Summary
Report

MISSING AND MURDERED INDIGENOUS WOMEN, GIRLS, AND 2S/LGBTQQIAPD+ LOVED ONES FAMILY GATHERING

Hosted by the Chiefs of Ontario
May 4 – May 6, 2026

With generous sponsorship from
Crown-Indigenous Relations and Northern Affairs Canada
and the
Ontario Family Information Liaison Unit, Ministry of the Attorney General of Ontario

Sponsorship

This gathering was made possible through the generous support of Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) through the Wellbeing of Families and Survivors Program, and the Ontario Family Information Liaison Unit (FILU) of the Ministry of the Attorney General of Ontario. These funds were used to ensure that families did not face financial barriers to attending.

Families Impacted

Approximately 60 family members affected by MMIWG2S+ participated in the gathering, representing over 40 families from across Ontario First Nations. The gathering brought together families at different stages of their healing journeys and created opportunities for connection, support, and collective reflection.

Helpers / Oshkaabewis / Oskâpêwis

The gathering was held in the spirit of care and community, and was made possible in part by the knowledge, wisdom, and presence of the following individuals who provided support and guidance to participants throughout the gathering and its sharing circles:

Valarie King
Stephanie Harpe
Donna Debassige
Dixie Doxtador
Kristen McKay

Thank you to NaWalka Geeshy Meegwun (Lyndon George) for providing master of ceremony services throughout the gathering.



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Overview of the Gathering

Vision of the gathering – a space for healing, sharing, and providing direction

To provide participants with a safe space for processing the trauma of losing a loved one, and to walk their path of healing as they see fit, with the support needed to do so in a good way.

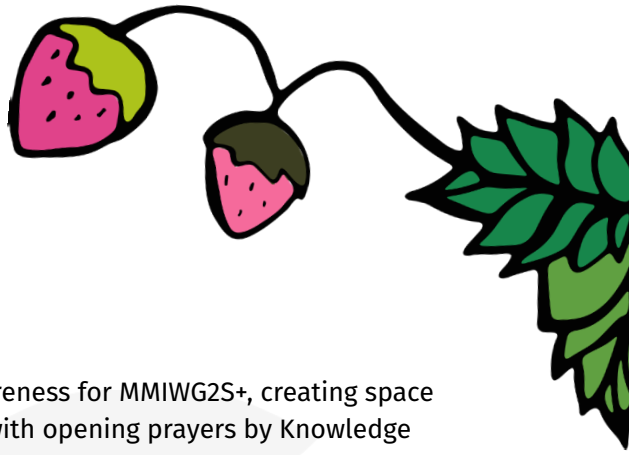
Over the course of two days, participants gathered in four consecutive rounds of sharing circles. The first sharing circle included all participants, while the remaining three were held in two smaller groups.



Why These Gatherings Matter

Family gatherings create opportunities for healing, connection, and mutual support among those impacted by MMIWG2S+. They provide space for families to share their experiences, honour their loved ones, and connect with others who understand the unique realities of this profound loss.

Beyond healing, these gatherings create opportunities for families to identify shared priorities, inform future work, and ensure that lived experiences continue to guide efforts towards justice, accountability, safety, and wellness. By bringing families together in a culturally grounded and supportive environment, gatherings such as this help strengthen relationships, reduce isolation, and reaffirm that families are not alone on their journeys.



Evening of Monday, May 4

The gathering opened with a drum shared by Kristen McKay. Lisa Nydam, Manager of Programs for the Ontario Family Information Liaison Unit, provided a presentation on the scope of FILU's work, which was followed by a screening of the documentary "Audrey's Story."

Tuesday, May 5 — National Day of Awareness for MMIWG2S+

The gathering intentionally coincided with the National Day of Awareness for MMIWG2S+, creating space for remembrance, reflection, and collective action. The day began with opening prayers by Knowledge Keeper Dixie Doxtador. Knowledge Keeper Valarie King then shared traditional teachings on grief, loss, healing, and sharing, setting the tone for the first sharing circle of the gathering, which was focused on introductions and held with all participants present.

The second sharing circle took place in the afternoon. Following this, family members and support workers participated in a painting workshop led by artist Lucia Laford. Lucia guided the group through an overview of Woodland-style art and provided canvases, birdhouses, and painting supplies, creating a space for creative and joyful expression.

