



Mapping of Calls for Justice and CACP Recommendations

Recommended by Retired Chief Weighill in his Testimony	
1. Universal programs need to be implemented allowing the police and courts to divert youth by providing educational, addiction, and/or healthy lifestyle alternatives rather than correctional custody remedies in an effort to lessen the overrepresentation of Indigenous persons in our correctional facilities.	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.
	5.16 - We call upon federal, provincial, and territorial governments to provide community based and Indigenous-specific options for sentencing.
	5.20 - We call upon the federal government to implement the Indigenous-specific provisions of <i>the Corrections and Conditional Release Act</i> (SC 1992, c.20), sections 79 to 84.1.
	14.1 - We call upon Correctional Service Canada to take urgent action to establish facilities described under sections 81 and 84 of the <i>Corrections and Conditional Release Act</i> 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.
2. The Federal government needs to provide leadership to reduce vulnerability by bringing together all levels of government, Indigenous leaders, and persons with lived experience to develop and fund a coordinated effort to reduce poverty, homelessness, addictions and racism within our communities.	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.
	1.6 - We call upon all governments to eliminate jurisdictional gaps and neglect that result in the denial of services, or improperly regulated and delivered services, that address the social, economic, political, and cultural marginalization of, and violence against, Indigenous women, girls, and 2SLGBTQQIA people.
	1.8 - 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.
	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.
	3.2 - We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centred and community-based health and wellness services that are accessible and culturally appropriate, and meet the health and wellness needs of Indigenous women, girls, and 2SLGBTQQIA people. The lack of health and wellness services within Indigenous communities continues to force Indigenous women, girls, and 2SLGBTQQIA people to relocate in order to access care. Governments must



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	<p>ensure that health and wellness services are available and accessible within Indigenous communities and wherever Indigenous women, girls, and 2SLGBTQQIA people reside.</p>
	<p>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 Metis women, girls, and 2SLGBTQQIA people.</p>
	<p>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.</p>
	<p>4.7 - We call upon all governments to support the establishment and long-term sustainable funding of Indigenous-led low-barrier shelters, safe spaces, transition homes, second- stage housing, and services for Indigenous women, girls, and 2SLGBTQQIA people who are homeless, near homeless, dealing with food insecurity, or in poverty, and who are fleeing violence or have been subjected to sexualized violence and exploitation. All governments must ensure that shelters, transitional housing, second-stage housing, and services are appropriate to cultural needs, and available wherever Indigenous women, girls, and 2SLGBTQQIA people reside.</p>
	<p>5.5.iv - Crime-prevention funding and programming must reflect community needs.</p>
	<p>7.3 - We call upon all governments and health service providers to support Indigenous-led prevention initiatives in the areas of health and community awareness, including, but not limited to programming:</p> <ul style="list-style-type: none">• for Indigenous men and boys• related to suicide prevention strategies for youth and adults• related to sexual trafficking awareness and no-barrier exiting• specific to safe and healthy relationships• specific to mental health awareness• related to 2SLGBTQQIA issues and sex positivity
	<p>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.</p>
	<p>14.6 - We call upon Correctional Service Canada and provincial and territorial services to provide intensive and comprehensive mental health, addictions, and trauma services for incarcerated Indigenous women, girls, and 2SLGBTQQIA people, ensuring that the term of care is needs-based and not tied to the duration of incarceration. These plans and services must follow the individuals as they reintegrate into the community.</p>



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<p>3. Funding from the Federal government for infrastructure, education and health for Indigenous persons living on their respective First Nation needs to be expanded to include Indigenous persons living in urban or other areas away from their respective First Nation.</p>	<p>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.</p>
	<p>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.</p>
	<p>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.</p>
	<p>7.1 - We call upon all governments and health service providers to recognize that Indigenous Peoples - First Nations, Inuit, and Metis, 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, Metis, and First Nations communities they serve.</p>
	<p>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 post-natal 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.</p>
	<p>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.</p>
	<p>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:</p> <ul style="list-style-type: none"> • the history of colonialism in the oppression and genocide of Inuit, Metis, and First Nations Peoples; • anti-bias and anti-racism; • local language and culture; and • local health and healing practices.



