intimate partner violence; people experiencing housing insecurity; individuals who go missing after travelling from a remote, rural or northern community to an urban centre; individuals who are in positions of heightened vulnerability after leaving a hospital or other institutions far from their homes; and individuals who may have been trafficked across borders.

It is important that Indigenous communities are supported in their efforts – the Red Dress Alert System is designed to be a resource without adding additional stress to the capacity of community services. It should be acknowledged that communities act in the best way possible and have limited resources and funding.

8. Indigenous Data Sovereignty and Information Sharing

Improved data sharing across diverse agencies and systems is essential to mobilizing an effective response when someone goes missing. We heard how privacy and confidentiality concerns potentially hinder sharing of vital information that may already exist in different Manitoba databases. Community members also expressed concern that potentially sensitive information be handled



Gerri-Lee Pangman (McPherson)

respectfully, in ways that respect Indigenous sovereignty.

The Red Dress Alert System must independently manage, oversee, and own its own data system. Provincial legislation to support the implementation of a Red Dress Alert System should facilitate efficient information flow while respecting the rights and concerns of Indigenous Peoples.

9. 2SLGBTQQIA+ Inclusion and Consideration

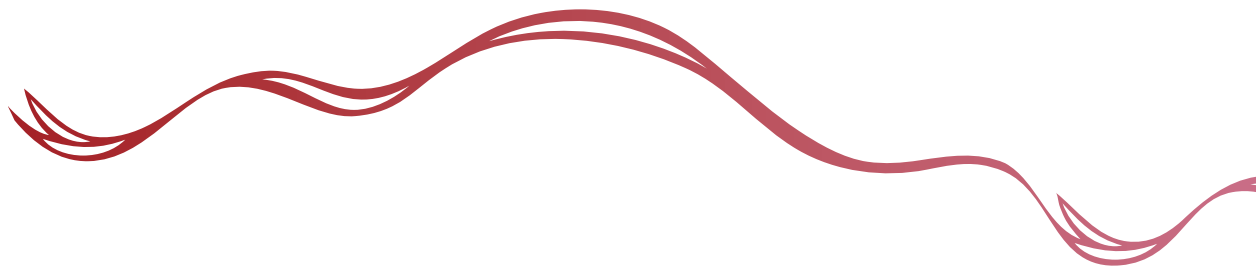
Effective response to missing First Nations, Métis and Inuit 2SLGBTQQIA+ persons requires specific understanding of their unique needs and diverse experiences. 2SLGBTQQIA+ participation is essential in shaping legislation, policies, data collection, and services related to the Red Dress Alert System. Their representation is also crucial for gender-diversity training and for providing

culturally sensitive, trauma-informed education aimed at improving missing persons responses.

As noted in the introduction, a more detailed summary of the perspectives and knowledge shared in the engagement process can be found in the companion What We Heard report.

The Red Dress Alert will bring about safety to the young, vulnerable, targeted, also create awareness in cities, towns and small communities.

George Wood, Red Dress Alert Bundle Carrier





PROPOSED RED DRESS ALERT FRAMEWORK

The framework set out below is intended to ensure timely and effective response to all reports of missing Indigenous women, girls, and 2SLGBTQQIA+ persons. This includes establishing a trusted point of contact for family, friends, and community members to make reports and receive updates; active liaison with police and other relevant agencies; issuing high profile alerts through a diversity of communications tools; and helping families, friends, and community members access the wrap-around supports they need.

The Framework is informed by the knowledge and expertise of impacted family members, survivors of gender-based violence, Elders, Knowledge Keepers, service providers, and Indigenous leadership.

The Framework is presented in five components: guiding principles; response model; governance; operational structure; and timeline.

a. Guiding Principles

The following Guiding Principles have been identified as the essential foundation for a Red Dress Alert System that is responsive to the needs and values of Indigenous Peoples in Manitoba:

- **Indigenous-led:** A governance structure of First Nations, Métis, and Inuit women and gender-diverse people, including Elders and Knowledge Keepers, impacted families, and survivors of gender-based violence.
- **Collaborative:** Working in partnership with Indigenous governments, organizations, and communities and other essential partners.
- **Culturally Safe:** Respectful of Indigenous worldview, protocols, languages, and cultural practices.
- **Trauma-informed:** Responsive to the needs of families and communities in crisis.
- **Effective:** Able to issue timely and accurate alerts based on efficient information sharing with police, government, media, and community partners.
- **Accountable and Transparent:** Providing regular community reporting.

b. Response Model

The proposed response model has six components to receive and act on missing persons reports.

Receiving and recording reports: The Red Dress Alert organization will be entrusted to receive and record missing persons reports directly from family, friends, and communities, as well as to receive information already reported to police or other parties. This includes a 24/7 call centre able to receive reports via a toll-free line and secure online reporting features.

Assessment: All reports will be analyzed to assess accuracy of information, potential risk to the individual, the sensitivity of the information received, key partners to engage in the search process, and appropriate channels to communicate a public alert.

Information-sharing: Information received will be shared with all relevant police services and other agencies, following agreed protocols when the criteria are met.

Maintaining accurate information: The initial missing persons record will be immediately updated with any new information received from partners or the public.

Supporting impacted families, friends and communities: Trained outreach personnel will assist impacted families, friends, and communities to access wrap-around supports and search efforts. In addition, the organization will build collaborative partnerships to help increase community capacity to coordinate and carry out local searches.

Issuing an alert: A public alert will be issued using all available means considered appropriate and effective in each case. This may include mobile alerts similar to existing emergency alerts, as well as information shared through other media. Critical considerations include the necessity to reach communities with limited connectivity and the importance of communicating in Indigenous languages.

Ongoing monitoring, evaluation, and reporting: The organization will maintain an ongoing record of missing persons cases involving Indigenous women, girls, and 2SLGBTQQIA+ persons and review these cases to promote better understanding of patterns of risk and the opportunities to improve responses.

