



BRITISH COLUMBIA  
ASSEMBLY OF FIRST NATIONS

# What We Heard Report

2021 British Columbia Assembly of First Nations  
(BCAFN) Missing and Murdered Women, Girls, 2-Spirit+  
(MMIWG2SLGBTQQIA+) Regional Engagement Process  
for the Development of the National Action Plan on  
MMIWG2SLGBTQQIA+

Curated by: Chastity Davis-Alphonse & Racelle Kooy



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# Acknowledgements:

We would like to start by expressing our gratitude to all the MMIWG2SLGBTQIA+ family members and survivors who participated in the 2021 British Columbia regional engagement process co-hosted by the Assembly of First Nations Women's Council and British Columbia Assembly of First Nations. The BC regional engagement process captured your voices, knowledge, wisdom, and lived experiences that will inform the implementation of the National Action Plan on Missing and Murdered Indigenous Women, Girls, and Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual (2SLGBTQIA+) People.

We raise our hands to each and every one of you for your courage, vulnerability, and faith in being a part of this process. We recognize the deeply personal nature of this crisis, and the decades of advocacy of so many.

Your experience, voice, and perspective are so important as all governments, sectors of society, and indeed all people in Canada must work to implement the Reclaiming Power & Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls 231 Calls to Justice in partnership with Indigenous people, and with the leadership of Indigenous women, girls, and 2SLGBTQIA+ people, family members, and survivors.

We also wish to recognize and thank:

- ✶ Elders and Knowledge Keepers, Carleen Thomas, Pauline Waterfall, Bill White, Sandy Laframboise, and BCAFN Knowledge Keeper Dr. Gwendolyn Point;
- ✶ Partners and staff within the AFN Women's Council, Julie McGregor, Kyrie Ransom, and Brittany McMaster;
- ✶ 2021 BC regional engagement co-facilitators, Chastity Davis-Alphonse and Racelle Kooy;
- ✶ 2021 BC regional engagement session wellness support: the MMIWG2SLGBTQIA+ Coordinators, Jodi August, Chas Coutlee, Connie Greyeyes, Gail Jones, Margaret Peters, Susan Landell, Lisa Watts, Wendall Williams from the First Nations Health Authority; Indian Residential School Survivors Society, Tsow Tun Le Lum, and Nuu-Chah-Nulth Tribal Council; Lorraine Naziel from the First Nations Health Authority for coordinating support; and Shannon Alfred from the Namgis First Nation;
- ✶ The facilitators for the dedicated 2SLGBTQIA+ session, Percy Lezard and Corrina Sparrow;
- ✶ Graphic recorders, Michelle Buchholz and Janice Keyes; and
- ✶ Note taker, Kelsey Guenette.

Each of you added invaluable aspects to these engagements and your involvement was truly a gift.

The BCAFN and the AFN Women's Council commit to carrying forward what was heard during these sessions and will advocate for the implementation of the priorities expressed throughout these sessions.

This report is available on BCAFN's website at <https://events.bcafn.ca>.



## Opening Words:

### Dr. Gwendolyn Point, Knowledge Keeper, BCAFN MMIWG2SLGBTQIA+ Engagement Support

Ts'itholetstel – I thank you for the honour to walk with each of you during the dialogue sessions. I witnessed courage as each of you spoke your truths and I know with each story that was shared was like building a fire. I feel like I walked through the fire with each one of you. Please know the fire in many of our traditions is sacred and a direct connection to our Ancestors. I believe our Ancestors were with us and have been holding each one of you up so you could share your truths so others will be safe.

#### Dr. Gwendolyn Point

BCAFN Knowledge Keeper Support for  
MMIWG2SLGBTQIA+ Engagement Sessions



### Louisa Housty-Jones, BCAFN Women's Representative

I am incredibly grateful to have been a part of this process and join with survivors, family members, and loved ones to come together and have this important dialogue. I lift up everyone who was involved and honour your courage and dedication. This is heavy and deeply personal work, and I acknowledge all those advocating and working for change in our communities.

Our intention with these sessions was to help develop a plan for how the Calls for Justice can be implemented in our context here in our region and our communities. I have been listening, learning, and taking to heart all that I have heard, and I know that our co-facilitators, Chastity and Racelle, and others at the BCAFN and AFN have as well. We have heard you, and we commit to helping carry this work forward in a good way. This report will form a key component of the AFN Women's Council's contribution to the National Action Plan. It will also form the core of BCAFN's advocacy as we work with our membership, regional partners and collaborators, and federal and provincial governments to end violence against Indigenous women, girls, and 2SLGBTQIA+ people.

I want you to know that your efforts are not in vain and that you are not alone. Survivors, families, and loved ones have led us to this point of reckoning and have brought to light the truth of violence and of missing and murdered Indigenous women, girls, and 2SLGBTQIA+ people for all governments and all people in Canada. Now is the time for action. I know that much remains to be done and that we must continue to advocate for more meaningful and immediate action and partnership from the provincial and federal governments.

Through these sessions, I have been so encouraged to hear about the amazing work and the ideas from incredible individuals who are passionate about justice, healing, our cultures, and self-determination. I am confident that our future generations are in good hands, and that we will see the change we are working and advocating for. I am grateful for the hope you have given me.

Thank you to all who put faith in this process. We did our best to go about this in the best way possible, despite all the challenges associated with the COVID-19 pandemic. I hope this work can lift up the Calls for Justice and the many other recommendations that have been made time and time again and, above all, be a catalyst for action.

**Louisa Housty-Jones**

BCAFN Women's Representative



**Chastity Davis-Alphonse & Racelle Kooy,  
Co-Facilitators for BCAFN MMIWG2SLGBTQIA+  
Regional Engagement Process**

We would like to begin by acknowledging the MMIWG2SLGBTQIA+ family members and survivors that continue to show their courage and share their knowledge, wisdom, and lived experience to inspire transformational change for Indigenous women, girls, and 2SLGBTQIA+ people on the lands now commonly referred to as Canada.

The meaningful change that has happened over generations in this country has been and continues to be led by brave and courageous Indigenous Peoples. Without stepping forward and sharing our voices, the process of systemic change is limited. It is because of the family members, survivors, advocates, activists, front-line workers, academics, Elders, leaders, Knowledge Keepers, and youth stepping forward,



not only to demand change, but to provide Indigenous-lead solutions for that change to happen in the right way. We were honoured to stand with you in this phase of our collective journey to demand a better quality of life for Indigenous women, girls, and 2SLGBTQIA+ people by ensuring that we can live safe, healthy, and well lives on the lands that our Ancestors have lived on for thousands of years. We envision Indigenous women, girls, and 2SLGBTQIA+ people stepping into our collective highest potential by living safe, healthy, well, and respected lives. We look forward to achieving this vision and to continue blazing the trails for the next generations to have this become their reality as well.

All our relations,

**Chastity Davis-Alphonse & Racelle Kooy**  
Co-Facilitators, BC MMIWG2SLGBTQIA+  
Engagement Process

## Glossary:

**2SLGBTQIA+:** Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual people, the + used denotes the diversity of remaining identities not covered in the acronym\*

**AFN:** Assembly of First Nations

**BCAFN:** British Columbia Assembly of First Nations

**FNHA:** First Nations Health Authority

**FNLC:** First Nations Leadership Council

**MMIWG2SLGBTQIA+:** Missing and Murdered Indigenous Women, Girls, and 2-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual people, the + used denotes the diversity of remaining identities not covered in the acronym\*



*\*As defined in the 2SLGBTQIA+ Sub-Working Group –  
MMIWG2SLGBTQIA+ National Action Plan Final Report:  
<https://mmiwg2splus-nationalactionplan.ca/wp-content/uploads/2021/06/2SLGBTQIA-Report-Final.pdf>*



# Executive Summary:

The BCAFN and AFN Women’s Council hosted the BC Regional Engagement Sessions with MMIWG2SLGBTQIA+ family members and survivors in Spring 2021. The purpose of the regional engagement sessions was to gather additional input from MMIWG2SLGBTQIA+ family members and survivors to inform the implementation of the 231 Calls to Justice from the “Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls” in the specific regions across the country. The BC Regional Engagement Sessions included a four-phase process that contracted two Indigenous women to advise and co-facilitate, Chastity Davis-Alphonse and Racelle Kooy.

The four-phase engagement process included the following phases: Pre-engagement Sessions, Information Sharing Sessions, Engagement Sessions, and Report Back Sessions. Each engagement phase built off the subsequent phase to ensure that transparent, fulsome, and accountable information was being shared from start to finish in the four-phase process. The following table summarizes the four-phase engagement process:



Phase	Topics Discussed
<b>Phase 1 – MMIWG2SLGBTQIA+ BC Pre-Engagement Sessions</b> – Connecting with Key Political Organizations and Stakeholders / Follow up to Initial 2020 Planning Meetings	<p>The following questions were asked to participants as part of these meetings:</p> <ul style="list-style-type: none"><li>○ What will be our engagement process for each meeting, including length of time for the total meeting as well as time dedicated to each section?</li><li>○ What questions will we be asking?</li><li>○ What information do participants need prior?</li><li>○ What supports do participants need before, during, and after?</li><li>○ How do participants want to be grouped, if at all? Regionally? Survivors? Families? 2SLGBTQIA+?</li><li>○ By what other means do they wish to submit their recommendations? Survey? Video?</li><li>○ Do participants want an option for a follow up meeting? (Particularly given how long it’s been since the final report came out)</li><li>○ What must we consider for the report back “what we heard” sessions after initial engagements? For example, the timing of this? Opportunity for additional feedback? Ensuring copies are available and written in plain language.</li></ul>
<b>Phase 2 – Information Sharing Sessions*</b> with MMIWG2SLGBTQIA+ Family Members and Survivors	<p>Two sessions were held prior to the engagement sessions with MMIWG2SLGBTQIA+ family members and survivors:</p> <ul style="list-style-type: none"><li><b>a.</b> To provide on an update since the release of the Final Report and the 231 Calls to Justice in June 2019.</li><li><b>b.</b> To provide an overview of the BC regional engagement sessions four-phase process</li></ul> <p><i>* Federal Crown Indigenous Relations and Northern Affairs Minister Carolyn Bennett presented a federal update at the second information sharing session</i></p>

### Phase 3 – MMIWG2SLGBTQIA+ Family Members and Survivors BC Engagement Sessions

These 5 Engagement Questions guided the discussion with MMIWG2SLGBTQIA+ family members and survivors during 8 engagement sessions, as well as the written, audio and video submissions.

- What areas need to be addressed immediately in your region to end violence against MMIWG2SLGBTQIA+?
- How do you see First Nations values, knowledge and culture woven into the National Action Plan? Regionally? Locally?
- How can governments (federal, provincial, municipal, First Nation) better support family members and survivors while the implementation of the National Action Plan happens?
- Are there examples of addressing violence in your community or region that are working well? Please share. How do you see them being expanded or enhanced?
- Is there anything else you would like to share to contribute towards the development of the National Action Plan?

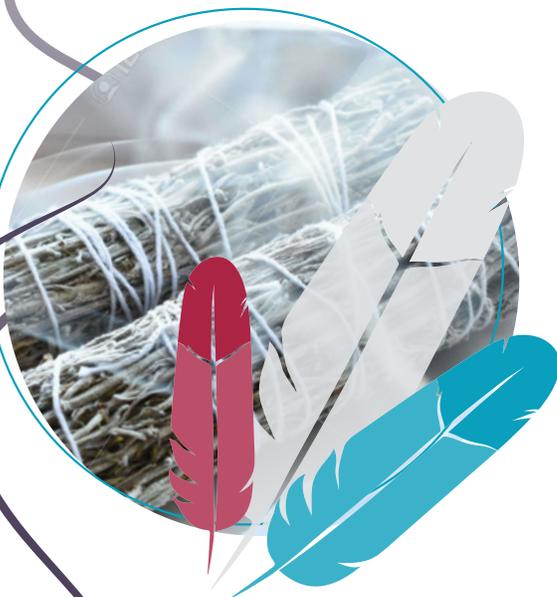
### Phase 4 – Report Back Sessions – “What We Heard” Report

These sessions reported back to MMIWG2SLGBTQIA+ family members and survivors what was heard in the eight engagement sessions, as well as what was shared through written, audio and video submissions.

The input, guidance and lived experience shared by MMIWG2SLGBTQIA+ family members and survivors were organized in the 16 themes of the 231 Calls to Justice from the *“Reclaiming Power and Place: Final Report of the National Inquiry into Murdered and Missing Indigenous Women and Girls”*.

The report back sessions also clarified where and how the “What We Heard” report would be shared and utilized by the BCAFN and AFN to inform the BC-specific implementation of the National Action Plan.

There was an incredible amount of insightful information shared by the MMIWG2SLGBTQIA+ family members and survivors. The purpose of this report is to capture the feedback from MMIWG2SLGBTQIA+ family members and survivors for BCAFN and AFN to weave into their process to inform the implementation of the National Action Plan. For this report, the input, guidance, wisdom, and lived experiences of MMIWG2SLGBTQIA+ family members and survivors shared during the eight engagement sessions and the two feedback sessions was organized in the 16 themes from the *“Reclaiming Power & Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls”* that were outlined in the 231 Calls to Justice. This ensures that the information shared by MMIWG2SLGBTQIA+ family members and survivors is easily understood and actionable within the National Action Plan.



The 5 themes that received the most input, guidance, wisdom, and lived experience from the MMWIG2SLGBTQQA+ family members and survivors are:

- a. *Human and Indigenous Rights and Governmental Obligations*
- b. *Culture*
- c. *Health and Wellness*
- d. *Health and Wellness Service Providers*
- e. *Police Services*

From the input guidance, wisdom, and lived experience from the MMWIG2SLGBTQQA+ family members and survivors in these 5 themes, it is clear that these are the 5 priority areas to be actioned immediately in the BC Region. While all of the Calls for Justice must be implemented, these areas offer initial steps forward to address this crisis. It will be important for the federal and provincial governments (as well as the RCMP and local policing organizations) to make significant investments in these identified priority areas as they require immediate attention in order to end violence against First Nations women, girls, and 2SLGBTQQA+ people.



The key areas that require immediate action in the 5 themed areas are outlined below in the following table. More context for each of the key areas is outlined in the body of this report.

### A. Human and Indigenous Rights and Governmental Obligations

- Indigenous-lead Solutions and Services
- Community Safety, Equity, and Education
- Representation in Government
- Accountability
- Research
- Financial Supports

### B. Culture

- Reclamation of Traditional Healing Practices
- Land-based Healing
- Ceremony
- Gatherings
- Culture in Organizations

### C. Health and Wellness

- Substance Use and Addiction
- Lateral Violence
- Supports
- Intergenerational Impacts and Effects
- Culturally Safe Liaison and Safe Spaces at Hospitals
- Safe Space/Safe Houses
- Education
- Inclusion of 2SLGBTQQA+ Specific Needs
- Men, Families, Relationship Building
- Financial Supports

### D. Health and Wellness Service Providers

- Safe Houses
- Treatment Centres (including detox)
- Healing/Wellness Centres
- Education and Training
- Health Care System Transformation
- Programs and Services
- Advocacy

### E. Police Services

- Education and Training
- BC Police Act
- Trauma Support
- Identifying and Addressing Racism/ Bias
- Racism- Delayed Response
- External Organization Support into MMWIG2SLGBTQQA+ Investigation
- Network/ Liaison



## Additional Recommendations:

### Further Report development:

1. Gather further input, guidance, wisdom, and lived experience from MMIWG2SLGBTQIA+ family members and survivors for theme *O. Correctional Services* and *D. Human Security – Economic*, as well as any other themes that received less input.

### Work in partnership with 2SLGBTQIA+ family members and survivors to ensure full inclusion:

The 2SLGBTQIA+ family members and survivors were clear in their feedback:

1. It's important for them to have their own safe spaces led by 2SLGBTQIA+ family members and survivors to capture their input, guidance, wisdom, and lived experience to inform the implementation of the National Action Plan in the BC region.
2. 2SLGBTQIA+ family members and survivors expressed that the dedicated 2SLGBTQIA+ session that was held as part of this four-phase process was not sufficient as very few 2SLGBTQIA+ family members and survivors attended.
3. To be inclusive, it is recommended that BCAFN/AFN make meaningful investment to honour this input.

## Next Steps:

The BCAFN Women's Representative will bring forward and present this regional report to the AFN Women's Council for consideration, to be woven into the First Nations specific National Action Plan. The BCAFN will also work with the AFN Women's Council to follow appropriate processes to advocate for BC regional priorities, to be properly resourced and implemented within BC.

