

Reclaiming Power & Place: Final Report of the National Inquiry into MMIWG

Four Pathways to Violence

Page #	#	Pathway to Violence
Executive Summary, pg. 11 25-26 Vol 1A, pg. 111-116	1	Historical, multigenerational and intergenerational trauma , refers to the collective emotional, spiritual, and psychological pain people endure as a result of traumatic events stemming from historic and current policies, such as surviving residential school or the violent loss of a loved one. This trauma can affect family members across different generations and be passed down to the next generation. Many Indigenous people hold a collective trauma because of the many losses inflicted through colonization. In addition, individual trauma carried from generations past and into generations of the future, was a catalyst for violence in many experiences shared. In describing their encounters with violence, almost all of the witnesses describe a surrounding context marked by multigenerational and intergenerational trauma from multiple forms of colonial violence.al, multigenerational and intergenerational trauma;
	2	Social and economic marginalization is another root cause of violence against First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA people. Social and economic marginalization ensures that the structures of the past are carried forward into contemporary systems of oppression. In particular, the ongoing dispossession of Indigenous Peoples through policies that worsen or maintain the poor conditions that people live in
	3	Maintaining the status quo and institutional lack of will: Institutions’ and governments’ clear desire to maintain the status quo and their lack of will to make real change also leads to violence for family members and survivors. This refers to the ways in which governments, institutions, and other parties have obfuscated their responsibilities toward Indigenous women, girls, and 2SLGBTQQIA people. In the justice system, the health care system, child welfare, and in other situations, witnesses commonly described an institutional culture that makes women and 2SLGBTQQIA people feel as though the violence they’re experiencing is due to their own personal failings, rather than recognizing that these challenges are a reflection of the ways their own institutions contribute to colonial violence. Many witnesses also pointed to a blatant lack of moral or political will for real change, since governments and institutions have long failed to implement the many well-known existing recommendations from Inuit, First Nations and Métis advocates, community organizations and government commissions. This desire to maintain the status quo directly contributes to the targeting of Indigenous women, girls, and 2SLGBTQQIA people.
	4	Ignoring the agency and expertise of Indigenous women, girls and 2SLGBTQQIA people: Finally, witnesses regularly pointed to encounters that ignore the agency and expertise held by Indigenous women, girls, and 2SLGBTQQIA people, particularly given the internalization of patriarchy and misogyny that keeps many women outside of formal political structures. First Nations, Métis, and Inuit women, girls, and 2SLGBTQQIA people have the solutions to ending violence in their lives, at both an individual and in many cases, at a community, level. Despite this, as they described in their encounters with colonial governments, institutions, and agencies, as well as within individual relationships and communities, more often than not other people or institutions deny them the space to bring these solutions forward and create meaningful change. We maintain that agencies, institutions, and governments must be willing to work with those who hold the most expertise – those impacted by violence – and to recognize the solutions they bring to the table.

Principles for Change

Page #	#	Principles for Change
Vol 1B, 169-173	1	<p>A Focus on Substantive Equality and Human and Indigenous Rights: Indigenous women, girls, and 2SLGBTQQIA people are holders of inherent Indigenous rights, constitutional rights, and international and domestic human rights. In addition, many Indigenous Peoples in Canada are rights holders under various Treaties, land claims, and settlement agreements. ... Throughout this report we have also pointed to other legal instruments, including the Convention on the Prevention and Punishment of the Crime of Genocide (PPCG), that must be considered in terms of viewing Indigenous women, girls, and 2SLGBTQQIA people as rights holders. Please note that, due to the complexity of the issue of genocide, a supplementary report will be available on our website that explores this finding in greater detail within a legal framework of analysis. Throughout these Calls, we maintain that all actions and remediation to address root causes of violence must be human and Indigenous rights-based with a focus on substantive equality for Indigenous Peoples.</p> <p>“Substantive equality” is a legal principle that refers to the achievement of true equality in outcomes. It is required in order to address the historical disadvantages, intergenerational trauma, and discrimination experienced by a person to narrow the gap of inequality that they are experiencing in order to improve their overall well-being. In addition, the fundamental principle that human rights are interconnected means that none of the issues addressed in this report, though separated for ease of reading and comprehension, should be considered in isolation; all are key to achieving and maintaining substantive equality and in implementing measures that uphold rights and create safety. In these Calls for Justice, we frequently call upon “all governments”; in the interpretation of these Calls, “all governments” refers to federal, provincial, territorial, municipal, and Indigenous governments.</p>
	2	<p>A Decolonizing Approach: A decolonizing approach aims to resist and undo the forces of colonialism and to re-establish Indigenous Nationhood. It is rooted in Indigenous values, philosophies, and knowledge systems. It is a way of doing things differently that challenges the colonial influence we live under by making space for marginalized Indigenous perspectives. The National Inquiry’s decolonizing approach also acknowledges the rightful power and place of Indigenous women and girls.</p> <p>Decolonizing approaches involve recognizing inherent rights through the principle that Indigenous Peoples have the right to govern themselves in relation to matters that are internal to their communities; integral to their unique cultures, identities, traditions, languages, and institutions; and with respect to their special relationship to their resources, which many witnesses described as their relatives.</p> <p>Our approach honours and respects Indigenous values, philosophies, and knowledge systems. It is a strengths-based approach, focusing on the resilience and expertise of individuals and communities themselves.</p>
	3	<p>Inclusion of Families and Survivors: The implementation of the Calls for Justice must include the perspectives and participation of Indigenous women, girls, and 2SLGBTQQIA people with lived experience, including the families of the missing and murdered and survivors of violence. The definition of “family” is not limited to a nuclear family. “Family” must be understood to include all forms of familial kinship, including but not limited to biological families, chosen families, and families of the heart.</p>