Being surrounded by the Red Dress Bundle Carriers (which honour MMIWG2S) brought a sense of community and connection to my grandmothers legacy and cultural heritage. The energy was filled with love, respect and deep sense of belonging.

Grace Schedler, Red Dress Alert Bundle Carrier

c. Governance

Governance is a critical dimension of upholding the Guiding Principles set out above. The proposed Governance structure composed of First Nations, Red River Métis and Inuit representatives and representatives of the 2SLGBTQQIA+ community, has two components:

I. Bundle Carriers Advisory Circle: Based on the model created in Phase 1 of the project, the Red Dress Alert organization will receive ongoing guidance from the families of missing and murdered Indigenous women, girls, and 2SLGBTQIA+ people; lived experience survivors of gender-based violence; and First Nations, Red River Métis, and Inuit Knowledge Keepers and Elders.

II. Essential Partners Advisory Council: The purpose of the Council is to facilitate effective communication and collaboration among all governments, organizations and agencies engaged in any aspect of the search process and to provide expert technical advice on diverse aspects of implementing and maintaining the Red Dress Alert System. Invited partners will include the Government of Manitoba, Indigenous governments and representative organizations, police services in Manitoba, emergency response organizations, and frontline organizations serving diverse communities.

d. Implementation Structure

The organization responsible for the operation of the Red Dress Alert System must have the appropriate structure and resources needed to carry out its complex and multi-faceted mandate.

Executive Team: Responsible for coordination with governance structures, oversight of all operations, and representing the organization in public and partner engagements.

Senior Staff: Technical experts provide supervision of the system; liaise with police and other partners; support affected families, friends and communities; manage public communications; and develop staff proce-

dures and practices, orientation and ongoing training.

Operations: Trained staff work with and support the senior staff; operate the 24/7 call centre; maintain the database and other information systems; gathering and sharing information; input data; and provide all necessary administrative support.

Infrastructure: A central office housing the 24/7 call centre and most executive functions, along with two regional offices to be located in the north and the south to promote greater visibility and accessibility and build community relations.

e. Timeline

We have identified four critical phases necessary to implement the framework set out above. The timelines below are based on the desired outcome of immediate confirmation of ongoing federal and provincial government support.

Phase I: Preparations – January to April 2026

- » Convene governance structures.
- » Establish central office.
- » Hire senior staff.
- » Collaborate with provincial government on co-development of any necessary legislative changes related to data sharing and accountability.
- » Put all technical systems in place.
- » Continue regular meetings with key partners already engaged through Giganawenimaanaanig.

- » Develop operational protocols and training for operational staff.
- » Develop public education materials.
- » Begin advance publicity.

Phase II: Implementation – April to June 2026

- » Hire and train operational staff.
- » Establish satellite offices.
- » Test and review systems.

Phase III: Activation and Launch of the Red Dress Alert System – June 2026

- » Carry out an extensive promotional campaign.
- » Begin receiving and acting on missing persons reports.

Phase IV: Evaluation and continuous learning and improvement – Ongoing

- » Regular release of evaluation reports to partners and the public.
- » Collaborate with partners to identify and address capacity needs at the community level.

The Red Dress Alert system is an important initiative to raise awareness via mass communication channels to the public ensuring awareness for when a woman or girl goes missing so that action can commence faster.

Delores Daniels, Red Dress Alert Bundle Carrier



CONCLUSION

Giganawenimaanaanig is grateful for the initial federal government contribution that allowed completion of Phase I of the Red Dress Alert Pilot Project. The extensive engagement process carried out during Phase I identified a clear and urgent need for a Red Dress Alert System that is more than just a vehicle to issue missing persons announcements. The proposed framework set out in this report reflects the key learnings from the engagement process.

Giganawenimaanaanig is firmly convinced that this framework represents the best way forward in implementing a Red Dress Alert System for Manitoba and piloting models that could make Indigenous women, girls, and 2SLGBTQQIA+ persons safer in all jurisdictions across Canada.



APPENDIX A

LIST OF RESOURCES RELATED TO MMIWG AND 2SLGBTQIA+ SUPPORT

1. Ka Ni Kanichihk

- a. Missing Persons & Persons at Risk Toolkit - Ka Ni Kanichihk (<https://kanikanichihk.ca/wp-content/uploads/2025/03/MBC-Missing-Persons-Toolkit-Combined-Package.pdf>)
 - This includes documents and information that can assist family members with information regarding missing persons or persons at risk.
- b. Medicine Bear Counselling, Support, and Elder Services - Ka Ni Kanichihk

Services provided include:

 - Individual, family, and crisis-counselling sessions
 - Developing support with weekly circle check-ins
 - Referrals and advocacy
 - Support within the Justice System, Child and Family Services, Winnipeg Regional Health Authority and other Agencies

- Elder Support Services (when requested)
 - Traditional Ceremonies and Teachings
 - Training and workshops
 - Mediation services for families, police and justice officials
- c. Heart Medicine Lodge
 - Ka Ni Kanichihk

2. Southern Chiefs' Organization

- a. MMIWG2S+ Outreach and Awareness

The primary function of this program is to support MMIWG2S+ impacted family members through advocacy and system navigation. Additionally, another significant aspect of the program is to provide educational tools to prevent instances of gender-based violence. Our liaisons will share presentations, host workshops, and show support during gatherings.

b. SCO Mobile Crisis
Response Team (MCRT)

"The MCRT's is available 24 hours a day, 7 days a week. Its primary focus is crisis response and intervention, and the Team also provides navigator and aftercare services. The MCRT delivers culturally responsive, trauma-informed, and appropriate southern mental health and wellness care and includes an Anishinaabemowin speaker."

- Toll free: 1-877-SCO-2880 (1-877-726-2880)
- Email: CrisisResponse@scoinc.mb.ca

3. Crisis Phone Lines

For confidential help and information on domestic violence please contact the Toll-Free Province-Wide Domestic Abuse Crisis Line (24 hours): 1-877-977-0007 (or text 204-792-5302 or 204-805-6682).