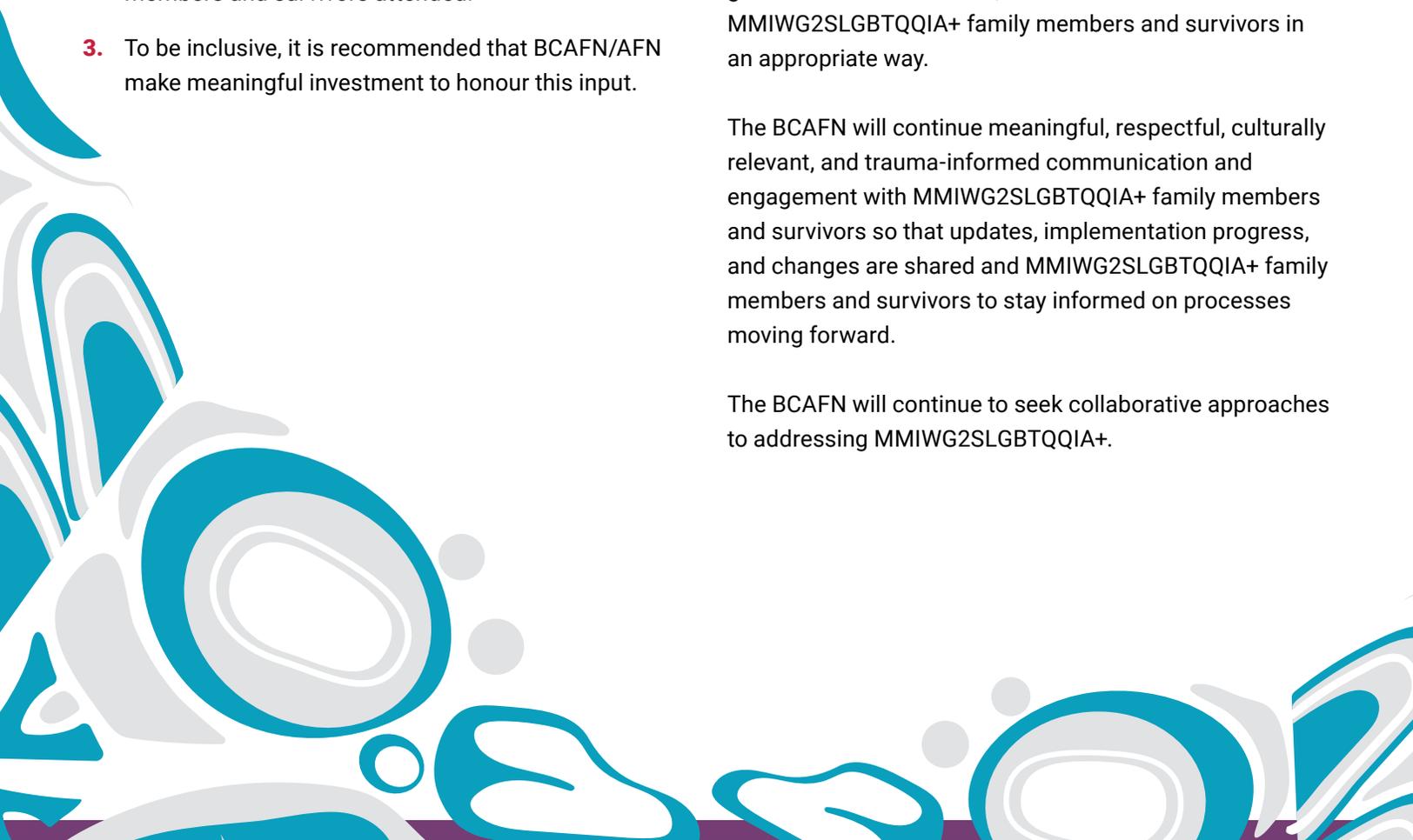
The BCAFN will also share this report with the provincial and federal governments, to share priorities identified in the BC regional engagement process with MMIWG2SLGBTQIA+ family members and survivors.

BCAFN will present this report to BC First Nation Chiefs and leadership at a BCAFN AGM or special event to raise awareness of the priorities and information shared at the BC regional engagement sessions from MMIWG2SLGBTQIA+ family members and survivors, with a focus on the actions suggested for Indigenous governments to implement.

When responses from federal, provincial, and Indigenous governments are received, BCAFN and AFN will share with MMIWG2SLGBTQIA+ family members and survivors in an appropriate way.

The BCAFN will continue meaningful, respectful, culturally relevant, and trauma-informed communication and engagement with MMIWG2SLGBTQIA+ family members and survivors so that updates, implementation progress, and changes are shared and MMIWG2SLGBTQIA+ family members and survivors to stay informed on processes moving forward.

The BCAFN will continue to seek collaborative approaches to addressing MMIWG2SLGBTQIA+.



# Introduction: BC MMIWG2SLGBTQQIA+ Engagement Process

## Principles to Inform and Support Engagement

### Families First Approach

Above all else, the BC engagement process was designed to honour the lives of the missing and murdered loved ones. There were 4 phases to the BC engagement process, which are detailed in the following sections. The process was designed to uphold the demand to respect the “families first” approach. This meant preparing MMIWG2SLGBTQQIA+ families and survivors for the upcoming engagement, providing an update on work since the National Inquiry (June 2019), and clear notice of what their choices were in engaging, and when and where to go to provide their invaluable insight.

### Culturally Relevant and Trauma-Informed Principles

A key component to engagement success was ensuring that the process was transparent and accountable. This meant that, from start to finish, the co-facilitators:

- Were clear on their approach.
- Communicated how they would respectfully engage in the sessions.
- Informed participants where the information would be shared and how it would be used.
- Shared where and how they would report back to participants.

They followed a trauma-informed approach to this engagement process and adhered to the following principles:

### Trauma-informed principles:

- Safety
- Trustworthiness and transparency
- Peer support
- Collaboration
- Empowerment, voice, and choice
- Cultural, historical, and gender issues

There is further background provided about the trauma informed approach in Appendix II (Trauma Informed Principles for Co-facilitation Adapted for a Virtual Environment).

### Respecting History of Activism and Work Completed to Date on MMIWG2SLGBTQQIA+

The 2021 BC engagement process acknowledged and respected the decades of work that has been completed to date:

- The DTES Memorial March, now in its 30th year, has inspired so many more communities around Canada to join in on February 14, 2021.
- The work along the Highway of Tears – such as gatherings, cell phone coverage, transportation enhancements, documentaries, reports, etc.
- The tireless work in many other communities to keep Indigenous women, girls, and 2SLGBTQQIA+ people safe, healthy, and well.



## Creating a Safe and Brave Space

To create a safe and brave space for each other, the co-facilitators asked for everyone participating in the sessions to uphold the following agreements:

-  Talk one at a time.
-  Speak your truth.
-  Share the talk space. Give everyone a chance to speak.
-  When you disagree, challenge the idea NOT the person. (Hard on issues, soft on people).
-  Speak with respect about all people.

## Adjusting the Engagement Approach to the Extraordinary Circumstances of a Pandemic

The BC engagement process was held during the COVID-19 pandemic, so extraordinary measures were needed to create awareness, to assure, and to build confidence in the engagement process.

Many aspects of support and confidence that can be built into an in-person session were not available. This required creative solutions, such as looking for a variety of means to create interest and understanding of the engagement process. This also meant finding proactive solutions to “zoom fatigue”.<sup>1</sup> One of those essential solutions was having graphic recorders for each session to capture the essence of each session. Another was to have two wellness support people for every session. A third key was to keep the sessions to about 120 minutes in length and ensure participants knew that they could come back to another session if they so wished.

<sup>1</sup> Ramachandran, V. (2021, February 23). *Stanford researchers identify four causes for ‘Zoom fatigue’ and their simple fixes*. Stanford News. <https://news.stanford.edu/2021/02/23/four-causes-zoom-fatigue-solutions/> as well as Lee, J. (2020, November 17). *A Neuropsychological Exploration of Zoom Fatigue*. Psychiatric Times. <https://www.psychiatrictimes.com/view/psychological-exploration-zoom-fatigue>



## Phase 1:

### MMIWG2SLGBTQQA+ BC Pre-Engagement Sessions – Connecting with Key Political Organizations and Stakeholders / Follow up to Initial 2020 Planning Meetings

First Nations political organizations, MMIWG2SLGBTQQA+ advocacy groups, coalitions, and advocates were contacted as a follow up and check in to preliminary discussions BCAFN held in preparation for engagement sessions in 2020. At the same time, they were informed about the 2021 BC engagement process and were invited to participate in a pre-engagement session to review and comment on the proposed engagement process as well as provide feedback.

The following questions were asked to participants as part of these meetings:

- 🍷 What will be our engagement process for each meeting, including length of time for the total meeting as well as time dedicated to each section?
- 🍷 What questions will we be asking?
- 🍷 What prior information do participants need?
- 🍷 What supports do participants need before, during, and after?
- 🍷 How do participants want to be grouped, if at all? Regionally? Survivors? Families? 2SLGBTQQA+?
- 🍷 By what other means do they wish to submit their recommendations? Survey? Video?
- 🍷 Do participants want an option for a follow up meeting (Particularly given how long it's been since the final report came out)
- 🍷 What must we consider for the report back "what we heard" sessions after initial engagements? For example, the timing of this? Opportunity for additional feedback? Ensuring copies are available and written in plain language.

These pre-engagement sessions with identified First Nation organizations and MMIWG2SLGBTQQA+ advocates were held on:

- 🍷 Monday, May 3, 2021 – 9:30 am – 12:00 pm
- 🍷 Wednesday, May 5, 2021 – 9:30 am – 12:00 pm
- 🍷 Thursday, May 6, 2021 – 9:30 am – 12:00 pm
- 🍷 Friday, May 7, 2021 – 1:30 pm – 4:00 pm

## Phase 2:

### Information Sharing Sessions with MMIWG2SLGBTQQA+ Family Members & Survivors

Two sessions were held prior to the engagement sessions with MMIWG2SLGBTQQA+ family members and survivors to provide an update since the June 2019 release of the Final Report and the 231 Calls to Justice. As soon as the dates were set, a request went to federal Crown Indigenous Relations and Northern Affairs Minister Carolyn Bennett and key staff from her department to attend and present an update on the federal government's work. Minister Bennett participated in the second session.

The two dates for the sessions were:

- 🍷 Wednesday, May 12, 2021 – 10:00 am – 12:00 pm
- 🍷 Thursday, May 13, 2021 – 5:00 pm – 7:00 pm



## Phase 3:

### MMIWG2SLGBTQIA+ BC ENGAGEMENT SESSIONS

The BC MMIWG2SLGBTQIA+ engagement sessions offered 3 ways for MMIWG2SLGBTQIA+ family members and survivors to share input and guidance:

-  Virtual engagement sessions
-  Written submission (An online survey as well as a PDF document to print were made available)
-  Video or an audio clip (A submission portal to record and submit was accessible on the BCAFN website)

All submissions, through these 3 modes, were welcomed and integrated into this “What We Heard Report” and presented at the Report Back Sessions.

For the engagement sessions, the co-facilitators provided an overview of the principles that were guiding the engagement and shared what supports were available during the session. They also articulated that there was no requirement for participants to speak or otherwise engaged if they didn’t want to. They reminded participants that if they did not wish to continue with the session, they had other avenues to participate. In addition, the co-facilitators were clear that family members and survivors were not being asked to share their traumatic experiences. That said, if they chose to, wellness supports (MMIWG2SLGBTQIA+ coordinators) were there to support them, as was the whole group including the participating Knowledge Keeper. All participants were assured that whatever input they chose to provide would be valued and was very important to the engagement – their lived experience, knowledge, and wisdom. What was being sought from the engagements was what people have been advocating for: insight on concrete supports and actions for families and survivors as well as prevention.

The eight sessions were held on:

-  Friday, May 14, 2021 – 2:00 pm – 4:00 pm
-  Saturday, May 15, 2021 – 10:00 am – 12:00 pm
-  Sunday, May 16, 2021 – 10:00 am – 12:00 pm
-  Monday, May 17, 2021 – 5:00 pm – 7:00 pm
-  Tuesday, May 18, 2021 – 5:00 pm – 7:00 pm  
(Dedicated 2SLGBTQIA+ session)
-  Monday, May 24, 2021 – 10:00 am – 12:00 pm
-  Friday, May 28, 2021 – 2:00 pm – 4:00 pm
-  Tuesday, June 1, 2021 – 12:00 pm – 2:00 pm

### 5 Engagement Questions

These 5 Engagement Questions guided the discussion with MMIWG2SLGBTQIA+ family members and survivors during the eight engagement sessions as well as the written, audio, and video submissions.

-  What areas need to be addressed immediately in your region to end violence against MMIWG2SLGBTQIA+?
-  How do you see First Nations values, knowledge, and culture woven into the National Action Plan? Regionally? Locally?
-  How can governments (federal, provincial, municipal, First Nation) better support family members and survivors while the implementation of the National Action Plan happens?
-  Are there examples of addressing violence in your community or region that are working well? Please share. How do you see them being expanded or enhanced?
-  Is there anything else you would like to share to contribute towards the development of the National Action Plan?



## Phase 4:

### Report Back Sessions – What We Heard Report

Two follow up sessions were scheduled to report back to MMIWG2SLGBTQIA+ family members and survivors who participated in the engagement sessions what was heard in the eight engagement sessions as well as what was shared through written, audio, and video submissions.

The dates for these sessions were:

- 🍃 Friday, June 18, 2021 – 12:00 pm – 2:00 pm
- 🍃 Saturday, June 19, 2021 – 10:00 am – 12:00 pm

From the start, the engagement process was transparent about where the information would be shared:

- 🍃 BCAFN and AFN – to both organizations and their leadership
- 🍃 Form part of the First Nations National Action Plan that that AFN Women’s Council is contributing to the development of the National Action Plan
- 🍃 Emailed out to all Engagement Session participants
- 🍃 Posted on the BCAFN and AFN websites
- 🍃 Presented at two Report Back sessions

## 16 Themes from the 231 Calls to Justice

From the “*Reclaiming Power & Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*” there were 231 Calls to Justice. The Calls for Justice were organized under 16 themes.

The responses from BC Engagement Process are also organized under each of the 16 themes:

- a.** Human and Indigenous Rights and Governmental Obligations
- b.** Culture
- c.** Health and Wellness
- d.** Human Security - Economic
- e.** Human Security - Housing
- f.** Justice
- g.** Media and Social Influencers
- h.** Health and Wellness Service Providers
- i.** Transportation Services and Hospitality Industry

- j.** Police Services
- k.** Attorneys and Law Societies
- l.** Educators
- m.** Social Workers and Those Implicated in Child Welfare
- n.** Extractive and Development Industries
- o.** Correctional Services\*
- p.** All Canadians

*\*Note: No specific input was gathered from the 2021 BC regional engagement sessions or written submissions or audio/video submissions on this topic. This doesn’t mean it is not important in BC – as it is. However, family members and survivors identified other priorities that are of critical importance, which are outlined in the document. A recommendation as part of the next steps is to receive input for this important theme in the BC region.*

# Input from MMIWG2SLGBTQQIA+ Family Members and Survivors

This section includes the input shared through the virtual engagement sessions, and written, audio, and video submissions, organized under the 16 themes of the Calls for Justice. The co-facilitators have endeavored to maintain the authenticity of voice for the MMIWG2SLGBTQQIA+ family members and survivors who shared so that their experience, perspective, and expertise are at the forefront.

## 231 CALLS TO JUSTICE THEMES

### A. Human and Indigenous Rights and Governmental Obligations

#### Indigenous-Led Solutions and Services

I would like the National Action Plan to bring programs together and to take into consideration what is happening right now, positive and negative. There needs to be a centralized support system, which would allow everyone to receive the same support. An advisory committee would definitely help.

We have the capacity within our communities with people who have a wealth of knowledge. We do not need degrees to uphold our communities.

We pay for consultants, contractors, and managers that are not from our communities and they are considered the “experts”. The voices of traditional and gifted Knowledge Keepers are silenced and not taken seriously. Non-Indigenous “experts” use words like “it is a conflict” when First Nations have always been natural peacekeepers and creators of balance. We must shift away from the use of outsiders and bring back communities and empower our community champions and Knowledge Keepers.

Women need to lead.

A First Nations advisory committee is the way to go. Right now, agencies that are accessing funds and services are doing so at their own discretion. In order to ensure that the plan is in motion and changes are being implemented, an advisory committee would act as a main contact for numerous agencies while providing equal opportunity.

We need to ensure our young Indigenous people are involved in these conversations – not just people already shouting for justice, but young people who can see a future and a clearer path with fresh ideas. We need to hear those voices.

We need consistent, regular updates. After the inquiry sessions, we did not hear anything about it for years. We need more consistency in general to hold people to task. The use of the term “genocide” was forgotten too quickly and needs to be reiterated.

The National Action Plan must centralize Indigenous cultural knowledge throughout its entirety. The plan must be framed according to guiding cultural principles within distinct Indigenous knowledge systems in a way that resonates with Indigenous Nations across Canada. All existing and new 2SLGBTQQIA+ organizations in Canada (not mainstream LGBTQQIA+ groups) must be central in this planning as well, as they are the ones connected to 2SLGBTQQIA+ community members in various regions.

Health, healing, and wellness centres must be Indigenous-led and run with sustainable and ongoing funding.

There is a HIGH need for 2SLGBTQQIA+ leadership representation at the provincial (BCAFN) and national (AFN) levels - whether that is a 2SLGBTQQIA+ seat within the AFN, or a standing/core 2SLGBTQQIA+ advisory committee for the AFN. This is vital to appropriate planning for 2SLGBTQQIA+ relatives. Human rights campaigns are needed, both on and off reserve.



## **Community Safety, Equity, and Education**

Community safety plans funded by government to fit the needs of First Nations women and Two Spirit people in being proactive to enable positive outcomes.

We need to find ways to uplift women and children in our community at the band administration level. There is silence in our community about MMIWG2SLGBTQIA+.

Training is needed for leadership as it relates to gender-based violence.

An Indigenous and gender lens must be applied to ensure equity of access to services on and off reserve.

Education and training for all Indigenous leadership about 2SLGBTQIA+ histories, identities, experiences, and planning.

## **Representation in Government**

Change the Parliamentary Secretary for Gender Equity on the provincial level to a full Cabinet Minister to ensure that a culturally gender-based lens is applied to all policies, legislation, and services in BC.

Encourage First Nation governments to apply a culturally appropriate gender lens on and off reserve.

We need a strong Indigenous woman secretariat with the power to influence the way services are funded and delivered, to influence policy change, and to ensure that any provincial legislation implemented considers the voice of women, girls, and 2SLGBTQIA+ people at the grassroots level. This Indigenous secretariat could be given a ministerial mandate to engage with First Nation women and 2SLGBTQIA+ people in communities at the ground level.

Since its inception, the Indian Act has enforced patriarchal policies and governance systems in First Nations communities. This has displaced First Nation women's and 2SLGBTQIA+ people's roles and voices. To bring harmony back to communities, these traditional roles need to be woven back into the fabric of First Nations governance. We need Indigenous leadership to heal from impacts of colonization.

We need to ensure a number of government seats are held specifically by Indigenous people. We need to make space in government and policy for specific numbers of Indigenous people.

## **Accountability**

The National Action Plan will need to report annually on its accomplishments.

Organize an annual provincial review to hold everyone to account on how all leaders are implementing the National Action Plan. The provincial government must be held accountable for how they are addressing MMIWG2SLGBTQIA+ using the federal funding they receive for social welfare, education, and health for off reserve.

## **Research**

Research is needed to account for the number of women, children, and 2SLGBTQIA+ people who have been displaced to the streets, lost their lives, and ended up in shelters with their children. All situations that could have been prevented.