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	<p>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.</p>
	<p>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.</p>
	<p>16.7 - We call upon all governments to ensure the availability of effective, culturally appropriate, and accessible health and wellness services within each Inuit community. The design and delivery of these services must be inclusive of Elders and people with lived experience. Closing the service and infrastructure gaps in the following areas is urgently needed, and requires action by all governments. Required measures include but are not limited to:</p>
	<p>16.7.i - The establishment and funding of birthing centres in each Inuit community, as well as the training of Inuit midwives in both Inuit and contemporary birthing techniques.</p>
	<p>16.7.ii - The establishment and funding of accessible and holistic community wellness, health, and mental health services in each Inuit community. These services must be Inuit-led and operate in accordance with Inuit health and wellness values, approaches, and methods.</p>
<p>4. All police services must have a robust educational plan for their staff (civilian and sworn) to ensure they understand and recognize Indigenous history, culture, and the challenges facing Indigenous persons in contemporary society.</p>	<p>9.1 - We call upon all police services and justice system actors to acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQQIA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal differences. We further call upon all police services and justice system actors to acknowledge that, going forward, this relationship must be based on respect and understanding, and must be led by, and in partnerships with, Indigenous women, girls, and 2SLGBTQQIA people.</p>
	<p>9.2.iiv - Undertake training and education of all staff and officers so that they understand and implement culturally appropriate and trauma-informed practices, especially when dealing with families of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people.</p>
	<p>9.3.v. - In training recruits, include: history of police in the oppression and genocide of Indigenous Peoples; anti-racism and anti-bias training; and culture and language training. All training must be distinctions-based and relevant to the land and people being served; training must not be pan-Indigenous.</p>
	<p>16.38 - We call upon all governments within Inuit Nunangat to amend laws, policies, and practices to reflect and recognize Inuit definitions of "family," "kinship," and "customs" to respect Inuit family structures.</p>
	<p>17.13 - We call upon police services to engage in education about the unique history and needs of Metis communities.</p>
	<p>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.</p>



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	<p>Volume 2, 17 - WE CALL UPON Quebec's police forces and the École nationale de police du Québec[Quebec National Police School] to train all active police officers and police cadets on the socio-cultural realities of Indigenous people and the particular challenges faced by them, the issue of missing and murdered Indigenous women and girls, including members of 2SLGBTQQIA communities, and the importance of being familiar with the particular reality of each community to which they are assigned;</p>
<p>Recommendations from the 2016 Moving Forward Conference</p>	
<p>5. The CACP is encouraging social and justice stakeholders, federal and provincial governments, Indigenous leaders and peoples to continue to call for immediate action prior to recommendations of a Missing and Murdered Indigenous Women and Girls Inquiry.</p>	<p>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, re-sourced 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:</p> <p>1.2 - 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.</p> <p>1.3 - Make publicly available on an annual basis reports of ongoing actions and developments in measurable goals related to the National Action Plan.</p>
<p>6. That governments immediately focus on efforts to improve the quality of lives of Indigenous peoples, through investment in basic needs: housing, education, health and social services, in order to ensure healthier communities and reduce victimization.</p>	<p><i>See above, recommendations #2 and #3; this recommendation is captured within these two.</i></p>
<p>7. Alternate approaches are required to reduce the disproportionate representation of Indigenous peoples within the criminal justice system. An active dialogue is required between all stakeholders to address this issue.</p>	<p>5.1 - We call upon all governments to immediately implement the recommendations in relation to the Canadian justice system in: <i>Bridging the Cultural Divide: A Report on Aboriginal People and Criminal Justice in Canada, Royal Commission on Aboriginal Peoples (1996)</i>; and the <i>Report of the Aboriginal Justice Inquiry of Manitoba: Public Inquiry into the Administration of Justice and Aboriginal People (1991)</i>.</p> <p>5.11 - We call upon all governments to increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and Indigenous Peoples' courts.</p> <p>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.</p>