- Victim Services: 1-866-484-2846
- Clinic Crisis Line: 1-888-322-3019
- Clinic Sexual Assault Crisis Line: 1-888-292-7565
- Sexual Assault Crisis Line: 1-888-292-7565
- Mobile Crisis Services: 1-204-940-1781
- Manitoba Suicide Prevention and Support Line: 1-877-435-7170

4. Shelters

Winnipeg, MB - Ikwe-Widdjiitiwin Shelter Inc

Crisis Line: 1-800-362-3344

Winnipeg, MB - Willow Place

Family violence-related inquiries (text):
1-204-813-8887
Phone: 1-877-977-0007
Emergency: 911

Dauphin, MB - Parkland Crisis Centre Inc

Phone: 204-638-9484
Emergency: 204-638-9484
or 1-877-977-0007

Koostatak / Fisher River, MB - First Nation Healing Centre

Phone: 204-645-2750

Portage la Prairie, MB - Prairie Harbour

Phone (local crisis line): 204-239-5233

Selkirk, MB - Nova House

Phone (local crisis line): 204-
482-7882, ext. 0
Email: info@novahouse.ca

Steinbach, MB - Agape House Women's Shelter; Eastman Crisis Centre Inc

Phone (local crisis line): 204-346-0028

Winkler, MB - Genesis House: South Central Committee on Family Violence Inc

Phone (local crisis line): 204-325-9800

5. Indigenous Services Canada (Federal)

Hope For Wellness

- Toll Free Prevention and Support Line: 1-877-435-7170
- Toll Free Hope for Wellness Help Line: 1-855-242-3310
- Online chat available at hopeforwellness.ca

Hope for Wellness Helpline

- ᐃᓄᓐᓴᓄᓐ nêhiyawêwin
- Nishnaabemwin

6. Manitoba Keewatinowi Omimakanak (MKO)

- a. Traditional Healer Program
 - * Manitoba Keewatinowi Okimakanak
 - MKO provides access to services for people who are eligible for Non-Insured Health Benefits (NIHB) for ceremonial healing needs.
- b. Missing and Murdered Indigenous Women, Girls and 2SLGBTQI+ People | CMHR
 - Aftercare services | MMIWG
 - Indigenous Services Canada (ISC) covers counselling and cultural support services for survivors, family members and those affected by the issue of Missing and Murdered Indigenous Women and Girls.

7. From the Province of Manitoba

Province of Manitoba | justice - Resources for Families of Missing and Murdered Indigenous Women and Girls (MMIWG) (The website)

Resources for Families of Missing and Murdered Indigenous Women and Girls (MMIWG)

The Manitoba Family Information Liaison Unit (FILU) can gather information to help you learn more about your loved one(s) death or disappearance. We can also connect you with culturally appropriate and trauma informed counselling and other support services.

Winnipeg

Family Liaison Contact
Family Information Liaison Unit
Manitoba Justice Victim Services
Telephone: (204) 945-5456
Toll free: (866) 484-2846

Community Supports for Families of MMIWG

MMIWG & 2SLGBTQ* Program
Southeast Resource Development Council
Telephone: (204) 956-7500
Mobile: (204) 330-2421
Website: <https://www.serdc.mb.ca/>

Inuit Family Support Worker

Manitoba Inuit Association
Phone: (204) 774-6848 ext. 206
E-mail: info@manitobainuit.ca
Website: <https://www.manitobainuit.ca/>

Kids Help Phone

Professional counselling, information, referrals, and volunteer-led text-based support for children and youth are available at <https://kidshelpphone.ca/>.

Shelters in Manitoba

Brandon

YWCA Westman Woman's Shelter
Phone: 204-571-3680

Dauphin

Parkland Crisis Centre Inc
Phone: 204-622-4626
Emergency: 204-638-9484
Email: pkndcris@mymts.net

Flin Flon

Women's Safe Haven
Crisis Line: 204-681-3105 (9 am – 5 pm)
After House Crisis Line: 204-271-5375

Koostatak First Nation Healing Centre

Phone: 204-645-2750 (24 hours)
Toll-free: 1-800-692-6270

Nelson House

Nisichawayasihk Cree Nation
Women's Shelter
Office Line: 204-484-2634

Norway House

Jean Folster Place Women's Shelter
24/7 Crisis Line: 1-877-885-5889

Portage Family Abuse Prevention Centre Inc

Phone: 204-239-5234
Emergency: 204-239-5233
Email: director@abuseprevention.ca

Selkirk

Nova House
Phone: 204-482-7882
Emergency: 204-482-1200
Texting Crisis Line: 204-805-6682
Email: info@novahouse.ca

Shamattawa Wechihin Waskkahikan Women's Community Healing Centre

24/7 Crisis Line: 1-204-565-2548

Steinbach

Agape House Women's Shelter;
Eastman Crisis Centre Inc
Phone: 204-326-6062
Emergency: 204-346-0028
Email: admin@agapehouse.ca

Swan River Swan Valley Crisis Centre

Phone: 204-734-9369
Emergency: 204-734-9368
Email: svcc119@mts.net

The Pas Aurora House

Crisis Line: 204-623-5497
(accepts collect calls)
Texting Line: 204.623.0536

Pukatawagan Mamawehetowin Crisis Centre

Crisis Line: 1-866-432-1041

Thompson Crisis Centre

Provincial Crisis Line: 1-877-977-0007

Winkler Genesis House: South Central Committee on Family Violence Inc

Phone: 204-325-9957
Emergency: 204-325-9800
Email: sccfv@genesis-house.ca

Winnipeg Ikwe-Widdjiitiwin Shelter Inc

Crisis Line: 1-800-362-3344
Phone: 204-987-2780

Willow Place

Crisis Line (TEXT ONLY): 204-792-5302
Phone: 204-615-0313
Emergency: 204-615-0311
Email: reception@willowplace.ca

Winnipeg Outreach Network: WON-guide-high-res-print-version.pdf

Canadian Museum of Human Rights: Resource Guide for Missing and Murdered Indigenous Women, Girls and 2SLGBTQI+ People, Missing and Murdered Indigenous Women, Girls and 2SLGBTQI+ People | CMHR

8. Infinity Women Secretariat

<https://infinitywomen.org/about-us/>

PROGRAMS, SERVICES, SUPPORTS, AND RESOURCES

IWS connects and empowers Red River Métis women, girls, and 2SLGBTQ+ individuals by providing culturally specific programs, services, supports and resources. This includes social, and economic programs, community engagement, advocacy, and leadership. Having grown substantially since its incorporation, IWS now engages with over 2000+ members. We foster a sense of belonging and sisterhood for all Métis women and our communities.