Page #	#	Principles for Change
		<p>We centre their contributions throughout the report, because we know that this inclusion is key to healing and to understanding the strength and resilience that lie at the heart of each person, each family, and each community from whom we heard. We maintain the need for this approach to the implementation of all Calls for Justice, ensuring that the specific measures taken fully engage these perspectives and this expertise.</p>
	4	<p>Self-Determined and Indigenous-Led Solutions and Services: Services and solutions must be led by Indigenous governments, organizations, and people. This is based on the self-determination and self-governance of Indigenous Peoples, as defined per articles 3 and 4 of the <i>United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)</i>:</p> <p>Article 3: “Indigenous Peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”</p> <p>Article 4: “Indigenous Peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.”</p> <p>Though defined by these articles, self-determination actually represents an inherent right that exists independent of any statute or legislation. The colonial mindset by which Indigenous leaders ask for permission and the state gives permission has to end. Further, the exclusion of Indigenous women, girls, 2SLGBTQQIA people, Elders, and children from the exercise of Indigenous self-determination must end.</p> <p>Where Indigenous Peoples and non-Indigenous governments have to work together to create solutions and deliver services, it must be in true partnership that respects Indigenous self determination in all matters. Within this, we maintain that solutions should stem from Indigenous communities and Nations, and that these solutions must be prioritized and sustainably and equitably resourced.</p>
	5	<p>Recognizing Distinctions: Indigenous women, girls, and 2SLGBTQQIA people come from diverse First Nations, Métis, and Inuit communities. The Calls for Justice must be interpreted and implemented in an equitable and non-discriminatory way, addressing the needs of distinct Indigenous Peoples, and taking into account factors that make them distinct. These include, but are not limited to:</p> <ul style="list-style-type: none"> • Self-identification <ul style="list-style-type: none"> • First Nation • Inuit • Métis • Geographical- or regional-specific information <ul style="list-style-type: none"> • North, South, East, West • Proximity to urban centres, oceans, water, and natural resources • Locations of traditional territories and homelands • Municipal, provincial, and territorial boundaries • Residency <ul style="list-style-type: none"> • On-reserve/off-reserve • Rural/urban

Page #	#	Principles for Change
		<ul style="list-style-type: none"> • Remote and northern • Communities and settlements <p>• A gendered lens and framework that ensures that impacts on women, girls, and 2SLGBTQQIA individuals are taken into account. This also includes understanding the differences and diversity among 2SLGBTQQIA people and understanding that the needs, within communities of individuals, may not necessarily be the same.</p>
	6	<p>Cultural Safety : The interpretation and implementation of the Calls for Justice must include the necessity for cultural safety. Cultural safety goes beyond the idea of cultural “appropriateness” and demands the incorporation of services and processes that empower Indigenous Peoples. The creation of cultural safety requires, at a minimum, the inclusion of Indigenous languages, laws and protocols, governance, spirituality, and religion.</p>
	7	<p>Trauma-Informed Approach: Incorporating knowledge of trauma into all policies, procedures, and practices of solutions and services is crucial to the implementation of the Calls for Justice. It is fundamental to recognizing the impacts of trauma and to responding appropriately to signs of trauma. Interpretation and implementation of the Calls for Justice must include funding to ensure all necessary steps to create a trauma-informed approach and to deliver trauma-informed services are viable.</p> <p>The interpretation and implementation of our Calls for Justice must take into account all of these approaches and principles, because they are interconnected and inseparable. All Calls for Justice are aimed at ending genocide, tackling root causes of violence, and improving the quality of life of Indigenous women, girls, and 2SLGBTQQIA people. This is the only way forward.</p>

