



REPORT

Report Date: June 13, 2022
Contact: Mary Clare Zak
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RTS No.: 15198
VanRIMS No.: 08-2000-20
Meeting Date: July 19, 2022

[Submit comments to Council](#)

TO: Vancouver City Council

FROM: General Manager of Arts, Culture, and Community Services

SUBJECT: MMIWG2S Response Report: Response to the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice and Red Women Rising Report Recommendations

RECOMMENDATION

- A. THAT Council receive the report MMIWG2S Response Report: Response to the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice and Red Women Rising Report Recommendations (Response Report”) and approve the staff recommendations therein.
- B. THAT, pending approval of Recommendation A, Council recognize the National Inquiry into Missing and Murdered Indigenous Women and Girls’ Seven Principles for Change as key guiding principles for work to implement the City’s MMIWG2S response.
- C. THAT Council send a letter to the MMIWG2S¹ Advisory Committee and Urban Indigenous Peoples Advisory Committee (UIPAC) to express their appreciation for their work on this review.
- D. THAT, pending approval of Recommendation A above, Council direct staff to develop a cross-departmental implementation plan and a community-led evaluation plan to advance the directions in the MMIWG2S Response Report; including a financial and delivery strategy that considers funding/delivery options and trade-offs that can be reviewed as part of the next budget process.

¹ #MMIW, #MMIWG and #MMIWG2S has been increasingly proliferating the internet, both in Canada and abroad. The abbreviations stand for **Missing and Murdered Indigenous Women**; Missing and Murdered Indigenous Women and Girls; and Missing and Murdered Women, Girls and 2-Spirit People, respectively. Staff and advisory use MMIWG2S in their title to honor the 2-Spirit.

- E. THAT Council refer the MMIWG2S Response Report to Vancouver Public Library Board, the Vancouver Police Board and the Vancouver Board of Parks and Recreation, and encourage these Boards to receive the report, adopt recommendations as appropriate to their operations, and direct staff to participate in the cross-departmental implementation and evaluation plan.

REPORT SUMMARY

The project originated from a Sept 2019 Council motion (RTS #013910) directing staff to review recommendations from both *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* (“*Final Report*”) and *Red Women Rising: Indigenous Women Survivors in Vancouver’s Downtown Eastside* (“*Red Women Rising*”) report and to identify alignment and gaps in City practices, policies, and corporate plans. This motion was in response to a similar motion directed to Mayor and Council and passed in June 2019 by the Urban Indigenous Peoples Advisory Committee (UIPAC).

The purpose of the City’s review of the 231 *Calls for Justice* (CFJ) from the *Final Report* and the 200 recommendations from *Red Women Rising* report (“*RWR* recommendations”) was to:

- Review recommendations from two reports;
- Assess whether or not the City has implemented the relevant recommendations through previous or existing work;
- Determine how effective the implementation of previous or existing work has been; and
- Ensure future implementation can better align with the intention of the recommendations and where there are gaps.

The City’s response is collectively referred to as either “Response to MMIWG2S” or “MMIWG2S Response”.

While both the [Federal](#) and [Provincial](#) governments have come forward with plans on how to fully implement the *Calls for Justice* (CFJ) from the *Final Report*. Vancouver is the first City in Canada to undertake this review, during which staff and community also considered recommendations from DEWC’s *Red Women Rising* report (*RWR*). While the City’s implementation of work that to some extent aligns with the CFJ and RWR recommendations to date has covered significant ground, an extensive review of both the CFJ and RWR recommendations has identified significant gaps. Gaps identified include a coordinated process for implementation and an absence of a gender-based analysis necessary to evaluate whether reconciliation-focussed actions would be effective in reducing harms to Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Therefore, key recommendations arising from the MMIWG2S reports review centre on an implementation and evaluation process that ensures alignment of reconciliation work with the CFJ and RWR recommendations.

COUNCIL AUTHORITY/PREVIOUS DECISIONS

- [Reconciliation Framework](#) (2014)
- [Healthy City Strategy](#) (2014)

- [Supporting Trans* Equality and an Inclusive Vancouver](#), 2016
- [Because it's 2016: Action on Gender Equality](#), 2106
- [Vancouver – A City for All Women: Women's Equity Strategy 2018-2028](#), 2018
- [Scoping of a Colonial Audit](#), 2019
- [Motion to develop a comprehensive gendered intersectional strategy](#), 2019
- [United Nations Safe Cities and Safe Public Spaces Initiative](#) (2019)
- [Decriminalizing Poverty and Supporting Community Led Safety Initiatives](#), 2020
- [Women's Equity Strategy, Phase II](#), 2021
- [Equity Framework](#) (2021)
- [Implementing the United Nations Declaration on the Rights of Indigenous Peoples in the City of Vancouver](#), 2021

CITY MANAGER'S/GENERAL MANAGER'S COMMENTS

The City Manager recommends approval of the foregoing.

REPORT

Background/Context

Current Context

Colonial settler policy has had deep and far-reaching consequences for Indigenous women, girls, and 2SLGBTQQIA+ Peoples, which continue today. The ongoing systemic and societal discrimination resulting from past and present colonial practices have compounded the intergenerational impacts of the Indian Act and Indian Residential School System (IRSS) profoundly affecting the well-being and prosperity of Indigenous Peoples and communities. Studies and data show Indigenous women, girls and 2SLGBTQQIA+ Peoples are at greater risk of harm and targeted by many groups and individuals. As the *Final Report* notes, “the common thread weaving through... [these studies] is that the violence is rooted in systemic factors, like economic, social and political marginalization, as well as racism, discrimination, and misogyny, woven into the fabric of Canadian society”.² In the *Final Report*, The National Inquiry characterizes “these acts, including violence against Indigenous women, girls and 2SLGBTQQIA people, as genocide.”³

Colonial systems and processes that harm Indigenous Peoples are maintained by all levels of governments and public bodies, including the education system, criminal justice system, and health care. Due to the layered impacts of these systems, Indigenous women, girls and 2SLGBTQQIA+ Peoples in Canada are murdered at a rate that is five times higher than that for non-Indigenous women.⁴ One in ten two-spirit and transgender people have experienced violent

² Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, page 56.

³ Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, page 54.

⁴ Heidinger, Loanna, (2022). “Violent Victimization and perceptions of safety among First Nations, Metis and Inuit women and among women living in remote areas of Canada”. Statistics Canada, Juristat. <https://www150.statcan.gc.ca/n1/en/pub/85-002-x/2022001/article/00004-eng.pdf?st=SbILfuG7>

victimization, compared to one in 25 heterosexual Canadians.⁵ In the Downtown Eastside (DTES), incidents of violence are twice as likely to occur in comparison with the rest of the city, with 16% of all reported sexual assaults in the city occurring in the DTES.⁶ Many statistics presented by the Inquiry speak to the danger of living life as an Indigenous woman, girl and/or 2SLGBTQQIA+ person, a sample of which is presented below⁷:

- Indigenous women and girls are 16 times more likely to be missing or murdered than Caucasian women;
- Indigenous women are sexually assaulted three times more often than non-Indigenous women;
- Indigenous women and girls are primary targets for sex traffickers – the majority of the women and children sex trafficked in Canada are Indigenous;
- Indigenous women and girls are over-policed, subjected to higher scrutiny and violence by police;
- Indigenous women, girls and 2SLGBTQQIA+ People are under-supported by police – less resources and less efforts are made in criminal investigations of violence against Indigenous women and girls;
- Indigenous women, girls and 2SLGBTQQIA+ People are dehumanized – this denied humanity is both normalized and tolerated;
- Indigenous women and girls now make up nearly 25% of all homicides;
- Indigenous women and girls have been continuously subjected to sexist and racist stereotypes – a part of Canada's colonial history.

Many government policies and legislation affect Indigenous women, girls and 2SLGBTQQIA+ Peoples and how they relate to their communities. The *Indian Act* worked to sever the relationship between an Indigenous woman, her Nation and her family by determining which women were allowed to have status and access to supports, live on their reserve and pass along status to their family based on how they lived and whom they married.⁸ This patriarchal, European culture impacted Indigenous women and 2SLGBTQQIA+ Peoples' role in their communities; severing the ties of how tradition, language, culture and medicines were passed down.

Growing Awareness of Need for Change in/by Government

As Canadians' awareness of the impacts of colonization on Indigenous communities increase, they are asking governments to respond. In 2021, 37% of Canadians believe that the greatest obstacle to economic and social equality for Indigenous Peoples is the policies of governments.⁹ There is still much work to do to unravel the systemic oppression of Indigenous women, girls and 2SLGBTQQIA+ Peoples that is built into the framework of the various governments in Canada. Indigenous women, girls and 2SLGBTQQIA+ Peoples have been asking for

⁵ Jaffray, B. (2020). Experience of violent victimization and unwanted sexual behaviours among gay, lesbian, bisexual and other sexual minority people and the transgendered population, in Canada, 2018. Canadian Centre for Justice and Community Safety Statistics. <https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00009-eng.htm>

⁶ City of Vancouver. "Downtown eastside: Local area profile 2013." <https://www.Vancouver.ca/files/cov/profile-dtes-local-area-2013.pdf>.

⁷ Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019.

⁸ Indigenous Foundations, UBC. Marginalization of Aboriginal Women. https://indigenousfoundations.web.arts.ubc.ca/marginalization_of_aboriginal_women/

⁹ Focus Canada. (2021). Canadian public opinion about Indigenous Peoples and reconciliation.

accountability from all levels of government, including their own, for decades. The City of Vancouver has a significant role to play in working with community and public partners to unravel the ongoing impacts of colonial systems; from providing safe spaces, ensuring Indigenous women and 2SLGBTQQIA+ Peoples are leading work for their communities, to decolonizing City policies and practices and reducing barriers to accessing services and information within the City.

The recommendations listed in Appendix A, along with the anticipated UNDRIP Task Force recommendations; build from the current Reconciliation Framework to create meaningful ways to truly decolonize practice in City actions, processes, policies and implementation processes. Ultimately, these efforts will work toward creating greater safety for Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Project Approach

Early work and pandemic impacts

The work on City's proposed MMIWG2S Response began in 2020, just before the onset of the pandemic. An Indigenous Planner was hired and has been dedicated to this work over the past two years. Staff began meeting with community, orienting themselves with key community stakeholders and Indigenous women and 2SLGBTQQIA+ leaders who have led this work for decades.

With the onset of the pandemic, the Planner temporarily moved into the emergency operations centre to assist and support Indigenous women and 2SLGBTQQIA+ Peoples in Vancouver during the first wave. Through the Planner's work, the City was able to hold space for a group of Indigenous women and 2SLGBTQQIA+ Peoples to empower themselves, using grassroots networks and systems, to deliver food and personal protective equipment to Indigenous women, men and 2SLGBTQQIA+ Peoples in the Downtown Eastside. The food delivery created opportunities to try to build safety for Indigenous women and 2SLGBTQQIA+ Peoples during the first waves of the pandemic. Through this work, women were removed from forcible confinement, predators were identified and removed from positions where Indigenous women, girls, and 2SLGBTQQIA+ Peoples were targeted for violence. While this work has been essential, the Indigenous women and 2SLGBTQQIA+ Peoples leading this work have also supplementing the work personally, despite their own economic marginalization. Through work with this group, staff have heard that more services for Indigenous women and 2SLGBTQQIA+ Peoples that are led by Indigenous women and 2SLGBTQQIA+ Peoples are needed. This need was further considered in the course of the MMIWG2S review.

Process to review CFJ and RWR recommendations

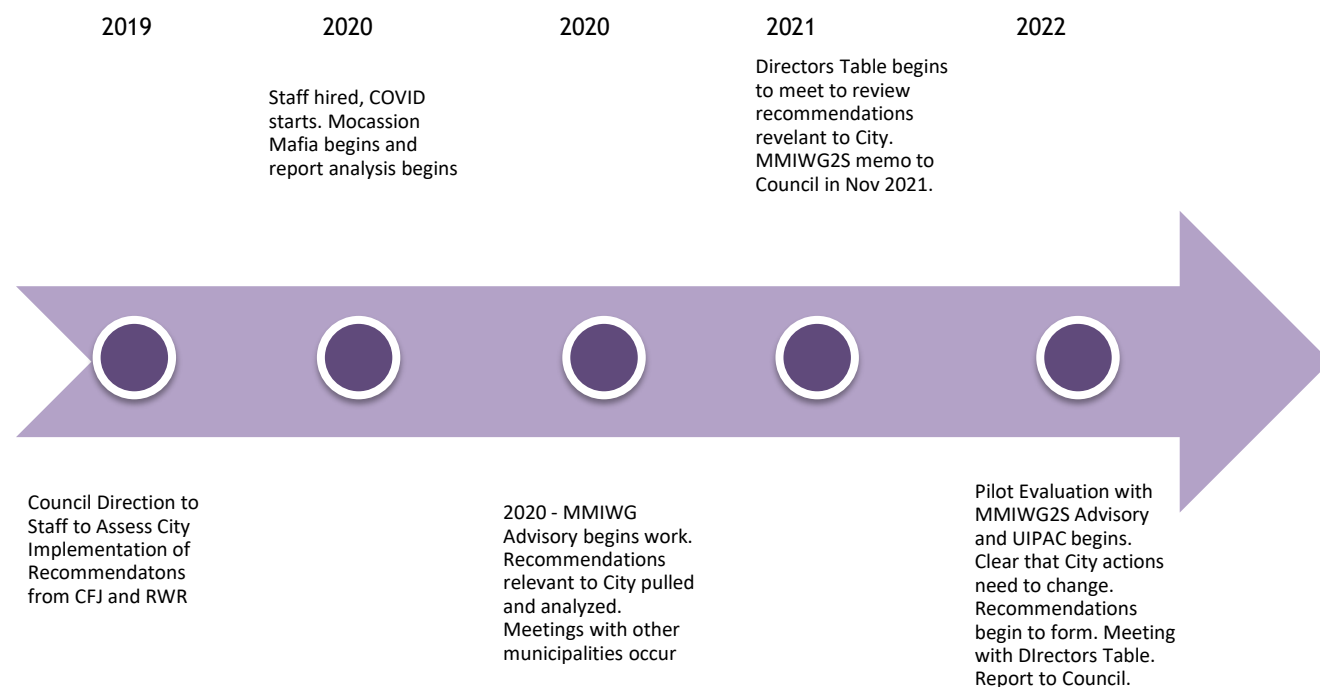
Council received a memo from staff in November 2021 (attached as Appendix B) providing an update on the work since January 2020.

Beginning in the fall of 2020 the *Final Report* and *Red Women Rising* report were reviewed to understand recommendations and to assess which recommendations applied to municipal governments. In consultation with Indigenous and non-Indigenous staff, recommendations that were within the scope of the City to undertake were prioritized. In mapping out the recommendations, external engagements was also conducted. From these community

consultations an external advisory committee of Indigenous women and 2SLGBTQQIA+ Peoples was formed to help assist staff in assessing the recommendations and their intended impacts for Indigenous women, girls and 2SLGBTQQIA+ Peoples. The MMIWG2S Advisory members have decades of lived experience in their personal and professional work and their expertise is valued (see Appendix A.1 for names of advisory members).

From late 2020 through 2021, staff engaged with urban Indigenous MMIWG2S community groups such as Union of BC Indian Chiefs MMIWG Coalition, Pacific Association of First Nations Women – Indigenous Women’s Council, Moccasin Mafia, Culture Saves Lives, and the Metro Vancouver Aboriginal Executive Council (MVAEC). Each group expressed their expertise on what is needed to prevent violence and create opportunities to advance the response to MMIWG2S. A national group of municipal staff, hosted by the City of Toronto, began to meet to discuss implementation of CFJ recommendations, examine barriers to implementation and promising practices. This group also focused on UNDRIP, TRC and general reconciliation issues.

Timeline of Project



After initial analysis, the recommendations were themed into eight areas:

1. Culture and tradition;
2. Justice;
3. Safety and security;
4. Housing;
5. Economic well-being;
6. Education;
7. Healing and well-being; and
8. Transportation.

The theming work was intended to allow for a more focussed understanding of intended outcomes as well as to allow the City Departments to review the recommendations most aligned with their areas of work, which would be the next phase of work.

In 2021, staff began meeting with Directors from eight City departments and the three Boards (Park Board, Vancouver Public Library and the Vancouver Police Department). The Director's Table was provided information on the issues of MMIWG2S, some background on the systemic issues that have led to the Inquiry and reports, and context needed to begin the review of CFJ and RWR recommendations. Directors were asked to provide information on current or new Reconciliation-related projects or work that might align with one of the CFJ or RWR recommendations. The Directors were asked to focus their work in relation to the CFJ and RWR recommendations whose theme most aligned with their areas of responsibility. At the same time, they were asked to also review recommendations in all themed areas because work undertaken in one area often also impacts other recommendations, because some themes may have recommendations that were within scope of their department, even if the theme appeared out of scope.

This Departmental review was significant, and most Departments did this in addition to the work they were already doing. Because of the significant scale of this review, new or upcoming projects were not included and only existing or past projects were considered. This work resulted in hundreds of hours of data to review and analyze.

In an effort to determine how to best support the actions to become an emerging or best practice and evaluate the implementation of recommendations, some Departments were part of assisting in providing details on specific actions that were more aligned with the recommendations. Once these details were obtained, an evaluation was undertaken with the MMIWG2S Advisory on how the implemented or aligned actions felt to community. UIPAC was also involved in these discussions and their perspectives integrated into the analysis.

Through the analysis, and after discussion with UIPAC, MMIWG2S Advisory, and Directors, it became clear that while there is a lot of work related to Reconciliation underway that could to some extent align with the CFJ and RWR recommendations, inter-Departmental coordination and gendered analysis are pieces that are needed to implement CFJ and RWR recommendations in the future in order for work to effectively improve safety for Indigenous women, girls and 2SLGBTQIA+.

Strategic Analysis

CFJ and RWR Recommendations

There are 431 recommendations in total from both the *Final Report* and *Red Women Rising* reports. Staff reviewed both of these reports and determined that there were a total of 284 recommendations that were relevant to the City as local government. City policies, reports, frameworks and strategies were reviewed and this review demonstrated that 74 RWR recommendations and 76 CFJ were being implemented. Departmental actions being implemented were aligned across all theme areas; however education was focused on staff education and not on the school system, for which the City does not have jurisdiction.

Findings of the Review and Discussions

In reviewing the implementation of these recommendations, it became clear that responding to three drivers could significantly improve impact:

- *Complexity*: One City project/action is often responsive to several CFJ or RWR recommendations: i.e., one action does not mean one recommendation was implemented. Often one action can address several recommendations, reinforcing that the City can have significant, meaningful, positive impact for Indigenous women, girls, and 2SLGBTQQIA+ Peoples when it understands and maps outcomes through evaluation.
- *Intentionality*: Some City actions were not specifically geared to make Indigenous women, girls and 2SLGBTQQIA+ Peoples safe, but had the impact of doing so. This suggests that with intentional planning and implementation, improved outcomes could be achieved.
- *Coordination*: Some actions taken by Departments caused harms that other Departments then had to address, resulting in distrust with community partners and increased effort to repair relationships. None of such actions were intentional, but the lack of coordination, resources and understanding the risk of actions on Indigenous women, girls and 2SLGBTQQIA+ Peoples resulted in negative outcomes. This reinforced the importance of shared learning, coordination, and communication amongst City Departments.

Opportunities for Improvement

Through discussions with the MMIWG2 Advisory Group and UIPAC about the review and recommendations from the two reports, a number of areas of improvement for the City in how it works with Indigenous women, girls, and 2SLGBTQQIA+ Peoples also emerged:

Connecting our work for community benefit

A siloed way of working is typical of large organizations and when layered with coloniality-rooted systems and approaches, Indigenous Peoples often feel that no colonial system fully understands their perspectives or sees them as a whole-being connected to family, community and land.¹⁰ This way of working often leaves Indigenous communities left out of the decision-making processes, which tends to lead to unhelpful outcomes. An integrated cross-departmental coordinated approach would mean that all City Departments have access to the same knowledge and use the same best practices. Moving forward, the use of an interdepartmental approach is vital to creating a plan to respond to the *CFJ* and *RWR* recommendations. This approach will have the benefit of enhancing the Reconciliation work of the City as a whole.

¹⁰ Howell, T., Auger, M., Gomes, T., Brown, F., & Leon, A. (2016). Sharing Our Wisdom: A Holistic Aboriginal Health Initiative. *International Journal of Indigenous Health* Vol 11(1), 111-132.

City administrative processes as a barrier to engagement

During the undertaking of this project, it became evident that current practices in the City often do not respect or recognize the importance of Indigenous ways of knowing and cultural protocols to engagement, creating a systemic barrier to feeling included and respected. For example, the lack of space to smudge in the Woodward Building meant that opening a meeting or ensuring that Indigenous communities have the safety they need to engage with the City is not present. The MMIWG2S Advisory committee had significant difficulty in getting honoraria paid to them without impacting their ongoing livelihoods. When the City's system to add vendors for payment changed, some of the MMIWG2S Advisory members could not add themselves to the system to get honoraria paid, as the system requires everyone to have access to a computer and be computer proficient. Each of these processes created a barrier to for people who do not see themselves reflected in the cultural practices of government and/or who do not often engage with large government organizations. While the City does need to consider standardized processes given its size and legal, standards, and other requirements, it also needs to apply a community-centred lens in its decision-making processes when working with Indigenous Peoples or those who typically face systemic barriers. This is important to the City's work because without effective engagement with impacted communities, processes that may appear to be simply an internal or administrative matter can in fact have ripple effects that can be harmful to the City's relationship and ability to work effectively with community, ultimately impacting efficacy and outcomes of work.

Engagement: Bringing community in early

Staff heard from the two advisories that when community is consulted it is often at the end of a project, not at the beginning. The UIPAC had previously already raised complaints about only being consulted at the end of fully developed projects in its press release of July 7, 2020: "...the committee is seeing mounting evidence of a growing discrepancy between the stated values and vision of the city as a City of Reconciliation and the actions of its institutions." The release further stated that, "While Vancouver aspires to be a "City of Reconciliation," we see much more attention focused on consultations and dialogue, without the corresponding commitments of action and meaningful change."¹¹ In order to ensure positive outcomes for Indigenous women, girls, and 2SLGBTQQIA+ Peoples, engagement needs to be relationship-centred in respect of cultural traditions and the City needs to consider processes in which Indigenous communities co-create or help direct the outcome of City work to ensure the most positive impacts for them. The Women's Legacy project is one such project where Indigenous women, 2SLGBTQQIA+ Peoples and project staff are working in partnership to move through a decolonized process to develop Indigenous women's housing, childcare and other spaces and services that are important for them. It is anticipated that the processes developed through the Women's Legacy Project, if applied in other areas of City work, could lead to systems changes in several areas across the City, including engagement, procurement, and design among others.

Sharing the expertise: building knowledge and skills across staff

¹¹ Urban Indigenous Peoples' Advisory Committee. July 7, 2020. News Release. <https://vancouver.ca/files/cov/call-for-meaningful-action-on-anti-racism-and-reconciliation.pdf>

Staff at the City are eager to learn, but more tools are needed that all staff can access so that the knowledge of how to work with community is more widespread. This will mean that Indigenous staff and communities are not asked the same questions repeatedly by different Departments, which is both time consuming and frustrating. This type of work requires relationship building and often takes more time with a more intentional approach. The two advisories reinforced for staff the value of process and relationships, grounded in trust and respect for each other and the land, which they confirmed as fundamental to Indigenous ways of working.

Planning actions for impact and then evaluating

Responses from MMIWG2S Advisory members, UIPAC and other groups consulted about past actions the City has taken suggested that broad Reconciliation efforts are not sufficient to achieve safety for Indigenous women, girls and 2SLGBTQQIA+ Peoples. In fact, most community members felt that the City had not done anything that was responsive to the recommendations and when examples of work were provided to community, many community members indicated that the action did not in fact improve safety for Indigenous women, girls and 2SLGBTQQIA+ Peoples. None of these comments were surprising, given that the actions evaluated in this work were historical within the broader context of Reconciliation and did not focus on specifically trying to implement the CFJ and RWR recommendations. However, the review of past actions was still an important first step in order to both learn from them and also support more targeted actions moving forward.

There was a significant desire to ensure the City is evaluated on how it implements responses to the *CFJ* and *RWR* recommendations moving forward to ensure impact is realized. Community members, Indigenous women and MMIWG2S Advisory members are adamant about wanting to hold the City and other levels of government accountable to implementing the recommendations in a meaningful way. MMIWG2S Advisory and the UIPAC would like to be the groups leading the evaluation of City implementation of recommendations.

Recommendations of the Review of the CFJ and RWR recommendations

Appendix A includes the full report and staff recommendations to Council for implementation of the CFJ and RWR recommendations at the City: *MMIWG2S Response Report: Response to the National Inquiry into Missing and Murdered Indigenous Women and Girls Calls for Justice and Red Women Rising Report Recommendations*.