Standing together as sisters, we advocate and inspire change on issues that impact all Métis women, and our communities. Our matriarchs lead with wisdom and share their experiences, impacting the lives of our members. Throughout history, the women of our Nation have long-held meaningful, strategic roles in inspiring positive change for our families and communities."

APPENDIX B

BIOGRAPHIES OF RED DRESS ALERT BUNDLE CARRIERS

THE RED DRESS ALERT BUNDLE CARRIERS

The Bundle Carriers play a vital and central role within the Red Dress Alert System. They ensure that all actions, decisions, and communications are carried out in a way that honours the memory of their relatives, respects traditional knowledge and ceremonies, and prioritizes the safety of families and communities.

The Bundle Carriers, which include First Nations and Métis families and survivors from various regions of Manitoba, have been instrumental in guiding the development of a Manitoba-based Red Dress Alert System. This system is Indigenous-led, culturally respectful, grounded in cultural competency, community empowerment,

and trauma-informed approaches, all working towards justice.

We acknowledge the dedication and commitment of the following Bundle Carriers who have been involved since the project's start in December 2024. This period involved both online and in-person meetings, during which the Red Dress Alert provided updates and sought guidance on progress. Some participants were able to attend engagement sessions in their areas and experienced the community's perspective firsthand.

The following is an introduction to the Red Dress Alert Bundle Carriers:

MARILYN COURCHENE

The murder of the child Tina Fontaine outraged everyone in Canada. It chilled families across our Nation! This opened up the world of MMIW - a child found in the muddy waters of the Red River, the Alexander Docks. The trial of her killer Raymond Cormier was set free to live in his home community of New Brunswick but tried to returned and was killed in Kenora! They say Justice has a way of making it right. Or The family of Sharon Abraham whose DNA was found at the Picton farm in Vancouver - her killer was killed in prison. The family knew their sister was vulnerable. We had so many horrendous cases and stories to tell the public and many families hold tremendous strength for their loved ones. Many hold Vigils, many continue to walk to shed awareness of their loved ones. Many hold hope to

continue to search for justice and peace. It's these stories that make our communities stronger and that will help us find solutions for these crimes. Standing in solidarity Standing in Strength with numbers is the way forward. Doing my best to help the families of the MMIW members is something I have always done and will continue to do. They all just want Justice and Safety. Safety to be an Indigenous person. It's all we ask.

These families are the Keepers of the Red Dress, they are the Sacred Bundle Carriers, We are their Voices.

Megwetch in Sisterhood. I continue to pray and speak for our families of the Sagkeeng Anicinabe Nationhood.

Mino Bimadiziwin Akina!

Quote: 'Strong Women, may we know them, may we raise them' Crazy Horse quote!

"This work has been guided by the Anicinabek Seven Teaching:

Whereas:

The Creator made the Anicinabek responsible for their own governance; and

The Creator gave to the Anicinabek Seven Teachings to guide their governance; Love and Respect, Truth and Honesty, Humility and Courage, Wisdom; and

The Anicinabek exercise their governance as a sovereign nation; and

By making Treaty with the Anicinabek, Her Majesty the Queen recognized them as a sovereign people; and

The Anicinabek governed themselves by laws based on the Seven Teachings, utilizing the traditional law-making process; and

The Anicinabek made their laws in Ojibway, without writing, based on their oral history, knowledge and traditions; and

The Anicinabek have determined to make certain laws in writing in English as well as Ojibway so that others may know them; and

The Anicinabek have determined to set forth in writing their law-making process and their spiri-

tual and customary laws so that others may know them; and The Anicinabek continue to govern themselves by their traditional law-making processes, including but not limited to their oral customary and spiritual laws and processes in addition to the written law making process set out in this Law;

THEREFORE the Anicinabek, upon the direction of the Lawmakers Assembly, having the benefit of deep and meaningful consultation from the Four Councils and following extensive public consultation, and upon acceptance by the Lawmakers Assembly and adoption by the Executive Council, make this law.

DELORES DANIELS

Delores Daniels is a member of Peguis First Nation and has 3 sons, 1 daughter, and 4 grandchildren. She grew up in Gordon's First Nation, Saskatchewan where she attended residential school and lived with her grandparents. She moved to Winnipeg as a child and lived here since then.

Delores has been employed as Director of Human Resources with the Manitoba First Nations Education Resource Centre Inc. since 2003. Delores is the mother of Serena McKay who tragically lost

her life on April 23, 2017. Serena's birthday is September 30th.

Delores has been involved with the MMIWG Implementation Committee, now called Giganawenimaanaanig since 2022 and has participated on the Red Dress Alert Bundle Carriers sub-committee since December 2024. Delores has been the voice of her daughter and has advocated against violence on behalf of MMIWG2S+ since losing her daughter, including initiating a campaign to address online bullying.

"The Red Dress Alert system is an important initiative to raise awareness via mass communication channels to the public ensuring awareness for when a woman or girl goes missing so that action can commence faster."

"We do this work out of undying love for the ones who left us too soon. Their memory will live on in our hearts and minds and in the work we do on their behalf. Always loved, never forgotten."

RENEE GAMBLIN KASTRUKOFF

Renee Gamblin Kastrukoff is an Inniniw Métis woman who is proud of her rich First Nations roots with Pimicikamak First Nation and Red River Métis ancestry.