In the evening, speakers Vicky Laforge and Sharon Johnson shared their personal experiences with grief and loss, the pathways they're walking of healing and advocacy, and their approaches to moving forward into wellness. Kristen McKay closed the evening with a musical performance, including an original MMIWG2S+ tribute song.

Wednesday, May 6

The morning began with an address by Ontario Regional Chief Abram Benedict, followed by the third sharing circle, which included families, support workers, and Ontario Regional Chief Benedict.

Over lunch, two representatives of the Ontario Provincial Police (OPP) Indigenous Policing Bureau joined the gathering to share a presentation on their work, the work of the MMIWG2S+ team of the OPP, and a newly released report on Missing and Unsolved Murdered Indigenous Peoples. Thank you to Superintendent Marcel Beaudin and Sergeant Andrew Both for attending, sharing, and engaging with families.

In the afternoon, journalist and broadcaster Donna Sound moderated a Living Experiences Panel featuring panelists Jill Lunn and Sharon Johnson, who shared their personal journeys and advocacy work.

The fourth and final sharing circle closed out the gathering.

What Was Shared, What Was Heard, and What Was Witnessed

Over four rounds of sharing circles spanning two days, families spoke with honesty, grief, courage, and love about their missing and murdered loved ones and the realities of living in the wake of that loss. What emerged from those circles was testimony. Seven themes rose from what was shared, each one naming an element of the experience of MMIWG2S+ families in Ontario today.

The themes presented in this report were identified through observations and note-taking conducted throughout four sharing circles held over the course of the gathering. They do not represent every individual experience shared, but rather the common threads, teachings, concerns, and priorities that emerged across multiple conversations. The themes are presented in a manner intended to honour the voices of participants, preserve confidentiality, and uphold the integrity of the sharing circle process.

Theme 1: Spiritual Connection and the Presence of Lost Loved Ones

Across the circles, families returned again and again to the understanding that their loved ones have not simply disappeared: they remain present, in a different form. Loved ones can be connected with through a visit, a vision, and a dream. There was a widely shared understanding that when families are dancing, their loved ones are dancing too; when they are singing, their loved ones are singing alongside them.

Families spoke of the courage it takes to let someone go, and how that courage is made easier by knowing where they are going — who they will be with, often named as parents and other beloved relatives who have already passed. The recognition that loved ones move on to another life brought comfort, as did the recurring message received through dreams and communication:



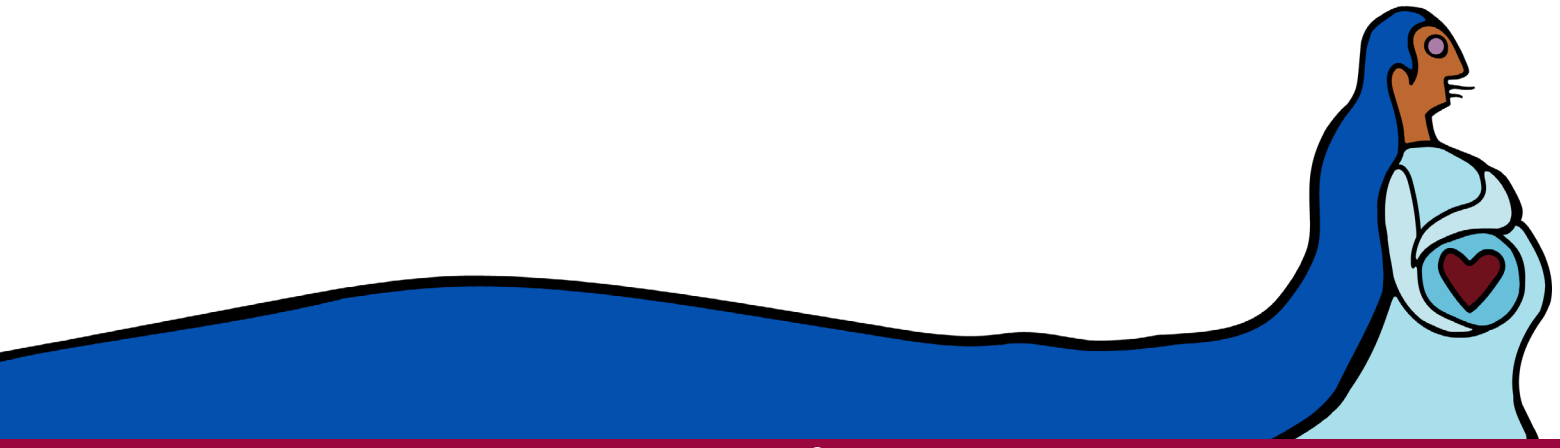
"I'm okay where I am."