There is a lack of inclusivity of Indigenous women, girls, and 2SLGBTQIA+ people and better accountability is needed at the community, First Nation government, Tribal Council, and provincial levels. Critical analysis and evaluation are needed to assess inequity of service for Indigenous women, girls, and 2SLGBTQIA+ people.



## Financial Supports

We need a sustainable funding strategy that will help families in the long term. The funding to create meaningful awareness about this issue is missing. All levels of government – federal, provincial, municipal, Indigenous – should have this issue as a key strategic priority.

Systemic issues begin at the family and community level – and the government has a legal responsibility to provide resources in communities.

Identify core funding for exclusive spaces for gender diverse communities.

We need to create safer spaces on reserves in rural settings so people do not feel they have to travel to cities.

More strength in the prevention work. As someone who worked for the BC Ministry of Social Development and Poverty Reduction (MSDPR), I learned that their interpretation of “shelter” allowed people to use funds to pay for a cellphone plan but not to purchase a phone. I brought it forward and was told it would take a lot of legislation to classify a cellphone as “shelter”. I even referenced the safety of our women, so more strength in legislation would be amazing.

## 2SLGBTQIA+ in the National Action Plan

Representation in the National Action Plan is key – and the BCAFN National Action Plan must account for the human/Indigenous right for 2S/Indigequeer community members to be free from discrimination and violence. They have the right to represent themselves in national plans to improve their qualities of life, their distinct and diverse identities, access to cultural knowledge and ceremonies, and to be appropriately supported and recognized within all levels of colonial and Indigenous government systems. Colonization has historically targeted Indigenous women and 2S/Indigequeer relatives for violence; we must address this specifically and immediately. This will require our own Indigenous governance to look at and unpack multiple ways in which they continue to perpetuate colonial structures of cis/heteronormative dominance, erasure, and exclusion of 2SLGBTQIA+ People from all Indigenous communities and leadership.

## B. Culture

### Reclaiming Traditional Healing Practices

It is important to recognize and utilize Indigenous governance and systems of care, recognizing that they are unique to each Nation. We could develop healing lodges and wellness places where First Nations governance systems and leaders have the capacity and resources to make meaningful change in First Nations communities.

We are going into the third generation of impacts of the MMIWG2SLGBTQIA+ in our family. Developing, reclaiming, and revitalizing our own ways to heal and be well is crucial.

We need to go back to the traditional ways of dealing with domestic violence. Our old ways will help us through and help [re]teach First Nations women how to be safe, and the importance of self-care, ceremony, and healthy living practices.

### Land-based Healing

Organize land-based youth programs led by Indigenous Peoples. This will help youth [re]connect to the land, their language, to each other, and to heal.

Land-based healing is the greatest medicine. We need leadership to push for more land-based healing to regain our identities and appreciate our roots.

We need an education centre where people can learn how to harvest, preserve traditional medicines and food, and how to take care of their spirits.

### Ceremony

Ceremony is key to healing for MMIWG2SLGBTQIA+ family members and survivors.

COVID-19 has taken a toll on healing processes. People are unable to gather in ceremony. Support communities to host ceremonies once COVID-19 restrictions are lifted.



## Gatherings

We need to continue to have government-funded community-led gatherings. The gatherings help our loved ones to feel hope and support and to commemorate some amazing souls. The gatherings help provide a sense of being understood and comforted.

Meetings held in the different regions of BC with provincial, federal, and Indigenous government representatives, to provide education on the importance of culture in the healing journeys of MMIWG2SLGBTQIA+ family members and survivors.

A community of practice approach for First Nation communities to share cultural teachings, ceremony, and traditional values at the forefront. This will help First Nation communities connect, share wise practices, and support each other on their healing journeys.

## Culture in Organizations

Addressing racism in organizations with traditional healing, values, and culture.

Health, wellness, and cultural support people must be classified as essential workers.

“There are so many beautiful, powerful grassroots movements throughout BC in response to MMIWG2SLGBTQIA+. These are important, critical movements, but the backing is 100% lacking. The funding to create meaningful awareness about this very issue is missing. All levels of government – federal, provincial, municipal, Indigenous – should have this issue as a key strategic priority: how they are responding and how they are supporting the community – and the work needs to be led by Indigenous women, girls and the 2SLGBTQIA+ community.”

## C. Health and Wellness

The recommendations in Mary Ellen Turpel Lafond’s *In Plain Sight* report need to be implemented to address systemic racism in the health care system.

### Substance Use and Addiction

Changes must be made in how we address alcohol and drug addiction, and communities are now encouraging the use of cultural awareness programs for this purpose. It must be looked at from both a political and an operational point of view, so we can start to enforce actions and determine how to stop the importation of street drugs to our small communities. Drugs and alcohol play a significant part in domestic violence against our people. We need harm reduction approaches that also cover cultural safety.

When it comes to substance use and addictions, responding to addiction with compassion and community care with wrap-around blanket supports, rather than exclusionary practices, brings people in rather than pushing them out.

I hope we can create a safe place for our vulnerable people so they can begin to face these traumas.

Naloxone training and distribution.

### Lateral Violence

We need to find a way to begin to uplift ourselves, our families, our communities, and to share with the world the impacts of the residential schools. Lateral violence is common in our communities, and it is scary for us to address this. We need to find a gentle way of addressing these issues diplomatically with love, compassion, and empathy for our men.

We need to put personal issues aside for these important issues. Lateral violence and bullying create further victimization. We need greater sensitivity to the deep victimization that takes place at every level.



## Supports

There must be clear and simple pathways developed for support. It is ridiculous to expect a victim to find their own [wellness] supports.

Family members expressed that they need help with grief, particularly grief that is not dealt with, that they are still holding onto, unable to move forward.

Talking openly about the facts of MMIWG2SLGBTQQIA+ is difficult. Gathering a group of people to discuss MMIWG2SLGBTQQIA+ is difficult, but needed to get the information out there and to advocate for what needs to be done to help families move forward.

We need one-to-one counselling to be accessible.

## Intergenerational Impacts and Effects

There are extensive impacts in the community due to the conspiracy of silence and the systemic racism we have endured as Indigenous women. There are intergenerational traumatic impacts connected to the residential school system and the racism experienced there. The intergenerational impacts and effects must be addressed, and this requires the implementation of culturally appropriate resources and approaches to help with healing.

"I hear all the time that the Spirit has no gender..."



## Culturally Safe Liaison and Safe Spaces at Hospitals

There is a lack of health and wellness services in Indigenous communities, and this forces women, girls and 2SLGBTQQIA+ to travel to access health services. Outside of their communities, Elders are lost, and fluent traditional speakers do not know how to navigate that healthcare world. All hospitals must have a culturally safe liaison person who greets patients upon arrival and works with families to ensure advocacy and safety within these facilities. I would like to see the First Nations Health Authority (FNHA) and the First Nations Leadership Council (FNLC) advocate for and fund these types of services, to create mandates for these services, to hold hospitals to account, to educate healthcare workers to create safe spaces, and to change the stereotypes. On many occasions, our women try to access healthcare and workers immediately assume they have addiction issues or are trying to get painkillers to get high. The FNHA and FNLC must play a more active role in a practical way in communities and in hospitals.

## Safe Spaces / Safe Houses

We are challenged with isolation in our small communities along the Highway of Tears and our women do not have access to safe spaces when they are faced with an abusive relationship or homelessness. We are also facing overcrowding issues. There is a pressing need for fully funded services to provide safe spaces for women within these communities and regions so that women and children do not have to travel long distances to get support. There needs to be more advocacy and connection with urban centres that do offer these services. For example, when trying to connect with services in Terrace or Prince George, their services are maxed out. Bringing accessible services that provide human security to these women is of the utmost importance on the Highway of Tears.

We need open dialogue at all community levels. Family clan, Elders, and spiritual Elders must address this in a supportive environment.

We need space for Indigiqueer and Two Spirit people to be together.

## Education

There must be more education on what “grooming” is and what a healthy relationship looks like and what red flags are. There should be more accountability and responsibility as adults for providing traditional ways of teaching for our youth on what is a good way and not a good way to relate.

Indigenous somatic therapy has helped my family cope with trauma. Tending to our trauma is the way to move forward and heal our collective grief.

Through art, such as a mural, when families are involved from the beginning, it has quite the impact – seeing what has been created on behalf of their loved ones.

Self defense workshops.

We need to educate people that predators are often those in trusted positions such as ministers, priests, RCMP officers, and teachers. We must identify victimology.

## Inclusion of 2SLGBTQIA+ Specific Needs

There is no place for 2SLGBTQIA+ people to meet together and many are in the closet because of this. We need services in all the small communities, especially health facilities.

We need to contact the 2 Spirits in Motion Society to support regional Two Spirit communities locally.

2SLGBTQIA+ driven, developed, and implemented programs and services are happening across Canada, but colonial government continues to support mainstream LGBTQ organizations to serve 2S/Indigequeer communities without having the knowledge, experience, or connections to do so adequately. There are many 2S/Indigequeer organizations that could benefit from capacity building, so they are better positioned to support our 2SLGBTQIA+ relatives. Existing supports and services out there for 2SLGBTQIA+ People (offered by actual 2S/Indigequeer groups) include counselling, healing/wellness, housing, employment, health care, cultural supports/ceremonies, peer support, celebrations/ social activities/events, research, education and training, social justice, and advocacy.

## Men, Families, Relationship Building

I believe that we should bring men into the conversation. My mentor taught me that when we are all around the fire, men tend to be walking and pacing on the periphery while women and children are close to the fire. Men need to be invited and brought into the work and heal from their traumas.

We need to help the families with bringing awareness. We need to provide support for relationship building. I noticed that across many relationships, the man and woman try to parent each other, and there is a lot of failure with that.

Families need to have an opportunity to access information and potential funds to heal themselves. I would also like to have a list of people who have a missing family member to connect with, knowing that they carry the same pain of loss and understanding.

It would be nice to be part of a support group of families to be able to connect with others in similar situations. Talking openly about the facts of MMIWG2SLGBTQIA+ is difficult. Gathering a group of people to discuss MMIWG2SLGBTQIA+ is difficult but needed to get the information out there and advocate for what needs to be done to help families move forward.

## Financial Supports

Financial assistance for affected families of Indian Residential Schools or interpersonal violence is needed.

“Perhaps we need to focus on not just “Indians watching Indians on TV”. (Smoke Signal’s reference) but on positive representation throughout our society. We need more Indigenous politicians, more Indigenous board members, more Indigenous people – not brought to the table or in media as the token Indigenous person so they can say they have included us, but there because our voice and point of view is valuable. We need to have Canada celebrate our unique perspective in the Canadian fabric, so much so that when it does happen it is not an anomaly.”

## D. Human Security – Economic

We demand wage equality.

## E. Human Security – Housing

Accessible, affordable, and safe housing specifically for Indigenous women and girls as well as accessible, affordable, and safe housing specifically for 2SLGBTQIA+ people.

We also need more on-reserve housing. Housing is so important for the safety of First Nations women, girls, and 2SLGBTQIA+ people. We need safe and affordable housing, not just structures, but well-built homes that will be safe and secure for many generations.

Safe houses are needed in rural and remote areas, and on-reserve to provide accessible safe spaces for First Nations women, girls, and 2SLGBTQIA+ people. Very few safe houses are available and accessible specifically for First Nations women, girls, and 2SLGBTQIA+ people.

There should be a different way of going into a treatment centre. The process should be first and second stage housing and then going into treatment.

Accessible education and training in First Nation communities that build capacity for community members to build and maintain houses and community infrastructure as well as teaching them to maintain water supplies.

“Some of us have taken different paths on our healing journey and I have seen a lot of sadness and destruction in the lives of the children. I have wondered who is taking care of them? How hard are we working to help the direct descendants? How hard are we working at our own healing process to be the best helpers we can be? I want to be balanced and prepared to reach people in a healthy way, not a broken way.”

“I always feel this saying when having discussion around systemic changes: “gin ‘wadluuwaan gud ‘ahl kwaagiidang – everything depends on everything else” [Haida Language]. A short-, mid- and long-term plan at an operational and political level moving forward. We are generational healing.”

## F. Justice

We need a safe justice system.

There needs to be an immediate revamping of the justice system as it is inherently racist, including the policing systems.

### Appropriate Supports for Survivors in the Judicial System

It is important to remember us as survivors. All levels of government must communicate. A survivor shared that when they took their abuser to court, they felt like the abuser received more support than they did. The abuser was able to get a personal lawyer while the survivor had to have Crown lawyers, who the survivor felt were not there for them, but for British Columbians. The survivor recommends more appropriate and neutral supports during the court process. The survivor did not hear from an Indigenous support worker, did not know what to do for the upcoming court case nor did they know how to prepare a statement.

Challenge the crown system where the crown can just drop assault charges without consulting victims. There must be the prosecution of white offenders who assault Indigenous women/people instead of endless accommodations.

Locally, if a Band member is convicted of a criminal offense such as violence against women, they have to come to the Band Council and create a safety plan to be monitored. This is also a good way for our hereditary leaders and cultural leaders to reach out to those members.

“When it comes to wellness checks, I had an issue with a family member and I was too frightened to call the police. What world am I living in where I cannot call the police? This past year I have seen so many die at the hands of the RCMP. They are at the core of the issue. We need a safe justice system. We need to support trauma-based training and supports. Culture is at the core of everything.”

### **BC First Nation Justice Strategy<sup>2</sup>**

In the BC First Nation Justice Strategy, there is no mention of women or MMIWG2SLGBTQIA+. We need more Indigenous women to advocate on behalf of the victims. There must be better accountability by all groups that profess to represent our women and girls. We need a better mechanism to address equity of service because there is a huge imbalance, whether it is related to housing or anti-poverty challenges. These issues continue to keep women, girls, and Two Spirit people marginalized because there is no effective evaluation of these policies, no effective coordination, and no effective engagement in a meaningful way to invoke systemic change.

### **Hate Crimes**

Violence inflicted on transgender people can be worse than violence towards women. These acts of violence should be considered hate crimes because that is what it is most of the time. Education is key. We would love to have supports in all communities because there are not very many communities that have facilities to support the 2SLGBTQIA+ community. The justice system needs to address these issues because of the hate crimes attached to them.

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<sup>2</sup> The BC First Nations Justice Strategy sets out the intention to develop a strategy with regard to First Nations women in Strategy 11. However, inclusion of 2SLGBTQIA+ people is not mentioned.

## **G. Media and Social Influencers**

Human rights campaigns are needed, both on and off reserve.

We need ongoing discussion and the facts of the MMIWG2SLGBTQIA+ displayed in the media, at bus stops, and in magazines across Canada and internationally. Our voices and stories need to be amplified, acknowledged, and heard.

There could be an awareness campaign that spotlights real bodied women. Traditional clothing is designed for tall, slender women, and I would love to wear it, but I cannot.

We need to normalize seeing authentic and accurate portrayals of Indigenous Peoples in the media. This is how we change the hearts and minds of people who have only viewed us as stereotypes or seen negative stories in the news. Indigenous youth also need to see this positive portrayal of our people in the media, so they see themselves reflected in society.

Federal, provincial, municipal governments, and medium/large corporate entities need to ensure that there is inclusion of Indigenous Peoples within their organizations.

“We cannot allow non-Indigenous people to make policies about Indigenous people. When we stand alone, they take us down, so we need to stand in numbers and build ourselves up amongst each other. It starts by empowering my daughters and granddaughters and the women around me.”





Many First Nations are afraid to seek help in the health care system because they do not trust doctors and nurses and they worry about how they will be treated. Mental health is a significant issue and hospital staff must be culturally and trauma informed. Staff may not know how their actions are impacting their First Nation patients.

Anti-racism and unconscious bias training for health care professionals to address this and to ensure Indigenous Peoples get proper care.

### Programs and Services

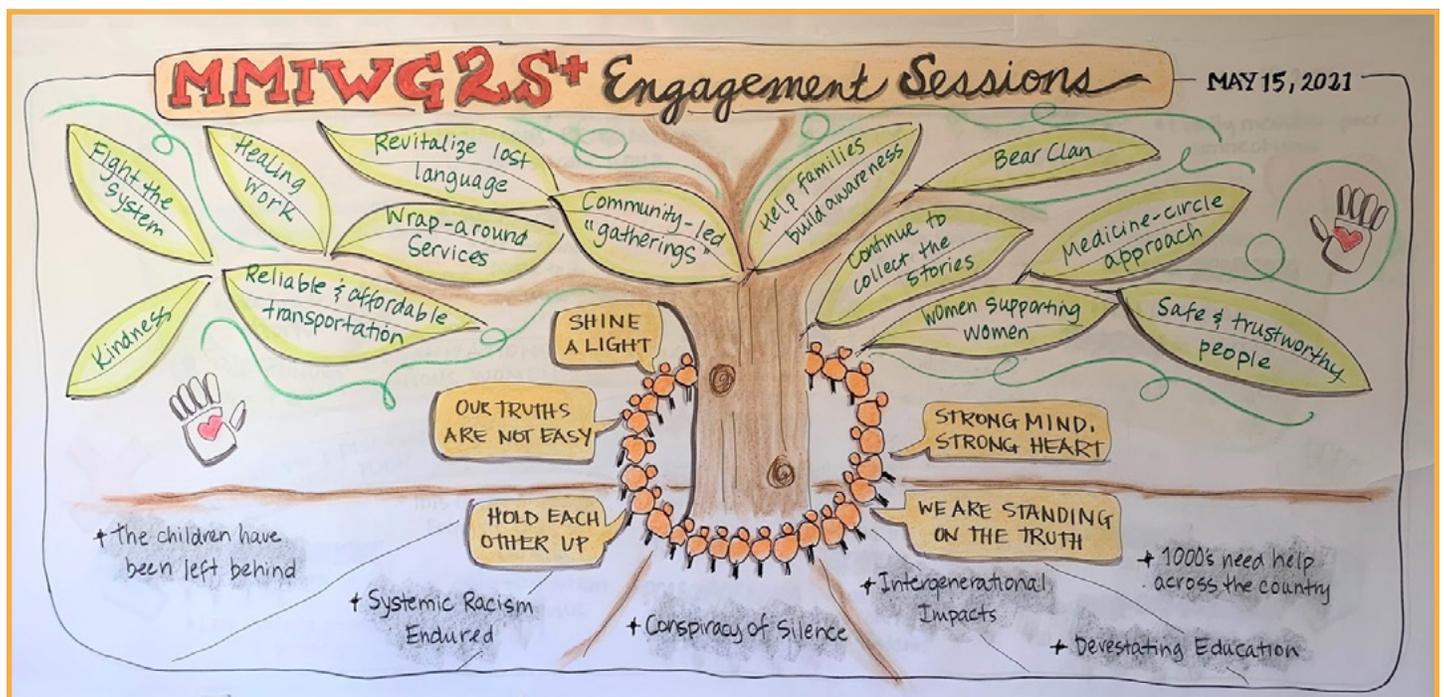
We need community response teams on and off reserve for the victim and the assailant. Families can help end victim blaming, lateral violence, and ongoing violence. Silence is a typical response for many and the after supports are minimal.