Renee is a survivor and family member of MMIWG2S+. Her Mom was not protected and her life was violently taken from her 45 years ago, also a niece in 2023, a niece in 2024 and several other family members taken by violence in recent years. Renee is an Inter-Generational Survivor as her Mom, her Auntie-Mama's and maternal Grandparents were all Indian Residential School Survivors.

Renee is honoured to have the opportunity to serve as a Red Dress Alert Bundle Carrier; As a member of Giganawenimaanaanig (Manitoba Implementation Committee for the 231 Calls for Justice); Previously as a Co-Chair for the Manitoba MMIWG2S+ Coalition and to participate in the University of Winnipeg MDP - Indigenous Development Program's 231 Calls for Justice course and many other activities that support MMIWG2S+. Renee and her beloved Auntie-Mama

Delia provided a private testimony to the MMIWG National Inquiry in 2017. Renee is grateful to have been gifted with many opportunities to gain knowledge and experience with diverse Indigenous cultures, values and traditions and continues to learn and grow her sashed bundle as this helps in her, her children and grandchildren in their healing journeys.

Renee has a vested interest in working with Families and Survivors of MMIWG2S+ and others who are doing critical heart work to develop strategies and create pathways that provide supports and opportunities for healing and justice. She believes that we all have a responsibility to effect change by actively participating in implementing the 231 Calls For Justice along with Truth and Reconciliation to ensure that every Indigenous Woman, Girl, Two Spirit and Gender Diverse Person is safe and for future generations to walk this world in a good way with the love and support of community. To know they matter and that changes are happening.

"Forty-five years ago, I could never have imagined that a time would arrive where my Mom mattered to government, to legal systems, to mainstream society and that there would be active allies. My heart is filled with gratitude and I am humbled to not only be a part of the development of the Red Dress Alert system, but to also have the ability and opportunity to be active in working towards the implementation of the 231 Calls for Justice and to help create pathways of safety for Indigenous Women, Girls, Two-Spirit, Trans-Gender and Gender Diverse People. They are loved and they matter and they deserve to have their lives and sacred space respected and protected perpetually".

DESARAE LAMBERT

Desarae Lambert is a First Nations Cree-English speaker who was born in The Pas and grew up in Mosakahiken Cree Nation. Throughout her life, she has cultivated a very strong social services employment background. This includes policing, childcare, youth programming, community and economic development. She currently sits as the Executive Director of The Pas Community Renewal Corporation with over 12 years of experience with this organization.

After the loss of her own family member Kendara Ballantyne, Desarae has become a strong advocate for MMIWG2S+ and is an Executive Member of KB Memorial. Established in loving memory of Kendara.

Along with her family and other organizers, they have raised awareness and called for social change through memorials, marches, and speaking with government officials. She is a champion of tradition and culture and believes education is the vehicle to a more inclusive community.

***“Having a Red Dress Alert means so much to me as an Indigenous woman. It’s a call to action to stand up, listen and support the communities and families affected. It is a movement for change and a movement for healing. It also serves as a powerful reminder of the lives lost and the ongoing crisis of MMIWG2S+.*”**

Our women and girls are sacred. They are the keepers of our culture, the nurturers of our future generations, and the heart of our communities. Yet, for too long, they have been stolen from us, vanished without a trace, or found in ways that shatter our souls. Their stories untold, their lives devalued.

Each missing person is more than just a statistic; they are a mother, a daughter, a sister, an aunt, a friend, a vibrant spirit extinguished too soon.

This alert system will ensure that no family will have to go unheard. It will represent the strength of communities coming together to stand in sol-

idarity with families. We all have a role to play in ending this crisis as every life matters.

The Red Dress Alert will renew the commitment to amplifying Indigenous voices, supporting Indigenous-led solutions and advocating for policy changes that prioritize the safety and well-being of Indigenous women, girls and two spirit people. As we stand in solidarity, demanding justice, accountability and healing for all those affected by this ongoing tragedy. Together we can create a future where Indigenous women, girls and two spirit people are safe, valued and respected.”

AMARA LECLAIR

Amara Leclair is a proud Red River Métis woman who has roots in Turtle Mountain, St. Norbert and various communities in southern Manitoba. Amara Leclair grew up understanding that she experienced the world in a unique way, learning that to be her authentic self. Amara is passionate about her culture as a Red River Métis woman, and herwalked her path and healing journey as a spiritual person. She has found herself and built strength by growing through community connection and hearing the stories of others who have learned what it means to be Red Rive Métis. She believes that our healing begins with community connection, culture and connecting to the land by binging families together, this is the key to bringing wellness to our youth and future generations.

Today, Amara stands today grounded in her own story having overcome many challenges and survived abuse, exploitation, and trauma. She has chosen to use her lived experience to show others that trauma does not define us, it is our healing that builds us to who we are. Life does not

have to grind us down and harden our hearts, it can give us the strength to show kindness, compassion and courage. We can help others when they are suffering, no one should ever have to suffer alone. These experiences have led Amara to spend the last 18 years of her career helping others who are marginalized by systematic barriers.

Currently Amara is working as a Family Support Coordinator in the Pey Key Way Ta Hi -Bring me Home Program at Infinity Women Secretariat,. While working full time, Amara is earning her degree in social work at the University of Manitoba, with the goal to continue helping other Indigenous women begin their healing journey and find their authentic selves. She believes that in sharing our collective stories and working together, no one has to suffer in alone in silence. Women have the power to change their stories and rebuild their own lives if they learn how.

Maarsii-Cho.

“This Red Dress Alert is a valuable resource. It is our hope that no one will ever need to use the Red Dress Alert system. Unfortunately, our Indigenous sisters continue to experience gender-based violence and issues relating to the MMIWG2S+ crisis. We need a system that is responsive so we can find our lost loved ones while they are still alive as well as support those who are living and left behind in grief seeking answers.”