Approach to staff recommendations

As noted above, there are 284 CFJ and RWR recommendations that apply to the City as local government. Initially, staff thought to use the Departmental review of past actions to identify what was already underway and then to identify meaningful actions that could positively address any gaps. As became clear through the Departmental review, there remain significant gaps and identifying specific actions to address them will take more time. This is not entirely surprising given the complexity and volume of recommendations and the need for meaningful, culturally appropriate community engagement to prioritize and inform the design of specific tactical responses and interventions.

Accordingly, staff recommendations are related to what is needed to do the work moving forward in terms of structural or systems changes that would lay the foundation for impactful future work.

Alignment with the City of Reconciliation Framework and UNDRIP

There was also a desire by the MMIWG2S Advisory to connect the work to the Reconciliation Framework and to the implementation of UNDRIP that the City is currently undertaking. The recommendations aligns with the Reconciliation Framework. The Reconciliation Framework has three main areas of focus and the recommendations arising from the MMIWG2S review fit under these areas in the following ways:

Cultural Competency

The recommendations focus on creating tools for staff, enhancing education and learning opportunities for staff and leadership, including Mayor and Council. This includes focusing on embedding the understanding of how systemic violence is experienced by Indigenous women, girls, and 2SLGBTQQIA+ Peoples into performance expectations as way to ensure ongoing focus, learning and understanding of the key issues. This work will be lead by ACCS Social Policy, Human Resource and the City Managers Office.

Effective Decision Making

The recommendations require the City to implement recommendations from reports in an intentional and coordinated way. By doing this, harms will be reduced and safety will likely increase for Indigenous women, girls and 2SLGBTQQIA+ Peoples. An evaluation of the implementation plan and progress on the plan will hold the City accountable to achieving positive outcomes.

Strengthened Relations

By creating accountability, the City will build trust with Indigenous communities. In addition, changes to engagement, finance and other policies will also result in building more equitable relationships between the City and Indigenous women and 2SLGBTQQIA+ Peoples and change the extractive process that are currently used.

This project aligns with the City of Reconciliation framework and the current work of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Task Force, who presented an interim report to Council in June 2022 (RTS #014795), and supports the work of the Women's Equity Strategy and UN Safe Cities and Safe Public Spaces initiative. All of these initiatives share a common theme: the need to build better relationships with Indigenous Peoples, communities, organizations and governments to ensure safety for Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Some of the staff recommendations on education, staff development, financial practices considerations, and human resource considerations outlined in Appendix A align with UNDRIP Task Force recommendations. Should Council approve the recommendations in this report, it will be important moving forward to ensure that the UNDRIP implementation and the cross-

departmental group working to implement CFJ and RWR recommendations are connected. If the work of both initiatives are aligned and connected, the City can deepen impact, realize Reconciliation, and build trust between the City and Indigenous communities, while making changes in the system to improve safety for Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Public/Civic Agency Input

As noted above, staff engaged UIPAC in the review of the recommendations. UIPAC has had a standing agenda at each meeting to get full updates on MMIWG2S work. In addition, several working meetings looked at analysis, recommendations, gathered input and asked questions of them over the past two years. The MMIWG2S work will continue to be a standing item on UIPAC agenda moving forward.

As noted, a MMIWG2S Advisory Committee was created to help assist in the development of this work to ensure that the implementation of the CFJ and RWR recommendations had impact and meaning for Indigenous women, girls, 2SLGBTQQIA+ Peoples. They continue to be ready to work to evaluate the implementation of recommendations as this work moves forward.

Several members of the two advisories are members of the local Host Nations. Formal Host Nations involvement was sought early in the process through the notification process, but staff did not receive a response. This is not surprising given the work initiated just prior to the onset of the pandemic and the work of the UNDRIP Task Force. In recognition of the urgency of the work, staff proceeded with the engagement channels available, namely UIPAC, the creation of a specific advisory, and engagement with community groups. Moving forward, staff would welcome formal engagement through assigned liaisons from the Nations or any other approach as determined by the Nations.

Implications/Related Issues/Risk

There are several risks associated with not accepting the recommendations in this report including;

- Indigenous women, girls, and 2SLGBTQQIA+ Peoples will continue to go missing from the streets of Vancouver and across the country;
- Continued exploitation and marginalization of Indigenous women, girls, and 2SLGBTQQIA+ Peoples;
- Vancouver residents and visitors – and Canadians – will continue to normalize violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples;
- Continued mistrust from Indigenous women, girls, and 2SLGBTQQIA+ Peoples;
- Burnout of the frontline and grassroots community organizations and members who will continue to experience the grief and loss of family and community members;
- Burnout of staff trying to implement the CFJ; and
- Costs of homelessness, mental health and substance use, and poverty.

Financial Implications

In the 2022 budget Council approved \$300,000 in funding to support this work, half of it one-time and half of it ongoing. Staff are reviewing the needs of the project moving forward to determine future allocation of the \$150,000 ongoing. Should Council approve the recommendations in the report, staff will develop a financial and delivery strategy that considers funding/delivery options and trade-offs that can be reviewed as part of the next budget process, including reprioritizing among existing initiatives.

CONCLUSION

Over the years, the City has taken meaningful steps towards Reconciliation. As we advance in this work as an organization and learn more from important processes such as the National Inquiry into Missing and Murdered Indigenous Women and Girls and the discussions related to the implementation of UNDRIP, we deepen our understanding and recognition that actions need to be grounded in principles, centred in decolonizing systems which continue to oppress, and coordinated across Departments. The commitment to systems changing work like the recommendations identified in the *Calls for Justice* also needs to be woven throughout the entire City on a day-to-day basis, not just in specific Departments or in special projects. Through an intentional cross-departmental commitment, the City can begin to address the over 200 relevant recommendations arising from the CFJ and RWR reports, which together will increase safety for Indigenous women, girls and 2SLGBTQQIA+ Peoples. While this may seem like an extensive effort, as the National Inquiry calls on all Canadians, levels of government, and public bodies: the collective response across Canada has to be as monumental as the combination of systems and actions that has worked to maintain colonial violence since contact in the 1400s. Through the recommendations in this report, the City will embark on the first steps to play our part in this collective country-wide effort.

* * * * *

2022

Response to the MMIWG2S Calls for Justice and Red Women Rising Recommendations



Written by: Rachel Wuttunee & Shabna Ali
July, 2022

Acknowledgements

We would like to acknowledge and give gratitude to the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and səlilwətał (Tsleil-Waututh) Nations on whose ancestral unceded, and traditional territories the City of Vancouver is located on. The women of these nations carry inherent knowledge of cultural protocols and their identities have been impacted by colonial systems.

When we acknowledge that their land is ancestral we are acknowledging that the “land is handed down from generation to generation.” When we acknowledge that the land is unceded, we are recognizing that “the land was not turned over to the Crown by a treaty or other agreements.” When we acknowledge that the territories are traditional, we are recognizing “how land was traditionally used or occupied by Indigenous Peoples”¹².

We would like to acknowledge those who are still missing, and hold up the survivors and family members of Missing and Murdered Indigenous Women, girls, and 2SLGBTQQIA+ Peoples.

We would like to acknowledge and honor all of the countless grassroots women and 2SLGBTQQIA+ Peoples who came together, spoke up against the system, and made noise so that the governments and residents would wake up and start helping to create change so that Indigenous women and 2SLGBTQQIA+ Peoples would receive the justice they deserve when they experience violence. We would like to acknowledge the grassroots that have worked in their spare time, unpaid, to raise awareness and gain support from the mainstream for the National Inquiry to take place. As well, we would like to acknowledge how the grassroots created ways to work in partnership with mainstream organizations and colonial governments to reduce systemic socio, cultural, and economic barriers for Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Systemic barriers and harms still exist within all areas of Canadian society. We would like to acknowledge everyone who works tirelessly to break down these barriers and who work collaboratively with others to implement recommendations from The National Inquiry into Missing Murdered Indigenous women, girls, and 2SLGBTQQIA+ Peoples. This work is about dismantling systemic racism and barriers. We would like to honor all who have come together to end violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples.

We would like to express our deepest gratitude to the MMIWG2S Advisory Committee members and the Urban Indigenous Peoples Advisory Committee (UIPAC) for all of their insight, sharing their personal stories, their patience and their continued hope for direct action and change within mainstream society so that Indigenous women, girls, and 2SLGBTQQIA+ Peoples will experience safety in all communities. All my Relations.

¹² Metro YWCA website

Executive Summary

The purpose of this report is to provide an analysis of the City of Vancouver's actions that respond to the recommendations from both the *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing Murdered Indigenous Women and Girls* (Final Report) and *Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside* reports. This report recommends a coordinated citywide implementation of the Calls for Justice (CFJ) recommendations from the *Final Report* and the *Red Women Rising* recommendations (RWR) that are within the City's jurisdiction. Further, the implementation of the CFJ and RWR should be undertaken in alignment with the Seven Principles of the CFJ. These Seven Principles were identified at the National Inquiry by survivors and family members of Missing Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ Peoples (MMIWG2S) as essential to implementation of actions.¹³

Seven Principles of Change:

1. A Focus on Substantive Equality and Human and Indigenous Rights;
2. A Decolonizing Approach;
3. Inclusion of Families and Survivors;
4. Self-Determined and Indigenous-Led Solutions and Services;
5. Recognizing Distinctions;
6. Cultural Safety;
7. Trauma Informed Approach.

Key Points in this report are that the crises of MMIWG2S is an outcome from colonial strategies, systems, and processes. These include the implementation of the Indian Act and the enforcement of the reserve system, residential schools, the 60s Scoop, and Indian hospitals, disproportionate rates of incarceration, and the apprehension of Indigenous children through the Child Protection Act.

Indigenous women, girls, 2SLGBTQQIA+ Peoples experience cultural, physical, and biological violence within systems, within the public realm, and within their own communities. The lack of justice for Indigenous women and 2SLGBTQQIA+ Peoples make them more vulnerable to predators and are targets for violence.

A false narrative exists about Indigenous women and 2SLGBTQQIA+ Peoples' worth. This false narrative is prevalent within Indigenous and non-Indigenous communities and is passed down from generation to generation, causing intergenerational harm to current and future generations.

¹³ #MMIW, #MMIWG and #MMIWG2S has been increasingly proliferating the Internet, both in Canada and abroad. The abbreviations stand for Missing and Murdered Indigenous Women; Missing and Murdered Indigenous Women and Girls; and Missing and Murdered Women, Girls and 2-Spirit People, respectively. Staff and advisory use MMIWG2S to honor 2-Spirit people.

Recommendations to advance CFJ and RWR recommendations Citywide include, but are not limited to:

1. Finalization of a cross-departmental implementation plan that includes:
 - a. Working with partners to provide support for Indigenous women, girls and 2SLGBTQQIA+ Peoples survivors' and families as they engage with the City on this work;
 - b. Implementing community engagement processes, protocols and safe engagement for families and survivors;
 - c. Improving data collection and engagement information;
 - d. Addressing financial issues that examine capacity, sustainability and accountability; and
 - e. Examination of ways to bring culture and protocols into the work of the City.
2. Development of an evaluation plan that creates accountability for City's actions.
3. Organizational commitment to the Seven Principles and embedding these Principles into how the City works with for Indigenous women, girls and 2SLGBTQQIA+ Peoples.
4. Developing performance objectives for all staff to develop specific knowledge and understanding MMIWG2S in the organizational competencies section under a broader framework of Reconciliation.
5. Creation of a citywide response protocol that is implemented when an Indigenous woman, girl, and/or 2SLGBTQQIA+ person is missing from Vancouver. This protocol can include alerts to the public and residents of Vancouver.

Implementation of the CFJ and RWR recommendations applicable to the City in a coordinated citywide response will ensure impacts are felt intergenerationally by Indigenous community and especially Indigenous women, girls, and 2SLGBTQQIA+ Peoples.

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1. Introduction

Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ Peoples (MMIWG2S) refers to a human rights crisis that has a long history, spanning centuries, in Canada. Indigenous women and 2SLGBTQQIA+ Peoples have long identified the high and disproportionate rates of violence and the appalling number of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples across the country. Prior to the launch of the national inquiry on December 2015, many Indigenous women, 2SLGBTQQIA+ survivors and families had asked the federal government for action over several decades. An example of Indigenous women and 2SLGBTQQIA+ survivors and families raising awareness was during the first Annual Women's Memorial March on February 14th, 1992. This march commemorated disappeared, murdered women and 2SLGBTQQIA+ People, and took place in the Downtown Eastside (DTES). "One of the contributing factors for the Memorial March was the murder of a woman on Powell Street in Vancouver."¹⁴

The first Walk4Justice 2008 was co-founded by MMIWG2S External Advisory members Skundaal and Gladys Radek and started all five of the major walks dedicated to raising awareness; a 4,000 kilometer march from Vancouver to Ottawa in the summer of 2008. It is important to recognize that Indigenous women's and 2SLGBTQQIA+ Peoples voices had gone unheard and their calls for action and justice were largely unanswered by all levels of government until a series of reports from outside of Canada – namely from [Amnesty International](#) (2004) and the [United Nations](#) (2015) - were published.

Often actions that are harmful to Indigenous women and 2SLGBTQQIA+ Peoples are justified by the citation of existing processes and procedures that do not include the needs of survivors and family members and lead to further inaction. Survivors and family members have repeatedly asked governments and other public bodies to actively listen, accept constructive feedback with humility, and respect so that direct action and direct impact will result.

It was not until 2015, after years of community calls for action, that the Federal government launched an inquiry into missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples. This critical inquiry, which was originally to last 18 months, lasted three years as families, survivors and Indigenous women and 2SLGBTQQIA+ Peoples spoke about their pain and suffering that spanned generations. The Inquiry's final report [*Reclaiming Power and Place: The Final Report of the National Inquiry into Missing, Murdered Indigenous women and Girls*](#) (Final Report) was released in 2019 and concluded that the systemic, racist and gendered biases, that had and continue to result in the high levels of violence experienced by Indigenous women, girls, and 2SLGBTQQIA+ People; constituted genocide. The Final Report brings forward 231 Calls for Justice

¹⁴ Ajik (2022). Feb 14th Annual women's Memorial March: Their Spirits Live Within Us. <https://womensmemorialmarch.wordpress.com/author/womensmemorialmarch/>

(CFJ), recommendations for all governments, public bodies, and individual Canadians on actions required to end the violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples.

The City began planning to support the National Inquiry in 2017 when it hired Indigenous women to work with UIPAC and community members to create a plan to support survivors and family members during the Inquiry. This resulted in the creation of Saa-ust Centre. The UIPAC asked City staff to begin a review of the recommendations in the *Final Report*. In July 2019, the UIPAC made a motion to Council to undertake a review of the recommendations and their implementation within the City. In September 2019, Council passed a formal Motion (RTS #013910) directing staff to review both the CFJ and RWR recommendations for alignment and gaps in City practices and policies and to bring forward recommendations for further action.

The purpose of the City's review of the CFJ and RWR was to:

- Review recommendations from two reports;
- Assess whether or not the City has implemented the relevant recommendations through previous or existing work;
- Determine how effective the implementation of previous or existing work has been; and
- Ensure future implementation can better align with the intention of the recommendations where there are gaps.

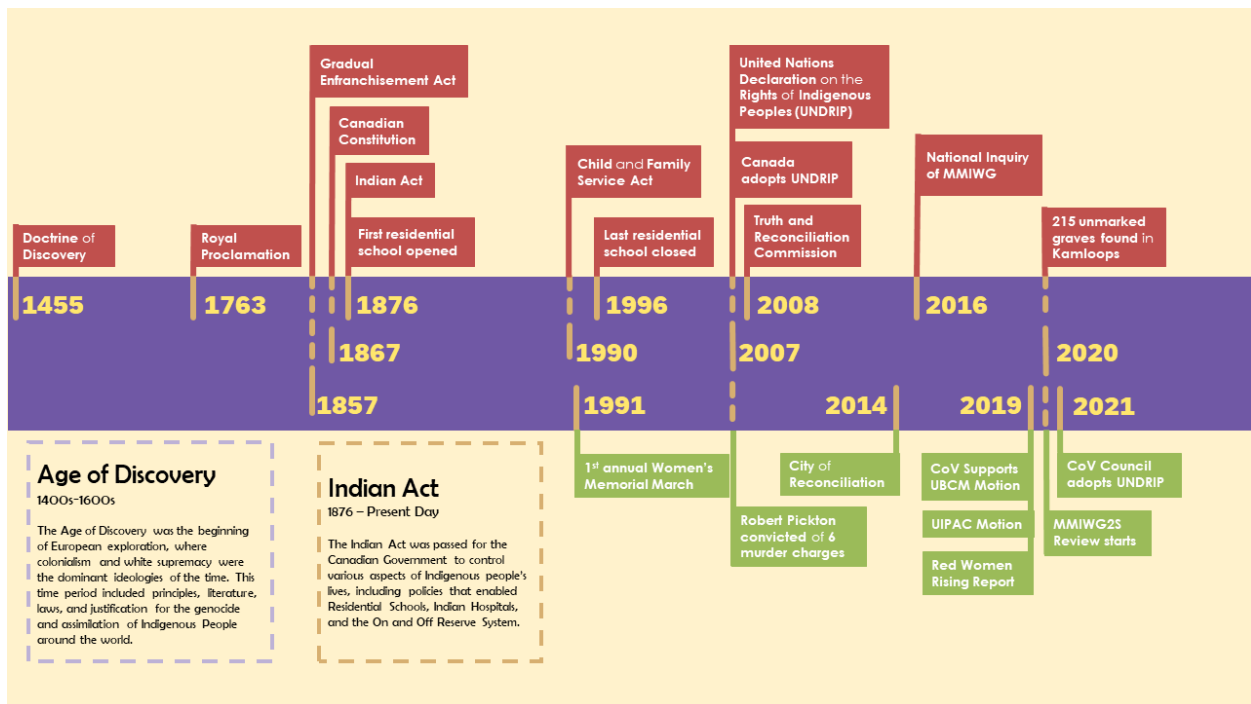
Recognizing the need to authentically and meaningfully respond to the CFJ and RWR recommendations is a key reflection of the ongoing work established in the City's commitment to Reconciliation with Indigenous Peoples.

The aim of this review is to move the City toward approaching the CFJ and RWR recommendations as central in the decision-making processes around policy, practice and implementation plans. By doing so, the City's work will inherently address safety and security for these community members.

2. Background: Where have we come from?

In order to understand how to move forward, it is first important to understand history and context. The timeline below identifies key events that laid the foundation for violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples. Every event exposes the underlying systemic racism that caused and continues to cause harm to Indigenous women, girls, and 2SLGBTQQIA+ Peoples. It is important to note that The National Inquiry in to MMIWG findings identify these acts, including violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples, as genocide.”¹⁵

¹⁵ Reclaiming Power and Place: the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, p. 54



The timeline also highlights actions that have worked to address violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples. The City is currently addressing the CFJ and RWR recommendations by first reviewing City actions and then planning for coordinated citywide implementation and evaluation strategy. Advisory Committees have provided support to the development of the City's response and their feedback is incorporated into the plan for how to move forward.

2.1 The History of Marginalization of Indigenous Women, Girls, 2SLGBTQQIA+ Peoples in Canada

To fully understand why Indigenous women, girls and 2SLGBTQQIA+ Peoples continue to go missing and be murdered, it is important to have some understanding of the history and systems that created structural violence and continue to perpetuate that violence today. One of the key issues that led to the harms against them is that at first contact European settlers brought their culturally-embedded patriarchal views and used these views to form, through policies and laws, the country that is now known as Canada. The power and agency of Indigenous women and 2SLGBTQQIA+ Peoples in their cultures and communities was ignored by colonial leaders and thus Indigenous women, girls and 2SLGBTQQIA+ Peoples were excluded from the development of Canadian laws.

Government policy and legislation influenced the expected roles and rights of Indigenous women and 2SLGBTQQIA+ Peoples through each generation. The

Indian Act is only one of such policies, yet its approach to Indigenous women is the basis of the most common critique of how women were excluded from positions of power and decision making in colonial constructs. The *Indian Act* remains a central feature in the lives of Indigenous women and 2SLGBTQQIA+ Peoples, and is essential to understanding the current and historical socio-political situation in Canada.

Indigenous Women in the Indian Act

Many Indigenous families across Canada traditionally recognized their descent patterns through the mother. In 1851, the Canadian government forced this cultural practice to end by creating legislation to determine and define who qualified to be considered an “Indian” under the *Indian Act 1786*. Based on European cultural and lineage traditions, the government linked status to men: one had to be a male “Indian”, the child of a male “Indian” or be married to a male “Indian” to be considered an “Indian” under the *Indian Act*.

With this cultural imposition, an Indigenous woman’s identity was compromised because it depended on her relationship with a man to determine whether she was considered a status “Indian”. This colonial definition was in complete contradiction to the matrilineal system that had been in place in many Indigenous communities for generations. Countless Indigenous women and 2SLGBTQQIA+ Peoples lost status because they married non-Indigenous men. Losing status meant that these Indigenous women and 2SLGBTQQIA+ Peoples lost treaty benefits, health benefits, the right to live on their reserve, the right to inherit family property, and even the right to be buried on the reserve with their ancestors.¹⁶

Further, the *Indian Act 1876* also denied Indigenous women and 2SLGBTQQIA+ Peoples the right to possess land and marital property. Only widows could possess land under the reserve system, but they could not inherit her husband's personal property upon his death, including the family home. The *Indian Act* had many clauses that remained outside of the *Canadian Charter of Rights and Freedoms (1982)* and the Universal Declaration of Human Rights (1948). In 1985, changes to the *Indian Act* through Bill C-31 repealed sections of the Act that stated if a status “Indian” woman married a person who is not a status “Indian” she would lose her status and her children would lose status. More than 114,000 Indigenous Peoples gained or regained their Indian status because of Bill C-31. While this was an important change, it was nonetheless a traumatic process as their identities were already compromised from over a century of the previous position in this legislation.¹⁷

Intergenerational impacts are cycles passed down from parent and community to the child, and the child grows up learning the same and passing this down to

¹⁶ UBC First Nations Program Studies, 2009

¹⁷ UBC Indigenous Foundation, First Nations Program Studies, 2022.

their children. The Truth and Reconciliation Commission and these two reports recognize the impacts of intergenerational trauma and the long lasting impacts it continues to have on Indigenous Peoples. The intergenerational cycles that stem from colonial practices and systems, which were/are designed to destroy Indigenous way of life and further the intention of assimilation and colonization, have had a profoundly negative impact on the culture, wellbeing, and access to human rights of generations of Indigenous Peoples and communities in Canada.

These early histories of gender-based violence provide important context for how initial colonial assumptions resulted in the drastic alteration of Indigenous women and 2SLGBTQQIA+ Peoples influence over social systems and thus their well-being. These impacts are still felt by Indigenous women and 2SLGBTQQIA+ Peoples across Canada today.¹⁸

2.2 Impacts of Colonization on Indigenous Women and 2SLGBTQQIA+ Peoples Today

There is a false narrative that exists in mainstream and within Indigenous communities. This false narrative is fueled in the mainstream through stereotypes and lack of knowledge as well as through implementation of the Indian Act. Residential schools taught children that they were bad and evil which is why there was a need to convert and assimilate. Indigenous women's self worth and the false narratives in mainstream media had been passed down from generation to generation. This false narrative is still found in the way governments respond to violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples and within systems and processes.

– Annita McPhee, Indigenous Leader, Tahltan Nation

Many levels of government continue to maintain colonial systems and processes that are often harmful to Indigenous women, girls, and 2SLGBTQQIA+ Peoples, however these negative impacts are often masked because statistics/data that are collected by governments are not disaggregated. Disaggregated data is needed specifically for Indigenous women, girls, and 2SLGBTQQIA+ Peoples intersections and how they experience violence and the outcomes from that violence. Without this data, it will be difficult to measure whether actions undertaken have resulted in the intended positive outcomes.