More First Nation liaisons, Indigenous victim support workers, forensic nurses, and doctors are needed to support the women and children who experience violence.

Mobile units make rape kits accessible to Indigenous women and girls in rural and isolated areas.

An information hub for the sharing of community plans, for healing and for community responses to the MMIWG2SLGBTQIA+ crisis. We can share and learn from other communities. We need to find ways in which we can easily access a "road map" for when someone goes missing.

"We need to begin using different language in the system. Do not use the word "closure" with a victim's family as there is no such thing as "closure" in justice. It permanently affects your spirit, body, emotions, and mental well-being."







Accessibility to technology for First Nation communities and rural and remote communities is urgently needed so that services can be accessed.

Ensure that Primary Care Networks hire registered clinical counsellors (<https://bc-counsellors.org/>) to help with addictions, depression, and anxiety. Social workers are not enough.

There must be more inclusiveness of men in respect to them understanding that we need change.

### Advocacy

We must advocate for our healers, medicine makers, and Knowledge Keepers to receive wages that are competitive with professional doctors and addictions counsellors. This will help them to succeed and uphold our traditional ways of living.

There is a need for immediate advocacy to support access to wrap-around services, including physical, mental, social, and spiritual. We need advocates to be with

the victims and survivors at every step of the way through the legal system, as it is discriminatory and intimidating.

We must define “accessibility” from an Indigenous lens in terms of education, healthcare, and support organizations. Many Indigenous people have undiagnosed and unassessed injuries as a result of violence.

First Nations and all Indigenous organizations should include anti-violence and anti-sexual harassment human resources and hiring policies.

Intersectionality needs to be noted, as it is not just Indigenous women (as a sex) but nuanced sex and gender-based discrimination, anti-Indigenous racism, ageism, ableism. It also needs to include Two-Spirit and gender diverse programming and those who experience gender-based violence.

Advocacy must include “safe” access to Elders who are not homophobic or transphobic to Two-Spirit, Indigiqueer, and trans folks when they are disclosing gender-based violence.

## I. Transportation Services and Hospitality Industry

### Cell Phone Coverage

The cellphone tower ranges were broadened which has helped. There will be 12 new cell towers installed in the north.

### Transit Service

Through the implementation of transit service in the north, instances of women hitchhiking along the highway has decreased. Although people can now travel more safely between communities, it is not perfect, as the transit does not run daily and you cannot travel all the way in one day. But this addition of services has decreased hitchhiking by the hundreds. The BC New Democratic Party (NDP) government announced that they would be extending funding for this transit service for one more year. This life-saving service should be considered as a core-funded service on a permanent basis. We should not have to beg or prove on a yearly basis that this transit is a necessary service that saves lives.

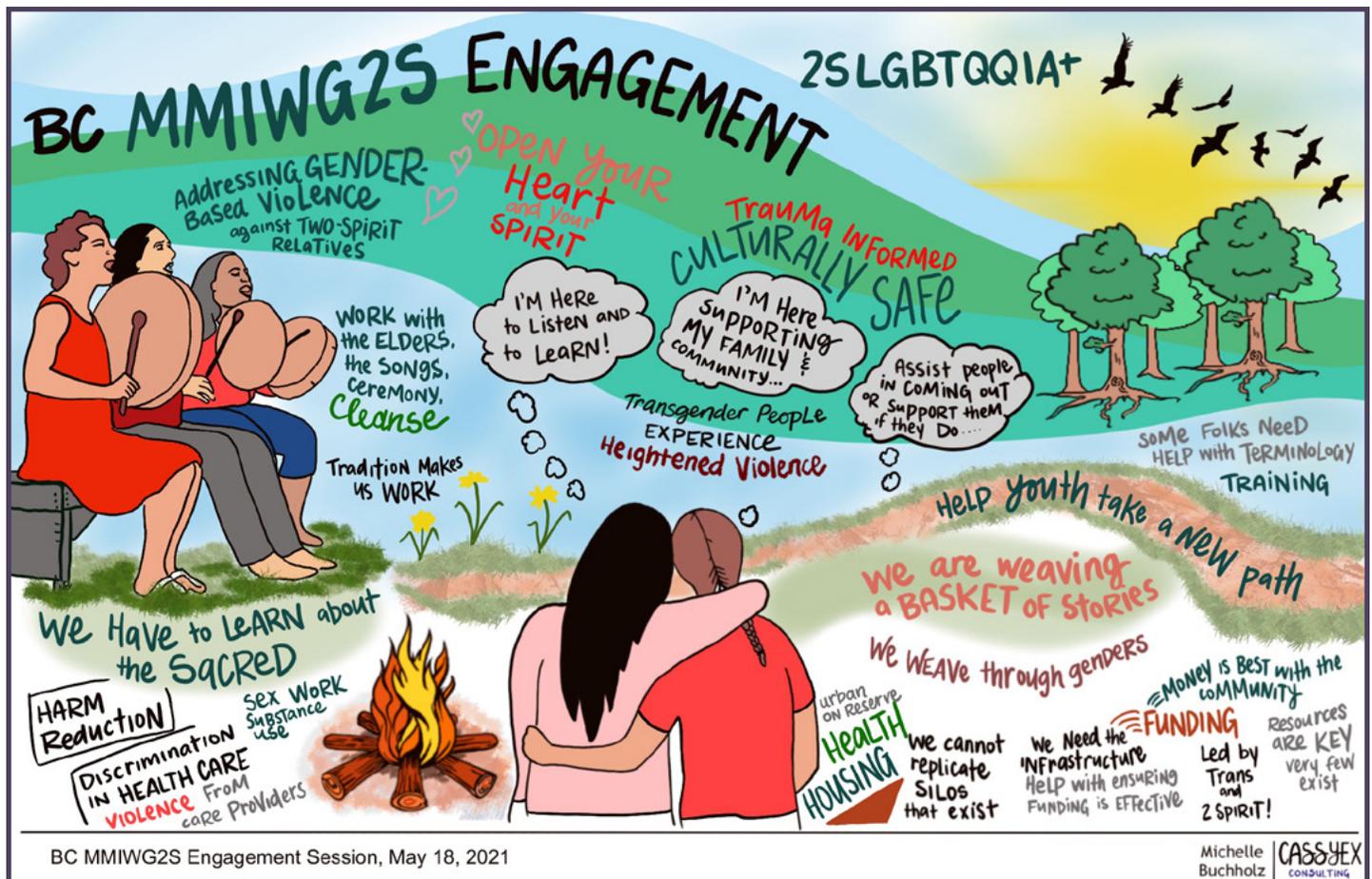
Greyhound service has stopped running. There is a bus running only three times per week to Prince George from Hazelton and it costs \$130 round trip. They are still out there hitchhiking. We need more transportation for our women.

### Monitoring Transport Corridors

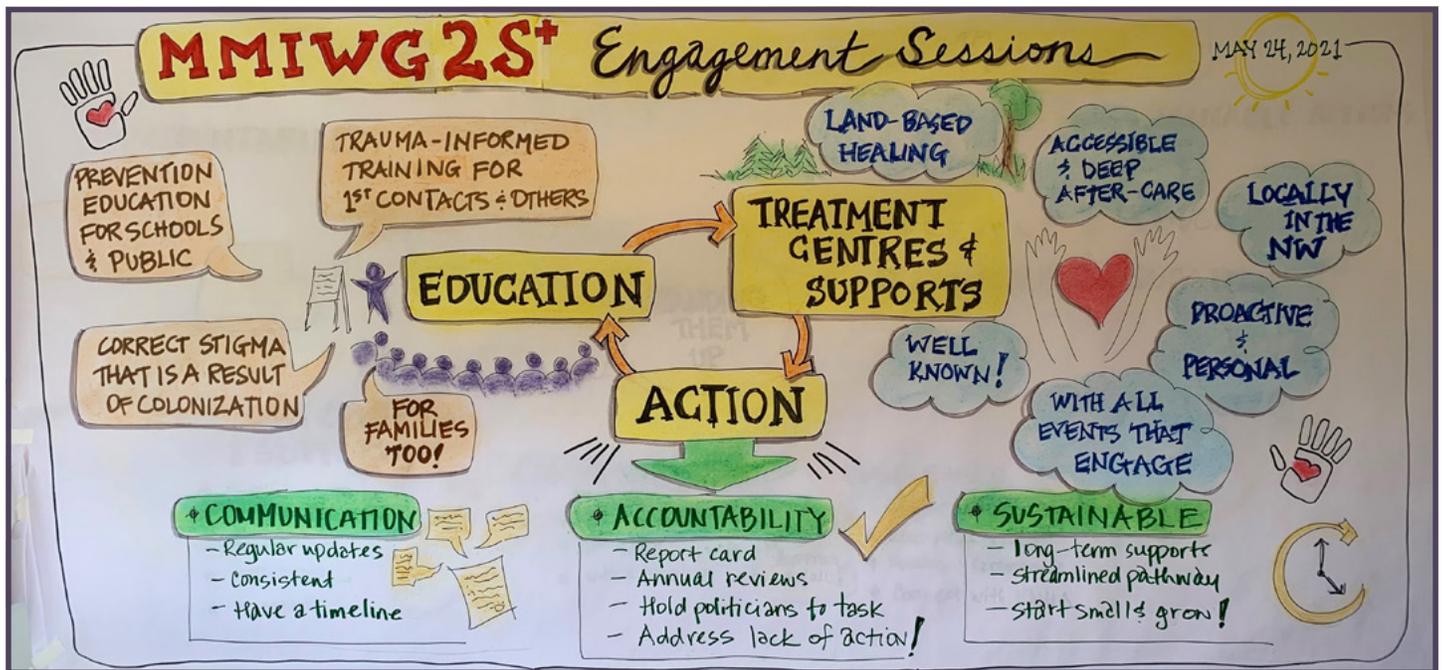
There should be cameras placed along the Highway of Tears to record license plates on the highway. We need safe stations on the highway with cameras for those that need to hitchhike. We must teach our children about safety in our surroundings.

### Raising Awareness of MMIWG2SLGBTQQIA+ Along the Highway of Tears

There should also be "plaques of interest" along the Highway of Tears explaining what MMIWG2SLGBTQQIA+ is for people to stop and read.



BC MMIWG2S Engagement Session, May 18, 2021



## J. Police Services

### Education and Training

We need trauma-informed training for first responders, especially nurses and the Royal Canadian Mounted Police (RCMP). [also, under H. Health and Wellness Service Providers]

Education is needed across the board, from government and law enforcement to the general public. Enforcement and actions against crimes committed are not there. For example, restraining orders can be put in place but they are not enforced. Unfortunately, racism directly attributes to both enforcement and actions taken or not.

It is important to come alongside the RCMP to teach them who we are and build people up to strengthen our community.

RCMP training needs revamping as it does not take very long to train in Regina before they are sent into the field.

We need culturally relevant training within the police force on an ongoing basis.

Education within the RCMP is vital, they need more training. The Drug Abuse Resistance Education (D.A.R.E.) program needs to be scripted. We have gone one step forward and two steps back.

The RCMP need to have a new training program to include a human rights module in their training packages to be able to deal with mental illness and addiction.

Police are not first responders. We need anti-colonial training and the abolishment of police.

Advocate to include 2SLGBTQIA+. Without this, 2SLGBTQIA+ experiences of police-based violence are actively erased.

### BC Police Act

Regarding the upcoming *BC Police Act*, many Indigenous women and girls are impacted by police violence. As defenders of the land, they are criminalized through the justice system without their right to protest considered. There has not been adequate input from Indigenous women on the Police Act.

### Trauma Support

There has been a lack of action regarding trauma supports. We have had many racist encounters with first responders, including an RCMP officer with his hand on his gun while he was speaking with us, and an ambulance attendant shouting at us. We need more trauma support and trauma-informed first responders. Search and Rescue crews have a policy that prevents them from searching for anyone with mental health issues. An RCMP officer threatened the local firemen with fines if they went looking for my daughter. We need policy changes because having those resources for the first 72 hours is critical. There are so many systemic barriers.

We need to support trauma-based training and supports. Culture is at the core of everything.

### Identifying and Addressing Racism / Bias

There is an underlying issue of racism and normalization of violence against our women. In the 1960s, an article was published in the *Saskatoon Star Phoenix* regarding several instances of Indigenous women being pushed out of buildings in Vancouver. There was a call for an inquiry, but it did not happen until 50-years later. There has been devastation in our community and with our women and families. Women are doing so much work in the [Vancouver] Downtown Eastside to combat some of the issues but it is not working. We need to evaluate the police officers who are working on the frontlines with our people. They should have mental health assessments to identify any unconscious bias towards our people and, if found, they should be removed from their positions.

Have the bad apples screened out before training and before they become police officers.

One of the most spoken about, but not addressed issues within communities, is racism. Part of how to keep vulnerable community members safe is to conduct wellness checks through other organizations to take the responsibility from the RCMP. This will make sure vulnerable peers are taken care of and treated with dignity and respect. This issue needs to be highlighted at all levels so everyone is aware of it.

### Racism – Delayed Response

When the RCMP responds to domestic dispute phone calls they do not take them seriously – and this a problem.

It is difficult to see [track] how delayed the Royal Canadian Mounted Police (RCMP) are when responding to an issue. It is often a day or two later.

The reservation system has also played a role in the delay of RCMP members responding to domestic abuse calls. The reserve system can be a disadvantage and should be re-evaluated and the necessary changes made.

The recommendations from the Opal Commission (BC Commission of Inquiry into Policing in British Columbia) needs to be enacted by the BC government.



**External Organization Support into MMIWG2SLGBTQIA+ Investigation**

The Bear Clan in Manitoba, led by James Favel, was established in each region to replace the RCMP in the investigation of ongoing cases and dealing with the process of searching. This is a process that needs to be reviewed and implemented in BC.

The RCMP must hand over all files of MMIWG2SLGBTQIA+ to be reviewed by The Bear Clan. They must lead the investigations as there is no trust of the RCMP. The investigations should be led by a trusted human being like James Favel.

**Network / Liaison**

A network and/or a liaison must be established within the main corridor in the north to educate women and children on what their rights are.

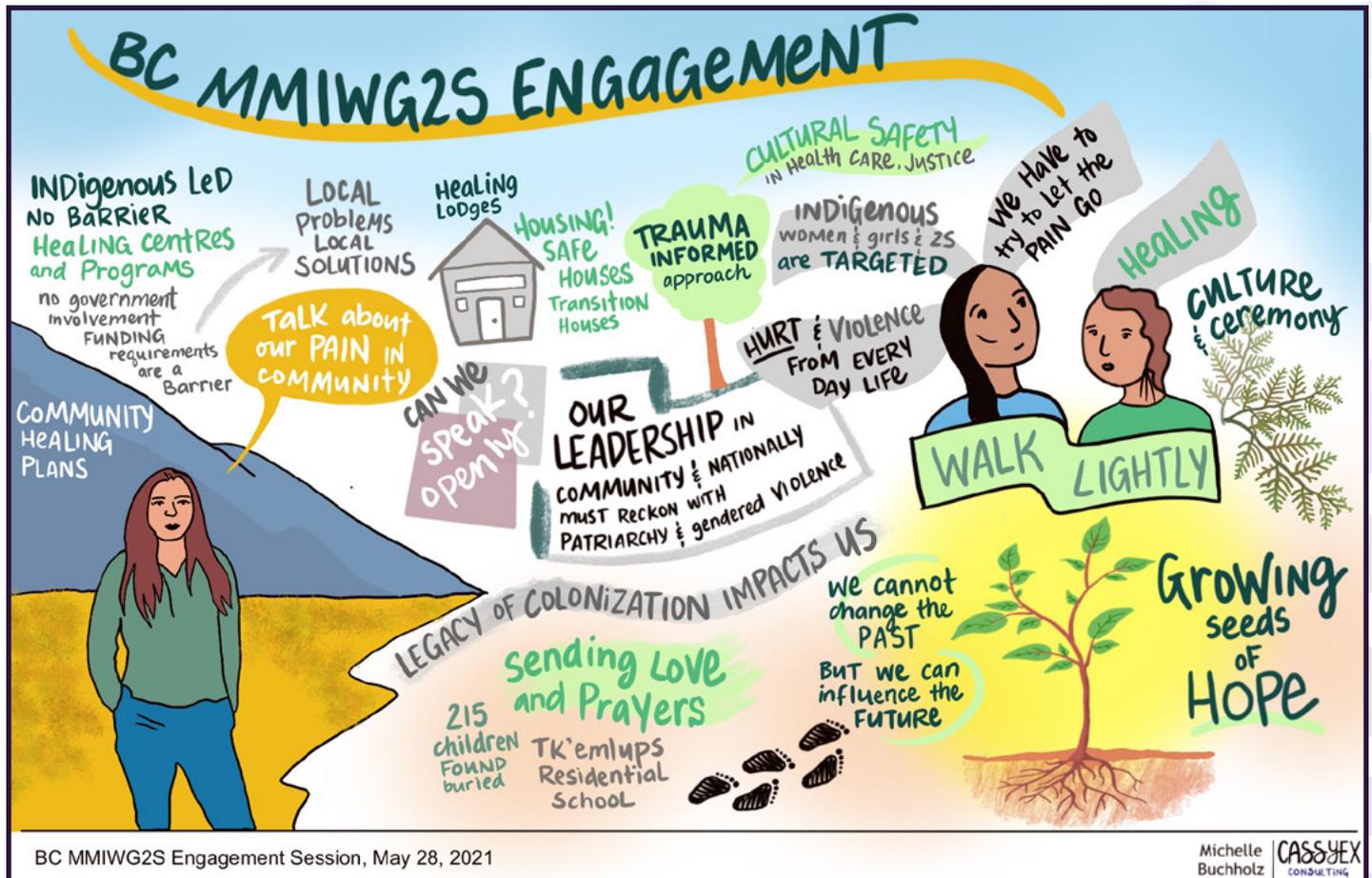
Every community needs a liaison to provide education on what programs are available and they need to be fully supported and funded.