Overarching Findings

Page #	#	Overarching Findings
Vol 1B, 174-175	1	The significant, persistent, and deliberate pattern of systemic racial and gendered human rights and Indigenous rights violations and abuses – perpetuated historically and maintained today by the Canadian state, designed to displace Indigenous Peoples from their land, social structures, and governance and to eradicate their existence as Nations, communities, families, and individuals – is the cause of the disappearances, murders, and violence experienced by Indigenous women, girls, and 2SLGBTQQIA people, and is genocide. This colonialism, discrimination, and genocide explains the high rates of violence against Indigenous women, girls, and 2SLGBTQQIA people. An absolute paradigm shift is required to dismantle colonialism within Canadian society, and from all levels of government and public institutions. Ideologies and instruments of colonialism, racism, and misogyny, past and present, must be rejected.
	2	Canada has signed and ratified many international declarations and treaties that affect Indigenous women’s, girls’, and 2SLGBTQQIA people’s rights, protection, security, and safety. Canada has failed to meaningfully implement the provisions of these legal instruments, including PPCG, ICESCR, ICCPR, UNCRC, CEDAW, and UNDRIP. Further, the Canadian state has enacted domestic laws, including but not limited to section 35 of the Constitution, the Charter of Rights and Freedoms, and human rights legislation, to ensure the legal protection of human rights and Indigenous rights. All governments, including Indigenous governments, have an obligation to uphold and protect the Indigenous and human rights of all Indigenous women, girls, and 2SLGBTQQIA people as outlined in these laws. Canada has failed to protect these rights and to acknowledge and remedy the human rights violations and abuses that have been consistently perpetrated against Indigenous women, girls, and 2SLGBTQQIA people. There is no accessible and reliable mechanism within the Canadian state for Indigenous women, girls, and 2SLGBTQQIA people to seek recourse and remedies for the violations of their domestic and international human rights and Indigenous rights. The Canadian legal system fails to hold the state and state actors accountable for their failure to meet domestic and international human rights and Indigenous rights obligations.
	3	The Canadian state has displaced Indigenous women and 2SLGBTQQIA people from their traditional roles in governance and leadership and continues to violate their political rights. This has been done through concerted efforts to destroy and replace Indigenous governance systems with colonial and patriarchal governance models, such as the Indian Act, and through the imposition of laws of general application throughout Canada. Indigenous governments or bands as established under the Indian Act or through local municipal governments do not have the full trust of Indigenous women, girls, and 2SLGBTQQIA people. Indigenous bands and councils and community leadership who have authority through colonial law are generally seen as not representing all of the interests of Indigenous women, girls, and 2SLGBTQQIA people.
	4	We recognize self-determination and self-governance as fundamental Indigenous and human rights and a best practice. Indigenous self-determination and self-governance in all areas of Indigenous society are required to properly serve and protect Indigenous women, girls, and 2SLGBTQQIA people. This is particularly true in the delivery of services. Efforts by Indigenous women, girls, and 2SLGBTQQIA people to be self-determining face significant barriers. Many Indigenous women’s advocacy organizations and grassroots organizations engaging in essential work to support survivors of violence and families of missing or lost loved ones, and working toward restoring safety, are underfunded and under supported by current funding formulas and systems. Temporary and deficit-based approaches do not increase capacity for self-determination or self-governance, and fail to adequately provide protection and safety, as well as substantive equality. Short-term or project-based funding models in service areas are not sustainable, and represent a violation of inherent rights to self-governance and a failure to provide funding on a needs-based approach, equitably, substantively, and stably.

Calls for Justice

#	Page #	CJ # ¹	Recommendation
Human and Indigenous Rights and Governmental Obligations			
1.	176	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:
2.	176	1.1.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.
3.	176	1.1.ii	Make publicly available on an annual basis reports of ongoing actions and developments in measurable goals related to the National Action Plan.
4.	176	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:
5.	177	1.2.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).
6.	177	1.2.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.
7.	177	1.2.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.
8.	177	1.2.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.
9.	177	1.2.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 <i>the Indian Act</i> , and amending the Constitution to bring it into conformity with

¹ All global Calls For Justice are in Volume 1B.

#	Page #	CJ # ¹	Recommendation
			UNDRIP.
10.	177	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.
11.	177	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.
12.	177	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.
13.	177	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.
14.	178	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 Metis 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.
15.	178	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.
16.	178	1.9	We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence.
17.	178	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.
18.	178	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.
19.	179	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.
20.	179	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

#	Page #	CJ # ¹	Recommendation
			English. This includes the directives that:
21.	179	2.2.i	Federal, provincial, and territorial governments must legislate Indigenous languages in the respective territory as official languages.
22.	179	2.2.ii	All governments must make funds available to Indigenous Peoples to support the work required to revitalize and restore Indigenous cultures and languages.
23.	179	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-nm 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.
24.	179	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 Metis 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.
25.	179	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.
26.	180	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.
27.	180	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.
28.	180	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.
29.	180	3.2	We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centred and community-based health and wellness services that are accessible and culturally appropriate, and meet the health and wellness needs of Indigenous women, girls, and 2SLGBTQQIA people. The lack of health and wellness services within Indigenous communities continues to force Indigenous women, girls, and 2SLGBTQQIA people to relocate in order to access care. Governments must ensure that health and wellness services are available and accessible within Indigenous communities and wherever Indigenous women, girls, and 2SLGBTQQIA people reside.
30.	180	3.3	We call upon all governments to fully support First Nations, Inuit, and Metis communities to call on Elders, Grandmothers, and other Knowledge Keepers to

#	Page #	CJ # ¹	Recommendation
			establish community-based trauma-informed programs for survivors of trauma and violence.
31.	180	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.
32.	180	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.
33.	181	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.
34.	181	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, Metis, and First Nations Peoples.
Calls for Justice for All Governments: Human Security			
35.	181	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.
36.	181	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.
37.	182	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.
38.	182	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.
39.	182	4.5	We call upon all governments to establish a guaranteed annual livable income for all Canadians, including Indigenous Peoples, to meet all their social and economic needs. This income must take into account diverse needs, realities, and geographic locations.
40.	182	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

#	Page #	CJ # ¹	Recommendation
			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.
41.	182	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.
42.	182	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: <ul style="list-style-type: none"> • ways to increase safe public transit; • ways to address the lack of commercial transit available; and • special accommodations for fly-in, northern, and remote communities.
Calls for Justice for All Governments: Justice			
43.	183	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> .
44.	183	5.2	We call upon the federal government to review and amend the <i>Criminal Code</i> to eliminate definitions of offences that minimize the culpability of the offender.
45.	183	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 2SLGBTQQIA people.
46.	183	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:
47.	183	5.4.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.
48.	183	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.