Despite the National Inquiry's best efforts to gather all of the truths relating to the missing and murdered, they concluded that no one knows an exact number of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples in Canada. "Thousands of women's deaths or disappearances have likely gone

¹⁸ UBC Indigenous Foundation, First Nations Program Studies, 2022.

unrecorded over the decades, and many families included to share with the National Inquiry before timelines required them to close registration.”¹⁹

Due to these systems, Indigenous women, girls, and 2SLGBTQQIA+ Peoples in Canada have been murdered or gone missing at a rate which is five times higher than that for non-Indigenous women²⁰. In comparison to non-Indigenous women, Indigenous women are 16 times more likely to be murdered or missing than Caucasian women.²¹ In the Downtown Eastside (DTES), incidents of violence are twice as likely to occur in comparison with the rest of the city, with 16% of all reported sexual assaults in the city occurring in the DTES.²²

The response to missing Indigenous women, girls, and 2SLGBTQQIA+ Peoples has often been problematic. The public often is not made aware when Indigenous women, girls, and 2SLGBTQQIA+ Peoples are missing as their files are not highlighted in the mainstream media and processes. When they are included in the media, often the information is inaccurate or misleading, causing harm to the family. During the Missing Women Commission of Inquiry (BC, 2010), a MMIWG2S family member commented on the lack of response by the police, governments, and residents: “there should have been mayhem, searches, media interest and rewards for when Indigenous women and 2SLGBTQQIA+ Peoples go missing; but these responses only trickled in over the course of many years.”²³

DTES Women’s Centre Executive Director Alice Kendall shared her experience of how the VPD has responded to Missing and Murdered files for Indigenous women and 2SLGBTQQIA+ Peoples in the Downtown Eastside of Vancouver:

We also witness how ongoing disappearances and reports of missing women, particularly Indigenous women and girls, muster grossly inadequate responses from the VPD and RCMP. Despite a provincial inquiry and a national inquiry into the crisis of missing and murdered Indigenous women, girls, trans and two-spirit people, there is no recognizable change in policing practices nor adequate

¹⁹ Reclaiming Power and Place: the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, Executive Summary, page 3.

²⁰ Heidinger, Loanna, (2022). “Violent Victimization and perceptions of safety among First Nations, Metis and Inuit women and among women living in remote areas of Canada”. Statistics Canada, Juristat.
<https://www150.statcan.gc.ca/n1/en/pub/85-002-x/2022001/article/00004-eng.pdf?st=SbILfuG7>

²¹ Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019.

²² City of Vancouver. “Downtown eastside: Local area profile 2013.” <https://www.Vancouver.ca/files/cov/profile-dtes-local-area-2013.pdf>.

²³ Oppal, QC, W. T. (2012, November). *Forsaken: The Report of the Missing Women Commission of Inquiry Executive Summary*. Government of BC., page 4. <https://www2.gov.bc.ca/assets/gov/law-crime-and-justice/about-bc-justice-system/inquiries/forsaken-es.pdf>

supports for communities and families who are searching for their loved ones, further states.²⁴

The MMIWG Final Report reiterates how “colonial violence, as well as racism, sexism, homophobia, and transphobia against Indigenous women, girls, and 2SLGBTQQIA+ Peoples, has become embedded in everyday life – whether this is through interpersonal forms of violence, through institutions like healthcare and the justice system, or in the laws, policies and structures of Canadian society. The result has been that many Indigenous Peoples have grown up normalized to violence, while Canadian society shows an appalling apathy to addressing the issue. The National Inquiry into Missing and Murdered Indigenous Women and Girls finds that this amounts to genocide.”²⁵

The Final Report further notes that “the common thread weaving through... [these studies] is that the violence is rooted in systemic factors, like economic, social and political marginalization, as well as racism, discrimination, and misogyny, woven into the fabric of Canadian society.”²⁶ Accordingly, it is imperative that all levels of government, public bodies, and Canadians broadly support systemic responses to the CFJ and, in Vancouver, to the RWR recommendations. Without meaningful and authentic responses, there will continue to be harm to these community members, the broader community, and our institutions.

Some examples of risks if the City and other public bodies do not respond to the recommendations within their jurisdiction well are:

- Indigenous women, girls, and 2SLGBTQQIA+ Peoples will continue to go missing from the streets of Vancouver and across the country;
- Continued exploitation and marginalization of Indigenous women, girls, and 2SLGBTQQIA+ Peoples;
- Vancouver residents and visitors – and Canadians – will continue normalize violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples;
- Continued mistrust from Indigenous women, girls, and 2SLGBTQQIA+ Peoples;
- Burnout of the frontline and grassroots community organizations and members who will continue to experience the grief and loss of family and community members;
- Burnout of staff trying to implement the CFJ; and
- Costs of homelessness, mental health and substance use, and poverty.

²⁴ WISH Press Release, 2022 <https://wish-vancouver.net/womens-organizations-denounce-vpd-spin-on-arrest-outside-womens-centercenter/>

²⁵ Reclaiming Power and Place: the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, Executive Summary, page 4.

²⁶ Reclaiming Power and Place: the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, page 56.

2.3 Review of CFJ and RWR Recommendations

There are 431 recommendations in total from both the *Missing and Murdered Indigenous Women and Girls Inquiry Final Report* and *Red Women Rising* report.

When examining these recommendations, it was important to examine which recommendations fell to each level of government to better identify; which recommendations the City could respond to; and which ones it could advocate for. In order to effectively determine which recommendations the City could implement a review of Citywide policies and frameworks that were approved and are still relevant or in effect was necessary. To enable this broad review, the City established a working group structure that included diverse City departments.

An external advisory committee was also brought together to assist in ensuring that the way the City reviews and implements the recommendations will positively impact survivors, families of victims, and Indigenous women, girls and 2SLGBTQQIA+ Peoples. The external advisory is comprised of women who are leaders in raising awareness of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples. Many committee members have lived experience and undertake this work in a professional capacity. (See *Appendix A* for a list of the full MMIWG2S Advisory Committee and UIPAC).

Throughout 2020-2021, staff also engaged with urban Indigenous MMIWG2S interest groups such as the Union of BC Indian Chiefs MMIWG Coalition, Pacific Association of First Nations Women – Indigenous Women’s Council, Moccasin Mafia, Culture Saves Lives, and Metro Vancouver Aboriginal Executive Council. Each group expressed their expertise on what is needed to prevent violence and opportunities to advance the response to the CFJ. Also, a national group of municipal staff hosted by the City of Toronto began to meet to discuss implementation of CFJ recommendations and examine the barriers to implementation and promising emerging practices. This group also focused on UNDRIP, TRC, and general reconciliation issues.

Through these processes, the relevant recommendations from both reports were identified. In total, 143 of the 231 recommendations from the CFJ and 141 of the 200 RWR recommendations are relevant to what the City can implement directly, support the community to implement, and/or advocate to the provincial and federal governments for.

Once these 284 recommendations were identified, Citywide policies were then examined to see where alignment between current practices and report recommendations existed. Very little alignment was found at this macro level: Citywide policies were not specific enough to ensure that they would meet the recommendations as they were often not linked to actions, and thus did not provide enough material to assert their alignment.

In 2021, a Directors Table from 11 areas of the City, including internal Departments and Boards, was established. This included:

- Arts, Culture, and Community Services
- City Managers Office – Intergovernmental Office and Equity Office
- Development, Buildings and Licensing
- Engineering Services
- Finance Risk & Supply Chain Management
- Fire Rescue Services
- Planning, Design & Sustainability
- Real Estate & Facilities Management
- Vancouver Public Library
- Vancouver Parks and Recreation
- Vancouver Police Department

The Directors Table learned more about the CFJ and context behind MMIWG2S, background on the systemic issues that have led to the reports, and were provided additional information needed to begin the review into MMIWG2S CFJ and RWR recommendations.

Each Department or Board reviewed the CFJ and RWR recommendations and identified which ones they were currently acting on in some form. They outlined the activities that were associated with the recommendation and what resources were needed if not already in place to implement the recommendations.

CFJ and RWR recommendations specific to all governments were looked at, but as staff reviewed each one, it became evident that some were solely within the jurisdiction of other levels of government (federal, provincial, and territorial). Staff is aware that once the recommendations are responded to federally or provincially, they may have an impact on municipalities. Some CFJ and RWR recommendations are not within what municipalities have the ability to do or support.

It was identified by several members of the Directors Table that many of the actions taking by the City fell within a spectrum of non-alignment, accidental alignments, and intentional alignment: in essence, the City was already doing some work which has positive alignment with the CFJ or RWR recommendations. While this positive alignment is beneficial, and it is encouraging to see meaningful work already in place, in order to do an effective evaluation, staff also needed to identify which actions have the most impact on Indigenous women, girls, and 2SLGBTQQIA+ Peoples. Mapping of existing City actions to determine where each action fell on the impact spectrum could then inform the evaluation by the MMIWG2S Advisory and the UIPAC of the City actions that align with the CFJ and RWR recommendations.

2.4 City of Reconciliation

Following the Truth and Reconciliation Commission, which provided Indigenous Peoples who were directly or indirectly affected by the legacy of the Indian Residential Schools system with an opportunity to share their stories and experiences, the City adopted the City of Reconciliation Framework.

Action 41 in the TRC Calls for Action specifically relates to the crisis of missing and murdered Indigenous women and girls:

41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

- i. Investigation into missing and murdered Aboriginal women and girls*
- ii. Links to the intergenerational legacy of residential schools.*

The first completed actions from the City that responded to the TRC Call to Action #41 was: (1) the implementation of a one-day gathering for service providers to plan for family support during the Vancouver Inquiry; (2) to achieve full standing in the National Inquiry; and (3) to create a support space for supportive family members during the Inquiry.

Each year since the City committed to being a City of Reconciliation, a City of Reconciliation update report has been prepared for Council which provides a list of actions taken by each City department during the previous year. While many of these actions are steps that move the City towards reconciliation, there is no inter-Departmental coordination or current capacity to measure the impact on Indigenous women, girls, and 2SLGBTQQIA+ Peoples of these actions. The impacts of this coordination gap is discussed in section 3.1 below. Further, without ongoing engagement with and accountability to Indigenous women, girls and 2SLGBTQQIA+ Peoples, the City has no measure of how effective its reconciliation efforts have been for community members. In July 2020, the UIPAC issued a press release stating,

“While Vancouver aspires to be a “City of Reconciliation,” we see much more attention focused on consultations and dialogue, without the corresponding commitments of action and meaningful change. From our perspective, the continued refrain of “starting a conversation” and “engaging in dialogue” feels disingenuous when we see so little impact resulting from them.”²⁷

As we move forward to implement responses to the CFJ and RWR recommendations, there will need to be an approach that identifies anticipated outcomes and enables community engagement in assessment of impact. As

²⁷ UIPAC press release July 7, 2020 <https://vancouver.ca/files/cov/call-for-meaningful-action-on-anti-racism-and-reconciliation.pdf>

well, there will need to be inter-Departmental coordination and alignment with broader efforts related to reconciliation that may not be directly related to a specific CFJ or RWR recommendation.

Also of importance to the review of the CFJ and RWR report, in 2021, City Council created the United Nations Declaration on the Rights of Indigenous People (UNDRIP) Task Force. The Task Force was convened in partnership with the Musqueam Indian Band, Squamish Nation, and Tsleil-Waututh Nation. The Task Force meets regularly in 2022 and is developing recommendations on how the City can implement the [UN Declaration on the Rights of Indigenous People](#) as an integral aspect of its work on Indigenous relations and reconciliation. As this work progresses, consideration of impacts on aligned work will also be important to avoid any duplication, confusion, of unintended impacts.

3. Strategic Analysis

The 2022 Corporate Plan for the City serves as a “roadmap to organize the City’s key priorities for 2022 and keep our focus on those priorities while we navigate emerging challenges and opportunities”. Within this plan, the City has identified “Long Term Strategic Goals and City Council Priorities”, with one of the 10 goals specific to advancing City of Reconciliation by “maintaining mutually respectful relationships with Indigenous and non-Indigenous Peoples in the city of Vancouver and upholding and advancing the rights of local Nations and urban Indigenous Peoples”. Another one of the 10 goals is “working to keep Vancouver a safe city in which people feel secure”.

While the Corporate Plan indicates one goal to advance Reconciliation, there are no clear guidelines or principles that help embed this goal into the daily work of City staff. Without guiding principles and clear ways to change systems, the MMIWG2S Advisory fears that it will be business as usual. MMIWG2S Advisory and UIPAC noted to staff that if TRC and MMIWG2S recommendations become a “tick box” exercise in which the City can indicate it has completed the recommendation and actions are done without real understanding of the impacts they have on Indigenous communities, specifically Indigenous women, girls and 2SLGBTQQIA+ Peoples, the opportunity for sustained positive change is compromised.

3.1 Challenges in Implementation

A number of challenges to implementing Reconciliation work have been observed by staff and community members that should be used as a source of learning for the implementation of the response to the CFJ and the RWR recommendations:

Importance of inter-Departmental Coordination

Staff and community advisors have observed over the last years of City Reconciliation initiatives that lack of intentional inter-Departmental

coordination has created risk that work to implement initiatives by one Department will undo implementation attempts by other Departments. Further, advisors to this MMIWG2S work noted that many Reconciliation actions were implemented to impact all Indigenous communities and the lack of a gendered lens made some of these actions unsafe for Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Capacity Challenges: Staff and Community

There are also capacity considerations for both staff and community.

Departments have relied heavily on Indigenous staff to lead Reconciliation focussed actions. Because most Departments are limited in the number of Indigenous staff focussed on Indigenous-related work, one or two staff have borne the burden to implement the recommendations in a meaningful way. Further, many of the staff who led actions which could be considered aligned with the CFJ and RWR recommendations have changed or left their positions within the City. This made it hard to evaluate whether the staff incorporated approaches that align with the Seven Principles of the Calls for Justice into their work (See section 3.2).

Although there were many staff presentations to UIPAC on various City initiatives, the approach of presenting is not inherently relationship building as the presentations are often late in the process and there was often not follow-up on their feedback. Due to this lack of cultural competency, the UIPAC expressed frustration in a letter to Council that they were often seen as a “tick box” for Departments to deem that Indigenous communities had approved their projects: “Unfortunately, efforts to foster and deepen relationships through this space have come to a halt, with anti-Indigenous racism on the rise and continued levels of systemic racism being experienced across municipal institutions.”²⁸

Many Departments have made significant attempts to engage frontline organizations who serve Indigenous community members, however, some of these groups have reported feeling overwhelmed by the number of City Departments coming to them to seek input and how they are being engaged. The Musqueam, Squamish and Tsleil-Watuth Nations and urban Indigenous organizations such as MVAEC have expressed this same sentiment. Conversely, grassroots groups representing Indigenous women, girls, and 2SLGBTQQIA+ Peoples often note that they have been left out of decision-making processes. The MMIWG2S Advisory noted that this is why it is so important to have peer approved witnesses involved in this project that can observe staff using decolonizing approaches, including how and with whom they engaged.

²⁸ UIPAC News release July 2020. <https://vancouver.ca/files/cov/call-for-meaningful-action-on-anti-racism-and-reconciliation.pdf>

Process and Protocols

Because of the prioritization of meeting what are often not realistic City deadlines from the perspective of Indigenous communities, many City departments were often not able to build the relationships needed to implement work aligned with the CFJ or RWR recommendations with best practices. Engagement strategies are often inappropriately resourced and lack budgets to provide food, childcare and honoraria when consulting with Indigenous communities. Protocols are often not followed or City staff have yet to learn them.

Many of the Directors from various Departments expressed frustration at the pace of change and want to see tangible changes and actions they can implement right away to further their work. They recognize that actions taken to date may not have the impacts intended. MMIWG2S Advisory and UIPAC also expressed frustration at the slow pace of change within the City. Even though the City has multiple projects and commitments underway or completed, these projects may not align with CJF and RWR recommendations; therefore Indigenous women, girls, and 2SLGBTQQIA+ Peoples do not feel the direct impact of the work. By bringing this work together, in a coordinated way, the impact will be felt by Indigenous women, girls, and 2SLGBTQQIA+ Peoples.

3.2 Moving Toward Meaningful Implementation

Approach to Implementation: MMIWG Seven Principles for Change

In its *Final Report*, the Inquiry advised that there are seven Principles for Change that are essential to implementing the CFJ in order for the actions to be effective, meaningful and have a positive impact on Indigenous women, girls and 2SLGBTQQIA+ Peoples²⁹. These principles were also adopted by the federal government in the *Federal Pathway to Address Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ Peoples*, and by the NWAC action plan to redress violence. The Principles are:

Seven Principles of Change:

1. A Focus on Substantive Equality and Human and Indigenous Rights;
2. A Decolonizing Approach;
3. Inclusion of Families and Survivors;
4. Self-Determined and Indigenous-Led Solutions and Services;
5. Recognizing Distinctions;

²⁹ Reclaiming Power and Place: the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019.

6. Cultural Safety;
7. Trauma Informed Approach.

Applying the Seven Principles to City Activities

As the actions taken by the City that might be in alignment with the CFJ and RWR recommendations were reviewed by the Advisory Committee, it became evident that incorporation of the Seven Principles of Change into the actions would improve impact for Indigenous women and 2SLGBTQQIA+ Peoples. It was also notable that the lens of intention to reduce harm and violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples was not one of the lenses applied in the City's early Reconciliation work.

For the City to work in a way that aligns with the Seven Principles of Change, a new approach is needed that brings together existing frameworks to create synergy and avoid unintended misalignment. In addition to applying the Seven Principles, a cross-departmental committee is recommended to develop an implementation plan that aligns efforts for most meaningful impact. Further, the City needs to consider an approach that applies a lens of keeping Indigenous women, girls and 2SLGBTQQIA+ Peoples safe in all related work.

It will take time to change current practices and to align with the reconciliation efforts goals across the City and the anticipated implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Recommended Actions

The Directors Table reviewed the work-to-date, including the mapping of their Department's actions that they thought might respond to the CFJ and RWR and staff analysis of their actions, and provided guidance and input for potential actions in response to the *Final Report* CFJ and *RWR* recommendations. Their work on these recommended actions was a critical step because the recommendations will have the potential to impact other City strategies and areas of work. A key consideration for the Directors Table moving forward will be how to strategically identify and prioritize which potential actions will have the greatest impact, align them with the Seven Principles of Change, and monitor their implementation for accountability.

4. Recommendations

The City has committed to implementing Calls to Action from the Truth and Reconciliation Commission, and is concurrently working on the *Response to the Calls to Justice from the National Inquiry* (this report) and exploring with the Host Nations how to implement the United Nations Declaration of the Rights of Indigenous Peoples (ongoing work). Along with the work noted above, the City must continue its efforts to engage in meaningful Reconciliation with Indigenous

Peoples in Vancouver who have been exploited by ongoing colonial practices on a day-to-day basis.

The recommendations arising from the review of the *CFJ* and the *RWR* recommendations below are a starting point toward upholding the rights of Indigenous women, girls, and 2SLGBTQQIA+ Peoples and will need to be assessed and adjusted moving forward, including as senior levels of government and other public bodies begin their implementation of responses to the *CFJ* and *UNDRIP*.

A summary of the recommendations are:

1. Finalization of a cross-Departmental implementation plan that includes:
 - a. Working with partners to provide support for Indigenous women, girls and 2SLGBTQQIA+ Peoples survivors' and families as they engage with the City on this work;
 - b. Implementing community engagement processes, protocols and safe engagement for families and survivors;
 - c. Improving data collection and engagement information;
 - d. Addressing financial issues that examine capacity, sustainability and accountability; and
 - e. Examination of ways to bring culture and protocols into the work of the City.
2. Development of an evaluation plan that creates accountability for City's actions.
3. Organizational commitment to the Seven Principles and embedding these Principles into how the City works with for Indigenous women, girls and 2SLGBTQQIA+ Peoples.
4. Developing performance objectives for all staff to develop specific knowledge and understanding MMIWG2S that will be part of a broader Reconciliation knowledge base.
5. Creation of a Citywide response protocol that is implemented when an Indigenous woman, girl, and/or 2SLGBTQQIA+ person is missing from Vancouver. This protocol can include alerts to the public and residents of Vancouver.

4.1 Cross-departmental Implementation Plan

The first main recommendation to come forward is the need for an implementation plan to effectively implement the *CFJ* and *RWR* recommendations in ways that create safety and have positive impacts for Indigenous women, girls and 2SLGBTQQIA+ Peoples.

A cross-departmental team comprised of decision makers, Indigenous staff and others would lead the development of a citywide implementation plan. Through community engagement and inter-departmental discussion, it was clear several areas needed to be a focus of the implementation plan, but other areas may arise as the plan takes shape. The implementation plan needs to ensure that it pays attention to the following items.

4.1.1 Support for Indigenous women, girls, 2SLGBTQQIA+ Peoples survivors' and families

- a. Create an Indigenous women's, girls, and 2SLGBTQQIA+ Peoples survivors healing lodge that provides wraparound services for survivors and their families to come.
 - There should be one intake process so that participants have one person that can support their transition to the various supports offered. An estimated timeline to plan and develop the healing lodge would be 4-10 years;
 - Accelerate implementation of the Women's only lodge to be led by grassroots Indigenous women and 2SLGBTQQIA+ Peoples; and
 - The program for indoor and outdoor space development needs to accommodate needs for cultural practices such as sacred fire and ceremony.
 - Work with community to identify interim spaces for ceremony and safety as the Lodge is being developed.
- b. Expand Indigenous Women, 2SLGBTQQIA+ Peoples led actions.
 - Explore how to support Indigenous Women, 2SLGBTQQIA+ Peoples led grassroots efforts when such efforts may not meet typical City requirements for granting or service contracting.
 - When considering grants or partnerships, prioritize Indigenous Women, 2SLGBTQQIA+ Peoples led initiatives or services for Indigenous Women, 2SLGBTQQIA+ Peoples over non-Indigenous women led services or initiatives for Indigenous Women, 2SLGBTQQIA+ Peoples.
- c. Recognize that engagement for families of missing and murdered women and survivors often causes re-traumatization and ensure that compensation includes consideration of self-care for their wellbeing.
- d. Commit ongoing and stable funding for Indigenous women and 2SLGBTQQIA+ Peoples patrol and search groups rather than short term funding for pilots.

4.1.2 Community Engagement Processes, Protocols, and Safe Engagement for Families and Survivors

- a. Engage Indigenous women, 2SLGBTQQIA+ witnesses when City staff report to Mayor and Council on projects and initiatives related to

Reconciliation, UNDRIP, and MMIWG2S as a protocol to prove the City met its commitments.

- Refer this recommendation to the UNDRIP Task Force for consideration.
- b. All City led engagement sessions, meetings and consultations with Indigenous women, girls, and 2SLGBTQQIA+ Peoples should include separate sessions specifically for families of the missing and murdered (families) and for survivors of violence and should:
 - Compensate families and survivors appropriately for their involvement, reflecting the significant impact of engagement on their well-being;
 - Ensure engagement is not extractive;
 - Provide appropriate food and childcare during the engagement processes; and
 - Provide cultural safety, including opportunities for smudging and/or brushing off with a traditional healer or other protocols.
- c. Develop inclusive engagement approaches that recognize and address the inequities experienced by Indigenous women and 2SLGBTQQIA+ Peoples to engage with the City.
- d. Ensure engagement processes are culturally safe and trauma informed.
- e. Build tools, communities of practice, and training programs to assist staff to move engagement toward relationships.

4.1.3 Data Collection and Engagement Information

- a. Create ethical standards using an Indigenous, gender-based analysis for engagement, data collection storage, consent and transparency when engaging with Indigenous peoples.
 - Following ethical principles of ownership of data that Indigenous communities have put forward as best practice.

4.2 Evaluation Plan that Creates Accountability of City's Actions

- a. Develop an annual report card that scores the City on how it has implemented the recommendations from the CFJ and RWR recommendations.
 - This work should be done by the MMIWG2S Advisory and UIPAC.
- b. Implement full evaluation of the actions arising from implementation of the recommendations in this report, if approved.
- c. Ensure staff supports and resources, such as consultancy support and/or cultural protocol supports, are provided to MMIWG2S Advisory and UIPAC to undertake the evaluation.

4.3 Commit to the Seven Principles for Change

- a. Commit to the Seven Principles for Change for how the City engages in the response to the CFJ and RWR recommendations.
- b. Develop protocol to share information about MMIWG2S events on City social media and communication platforms, including which events are recognized by City leadership.
- c. City leadership, Directors, and Mayor and Council to complete Red Dress Training and/or other related training (to be recommended) by MMIWG Advisory and UIPAC.
- d. Mayor and Council to make best efforts to attend MMIWG2S events: February 14th Annual Women's Memorial March; May 5th National Day of Action for MMIWG2S; June 3rd presentation of final report for MMIWG2S – Federal Day of Action; October 4th National Day of Awareness for MMIWG2S Sisters in Spirit;
Note: Advisory Committee and UIPAC members expressed the importance of elected officials from all levels of government engaging in such events as guests and using the opportunity to engage in deep listening to the harms caused. They ask that these events not be used for political purposes, but to build true and lasting relationships with Indigenous women, girls and 2SLGBTQQIA+ Peoples
- e. Mayor and Council to make best efforts to attend other Indigenous days (June 21st Indigenous Peoples Day and September 30th National Day for Truth and Reconciliation) (See Appendix C for a more comprehensive list of events).
 - Staff should be supported to attend these days as part of their professional development and understanding and relationship building

4.4 Staff Development and Expectations

Staff development is an administrative priority. Staff performance expectations should be updated with a broader set of Reconciliation knowledge and competencies with a specific focus deepening understanding of issues related to MMIWG2S Peoples. (Led by Human Resources);

- a. Staff performance expectations and reviews should be updated to reflect these competencies.
- b. Offer training on MMIWG2S and the Seven Principles and ensure it is mandatory for all staff to support their knowledge development.
- c. Consider the outcomes of UNDRIP Task Force and potential alignment to ensure coordination related to staff development.