We need to have our own RCMP officers investigate the Highway of Tears – not officers from the Lower Mainland.

“We live along the Highway of Tears and we see loss after loss every year. As family members, advocates, and members of communities, we are hopeful that we can come to a place where our women, girls, and 2SLGBTQIA+ members are safe in the communities of northern BC.”

**K. Attorneys and Law Societies**

Provide legal education workshops for Indigenous women, girls, and Two Spirit people to inform them on their rights as victims, on human rights, their rights if they are stopped by the police, and their rights through the justice system. This must be led by Indigenous legal advocates with funding from the Attorney General.



## L. Educators

### Prevention Education

Prevention education should be mandatory in schools and provided to the general public. This would help correct the stigma around suicide, drug use, alcoholism, and homelessness, all which come from colonization and lack of self-identity.

Teachers need to produce materials based on the sacred teachings for youth.

There needs to be advocacy training for Indigenous women and girls on all facets of their human rights and legal rights, on and off reserve. We need more resources dedicated to the promotion of safety training at the community level. Education is important and this should happen immediately.

Include anti-violence campaigns as part of (or separate) from a community safety plan. Violence is not appropriate and is not the First Nations way – it is something that was done to us and we have carried it on.

More awareness/education about sexual abuse in schools is also needed.

### Handling Evidence and Forensic Training

Survivors, organisers, and advocates shared about a lot of lost rape kits and the broken chain of communication between the labs, hospitals, courts, and investigators. Educational institutions can provide forensic training and teach our people how to handle evidence and they can be employed in our communities. Cultural competency is needed for more than just health care. Nurses and doctors should be trained in forensics and be educated on lateral violence. They must consider how to properly support Indigenous colleagues and the clients they work with.

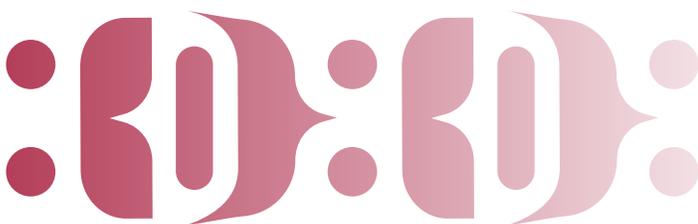
### Safety Protocols

We need to be asking for safety protocols for racism and bullying in the school system. There was a recent situation of a 6-year-old girl who was bullied for being Indigenous and nothing was done for her. We should not have to hold the school accountable. Advocacy needs to happen.

When incidents happen (such as the example provided of someone who tried to set the school totem pole on fire), and racist comments were made – this is an opportunity to bring in educational curriculum and Indigenous speakers to address this proactively in the school for the safety of Indigenous staff and students as well as addressing the issues with non-Indigenous staff and students. We need to put pressure on the education system for the next generation.

There is the conspiracy of silence, lateral violence, intended and unintended racism that takes place in this system. It goes back to how we were raised as children. Through the decolonization process, having those discussions with our own people is necessary because our own people have bought into that colonization (interracial prejudice). The oppressed become the oppressors.

“We need to ensure our young Indigenous people are involved in these conversations – not just people already shouting for justice, but young people who can see a future and a clearer path with fresh ideas. We need to hear those voices.”



## M. Social Workers and Those Implicated in Child Welfare

When a sexual assault report is made for a child, an Indigenous person needs to be there to provide guidance and support alongside the Ministry of Child and Family Development (MCFD).

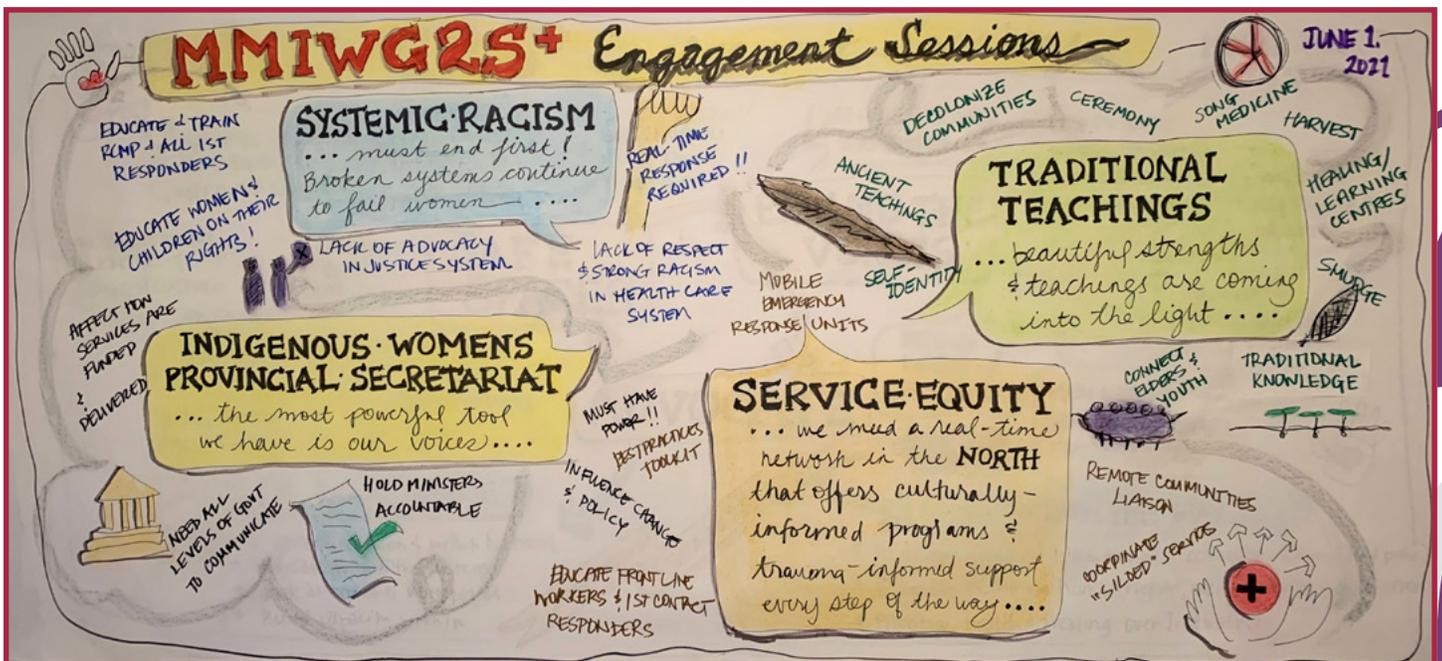
The child welfare system must be restructured. Many of the MMIWG2SLGBTQIA+ were in the care of the child welfare system and there has been zero accountability for its role in their disappearances or murders.

We know children are getting lost in the child welfare system and bounced from home, to home, to home. Proactively, it needs to start at the child welfare system. How do we prevent MCFD from taking our Indigenous kids? When they die in the system, there is no time to grieve. There needs to be culturally safe mental health support and counselling for families.

There is a lack of trauma-informed practice within the Ministry of Child and Family Development (MCFD) when it comes to First Nations women. To ensure respectful treatment, an advocate needs to accompany the parent, as bias and disrespect has been witnessed by advocacy groups.

Social work is a colonial project and is doing exactly what it was built to do. Capitalism is prioritized over the safety of these community members. Each province and territory should do the important critical work to include the experiences of 2SLGBTQIA+.

“We need to stand together. Divide and conquer is a political tool used against our people.”



## N. Extractive and Development Industries

There have been several reports written on how work camps threaten First Nations women's safety. These reports show there is a direct link between industry and its impact on First Nations women's health.

Impact Benefit Agreements and/or MOUs between industry and First Nation communities must address the issues that are linked to violence against First Nations women and 2SLGBTQIA+ and MMIWG2SLGBTQIA+. For example, Impact Benefit Agreements with the resource extractive industry should include measures to address the social impacts of violence.

## O. Correctional Services

*Note: No specific input was gathered from BC regional engagement sessions or written submissions or audio/video submissions on this topic. It doesn't mean it is not important in BC – as it is. However, family members and survivors identified other priorities that are of critical importance that are outlined in the document.*

## P. All Canadians

Education for Canadians on terminology as it relates to Indigenous Peoples, women, girls, and 2SLGBTQIA+ people. i.e., "our Indigenous women" or "Canada's Indigenous Peoples"

Education for Canadians on the history of Indigenous Peoples in Canada, the impacts and intergenerational trauma that can lead to addictions and mental health issues.

Addressing systemic racism, stereotypes, and stigma that many Canadians hold about Indigenous Peoples through education and training.

"I had to look at that darkness on my own and rise out of it. I had to come out of that on my own to see what I could do as an individual and become part of a community. It can be hard to let all that go and not speak about it, but I have walked forward and received love."



## Suggested Path Forward:

This section outlines suggestions for initial next steps by exploring the 5 themes that received the most input, guidance, wisdom, and lived experience from the MMWIG2SLGBTQQA+ family members and survivors. These themes are:

- a. *Human and Indigenous Rights and Governmental Obligations*
- b. *Culture*
- c. *Health and Wellness*
- d. *Health and Wellness Service Providers*
- e. *Police Services*

From the input guidance, wisdom, and lived experience from the MMWIG2SLGBTQQA+ family members and survivors in these 5 themes, it is suggested that these are the 5 priority areas to be actioned immediately in the BC Region. While all of the Calls for Justice must be implemented, these areas offer initial steps forward to

address this crisis. It will be important for the federal and provincial governments (as well as the RCMP and local policing organizations) to make significant investments in these identified priority areas as they require immediate attention in order to end violence against First Nations women, girls, and 2SLGBTQQA+ people.

The input guidance, wisdom, and lived experience from the MMWIG2SLGBTQQA+ family members and survivors regarding the 5 themes are captured in the tables below. The input in the table is synthesized from the themes that are outlined in the body of the document and are included there in more detail. The related Calls for Justice are also noted for each section. It should be noted that the recommendations highlighted in these priority areas also intersect with many other themes and Calls for Justice. Ending MMIWG2SLGBTQQA+ will take wholistic, integrated approaches.

### A. Human and Indigenous Rights and Governmental Obligations

#### Indigenous-led Solutions and Services

##### Recommendations

- There needs to be a centralized support system which would allow everyone to receive equitable support.
- We have the capacity within our communities with people who have a wealth of knowledge.
- We must shift away from the use of outsiders and bring back communities and empower our community champions and Knowledge Keepers.
- Women need to lead.
- First Nations advisory committee to oversee the implementation of National Action Plan.
- We need to hear the voices of our young Indigenous people and include their input.
- We need consistent and regular updates / communication.
- The National Action Plan must centralize Indigenous cultural knowledge throughout its entirety. The plan must be framed according to guiding cultural principles within distinct Indigenous knowledge systems in a way that resonates with Indigenous Nations across Canada.
- Health, healing, and wellness centres must be Indigenous-led and run with sustainable and on-going funding.

## Related Calls for Justice

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.

Governments should:

- 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.
- Make publicly available on an annual basis reports of ongoing actions and developments in measurable goals related to the National Action Plan.

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:

- 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).
- *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*.
- 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.
- 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.
- 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.

## Community Safety, Equity and Education

### Recommendations

- Community safety plans funded by government must fit the needs of First Nations women and 2SLGBTQQIA+ people in being proactive to enable positive outcomes.

- We need to find ways to uplift women and children in our community at the band administration level. There is silence in our community about MMIWG2SLGBTQIA+.
- Training is needed for leadership as it relates to gender-based violence.
- An Indigenous and gender lens must be applied to ensure equity of access to services both on and off reserve.
- Education and training for all Indigenous leadership about 2SLGBTQIA+ histories, identities, experiences, and planning.

### Related Calls for Justice

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 2SLGBTQIA people when developing budgets and determining government activities and priorities.

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 2SLGBTQIA people.

1.9 We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.

## Representation in Government

### Recommendations

- Change the Parliamentary Secretary for Gender Equity on the provincial level to a full Cabinet Minister position to ensure that a cultural and gender-based lens is applied to all policies, legislation, and services in BC.
- Encourage First Nation governments to apply a culturally appropriate gender lens on and off reserve.
- We need a strong Indigenous woman secretariat with the power to influence the way services are funded and delivered, who can influence policy change and ensure that any provincial legislation implemented considers the voice of women, girls, and 2SLGBTQIA+ people at the grassroots level.
- We need Indigenous leadership to heal from impacts of colonization.
- We need to ensure a number of government seats are held specifically by Indigenous people. We need to make space in government and policy and have specific numbers of Indigenous people.
- There is a HIGH need for 2SLGBTQIA+ leadership representation at the Provincial (BCAFN) and National (AFN) level – whether that is a 2SLGBTQIA+ seat within the AFN, or a standing/core 2SLGBTQIA+ advisory committee for the AFN.

### Related Calls for Justice

1.3 (see above)

## Accountability

### Recommendations

- The National Action Plan needs to report annually on its accomplishments.
- Organize an annual provincial review to hold everyone to account on how all leaders are implementing the National Action Plan.

### Related Calls for Justice

1.1 (see above)

1.10 We call upon the federal government to create an independent mechanism to report on the implementation of the National Inquiry's Calls for Justice to Parliament, annually.

## Research

### Recommendations

- Research is needed to account for the number of women, children, and 2SLGBTQQIA+ people who have been displaced, lost their lives, ended up in shelters with their children, and displaced to the streets.
- Critical analysis and evaluation are needed to assess inequity of service for Indigenous women, girls, and 2SLGBTQQIA+ people.

### Related Calls for Justice

1.6 (see above)

1.7 We call upon the federal, provincial, and territorial governments, in partnership with Indigenous Peoples, to establish a National Indigenous and Human Rights Ombudsperson, with authority in all jurisdictions, and to establish a National Indigenous and Human Rights Tribunal. The ombudsperson and tribunal must be independent of governments and have the authority to receive complaints from Indigenous individuals as well as Indigenous communities in relation to Indigenous and human rights violations, and to conduct thorough and independent evaluations of government services for First Nations, Inuit, and Métis people and communities to determine compliance with human and Indigenous rights laws. The ombudsperson and the tribunal must be given sufficient resources to fulfill their mandates and must be permanent.



## Financial Supports

### Recommendations

- We need a sustainable funding strategy that will help families in the long term. All levels of government – federal, provincial, municipal, Indigenous – should have this issue as a key strategic priority.
- Systemic issues begin at the family and community level, and the government has a legal responsibility to provide resources in communities.
- Identify core funding for exclusive spaces for gender diverse communities.
- We need to create safer spaces on reserves in rural settings so people do not feel they have to travel to cities.
- I would like to see more strength in the prevention work. I used to work for the BC Ministry of Social Development and Poverty Reduction (MSDPR), and their interpretation of “shelter” allowed people to use the funds to pay for a cellphone plan but not to purchase a phone. I brought it forward and was told it would take a lot of legislation to classify a cellphone as “shelter”.

### Related Calls for Justice

1.3 (see above)

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 2SLGBTQIA people’s organizations.

## 2SLGBTQIA+ in the National Action Plan

### Recommendations

- Representation in the National Action Plan is key – and the BCAFN Action Plan must account for the human/Indigenous right for 2S/Indigequeer community members to be free from discrimination and violence, that they have the right to represent themselves in national plans to improve their qualities of life, their distinct and diverse identities, access to cultural knowledge and ceremonies, and to be appropriately supported and recognized within all levels of colonial and Indigenous government systems.

### Related Calls for Justice

1.1 (see above)

## B. Culture

### Reclaiming Traditional Healing Practices

#### Recommendations

- It is important to recognize and utilize Indigenous governance and systems of care, recognizing that they are unique to each Nation. We could develop healing lodges and wellness places where First Nations governance systems and leaders have the capacity and resources to make meaningful change in First Nations communities.
- We are going into the third generation of impacts of the MMIWG2SLGBTQQA+ in our family. Developing, reclaiming, revitalizing our own ways to heal and be well is crucial.
- We need to go back to the traditional ways of dealing with domestic violence. Our old ways will help us through and help [re]teach First Nations women how to be safe, the importance of self-care, ceremony, and healthy living practices.

#### Related Calls for Justice

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 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:

- i. Federal, provincial, and territorial governments must legislate Indigenous languages in the respective territory as official languages.
- 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 We call upon all governments to ensure that all Indigenous women, girls, and 2SLGBTQQA 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 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 2SLGBTQQA people and women who have been denied Status.

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 2SLGBTQIA people, with eligibility criteria and decision making directly in their hands.

## Land-based Healing

### Recommendations

- Organize land-based youth programs led by Indigenous Peoples. This will help youth are [re]connect to the land, their language, and to each other to heal.
- Land-based healing is the greatest medicine. We need leadership to push for more land-based healing to regain our identities and appreciate our roots.
- We need an education centre where people can learn how to harvest, to preserve traditional medicines and food, and to take care of their spirits.

### Related Calls for Justice

2.2, 2.3, 2.4, 2.5 (see above)

## Ceremony

### Recommendations

- Ceremony is key to healing for MMIWG2SLGBTQIA+ family members and survivors.
- COVID-19 has taken a toll on healing processes. People are unable to gather in ceremony. Support communities to host ceremonies once COVID-19 restrictions are lifted.

### Related Calls for Justice

2.2, 2.3, 2.4, 2.5 (see above)

## Gatherings

### Recommendations

- We need to continue to have government-funded community-led gatherings. The gatherings help our loved ones to feel hope, receive support, and to commemorate some amazing souls. The gatherings help provide a sense of being understood and comforted.