Particularly moving was the acknowledgement that even in the spirit world, loved ones grieve. The loss is felt on both sides.



"Even though they're in the spirit world, they're still grieving themselves."

The call to keep feasting, keep singing, and keep dancing, shared by Valarie King, was heard as both a call to action and a way of staying in communion with those who have passed. Trusting Creator was named as a source of grounding for many.



Theme 2: From Grief into Action — Healing, Feeling, and Choosing to Move

One of the most prominent threads throughout the sharing circles was the tension between grief and the will to keep going — and the work of choosing, again and again, to move forward. This was not about bypassing pain. Families named the importance of acknowledging and sitting with the heaviness when it comes up, and of accepting the big emotions that arise in spaces like these.

Participants spoke of learning to embrace themselves, choosing to do the work, and choosing to be in the circle as acts of courage. The reminder to keep using your breath was offered as a grounding tool, a way of returning to the body when grief becomes overwhelming.

"Keep using your breath; keep breathing."

Care and love — for grandchildren, for children, for community — were named as the forces that keep people going. There was also a recognition that big and caring hearts can sometimes be obscured by addiction, and that healing requires looking honestly at that reality.

Families spoke of ceremony as one side of a coin, with comedy and laughter on the other — naming the need to have fun, to be distracted from grief, to focus on something light. Healing is not linear.

"Healing is possible."

There was also a call to let go of the role of helper — to set it down, at least for a day— and to be a helper to oneself. The circle itself was named as a source of hope.

This question reflected a deeper reality shared by many participants: that families are often left to navigate complex systems on their own while carrying profound grief and trauma.

Many families described not knowing who to report things to, not knowing if they were reporting to the right person, and being passed from ministry to ministry, office to office — each one saying the matter fell outside their jurisdiction. Legality, jurisdiction, and processes were named as common and difficult threads woven through nearly every family's experience. Families describe feeling overwhelmed by systems that were difficult to understand, difficult to access, and often difficult to trust.



Theme 3: The Journey to Justice

Families spoke at length about the experience of trying to seek justice and answers, a journey that is often isolating, confusing, and without clear end. A recurring question in the circles was:

"Who will help me get answers? And what happens when there is no answer?"

Families repeatedly emphasized that access to justice should not depend on a person's ability to navigate complex legal, policing, and governmental systems. Participants spoke about the emotional burden of having to become advocates, researchers, and investigators while simultaneously grieving the loss of a loved one. Several reflected on the exhaustion that comes from continually seeking information, repeating their stories, and pursuing answers through processes that often move slowly or produce limited results.

There was a clear call for families to have access to a legal advocate — someone who can show them what the journey of seeking justice looks like, lay out their rights, and help them understand how far they can go based on their specific circumstances. Participants described the need for trusted individuals who could help navigate systems, identify points of accountability, and ensure families are not left to undertake this work alone.

The concept of journey mapping was raised as a potentially valuable tool: a way of making visible the path ahead, so families are not navigating it alone and in the dark. Many expressed a desire for dedicated advocates who could help families understand the available options, identify points of accountability, and support them through often lengthy and emotionally exhausting processes.

Families also named the need to hold leadership accountable — at every level — and expressed the importance of ensuring that case details are not overlooked and that the things that do not add up are not allowed to remain unaddressed or dismissed, and that concerns raised by families receive meaningful attention.

While experiences differed, a common message emerged throughout the circles: families should not have to walk the path toward justice alone. Access to information, advocacy, accountability, and support were consistently identified as essential components of a more responsive and family-centred approach.



Theme 4: Unsafe in Our Own Communities

Several families named the painful reality of living in the same community as the person who took their loved one's life. This was not an abstract fear, as it is a daily living experience for some of the people who participated in this gathering.

Families spoke about what to do when they see their loved one's killer in the community, and the fear for their own safety that comes with that. For some families, the search for healing is complicated by the ongoing reality of living alongside those responsible for harm. Participants described carrying concerns not only for their own well-being, but also for the safety of children, grandchildren, and other family members.

The connection between abuse and those who go on to become abusers was raised as a cycle that requires acknowledgement and intervention. Drugs and alcohol were named as significant contributing factors, fueling harm and in some cases, death.