#	Page #	CJ # ¹	Recommendation
49.	183	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:
50.	183	5.5.i	With the growing reliance on information management systems, particularly in the area of major and inter-jurisdictional criminal investigations, remote communities must be ensured access to reliable high-speed Internet as a right.
51.	184	5.5.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.
52.	184	5.5.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.
53.	184	5.5.iv	Crime-prevention funding and programming must reflect community needs.
54.	184	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:
55.	184	5.6.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.
56.	184	5.6.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.
57.	184	5.6.iii	Legislated paid leave and disability benefits must be provided for victims of crime or traumatic events.
58.	184	5.6.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.
59.	184	5.6.v	Victim services must be independent from prosecution services and police services.
60.	184	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:
61.	184	5.7.i	Observe and oversee investigations in relation to police negligence or misconduct, including but not limited to rape and other sexual offences.
62.	184	5.7.ii	Observe and oversee investigations of cases involving Indigenous Peoples.
63.	184	5.7.iii	Publicly report on police progress in addressing findings and recommendations at least annually.
64.	185	5.8	We call upon all provincial and territorial governments to enact missing persons legislation.
65.	185	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.
66.	185	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.
67.	185	5.11	We call upon all governments to increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and

#	Page #	CJ # ¹	Recommendation
			Indigenous Peoples' courts.
68.	185	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.
69.	185	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.
70.	185	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.
71.			
72.	185	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.
73.	185	5.16	We call upon federal, provincial, and territorial governments to provide community based and Indigenous-specific options for sentencing.
74.	185	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.
75.	185	5.18	We call upon the federal government to consider violence against Indigenous women, girls, and 2SLGBTQQIA people as an aggravating factor at sentencing, and to amend the <i>Criminal Code</i> accordingly, with the passage and enactment of Bill S-215.
76.	185	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 <i>Criminal Code</i> .
77.	186	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.
78.	186	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.
79.	186	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).
80.	186	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.
81.	186	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 2SLGBTQQIA people.
82.	186	5.25	We call upon all governments to resource research on men who commit violence against Indigenous women, girls, and 2SLGBTQQIA people.

#	Page #	CJ # ¹	Recommendation
Calls for Justice: Industries, Institutions, Services, and Partnerships			
<i>Calls for Media and Social Influencers:</i>			
83.	187	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:
84.	187	6.1.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.
85.	188	6.1.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.
86.	188	6.1.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: <ul style="list-style-type: none"> • providing educational and training opportunities aimed at Indigenous inclusion; and • providing scholarships and grants aimed at Indigenous inclusion in media, film, and music industry related fields of study.
87.	188	6.1.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.
<i>Calls for Health and Wellness Service Providers:</i>			
88.	188	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.
89.	188	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.
90.	188	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: <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

#	Page #	CJ # ¹	Recommendation
			<ul style="list-style-type: none"> • specific to safe and healthy relationships • specific to mental health awareness • related to 2SLGBTQQIA issues and sex positivity
91.	189	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.
92.	189	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.
93.	189	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: <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.
94.	189	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.
95.	189	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.
96.	189	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.
<i>Calls for Transportation Service Providers and the Hospitality Industry:</i>			
97.	190	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.
<i>Calls for Police Services:</i>			
98.	190	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.
99.	190	9.2	We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing,

#	Page #	CJ # ¹	Recommendation
			understanding, and respecting the people they are serving. Initiatives and actions should include, but are not limited to, the following measures:
100.	190	9.2.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.
101.	190	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.
102.	190	9.2.iii	Ensure appropriate Indigenous representation, including Indigenous women, girls, and 2SLGBTQQIA people, on police services boards and oversight authorities.
103.	190	9.2.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.
104.	190	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:
105.	190	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.
106.	191	9.3.ii	Ensure mandatory Indigenous language capacity within police services.
107.	191	9.3.iii	Ensure that screening of recruits includes testing for racial, gender, gender identity, and sexual orientation bias.
108.	191	9.3.iv	Include the Indigenous community in the recruitment and hiring committees/process.
109.	191	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.
110.	191	9.3.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.
111.	191	9.3.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.
112.	191	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.
113.	191	9.4.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.
114.	191	9.4.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.
115.	191	9.4.iii	Specialized Indigenous policing units, within non-Indigenous police services, are to be funded adequately by governments.
116.	191	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

#	Page #	CJ # ¹	Recommendation
			women, girls, and 2SLGBTQQIA people are thoroughly investigated. This includes the following measures:
117.	192	9.5.i	Establish a communication protocol with Indigenous communities to inform them of policies, practices, and programs that make the communities safe.
118.	192	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.
119.	192	9.5.iii	Improve coordination across government departments and between jurisdictions and Indigenous communities and police services.
120.	192	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.
121.	192	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.
122.	192	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.
123.	192	9.5.vii	Lead the provincial and territorial governments to establish a nationwide emergency number.
124.	192	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.
125.	192	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.
126.	192	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.
127.	192	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.
128.	193	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.
129.	193	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.
<i>Calls for Attorneys and Law Societies:</i>			
130.	193	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, defence 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:
131.	193	10.1.i	All courtroom officers, staff, judicially, and employees in the judicial system must take cultural competency training that is designed and led in partnership with local Indigenous communities.