4.5 A Response Protocol for Missing Indigenous Women, Girls and/or 2SLGBTQQIA+ Peoples

Create a Citywide protocol when an Indigenous woman, girl, and/or 2SLGBTQQIA+ person is missing from Vancouver. This protocol can include alerts to the public and residents of Vancouver. Some examples of alerts are:

- a. An email to City public service departments and community organizations when someone is missing that can be further distributed through community links; and
- b. Share posters and information through the City's social media channels, UIPAC's social media, and across designated spaces – such as community centres or digital platforms – across the city.
- c. Advocate to the provincial and federal governments for inclusion of Indigenous intersections for the criteria of an amber alert or for a specific alter for Indigenous women, girls and 2SLGBTQQIA+ Peoples who go missing.

4.6 Actions While Planning

In addition to the above recommendations, several actions already underway can and must continue while the implementation plan is developed.

These three areas of “Actions while Planning” (AWP) described below will facilitate better implementation of the CFJ and RWR recommendations across the City. Some of these AWP's align with the early report on the implementation of UNDRIP. While these recommendations have a more gendered lens to them, they are very similar and embed reconciliation into the work of the City.

4.6.1 Financial Issues: Capacity, Sustainability, and Accountability

- a. Update the honoraria process to ensure honorariums can be paid to Indigenous women, girls, and 2SLGBTQQIA+ in a manner that recognizes important contributions without negatively impacting a individual's personal financial situation.
- b. Update the honoraria process, ensuring honorariums can be paid to Indigenous women, girls, and 2SLGBTQQIA+ through a streamlined process.
- c. Create an equitable honoraria policy that provides a consistent rate for survivors, families, and people.
- d. Explore the development of a coordinated intake process for non-profit or social services funded by the City related to MMIWG2S response in order to reduce re-traumatization caused by repeated intake processes.
- e. Implement standards that City funded organizations that work with Indigenous women, girls, and 2SLGBTQQIA+ Peoples be required to have mandatory criminal record and vulnerable populations checks

- done for front line staff, especially those staff who have master keys to individual housing units.
- f. Fund Indigenous work, not as a project, but as ongoing bodies of work.
 - g. Work with Finance and other Departments to implement a reconciliation lens as part of the budgeting process.

Lead Dept: Finance and ACCS (Social Policy and Projects)

4.6.2 Develop Implementation Tools for Staff

Develop tools that will assist City staff to understand how to implement the *CFJ and RWR* recommendations in ways that have positive impacts for Indigenous women, girls and 2SLGBTQQIA+ Peoples. The tools should include, but not be limited to:

- An overview and fact sheet of the crisis of MMIWG2S, the work the City is doing and the actions the City will take to respond to the CFJ and RWR.
- General information and statistics about systemic barriers and why the City needs to take action;
- Guidance on how to implement recommendations using a gender based analysis;
- Guidance on how to create cultural safety and trauma informed processes;
- Provision of definitions of key terms;
- Provision of some guidance on when projects needs to be led by Indigenous staff and when Indigenous staff do not need to lead the work.

Lead Dept: ACCS (Social Policy and Projects)

4.6.3 Staff Training

A consistent and mandated training for all staff that examines historical genocide related to MMIWG2S, including historical and contemporary human trafficking, and how this influences their work today. The training should include:

- a. Staff will learn how colonial systems and programs created intergenerational cycles that exist within urban Indigenous communities, which stem from colonization. Resources will explain why the collective impacts of these systems and structures is considered genocide by the TRC and MMIWGI and how the work toward reconciliation is part of a human rights-based approach. This training will make linkages to human rights and UNDRIP.
- b. This training must connect Canada's history into modern day systems, including influences on City staffs' work. Also the training should discuss the decolonizing lens needed when developing and implementing projects, programs, and policies.

- c. This training should be part of onboarding all new staff at every level of the organization and should be very specific to Indigenous women, girls, 2SLGBTQQIA+ Peoples experiences and needs.
- d. The training will provide examples of how to take the information learned and apply it in decision-making contexts through reconciliation-focussed and decolonized approaches.

Lead Dept: ACCS (Social Policy and Projects), Human Resources and City Manager's Office.

4.6.4 Resource List

Develop a Citywide resource list of available Indigenous women and 2SLGBTQQIA+ Elders and Community Advisors that can assist City staff with supports in a variety of areas which include:

- a. Opening meetings;
- b. Performing welcoming's;
- c. Provide traditional healing services;
- d. Catering services;
- e. Consulting services;
- f. Developers, construction and trades groups;
- g. Graphic designers;
- h. Organizations that directly support Indigenous, women, girls and 2SLGBTQQIA+ peoples; and
- i. Child care providers for meetings.

Lead Dept: Financial Services, Supply Chain Management

4.7 Implementation

As already noted in the commentary in previous sections, a lack of both coordination between Departmental efforts and consistent application of gender-based analysis on reconciliation initiatives has resulted in Indigenous women, girls and 2SLGBTQQIA+ Peoples to not feel the impacts of the reconciliation actions by the City. This has resulted in a lack of confidence in the City's reconciliation efforts.

Accordingly, the overarching recommendation from staff and community is that the City implement a cross-departmental implementation and evaluation plan that includes City Departments and Boards. The MMIWG2S Advisory and UIPAC will help evaluate the implementation of the recommendations alongside staff.

5. Community Voice

Voices from UIPAC and MMIWG2S Advisory Committee are reflected in this section of the report. Their input regarding the report are essential in the City implementing the CFJ and RWR recommendations.

Committee members:

We need to have 24/7 safe spaces right away for Indigenous women, girls, and 2SLGBTQQIA+ Peoples. We need to have a space to bring them when they need and are open to support. These short term spaces can transition from right now to the longer plan (4-10 years). We need to have spaces throughout Vancouver especially the Downtown core that Indigenous women, girls, and 2SLGBTQQIA+ can go to. [...]. This is what we as grassroots Indigenous women need to keep our communities safe. Our young people need to learn the languages and have access to culture the same as we have access to assimilation into Canadian Society.

– Reta Blind

... We need a healing lodge that is led by Indigenous women so that our women are not pushed out of organizations that are funded to support Indigenous women. This happens time and time again and we, as front line workers, see it first hand.

– Marlene Jack

This quote relates to the letter that UIPAC put out called *Keep our sisters safe*:

There is a huge issue with how Indigenous women are transported within the City. We are always experiencing racism and violence. All transportation services need to be trained in cultural sensitivity and stereotyping as well as human trafficking. Women have reported that they were dropped off in Stanley Park and south Marine drive instead of their requested locations as well as being kicked out of taxis. When they report this there is nothing within the VPD processes that can provide justice to Indigenous women, girls, and 2SLGBTQQIA+ when they experience this.

– Skundaal

We need to lay a solid foundation that captures what we are saying and keeps it there for us. We don't want someone else speaking for us. We need to have spaces for Indigenous women because they are experiencing all kinds of horrors in the places supposed to support their healing. I hear the stories on the front line of many support services that are not safe for our women. [...] We hope that the leaders in charge of making decision are actually listening to Rachel and the Advisory and how she is writing these recommendations and trying to make changes for our people. Will the City leadership's vision actually align with ours as Indigenous women? The whole Canadian structure needs to be revamped and we need to start here with the City of Vancouver. We as Indigenous women will go right to root causes to why this is happening and we will dismantle it."

– Carol Martin

... We should be focusing on Indigenous women led recommendations. The [Seven] Principles of the Calls for Justice speak about how solutions needs to be Indigenous led. We already know what we need and want and this should be kept Indigenous led. We are the ones who spearheaded the whole movement as Indigenous Peoples.

– Gladys Radek

6. Conclusion

The Executive Summary of the Missing and Murdered Indigenous Women and Girls Inquiry *Final Report* reiterates the importance of implementing the Calls for Justice and that the collective response across Canada has to be as “monumental as the combination of systems and actions that has worked to maintain colonial violence” since contact in the 1400s.³⁰ The response also has to have full compliance with human and Indigenous rights instruments. With the use of a reconciliatory lens the harms caused by daily encounters with individuals, institutions, systems and structures within the City may be identified and addressed to ensure Indigenous women, girls and Two-Spirit people experience the same safety and security and human rights as non-Indigenous citizens and staff within Vancouver.

In order to ensure meaningful and impactful responses to those *CFJ* and *RWR* recommendations within the City’s jurisdiction, the City must work in a that ensures coordination and awareness across City Departments and Boards and aligned with the Seven Principles of Change. Further increasing staff and Council knowledge and awareness to inform day-to-day work will also have positive outcomes for Indigenous women, 2SLGBTQQIA+ Peoples. By moving forward with intention and together with the leadership of Indigenous women, girls, and 2SLGBTQQIA+ Peoples, the City can do our part in reducing harms and place the City of Vancouver as a municipal leader in implementing CFJ recommendations in a meaningful way.

³⁰ Reclaiming Power and Place: the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, page 53.

Appendix A.1

The City of Vancouver is very grateful for the opportunity to collaborate with members of the MMIWG2S Advisory Committee and the Urban Indigenous Peoples Advisory Committee. This work is difficult and we want to acknowledge the members, hold them up, and give our thanks.

Full list of MMIWG2S Advisory

- Gladys Radek
- Carol Martin
- Skundaal Bernie Williams
- Reta Blind
- Amanda Nahanee
- Mary Point
- Cecelia Point
- Marlene Jack
- Viola Thomas

Full list of UIPAC

- Robbie Knot
- Nicole Cardinal
- Suzette Amaya
- Shadae Johnson
- Cinnamon Bhayani
- Brandon McLeod
- Yvette Stephenson
- Claudette Abraham
- Alana Obey
- Cheryl Marion
- Lorraine Jack

Appendix A.2

Full list of 259 recommendations out of 431 from both reports that are applicable to City.

The *Final Report* (or CFJ) Recommendations

1.1	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.1 We call upon federal, provincial, territorial, municipal, and Indigenous governments (hereinafter “all governments”), in partnership with Indigenous Peoples, to develop and implement a National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people, as recommended in our Interim Report and in support of existing recommendations by other bodies of inquiry and other reports. As part of the National Action Plan, we call upon all governments to ensure that equitable access to basic rights such as employment, housing, education, safety, and health care is recognized as a fundamental means of protecting Indigenous and human rights, resourced and supported as rights-based programs founded on substantive equality. All programs must be no-barrier, and must apply regardless of Status or location.
1.1	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations Governments should: i. Table and implement a National Action Plan that is flexible and distinctions-based, and that includes regionally specific plans with devoted funding and timetables for implementation that are rooted in the local cultures and communities of diverse Indigenous identities, with measurable goals and necessary resources dedicated to capacity building, sustainability, and long-term solutions.
1.1	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations Governments should: ii. Make publicly available on an annual basis reports of ongoing actions and developments in measurable goals related to the National Action Plan.
1.2	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.2 We call upon all governments, with the full participation of Indigenous women, girls, and 2SLGBTQQIA people, to immediately implement and fully comply with all relevant rights instruments, including but not limited to: i. ICCPR, ICESCR, UNCRC, CEDAW, and ICERD, as well as all optional protocols to these instruments, including the 3rd Protocol to the United Nations Convention on the Rights of the Child (UNCRC).
1.2	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.2 We call upon all governments, with the full participation of Indigenous women, girls, and 2SLGBTQQIA people, to immediately implement and fully comply with all relevant rights instruments, including but not limited to: ii. American Convention on Human Rights: specifically, that Canada ratify the American Convention on Human Rights and the Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women.

1.2	<p>CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.2 We call upon all governments, with the full participation of Indigenous women, girls, and 2SLGBTQQIA people, to immediately implement and fully comply with all relevant rights instruments, including but not limited to:</p> <p>iii. All the recommendations of the 2015 UN CEDAW Inquiry Report and cooperation with the UN Committee on the Elimination of Discrimination against Women on all follow-up procedures.</p>
1.2	<p>CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.2 We call upon all governments, with the full participation of Indigenous women, girls, and 2SLGBTQQIA people, to immediately implement and fully comply with all relevant rights instruments, including but not limited to:</p> <p>iv. All recommendations made by international human rights bodies, including treaty-monitoring bodies, on causes and recommendations to address violence against all, but specifically Indigenous women, girls, and 2SLGBTQQIA individuals.</p>
1.2	<p>CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.2 We call upon all governments, with the full participation of Indigenous women, girls, and 2SLGBTQQIA people, to immediately implement and fully comply with all relevant rights instruments, including but not limited to:</p> <p>v. UNDRIP, including recognition, protection, and support of Indigenous self-governance and self-determination, as defined by UNDRIP and by Indigenous Peoples, including that these rights are guaranteed equally to women and men, as rights protected under section 35 of the Constitution. This requires respecting and making space for Indigenous self-determination and self-governance, and the free, prior, and informed consent of Indigenous Peoples to all decision-making processes that affect them, eliminating gender discrimination in the Indian Act, and amending the Constitution to bring it into conformity with UNDRIP.</p>
1.3	<p>CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.3 We call upon all governments, in meeting human and Indigenous rights obligations, to pursue prioritization and resourcing of the measures required to eliminate the social, economic, cultural, and political marginalization of Indigenous women, girls, and 2SLGBTQQIA people when developing budgets and determining government activities and priorities.</p>
1.4	<p>CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.4 We call upon all governments, and in particular Indigenous governments and Indigenous representative organizations, to take urgent and special measures to ensure that Indigenous women, girls, and 2SLGBTQQIA people are represented in governance and that their political rights are respected and upheld. We call upon all governments to equitably support and promote the role of Indigenous women, girls, and 2SLGBTQQIA people in governance and leadership. These efforts must include the development of policies and procedures to protect Indigenous women, girls, and 2SLGBTQQIA people against sexism, homophobia, transphobia, and racism within political life.</p>

1.5	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.5 We call upon all governments to immediately take all necessary measures to prevent, investigate, punish, and compensate for violence against Indigenous women, girls, and 2SLGBTQQIA people.
1.6	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.6 We call upon all governments to eliminate jurisdictional gaps and neglect that result in the denial of services, or improperly regulated and delivered services, that address the social, economic, political, and cultural marginalization of, and violence against, Indigenous women, girls, and 2SLGBTQQIA people.
1.8	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.8 We call upon all governments to create specific and long-term funding, available to Indigenous communities and organizations, to create, deliver, and disseminate prevention programs, education, and awareness campaigns designed for Indigenous communities and families related to violence prevention and combatting lateral violence. Core and sustainable funding, as opposed to program funding, must be provided to national and regional Indigenous women's and 2SLGBTQQIA people's organizations.
1.9	CALLS FOR JUSTICE Human and Indigenous Rights and Governmental Obligations: 1.9 We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.
2.1	CALLS FOR JUSTICE Culture: 2.1 We call upon all governments to acknowledge, recognize, and protect the rights of Indigenous Peoples to their cultures and languages as inherent rights, and constitutionally protected as such under section 35 of the Constitution.
2.2	CALLS FOR JUSTICE Culture: 2.2 We call upon all governments to recognize Indigenous languages as official languages, with the same status, recognition, and protection provided to French and English. This includes the directives that: Federal, provincial, and territorial governments must legislate Indigenous languages in the respective territory as official languages.
2.2	CALLS FOR JUSTICE Culture: 2.2 We call upon all governments to recognize Indigenous languages as official languages, with the same status, recognition, and protection provided to French and English. This includes the directives that: ii. All governments must make funds available to Indigenous Peoples to support the work required to revitalize and restore Indigenous cultures and languages.

2.3	CALLS FOR JUSTICE Culture: 2.3 We call upon all governments to ensure that all Indigenous women, girls, and 2SLGBTQQIA people are provided with safe, no-barrier, permanent, and meaningful access to their cultures and languages in order to restore, reclaim, and revitalize their cultures and identities. These are rights held by all segments of Indigenous communities, from young children to Elders. The programs and services that provide such access should not be tied exclusively to government-run cultural or educational institutions. All governments must further ensure that the rights of Indigenous children to retain and be educated in their Indigenous language are upheld and protected. All governments must ensure access to immersion programs for children from preschool into post-secondary education.
2.4	CALLS FOR JUSTICE Culture: 2.4 We call upon all governments to provide the necessary resources and permanent funds required to preserve knowledge by digitizing interviews with Knowledge Keepers and language speakers. We further call upon all governments to support grassroots and community- led Indigenous language and cultural programs that restore identity, place, and belonging within First Nations, Inuit, and Métis communities through permanent, no-barrier funding and resources. Special measures must include supports to restore and revitalize identity, place, and belonging for Indigenous Peoples and communities who have been isolated from their Nations due to colonial violence, including 2SLGBTQQIA people and women who have been denied Status.
2.5	CALLS FOR JUSTICE Culture: 2.5 We call upon all governments, in partnership with Indigenous Peoples, to create a permanent empowerment fund devoted to supporting Indigenous-led initiatives for Indigenous individuals, families, and communities to access cultural knowledge, as an important and strength-based way to support cultural rights and to uphold self-determined services. This empowerment fund should include the support of land-based educational programs that can assist in foundational cultural learning and awareness. This empowerment fund will also assist in the revitalization of distinct cultural practices as expressed by Indigenous women, girls, and 2SLGBTQQIA people, with eligibility criteria and decision making directly in their hands.
2.6	CALLS FOR JUSTICE Culture: 2.6 We call upon all governments to educate their citizens about, and to confront and eliminate, racism, sexism, homophobia, and transphobia. To accomplish this, the federal government, in partnership with Indigenous Peoples and provincial and territorial governments, must develop and implement an Anti-Racism and Anti Sexism National Action Plan to end racist and sexualized stereotypes of Indigenous women, girls, and 2SLGBTQQIA people. The plan must target the general public as well as public services.
2.7	CALLS FOR JUSTICE Culture: 2.7 We call upon all governments to adequately fund and support Indigenous-led initiatives to improve the representation of Indigenous Peoples in media and pop culture.

3.1	CALLS FOR JUSTICE Health and Wellness: 3.1 We call upon all governments to ensure that the rights to health and wellness of Indigenous Peoples, and specifically of Indigenous women, girls, and 2SLGBTQQIA people, are recognized and protected on an equitable basis.
3.2	CALLS FOR JUSTICE Health and Wellness: 3.2 We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centred and community-based health and wellness services that are accessible and culturally appropriate, and meet the health and wellness needs of Indigenous women, girls, and 2SLGBTQQIA people. The lack of health and wellness services within Indigenous communities continues to force Indigenous women, girls, and 2SLGBTQQIA people to relocate in order to access care. Governments must ensure that health and wellness services are available and accessible within Indigenous communities and wherever Indigenous women, girls, and 2SLGBTQQIA people reside.
3.3	CALLS FOR JUSTICE Health and Wellness: 3.3 We call upon all governments to fully support First Nations, Inuit, and Métis communities to call on Elders, Grandmothers, and other Knowledge Keepers to establish community-based trauma-informed programs for survivors of trauma and violence.
3.4	CALLS FOR JUSTICE Health and Wellness: 3.4 We call upon all governments to ensure that all Indigenous communities receive immediate and necessary resources, including funding and support, for the establishment of sustainable, permanent, no-barrier, preventative, accessible, holistic, wraparound services, including mobile trauma and addictions recovery teams. We further direct that trauma and addictions treatment programs be paired with other essential services such as mental health services and sexual exploitation and trafficking services as they relate to each individual case of First Nations, Inuit, and Métis women, girls, and 2SLGBTQQIA people.
3.5	CALLS FOR JUSTICE Health and Wellness: 3.5 We call upon all governments to establish culturally competent and responsive crisis response teams in all communities and regions, to meet the immediate needs of an Indigenous person, family, and/or community after a traumatic event (murder, accident, violent event, etc.), alongside ongoing support.
3.7	CALLS FOR JUSTICE Health and Wellness: 3.7 We call upon all governments to provide continual and accessible healing programs and support for all children of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people and their family members. Specifically, we call for the permanent establishment of a fund akin to the Aboriginal Healing Foundation and related funding. These funds and their administration must be independent from government and must be distinctions-based. There must be accessible and equitable allocation of specific monies within the fund for Inuit, Métis, and First Nations Peoples.

4.1	CALLS FOR JUSTICE Human Security: 4.1 We call upon all governments to uphold the social and economic rights of Indigenous women, girls, and 2SLGBTQQIA people by ensuring that Indigenous Peoples have services and infrastructure that meet their social and economic needs. All governments must immediately ensure that Indigenous Peoples have access to safe housing, clean drinking water, and adequate food.
4.2	CALLS FOR JUSTICE Human Security: 4.2 We call upon all governments to recognize Indigenous Peoples' right to self-determination in the pursuit of economic social development. All governments must support and resource economic and social progress and development on an equitable basis, as these measures are required to uphold the human dignity, life, liberty, and security of Indigenous women, girls, and 2SLGBTQQIA people. All governments must support and resource community-based supports and solutions designed to improve social and economic security, led by Indigenous women, girls, and 2SLGBTQQIA people. This support must come with long-term, sustainable funding designed to meet the needs and objectives as defined by Indigenous Peoples and communities.
4.3	CALLS FOR JUSTICE Human Security: 4.3 We call upon all governments to support programs and services for Indigenous women, girls, and 2SLGBTQQIA people in the sex industry to promote their safety and security. These programs must be designed and delivered in partnership with people who have lived experience in the sex industry. We call for stable and long term funding for these programs and services.
4.4	CALLS FOR JUSTICE Human Security: 4.4 We call upon all governments to provide supports and resources for educational, training, and employment opportunities for all Indigenous women, girls, and 2SLGBTQQIA people. These programs must be available within all Indigenous communities.
4.5	CALLS FOR JUSTICE Human Security: 4.5 We call upon all governments to establish a guaranteed annual livable income for all Canadians, including Indigenous Peoples, to meet all their social and economic needs. This income must take into account diverse needs, realities, and geographic locations.
4.6	CALLS FOR JUSTICE Human Security: 4.6 We call upon all governments to immediately commence the construction of new housing and the provision of repairs for existing housing to meet the housing needs of Indigenous women, girls, and 2SLGBTQQIA people. This construction and provision of repairs must ensure that Indigenous women, girls, and 2SLGBTQQIA people have access to housing that is safe, appropriate to geographic and cultural needs, and available wherever they reside, whether in urban, rural, remote, or Indigenous communities.