- Meetings held in the different regions of BC with provincial, federal, and Indigenous government representatives to provide education on importance of culture on the healing journeys of MMIWG2SLGBTQQIA+ family members and survivors.
- A community of practice approach for First Nation communities to share cultural teachings, ceremony, and traditional values at the forefront. This will help First Nation communities connect, share wise practices, and support each other on their healing journeys.

#### Related Calls for Justice

2.2, 2.3, 2.4, 2.5 (see above)

## Culture in Organizations

#### Recommendations

- Addressing racism in organizations with traditional healing, values, and culture.
- Health, wellness, and cultural supports must be classified as essential workers.

#### Related Calls for Justice

2.1 (see above)

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.

## C. Health and Wellness

### Substance Use and Addiction

#### Recommendations

- Start to enforce actions and determine how to stop the importation of street drugs into our small communities.
- Changes must be made to how we address alcohol and drug addiction, Communities are now encouraging the use of cultural awareness programs.
- Harm reduction approaches that also cover cultural safety.
- When it comes to substance use and addictions, respond to addiction with compassion and community care with wrap-around blanket supports.
- Naloxone training and distribution is needed.

## Related Calls for Justice

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 2SLGBTQIA people.

## Lateral Violence

### Recommendations

- We need to find a way to begin to uplift ourselves, our families, our communities, and to share with the world the impacts of the residential schools.
- Lateral violence is common in our communities, and it is scary for us to address this. We need to find a gentle way of addressing these issues diplomatically with love, compassion, and empathy for our men.
- We need to put personal issues aside for these important issues. Lateral violence and bullying create further victimization. We need greater sensitivity to the deep victimization that takes place at every level.

## Supports

### Recommendations

- There must be clear and simple pathways developed. It is ridiculous to expect a victim to find their own [wellness] supports.
- Family members expressed that they need help with grief, particularly grief that is not dealt with, that they are still holding onto it, unable to move forward.
- Talking openly about the facts of MMIWG2SLGBTQIA+ is difficult. Gathering a group of people to discuss MMIWG2SLGBTQIA+ is difficult but needed to get the information out there and advocate for what needs to be done to help families move forward.
- 1:1 Counselling

## Related Calls for Justice

3.2 We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centered 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 2SLGBTQIA people. The lack of health and wellness services within Indigenous communities continues to force Indigenous women, girls, and 2SLGBTQIA 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 2SLGBTQIA people reside.

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 (see above)

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.

3.6 We call upon all governments to ensure substantive equality in the funding of services for Indigenous women, girls, and 2SLGBTQQIA people, as well as substantive equality for Indigenous-run health services. Further, governments must ensure that jurisdictional disputes do not result in the denial of rights and services. This includes mandated permanent funding of health services for Indigenous women, girls, and 2SLGBTQQIA people on a continual basis, regardless of jurisdictional lines, geographical location, and Status affiliation or lack thereof.

## Intergenerational Impacts and Effects

### Recommendations

- There are extensive impacts in the community due to the conspiracy of silence and the systemic racism we have endured as Indigenous women.
- There are intergenerational traumatic impacts connected to the residential school and the racism experienced there. The intergenerational impacts and effects must be addressed, which requires the implementation of culturally appropriate resources and approach to help with healing.

### Related Calls for Justice

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.

## Culturally Safe Liaison and Safe Spaces at Hospitals

### Recommendations

- All hospitals must have a culturally safe liaison person who greets patients upon arrival and works with families to ensure advocacy and safety within these facilities. Encourage the First Nations Health Authority (FNHA) and the First Nations Leadership Council (FNLC) to advocate for and fund these types of services, to create mandates for these services, to hold hospitals to account, to educate healthcare workers to create safe spaces, and to change the stereotypes.
- The recommendations in the Mary Ellen Turpel Lafond's *In Plain Sight* report need to be implemented to address systemic racism in the health care system.

### Related Calls for Justice

3.2 (see above)

## Safe Space / Safe Houses

### Recommendations

- We are challenged with isolation in our small communities along the Highway of Tears and our women do not have access to safe spaces when they are faced with an abusive relationship or homelessness. We are also facing overcrowding issues. There is a pressing need for fully funded services to provide safe spaces for women within these communities and regions so that women and children do not have to travel long distances to get support.
- There needs to be more advocacy and connection with urban centres that offer services. For example, when trying to connect with services in Terrace or Prince George, their services are maxed out. Bringing accessible services that provide human security to these women is of the utmost importance along the Highway of Tears.
- We need open dialogue at all community levels. Family clan, Elders and spiritual Elders must address this in a supportive environment.
- We need space for Indigiqueer and Two Spirit people to be together.

### Related Calls for Justice

3.1, 3.2, 3.3, 3.6 (see above)

## Inclusion of and Support for 2SLGBTQQIA+ Specific Needs

### Recommendations

- There is no place for 2SLGBTQQIA+ people to meet together and many are in the closet because of this.
- We need services in all the small communities, especially health facilities.
- We need to contact the 2-Spirits in Motion Society to support regional Two Spirit communities locally.
- 2SLGBTQQIA+ driven, developed, and implemented programs and services are happening across Canada, but colonial government continues to support mainstream LGBTQ organizations to service 2S/Indigiqueer communities without having the knowledge, experience, or connections to do so adequately. There are many 2S/Indigiqueer organizations that could benefit from capacity building so they are better positioned to support our 2SLGBTQQIA+ relatives. Existing supports and services out there for 2SLGBTQQIA+ People (offered by actual 2S/Indigiqueer groups) include counselling, healing/wellness, housing, employment, health care, cultural supports/ceremonies, peer support, celebrations/social activities/events, research, education and training, social justice, and advocacy.

### Related Calls for Justice

3.1, 3.2, 3.6 (see above)

## Men, Families, Relationship Building

### Recommendations

- I believe that we should bring men into the conversation. Men need to be invited and brought into the work and to heal from their own traumas.
- We need to help the families with bringing awareness. We need to provide support for relationship building.
- Families need to have an opportunity to access information and, potentially, funds to heal themselves.
- I would also like to have a list of people who have a missing family member to connect with, knowing that they carry the same pain of loss and understanding.
- It would be nice to be part of a support group of families to be able to connect with others in similar situations.
- Talking openly about the facts of MMIWG2SLGBTQIA+ is difficult. Gathering a group of people to discuss MMIWG2SLGBTQIA+ is difficult but needed to get the information out there and advocate for what needs to be done to help families move forward.

### Related Calls for Justice

3.2, 3.3 (see above)

## Financial Supports

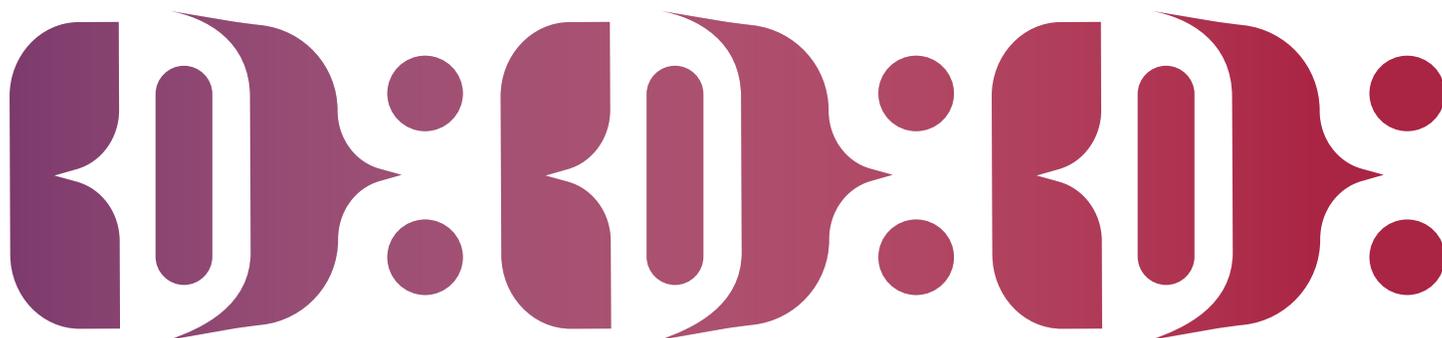
### Recommendations

- Financial assistance for affected families of Indian Residential Schools or interpersonal violence.

### Related Calls for Justice

3.4, 3.6 (see above)

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 2SLGBTQIA 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.



## D. Health and Wellness Service Providers

### Safe Houses

#### Recommendations

- We need more safe shelters and housing specific to women and girls impacted by violence in First Nation communities and rural settings.

#### Related Calls for Justice

7.5 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.

### Treatment Centers

#### Recommendations

- There is a desperate need for treatment centres and second-stage housing. In BC, there are only 15 treatment centres in total. Usually, there is a three-six month waiting period for people to get into treatment and they are shipped away from their homes and families.
- The North needs a treatment centre. However, the first priority is for a detox centre.
- We need Indigenous women to run treatment centre programs as we have lived experiences that others cannot imagine.

#### Related Calls for Justice

7.4 We call upon all governments and health service providers to provide necessary resources, including funding, to support the revitalization of Indigenous health, wellness, and child and Elder care practices. For healing, this includes teachings that are land based and about harvesting and the use of Indigenous medicines for both ceremony and health issues. This may also include matriarchal teachings on midwifery and postnatal care for both woman and child; early childhood health care; palliative care; Elder care and care homes to keep Elders in their home communities as valued Knowledge Keepers; and other measures. Specific programs may include but are not limited to correctional facilities, healing centres, hospitals, and rehabilitation centres.

7.5 (see above)

## Healing / Wellness Centers

### Recommendations

- We need safe spaces for people to go to, and long-term core funding for community Indigenous wellness centres that are run by Indigenous people.

### Related Calls for Justice

7.4, 7.5 (see above)

## Education and Training

### Recommendations

- We need more sexual assault training within First Nation communities.
- There must be more education on what “grooming” is and what a healthy relationship looks like and what red flags are.
- There should be more accountability and responsibility as adults for providing traditional ways of teaching for our Youth on what is a good way and not a good way.
- Self defense workshops are needed.
- We need to educate people that predators are often those in trusted positions such as ministers, priests, RCMP officers, and teachers. We must identify victimology.
- There needs to be capacity building on trauma therapy in First Nation communities to meet the urgent needs.
- The need is overwhelming. We need more training locally and at a competitive wage so that workers can feed their families.
- Doctors and nurses need training on using a rape kit and on better bedside manners.
- We need better training for local nurses so that women do not have to travel to hospitals and forensic training for Indigenous nurses so that victims are not re-traumatized in emergency rooms.
- It would be helpful for community workers to have a culturally safe and trauma-informed toolkit to support working with family members affected by MMIWG2SLGBTQQA+.
- Many First Nations are afraid to seek help in the health care system because they do not trust doctors and nurses and they worry how they will be treated.
- Mental health is a significant issue and hospital staff must be culturally and trauma informed.
- More First Nation liaisons, Indigenous victim support workers, forensic nurses, and doctors are needed to support the women and children who experience violence.
- Anti-racism and unconscious bias training for health care professionals to address this and to ensure Indigenous Peoples get proper care.

## Related Calls for Justice

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:

- 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 2SLGBTQIA issues and sex positivity

7.6 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:

- 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.

7.7 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.

7.8 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.

7.9 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.

## Programs and Services

### Recommendations

- We need community response teams on and off reserve for the victim and the assailant. Families can help end victim blaming, lateral violence, and ongoing violence. Silence is a typical response for many and the after supports are minimal.
- Mobile units make rape kits accessible to Indigenous women and girls in rural and isolated areas.
- Our healers, medicine makers, and Knowledge Keepers must receive wages that are competitive with professional doctors and addiction councillors. This will help them to succeed and uphold our traditional ways of living.
- An information hub for the sharing of community plans, for healing, and for community responses to the MMIWG2SLGBTQIA+. We can share and learn from other communities.

- We need to find ways in which we can easily access a “road map” for when someone goes missing.
- We need a toll-free number with trauma-informed support people to provide immediate assistance to whoever calls, and it needs to be sustainable and well known such as, 9-1-1 or 8-1-1. Maybe it could be 3-1-1? The support people would be able to navigate the person to the different available resources, such as directing them to a hospital where a trauma nurse or doctor is located.
- Immediate areas of need include grief and loss support and victim services, including emergency response support. We need to create safe environments to be able to reach people. Families are feeling forgotten and our MMIWG2SLGBTQIA+ workers need support and guidance to navigate their roles in communities. Immediate and consistent collaboration at all levels is needed.
- We could take our healing programs, along with the federal and provincial funding, to the First Nations Health Authority (FNHA) so that the healing programs in BC are independent of federal and provincial governments and their requirements. The programs could be run by an Indigenous-led authority (the FNHA) and there would be no barriers.
- There must be a concerted effort on prevention services and strategies to inform our youth on the available supports and services.
- First Nation communities require more supports and capacity from mental health workers.
- We need 24-hour crisis centres and funding for Indigenous-specific domestic violence agencies.
- We need an Indigenous-led sexual response program and Indigenous programming within mainstream healthcare.
- More funding is needed for women’s organizations that are managed and led by Indigenous women.
- All hospitals must have a culturally safe liaison person who greets patients upon arrival and works with families to ensure advocacy and safety within these facilities. The FNHA and FNLC must play a more active role, in a practical way, in communities and in hospitals.
- Accessibility to technology for First Nation communities and rural and remote communities is urgently needed so that services can be accessed.
- Ensure that Primary Care Networks hire registered clinical counsellors (<https://bc-counsellors.org/>) to help with addictions, depression, and anxiety. Social workers are not enough.
- There must be more inclusiveness of men in respect to them understanding that we need change.

### Related Calls for Justice

7.1 We call upon all governments and health service providers to recognize that Indigenous Peoples – First Nations, Inuit, and Métis, including 2SLGBTQIA 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.

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.

7.4, 7.5 (see above)

## Advocacy

### Recommendations

- There is a need for immediate advocacy to support access to wrap-around services inclusive of physical, mental, social, and spiritual aspects. We need advocates to be with the victims and survivors at every step of the way through the legal system as it is discriminatory and intimidating.
- We must define “accessibility” from an Indigenous lens in terms of education, healthcare, and support organizations. Many Indigenous people have undiagnosed and unassessed injuries as a result of violence.
- First Nations and all Indigenous organizations should include anti-violence and anti-sexual harassment human resources and hiring policies.
- Intersectionality needs to be noted as it is not just Indigenous women (as a sex) but nuanced gender and sex-based discrimination, anti-Indigenous racism, ageism, ableism. It also needs to include Two-Spirit and gender diverse programming and those who experience gender-based violence.
- Advocacy must include “safe” access to Elders who are not homophobic or transphobic to Two-Spirit, Indigiqueer, trans folks when they are disclosing gender-based violence.

### Related Calls for Justice

7.4 (see above)

## E. Police Services

### Education and Training

#### Recommendations

- We need trauma-informed training for the Royal Canadian Mounted Police (RCMP).
- Education is needed across the board, for government, law enforcement to the general public. Enforcement and actions against crimes committed are not there.
- It is important to come alongside the RCMP to teach them who we are and build people up to strengthen our community.
- RCMP training needs revamping as it does not take very long to train in Regina before they are sent into the field.
- We need culturally relevant training on an ongoing basis within the police force.
- Education within the RCMP is vital, they need more training. The Drug Abuse Resistance Education (D.A.R.E.) program needs to be scripted. We have gone one step forward and two steps back.
- The RCMP need to have a new training program to include a human rights module in their training packages to be able to deal with mental illness and addiction.
- Police are not first responders. Anti-colonial training and the abolishment of police.
- Advocate to include 2SLGBTQIA+. Without it, it actively erases 2SLGBTQIA+ from experiencing police-based violence.

## Related Calls for Justice

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:

- 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.
- 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.
- iii.** Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQQIA people, on police services boards and oversight authorities.
- 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.

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:

- i.** Achieve representative First Nations, Inuit, and Métis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada.
- ii.** Ensure mandatory Indigenous language capacity within police services.
- iii.** Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.
- iv.** Include the Indigenous community in the recruitment and hiring committees/process.
- 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.
- 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.
- vii.** End the practice of limited-duration posts in all police services, and instead implement a policy regarding remote and rural communities focused on building and sustaining a relationship with the local community and cultures. This relationship must be led by, and in partnership with, the Indigenous Peoples living in those remote and rural communities.

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.

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.

## BC Police Act

### Recommendations

- Regarding the upcoming BC *Police Act*, many Indigenous women and girls are impacted by police violence. As defenders of the land, they are criminalized without their right to protest considered through the justice system. There has not been adequate input from Indigenous women on the *Police Act*.

### Related Calls for Justice

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.

## Trauma Support

### Recommendations

- There has been a lack of action and of trauma supports. We need more trauma support and trauma-informed first responders (i.e. RCMP and Search and Rescue crews) as well as policy changes that are barriers to receiving support within first 72 hours.
- We need to support trauma-based training and supports. Culture is at the core of everything.

### Related Calls for Justice

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.

## Identifying and Addressing Racism/ Bias

### Recommendations

- There is an underlying issue of racism and normalization of violence against our women. We need to evaluate the police officers who are working on the frontlines with our people. They should have mental health assessments to identify any unconscious bias towards our people and, if found, these officers should be removed from their positions.
- Have the bad apples screened out before training and before they become police officers.

- One of the most spoken about, but not addressed, issues within communities is racism. Part of how to keep vulnerable community member safe is to conduct wellness checks through other organization to take the responsibility from the RCMP. This is done to make sure vulnerable peers are taken care of and treated with dignity and respect. This issue needs to be highlighted at all levels, so everyone is aware of it.

### Related Calls for Justice

9.2, 9.3, 9.7 (see above)

## Racism- Delayed Response

### Recommendations

- When the RCMP responds to domestic dispute phone calls they do not take them seriously – and this a problem.
- It is difficult to see how delayed the Royal Canadian Mounted Police (RCMP) are when responding to an issue. It often takes a day or two later.
- The reservation system has also played a role in the delay of RCMP members responding to domestic abuse calls. The reserve system can be a disadvantage and should be re-evaluated and the necessary changes made.
- The recommendations from the Opal Commission (BC Commission of Inquiry into Policing in British Columbia) needs to be enacted by the BC government.

### Related Calls for Justice

9.2, 9.11 (see above)

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.

- 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.
- 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.
- iii. Specialized Indigenous policing units, within non-Indigenous police services, are to be funded adequately by governments.