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	<p>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, 2SLGBTQQIA people and to take appropriate action to address their over-incarceration.</p> <p>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.</p> <p>5.16 - We call upon federal, provincial, and territorial governments to provide community based and Indigenous-specific options for sentencing.</p> <p>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 <i>Criminal Code</i> on sentencing equity as it relates to violence against Indigenous women, girls, and 2SLGBTQQIA people.</p> <p>5.20 - We call upon the federal government to implement the Indigenous-specific provisions of the <i>Corrections and Conditional Release Act</i> (SC 1992, c.20), sections 79 to 84.1.</p> <p>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 (<i>Preparing Indigenous Offenders for Release</i>, Fall 2016); the <i>Calls to Action of the Truth and Reconciliation Commission of Canada</i> (2015); the report of the Standing Committee on Public Safety and National Security, <i>Indigenous People in the Federal Correctional System</i> (June 2018); the report of the Standing Committee on the Status of Women, <i>A Call to Action: Reconciliation with Indigenous Women in the Federal Justice and Corrections Systems</i> (June 2018); and the <i>Commission of Inquiry into certain events at the Prison for Women in Kingston</i> (1996, Arbour Report) in order to reduce the gross overrepresentation of Indigenous women and girls in the criminal justice system.</p> <p>5.22 - We call upon the federal government to return women's corrections to the key principles set out in <i>Creating Choices</i> (1990).</p> <p>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.</p>
<p>8. Indigenous people in First Nations communities deserve the same quality of policing as people living in municipalities. The First Nations Police Program (FNPP) requires a complete renewal to ensure adequate and consistent funding and no longer be considered a “program” but rather reflective of the essential services that First Nation policing provides.</p>	<p>5.4 - We call upon all governments to immediately and dramatically transform Indigenous policing from its current state as a mere delegation to an exercise in self-governance and self-determination over policing. To do this, the federal government's First Nations Policing Program must be replaced with a new legislative and funding framework, consistent with international and domestic policing best practices and standards, that must be developed by the federal, provincial, and territorial governments in partnership with Indigenous Peoples. This legislative and funding framework must, at a minimum, meet the following considerations:</p> <p>5.4.1 - Indigenous police services must be funded to a level that is equitable with all other non-Indigenous police services in this country. Substantive equality requires that more resources or funding be provided to close the gap in existing resources, and that required staffing, training, and equipment are in place to ensure that Indigenous police services are culturally appropriate and effective police services.</p>



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	<p>5.5 - We call upon all governments to fund the provision of policing services within Indigenous communities in northern and remote areas in a manner that ensures that those services meet the safety and justice needs of the communities and that the quality of policing services is equitable to that provided to non-Indigenous Canadians. This must include but is not limited to the following measures:</p> <p>9.4 - We call upon non-Indigenous police services to ensure they have the capacity and resources to serve and protect Indigenous women, girls, and 2SLGBTQQIA people. We further call upon all non-Indigenous police services to establish specialized Indigenous policing units within their services located in cities and regions with Indigenous populations.</p> <p>16.36 - We call upon all governments to ensure there are police services in all Inuit communities.</p> <p>Volume 2, 12 - WE CALL UPON the Government of Canada and the Government of Quebec to ensure the continuity of tripartite agreements with Quebec’s Indigenous police forces by granting increased, long-term funding to cover all needs, specifically with respect to staff, training and equipment;</p>
<p>9. Police services need to support and encourage the increase of knowledge and involvement related to traditional, spiritual and cultural teachings. They need to continually promote inclusiveness. Elder Annie Johnston had the following simple message: “Keep us safe, respect our culture and value.” This must be the goal of all police services throughout Canada.</p>	<p><i>See above, recommendation #4. This recommendation is captured there.</i></p>
<p>10. Build programming infrastructure around the <i>Youth Criminal Justice Act</i> to provide addictions assistance, programming and interventions to prevent youth from getting deeper involved in the criminal justice system.</p>	<p><i>No recommendations in the Final Report address the <u>Youth Criminal Justice Act</u>.</i></p>
<p>11. The fundamentals of policing need to be enhanced: the development of relationships, especially with Indigenous youth, is essential to us working together to find solutions. It is about learning, listening, connecting, commitment and empowerment.</p>	<p>9.1 - We call upon all police services and justice system actors to acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQQIA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal differences. We further call upon all police services and justice system actors to acknowledge that, going forward, this relationship must be based on respect and understanding, and must be led by, and in partnerships with, Indigenous women, girls, and 2SLGBTQQIA people.</p> <p>9.2 - We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:</p> <p>9.2.ii. - Establish engagement and partnerships with Indigenous Peoples, communities, and leadership, including women, Elders, youth, and 2SLGBTQQIA people from the respective territories and who are resident within a police service's jurisdiction.</p> <p>9.2.iii. - Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQQIA people, on police services boards and oversight authorities.</p> <p>9.5.i - Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe.</p> <p>17.12 - We call upon police services to build partnerships with Metis communities, organizations, and people to ensure culturally safe access to police services.</p>