#	Page #	CJ # ¹	Recommendation
132.	193	10.1.ii	Law societies working with Indigenous women, girls, and 2SLGBTQQIA people must establish and enforce cultural competency standards.
133.	193	10.1.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.
<i>Calls for Educators:</i>			
134.	193	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 <i>Their Voices Will Guide Us</i> with children and youth.
135.	194	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.
<i>Calls for Social Workers and Those Implicated in Child Welfare:</i>			
136.	194	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.
137.	194	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.
138.	194	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.
139.	194	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.
140.	194	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.
141.	194	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

#	Page #	CJ # ¹	Recommendation
			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 sup-ports 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.
142.	195	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.
143.	195	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.
144.	195	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 govern-ment 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.
145.	195	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 implemen-tation of Jordan's Principle in relation to all First Nations (Status and non-Status), Metis, and Inuit children. We call on governments to modify funding formulas for the provision of services on a needs basis, and to prioritize family support, reunification, and prevention of harms. Funding levels must represent the principle of substantive equity.
146.	195	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.
147.	195	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: <ul style="list-style-type: none"> • 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
148.	196	12.13	We call upon all governments and child welfare-agencies to fully implement the Spirit Bear Plan.
149.	196	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.
150.	196	12.15	We call upon child welfare agencies and all governments to fully investigate deaths of Indigenous youth in care.
<i>Calls for Extractive and Development Industries:</i>			
151.	196	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.

#	Page #	CJ # ¹	Recommendation
152.	196	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.
153.	196	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.
154.	196	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.
155.	196	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.
<i>Calls for Correctional Service Canada:</i>			
156.	197	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.
157.	197	14.2	We call upon Correctional Service Canada to ensure that facilities established under sections 81 and 84 of the <i>Corrections and Conditional Release Act</i> 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.
158.	197	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.
159.	197	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.
160.	197	14.5	We call upon Correctional Service Canada to apply Gladue factors in all decision making concerning Indigenous women and 2SLGBTQQIA people and in a manner that meets their needs and rehabilitation.
161.	197	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.
162.	197	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.
163.	197	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 Metis women. Correctional Service Canada must use culturally safe, distinctions-based, and

#	Page #	CJ # ¹	Recommendation
			trauma-informed models of care, adapted to the needs of Indigenous women, girls, and 2SLGBTQQIA people.
164.	197	14.9	We call upon Correctional Service Canada, in order to support reintegration, to increase opportunities for meaningful vocational training, secondary school graduation, and post-secondary education.
165.	198	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 2SLGBTQQIA people.
166.	198	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 <i>Corrections and Conditional Release Act</i> to ensure that mothers and their children are not separated.
167.	198	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 2SLGBTQQIA people.
168.	198	14.13	We call upon Correctional Service Canada to eliminate the practice of strip-searches.
<i>Calls for Justice for All Canadians</i>			
169.	199	15.1	Denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people.
170.	199	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.
171.	199	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.
172.	199	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.
173.	199	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.
174.	199	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.
175.	199	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.
176.	199	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.
<i>Calls for Justice: Distinctions-Based Calls</i>			
<i>Inuit-Specific Calls for Justice:</i>			
177.	202	16.1	We call upon all governments to honour all socio-economic commitments as defined in land claims agreements and self-government agreements between Inuit and the Crown. These commitments must be upheld and implemented. Articles 23 and 24 of the Nunavut Land Claims Agreement, and commitments by governments to provide for the housing and economic needs of Inuit, must be fully complied with and implemented.

#	Page #	CJ # ¹	Recommendation
178.	202	16.2	We call upon all governments to create laws and services to ensure the protection and revitalization of Inuit culture and language. All Inuit, including those living outside Inuit Nunangat, must have equitable access to culture and language programs. It is essential that Elders are included in the development and delivery of these programs.
179.	202	16.3	We call upon all governments with jurisdiction in Inuit Nunangat to recognize Inuktitut as the founding language, and it must be given official language status through language laws. Inuktitut must be afforded the same recognition and protection and promotion as English and French within Inuit Nunangat, and all governments and agencies providing services to Inuit must ensure access to services in Inuktitut, and invest in the capacity to be able to do so. Furthermore, all government and agency service providers must be culturally competent and educated in Inuit culture, laws, values, and history, also well as the history of colonial violence perpetuated by the Canadian state and government agents against Inuit.
180.	202	16.4	Given that the intergenerational transfer of Inuit knowledge, values, and language is a right that must be upheld, we call upon all governments to fund and support the recording of Inuit knowledge about culture, laws, values, spirituality, and history prior to and since the start of colonization. Further, this knowledge must be accessible and taught to all Inuit, by Inuit. It is imperative that educational institutions prioritize the teaching of this knowledge to Inuit children and youth within all areas of the educational curriculum.
181.	202	16.5	Given that reliable high-speed Internet services and telecommunications are necessary for Inuit to access government services and to engage in the Canadian economic, cultural, and political life, we call upon governments with jurisdiction in Inuit Nunangat to invest the infrastructure to ensure all Inuit have access to high-speed Internet.
182.	202	16.6	We call upon all governments and Inuit organizations to work collaboratively to ensure that population numbers for Inuit outside of the Inuit homeland are captured in a disaggregated manner, and that their rights as Inuit are upheld. These numbers are urgently needed to identify the growing, social, economic, political, and cultural needs of urban Inuit.
183.	202	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:
184.	202	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.
185.	203	16.7.ii	The establishment and funding of accessible and holistic community wellness, health, 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.
186.	203	16.7.iii	The establishment and funding of trauma and addictions treatment and healing options in each Inuit community.
187.	203	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.
188.	203	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