4.7	<p>CALLS FOR JUSTICE Human Security: 4.7 We call upon all governments to support the establishment and long-term sustainable funding of Indigenous-led low-barrier shelters, safe spaces, transition homes, second-stage housing, and services for Indigenous women, girls, and 2SLGBTQQIA people who are homeless, near homeless, dealing with food insecurity, or in poverty, and who are fleeing violence or have been subjected to sexualized violence and exploitation. All governments must ensure that shelters, transitional housing, second-stage housing, and services are appropriate to cultural needs, and available wherever Indigenous women, girls, and 2SLGBTQQIA people reside.</p>
4.8	<p>CALLS FOR JUSTICE Human Security: 4.8 We call upon all governments to ensure that adequate plans and funding are put into place for safe and affordable transit and transportation services and infrastructure for Indigenous women, girls, and 2SLGBTQQIA people living in remote or rural communities. Transportation should be sufficient and readily available to Indigenous communities, and in towns and cities located in all of the provinces and territories in Canada. These plans and funding should take into consideration:</p> <ul style="list-style-type: none"> • ways to increase safe public transit; • ways to address the lack of commercial transit available; and • special accommodations for fly-in, northern, and remote communities.
5.4	<p>CALLS FOR JUSTICE Justice: 5.4 We call upon all governments to immediately and dramatically transform Indigenous policing from its current state as a mere delegation to an exercise in self-governance and self-determination over policing. To do this, the federal government's First Nations Policing Program must be replaced with a new legislative and funding framework, consistent with international and domestic policing best practices and standards that must be developed by the federal, provincial, and territorial governments in partnership with Indigenous Peoples. This legislative and funding framework must, at a minimum, meet the following considerations:</p> <p>Indigenous police services must be funded to a level that is equitable with all other non-Indigenous police services in this country. Substantive equality requires that more resources or funding be provided to close the gap in existing resources, and that required staffing, training, and equipment are in place to ensure that Indigenous police services are culturally appropriate and effective police services.</p>
5.4	<p>CALLS FOR JUSTICE Justice: 5.4 We call upon all governments to immediately and dramatically transform Indigenous policing from its current state as a mere delegation to an exercise in self-governance and self-determination over policing. To do this, the federal government's First Nations Policing Program must be replaced with a new legislative and funding framework, consistent with international and domestic policing best practices and standards that must be developed by the federal, provincial, and territorial governments in partnership with Indigenous Peoples. This legislative and funding framework must, at a minimum, meet the following considerations:</p> <p>There must be civilian oversight bodies with jurisdiction to audit Indigenous police services and to investigate claims of police misconduct, including incidents of rape and other sexual assaults, within those services. These oversight bodies must report publicly at least annually.</p>

5.5	<p>CALLS FOR JUSTICE Justice: 5.5 We call upon all governments to fund the provision of policing services within Indigenous communities in northern and remote areas in a manner that ensures that those services meet the safety and justice needs of the communities and that the quality of policing services is equitable to that provided to non-Indigenous Canadians. This must include but is not limited to the following measures:</p> <p>Capacity must be developed in investigative tools and techniques for the investigation of sexualized violence, including but not limited to tools for the collection of physical evidence, such as sexual assault kits, and specialized and trauma-informed questioning techniques.</p>
5.5	<p>CALLS FOR JUSTICE Justice: 5.5 We call upon all governments to fund the provision of policing services within Indigenous communities in northern and remote areas in a manner that ensures that those services meet the safety and justice needs of the communities and that the quality of policing services is equitable to that provided to non-Indigenous Canadians. This must include but is not limited to the following measures:</p> <p>iv. Crime-prevention funding and programming must reflect community needs.</p>
5.6	<p>CALLS FOR JUSTICE Justice: 5.6 We call upon provincial and territorial governments to develop an enhanced, holistic, comprehensive approach for the provision of support to Indigenous victims of crime and families and friends of Indigenous murdered or missing persons. This includes but is not limited to the following measures:</p> <p>Legislated paid leave and disability benefits must be provided for victims of crime or traumatic events.</p>
5.7	<p>CALLS FOR JUSTICE Justice: 5.7 We call upon federal and provincial governments to establish robust and well-funded Indigenous civilian police oversight bodies (or branches within established reputable civilian oversight bodies within a jurisdiction) in all jurisdictions, which must include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, with the power to:</p> <p>Publicly report on police progress in addressing findings and recommendations at least annually.</p>
5.11	<p>CALLS FOR JUSTICE Justice: 5.11 We call upon all governments to increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and Indigenous Peoples' courts.</p>
5.16	<p>CALLS FOR JUSTICE Justice: 5.16 We call upon federal, provincial, and territorial governments to provide community-based and Indigenous-specific options for sentencing.</p>
5.25	<p>CALLS FOR JUSTICE Justice: 5.25 We call upon all governments to resource research on men who commit violence against Indigenous women, girls, and 2SLGBTQQIA people.</p>

Value Statement	Calls for Industries, Institutions, Services, and Partnerships: As this report has demonstrated, so much of the violence shared in the truths of those who testified began with an encounter between a person and an institution or a service that could have ultimately contributed to wellness, if it had occurred differently. In this section of our Calls for Justice, we identify important industries, institutions and services that are featured in testimony throughout this report. We include the idea of partnership, because so many of these services and institutions operated in partnership with governments at all levels; these Calls, therefore, while aimed at service providers, must be interpreted with an insistence on proper resourcing and interjurisdictional cooperation, in order to ensure safety for Indigenous women, girls, and 2SLGBTQQIA people.
6.1	<p>Calls for Industries, Institutions, Services, and Partnerships: Media and Social Influencers</p> <p>6.1 We call upon all media, news corporations and outlets, and, in particular, government funded corporations and outlets; media unions, associations, and guilds; academic institutions teaching journalism or media courses; governments that fund such corporations, outlets, and academic institutions; and journalists, reporters, bloggers, film producers, writers, musicians, music producers, and, more generally, people working in the entertainment industry to take decolonizing approaches to their work and publications in order to educate all Canadians about Indigenous women, girls, and 2SLGBTQQIA people. More specifically, this includes the following:</p> <p>Ensure authentic and appropriate representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, in order to address negative and discriminatory stereotypes.</p>
6.1	<p>Calls for Industries, Institutions, Services, and Partnerships: Media and Social Influencers</p> <p>6.1 We call upon all media, news corporations and outlets, and, in particular, government funded corporations and outlets; media unions, associations, and guilds; academic institutions teaching journalism or media courses; governments that fund such corporations, outlets, and academic institutions; and journalists, reporters, bloggers, film producers, writers, musicians, music producers, and, more generally, people working in the entertainment industry to take decolonizing approaches to their work and publications in order to educate all Canadians about Indigenous women, girls, and 2SLGBTQQIA people. More specifically, this includes the following:</p> <p>Support Indigenous people sharing their stories, from their perspectives, free of bias, discrimination, and false assumptions, and in a trauma-informed and culturally sensitive way.</p>

6.1	<p>Calls for Industries, Institutions, Services, and Partnerships: Media and Social Influencers</p> <p>6.1 Increase the number of Indigenous people in broadcasting, television, and radio, and in journalist, reporter, producer, and executive positions in the entertainment industry, including, and not limited to, by:</p> <ul style="list-style-type: none"> • providing educational and training opportunities aimed at Indigenous inclusion; and • providing scholarships and grants aimed at Indigenous inclusion in media, film, and music industry-related fields of study.
7.1	<p>Calls for Industries, Institutions, Services, and Partnerships: Health and Wellness Service Providers</p> <p>7.1 We call upon all governments and health service providers to recognize that Indigenous Peoples – First Nations, Inuit, and Métis, including 2SLGBTQQIA people – are the experts in caring for and healing themselves, and that health and wellness services are most effective when they are designed and delivered by the Indigenous Peoples they are supposed to serve, in a manner consistent with and grounded in the practices, world views, cultures, languages, and values of the diverse Inuit, Métis, and First Nations communities they serve.</p>
7.2	<p>Calls for Industries, Institutions, Services, and Partnerships: Health and Wellness Service Providers</p> <p>7.2 We call upon all governments and health service providers to ensure that health and wellness services for Indigenous Peoples include supports for healing from all forms of unresolved trauma, including intergenerational, multigenerational, and complex trauma. Health and wellness programs addressing trauma should be Indigenous-led, or in partnership with Indigenous communities, and should not be limited in time or approaches.</p>
7.3	<p>Calls for Industries, Institutions, Services, and Partnerships: Health and Wellness Service Providers</p> <p>7.3 We call upon all governments and health service providers to support Indigenous-led prevention initiatives in the areas of health and community awareness, including, but not limited to programming:</p> <ul style="list-style-type: none"> • for Indigenous men and boys • related to suicide prevention strategies for youth and adults • related to sexual trafficking awareness and no-barrier exiting • specific to safe and healthy relationships • specific to mental health awareness • related to 2SLGBTQQIA issues and sex positivity

7.4	<p>Calls for Industries, Institutions, Services, and Partnerships Health and Wellness Service Providers</p> <p>7.4 We call upon governments, institutions, organizations, and essential and non-essential service providers to support and provide permanent and necessary resources for specialized intervention, healing and treatment programs, and services and initiatives offered in Indigenous languages.</p>
7.5	<p>Calls for Industries, Institutions, Services, and Partnerships. Health and Wellness Service Providers:</p> <p>7.5 We call upon institutions and health service providers to ensure that all persons involved in the provision of health services to Indigenous Peoples receive ongoing training, education, and awareness in areas including, but not limited to:</p> <ul style="list-style-type: none"> • the history of colonialism in the oppression and genocide of Inuit, Métis, and First Nations Peoples; • anti-bias and anti-racism; • local language and culture; and • local health and healing practices.
7.6	<p>Calls for Industries, Institutions, Services, and Partnerships. Health and Wellness Service Providers:</p> <p>7.6 We call upon all governments, educational institutions, and health and wellness professional bodies to encourage, support, and equitably fund Indigenous people to train and work in the area of health and wellness.</p>
7.7	<p>Calls for Industries, Institutions, Services, and Partnerships. Health and Wellness Service Providers: 7.7 We call upon all governments and health service providers to create effective and well-funded opportunities, and to provide socio-economic incentives, to encourage Indigenous people to work within the health and wellness field and within their communities. This includes taking positive action to recruit, hire, train, and retain long-term staff and local Indigenous community members for health and wellness services offered in all Indigenous communities.</p>
7.8	<p>Calls for Industries, Institutions, Services, and Partnerships. Health and Wellness Service Providers: 7.8 We call upon all health service providers to develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.</p>
8.1	<p>Calls for Industries, Institutions, Services, and Partnerships. Transportation Service Providers and the Hospitality Industry</p> <p>8.1 We call upon all transportation service providers and the hospitality industry to undertake training to identify and respond to sexual exploitation and human trafficking, as well as the development and implementation of reporting policies and practices.</p>

9.1	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.1 We call upon all police services and justice system actors to acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQQIA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal differences. We further call upon all police services and justice system actors to acknowledge that, going forward, this relationship must be based on respect and understanding, and must be led by, and in partnerships with, Indigenous women, girls, and 2SLGBTQQIA people.</p>
9.2	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services:</p> <p>9.2 We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:</p> <p>i. Review and revise all policies, practices, and procedures to ensure service delivery that is culturally appropriate and reflects no bias or racism toward Indigenous Peoples, including victims and survivors of violence.</p>
9.2	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.2 We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:</p> <p>ii. Establish engagement and partnerships with Indigenous Peoples, communities, and leadership, including women, Elders, youth, and 2SLGBTQQIA people from the respective territories and who are resident within a police service's jurisdiction.</p>
9.2	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services:</p> <p>9.2 We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:</p> <p>iii. Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQQIA people, on police services boards and oversight authorities.</p>

9.2	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.2 We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:</p> <p>iv. Undertake training and education of all staff and officers so that they understand and implement culturally appropriate and trauma-informed practices, especially when dealing with families of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people.</p>
9.3	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:</p> <p>i. Achieve representative First Nations, Inuit, and Métis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada.</p>
9.3	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:</p> <p>ii. Ensure mandatory Indigenous language capacity within police services.</p>
9.3	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:</p> <p>iii. Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.</p>

9.3	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:</p> <p>iv. Include the Indigenous community in the recruitment and hiring committees/process.</p>
9.3	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:</p> <p>v. In training recruits, include: history of police in the oppression and genocide of Indigenous Peoples; anti-racism and anti-bias training; and culture and language training. All training must be distinctions-based and relevant to the land and people being served; training must not be pan-Indigenous.</p>
9.3	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.3 We call upon all governments to fund an increase in recruitment of Indigenous Peoples to all police services, and for all police services to include representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, within their ranks. This includes measures such as the following:</p> <p>vi. Retain Indigenous officers through relevant employment supports, and offer incentives to Indigenous officers to meet their unique needs as Indigenous officers serving Indigenous communities, to ensure retention and overall health and wellness of the service.</p>
9.4	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.4 We call upon non-Indigenous police services to ensure they have the capacity and resources to serve and protect Indigenous women, girls, and 2SLGBTQQIA people. We further call upon all non-Indigenous police services to establish specialized Indigenous policing units within their services located in cities and regions with Indigenous populations.</p> <p>i. Specialized Indigenous policing units are to be staffed with experienced and well-trained Indigenous investigators, who will be the primary investigative teams and officers overseeing the investigation of cases involving Indigenous women, girls, and 2SLGBTQQIA people.</p>

9.4	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.4 We call upon non-Indigenous police services to ensure they have the capacity and resources to serve and protect Indigenous women, girls, and 2SLGBTQQIA people. We further call upon all non-Indigenous police services to establish specialized Indigenous policing units within their services located in cities and regions with Indigenous populations.</p> <p>ii. Specialized Indigenous policing units are to lead the services' efforts in community liaison work, community relationship building, and community crime-prevention programs within and for Indigenous communities.</p>
9.4	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.4 We call upon non-Indigenous police services to ensure they have the capacity and resources to serve and protect Indigenous women, girls, and 2SLGBTQQIA people. We further call upon all non-Indigenous police services to establish specialized Indigenous policing units within their services located in cities and regions with Indigenous populations.</p> <p>iii. Specialized Indigenous policing units, within non-Indigenous police services, are to be funded adequately by governments.</p>
9.5	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.5 We call upon all police services for the standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:</p> <p>i. Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe.</p>
9.5	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.5 We call upon all police services for the standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:</p> <p>ii. Improve communication between police and families of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people from the first report, with regular and ongoing communication throughout the investigation.</p>
9.5	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.5 We call upon all police services for the standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:</p> <p>iii. Improve coordination across government departments and between jurisdictions and Indigenous communities and police services.</p>

9.5	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.5 We call upon all police services for the standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:</p> <p>iv. Recognize that the high turnover among officers assigned to a missing and murdered Indigenous woman's, girl's, or 2SLGBTQQIA person's file may negatively impact both progress on the investigation and relationships with family members; police services must have robust protocols to mitigate these impacts.</p>
9.5	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.5 We call upon all police services for the standardization of protocols for policies and practices that ensure that all cases of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:</p> <p>vi. Establish standardized response times to reports of missing Indigenous persons and women, girls, and 2SLGBTQQIA people experiencing violence, and conduct a regular audit of response times to monitor and provide feedback for improvement.</p>
9.6	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.6 We call upon all police services to establish an independent, special investigation unit for the investigation of incidents of failures to investigate, police misconduct, and all forms of discriminatory practices and mistreatment of Indigenous Peoples within their police service. This special investigation unit must be transparent in practice and report at least annually to Indigenous communities, leadership, and people in their jurisdiction.</p>
9.7	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.7 We call upon all police services to partner with front-line organizations that work in service delivery, safety, and harm reduction for Indigenous women, girls, and 2SLGBTQQIA people to expand and strengthen police services delivery.</p>
9.8	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.8 We call upon all police services to establish and engage with a civilian Indigenous advisory committee for each police service or police division, and to establish and engage with a local civilian Indigenous advisory committee to advise the detachment operating within the Indigenous community.</p>
9.9	<p>Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.9 We call upon all levels of government and all police services for the establishment of a national task force, comprised of an independent, highly qualified, and specialized team of investigators, to review and, if required, to reinvestigate each case of all unresolved files of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people from across Canada. Further, this task force must disclose to families and to survivors all non-privileged information and findings.</p>

9.1	Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.10 We call upon all police services to voluntarily produce all unresolved cases of missing or murdered Indigenous women, girls, and 2SLGBTQQIA people to the national task force.
9.11	Calls for Industries, Institutions, Services, and Partnerships. Police Services: 9.11 We call upon all police services to develop and implement guidelines for the policing of the sex industry in consultation with women engaged in the sex industry, and to create a specific complaints mechanism about police for those in the sex industry.
11.1	Calls for Industries, Institutions, Services, and Partnerships. Educators: 11.1 We call upon all elementary, secondary, and post-secondary institutions and education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, and about the issues and root causes of violence they experience. All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people. Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices. It should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives and the use of Their Voices Will Guide Us with children and youth.
11.2	Calls for Industries, Institutions, Services, and Partnerships. Educators: 11.2 We call upon all educational service providers to develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.
12.4	Calls for Industries, Institutions, Services, and Partnerships Social Workers and Those Implicated in Child Welfare: 12.4 We call upon all governments to prohibit the apprehension of children on the basis of poverty and cultural bias. All governments must resolve issues of poverty, inadequate and substandard housing, and lack of financial support for families, and increase food security to ensure that Indigenous families can succeed.
12.5	Calls for Industries, Institutions, Services, and Partnerships Social Workers and Those Implicated in Child Welfare: 12.5 We call upon all levels of government for financial supports and resources to be provided so that family or community members of children of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people are capable of caring for the children left behind. Further, all governments must ensure the availability and accessibility of specialized care, such as grief, loss, trauma, and other required services, for children left behind who are in care due to the murder or disappearance of their caregiver.
12.7	Calls for Industries, Institutions, Services, and Partnerships Social Workers and Those Implicated in Child Welfare: 12.7 We call upon all governments to ensure the availability and accessibility of distinctions-based and culturally safe culture and language programs for Indigenous children in the care of child welfare.

12.8	Calls for Industries, Institutions, Services, and Partnerships Social Workers and Those Implicated in Child Welfare: 12.8 We call upon provincial and territorial governments and child welfare services for an immediate end to the practice of targeting and apprehending infants (hospital alerts or birth alerts) from Indigenous mothers right after they give birth.
12.1	Calls for Industries, Institutions, Services, and Partnerships Social Workers and Those Implicated in Child Welfare: 12.10 We call upon the federal, provincial, and territorial governments to immediately adopt the Canadian Human Rights Tribunal 2017 CHRT 14 standards regarding the implementation of Jordan's Principle in relation to all First Nations (Status and non-Status), Métis, and Inuit children. We call on governments to modify funding formulas for the provision of services on a needs basis, and to prioritize family support, reunification, and prevention of harms. Funding levels must represent the principle of substantive equity.
12.11	Calls for Industries, Institutions, Services, and Partnerships Social Workers and Those Implicated in Child Welfare: 12.11 We call upon all levels of government and child welfare services for a reform of laws and obligations with respect to youth "aging out" of the system, including ensuring a complete network of support from childhood into adulthood, based on capacity and needs, which includes opportunities for education, housing, and related supports. This includes the provision of free post-secondary education for all children in care in Canada.
13.2	Calls for Industries, Institutions, Services, and Partnerships Extractive and Development Industries: 13.2 We call upon all governments and bodies mandated to evaluate, approve, and/or monitor development projects to complete gender-based socio-economic impact assessments on all proposed projects as part of their decision making and ongoing monitoring of projects. Project proposals must include provisions and plans to mitigate risks and impacts identified in the impact assessments prior to being approved. :
13.3	Calls for Industries, Institutions, Services, and Partnerships Extractive and Development Industries: 13.3 We call upon all parties involved in the negotiations of impact-benefit agreements related to resource-extraction and development projects to include provisions that address the impacts of projects on the safety and security of Indigenous women, girls, and 2SLGBTQQIA people. Provisions must also be included to ensure that Indigenous women and 2SLGBTQQIA people equitably benefit from the projects.

13.5	Calls for Industries, Institutions, Services, and Partnerships Extractive and Development Industries: 13.5 We call upon resource-extraction and development industries and all governments and service providers to anticipate and recognize increased demand on social infrastructure because of development projects and resource extraction, and for mitigation measures to be identified as part of the planning and approval process. Social infrastructure must be expanded and service capacity built to meet the anticipated needs of the host communities in advance of the start of projects. This includes but is not limited to ensuring that policing, social services, and health services are adequately staffed and resourced.
14.6	Calls for Industries, Institutions, Services, and Partnerships. Correctional Services Canada: 14.6 We call upon Correctional Service Canada and provincial and territorial services to provide intensive and comprehensive mental health, addictions, and trauma services for incarcerated Indigenous women, girls, and 2SLGBTQQIA people, ensuring that the term of care is needs-based and not tied to the duration of incarceration. These plans and services must follow the individuals as they reintegrate into the community.
Value Statement	Calls for All Canadians: As the Final Report has shown, and within every encounter, each person has a role to play in order to combat violence against Indigenous women, girls, and 2SLGBTQQIA people. Beyond those Calls aimed at governments or at specific industries or service providers, we encourage every Canadian to consider how they can give life to these Calls for Justice.
15.1	Calls for All Canadians: We call on all Canadians to: 15.1 Denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people.
15.2	Calls for All Canadians We call on all Canadians to: 15.2 Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.
15.3	Calls for All Canadians. We call on all Canadians to: 15.3 Develop knowledge and read the Final Report. Listen to the truths shared, and acknowledge the burden of these human and Indigenous rights violations, and how they impact Indigenous women, girls, and 2SLGBTQQIA people today.
15.4	Calls for All Canadians. We call on all Canadians to: 15.4 Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and to support others in every relationship and encounter in which you participate.

15.6	<p>Calls for All Canadians. We call on all Canadians to:</p> <p>15.6 Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls, and 2SLGBTQQIA people to generate their own, self-determined solutions.</p>
15.7	<p>Calls for All Canadians. We call on all Canadians to:</p> <p>15.7 Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples.</p>
15.8	<p>Calls for All Canadians. We call on all Canadians to:</p> <p>15.8 Help hold all governments accountable to act on the Calls for Justice, and to implement them according to the important principles we set out.</p>
Value Statement	<p>Distinctions-Based Calls Inuit-Specific Calls for Justice: Principles and guidelines for interpretation and implementation</p> <p>Distinctions-Based Approach</p> <p>Inuit, Métis, and First Nations are distinct peoples. Implementation of all recommendations in the Final Report and actions taken to ensure safety and social, economic, political, and cultural health and prosperity of Inuit women, girls, and 2SLGBTQQIA people must be done in a manner that is distinctions based, recognizing and reflecting the distinct needs and governance structures of Inuit and reflective of the distinct relationship between Inuit and the Crown. They must also respect and appreciate the internal diversity within Inuit communities, including the diverse history, languages, dialects, and spiritual and religious beliefs.</p>
Value Statement	<p>Métis-Specific Calls for Justice: The Calls for Justice in this report must be interpreted and implemented in a distinctions-based manner, taking into account the unique history, culture and reality of Métis communities and people. This includes the way that Métis people and their issues have been ignored by levels of government, which has resulted in barriers to safety for Métis women, girls, and 2SLGBTQQIA people. The diversity of the experiences of Métis women, girls, and 2SLGBTQQIA people, both among themselves, and as between other Indigenous women, girls, and 2SLGBTQQIA people, must be fully recognized and understood.</p>
Value Statement	<p>Métis-Specific Calls for Justice: The Calls for Justice in this report must be interpreted and implemented in a distinctions-based manner, taking into account the unique history, culture and reality of Métis communities and people. This includes the way t</p>
Value Statement	<p>Métis-Specific Calls for Justice: All actions taken to ensure the safety and well-being of Métis women, girls, and 2SLGBTQQIA people must include their participation, including those with lived experience. In addition, the recognition and protection of, and compliance with, the human rights and Indigenous rights of Métis women, girls, and 2SLGBTQQIA people on a substantively equal basis is a legal imperative.</p>

Value Statement	Métis-Specific Calls for Justice: Métis witnesses who testified at the National Inquiry, and Parties with Standing's closing submissions, emphasized the need for greater awareness of Métis issues and distinctive realities, and practical supports for Métis families. They also focused on guiding principles such as: Métis self-determination, and the need for culturally-specific solutions; respect for human rights; prevention in relation to violence and child welfare, and substantively equal governmental support for Métis children and families; and, inclusion of all Métis perspectives in decision making, including 2SLGBTQQIA people and youth.
17.3	Métis-Specific Calls for Justice: 17.3 We call upon all governments to ensure equitable representation of Métis voices in policy development, funding, and service delivery, and to include Métis voices and perspectives in decision-making, including Métis 2SLGBTQQIA people and youth, and to implement self-determined and culturally specific solutions for Métis people.
17.4	Métis-Specific Calls for Justice: 17.4 We call upon all governments to fund and support Métis-specific programs and services that meet the needs of Métis people in an equitable manner, and dedicated Métis advocacy bodies and institutions, including but not limited to Métis health authorities and Métis child welfare agencies.
17.5	Métis-Specific Calls for Justice: 17.5 We call upon all governments to eliminate barriers to accessing programming and services for Métis, including but not limited to barriers facing Métis who do not reside in their home province.
17.6	Métis-Specific Calls for Justice: We call upon all governments to pursue the implementation of a distinctions based approach that takes into account the unique history of Métis communities and people, including the way that many issues have been largely ignored by levels of government and now present barriers to safety.
17.7	Métis-Specific Calls for Justice: 17.7 We call upon all governments to fund and to support culturally appropriate programs and services for Métis people living in urban centres, including those that respect the internal diversity of Métis communities with regards to spirituality, gender identity, and cultural identity.
17.8	Métis-Specific Calls for Justice: 17.8 We call upon all governments, in partnership with Métis communities, organizations, and individuals, to design mandatory, ongoing cultural competency training for public servants (including staff working in policing, justice, education, health care, social work, and government) in areas such as trauma-informed care, cultural safety training, antiracism training, and understanding of Métis culture and history.
17.12	Métis-Specific Calls for Justice: We call upon police services to build partnerships with Métis communities, organizations, and people to ensure culturally safe access to police services.
17.14	Métis-Specific Calls for Justice: 17.14 We call upon police services to establish better communication with Métis communities and populations through representative advisory boards that involve Métis communities and address their needs.