Police inaction was also named as part of this theme. Families described calling police repeatedly during situations of ongoing abuse, only to be met with inaction — and in some cases, with victim-blaming from officers who questioned why a woman stayed.

"Every time I called the police they did not help — the abuse continued, and officers asked why she stayed."

Theme 5: Community, Solidarity, and Collective Strength

The gathering was described by many participants as a space of friends coming together in healing. There was a palpable recognition that connection and collective presence are themselves a form of medicine.

Families named the ability to bond and build connection through loss, not in spite of their grief, but through it. Many spoke about carrying the pain of others in the room alongside their own, and of feeling held by the circle.

"I'm feeling everybody's pain."

Grandchildren, children, and community were named as reasons to keep going. Care and love, for and from others, were described as forces that sustain life and forward movement.

Coming to circle to pray for justice was named as a collective act, not just a personal one. The gathering itself, and the presence of everyone in it, was experienced as a source of hope. The phrase that came up again and again, in different forms, was this:

"Hope keeps us here."



Theme 6: Colonial Weight and Ongoing Loss

Families named the broader structural and colonial forces that shape their experiences of loss, grief, and the search for justice. The scale of loss within Indigenous communities was named with devastating clarity:



"Been to one native wedding, one graduation, the rest were funerals."



"I went looking for an auntie and there was nobody left."

The scope of MMIWG2S+ was also extended in an important direction: families acknowledged that there are many missing and murdered people who were never fully known — because their lives were taken before they grew older, and before their future loved ones were old enough to know them, or were even born. The loss ripples forward through time, across generations.

Families describe loss that continues to affect children, grandchildren, and future generations who grow up carrying the absence of loved ones they never had the opportunity to fully know. Participants reflected on how grief, resilience, advocacy, and healing are all inherited across generations.

Sadness at the loss of traditional ways was named — the way that other pressures and distractions erode cultural connection. Funding cuts were identified as something that hurts everyone in some way, shape, or form, limiting access to supports and services that families depend on.

The impossible burden placed on Indigenous individuals to carry MMIWG2S+ work was named: when a non-Indigenous organization asks a single Indigenous person to take on MMIWG2S+ work, but in reality, it would take a whole team.

Theme 7: The Distinct Nature of This Loss

Families were clear that the experience of MMIWG2S+ loss is not the same as other grief. One of the most important distinctions raised was between missing and murdered — a reminder that these are not interchangeable terms. The experience of not knowing, or of knowing but not having justice, shapes everything.

There are cases that do not add up — details that are overlooked or deliberately obscured. There are families who have never received answers, and who live with open questions that the system has not seen fit to close. The weight of that unresolved uncertainty is its own specific kind of grief.

There was also a recognition of what it means to be seen as the strong one in a family or community, and how that perceived strength can become a kind of isolation, a pressure to hide one's own feelings and carry grief alone. Learning how to stand up and show up as oneself, not solely as a caretaker, but as a person with their own pain, was named as part of the journey.

The gathering emphasized the connection between healing and action, a thread that was weaved through the circles. Coming together to share was itself an act of transformation. Witnessing each other's stories was an act of accountability. And choosing to be present was named as an act of courage.

What Families Taught Us

Throughout the gathering, families shared teaching that extended beyond their individual experiences and spoke to broader truths about grief, healing, justice, and community.

Families reminded us that healing and justice are deeply connected. For many, healing is made more difficult when questions remain unanswered, accountability is lacking, or systems fail to respond in meaningful ways.

Families also reminded us that grief does not end when time passes. The loss of a loved one continues to be carried by parents, children, grandchildren, siblings, and entire communities. The impacts of MMIWG2S+ are felt across generations.

At the same time, participants shared powerful teachings about resilience, love, and hope. Ceremony, culture, laughter, family, and community were repeatedly identified as sources of strength. Families demonstrated that even in the face of profound loss, healing remains possible and connection remains medicine.

Perhaps most importantly, families reminded us that no one should have to carry this journey alone. The gathering affirmed the importance of creating spaces where people can come together to share, remember, support one another, and continue walking forward in a good way.



Learnings & Best Practices for Future Events

The following best practices were developed in reflection with the gathering's core helpers: Valarie King, Donna Debassige, Dixie Doxtador, Stephanie Harpe, and Kristen McKay. They are offered here as guidance for future MMIWG2S+ family gatherings, grounded in the wisdom of those who held this space.