#	Page #	CJ # ¹	Recommendation
			community-led programs. This fund must be permanently resourced and must be administered by Inuit and independent from government.
189.	203	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.
190.	203	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.
191.	203	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.
192.	203	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).
193.	203	16.14	We call upon all federal, provincial, and territorial governments to review and amend laws in relation to child and family services to ensure they uphold the rights of Inuit children and families and conform to Inuit laws and values. Inuit parents and guardians must be provided access to Inuit-specific parenting and caregiving teachings and services.
194.	203	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.
195.	204	16.16	We call upon all government agencies providing child and family services to Inuit children to enumerate and report on the number of Inuit children in their care. This data must be disaggregated and the reports must be shared with Inuit organizations and Inuit child and youth advocates.
196.	204	16.17	We call upon all governments to prioritize supporting Inuit families and communities to meet the needs of Inuit children, recognizing that apprehension must occur only when absolutely required to protect a child. Placement of Inuit children with extended family and in Inuit homes must be prioritized and resourced. Placement outside of their communities and outside their homelands must be restricted.
197.	204	16.18	We call upon all governments to respect the rights of Inuit children and people in care, including those who are placed in care outside of their Inuit homelands. All governments must ensure that children and people in care have access to their families and kinship systems and have meaningful access to their culture and language and to culturally relevant services. All child and family services agencies must work with Inuit communities within their jurisdiction to meet their obligations to Inuit children in their care. We call upon all governments to immediately invest in safe, affordable, and culturally appropriate housing within Inuit communities and for Inuit outside of their homelands, given the links between the housing crisis and violence, poor health (including tuberculosis and suicide). Immediate and directed measures are required to end the crisis.
198.	204	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.

#	Page #	CJ # ¹	Recommendation
199.	204	16.20	We call upon all governments to support the establishment of programs and services designed to financially support and promote Inuit hunting and harvesting in all Inuit communities. All governments with jurisdiction in Inuit Nunangat must immediately increase minimum wage rates and increase social assistance rates to meet the needs of Inuit and to match the higher cost of living in Inuit communities. A guaranteed annual livable income model, recognizing the right to income security, must be developed and implemented.
200.	205	16.21	We call upon all governments to ensure equitable access to high-quality educational opportunities and outcomes from early childhood education to post-secondary education within Inuit communities. Further, all governments must invest in providing Inuit women, girls, and 2SLGBTQQIA people with accessible and equitable economic opportunities.
201.	205	16.22	We call upon all governments to fund and to support culturally and age-appropriate programs for Inuit children and youth to learn about developing interpersonal relationships. These programs could include, for example, training in developing healthy relationships and personal well-being and traditional parenting skills. Furthermore, Inuit children and youth must be taught how to identify violence through the provision of age-appropriate educational programs like the Good Touch/Bad Touch program offered in Nunavik.
202.	205	16.23	We call upon all governments to work with Inuit to provide public awareness and education to combat the normalization of domestic violence and sexualized violence against Inuit women, girls, and 2SLGBTQQIA people; to educate men and boys about the unacceptability of violence against Inuit women, girls, and 2SLGBTQQIA people; and to raise awareness and education about the human rights and Indigenous rights of Inuit.
203.	205	16.24	We call upon all governments to fund and to support programs for Inuit children and youth to teach them how to respond to threats and identify exploitation. This is particularly the case with respect to the threats of drugs and drug trafficking as well as sexual exploitation and human trafficking. This awareness and education work must be culturally and age-appropriate and involve all members of the community, including 2SLGBTQQIA Inuit.
204.	205	16.25	We call upon all educators to ensure that the education system, from early childhood to post-secondary, reflects Inuit culture, language, and history. The impacts and history of colonialism and its legacy and effects must also be taught. Successful educational achievements are more likely to be attained and be more meaningful for Inuit when they reflect their socio-economic, political, and cultural reality and needs. Further, we call upon all governments with jurisdiction over education within the Inuit homeland to amend laws, policies, and practices to ensure that the education system reflects Inuit culture, language, and history.
205.	205	16.26	We call upon all governments to establish more post-secondary options within Inuit Nunangat to build capacity and engagement in Inuit self-determination in research and academia. We call on all governments to invest in the establishment of an accredited university within Inuit Nunangat.
206.	205	16.27	We call upon all governments to ensure that in all areas of service delivery – including but not limited to policing, the criminal justice system, education, health, and social services - there be ongoing and comprehensive Inuit-specific cultural competency training for public servants. There must also be ongoing and comprehensive training in such areas as trauma care, cultural safety training, anti-racism training, and education with respect to the historical and ongoing colonialism to which Inuit have been and are subjected.
207.	206	16.28	Given that the failure to invest in resources required for treatment and rehabilitation has resulted in the failure of section 718(e) of the <i>Criminal Code</i> and the Gladue principles to meet their intended objectives, we call upon all governments to invest in Inuit-specific treatment and rehabilitation services to address the root causes of violent behaviour. This must include but is not limited to culturally appropriate and accessible mental health services, trauma and addictions services, and access to culture and language for Inuit. Justice system responses to violence must ensure and promote the safety and security of all Inuit, and