GERRI-LEE PANGMAN (MCPHERSON)

Gerri-Lee Pangman (McPherson) is a proud member of Peguis First Nation. Born and raised in Winnipeg, Manitoba, she is a devoted wife, mother of four, and a loving Kohkum to two wonderful grandsons. Her advocacy journey began after experiencing the tragic losses of her sister, Jennifer Dawn McPherson, in 2013, and her aunt, Jennifer Johnston, in 1980, both taken by violence. In their memory, she co-founded J.D.M Indigenous Designs, using art to raise awareness for Missing and Murdered Indigenous Women and Girls (MMIWG) and honour their lives.

As a Sundancer, Buffalo dancer, pipe carrier, and respected community leader, she strives to use her art as a potent tool to keep the conversation about MMIWG alive and urgent. Her work stands as a testament to her resilience and unwavering commitment to her community and the cause.

Throughout her journey, she has contributed extensively and wholeheartedly to the commu-

nity. She has led beading circles and generously shared her story in numerous settings, including schools, universities, colleges, libraries, community centers, and organizations. Her dedication has taken her across Canada, where she has taught MMIWG families and staff of the National Inquiry into Missing and Murdered Indigenous Women and Girls the art of creating beaded red dress pins.

Her dedication and impact have been honoured with several prestigious accolades, including the Oscar Lathlin Memorial Award and the Queen's Platinum Jubilee Medal. As a current member of the Manitoba Government's Matriarch Circle, she continues her mission to raise awareness and drive meaningful change. She firmly believes that together, we can honour the lives of those we have lost and who are missing and advocate for a better and safer future for all.

"Imagine a world where every Indigenous woman and girl feels safe, cherished, and protected. The Red Dress Alert isn't just a hope-filled initiative, it's a powerful tool designed to save lives and prevent another family from experiencing the heartbreak of having a missing sister, daughter, or mother. This alert system ensures that no cry for help goes unheard and no life is left unprotected. Let us stand together and amplify the importance of the Red Dress Alert. Every life saved brings us one step closer to a world where safety and justice prevail for all."

GRACE SCHEDLER

Grace Schedler is a member of God's Lake Narrows Cree Nation. Grace is fluent in the Ininiw (Swampy Cree) language and is passionate about teaching her language and culture. Family is her top priority, she is a wife, a sister, a cousin, an aunt and a friend.

She retired from the Manitoba government, where she worked for twenty years in the Indigenous Court Work Program. She assisted First Nation, Inuit and Métis people in recognizing their rights and understanding how the justice system functions. During the last few years with

the program along with a Federal Judge, Provincial Judge and Executive Director of Courts formed a committee to get the Eagle Feather into the provincial legal system to support First Nation, Inuit and Métis people in their testimonies before the court system. Eagle Feathers are held sacred by First Nations people.

Grace who was a co-founder continues to work with Circles for Reconciliation as an advocate, trainer and facilitator to help bridge the gap between First Nation, Inuit and Métis people and non-Indigenous people.

"Being surrounded by the Red Dress Bundle Carriers (which honour MMIWG2S) brought a sense of community and connection to my grandmother's legacy and cultural heritage. The energy was filled with love, respect and deep sense of belonging."

GEORGE WOOD

George Wood is from Oxford House, Manitoba (Bunibonibee Cree Nation), born and raised in the community. George has been employed as a Cree language teacher for the past 36 years at a local elementary school. He enjoys passing the language to the young. With his wife Melinda they

raised 4 children, 3 sons and 1 daughter. Their daughter was tragically taken away from them on August 20, 2016. George has enjoyed being out on the land throughout his life, and continues to be out there as part of his healing.

“The Red Dress Alert will bring about safety to the young, vulnerable, targeted, also create awareness in cities, towns and small communities.”

MELINDA WOOD

Melinda Wood is from Bunibonibee Cree Nation (Oxford House, Manitoba) raised in the community and lived there most of her life working as a Home-School Liaison for the local Elementary School. She and her husband raised three sons,

and one daughter. Their daughter was tragically taken away from them in the city of Winnipeg, Manitoba. She has six beautiful grandchildren and one adorable great-grandson.

Our loved ones matter. It takes a community of effort and care to find answers. Let's all do our part. Everyone's loved ones matter.

APPENDIX C - DEFINITIONS

Essential Partners: Governments, organizations, private and public industry and others who may collectively play an active role to partner, collaborate or support building the Red Dress Alert System in Manitoba.

Gender-Based Violence (GBV): The federal Women Gender Equality defines gender-based violence (GBV) as “violence committed against someone based on their gender, gender expression, gender identity, or perceived gender. GBV can take many forms, including physical, sexual, societal, psychological, emotional, economic and technology-facilitated violence.” (<https://www.canada.ca/en/women-gender-equality/gender-based-violence/facts-stats.html>)

Gender Diverse Individuals: Gender diversity (and equality) were embedded in the ways of life for First Nations, Inuit, and Métis cultures. This is largely because most communities understood gender identity as more complex than the “male” and “female” binary. Historically, Two-Spirit people were seen, loved, and respected as unique individuals in most Indigenous communities. They were gifted with keen insight and the ability to see things through both feminine and masculine eyes (double vision). Native Women’s Association of Canada, Restoring the Circle

(https://restoringthecirclenwac.ca/?fbclid=IwAR0x748u1Bpv1FDGXvRJMSNsKS-8EgilAT-b57qfJs2Wy_1PZqSxqXMJxzMg#/lessons/Fby-vDF7H6ZGP5cVeTosxYsuwHC1g80RR)

Indigenous Peoples: A term referring to First Nations, Inuit and the Métis Nation. It refers to the original inhabitants of a territory. It is most appropriate to refer to Indigenous Peoples by the proper names of their communities or Nations. (<https://www.canada.ca/en/library-archives/collection/research-help/indigenous-history/indigenous-terminology.html#indigenous>)

Newcomers: Newcomers include all people who have recently come to Canada from other countries - whether as refugees, immigrants or migrant workers, for example.

2SLGBTQIA+: Is an acronym that captures the term used by Indigenous Peoples, Two-Spirit, for a person whose gender identity, and/or sexual orientation includes both male and female spirits, along with other gender diverse individuals (Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual).