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	17.14 - We call upon police services to establish better communication with Metis communities and populations through representative advisory boards that involve Metis communities and address their needs.
12. Police and Indigenous leaders must continue working with other justice partners to advance culturally responsive, restorative and community justice solutions.	<i>See above, recommendations #1; this recommendation is captured there..</i>
Recommendations Arising from the National Inquiry:	
<i>Missing Persons Manual</i>	
13. Police services creating a policy manual regarding missing persons that features cultural sensitivity, respect, compassion and empathy. [Note: This is an original resolution of the CACP]	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>See below, #14, for more details.</i>
14. The CACP would expand upon the above resolution to recommend that: a. if any police service does not have a policy regarding how missing person reports and investigations should be handled, a policy should be put into place immediately. These policies should be culturally competent and trauma-informed, with an emphasis on regular contact with the families and loved ones of the missing person; and	9.2.ii - 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. 9.5 - 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: 9.5.i - Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe. 9.5.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. 9.5.iii - Improve coordination across government departments and between jurisdictions and Indigenous communities and police services. 9.5.iv - Recognize that the high turnover among officers assigned to a missing and murdered Indigenous woman's, girl's, or 2SLGBTQQIA person's file may negatively impact both progress on the investigation and relationships with family members; police services must have robust protocols to mitigate these impacts. 9.5.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. 9.5.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. 9.5.vii - Lead the provincial and territorial governments to establish a nationwide emergency number. 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



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	<p>and, if required, to reinvestigate each case of all unresolved files of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people from across Canada. Further, this task force must disclose to families and to survivors all non-privileged information and findings.</p> <p>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.</p> <p>Volume 2, 15 - WE CALL UPON Quebec's police forces and the École nationale de police du Québec[Quebec National Police School] to train all active police officers and police cadets on the socio-cultural realities of Indigenous people and the particular challenges faced by them, the issue of missing and murdered Indigenous women and girls, including members of 2SLGBTQQIA communities, and the importance of being familiar with the particular reality of each community to which they are assigned;</p> <p>Volume 1B, page 156 - Protocols for early intervention in crisis situations or cases of family violence, as well as more immediate responses to reports of missing Indigenous women, girls, and 2SLGBTQQIA individuals;</p>
<p>b. if any police service requires a 24-hour waiting period to report missing persons, that the practice be abolished immediately. However, evidence is that this practice is a “thing of the past”.</p>	<p><i>None of the recommendations in the Final Report address a waiting period.</i></p>
<p>First Nations Policing</p>	
<p>15. That the Federal Government acknowledge First Nations and Inuit policing as an essential service and, through its policies, to commit to and maintain appropriate levels of support, funding flexibility and predictability to ensure the long-term sustainability of effective, professional and culturally responsive policing services for First Nations and Inuit Communities. [Note: This is an original resolution of the CACP]</p>	<p><i>See above, recommendation #8; this recommendation is captured there.</i></p>
<p>16. The CACP would expand upon the above resolution to recommend that more resources and funding not only be provided to policing in the North but also for the improvement and creation of social agencies and victim resources in the North.</p>	<p>16.7 - We call upon all governments to ensure the availability of effective, culturally appropriate, and accessible health and wellness services within each Inuit community. The design and delivery of these services must be inclusive of Elders and people with lived experience. Closing the service and infrastructure gaps in the following areas is urgently needed, and requires action by all governments. Required measures include but are not limited to:</p> <p>16.7.ii - The establishment and funding of accessible and holistic community wellness, health, and mental health services in each Inuit community. These services must be Inuit-led and operate in accordance with Inuit health and wellness values, approaches, and methods.</p> <p>16.8 - We call upon all governments to invest in the recruitment and capacity building of Inuit within the medical, health, and wellness service fields. Training and competency in both contemporary and Inuit medical, health, and wellness practices and methodologies are essential for effective services in these fields.</p> <p>16.9 - We call upon the Government of Canada, in partnership with Inuit, to establish and resource an Inuit Healing and Wellness Fund to support grassroots and community-led programs. This fund must be permanently resourced and must be administered by Inuit and independent from government.</p>