1. Setting the Circle: Intentions, Time, and Space

Establishing clear intentions before the circle begins makes a meaningful difference in how participants are able to show up and receive support. It is best practice to open with an orientation that names expectations, explains how the circles will work, and sets a mindful tone around speaking time, so that all participants have equitable space to share and be heard.

Once a circle begins, it is best practice to run it from start to finish without interruption. Breaks within the circle disrupt the energy and the safety of the space that has been created.

Space and environment matter. There is a difference between gathering in a hotel and being on the land. Experience has shown the value of exploring land-based options where possible, and at minimum ensuring there are enough rooms or dividers to allow for quieter, private moments (space to move, to step away, and to receive one-on-one support when needed). A dedicated medicine room or equivalent is best treated as a core feature of any gathering.

A memorial table is a recommended standing feature of future gatherings — a dedicated physical space to honour those who have been lost with photos, poems, artwork, and personal items.

2. Expanding Healing Modalities and Helper Capacity

For gatherings of this nature and emotional weight, many helpers are required. The demand on support people is significant, and helpers carry their own humanity into these spaces alongside their professional and ceremonial gifts. It is best practice to explicitly account for helper capacity in planning — identifying and onboarding support people well in advance, and building in structured support for the helpers themselves, including ceremonial care, one-on-one time, and debriefs.



Self-care offerings for participants are best treated as core components of the gathering. Gatherings of this nature would benefit from offering a range of culturally grounded, holistic, and wellness-based healing modalities — such as reiki, energy work, sound baths, frequency healing, massage, and cedar bath ceremonies — with a sign-up model to allow for one-on-one time outside of the group space. These offerings honour the reality that healing happens in many ways and that people carry different relationships with what that looks like and reflect the diverse needs of families.

3. Closing What Is Opened: Aftercare Following the Gathering

When people open up and share, they must be intentionally brought back before they leave. Closing the circle is as important as opening it; it is not good practice to leave participants in an open or vulnerable state at the end of a session. Every circle benefits from a clear, deliberate closing.

Beyond the circle, aftercare is essential. What surfaces in these spaces can bring families back to earlier or darker times, and they often return home without the same level of support they had in the room. It is best practice to build a clear aftercare plan into every gathering — one with two dimensions: practical information about next steps in systems, legal processes, and available services; and resources for ongoing emotional and healing support. Families are best supported when they leave not only feeling seen, but equipped.

4. Extending Impact beyond the Gathering

A gathering of this significance does not end when participants leave the room. There are meaningful ways to extend its reach and ensure that what was shared continues to move.

Art and song are powerful vehicles. Artwork created at or inspired by the gathering can be shared more broadly, for example on billboards or on public infographics or awareness-raising materials. There is strong interest in exploring a commemorative song or video that carries the voices and direction of the families forward.

A family-facing resource booklet, drawing on materials like the OPP's and FILU's own documentation and tailored to the perspectives and needs of families present, would give participants a practical tool to take home.

On the systemic side, it is critical that policy documents, action plans, and inquest recommendations are kept alive — tracked, revisited, and acted upon. A key question that remains open is: **who is identified as responsible for ensuring that inquest recommendations are implemented?** Future gatherings can help families understand these processes, their rights, and what avenues are available to them. Resources that speak to this are listed in the Resources section of this report.

The work ahead must be proactive. What comes next will be shaped by the voices, direction, and determination of the families who share their experiences.



"You never know when you might need a witness. Always have an advocate with you."


YOU ARE NOT FORGOTTEN
NO MORE STOLEN SISTERS
ALL ♥ OUR RELATIONS
LUCIA LAFORD 2026

About the Artist

Lucia Laford (Waawaaskone Kwe) is an award winning Anishinaabe and Irish artist and educator born in Baawaating, Ontario. She is a proud two-spirit Ojibwe Kwe and a member of M'Chigeeng First Nation. Lucia paints in a Woodland style that has been passed down to her by her father. Her style is vivid and bright with crisp line work that showcases Anishinaabe teachings and storytelling. Lucia has a spiritual connection to her work that has been established through her own healing path. She is a passionate Indigenous Arts Educator and loves working with everyone from youth to the elderly and especially enjoys working with First Nation Communities. Lucia has ongoing workshops and classes year-round that teach Woodland and floral painting, mural creation, drawing, and leatherwork. Lucia is a part-time Instructor at Algoma University, where she teaches Indigenous Art courses. Lucia is on the lifelong journey of reclaiming her culture and learning Anishinaabemowin.