APPENDIX D: LIST OF ENGAGEMENT SESSION PARTICIPANTS

Abraham, Agnes	Beaune, Kris	Candaele, Nicholas	D., Teena
Abraham, Myrna	Bell, Dawson	Cann, Stacy	Daniels, Isabel
Adedoyin, Bola	Bell, Dustin	Canzol, Ivy	Day, Delores
Alexander, Cheryl	Bell, Roland	Cardinal, Chelsea	Defer, Dana
Amos, Maria	Bercier, Patsy	Caribou, Sue	Dehn, Kelly
Anderson Jr., Vaughn	Bighetty, Tia	Carter, Patricia	De Hoop, Teresa
Anderson, Delila	Bileski, Pamela	Catcheway, Bernice	Demare, Mary
Anderson, Marina	Binda, Glen	Catcheway, Caroline	Dennin Gamblin,
Anderson, Melissa	Binol, Katy-Dene	Chartrand, Caroline	Elaura
Antoine, Murphy	Bird, Cheryl	Chartrand, Jennifer	Desjarlais, Carrington
Apetagon, Nicole	Bird, Nathalia	Chatelain, Erica	Desmarais, Barney
Arnold, Tiffany	Bird, Shaneen	Cheekie, Charles	Desmarais, Toni
Azure-Cook, Melanie	Bird, Sheila	Chuy, Terri	Dewar, Allison
Baker, Rebecca	Bird-McDonald,	Clark, Bonnie	Dewar, Denise
Baker, Bruce	Cleveland	Clements, Cedar	Dokken, Cassandra
Baker, Rosalie	Bone, Carley	Cochrane, Carol	Doolittle, Jody
Ballantyne, Monica	Bone, R.	Cochrane, Katina	Dorreji, Leslie
Ballantyne, Scott	Boulette, Drake	Cochrane, Kayla	Dowan, Avin
Ballantyne-Lewis, Val	Boyd, Janine	Cochrane, Sarah	Ducharme, Chasity
Ballard, Margaret	Brightnose, Horizon	Cochrane, Vera	Ducharme, Myrna
Banman, Sandy	Bruneau, Carol	Constant, Tammy	Ducharme, Roxy
Baptiste, Nate	Budd, Francis	Contois, Joni	Dumas, Beverly
Berens, Chris	Buettner, Hanne	Cook, Angel	Dumas, Dawn
Bayer, Caroline	Bulmer, Allison	Cook, Christie	Dyck, Melissa
Bayer, Loretta	Burke, Wendy	Cook, Shelly	Dysart, Annette
Bear, Alex	Bushie, Elizabeth	Corins, Barbara	Dysart, Valerie
Beardy, Sadena	Bushie, Kelly	Cormier, Elaine	Easter, Chelsea
Beardy, Tamara	Bushie, Mason	Cormier, Elsie	Easter, Crystal
Beardy-Linklater,	Bushie, Michelle	Courchene, Beverley	Easter, Eileen
Brielle	Bushie, Shannon	Courchene, Debra	Easter, Liam
Beaulieu, Asia	Bushie, Tiffany	Courchene, Hayden	Eastman, Jillian
Beaulieu, Delina	C., Monica	Courchene, Heather	Eastman, Lavinia
Beaulieu, Delores	Calder, Jasmine	Courchene, Linda	Eastman, Melissa
Beaulieu, N. Laura	Cameron, Candace	Cua, Crystal	Elk, Mahy
Beaulieu, Susan	Campbell, Vanessa	Cyrenne, Rob	Elk, Glenys
Beaulieu, Tiffany	Campher, Dakota	D., Natalie	Emms, Shantelle

Everett, Lisa	Hart, Ernest	Kalluak, Liana	Ly, Vince
Favel, Geraldine	Hart, Trudy	Kaur, Gagandeep	MacPherson, Grey
Favel, Ranah	Hart, Wanda	Kayseas, Noah	Maillet, Nelson
Favel, Tanya	Hart/Murdock, Marilyn	Keeper, Carmelita	Majowski, Cathy
Fernandez, Leo	Hartle, Ashley	Kehler, Kate	Majowski, Kathy
Fiddler, Joann	Hathout, Linda	Kennedy, Amya	Mandamin, Dakota
Fidler, Jason	Hawkins, Lori	Kennedy, Natasha	Marsden, Pam
Flett, Denise	Head, Donna	King, Marla	Martel, Nicole
Fleury, Angie	Head-Nickel, April	Kingilik, Dimarice	Maruscak, Mary
Folster, Luke	Heather, Grant	Kirkness, Colleen	Massan, Leona
Fontaine, Teresa J.	Henadeerage Dona,	Kirkness, Kassi	Massan, Tiffany
Foster, Tim	Thamali	Klassen, Angela	Mayer, Marilyn
Fournier, Ally	Henderson, Nissa	Knott, Kiera	McCallum, Dana
Gallagher, Andrea	Hickes-Makayak, Carl	Koop, Kira	McDermott, Loretta
Gamblin, Leah	Hildebrand, Cecily	Kowel, Monike	McIntyre, Madison
Gamblin, Reannon	Hill, Lydia	L. J. Hart, Robert	McIvor, Crystal
Gamblin, Vanessa	Hotain, Dolly	LaJambe, Holly	McIvor, Eileen
Garson, Gloria	Houle, Janet	Lane, Trevor	McIvor, Mary K.
Garson, Crystal	Houle, Ricki	Laplante, Amber	McIvor, Sandra K.
Genaille, Chrissy	Houle, Sheila	Lathlin, Theresa	McIvor, Sheryl
Gibbs, Fran	Houle, Tricia	Lathlin, Victoria	McIvor-Richard,
Gilmour, Lisa	Houle-Desmarais,	Lawal, Effie	Cheryl
Goosehead, Selena	Louanne	Lay, Kerri	McKay, Andrea
Gray, Carmel	Houston, Bradley	Le, Longe	McKay, Ida
Green, Meghan	Huard, Anna	Leask, Tammy	McKay, Jodi
Greenwood, Jocelyn	Irwin, Tamara	Leclair, Duncan	McKay, Kelvin
Greyeyes, Aria	Issaluk, Anita	Ledoux, Ernestine	McKay, Marion
Guimond, Barb	Ivall-Besignano,	Ledoux, Lee	McNeely, Trevor
Guimond, Bonnie	Michaela	Lengyel, Jenilee	McLeod, Albert
Guimond, Candace	James, Priscilla	Lennon, Mike	McLeod, Jenelle
Guimond, Karen	Jebb, Edwin	Levasseur, Justina	McLeod, Roslyn
Hall, Colleen	Johnston, Judith	Link, Amanda	Meikle, Jonathan
Ham, James	Johnston, Robyn	Linklater, Bailey	Merasty, Connie
Hapa, Nancy	Johnstone, Hayden	Linklater, Mary	Merrick, Kailee
Hapa, Samuel	Jolly, Tobi	Lobster, Rita	Michelle, Darcy
Happychuk, Brock	Jones, Carla	Loewen, Paul	Michelle, Ivonne
Harper, Stephanie	Kalak, Mayran	Lowther, Janet	Mondaca, Victor
Hart, Andee	Kalansky, Chris	Lukeanchuk, Tricia	Monias, Pat