#	Page #	CJ # ¹	Recommendation
			especially that of Inuit women, girls, and 2SLGBTQQIA people.
208.	206	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.
209.	206	16.30	We call upon Correctional Service Canada and provincial and territorial corrections services to recognize and adopt an Inuit Nunangat model of policy, program, and service development and delivery. This is required to ensure that Inuit in correctional facilities get the Inuit-specific treatment and rehabilitation programs and services they need. Further, it will ensure that Inuit women can remain within their Inuit homelands and are able to maintain ties with their children and families. Correctional Service Canada and provincial and territorial correctional services must ensure that effective, needs-based, and culturally and linguistically appropriate correctional services are made available for Inuit women, girls, and 2SLGBTQQIA people in custody. Inuit men and boys in custody must also receive specialized programs and services to address their treatment and rehabilitation needs and to address the root causes of violent behaviour. We call upon Correctional Service Canada to support and equitably fund the establishment of facilities and spaces as described in section 81 and section 84 of the <i>Corrections and Conditional Release Act</i> , within all Inuit regions.
210.	206	16.31	We call upon Correctional Service Canada and provincial and territorial correctional services to amend their intake and data-collection policies and practices to ensure that distinctions-based information about Inuit women, girls, and 2SLGBTQQIA people is accurately captured and monitored. All correctional services must report annually to Inuit representative organizations on the number of Inuit women within Correctional Service' care and custody.
211.	206	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.
212.	206	16.33	We call upon all governments to invest in capacity building, recruitment, and training to achieve proportional representation of Inuit throughout public service in Inuit homelands.
213.	207	16.34	Within the Nunavut Territory, we call upon the federal and territorial governments to fully implement the principles and objectives of Article 23 of the Nunavut Land Claims Agreement. Proportional representation is an imperative in the arenas of public services and, in particular, the child welfare system, social services, the criminal justice system, police services, the courts, and corrections throughout Inuit Nunangat.
214.	207	16.35	We call upon the federal government and the Province of Quebec to ensure the intent and objectives of the policing provisions of the James Bay Northern Quebec Agreement are fully implemented, including Inuit representation, participation, and control over policing services within Nunavik. The federal government and the government of Quebec must ensure the Kativik Regional Police Force (KRPF) is resourced and provided with the legal capacity to provide Nunavik Inuit with effective and substantively equitable policing services. Urgent investments are required to ensure that the KRPF has the infrastructure and human resource capacity to meet its obligations to provide competent, Inuit-specific policing services.
215.	207	16.36	We call upon all governments to ensure there are police services in all Inuit communities.
216.	208	16.37	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.

#	Page #	CJ # ¹	Recommendation
217.	208	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.
218.	208	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.
219.	208	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.
220.	208	16.41	We call upon governments and Inuit representative organizations to work with Inuit women, girls, and 2SLGBTQQIA people to identify barriers and to promote their equal representation within governance, and work to support and advance their social, economic, cultural, and political rights. Inuit women, Elders, youth, children, and 2SLGBTQQIA people must be given space within governance systems in accordance with their civil and political rights.
221.	208	16.42	We call upon the federal government to ensure the long-term, sustainable, and equitable funding of Inuit women's, youths', and 2SLGBTQQIA people's groups. Funding must meet the capacity needs and respect Inuit self-determination, and must not be tied to the priorities and agenda of federal, provincial, or territorial governments.
222.	208	16.43	We call upon all governments and service providers within the Inuit homelands to ensure there are robust oversight mechanisms established to ensure services are delivered in a manner that is compliant with the human rights and Indigenous rights of Inuit. These mechanisms must be accessible and provide for meaningful recourse.
223.	208	16.44	We call upon all governments to ensure the collection of disaggregated data in relation to Inuit to monitor and report on progress and the effectiveness of laws, policies, and services designed to uphold the social, economic, political, and cultural rights and well-being of Inuit women, girls, and 2SLGBTQQIA people. Monitoring and data collection must recognize Inuit self-determination and must be conducted in partnership with Inuit. Within any and all mechanisms established to oversee and monitor the implementation of the National Inquiry's recommendations, we call upon all governments to ensure the equitable and meaningful involvement of Inuit governments and representative organizations, including those of Inuit women, girls, and 2SLGBTQQIA people.
224.	209	16.45	We call upon the federal government to acknowledge the findings of the Qikiqtani Truth Commission and to work to implement the recommendations therein in partnership with Qikiqtani Inuit Association and the Inuit of the Qikiqtaaluk region.
225.	209	16.46	Many people continue to look for information and the final resting place of their lost loved one. The federal government, in partnership with Inuit, has established the Nanilavut project. We recognize the significance of the project as an important step in healing and Inuit self-determination in the healing and reconciliation process. We call upon the federal government to support the work of the Nanilavut project on a long-term basis, with sustained funding so that it can continue to serve Inuit families as they look for answers to the questions of what happened to their loved ones. We further insist that it must provide for the option of repatriation of the remains of lost loved ones once they are located.
<i>Metis-Specific Calls for Justice:</i>			
226.	210	17.1	We call upon the federal government to uphold its constitutional responsibility to Metis people and to non-Status people in the provision of all programs and services that fall under its responsibility.