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:

- i. Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe.

- ii. Improve communication between police and families of missing and murdered Indigenous women, girls, and 2SLGBTQIA people from the first report, with regular and ongoing communication throughout the investigation.
- iii. Improve coordination across government departments and between jurisdictions and Indigenous communities and police services.
- iv. Recognize that the high turnover among officers assigned to a missing and murdered Indigenous woman's, girls, or 2SLGBTQIA 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.
- v. Create a national strategy, through the Canadian Association of Chiefs of Police, to ensure consistency in reporting mechanisms for reporting missing Indigenous women, girls, and 2SLGBTQIA people. This could be developed in conjunction with implementation of a national database.
- vi. Establish standardized response times to reports of missing Indigenous persons and women, girls, and 2SLGBTQIA people experiencing violence, and conduct a regular audit of response times to monitor and provide feedback for improvement.
- vii. Lead the provincial and territorial governments to establish a nationwide emergency number.

## External Organization Support into MMIWG2SLGBTQIA+ Investigation

### Recommendations

- The Bear Clan in Manitoba, led by James Favel, was established in each region to replace the RCMP in the investigation of ongoing cases and dealing with the process of searching. This is a process that needs to be reviewed and implemented elsewhere.
- The RCMP must hand over all files of MMIWG2SLGBTQIA+ to be reviewed by The Bear Clan. They must lead the investigations as there is no trust of the RCMP. The investigations should be led by a trusted human being.

### Related Calls for Justice

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.

9.8 (see above)

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 2SLGBTQIA people from across Canada. Further, this task force must disclose to families and to survivors all non-privileged information and findings.

9.10 We call upon all police services to voluntarily produce all unresolved cases of missing or murdered Indigenous women, girls, and 2SLGBTQIA people to the national task force.

## Network / Liaison

### Recommendations

- A network and/or a liaison must be established within the main corridor in the north to educate women and children on their rights.
- Every community needs a liaison to provide education on what programs are available and they need to be fully supported and funded.
- We need to have our own RCMP officers investigate the Highway of Tears, not officers from the Lower Mainland.

### Related Calls for Justice

9.4, 9.5, 9.7 (see above)



## Additional Recommendations:

Further Report development:

1. Gather further input, guidance, wisdom, and lived experience from MMIWG2SLGBTQIA+ family members and survivors for theme *O. Correctional Services and D. Human Security – Economic*, as well as any other themes that received less input.

Work in partnership with 2SLGBTQIA+ family members and survivors to ensure full inclusion. The 2SLGBTQIA+ family members and survivors were clear in their feedback:

1. It's important for them to have their own safe spaces led by 2SLGBTQIA+ family members and survivors to capture their input, guidance, wisdom, and lived experience to inform the implementation of the National Action Plan in the BC region.
2. 2SLGBTQIA+ family members and survivors expressed that the dedicated 2SLGBTQIA+ session that was held as part of this four-phase process was not sufficient as very few 2SLGBTQIA+ family members and survivors attended.
3. To be inclusive, it is recommended that BCAFN/AFN make meaningful investment to honour this input.

## Next Steps:

The BCAFN Women's Representative will bring forward and present this regional report to the AFN Women's Council for consideration, to be woven into the First Nations specific National Action Plan. The BCAFN will also work with the AFN Women's Council to follow appropriate processes to advocate for BC regional priorities, to be properly resourced and implemented within BC.

The BCAFN will also share this report with the provincial and federal governments, to share priorities identified in the BC regional engagement process with MMIWG2SLGBTQIA+ family members and survivors.

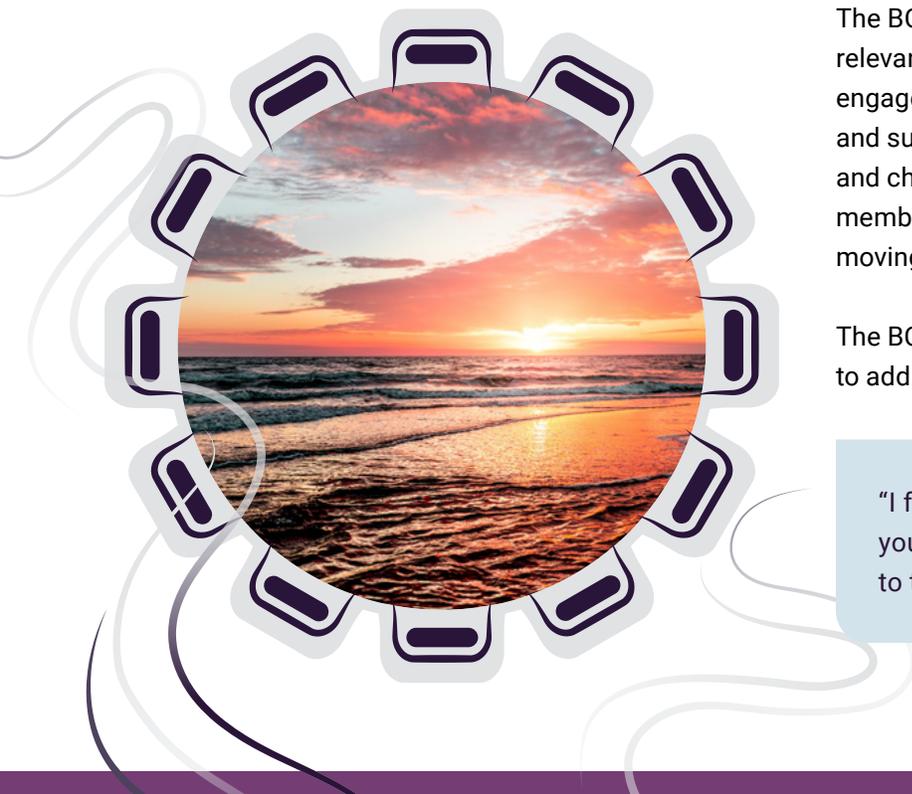
BCAFN will present this report to BC First Nation Chiefs and leadership at a BCAFN AGM or special event to raise awareness of the priorities and information shared at the BC regional engagement sessions from MMIWG2SLGBTQIA+ family members and survivors, with a focus on the actions suggested for Indigenous governments to implement.

When responses from federal, provincial, and Indigenous governments are received, BCAFN and AFN will share with MMIWG2SLGBTQIA+ family members and survivors in an appropriate way.

The BCAFN will continue meaningful, respectful, culturally relevant, and trauma-informed communication and engagement with MMIWG2SLGBTQIA+ family members and survivors so that updates, implementation progress, and changes are shared and MMIWG2SLGBTQIA+ family members and survivors to stay informed on processes moving forward.

The BCAFN will continue to seek collaborative approaches to addressing MMIWG2SLGBTQIA+.

"I fully agree that we need to teach our women, young and older, to remember we are strong and to take back our power."



## Closing Words:



**Dr. Gwendolyn Point, Knowledge Keeper, BCAFN  
MMIWG2SLGBTQQA+ Engagement Support:**

This was “ey te yoyes” – “good work”. The word “work” for us is a noun not a verb and the work we do is sacred. The dialogue “work” is sacred. Your words you shared support the MMIWG2SLGBTQQA+ work and will create a safer future for all our families. If what we say and do impacts the next seven generations – the next seven generations will benefit from all that you have shared. Please know as you each of you shared your stories, your words went into the universe. Anything that goes into the universe is cleansed and will return to each of you as a strength. I encourage each of you to let go of the negative energy and embrace the strength that will be returned to you. We are all connected and if one of us is down and hurt, we are all impacted. If one of us stands up, we are all stood up. We must continue to work together, and I give thanks for everyone who participated.

**Dr. Gwendolyn Point**

BCAFN Knowledge Keeper Support for  
MMIWG2SLGBTQQA+ Engagement Sessions



# Appendix I: 231 Calls for Justice

## Calls for Justice

### All Governments

The National Inquiry heard many truths connected with the deliberate actions and inactions of all levels of government. In addition, the evidence makes clear that changing the structures and the systems that sustain violence in daily encounters is not only necessary to combat violence but is an essential legal obligation of all governments in Canada. We target many of our Calls for Justice at governments for this reason and identify how governments can work to honour Indigenous women, girls, and 2SLGBTQQIA+ people, and to protect their human and Indigenous rights, in the thematic areas examined within the *Final Report*.

### 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.<sup>6</sup> 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.

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.
- 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** 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).
- 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*.
- 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.
- 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.

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.

**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.

**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.

**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** 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.

**1.7** We call upon the federal, provincial, and territorial governments, in partnership with Indigenous Peoples, to establish a National Indigenous and Human Rights Ombudsperson, with authority in all jurisdictions, and to establish a National Indigenous and Human Rights Tribunal. The ombudsperson and tribunal must be independent of governments and have the authority to receive complaints from Indigenous individuals as well as Indigenous communities in relation to Indigenous and human rights violations, and to conduct thorough and independent evaluations of government services for First Nations, Inuit, and Métis people and communities to determine compliance with human and Indigenous rights laws. The ombudsperson and the tribunal must be given sufficient resources to fulfill their mandates and must be permanent.

**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** We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.

**1.10** We call upon the federal government to create an independent mechanism to report on the implementation of the National Inquiry's Calls for Justice to Parliament, annually.

**1.11** We call upon the federal government – specifically, Library and Archives Canada and the Privy Council Office – to maintain and to make easily accessible the National Inquiry's public record and website.



## 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** 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:
- i.** Federal, provincial, and territorial governments must legislate Indigenous languages in the respective territory as official languages.
  - 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** 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** 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

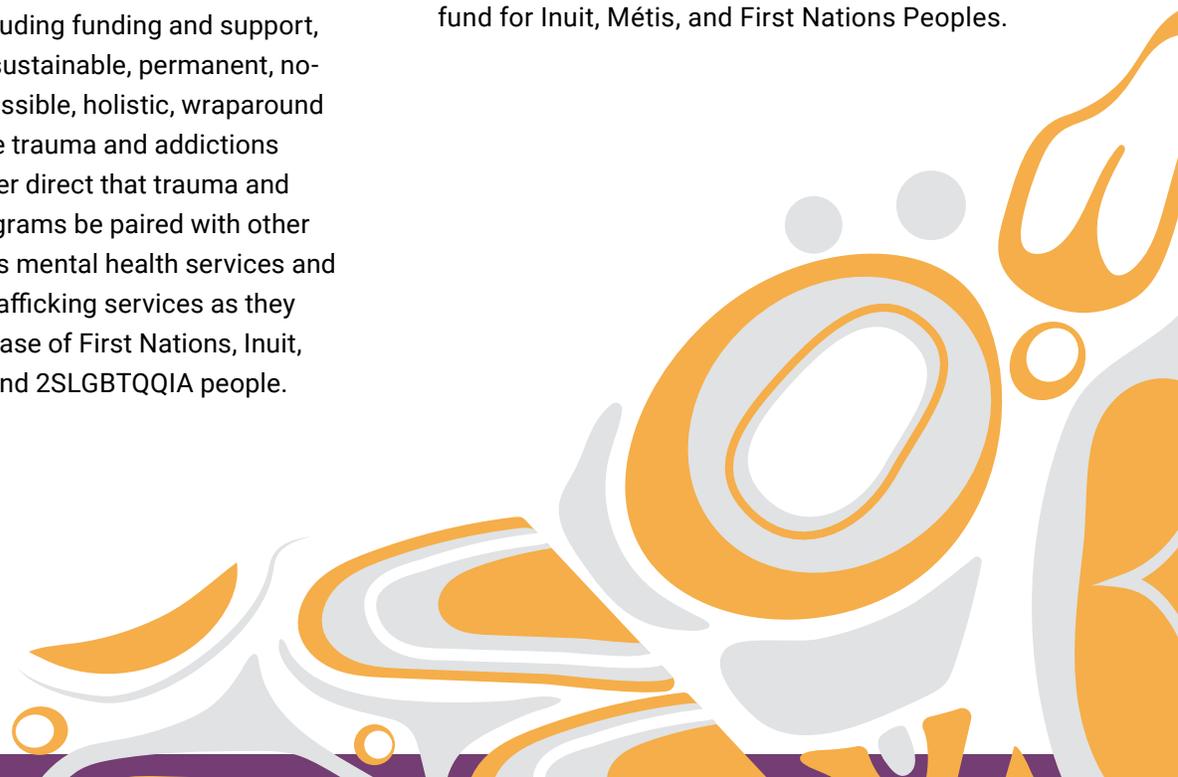
and revitalize identity, place, and belonging for Indigenous Peoples and communities who have been isolated from their Nations due to colonial violence, including 2SLGBTQQIA people and women who have been denied Status.

- 2.5** 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** 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** 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.



## 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** We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centered 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** 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** 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** 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.
- 3.6** We call upon all governments to ensure substantive equality in the funding of services for Indigenous women, girls, and 2SLGBTQQIA people, as well as substantive equality for Indigenous-run health services. Further, governments must ensure that jurisdictional disputes do not result in the denial of rights and services. This includes mandated permanent funding of health services for Indigenous women, girls, and 2SLGBTQQIA people on a continual basis, regardless of jurisdictional lines, geographical location, and Status affiliation or lack thereof.
- 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.



## 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** 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** 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** 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** 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 consider diverse needs, realities, and geographic locations.
- 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** 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.
- 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:
-  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.



## Justice

- 5.1** We call upon all governments to immediately implement the recommendations in relation to the Canadian justice system in: *Bridging the Cultural Divide: A Report on Aboriginal People and Criminal Justice in Canada*, Royal Commission on Aboriginal Peoples (1996); and the *Report of the Aboriginal Justice Inquiry of Manitoba: Public Inquiry into the Administration of Justice and Aboriginal People* (1991).
- 5.2** We call upon the federal government to review and amend the *Criminal Code* to eliminate definitions of offences that minimize the culpability of the offender.
- 5.3** We call upon the federal government to review and reform the law about sexualized violence and intimate partner violence, utilizing the perspectives of feminist and Indigenous women, girls, and 2SLGBTQIA people.
- 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:
- i.** 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.
  - ii.** 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.
- 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:
- i.** With the growing reliance on information management systems, particularly in the area of major and interjurisdictional criminal investigations, remote communities must be ensured access to reliable high-speed Internet as a right.
  - ii.** Major crime units and major case management must be more accessible to remote and northern communities on a faster basis than the service is being delivered now.
  - iii.** 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.
  - iv.** Crime-prevention funding and programming must reflect community needs.



- 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:
- i.** Guaranteed access to financial support and meaningful and appropriate trauma care must be provided for victims of crime and traumatic incidents, regardless of whether they report directly to the police, if the perpetrator is charged, or if there is a conviction.
  - ii.** Adequate and reliable culturally relevant and accessible victim services must be provided to family members and survivors of crime, and funding must be provided to Indigenous and community-led organizations that deliver victim services and healing supports.
  - iii.** Legislated paid leave and disability benefits must be provided for victims of crime or traumatic events.
  - iv.** Guaranteed access to independent legal services must be provided throughout court processes. As soon as an Indigenous woman, girl, or 2SLGBTQQIA person decides to report an offence, before speaking to the police, they must have guaranteed access to legal counsel at no cost.
  - v.** Victim services must be independent from prosecution services and police services.
- 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:
- i.** Observe and oversee investigations in relation to police negligence or misconduct, including but not limited to rape and other sexual offences.
  - ii.** Observe and oversee investigations of cases involving Indigenous Peoples.
  - iii.** Publicly report on police progress in addressing findings and recommendations at least annually.
- 5.8** We call upon all provincial and territorial governments to enact missing persons legislation.
- 5.9** We call upon all governments to ensure that protection orders are available, accessible, promptly issued, and effectively serviced and resourced to protect the safety of Indigenous women, girls, and 2SLGBTQQIA people.
- 5.10** We call upon all governments to recruit and retain more Indigenous justices of the peace, and to expand their jurisdictions to match that of the Nunavut Justice of the Peace.
- 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.
- 5.12** We call upon federal, provincial, and territorial governments to increase Indigenous representation in all Canadian courts, including within the Supreme Court of Canada.
- 5.13** We call upon all provincial and territorial governments to expand and adequately resource legal aid programs in order to ensure that Indigenous women, girls, and 2SLGBTQQIA people have access to justice and meaningful participation in the justice system. Indigenous women, girls, and 2SLGBTQQIA people must have guaranteed access to legal services in order to defend and assert their human rights and Indigenous rights.
- 5.14** We call upon federal, provincial, and territorial governments to thoroughly evaluate the impact of mandatory minimum sentences as it relates to the sentencing and over-incarceration of Indigenous women, girls, and 2SLGBTQQIA people and to take appropriate action to address their over-incarceration.

- 5.15** We call upon federal, provincial, and territorial governments and all actors in the justice system to consider Gladue reports as a right and to resource them appropriately, and to create national standards for Gladue reports, including strength-based reporting.
- 5.16** We call upon federal, provincial, and territorial governments to provide community-based and Indigenous-specific options for sentencing.
- 5.17** We call upon federal, provincial, and territorial governments to thoroughly evaluate the impacts of Gladue principles and section 718.2(e) of the *Criminal Code* on sentencing equity as it relates to violence against Indigenous women, girls, and 2SLGBTQIA people.
- 5.18** We call upon the federal government to consider violence against Indigenous women, girls, and 2SLGBTQIA people as an aggravating factor at sentencing, and to amend the *Criminal Code* accordingly, with the passage and enactment of Bill S-215.
- 5.19** We call upon the federal government to include cases where there is a pattern of intimate partner violence and abuse as murder in the first degree under section 222 of the *Criminal Code*.
- 5.20** We call upon the federal government to implement the Indigenous-specific provisions of the *Corrections and Conditional Release Act* (SC 1992, c.20), sections 79 to 84.1.
- 5.21** We call upon the federal government to fully implement the recommendations in the reports of the Office of the Correctional Investigator and those contained in the Auditor General of Canada (*Preparing Indigenous Offenders for Release*, Fall 2016); the *Calls to Action of the Truth and Reconciliation Commission of Canada* (2015); the report of the Standing Committee on Public Safety and National Security, *Indigenous People in the Federal Correctional System* (June 2018); the report of the Standing Committee on the Status of Women,

*A Call to Action: Reconciliation with Indigenous Women in the Federal Justice and Corrections Systems* (June 2018); and the *Commission of Inquiry into certain events at the Prison for Women in Kingston* (1996, Arbour Report) in order to reduce the gross overrepresentation of Indigenous women and girls in the criminal justice system.