Monette, Cynthia	Pawlyk, Justine	Sanderson, Matthias	Stonesand, Caskey
Moneyas, Betty	Paypompee, Jaycee	Sanderson, Michelle	Stonesand, Rhonda
Moneyas, Jill	Peterkin, Corinne	Sanderson, Roman	Swampy, Bull
Monkman, L.	Peters, Everett	Sanderson, Shikana	Swampy, Dorothy
Monkman, Lindsay	Peters, John	Sawka, Mae	Swan, Caramello
Moose, Dave	Phillips, Kateri	Sayese, Stacey	Swanson, Diana
Moose, Freda	Pierre-Roscelli, Jewel	Schmidt, Christien	Tacan, Leah
Moose, Hubert	Pochinko, Hope	Scott, Haven	Tacan, Margaret
Moose, Janet	Presley, Cowley	Scott, Wanda	Taylor, Kamara
Moose, Marcia	Prim, Phyllis	Seguin, Jennifer	Taylor, Romyne
Moose, Martha	Pruden, Gayle	Seny, Julett	Thauberger, Troy
Moose, Susanna	R., Debra	Simard, Chastity	Thomas, Flora
Moose, Wanda	Ramkisson, Darryl	Sinclair, Teena	Thomas, Rita
Moquano, Ivory	Raven, Nichole	Skworchinski, Aron	Thomas, Susanna
Morrisseau, Lyle	Raven, Williamson	Smalter, Mark	Thompson, Billie-Jo
Mousse, Dona	Redhead, Denise	Smith, Amber	Tompsen, Kristen
Mousseau, Candace	Richard, Elizabeth	Smith, Melissa	Trudeau, Samantha
Mousseau, Joanne	Riel, Kevin	Smith, Sage	Tyo, Angel
Mousseau, Wendy	Roberts, Priscilla	Smoke, Gina	Ulrich, Carl
Muminawatum, Lillian	Robinson, Margaret	Smoke, Tia	Valgardson, Anj
Munro, Camille	Robinson, Melissa	Soulier, Annette	Wall, James
Murdock, Constance	Rocchio, Jennifer	Soulier, Daniel	Werstach, Nicole
Murdock, Cynthia	Roman, Doreen	Soulier, Sydney	Werstick, Peggy
Murdock, Fay	Romaniuk, Colette	Spence, Clara	West, Bradley
Murdock, Marie	Roulette, Eileen	Spence, Clayton	Whitford, Lorraine
Murdock, Wilma	Roulette, Leah	Spence, Fran	Whitford, Lorna
Muswagon, Lucy	Roulette, Melissa	Spence, Gloria	Wiggett, Jeff
Myers, Marylynn	Roulette, Neenerz	Spence, James	Williams, Tyler
Myran, C.	Roulette, Shirley	Spence, Juliet	Williamson, Nicole
Nabess, Marjorie	Roulette, Vanessa	Spence, Laura	Willman, Bella
Nenka, Tyler	Roulette-Starr, Jadlyn	Spence, Lena	Wood, Brodi
Neufeld, Camryn	Roussin, Irience	Spence, Matthew	Wood, Carol
Noonen, Joyce	Salversda, Candace	Spence, Melva	Wood, Cassandra
Osborne, Kimberly	Sammurtok, Jenelle	Spence, Rebecca	Young, Desiree-Renee
Packo, Lorraine	Sammurtok, Suzanne	Spence, Roland	
Paley, Jessica	Sammurtok, Tutaa	Spence, Tina	
Patricle, Tasha	Sanderson, Antonius	Starr, Sylvia	

Essential Partners

The Red Dress Alert thanks the specific role the following individuals played in ensuring the engagement sessions were well-managed and the participants were well taken care of.

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Jessica Paley, Project & Initiatives
Coordinator, Indigenous
Relations Division
Heaven-Lee Lundberg, Administrative
Assistant, Indigenous Relations Division

Infinity Women Secretariat, a proud affiliate of the affiliate of the Manitoba Métis Federation - National Government of the Red River Métis

Spokeswoman Anita Campbell,
Minister of Finance, Human Resources,
Information and Technology
Vice-President Francis Chartrand,
Minister, Health and Early
Learning and Child Care
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Ma Mawi Wi Chi Itata Centre

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Coordinator
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Manitoba Keewatinowi Okimakanak - the MMIWG Liaison Unit

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Jason Fidler, Wellness and
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Margaret Ballard, Wellness and
Community Liaison
Stacey Sayese, Wellness and
Community Liaison Team Lead
Mary Linklater, Wellness and
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Stacy Sayese
Mary Osborne

Manitoba Women, Gender and Equity

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Tunngasugit Inuit Resource Centre

Maxine Angoo

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Carole Starr
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Jamie Volks
Todd York



NOTES:



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