Lucia created the mural featured in this report to document the stories, experiences and reflections shared by family members affected by MMIWG2S+ during the Gathering; honouring loved ones and the voices and perspectives of those who attended.



Priorities Identified by Families

While each family's journey is unique, several common priorities emerged throughout the gathering. Participants consistently identified the need for:

- Greater access to legal advocacy and system navigation supports;
- Clear and accessible information regarding investigations, inquests, and justice processes;
- Increased accountability for implementation of recommendations arising from inquiries, inquests, and the Calls for Justice;
- Ongoing opportunities for gathering, healing, and peer support;
- Enhanced community safety supports for families impacted by violence;
- Continued investment in culturally grounded and family-directed healing initiatives; and
- Greater awareness of the realities faced by MMIWG2S+ families.

These priorities reflect not only ongoing challenges but also the direction families have identified for future action. They provide important guidance for governments, institutions, service providers, and Indigenous organizations working to advance safety, justice, accountability, and healing.

Closing

To every family member who participated in this gathering: thank you, miigwetch, nyá:wen for your courage, and for sharing your living experiences, your grief, and your love.



The Chiefs of Ontario are grateful to the Knowledge Keepers, helpers/oshkaabewis/oskâpêwis, speakers, panelists, and guests whose wisdom and care made this gathering possible. Gratitude is also owed to Crown-Indigenous Relations and Northern Affairs Canada and the Family Information Liaison Unit of the Ministry of the Attorney General of Ontario for their support in ensuring families could attend without financial barrier and making this event possible.

This report is a record of what was heard, what was shared, and what was witnessed. But more than that, it is an expression of accountability to the families who shared, to the loved ones walking alongside them, and to the work that remains. The calls for justice, for legal support, for systemic change, for safety, and for healing that came out of these circles deserve to be heard, acted upon, and returned to often. It is our hope that this report can provide direction to those we work in partnership with, towards healing and reconciliation and reinforce the need for continued action toward safety, justice, healing, and systemic change. The Chiefs of Ontario remains committed to creating spaces where families can gather, share, heal, and continue shaping the work ahead.

Resources

The following resources are available to families, communities, and individuals affected by MMIWG2S+.

Crisis and Support Lines

iTalk4Healing
1-855-554-HEAL (4325) — Offers services in 14 languages including Algonquin, Cree, English, Inuktitut, Mi'kmaq, Mohawk, Ojibwe, Odawa, Oji-Cree, Oneida, Potawatomi, Blackfoot, Anishinaabe, Moose Cree, and Swampy Cree.

Assaulted Women's Helpline
1-888-783-3130 (toll-free)

Hope for Wellness 24/7 Help Line
1-855-242-3310 (toll-free)

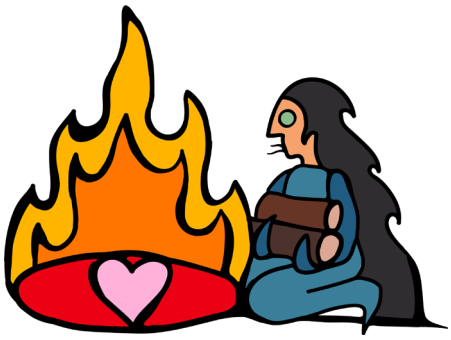
MMIWG2S+ Support Line
1-844-413-6649 — 24/7 service available in English, Anishnaabemowin/Ojibway, Cree, Inuktitut, and French.

Family Information Liaison Unit (FILU)
1-844-888-8610 — FILUs provide specialized services to families of missing and murdered Indigenous people, helping families access available information from multiple government sources. FILUs are delivered through victim services and Indigenous community organizations and are available in every province and territory.

Additional Resources

Walk a Mile Film Project
A series of five short documentary films designed to educate and encourage conversation about the reality of the life and history of Indigenous peoples in Thunder Bay and across Canada. The films address topics including treaties, racism, and violence against women. Relevant to families seeking to understand and share the broader context of MMIWG2S+.

OPP Missing and Unsolved Murdered Indigenous People Report, May 2026
Download a copy of the report in a variety of languages, here.



In Memoriam

The following photos and memories of loved ones have been shared by family members who attended the Family Gathering.