17.20	Métis-Specific Calls for Justice: We call upon all governments to fund and support programs for Métis women, girls, and 2SLGBTQQIA people, including more access to traditional healing programs, treatment centres for youth, family support and violence prevention funding and initiatives for Métis, and the creation of no-barrier safe spaces, including spaces for Métis mothers and families in need.
17.19	Métis-Specific Calls for Justice: 17.19 We call upon all governments to address Métis unemployment and poverty as a way to prevent child apprehension.
17.23	Métis-Specific Calls for Justice: We call upon all governments to provide Métis-specific programs and services that address emotional, mental, physical, and spiritual dimensions of well-being, including coordinated or co-located services to offer holistic wraparound care, as well as increased mental health and healing and cultural supports.
17.24	Métis-Specific Calls for Justice: We call upon all governments and educators to fund and establish Métis-led programs and initiatives to address a lack of knowledge about the Métis people and culture within Canadian society, including education and advocacy that highlights the positive history and achievements of Métis people and increases the visibility, understanding, and appreciation of Métis people.
17.28	Métis-Specific Calls for Justice: We call upon all governments to provide increased victim support services specific to Métis needs to help Métis victims and families navigate the legal system and to support their healing and well-being throughout the process of seeking justice.
17.29	Métis-Specific Calls for Justice: 17.29 We call upon all actors within the justice system to engage in education and training regarding the history and contemporary realities of Métis experiences.
	Métis-Specific Calls for Justice:
Value Statement	2SLGBTQQIA-Specific Calls for Justice: Witnesses who testified at the National Inquiry emphasized the need for greater awareness of 2SLGBTQQIA issues, including the important history and contemporary place of 2SLGBTQQIA people within communities and ceremony, and practical supports and safe places for 2SLGBTQQIA people. Several priority areas were identified, including policing, education, justice, socio-economic priorities, health and healing, and child welfare. Witnesses also focused on guiding principles such as self-determined and culturally-specific solutions for 2SLGBTQQIA people, respect for human rights, prevention in relation to violence and child welfare, and inclusion of all perspectives in decision making, including youth.
Value Statement	2SLGBTQQIA-Specific Calls for Justice: Submissions made to the National Inquiry, specific to 2SLGBTQQIA peoples, reflected the need for a distinctions-based approach that takes into account the unique challenges to safety for 2SLGBTQQIA individuals and groups, including youth.
18.1	2SLGBTQQIA-Specific Calls for Justice: 18.1 We call upon all governments and service providers to fund and support greater awareness of 2SLGBTQQIA issues, and to implement programs, services, and practical supports for 2SLGBTQQIA people that include distinctions-based approaches that take into account the unique challenges to safety for 2SLGBTQQIA individuals and groups.

18.2	2SLGBTQQIA-Specific Calls for Justice: 18.2 We call upon all governments and service providers to be inclusive of all perspectives in decision making, including those of 2SLGBTQQIA people and youth.
18.3	2SLGBTQQIA-Specific Calls for Justice: 18.3 We call upon all governments, service providers, and those involved in research to change the way data is collected about 2SLGBTQQIA people to better reflect the presence of individuals and communities, and to improve the inclusion of 2SLGBTQQIA people in research, including 2SLGBTQQIA-led research.
18.4	2SLGBTQQIA-Specific Calls for Justice: 18.4 We call upon all governments, service providers, and those involved in research to modify data collection methods to: Increase accurate, comprehensive statistical data on 2SLGBTQQIA individuals, especially to record the experiences of trans-identified individuals and individuals with non-binary gender identities.
18.4	2SLGBTQQIA-Specific Calls for Justice: 18.4 We call upon all governments, service providers, and those involved in research to modify data collection methods to: ii. Eliminate “either-or” gender options and include gender-inclusive, gender neutral, or non-binary options – for example, an “X-option” – on reporting gender in all contexts, such as application and intake forms, surveys, Status cards, census data and other data collection.
18.4	2SLGBTQQIA-Specific Calls for Justice: 18.4 We call upon all governments, service providers, and those involved in research to modify data collection methods to: iii. Increase precision in data collection to recognize and capture the diversity of 2SLGBTQQIA communities: for example, the experiences of Two-Spirit women/ lesbians, and differentiations between Two-Spirit and trans identified individuals and between trans-masculine and trans-feminine experiences.
18.5	2SLGBTQQIA-Specific Calls for Justice: 18.5 We call upon all governments and service providers to ensure that all programs and services have 2SLGBTQQIA front-line staff and management, that 2SLGBTQQIA people are provided with culturally specific support services, and that programs and spaces are co-designed to meet the needs of 2SLGBTQQIA clients in their communities.
18.6	2SLGBTQQIA-Specific Calls for Justice: 18.6 We call upon all governments and service providers to fund and support youth programs, including mentorship, leadership, and support services that are broadly accessible and reach out to 2SLGBTQQIA individuals.
18.7	2SLGBTQQIA-Specific Calls for Justice: 18.7 We call upon all governments and service providers to increase support for existing successful grassroots initiatives, including consistent core funding.
18.8	2SLGBTQQIA-Specific Calls for Justice: 18.8 We call upon all governments and service providers to support networking and community building for 2SLGBTQQIA people who may be living in different urban centres (and rural and remote areas), and to increase opportunities for 2SLGBTQQIA networking, collaboration, and peer support through a national organization, regional organizations, advocacy body, and/or a task force dedicated to advancing action to support the well-being of Indigenous 2SLGBTQQIA persons in Canada.

18.9	2SLGBTQQIA-Specific Calls for Justice: 18.9 We call upon First Nations, Métis, and Inuit leadership and advocacy bodies to equitably include 2SLGBTQQIA people, and for national Indigenous organizations to have a 2SLGBTQQIA council or similar initiative.
18.1	2SLGBTQQIA-Specific Calls for Justice: 18.10 We call upon all governments and service providers to provide safe and dedicated ceremony and cultural places and spaces for 2SLGBTQQIA youth and adults, and to advocate for 2SLGBTQQIA inclusion in all cultural spaces and ceremonies. These 2SLGBTQQIA-inclusive spaces must be visibly indicated as appropriate.
18.11	2SLGBTQQIA-Specific Calls for Justice: 18.11 We call upon all governments, service providers, industry, and institutions to accommodate non-binary gender identities in program and service design, and offer gender-neutral washrooms and change rooms in facilities.
18.12	2SLGBTQQIA-Specific Calls for Justice: 18.12 We call upon all police services to better investigate crimes against 2SLGBTQQIA people, and ensure accountability for investigations and handling of cases involving 2SLGBTQQIA people.
18.13	2SLGBTQQIA-Specific Calls for Justice: 18.13 We call upon all police services to engage in education regarding 2SLGBTQQIA people and experiences to address discrimination, especially homophobia and transphobia, in policing.
18.14	2SLGBTQQIA-Specific Calls for Justice: 18.14 We call upon all police services to take appropriate steps to ensure the safety of 2SLGBTQQIA people in the sex industry.
18.15	2SLGBTQQIA-Specific Calls for Justice: 18.15 We call upon all governments, educators, and those involved in research to support and conduct research and knowledge gathering on pre-colonial knowledge and teachings about the place, roles, and responsibilities of 2SLGBTQQIA people within their respective communities, to support belonging, safety, and well-being.
18.16	2SLGBTQQIA-Specific Calls for Justice: 18.16 We call upon all governments and educators to fund and support specific Knowledge Keeper gatherings on the topic of reclaiming and re-establishing space and community for 2SLGBTQQIA people.
18.17	2SLGBTQQIA-Specific Calls for Justice: 18.17 We call upon all governments, service providers, and educators to fund and support the re-education of communities and individuals who have learned to reject 2SLGBTQQIA people, or who deny their important history and contemporary place within communities and in ceremony, and to address transphobia and homophobia in communities (for example, with anti-transphobia and anti-homophobia programs), to ensure cultural access for 2SLGBTQQIA people.

18.18	2SLGBTQQIA-Specific Calls for Justice: 18.18 We call upon all governments and service providers to educate service providers on the realities of 2SLGBTQQIA people and their distinctive needs, and to provide mandatory cultural competency training for all social service providers, including Indigenous studies, cultural awareness training, trauma-informed care, anti-oppression training, and training on 2SLGBTQQIA inclusion within an Indigenous context (including an understanding of 2SLGBTQQIA identities and Indigenous understandings of gender and sexual orientation). 2SLGBTQQIA people must be involved in the design and delivery of this training.
18.19	2SLGBTQQIA-Specific Calls for Justice: 18.19 We call upon all governments, service providers, and educators to educate the public on the history of non-gender binary people in Indigenous societies, and to use media, including social media, as a way to build awareness and understanding of 2SLGBTQQIA issues.
18.23	2SLGBTQQIA-Specific Calls for Justice: 18.23 We call upon coroners and others involved in the investigation of missing and murdered Indigenous trans-identified individuals and individuals with non-binary gender identities to use gender-neutral or non-binary options, such as an X-marker, for coroners' reports and for reporting information related to the crimes, as appropriate.
18.24	2SLGBTQQIA-Specific Calls for Justice: 18.24 We call upon all governments to address homelessness, poverty, and other socioeconomic barriers to equitable and substantive rights for 2SLGBTQQIA people.
18.25	2SLGBTQQIA-Specific Calls for Justice: 18.25 We call upon all governments to build safe spaces for people who need help and who are homeless, or at risk of becoming homeless, which includes access to safe, dedicated 2SLGBTQQIA shelters and housing, dedicated beds in shelters for trans and non-binary individuals, and 2SLGBTQQIA-specific support services for 2SLGBTQQIA individuals in housing and shelter spaces.
18.26	2SLGBTQQIA-Specific Calls for Justice: 18.26 We call upon health service providers to educate their members about the realities and needs of 2SLGBTQQIA people, and to recognize substantive human rights dimensions to health services for 2SLGBTQQIA people.

Red Woman Rising Recommendations

Recommendations to End Violence Against Indigenous Women in the DTES	
2	Recommendations to End Violence Against Indigenous Women in the DTES: 2. All policies at all levels of government impacting Indigenous women must meet the requirements set out in the United Nations Declaration on the Rights of Indigenous Peoples. This includes full implementation of Indigenous jurisdiction
3	Recommendations to End Violence Against Indigenous Women in the DTES: 3. Strengthen and support solutions that restore the role of Indigenous women, girls, and two-spirit people as Title-holders of their lands, traditional knowledge keepers, sacred life-givers, and matriarchs within extended kinship networks. All levels of Canadian government,

	national aboriginal organizations, and nonprofit agencies must ensure the active leadership of Indigenous women in the design, implementation, and review of programs and policies that are directed to increase the safety of Indigenous women.
Anti-Violence Services in the DTES:	
5	Anti-Violence Services in the DTES: 5. At least one multipurpose Indigenous Women's Centre in the DTES that is run by and for Indigenous women with long-term funding and wrap-around supports including healing support, communal kitchen, child care facility, elder accompaniment, artisan training and vending, and 24/7 educational, cultural, recreational, and empowerment-based programming to bring Indigenous women together collectively. This would also serve as a single point of access to connect to integrated services.
6	Anti-Violence Services in the DTES: 6. Fund more 24/7 low-barrier emergency shelters, transition homes, and drop-ins for women with long-term funding and full wrap-around supports including culturally-centered and holistic victim services, healing supports, counselling, legal assistance, programming, and recreational activities for Indigenous survivors of violence.
7	Anti-Violence Services in the DTES: 7. Fund a 24/7 Indigenous street intervention team that is staffed with counsellors and emergency services
8	Anti-Violence Services in the DTES: 8. Fund a Bear Clan Patrol in the DTES that is led by Indigenous residents and based on Indigenous reciprocal responsibilities of safety, security, and kinship.
9	Anti-Violence Services in the DTES: 9. Fund training and certification for Indigenous women in the DTES to form a number of Indigenous Crisis Response Teams including search and rescue, family support, and community coordination to be ready to serve when an Indigenous women or girl goes missing in the DTES.
10	Anti-Violence Services in the DTES: 10. Fund more Indigenous-centered and community-based, rather than police based, victim services programs. These programs should provide land-based healing, cultural programs, counselling based on Indigenous practices, and guidance from elders.
11	Anti-Violence Services in the DTES: 11. Create violence prevention programs based on teachings of egalitarian gender roles including of two-spirited people, and teaching about consent, power, healthy relationships, emotional skills, and sexual health.
13	Anti-Violence Services in the DTES: 13. All agencies in the DTES must: Provide mandatory training to staff and management in the United Nations Declaration on the Rights of Indigenous Peoples, anti-racism, colonization, cultural competency, trauma-informed support, and Indigenous women's human rights.
13	Anti-Violence Services in the DTES: 13. All agencies in the DTES must: b. Prioritize Indigenous women's safety and needs in allocating resources and services.
	Anti-Violence Services in the DTES: 13. All agencies in the DTES must:

	c. Guarantee appropriate services for Indigenous lesbian, trans and two-spirit women by operating specific programming that supports their needs, and ensuring that two-spirit identity is widely understood and supported.
	Anti-Violence Services in the DTES: 13. All agencies in the DTES must:
	d. Shift from providing services towards empowering the collective leadership of Indigenous women as hired workers, managers, board members, and within elders councils.
13	Anti-Violence Services in the DTES: 13. All agencies in the DTES must:
	e. Implement an ongoing Warriors Against Violence program for men and masculine people.
13	Anti-Violence Services in the DTES: 13. All agencies in the DTES must:
	f. Be subject to regular independent oversight and audits that include input from Indigenous women to ensure they are being proactively included and respected; and not marginalized, discriminated against, or excluded by agencies' practices
Support for Family Members:	
14	Support for Family Members: 14. Provide access to free and independent legal representation, victim services, counselling, and financial restitution to the families of missing or murdered Indigenous women, including street families and families of the heart.
15	Support for Family Members: 15. Provide accessible information for families such as a toolkit on missing persons investigations, how to access legal and emotional support, and dealing with the media.
16	Support for Family Members: 16. Provide annual local, regional, and national opportunities for families of missing and murdered Indigenous women and girls and families of the heart in the DTES to spend time together, support each other, and guide a national action plan.
Policing Protocols	
19	Policing protocols: 19. Ensure that all cases of missing and murdered Indigenous women are duly investigated and prosecuted by standardizing protocols for police handling of cases, including coordination of police investigations into long-term missing persons cases and unsolved murders of Indigenous women and girls.
20	Policing protocols: 20. Review and repair police policies and procedures that are conducive to violence against Indigenous women, girls, trans and two-spirit people.
21	Policing protocols: 21. Ensure that family members and relatives are regularly contacted, have access to information about the development of investigations, and are informed about their rights in any legal proceedings.
22	Policing Protocols: 22. Implement independent civilian oversight of officials responsible for responding to and investigating violence against Indigenous women. Ensure that administrative, disciplinary, or criminal measures are available to hold such officials accountable when officers are found to have failed to act on reports of missing women or to have carried out biased or inadequate investigations of violence against Indigenous women.

23	Policing Protocols: 23. Provide Indigenous women, their families, and community advocates with an available and effective procedure to file complaints in the case of noncompliance or negligence by officials, and information on how to initiate and pursue that procedure.
24	Policing Protocols: 24. Ensure adequate support and protection for witnesses.
Recommendations to End Indigenous Women's Displacement from Land:	
1	Recommendations to End Indigenous Women's Displacement from Land: 1. All levels of the Canadian government must fully implement the United Nations Declaration on the Rights of Indigenous Peoples and apply its principles, norms, and standards including the right to self-determination and the right to exercise free, prior, and informed consent.
2	Recommendations to End Indigenous Women's Displacement from Land: 2. Change federal, provincial, and municipal policies to uphold Aboriginal Title and Indigenous jurisdiction over all areas of law-making that impact on reserve and off reserve nation members.
4	Recommendations to End Indigenous Women's Displacement from Land: 4. All levels of Canadian government must repudiate terra nullius and the Doctrine of Discovery, and end policies of assimilation of Indigenous peoples and policies of extinguishment of Aboriginal Title.
5	Recommendations to End Indigenous Women's Displacement from Land: 5. All levels of government and police forces must end the criminalization of Indigenous peoples who are asserting their jurisdiction and rights to lands and resources.
6	Recommendations to End Indigenous Women's Displacement from Land: 6. All Canadian and Aboriginal governments must ensure that Indigenous women are engaged fully and have equitable access to decision-making on issues of governance, land, culture, language, housing, child care, income security, employment, education, health, and other areas impacting Indigenous women
On Reserve	
12	On reserve: 12. End the apprehension of Indigenous children due to poverty or Eurocentric ideas of neglect that stem from a legacy of colonization.
14	On reserve: 14. The federal government must eliminate the discrepancy in federal education funding for First Nations children being educated on reserve and First Nations children being educated off reserve, and provide sufficient funding to close educational attainment gaps
17	On reserve: 17. Provide an annual transport allowance for Indigenous women in the DTES to be able to travel to their home community.
Recommendations to Guarantee Economic Security for Indigenous Women in the DTES:	
1	Recommendations to Guarantee Economic Security for Indigenous Women in the DTES: Implement the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission's Calls to Action.
2	Recommendations to Guarantee Economic Security for Indigenous Women in the DTES: 2. Implement a human rights, Indigenous rights,

	and gender based analysis in the conception and implementation of all poverty reduction strategies, policies, legislation, and decision making
3	Recommendations to Guarantee Economic Security for Indigenous Women in the DTES: 3. All levels of government must coordinate on an Indigenous specific poverty reduction plan, complete with specific goals, targets, timelines, and accountabilities.
4	Recommendations to Guarantee Economic Security for Indigenous Women in the DTES: 4. Implement an Indigenous reparations tax on top of property taxes on residential, commercial, and industrial properties, with all revenues going to implementation of an Indigenous poverty reduction plan.
7	Recommendations to Guarantee Economic Security for Indigenous Women in the DTES: 7. Implementing existing recommendations from the BC Poverty Reduction Coalition for a whole-of-government poverty reduction strategy.
Provincial Income Assistance	
8	Provincial Income Assistance: 8. Increase income and disability rates to the Market Basket Measure to reflect the cost of an adequate standard of living, and index them to inflation.
9	Provincial Income Assistance: 9. Provide grandparents raising grandchildren, and all kinship care providers, with incomes and benefits comparable to foster parents. This includes a living wage and full access to child care and respite support.
10	Provincial Income Assistance: 10 a. Eliminate barriers to accessing income and disability assistance by reducing unnecessary eligibility criteria and simplifying the application processes. This includes: Removing the two-year financial independence requirement for income assistance.
10	Provincial Income Assistance: 10 b. Eliminate barriers to accessing income and disability assistance by reducing unnecessary eligibility criteria and simplifying the application processes. This includes: b. Basing income assistance eligibility on current income only.
10	Provincial Income Assistance: 10 c. Eliminate barriers to accessing income and disability assistance by reducing unnecessary eligibility criteria and simplifying the application processes. This includes: c. Removing the penalty clawback for failure to work search requirements for income assistance.
10	Provincial Income Assistance: 10. Eliminate barriers to accessing income and disability assistance by reducing unnecessary eligibility criteria and simplifying the application processes. This includes: d. Removing the work search requirement for mothers with children over the age of three years old.
11	Provincial Income Assistance: 11 a. Restructure the Ministry of Social Development and Poverty Reduction, including: Bringing back individual caseworkers and timely individualized assistance.
11	Provincial Income Assistance 11. Restructure the Ministry of Social Development and Poverty Reduction, including: b. Ensuring there are computers and Ministry support staff at every Ministry office for the purpose of helping applicants.

11	Provincial Income Assistance: 11. Restructure the Ministry of Social Development and Poverty Reduction, including: c. Modifying the online application for income assistance so that it is not mandatory to create an email address and BCeID.
12	Provincial Income Assistance: 12. End clawbacks of income and disability assistance including clawbacks of Canada Pension Plan Disability Benefits and penalties for cohabitation.
13	Provincial Income Assistance: 13. Increase earnings exemptions for those on provincial income and disability assistance program, and any clawbacks must be incrementally tied to income.
14	Provincial Income Assistance: 14. Raise all asset limitations for those on income assistance to bring them in line with asset limitations for those on disability benefits.
15	Provincial Income Assistance: 15. Amend income and disability benefits assessments so that only relationships that display significant financial dependence or interdependence are relevant for the purposes of eligibility, and remove financial interdependence by default on the basis that a person indicates parental role for a child unless a spousal relationship can be established.
16	Provincial Income Assistance: 16. No reduction of welfare for families in cases of child apprehension, so that income support and housing is maintained while mothers are in the process of getting their children back.
18	Provincial Income Assistance: 18. Provide income supports to youth transitioning out of government care until the age of 25 years old, regardless of whether or not they are employed or in school.
Employment Security	
24	Employment Security: 24. Rectify Indigenous women's exclusion from the economy by: b. Creating a diversity of low-barrier jobs in the DTES with priority hiring and support for Indigenous women of the community.
24	Employment Security: 24. Rectify Indigenous women's exclusion from the economy by: c. Creating peer-based employment programs including navigation positions throughout the housing, mental health, substance use, and income support systems.
24	Employment Security: 24. Rectify Indigenous women's exclusion from the economy by d. Ensuring Indigenous women peer workers are paid a living wage, have full benefits, and have the right to unionization.
24	Employment Security: 24. Rectify Indigenous women's exclusion from the economy by: e. Creating jobs that value and compensate skills such as weaving, beading, drum making, food harvesting, and traditional healing, and support the creation of an Indigenous women's cooperative in the DTES.
24	Employment Security: 24. Rectify Indigenous women's exclusion from the economy by: f. Improving employment supports and workplace accommodations for Indigenous women who are single parents and/or in recovery to ensure that they are not setup to fail in their employment due to systemic barriers.

26	Employment Security: 26. Recognize the role and contribution of volunteers in the DTES, and create accredited volunteer programs to transfer skills and enable access to employment opportunities.
27	Employment Security: 27. All levels of government should pay living wages to all direct and contracted government employees, and encourage other employers to do the same.
28	Employment Security: 28. Enact stand-alone proactive pay equity legislation that requires public and private sector employers to pay women equal pay for work of equal value.
Universal Public Services	
30	Universal Public Services: 30. Guarantee a free and culturally appropriate child care system for all Indigenous families, including families awaiting kinship care placements. Child care must accommodate families' diverse schedules, be available to children of all needs and abilities, and must be independent from child welfare services.
32	Universal Public Services: 32. Guarantee free and extended transportation: Free transit pass for children ages 0-18 years old, all youth transitioning out of government care till the age of 25 years old, and for all adults on pensions, income assistance, and disability assistance.
33	Universal Public Services: 33. Implement better educational supports: Expansion of the Head Start program for Indigenous families
33	Universal Public Services:: 33. Implement better educational supports: b. Guarantee a school breakfast and lunch food program in all public schools that is free, nutritious, and culturally diverse.
33	Universal Public Services: 33. Implement better educational supports: c. More Indigenous-focused schools with Indigenous teachers, Indigenous based educational methodology and curriculum, and that is supportive to urban Indigenous students needs and contexts.
Recommendations for Safe and Affordable Housing for Indigenous Women in the DTES	
1	Recommendations for Safe and Affordable Housing for Indigenous Women in the DTES: 1. The Definition of Indigenous homelessness in Canada should form the basis of all policies on housing and homelessness with appropriate solutions to homelessness that integrates land, culture, belonging, and kinship networks.
2	Recommendations for Safe and Affordable Housing for Indigenous Women in the DTES: 2. Comprehensive federal, provincial, and municipal Indigenous Housing policy framework to specifically address Indigenous homelessness.
3	Recommendations for Safe and Affordable Housing for Indigenous Women in the DTES: 3. Change government definitions of social housing and affordable housing to mean rates that are affordable to people on social assistance, and rents that are income-geared not market-geared.
4	Recommendations for Safe and Affordable Housing for Indigenous Women in the DTES: 4. Funding initiatives to end homelessness must be more inclusive of Indigenous women. Implement the existing

	recommendations of Homes 4 Women and Women's Shelters Canada on making homeless initiatives and funding structures more gender-equal.
Build Social Housing and Transition Homes	
7	Build Social Housing and Transition Homes: 7. Immediately build 10,000 affordable social housing units per year in B.C., with an additional 1000 units each year. These units must be self-contained units of at least 400 square feet with bathrooms and kitchens.
9	Build Social Housing and Transition Homes: 9. Any new social housing must consider the needs of Indigenous women, such as adequate space for children and extended families, cooperative housing models, accommodating cultural and ceremonial practices, equipped for mobility devices and accessibility for elders, and with integrated services such as child care, free laundry, and programming on-site.
10	Build Social Housing and Transition Homes: 10. Highest priority for social housing should be given to Indigenous women fleeing violence and Indigenous mothers at risk of child apprehension.
11	Build Social Housing and Transition Homes: 11. Provide Indigenous women with individualized options for housing that supports choice and self-determination. For example, women should have the option to live in or outside of the DTES, for abstinence-based or harm reduction-based buildings, for women-only or housing that includes men, for housing that is with or without increased security and guest rules.
12	Build Social Housing and Transition Homes: 12. Open more transition homes and low-barrier shelters that are for Indigenous women only.
13	Build Social Housing and Transition Homes: 13. Fund more Indigenous housing outreach workers and advocates.
14	Build Social Housing and Transition Homes: 14. All supportive housing and shelter providers should prioritize Indigenous women's participation in service delivery, as well as prioritize Indigenous women as peer workers, staff, and managers.
Legislative Protections	
16	Legislative Protections: 16. Landlords and property managers must be licensed and make licenses revocable in cases of significant misconduct.
20	Legislative Protections: 20. Amend the City of Vancouver Single Room Accommodation bylaw to define SRO conversion to mean raising rents above income assistance-shelter rates. Include zero-eviction conditions in all renovation and building permits.
21	Legislative Protections: 21. Stop market housing development in the DTES to preserve land for social housing. Once adequate social housing is built, abide by the City of Vancouver's 1:1 rate of change principle.
22	Legislative Protections: 22. All levels of government must buy or lease SRO hotels to prevent them from gentrifying and pushing out low-income residents.
End Child Apprehensions	
5	End Child Apprehensions: 5. End the apprehension of Indigenous children due to poverty or Eurocentric ideas of neglect that stem from a legacy of colonization. Poverty must not be conflated with neglect or

	mistreatment, and removing children from their families exacerbates cycles of trauma and poverty.
10	Support Indigenous Families: 10. Ensure families are able to maintain an adequate standard of living by raising income assistance and disability rates, ensuring safe and affordable housing, and guaranteeing food and transit allowances.
11	Support Indigenous Families: 11. Increase financial amounts provided to caregivers under MCFD's Home of a Relative program.
12	Support Indigenous Families: 12. Guarantee free and culturally appropriate child care and early childhood education for all children on and off reserve, with adequate staffing ratios and support for children with special needs.
13	Support Indigenous Families: 13. Guarantee free individualized support such as culturally appropriate parenting programs; detox on demand; and counselling for mothers with mental health diagnoses, learning disabilities, drug use dependence, and who are survivors of domestic violence.
18	Support Indigenous Families: 18. Implement existing recommendations by the Fostering Change Initiative and First Call: BC Child and Youth Advocacy Coalition. In particular: c. Extend the age till 25 years old for how long MCFD should support young people as they transition into adulthood and continue to receive housing, food, transit, cultural, and other financial supports.
Recommendations to End Criminalization of Indigenous Women in the DTES:	
2	2. Redirect growing municipal, provincial, and federal police and prison budgets towards solutions that increase safety for Indigenous women such as more housing, child care, income, healthcare, mental health and addictions services, and healing supports.
Recommendations to End Criminalization of Indigenous Women in the DTES	
3	3. Implement the Truth and Reconciliation Commission's Calls to Action on Justice for Indigenous Peoples.
Policing	
4	Policing: 4. As in other jurisdictions, prohibit the police from carrying and using all lethal weapons. Even in the most escalated scenario, there is no justification for a police-involved lethal shooting.
5	Policing: 5. Eliminate the use of VPD restraint devices such as the hobble restraint device, and end the use of police dogs as weapons.
6	Policing: 6. Eliminate searches and monitoring of Indigenous women and girls by male police officers.
7	Policing: 7. Immediate independent investigation into the VPD practice of street checks with the goal of ending street checks.
8	Policing: 8. Reduce the number of bylaw infraction tickets issued by VPD in the DTES.
9	Policing: 9. Develop guidelines to facilitate greater use of police discretion not to lay charges especially for minor poverty-related offences.
10	Policing: 10. Ensure that that all policing practices conform to the Good Samaritan Drug Overdose Act.
11	Policing: 11. All police forces should implement Sex Work Enforcement Guidelines similar to those in Vancouver that support the safety of sex workers in police interactions.