- 5.22** We call upon the federal government to return women's corrections to the key principles set out in *Creating Choices* (1990).
- 5.23** We call upon the federal government to create a Deputy Commissioner for Indigenous Corrections to ensure corporate attention to, and accountability regarding, Indigenous issues.
- 5.24** We call upon the federal government to amend data collection and intake screening processes to gather distinctions-based and intersectional data about Indigenous women, girls, and 2SLGBTQIA people.
- 5.25** We call upon all governments to resource research on men who commit violence against Indigenous women, girls, and 2SLGBTQIA people.

### **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 2SLGBTQIA people.



## Media and Social Influencers

**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:

- i.** 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.
- ii.** 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.
- iii.** 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:
  -  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.
- iv.** Take proactive steps to break down the stereotypes that hypersexualize and demean Indigenous women, girls, and 2SLGBTQQIA people, and to end practices that perpetuate myths that Indigenous women are more sexually available and “less worthy” than non-Indigenous women because of their race or background.

## Health and Wellness Service Providers

**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.

**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.

**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:

-  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** We call upon all governments and health service providers to provide necessary resources, including funding, to support the revitalization of Indigenous health, wellness, and child and Elder care practices. For healing, this includes teachings that are land based and about harvesting and the use of Indigenous medicines for both ceremony and health issues. This may also include matriarchal teachings on midwifery and postnatal care for both woman and child; early childhood health care; palliative care; Elder care and care homes to keep Elders in their home communities as valued Knowledge Keepers; and other measures. Specific programs may include but are not limited to correctional facilities, healing centres, hospitals, and rehabilitation centres.

**7.5** 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.

**7.6** 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:

-  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.

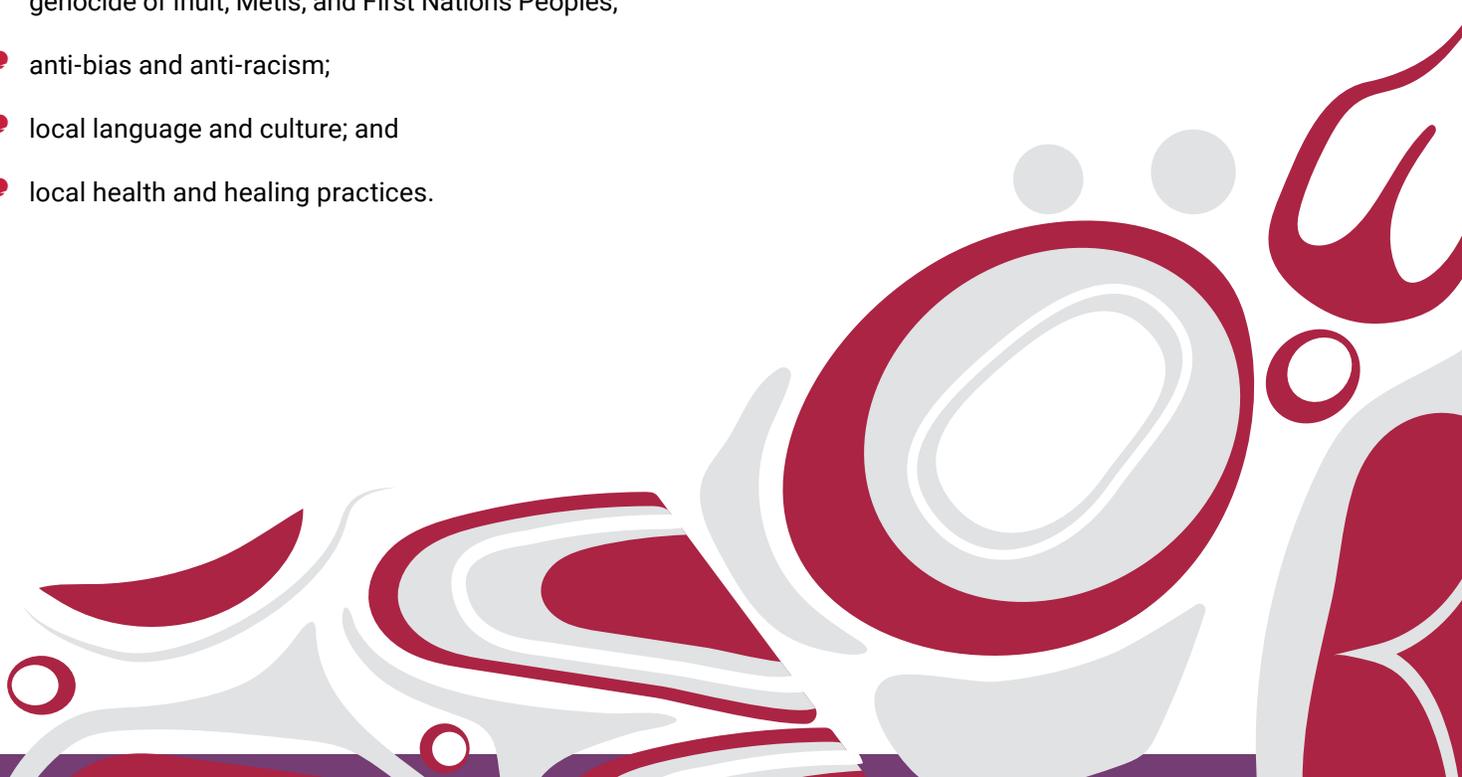
**7.7** We call upon all governments, educational institutions, and health and wellness professional bodies to encourage, support, and equitably fund Indigenous people to train and work in the area of health and wellness.

**7.8** 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.

**7.9** 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.

### **Transportation Service Providers and the Hospitality Industry**

**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.



## 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.

**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:

- 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.
- 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.
- iii.** Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQQIA people, on police services boards and oversight authorities.
- 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.

**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:

- i.** Achieve representative First Nations, Inuit, and Métis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada.
- ii.** Ensure mandatory Indigenous language capacity within police services.
- iii.** Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.
- iv.** Include the Indigenous community in the recruitment and hiring committees/process.
- 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.
- 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.
- vii.** End the practice of limited-duration posts in all police services, and instead implement a policy regarding remote and rural communities focused on building and sustaining a relationship with the local community and cultures. This relationship must be led by, and in partnership with, the Indigenous Peoples living in those remote and rural communities.

**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.

- 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.
- 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.
- iii.** Specialized Indigenous policing units, within non-Indigenous police services, are to be funded adequately by governments.

**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:

- i.** Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe.
- 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.

**iii.** Improve coordination across government departments and between jurisdictions and Indigenous communities and police services.

**iv.** Recognize that the high turnover among officers assigned to a missing and murdered Indigenous woman's, girls, 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.

**v.** Create a national strategy, through the Canadian Association of Chiefs of Police, to ensure consistency in reporting mechanisms for reporting missing Indigenous women, girls, and 2SLGBTQQIA people. This could be developed in conjunction with implementation of a national database.

**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.

**vii.** Lead the provincial and territorial governments to establish a nationwide emergency number.

**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.



**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.

**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.

**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.

**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** 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.

## **Attorneys and Law Societies**

**10.1** We call upon the federal, provincial, and territorial governments, and Canadian law societies and bar associations, for mandatory intensive and periodic training of Crown attorneys, defense lawyers, court staff, and all who participate in the criminal justice system, in the area of Indigenous cultures and histories, including distinctions-based training. This includes, but is not limited to, the following measures:

- i.** All courtroom officers, staff, judiciary, and employees in the judicial system must take cultural competency training that is designed and led in partnership with local Indigenous communities.
- ii.** Law societies working with Indigenous women, girls, and 2SLGBTQQIA people must establish and enforce cultural competency standards.
- iii.** All courts must have a staff position for an Indigenous courtroom liaison worker that is adequately funded and resourced to ensure Indigenous people in the court system know their rights and are connected to appropriate services.

## **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** 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.

### **Social Workers and Those Implicated in Child Welfare**

**12.1** We call upon all federal, provincial, and territorial governments to recognize Indigenous self-determination and inherent jurisdiction over child welfare. Indigenous governments and leaders have a positive obligation to assert jurisdiction in this area. We further assert that it is the responsibility of Indigenous governments to take a role in intervening, advocating, and supporting their members impacted by the child welfare system, even when not exercising jurisdiction to provide services through Indigenous agencies.

**12.2** We call upon on all governments, including Indigenous governments, to transform current child welfare systems fundamentally so that Indigenous communities have control over the design and delivery of services for their families and children. These services must be adequately funded and resourced to ensure better support for families and communities to keep children in their family homes.

**12.3** We call upon all governments and Indigenous organizations to develop and apply a definition of “best interests of the child” based on distinct Indigenous perspectives, world views, needs, and priorities, including the perspective of Indigenous children and youth. The primary focus and objective of all child and family services agencies must be upholding and protecting the rights of the child through ensuring the health and well-being of children, their families, and communities, and family unification and reunification.

**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** 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.

**12.6** We call upon all governments and child welfare services to ensure that, in cases where apprehension is not avoidable, child welfare services prioritize and ensure that a family member or members, or a close community member, assumes care of Indigenous children. The caregivers should be eligible for financial supports equal to an amount that might otherwise be paid to a foster family and will not have other government financial support or benefits removed or reduced by virtue of receiving additional financial supports for the purpose of caring for the child. This is particularly the case for children who lose their mothers to violence or to institutionalization and are left behind, needing family, and belonging to heal.

**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** 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.

**12.9** We call for the establishment of a Child and Youth Advocate in each jurisdiction with a specialized unit with the mandate of Indigenous children and youth. These units must be established within a period of one year of this report. We call upon the federal government to establish a National Child and Youth Commissioner who would also serve as a special measure to strengthen the framework of accountability for the rights of Indigenous children in Canada. This commissioner would act as a national counterpart to the child advocate offices that exist in nearly all provinces and territories.

**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 need's basis, and to prioritize family support, reunification, and prevention of harms. Funding levels must represent the principle of substantive equity.

**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.

**12.12** We call upon all child and family services agencies to engage in recruitment efforts to hire and promote Indigenous staff, as well as to promote the intensive and ongoing training of social workers and child welfare staff in the following areas

-  history of the child welfare system in the oppression and genocide of Indigenous Peoples
-  anti-racism and anti-bias training
-  local culture and language training
-  sexual exploitation and trafficking training to recognize signs and develop specialized responses

**12.13** We call upon all governments and child welfare agencies to fully implement the Spirit Bear Plan.

**12.14** We call upon all child welfare agencies to establish more rigorous requirements for safety, harm-prevention, and needs-based services within group or care homes, as well as within foster situations, to prevent the recruitment of children in care into the sex industry. We also insist that governments provide appropriate care and services, over the long term, for children who have been exploited or trafficked while in care.

**12.15** We call upon child welfare agencies and all governments to fully investigate deaths of Indigenous youth in care.



## Extractive and Development Industries

- 13.1** We call upon all resource-extraction and development industries to consider the safety and security of Indigenous women, girls, and 2SLGBTQQIA people, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.
- 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** 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.
- 13.4** We call upon the federal, provincial, and territorial governments to fund further inquiries and studies in order to better understand the relationship between resource extraction and other development projects and violence against Indigenous women, girls, and 2SLGBTQQIA people. At a minimum, we support the call of Indigenous women and leaders for a public inquiry into the sexual violence and racism at hydroelectric projects in northern Manitoba.

- 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.

## Correctional Services Canada

- 14.1** We call upon Correctional Service Canada to take urgent action to establish facilities described under sections 81 and 84 of the *Corrections and Conditional Release Act* to ensure that Indigenous women, girls, and 2SLGBTQQIA people have options for decarceration. Such facilities must be strategically located to allow for localized placements and mother-and-child programming.



**14.2** We call upon Correctional Service Canada to ensure that facilities established under sections 81 and 84 of the *Corrections and Conditional Release Act* receive funding parity with Correctional Service Canada-operated facilities. The agreements made under these sections must transfer authority, capacity, resources, and support to the contracting community organization.

**14.3** We call upon Correctional Service Canada to immediately rescind the maximum-security classification that disproportionately limits federally sentenced Indigenous women classified at that level from accessing services, supports, and programs required to facilitate their safe and timely reintegration.

**14.4** We call upon Correctional Service Canada to evaluate, update, and develop security classification scales and tools that are sensitive to the nuances of Indigenous backgrounds and realities.

**14.5** We call upon Correctional Service Canada to apply Gladue factors in all decision making concerning Indigenous women and 2SLGBTQQA people and in a manner that meets their needs and rehabilitation.

**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 2SLGBTQQA 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.

**14.7** We call upon Correctional Service Canada to prohibit transfer of federally incarcerated women in need of mental health care to all-male treatment centres.

**14.8** We call upon Correctional Service Canada to ensure its correctional facilities and programs recognize the distinct needs of Indigenous offenders when designing and implementing programming for First Nations, Inuit, and Métis women. Correctional Service Canada must use culturally safe, distinctions-based, and trauma-informed models of care, adapted to the needs of Indigenous women, girls, and 2SLGBTQQA people.

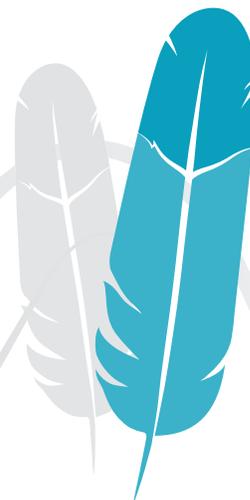
**14.9** We call upon Correctional Service Canada, in order to support reintegration, to increase opportunities for meaningful vocational training, secondary school graduation, and postsecondary education.

**14.10** We call upon Correctional Service Canada to increase and enhance the role and participation of Elders in decision making for all aspects of planning for Indigenous women and 2SLGBTQQA people.

**14.11** We call upon Correctional Service Canada to expand mother-and-child programming and to establish placement options described in sections 81 and 84 of the *Corrections and Conditional Release Act* to ensure that mothers and their children are not separated.

**14.12** We call upon Correctional Service Canada and provincial and territorial correctional services to provide programming for men and boys that confronts and ends violence against Indigenous women, girls, and 2SLGBTQQA people.

**14.13** We call upon Correctional Service Canada to eliminate the practice of strip searches.



## 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.

We call on all Canadians to:

- 15.1** Denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people.
- 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** 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** 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.
- 15.5** Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.
- 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.
- 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.
- 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.



## 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** 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** 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** We call upon all governments, service providers, and those involved in research to modify data collection methods to:
- i.** Increase accurate, comprehensive statistical data on 2SLGBTQQIA individuals, especially to record the experiences of trans-identified individuals and individuals with non-binary gender identities.
  - 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.
  - 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** 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** 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** We call upon all governments and service providers to increase support for existing successful grassroots initiatives, including consistent core funding.
- 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** 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.
- 18.10** 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** 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** 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** 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** We call upon all police services to take appropriate steps to ensure the safety of 2SLGBTQQIA people in the sex industry.
- 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** 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** 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** 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** 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.
- 18.20** We call upon provincial and territorial governments and schools to ensure that students are educated about gender and sexual identity, including 2SLGBTQQIA identities, in schools.
- 18.21** We call upon federal and provincial correctional services to engage in campaigns to build awareness of the dangers of misgendering in correctional systems and facilities and to ensure that the rights of trans people are protected.
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**18.22** We call upon federal and provincial correctional services to provide dedicated 2SLGBTQQIA support services and cultural supports.

**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** We call upon all governments to address homelessness, poverty, and other socioeconomic barriers to equitable and substantive rights for 2SLGBTQQIA people.

**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** 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.

**18.27** We call upon health service providers to provide mental health supports for 2SLGBTQQIA people, including wraparound services that take into account particular barriers to safety for 2SLGBTQQIA people.

**18.28** We call upon all governments to fund and support, and service providers to deliver, expanded, dedicated health services for 2SLGBTQQIA individuals including health centres, substance use treatment programs, and mental health services and resources.

**18.29** We call upon all governments and health service providers to create roles for Indigenous care workers who would hold the same authority as community mental health nurses and social workers in terms of advocating for 2SLGBTQQIA clients and testifying in court as recognized professionals.

**18.30** We call upon federal, provincial, and territorial governments and health service providers to reduce wait times for sex-reassignment surgery.

**18.31** We call upon all governments and health service providers to provide education for youth about 2SLGBTQQIA health.

**18.32** We call upon child welfare agencies to engage in education regarding the realities and perspectives of 2SLGBTQQIA youth; to provide 2SLGBTQQIA competency training to parents and caregivers, especially to parents of trans children and in communities outside of urban centres; and to engage in and provide education for parents, foster families, and other youth service providers regarding the particular barriers to safety for 2SLGBTQQIA youth.



## Appendix II: Trauma Informed Principles for Co-facilitation Adapted for a Virtual Environment

### Principle: Safety

#### Strategies:

- 🔥 Content warnings/reminders.
- 🔥 “Brave” space.
- 🔥 Recognizing there are survivors participating.
- 🔥 Logistics.
- 🔥 Encouraged to practice self-care in the environment.
- 🔥 Wellness supports readily available.

### Principle: Trustworthiness and transparency

#### Strategies:

- 🔥 Frankly discussing the “why”.
- 🔥 Clear agenda/expectations/outcomes- then deliver.

### Principle: Peer support & Collaboration

#### Strategies:

- 🔥 Prepare materials in as many formats as possible, considering accessibility.

### Principle: Empowerment, voice, and choice

#### Strategies:

- 🔥 Respect how people engage (i.e. introverts and extroverts).

### Principle: Empowerment, voice, and choice

#### Strategies:

- 🔥 Give participants a “pass” option when appropriate.
- 🔥 Encourage active feedback throughout the session and incorporate it.

### Principle: Cultural, historical, and gender issues

#### Strategies:

- 🔥 From the beginning, “actively recognize and address historical trauma”, including acknowledging bias.
- 🔥 As co-facilitators, we will practice cultural humility, and to interrupt and address oppression that shows up in the room.





BRITISH COLUMBIA  
ASSEMBLY OF FIRST NATIONS