Carolyn Dawn Ashwasega



Carolyn “Cissy” was killed alongside her Mother, Shirley, in an act of election-related violence. Their deaths shattered our family and community for generations.
Carolyn “Cissy” is listed in the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG).
Although many years have passed, the pain of their loss continues to be felt deeply by our family and community.
We would like to honour Cissy’s memory, recognize her contributions, and ensure she is remembered not only for the tragedy of her death, but for the lives they lived and the impact they had on those around them.
She is missed.

Heather Ashley Winterstein

Heather Winterstein was Ojibway (Saugeen) and Cayuga (Lower Cayuga, Six Nations) from the Niagara Region. She was a loving and sweet young lady who loved caring for animals and young children. She was quiet and caring to her family and friends. She is remembered for her thoughtfulness, her beauty and her soft kind voice. Heather loved nature, her family and her favourite colour was pink.
Heather died rapidly of septic shock after seeking medical care over two days at the St Catharines General hospital. A coroner’s inquest rules her death an accident. The inquest jury ruled her septic shock due to sepsis, with delayed treatment.
The family of Heather Winterstein thanks the jury for its hard work and dedication in reaching its verdict regarding the death of their loved one following her visits to the Emergency Department at the Marotta Family Hospital. The jury found that Heather’s death was caused by septic shock due to sepsis, with delayed treatment. The jury determined that Heather died by non-natural causes, finding her manner of death to be accidental. This finding means the jury accepted that injury—delayed treatment— was part of the reason for Heather’s death.
A Coroner’s Inquest into her death was held from March 30 to April 21, 2026. Heather first attended the Emergency Department by ambulance on December 9, reporting severe bone pain throughout her body. She was treated with Tylenol and Advil and discharged with a diagnosis of “social issues.” She returned by ambulance the next day in severe distress, struggling to walk and speak, and appearing grey. After only a brief visual assessment, she was placed in the waiting room, where she waited more than two hours without reassessment or seeing a physician. Despite her attempts to alert staff, she collapsed in the waiting room and later died of septic shock. A central issue at the inquest was anti-Indigenous

racism and stigma towards people with substance use disorder in healthcare. Expert evidence described how unconscious bias can lead to symptoms being minimized, care delayed, and serious conditions missed. The jury heard that Heather's treatment reflected a broader and well-documented pattern in which Indigenous patients experience poorer outcomes in Canadian healthcare. The content of the jury's 68 recommendations demonstrates their acceptance that anti-Indigenous racism and other biases were part of what led to Heather's death.

Following the verdict, Heather's mother, Francine Shimizu-Orgar, said:

"Nothing can bring Heather back. But the truth has come out about the biased and unfair treatment she received because she was Indigenous and had a history of substance use disorder. Heather went to the hospital for help and was turned away. The system must change—for people like Heather and for Indigenous people across Canada. That will be Heather's legacy."

Heather's father, Mark Winterstein, said he was encouraged by the jury's recommendations.

"The family is grateful to the jury for their thoughtful verdict, and to the coroner's office for running this inquest. I believe these recommendations will help prevent future needless deaths like Heather's. We ask Niagara Health and Niagara EMS to begin implementing them immediately, because they will save lives. If this inquest spares even one family the loss we have suffered, it will have been worth it."



Tashina Cheyenne Vaughn General



This is my daughter .. Tashina Cheyenne Vaughn General.. she was 21 .. she was almost 5 months pregnant ... she was a beautiful happy caring bright girl .. she acted as a second mother to her brother .. always was there with her brother at his sports events ... my best friend ♡

Shirley Caroline Contin Ashawasega



My Auntie Shirley was the former Ogimaa Kwe Chief of Henvey Inlet First Nation and was killed alongside her daughter, Carolyn, in an act of election-related violence. Their deaths shattered our family and community. Shirley was 48 years old. Both Shirley and Carolyn “Cissy” are listed in the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG). Although many years have passed, the pain of their loss continues to be felt deeply by our family and community. The individual responsible for their murders has since been released on parole and now resides in Toronto, which has brought renewed emotions and reflection for our family. We would like to honour Shirley and Carolyn’s memory, recognize their contributions, and ensure they are remembered not only for the tragedy of their deaths, but for the lives they lived and the impact they had on those around them.


NO MORE
Hilton


Now I have to
Remember you
For longer
Than I've known
you


NO MORE
STOLEN
SISTERS
MMIWG+
ilton
RPORT HOTEL & SUITES








WELCOME
MMIWG2S+ FAMILY GATHERING






M.M.I.W.
Adele Desmoulin
In our hearts forever
NO MORE




STOLEN SISTERS