12	Policing: 12. Expand non-policing options for publicly intoxicated people, including civilian operated 24-hour sobering centres providing appropriate care for Indigenous women.
13	Policing: 13. Make it easier to file a police complaint and establish an independent civilian watchdog that conducts investigations of reported incidents of serious police misconduct, including allegations of police violence and sexual assault. Increase liability for the misconduct of police officers to include criminal charges.
15	Policing: 15. Implement existing recommendations by Human Rights Watch in <i>Those Who Take Us Away: Abusive Policing and Failures in Protection of Indigenous Women and Girls in Northern British Columbia, Canada</i> .
Legal and Judicial Review:	
16	Legal and Judicial Review: 16. End the counter-charging and criminalization of Indigenous women who defend themselves or their children from abuse and violence.
17	Legal and Judicial Review: 17. Repeal all mandatory minimum prison sentences for non-violent offences. Implement legislation to allow trial judges to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.
18	Legal and Judicial Review: 18. Repeal laws that criminalize or increase harm for women in the sex trade.
19	Legal and Judicial Review: 19. End the criminalization of people who use or possess small amounts of illicit substances.
20	Legal and Judicial Review: 20. End the criminalization of homelessness by eliminating bylaw infractions and criminal charges for sleeping or tenting in public spaces, and end the displacement of tent cities.
21	Legal and Judicial Review: 21. End transit fare evasion ticketing.
22	Legal and Judicial Review: 22. Repeal the mandatory imposition of the victim fine surcharge and give judges the discretion to waive the fine for those unable to pay it.
23	Legal and Judicial Review: 23. Reform the drug treatment court process so as to not require a guilty plea to access the program.
24	Legal and Judicial Review: 24. Increase the ways in which failures to appear and other violations can be quashed early in the judicial process
Access to Justice	
27	Access to Justice: 27. Fund an Indigenous legal clinic in the DTES that can support Indigenous women in all legal matters and provide regular legal education workshops.
28	Access to Justice: 28. Increase Indigenous women's access to justice by extending funding to guarantee all Indigenous women have access to full legal aid for criminal and civil legal matters including family, criminal, mental health, and poverty legal aid.
29	Access to Justice: 29. Gladue is a legal requirement. All levels of government have an obligation to ensure that all Indigenous women in the DTES have timely, appropriate, and high-quality access to Gladue reports when involved in the criminal justice system.
32	Access to Justice: 32. Prioritize funding to train Indigenous legal advocates, court workers, and lawyers including through increased

	funding and capacity for Indigenous court worker programs and initiatives under the Indigenous Justice Program.
Correctional Facilities	
44	<p>Correctional Facilities: In the immediate, a number of necessary reforms can drastically reduce the incarceration rates of Indigenous women: Guaranteed programs and services must include:</p> <p>44. All day-to-day programs and services at remand, provincial, and federal facilities must be accessible, timely, and long term with the goal of decarceration and successful reintegration. Access must be unconditional, not contingent on classification, and not withdrawn as a punitive or disciplinary measure.</p> <p>b. Independent healthcare in accordance with the U.N. Mandela rules including 24/7 appropriate healthcare; mental health counselling; access 182 Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside Recommendations to gender-affirming surgery; detox on demand; heroin-assisted and injectable hydromorphone treatment; and safe needle exchange and tattooing program.</p>
Recommendations for Indigenous Women's Wellness in the DTES	
1	<p>Recommendations for Indigenous Women's Wellness in the DTES: 1. All levels of government must acknowledge that the current state of Indigenous women's health is a direct result of colonialism and government policies.</p>
2	<p>Recommendations for Indigenous Women's Wellness in the DTES: 2. Strengthen all the social determinants of Indigenous women's health by ensuring access to and governance over land, culture, language, housing, child care, income security, employment, education, and safety.</p>
3	<p>Recommendations for Indigenous Women's Wellness in the DTES: 3. Access to affordable and nutritious foods especially fruits, vegetables, and meats in the DTES. This means more community gardens, food banks, nonprofit grocery stores, and providing discount cards for regular super markets.</p>
4	<p>Recommendations for Indigenous Women's Wellness in the DTES: 4. End the health risks associated with living in the DTES by ensuring healthy environments and built-environments in all buildings, residences, and outdoors. This includes the right to:</p> <ul style="list-style-type: none"> a) Clean air and clean streets. b) Green space and urban ecological systems. c) Sanitation. d) Accessible and clean public washrooms. e) Potable water. f) Functioning water fountains and more access to water sources.
Culturally safe healthcare	
5	<p>Culturally safe healthcare: 5. An Indigenous Health and Wellness Centre in the DTES and more Indigenous run health programs that use Indigenous methods and medicines to address physical, mental, sexual, emotional, and spiritual harms.</p>
6	<p>Culturally safe healthcare: 6. End the coerced sterilization of Indigenous women, and hold health professionals criminally responsible for acts of coerced sterilization.</p>

7	Culturally safe healthcare: 7. End the medical pathologizing and diagnosing of gender identity. Train healthcare professionals to provide gender-affirming care that is safe for and respectful of trans women and two-spirit people.
8	Culturally safe healthcare: 8. Reframe mental health and addictions services so they mirror Indigenous women's social and economic realities and aspirations towards healing.
12	Culturally safe healthcare: 12. Recognize Indigenous healing practices and have more health professionals trained in Indigenous health practices. Recognize the role of Indigenous reproductive and birthing knowledge, including ceremonies related to healthy sexual development.
13	Culturally safe healthcare: 13. Opportunities for urban Indigenous women to learn traditional and land-based healing practices and develop peer-based holistic health support programs and activities such as regular opportunities to go canoeing, pick medicines, and harvest foods.
15	Culturally safe healthcare: 15. More Indigenous healing spaces and sacred spaces in hospitals and hospices.
17	Culturally safe healthcare: 17. Hospitals including security guards need to be welcoming and supportive—not judgmental and criminalizing—in their interactions with Indigenous patients.
Expanded Health Services	
20	Expanded Health Services: 20. Expanded access to free transportation to and from medical appointments especially for those with disabilities and the elderly.
23	Expanded Health Services: 23. Ensure timely, culturally safe, and evidence-based mental health and addiction services in the DTES, ranging from prevention, early intervention, treatment, crisis care, home visits, and aftercare.
24	Expanded Health Services: 24. Guarantee a 24/7 mental health and addictions counselling program that is low-barrier, drop-in based, available on demand, and includes overnight street based counselling in the DTES.
25	<p>Expanded Health Services: 25. Declare the opioid crisis a national public health emergency that disproportionately impacts Indigenous women, and expand funding for immediate health-based solutions for the opioid crisis that focus on the specific needs of Indigenous women. This includes:</p> <ul style="list-style-type: none"> a) Full spectrum of recovery supports including immediate access to Indigenous women's detox-on-demand and treatment centres. b) Indigenous-run treatment centres that use culture as treatment with Indigenous healing methods and land-based practices. c) More indoor overdose prevention sites and consumption sites, including culturally safe sites for Indigenous women only. d) Decriminalization and access to safer drug supply. e) Opioid-assisted therapy programs and full spectrum of substitution treatment options. f) Longer-term funding for range of culturally safe treatment programs. g) Provincial regulation and oversight over all recovery programs and facilities

26	Expanded Health Services: 26. Ensure that people with mental health and/or substance use-related disabilities have a means to enforce their human rights related to accessing and maintaining their housing and employment.
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Appendix A.3

Ongoing list of Indigenous events around Vancouver that City Staff and Leadership can attend for relationship building as well as professional development and training/learning.

MMIWG2S Events:

- February 14th Annual Women's Memorial March;
- May 5th National Day of Action for MMIWG2S;
- June 3rd presentation of final report for MMIWG2S – Federal Day of Action;
- October 4th National Day of Awareness for MMIWG2S;
- Vancouver Indigenous Fashion Week;

Mayor and Council to attend other Indigenous led events

- February 21st Nisga'a New Year Hobiye;
- June 21st Indigenous Peoples Day;
- September 30th National Day for Truth and Reconciliation;
- November 1st Musqueam Day - The day they won the Sparrow Case;
- June 11th Musqueam canoe races;
- May 27th Findings of the Indian Residential School Survivors.

MEMORANDUM

November 18, 2021

TO: Mayor and Council

CC: Paul Mochrie, City Manager
Karen Levitt, Deputy City Manager
Lynda Graves, Administration Services Manager, City Manager's Office
Maria Pontikis, Director, Civic Engagement and Communications
Katrina Leckovic, City Clerk
Anita Zaenker, Chief of Staff, Mayor's Office
Neil Monckton, Chief of Staff, Mayor's Office
Alvin Singh, Communications Director, Mayor's Office
Mary Clare Zak, Managing Director, Social Policy & Projects
Shabna Ali, Senior Planner, Social Policy & Projects
Rachel Wuttunee, Social Planner, Social Policy and Projects

FROM: Sandra Singh, General Manager, Arts, Culture and Community Services

SUBJECT: Missing Murdered Indigenous Women and Girls (MMIWG) & Red Women Rising Recommendations Review – Phase I Update

PURPOSE

The purpose of this memo is to provide an update to Mayor and Council on the work to develop recommendations for City response to both the Missing Murdered Indigenous Women and Girls (MMIWG) and Red Women Rising (RW) Report recommendations.

BACKGROUND

Direction to staff

The Urban Indigenous People's Advisory Committee (UIPAC) passed a motion in June 2019 requesting staff to review the Calls for Justice. Council subsequently passed a motion in Sept 2019 directing staff to review recommendations from *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* ('Calls for Justice') and (2) *Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside within the city of Vancouver* ('Red Women Rising'). Council directed staff to identify areas of alignment with City priorities and identify where there are gaps (RTS# 013910).

In 2019 \$135,000 was allocated to advance this review and funding was carried forward into 2020. An additional \$50,000 was approved by Council in the 2021 budget because the social planner assigned had to suspend work on the project for six months to join the City's emergency response to COVID.

General historic context

Systemic and structural racism has shaped laws and policies causing violence and genocide on Indigenous Peoples especially Indigenous women, girls, and 2SLGBTQQIA+ all of which has created cycles of intergenerational trauma to future generations.

An historical timeline of key events and actions leading to genocide and violence of Indigenous women, girls, and 2SLGBTQQIA+ Peoples is provided in [Appendix B.1](#). This timeline spans over 500 years where numerous acts and policies were enacted to achieve the goal of genocide and assimilation (The *Calls for Justice* noted 3 types of genocide: “biological, physical and cultural”), and portrays the action taken by Indigenous Peoples and non-Indigenous allies to address and dismantle systems and structures that continue to cause harm to Indigenous women, girls, and 2SLGBTQQIA+ Peoples. As settler populations and governments begin to awaken to the truth about systemic and structural harms, there is a movement to understand the plight of Indigenous women and take action to correct the wrongs that have been committed and are still being committed today.

In 2008, Canada established a commission on Truth and Reconciliation (TRC) to hear from the Indigenous Peoples and document their stories. In 2013 the City of Vancouver declared itself as a City of Reconciliation and the City of Reconciliation framework was adopted in 2014 to address Calls to Action, which is the guiding policy for this project. Actions taken by government and documents produced have daylighted the need to prioritize Reconciliation and the safety of Indigenous women and 2SLGBTQQIA+ including: Missing Women Commission of Inquiry 2008 and the Forsaken Report (2012), as well Canada and Vancouver’s adoption of UNDRIP (2021).

The National Inquiry into Missing Murdered Indigenous Women and Girls began in 2016. In 2017, the UIPAC and City staff co-hosted a working group with Indigenous staff and Indigenous community members to identify supports for Indigenous women, girls, and 2SLGBTQQIA+, as well as the families and survivors. These included provision of a space for families and survivors (Saa-ust Centre) as well as a recommitment from the City to provide annual funding to support the Mother’s Day Powwow. Vancouver and Richmond hosted space for testimony to be heard during the National Inquiry into MMIWG.

The *Calls for Justice* and the *Red Women Rising* reports were released in 2019 and together include 431 recommendations to end violence against Indigenous women, girls, and 2SLGBTQQIA+ Peoples. These reports, together with the TRC, and UNDRIP speak directly to the rights of Indigenous Peoples to maintain, control, identify, and protect their cultural heritage, and to the responsibility of Canada’s governments to integrate Indigenous heritage into their policies and practices.

More decolonized and Indigenous-led approaches to research and data analysis are foundational to implementing many of the recommendations. In 2021, a report by an Indigenous Public Health Policy Masters Student from UBC in the Healthy City Scholar program (HSC) provided guidance to City staff with respect to data collection. The purpose of the HSC report was to investigate the need for MMIWG and violence mapping within Vancouver, and to investigate culturally safe ways for the City to conduct Indigenous research. The report, [Decolonizing the City of Vancouver’s Research Methodology: Investigating Culturally Safe Ways to Gather Data About Violence Against Indigenous Women, Girls, and 2SLGBTQQIA+ Peoples](#), includes recommendations focused on research ethics, community-led research, training, hiring, data collection and data management. The City has created a new position in

Social Policy focused on Indigenous research and data who will be advancing work in these areas in alignment with the pathways for implementation outlined below.

Project Structure

To advance the work on the Council direction, ACCS hired an Indigenous Planner in 2020 who then established a MMIWG Advisory Committee made up of Indigenous matriarchs who have been leading MMIWG work: Elder Reta Blind, Skundaal, Carol Martin, Gladys Radek, Cecelia Point, Jody Leon, Marlene Jack, Mandy Nahanee and Viola Thomas.

An internal working group has also been established and is comprised of the following departments and organizations: Arts Culture & Community Services; City Manager's Office (Equity and Intergovernmental Relations); Development, Building & Lands; Engineering Services; Finance, Risk & Supply Chain Management; Parks and Recreation; Planning, Design and Sustainability; Real Estate & Facilities Management; Vancouver Fire Rescue Services; Vancouver Public Library; and the Vancouver Police Department.

Project Development

The project started January 2020 and was interrupted by the onset of the COVID pandemic in March 2020. During the first 6 months of COVID, staff was seconded to City of Vancouver's Emergency Operation Centre in recognition of the profound impacts of COVID on communities experiencing marginalization in the DTES. As part of the EOC response, MMIWG/RWR-assigned staff put into action several *Calls for Justice* (CFJ) and *Red Women Rising* (RWR) report recommendations. Examples include the project management and administrative support for Moccasin Maffia, an Indigenous grass group led by Indigenous women with a focus on women's safety across Vancouver. Moccasin Maffia continue to reach out to Indigenous women in the DTES and other parts of Vancouver.

With the closure of the EOC in August and the return to Departmental supervision, staff focused on analyzing internal strategies, frameworks and policies to assess which recommendations have been enacted and to what extent.

2021 Project Timeline: Phase I

In Phase I we examined the number of recommendations that are relevant to the City of Vancouver and what actions have been taken to implement the recommendations to date.

Activities for Phase I:

- Establish MMIWG Advisory Committee.
- Review reports and identify relevant recommendations to City of Vancouver.
- Assess existing strategies, frameworks and policies to see which recommendations had been enacted.
- Convene Directors/Managers Table :
 - Review of MMIWG and RWR and Educational components;
 - Each Department assesses activities undertaken that align with various recommendations.
- Analysis of data obtained from eleven City departments/organizations.
- External Advisory reviews and provides feedback.
- Phase I update to City Manager and General Managers (November 2021)

- Memo to Council November 2021.

In Phase II, which starts now, staff will examine gaps that arose from Phase I and identify collective opportunities to close gaps in actions.

Phase II Activities:

- Further analysis of data from 11 departments/organizations on actions taken to date.
- In-depth conversations with departments/organizations to further understand implementation and what outcomes were achieved.
- Examining upcoming projects and programs of work to ensure greater alignment with recommendations and measure impacts of outcomes going forward.
- Bringing together of External Advisory and Directors Table to share workplans and discussions.
- Final Report to Council: June 2021.

Calls for Justice and *Red Women Rising* recommendations that most align with City actions and activities were assessed by project staff. Four Pathways to begin City-wide implementation emerged from the recommendations: (1) Learning & Action; (2) Building Relationships; (3) Resources; and (4) Meeting Socio-Economic Needs.

Please see [Appendix B.2](#) for more detail on the Four Pathways to implementation. While there is substantial work underway, the actions undertaken by departments need to be better integrated across the City to ensure better outcomes for Indigenous women, girls and 2SLGBTQQIA+ Peoples. In order to ensure more cross-departmental integration, the Pathways that have emerged show how various departments within the City can amplify their actions with better coordination and better integration. These Pathways cut across departments and organizations City-wide and will provide direction on how activities can be improved to fully align with the CFJ and RWR.

DISCUSSION

Phase I Update

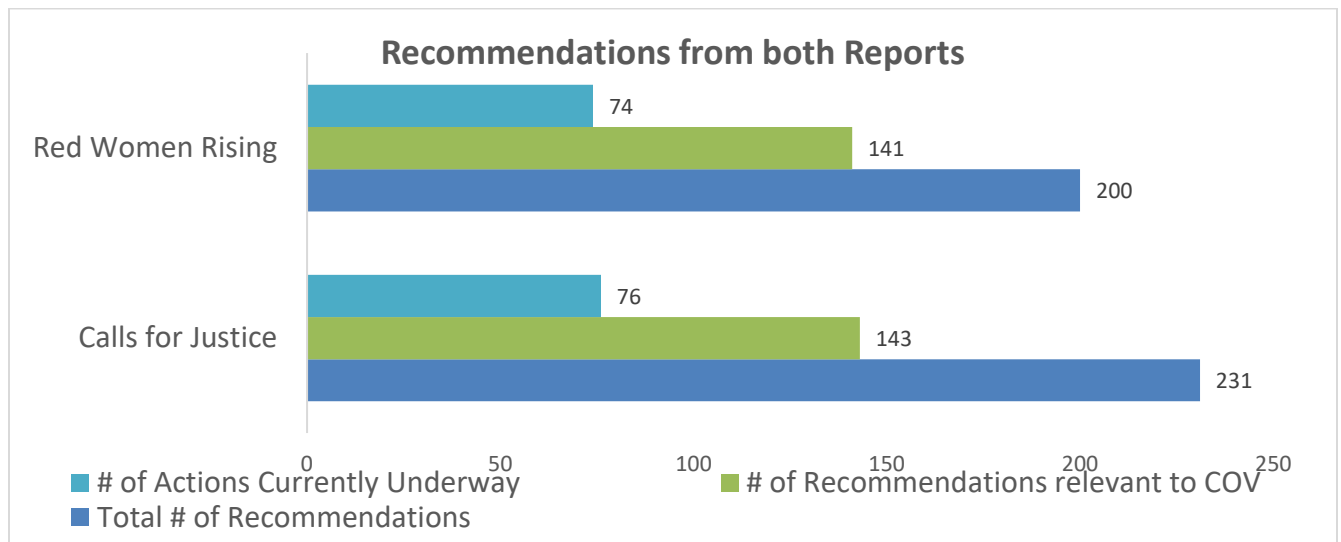
As part of Phase I of work, staff have reviewed each of the 431 recommendations and identified the following themes:

Culture and Tradition	Education	Transportation	Indigenous Economic Wellbeing
Safety and Security	Justice	Housing	Healing and Wellness

These themes were used to examine the City's policies, plans, priorities, and practices. The objective of this examination was to identify actions already underway that support the recommendations and to lay the groundwork to then identify gaps.

Of the 431 recommendations, 284 are relevant to local government. Currently, City departments and related bodies (Parks and Vancouver Public Library) are undertaking work or delivering services that are considered meaningful to the implementation of 150 of these 284 City-related recommendations (See table below). Project staff consider this work underway in support of the implementation of the recommendations.

Many of these actions are being worked on by multiple departments in different ways and are not counted each time the recommendations is worked on but only counted once. Alignment of and prioritization of actions for greater impact is a critical next step that is taking place in the second phase of work.



Specific information about these activities will be provided in the final report to Council in late spring 2022.

While City departments are undertaking significant work related to the *Calls for Justice* and *Red Women Rising*, which is commendable and a strong start, work to date has been siloed and thus do not allow for maximum impact of the action.

Current Engagement Activities

The initial analysis of the CFJ and RWR recommendations were presented to MMIWG Advisory Committee in the Spring of 2021. At that time, Members requested to see City actions that align with the CFJ and RWR recommendations.

Phase I results were presented to the MMIWG Advisory and to the UIPAC October 2021. The MMIWG Advisory Committee has indicated that they want to have more engagement to understand the actions that the City is planning to undertake. They are concerned that without deeper engagement with them through this next phase, recommendations will not reflect the voices of Indigenous women on the ground and may not have the impact intended; committee members want to ensure that this will happen. Engaging the staff group with the Advisory Committee in a meaningful way is a critical piece of work for the next phase.

The UIPAC has also made MMIWG a standing agenda item and staff has been and will be able to provide frequent updates and receive feedback on the MMIWG work throughout both phases. Staff also attends, advises, and provides updates to the Union of BC Indian Chiefs (UBCIC) MMIWG Coalition meetings and at the Pacific Association of First Nations Women (PAFNW) Indigenous Women's Council. Staff also attends and supports several MMIWG events that are hosted within the city by community members and groups.

NEXT STEPS

Phase II, which is now underway, will see staff and the Advisory Committee examine how to prioritize and align recommendations to meet community need. Staff will identify potential actions that cut across multiple departments and will work with colleagues to prioritize actions amongst departments and groups. This will ensure a more strategic approach to implementation of any Council approved actions. Phase II will include more consultation with the external advisory, so that we know our actions are having an impact on Indigenous women, girls and 2SLGBTQQIA+ Peoples.

Staff will complete the work in the spring with a planned report back to Council in June 2022. The report back will include clear recommendations for City departments and civic bodies on priority actions, where these can benefit from improved alignment, and the resource needs and timelines to achieve them.

Once staff have direction from Council on how to proceed with regard to implementation, staff will ensure there is a process to report back to community in a transparent way on the overall implementation of the recommendations and for community to provide feedback on the effectiveness of the actions taken. The overall aim of such ongoing engagement is to ensure that the actions the City takes to implement the recommendations have meaningful impact in community, specifically Indigenous women, girls and 2SLGBTQQIA+ Peoples.