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- 16.10 - We call upon all governments to develop policies and programs to include healing and health programs within educational systems. These programs must be Inuit-led and must provide the resources to teach Inuit children Inuit-appropriate socio-emotional coping skills, pride, and capacity.
- 16.11 - Given that healing occurs through the expression of art and culture, we call upon all governments within Inuit Nunangat to invest in Inuit artistic expression in all its forms through the establishment of infrastructure and by ensuring sustainable funds are available and accessible for Inuit artists.
- 16.12 - We call upon all governments and service providers to ensure that Inuit men and boys are provided services that are gender- and Inuit-specific to address historic and ongoing trauma they are experiencing. These programs must be Inuit-led and -run, and must be well resourced and accessible.
- 16.13 - We call upon all governments to take all measures required to implement the National Inuit Suicide Prevention Strategy with Inuit nationally and regionally, through Inuit Tapiriit Kanatami (ITK).
- 16.15 - In light of the multijurisdictional nature of child and family services as they currently operate for Inuit in Canada, we call upon the federal government, in partnership with Inuit, to establish and fund an Inuit Child and Youth Advocate with jurisdiction over all Inuit children in care. In the absence of a federally mandated Inuit Child and Youth Advocate, we call on all provinces and territories with Inuit children in their care to each establish Inuit-specific child and youth advocates.
- 16.19 - We call upon all governments to develop and fund safe houses, shelters, transition houses, and second-stage housing for Inuit women, girls, and 2SLGBTQQIA people fleeing violence. These houses and shelters are required in all Inuit communities and in urban centres with large Inuit populations. Shelters must not require full occupancy to remain open and to receive funding. Further, they must be independent from child and family services agencies, as women may not seek shelter due to fear of agency involvement. This action includes the establishment and funding of shelters and safe spaces for families, children, and youth, including Inuit who identify as 2SLGBTQQIA, who are facing socio-economic crises in all Inuit communities and in urban centres with large Inuit populations.
- 16.29 - We call upon all governments and service providers, in full partnership with Inuit, to design and provide wraparound, accessible, and culturally appropriate victim services. These services must be available and accessible to all Inuit and in all Inuit communities.
- 16.38 - We call upon all service providers working with Inuit to amend policies and practices to facilitate multi-agency interventions, particularly in cases of domestic violence, sexualized violence, and poverty. Further, in response to domestic violence, early intervention and prevention programs and services must be prioritized.
- 16.39 - We call upon all governments to support and fund the establishment of culturally appropriate and effective child advocacy centres like the Umingmak Centre, the first child advocacy centre in Nunavut, throughout the Inuit homeland.
- 16.40 - We call upon all governments to focus on the well-being of children and to develop responses to adverse childhood experiences that are culturally appropriate and evidence-based. This must include but is not limited to services such as intervention and counselling for children who have been sexually and physically abused.