ACTION WHILE PLANNING RECOMMENDATIONS FOR 2022 BUDGET

While the work to develop recommendations are underway and will not be completed until late spring 2022, women continue to go missing on a regular basis. Accordingly, staff have included in the 2022 Budget process, consideration for \$300,000 to support two initial activities: (1) a grant to Moccassin Maffia to Watari and (2) funding to support Indigenous-led organizations to hold events to mark days of recognition for the MMIWG Calls for Justice. These two recommended Action while Planning investments aligns with CFJ and RWR recommendations related to Safety and Security and Education, respectively.

Further, on December 8, staff will present to Council for consideration the first phase of a Vancouver Social Infrastructure Strategy, titled *Spaces to Thrive*. The purpose of *Spaces to Thrive* is to create the City's first social infrastructure plan that will provide transparency to residents on needs, priorities for investment, targets and implementation plans. Staff identified opportunities to respond to the *Calls for Justice* as part of *Spaces to Thrive* in advance of the report back on the full analysis of the CFJ and RWR recommendations as these relate to social infrastructure. Further details are included in the *Spaces to Thrive* report.

FINAL REMARKS

The work to develop responses to the MMIWG Calls for Justice and RWR recommendations is expansive given how far-reaching and foundational the systems are that have created the significant inequities and danger experienced by Indigenous women. The careful review of the 284 collective recommendations that apply to local government requires time and staff appreciate Council's patience as they work internally with City colleagues across departments and with community members to ensure that the recommendations that will eventually be brought to Council are meaningful and impactful.

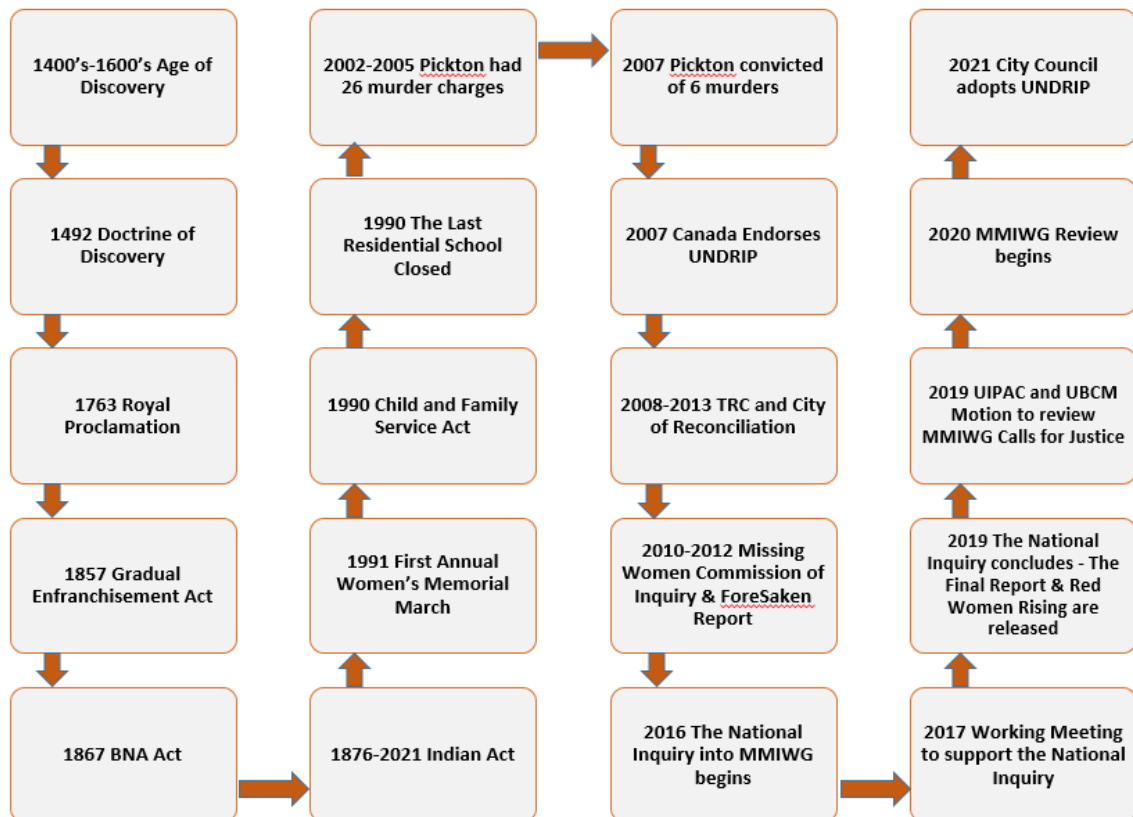
If Council has any further questions or needs additional information, please feel free to contact Sandra Singh directly at sandra.singh@vancouver.ca.

Sandra Singh, General Manager
Arts, Culture, and Community Services
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APPENDIX B.1

This timeline³¹ demonstrates key events and actions leading to genocide and violence of Indigenous women, girls, and 2SLGBTQQIA+ Peoples. As the timeline moves into present day actions taken by Indigenous Peoples and Governments to raise awareness and address these harms will be identified.

This review of history will be very limited, but placing this work within historic context is necessary to the context of why Indigenous women, girls and 2SLGBTQQIA+ Peoples are missing and murdered. The past cannot be overlooked when attempting to implement transformational practices for the future or we risk – at least – ineffectual actions that waste resources and time and that – at worst – create or perpetuate harm. Learning more about key events and key actions that *Calls for Justice* (CFJ) report refers to as, “physical, cultural, and biological” harms to Indigenous Peoples, is an alignment with several *Calls for Justice & Red Women Rising* (RWR) recommendations which call for improved awareness of historical context.



Indigenous Sovereignty

Indigenous Peoples including First Nations and Inuit peoples governed and thrived on the lands now known as Canada since time immemorial. Colonization drastically disrupted the self-determined lives and cultures of Indigenous Peoples across Canada. The Métis are a nation of peoples with their own languages and creation stories that stem from the marriages of European men (usually French-Canadian, Scots and Orcadian) and Indigenous women (usually Cree,

³¹ Each section header is hyperlinked for further reading and citation

Saulteaux and Dene). Métis is not just about having ancestry that is Indigenous it relates to a community of people who self-identify as being Métis and recognizes that their ancestors made a political decision to identify as Métis based on shared histories and culture.

The Age of Discovery

The years between the early 1400s and the early 1600s are referred to as the 'Age of Discovery'. Early European explorers were funded by European Crowns to discover and colonize lands for the purpose of creating and maintaining wealth. One of the key events in the age of discovery was the "discovery" of the "new world" by European explorers, otherwise known today as North and South America.

Doctrine of Discovery

In order to lay claim to the "new world". A Papal Bull known as the Doctrine of Discovery was passed in 1492. This Papal gave Christian explorers the right to lay claim to the lands they discovered that were not inhabited already by Christians. If the original inhabitants could be converted they might be spared if not they would be enslaved or killed. The Doctrine with its intent to destroy lives and steal the lands of "uncivilized" Peoples gave birth to the ongoing colonization, extinguishment and assimilation of Indigenous Peoples and homelands today.

1400-1600 Fur Trade

The Fur Trade was an exchange between Indigenous Peoples and Europeans. The Indigenous Peoples traded furs for goods such as tools and weapons. Beaver fur, which was used in Europe to make felt hats, became the most valuable of these furs. With the assistance of Indigenous hunters in the fur trade, exports of furs to Europe generated huge profits for a relatively small expense.

Indigenous women including Metis women played a very important part in the fur trade. From creating and strengthening relationships between the European and Indigenous men, to helping navigate, dressing furs, even cooking and setting up camps, Indigenous women had played a big role in the success of fur trade.

As colonies grew and European conflicts spread to North America, both French and British colonial and military leaders began to depend heavily upon their new Indigenous allies for help in defending their colonies and attacking their enemies.

1763 Royal Proclamation

After a seven year war with France the British Crown created the Royal Proclamation 1763 to appease Indigenous Peoples who supported British efforts. The Royal Proclamation established strict procedures for British territorial expansion in North America. At this time colonialists had yet to "discover" what is now known as British Columbia. Due to this many argued that the Royal Proclamation did not apply to British Columbia.

1840 Bagot Commission Report

Under a commission led by Sir Robert Bagot, recommendations were made to control "Indian Affairs" through the assimilation and education of "Indian" children. The Bagot Commission report proposed that separating "Indian" children from their parents was the best way to assimilate them into Euro-Canadian culture. This was a clear plan of colonial control.

1857 Gradual Civilization Act

Two key documents currently still being used to carry out the intent of Doctrine of Discovery are the 1857 Gradual Civilization Act, and the British North American Act of the 1867. The Gradual

Civilization Act sought to assimilate Indigenous people into Canadian settler society by encouraging enfranchisement. In this sense the act was a failure, as only one person voluntarily enfranchised.

1867 British North American Act

The BNA Act stated that the federal government had jurisdiction over “Indians and Lands reserved for Indians.” It was created to carry out the colonization of Indigenous homelands and further assimilation of Indigenous Peoples. Non-Indigenous settlement of what is now Canada expanded as the British gained control of French colonies and the Dominion of Canada was formed in 1867. Newcomers began occupying the traditional territories of Indigenous Peoples in increasing numbers.

1876 Indian Act

The Indian Act 1876 is the result of the 1857 Gradual Civilization Act and the BNA Act 1867. The Indian Act is one of the most discriminatory and violent acts committed against Indigenous women and 2SLGBTQQIA+ Peoples. Although, there have been various revisions since the onset of its creation, the underlying intent to subjugate and decimate the lives of Indigenous women and 2SLGBTQQIA+ Peoples is embodied within the act and is still in effect today.

The Indian Act authorizes the Canadian federal government to regulate and administer in the governance and day-to-day lives of registered “Indians” and reserve communities.

Reserve System

Under the Indian Act, an Indian Reserve is land held by the Crown “for the use and benefit of the respective bands for which they were set apart” under treaties or other agreements. Many First Nations (Indian Bands) include several separate portions of land as their reserve.

A reserve is not to be confused with a First Nation’s traditional territory. Sometimes reserves were located on Indigenous traditional territories but might only included a small portion of their territories. Often times “reserves” were located away from Indigenous Peoples traditional territories. Indian Agents were given full authority to administer laws and “Indians” were only allowed off the reserve if they had a pass given by the said Indian Agent.

Reserves are governed by the Indian Act, and residence on a reserve is governed by band councils as well as the federal government. The band council is a colonial governance structure imposed on Indigenous Peoples by the Indian Act.

Gendered Violence in the Indian Act

The Indian Act has been highly critiqued for its gender bias as another means of terminating ones’ Indian status, thus excluding women from their rights. A woman’s status was entirely dependent on their husband. As is explicitly stated in Section 12 (1)(b) of the Indian Act, “a woman who married a person who is not an Indian... [is] not entitled to be registered.” This also applied to her children and grandchildren. The woman would lose her status, and with it, she would lose treaty benefits, health benefits, the right to live on her reserve, the right to inherit her family property, and even the right to be buried on the reserve with her ancestors. This section was amended in 1982.

Residential Schools

For more than two hundred years, from the early 1600s to the 1800s, religious orders run mission schools for Indigenous children — the precursors to the Government of Canada’s residential school system.

Although the last Indian residential school which was located in Saskatchewan, closed in 1996, the intergenerational trauma passed on by each survivor and their parents is still being felt today. It has been recorded that there are more Indigenous children in foster care than at the height of residential school. Each Indigenous mother with a child in foster care is a direct outcome from residential schools and the Indian Act.

What is presented in this timeline is the truth and what we are doing with the MMIWG2S work is to motivate the settler population to reconcile the violence and deaths that have been and still being committed against Indigenous Peoples, in particular Indigenous women.

The last residential school was closed in 1996 in Saskatchewan.

Section 88

Provincial laws of general applicability were first imposed on First Nations in 1951 when a number of revisions to include Section 88 into Indian Act Section 88 of the Indian Act provides that a provincial law of general application, subject to certain restrictions, is applicable to First Nations people living within any province, regardless of the federal government's constitutional responsibilities. Section 88 essentially provides provinces with the legal capacity to administer provincial child and family services to people outside their constitutional jurisdiction.

The extension of provincial child welfare jurisdiction on reserve is viewed by many as another attempt at cultural genocide, which continues to contribute to the destruction of Indigenous cultures.

1992 1st Annual Women's Memorial March

For so long Indigenous communities had been looking for their loved ones and were not seeing support from the justice system. In February 14th 1992 the first Annual Women's Memorial March held place. Elder Reta Blind, the late Harriet Nahanee, Skundaal and Carol Martin had marched through the streets to raise awareness on the violence against Indigenous women and Two-Spirit Peoples and how they were strategically targeted by law, policy, services, and through public interaction, and that nothing was being done about it.

2002-2007 Willy Pickton Trial

Between 1978 and 2001, at least 65 women disappeared from Vancouver's Downtown Eastside. Robert Pickton, who operated a pig farm in nearby Port Coquitlam, was charged with murdering 26 of the women. He was convicted on 6 charges and sentenced to life in prison.

One example of systemic and structural racism is found within the investigation of murders Pickton committed at his farm in Coquitlam BC. Women had been going missing at alarming rates and people had come forward to say they that he was involved. Their concerns were not followed up with in a thorough manner. Although Pickton was arrested in 2002 for 26 murders and charged with 6 of them in 2007, many systemic and structural barriers were identified within the trial such as inaction of police and RCMP.

2008-2015 The National Truth and Reconciliation Commission

The Truth and Reconciliation Commission of Canada was a truth and reconciliation commission active in Canada from 2008 to 2015, organized by the parties of the Indian Residential Schools Settlement Agreement.

June 2013-June 2014 Year of Reconciliation

This year-long initiative was created as a way to mend the past, build shared understanding, and create a legacy for meaningful change in society. The initiative included a series of gatherings, intercultural dialogue and storytelling workshops, public education, and cultural and arts programs

2014 City of Reconciliation

The City of Vancouver was designated a City of Reconciliation when the framework was adopted by Council on July 8, 2014.

2016 Canada adopted UNDRIP

The United Nations Declaration on the Rights of Indigenous Peoples provides a road map to advance lasting reconciliation with Indigenous peoples. It shows that further steps must be taken to respect, recognize and protect the human rights of Indigenous Peoples and to address the wrongs of the past. In 2016, the Government of Canada endorsed the Declaration without qualification and committed to its full and effective implementation.

2010 Missing Women Commission of Inquiry

The Lieutenant Governor in Council issued an Order in Council establishing the Missing Women Commission of Inquiry to evaluate the response of law enforcement to reports of missing and murdered women.

2012 The Foresaken Report from the Missing Women Commission of Inquiry

The Report concluded that years of inadequate and failed police investigations allowed Pickton to prey undetected for years on women in the sex trade on Vancouver's troubled Downtown Eastside.

2016-2019 The National Inquiry into Missing Murdered Indigenous Women and Girls

The Federal Government launched a national inquiry into missing and murdered Indigenous women and girls, independent from the federal government. The commissioners were mandated to examine the underlying historical, social, economic, institutional and cultural factors that contribute to the violence. As well as examine practices, policies and institutions such as policing, child welfare, coroners and other government policies/ practices or social/economic conditions. And to examine and report on institutional policies and practices that have been put in place as a response to violence, including those that have been effective in reducing violence and increasing the safety of Indigenous women and girls.

The Inquiry looked at systemic changes in these areas:

- Poverty
- Inadequate housing
- Inadequate health care
- Lack of access to safe transportation
- Inadequate access to legal aid to enforce fundamental rights
- Over-criminalization and over-incarceration
- Ongoing structural discrimination within child protection systems
- Policing
- Racism
- Discrimination
- Systemic predominance of male leadership at the expense of women leadership
- Systematic de-funding of women's and Indigenous women's organizations

2017 Working Meeting to Support The National Inquiry into MMIWG

In 2017 the City held a working meeting motioned by the Urban Indigenous Peoples Advisory Committee to support the National Inquiry. This working meeting identified ways that the City could support families and survivors of MMIWG2S.

2019 UIPAC and 2019 UBCM Motion for City staff to review CFJ

Recognizing the need to authentically and meaningfully respond to the MMIWG Calls for Justice and the RWR Report recommendations is a key reflection of the ongoing commitments established in the City's commitment to reconciliation with Indigenous Peoples. In anticipation of the release of the MMIWG Final Report in June of 2019, the City Manager approved funding to advance this work in the spring of 2019.

2019 Reclaiming Power and Place: The Final Report of the National Inquiry into MMIWG

The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQIA+ people. The two volume report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country.

2019 Red Women Rising Report: Indigenous Women Survivors in Vancouver's Downtown Eastside

The Downtown Eastside Women's Centre (DEWC) released ***Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside*** based on the lived experience, leadership, and expertise of Indigenous survivors. This comprehensive report is the culmination of a participatory process with 113 Indigenous women and 15 non-Indigenous women regarding the National Inquiry into Missing and Murdered Indigenous Women and Girls.

APPENDIX B.2 - Pathways

Pathway 1 Learning & Action

This pathway is focused on increased training for City staff to raise awareness and deepen understanding on the systemic issues that inhibit effective engagement of Indigenous women, girls and 2SLGBTQQIA+ Peoples. It also includes data that is collected, how that data is used to drive decisions within departments, and how reflective this data is of what is happening in community.

Current Activities

Most departments are implementing staff training to raise awareness and deepen understanding on the systemic issues that inhibit effective engagement of Indigenous communities. The linkage of this training (learning) to how it impacts decisions (action) is the next step and can be part of phase 2 of this project.

An Example is the Women's Legacy Project and how it is guided by Indigenous women experts. The project also includes an education component for City staff.

Identified Gaps

- Lack of consistent training across the City that ensures everyone has the same knowledge;
- No identified training with a gendered lens and focus on Indigenous women, girls and Two-Spirit people;
- Most of the training is not followed by how this training should/will impact the work the employee is doing – lack of connection to implementation;
- Phase 2 will examine these in greater detail and examine how to turn knowledge into action.

Emerging Practices

City staff are expanding their learning on Indigenous histories including Indigenous women, girls and Two-Spirit, and showing up to do the work in the Legacy Project Steering committee.

A Keiltsuk, Nisga'a and Haisla Nation and Legacy Project Steering Committee member provided a comment and feedback on her experience on the Legacy Steering Committee, which demonstrates the effectiveness of this emerging practice and impact on Indigenous women:

"It has felt like a safe and inclusive process and I've enjoyed the honesty. For me personally, it has brought up a lot of experiences in housing that are often not spoken about. I remember thinking to myself, I have to do my research about the bylaws and who the people are, and also being very fearful because I was under represented and not being able to speak about where I was coming from made me feel very small. Now I ask, where is the work that you've done to understand our history and where we as Indigenous are coming from. People are just starting to do that work. The amount of work we need to do to show up to other's meetings is huge, this project is showing the City's willingness to show up and do that work."

– Barbara Lawson-Swain Heiltsuk, Nisga'a and Haisla Nations

Pathway 2 Building Relationships

This pathway is focused on building solid, reciprocal relationships with Indigenous staff and Indigenous communities. Every department is doing some form of engagement and often relies on Indigenous staff for building relationships with Indigenous communities.

Current Activities

Examples are that often City events will include an opening from an elder and/or territorial welcome from host nations. Many City staff are working on their territorial acknowledgements. As well City staff are updating and consulting with UIPAC on projects and plans that align with UIPAC.

Identified Gaps

- City staff are wondering if they are headed in right direction and require feedback;
- Actions being done by departments are not coordinated and therefore impacts are not coordinated and may actually contradict each other;
- Often engagement is done at the end of the project to confirm and update rather than people leading the work or designing the process;
- Most of the current engagement strategies lack cultural safety;
- Need to move from engagement to relationships that are based on listening, hearing, and respect as identified in the City of Reconciliation Goals.

Emerging Practices

The City received constructive feedback from UIPAC it led to working meetings between UIPAC members, the ACCS General Manager and Social Policy Director and staff. Three meetings were held with identified actions to deliver on the concerns raised.

Pathway 3 Meeting Socio-Economic Needs

This pathway focuses on how the City prioritizes meeting the needs of Indigenous communities especially Indigenous women, girls, and Two-Spirit Peoples. Many departments are doing some work in meeting the needs of Indigenous community in some way.

Current Activities:

Examples are the washroom trailers that came out of the Emergency Operation Centre as part of what community identified as a need. Another example is that communities need space to hang posters etc to raise awareness of MMIWG and staff from ACCS and Engineering have discussed and will be implemented changes to poster for missing women and also are working to identify places for banners. As well as staff's support of Moccasin Maffia administration, funding and project management from 2020-2021.

Identified Gaps:

- Most of this work is not led by or driven by Indigenous community's self-identified needs;
- Indigenous community is often consulted by in the later stages of the project where there is little influence that they can have;

- Most interventions are one time solutions and do not directly address systemic issues and barriers;
- Most of the interventions that are within the City's jurisdiction do not have direct impact on Indigenous communities specifically preventing violence against Indigenous women, girls, and Two-Spirit peoples.

Emerging Practices

- The City is seeking information on dates of importance that may result specifically in increased posters/signage etc. in the community so that crews can be aware ahead of time and ensure posters/signage are not removed.
- As well, the flexible support and funding of peer work that came out of the City's Covid Emergency Response for Moccasin Maffia provides resources for community-led responses to support evolving needs at their discretion. This action is aligned with the CFJ to fund already successful grass roots initiatives.

Pathway 4 Resources

Most departments are seeking advice from Indigenous community including Indigenous women, girls, and 2SLGBTQQIA+ Peoples and Indigenous staff to support their departments work. This pathway includes how Indigenous peoples are hired, retained, and consulted by city departments as well as how budgets are allocated.

Current Activities

An example is how staff works with the MMIWG Advisory Committee. Each committee member are paid as consultants and staff has created and maintained relationships with the members in various ways. An important way to connect with community is by attending and supporting community led events. Community engagement is essential in hearing background context needed to advocate for the community to receive the support they need to meet their needs. Having conversations with community helps to examining what is needed to fully implement the recommendations.

Identified Gaps

- Often Indigenous employees are the only one in their department and shoulder the responsibility for a significant amount of work;
- This model shifts responsibility from everyone to understand and learn and implement differently to the Indigenous planner;
- There is very little money and stability attached to these items;
- The City needs to change they way we budget to focus more on projects that effectively serve or are led by Indigenous communities.

Emerging Practices

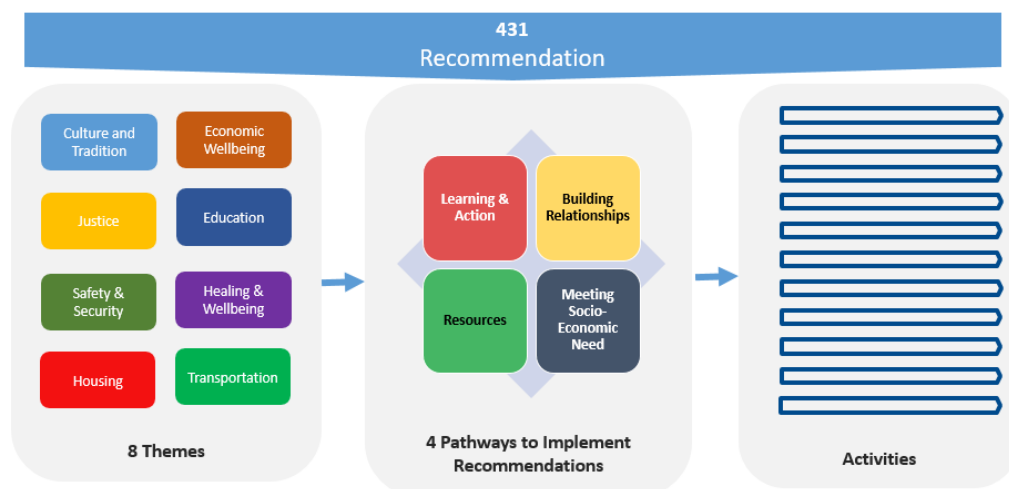
The ongoing funding and providing of space to run the Sa'aust Centre is an important service investment by the City. The process to create it was also community-led: the MMIWG Advisory Committee was hired and paid as consultants for their expertise to support the City in their reponse to MMIWG.

Applying the Themes and Pathways to City Work

Below is an example of how the 8 themes and 4 pathways work, using recommendation 1.9 as an example: “...Call upon all govt to develop laws, policies, and public education campaigns to challenge the acceptance & normalization of violence.”

The themes that correlate to this CFJ are (1) Justice; (2) Safety & Security; and (3) Education. The Four pathways will be applied and the activities underway are:

- Grant funding recommendations for antiviolence groups;
- HR has an anti-violence policy;
- Comms has a communication strategy for the 16 days of violence;
- UN Safe Cities for Women and Girls scoping study is underway and recommendations will arise from this study;
- Cultural Services is using art to challenge social norms on violence through support of several organizations and projects.



Ex. **Recommendation 1.9**

Call upon all govt to develop laws, policies, and public education campaigns to challenge the acceptance & normalization of violence