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<i>Training</i>	
17. The importance of training addressed in the recommendations by Chief Weighill and the calls to action from the Moving Forward Conference. Both speak to the importance of training for police regarding Indigenous culture and history. The CACP supports this training being mandatory for sworn and civilian members of all police services.	<i>See above, recommendation #4. This recommendation is captured there.</i>
18. CACP recommends that the following training, if it is not already being provided, occur:	<i>There are no CJAs that address this specific recommendation.</i>
a. training specific to the Indigenous group(s) in the jurisdiction of that police service, including about their culture and language;	<i>There are no CJAs that address this specific recommendation.</i>
b. training about the National Inquiry and its recommendations; and	<i>There are no CJAs that address this specific recommendation.</i>
c. training on trauma informed practices when interviewing and dealing with victims (this training would not be applicable to all in a policing organization and should be provided to those for whom it is applicable).	9.2.iiv - 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.
<i>Recruitment</i>	
19. That efforts continue to improve recruitment practices and increase the number of Indigenous police officers across Canada.	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: 9.3.i - Achieve representative First Nations, Inuit, and Metis diversity and gender diversity within all police services through intensive and specialized recruitment across Canada. 9.3.ii - Ensure mandatory Indigenous language capacity within police services. 9.3.iv - Include the Indigenous community in the recruitment and hiring committees/process. 16.32 - We call upon police services, in particular the Royal Canadian Mounted Police (RCMP), to ensure there is Inuit representation among sworn officers and civilian staff within Inuit communities. Inuit are entitled to receive police services in Inuktitut and in a culturally competent and appropriate manner. The RCMP must ensure they have the capacity to uphold this right. Within the Nunavut Territory, and in accordance with Article 23 of the Nunavut Land Claims Agreement, the RCMP has obligations to recruit, train, and retain Inuit. The RCMP must take immediate and directed measures to ensure the number of Inuit within the RCMP in Nunavut, and throughout the Inuit homelands, is proportionally representative.
<i>Independent Civilian Oversight of Police</i>	
20. If it is not already occurring, that independent civilian oversight of police occur in all jurisdictions in Canada.	5.4.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. 5.7 - 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:



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	<p>5.7.i - Observe and oversee investigations in relation to police negligence or misconduct, including but not limited to rape and other sexual offences.</p> <p>5.7.ii - Observe and oversee investigations of cases involving Indigenous Peoples.</p> <p>5.7.iii - Publicly report on police progress in addressing findings and recommendations at least annually.</p> <p>9.2.iii - Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQIA people, on police services boards and oversight authorities.</p>
<p>21. Upon conclusion of the CACP’s oral closing submissions, Commissioner Robinson identified that the National Inquiry had heard concerns regarding “civilian oversight bodies being built up of retired cops”. The CACP was asked for any “thoughts and recommendations on how these bodies should be constituted”. The CACP is supportive of a recommendation that civilian oversight models be researched with the goal of oversight being standardized as much as possible across the country.</p>	<p><i>There are no CJAs that address this specific recommendation.</i></p>
<p>22. The CACP anticipates that it would be difficult to have independent oversight bodies undertaking investigations into police actions without at least some individuals with investigative experience and operational knowledge of policing. However, if there are former police officers undertaking investigations in a civilian oversight body, the CACP recommends the investigator should never investigate their previous police service, unless a reasonable amount of time has passed since their employment.</p>	<p><i>There are no CJAs that address this specific recommendation.</i></p>
<p>23. Former police officers should also not investigate any member which they have a familial or close relationship with due to the potential for a conflict of interest. This should apply to any investigator of an oversight body, whether a former police officer or not.</p>	<p><i>There are no CJAs that address this specific recommendation.</i></p>
<p>24. With regards to a retired police officer serving on a Board of Police Commissioners, the CACP recommends that if this occurs, the role of the retired police officer needs to be balanced with other persons from the community under the supervision of an independent Chair. As well, the retired police officer should not serve on a Board of Police Commissioners for the police service in which they were previously employed or if they have any familial connection at that police service.</p>	<p><i>There are no CJAs that address this specific recommendation.</i></p>