#	Page #	CJ #¹	Recommendation
227.	211	17.2	We call upon the federal government to pursue the collection and dissemination of disaggregated data concerning violence against Metis women, girls, and 2SLGBTQQIA people, including barriers they face in accessing their rights to safety, informed by Metis knowledge and experiences. We also call upon the federal government to support and fund research that highlights distinctive Metis experiences, including the gathering of more stories specific to Metis perspectives on violence.
228.	211	17.3	We call upon all governments to ensure equitable representation of Metis voices in policy development, funding, and service delivery, and to include Metis voices and perspectives in decision-making, including Metis 2SLGBTQQIA people and youth, and to implement self-determined and culturally specific solutions for Metis people.
229.	211	17.4	We call upon all governments to fund and support Metis-specific programs and services that meet the needs of Metis people in an equitable manner, and dedicated Metis advocacy bodies and institutions, including but not limited to Metis health authorities and Metis child welfare agencies.
230.	211	17.5	We call upon all governments to eliminate barriers to accessing programming and services for Metis, including but not limited to barriers facing Metis who do not reside in their home province.
231.	211	17.6	We call upon all governments to pursue the implementation of a distinctions-based approach that takes into account the unique history of Metis communities and people, including the way that many issues have been largely ignored by levels of government and now present barriers to safety.
232.	211	17.7	We call upon all governments to fund and to support culturally appropriate programs and services for Metis people living in urban centres, including those that respect the internal diversity of Metis communities with regards to spirituality, gender identity, and cultural identity.
233.	211	17.8	We call upon all governments, in partnership with Metis communities, organizations, and individuals, to design mandatory, ongoing cultural competency training for public servants (including staff working in policing, justice, education, health care, social work, and government) in areas such as trauma-informed care, cultural safety training, anti-racism training, and understanding of Metis culture and history.
234.	211	17.9	We call upon all governments to provide safe transportation options, particularly in rural, remote, and northern communities, including "safe rides" programs, and to monitor high recruitment areas where Metis women, girls, and 2SLGBTQQIA individuals may be more likely to be targeted.
235.	211	17.10	We call upon all governments to respect Metis rights and individuals' self-identification as Metis.
236.	212	17.11	We call upon all governments to support and fund dialogue and relationships between Metis and First Nations communities.
237.	212	17.12	We call upon police services to build partnerships with Metis communities, organizations, and people to ensure culturally safe access to police services.
238.	212	17.13	We call upon police services to engage in education about the unique history and needs of Metis communities.
239.	212	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.
240.	212	17.15	We call upon all governments to fund the expansion of community-based security models that include Metis perspectives and people, such as local peacekeeper officers or programs such as the Bear Clan Patrol.
241.	212	17.16	We call upon all governments to provide support for self-determined and culturally specific needs-based child welfare services for Metis families that are focused on pre-vention and maintenance of family unity. These services will also focus on: avoiding the need for foster care; restoring family unity and providing support for parents trying to reunite with children; healing for parents; and developing survivor-led programs to improve family safety. These services include culturally grounded parenting education and interventions that support the whole family, such as substance abuse treatment programs that

#	Page #	CJ # ¹	Recommendation
			accommodate parents with children and that are specifically suited to Me' tis-needs-and realities. We also call upon all governments to provide long-term-stable funding for wraparound services and exceptional programs aimed at keeping Metis families together.
242.	212	17.17	We call upon all governments to provide more funding and support for Metis child welfare agencies and for child placements in Metis homes.
243.	212	17.18	We call upon all governments to establish and maintain funding for cultural programming for Metis children in foster care, especially when they are placed in non-Indigenous or non-Metis families.
244.	212	17.19	We call upon all governments to address Metis unemployment and poverty as a way to prevent child apprehension.
245.	212	17.20	We call upon all governments to fund and support programs for Metis women, girls, and 2SLGBTQQIA people, including more access to traditional healing programs, treatment centres for youth, family support and violence prevention funding and initiatives for Metis, and the creation of no-barrier safe spaces, including spaces for Metis mothers and families in need.
246.	213	17.21	We call upon the federal government to recognize and fulfill its obligations to the Metis people in all areas, especially in health, and further call upon all governments for serv-ices such as those under FNIHB to be provided to Metis and non-Status First Nations Peoples in an equitable manner consistent with substantive human rights standards.
247.	213	17.22	We call upon all governments to respect and to uphold the full implementation of Jordan's Principle with reference to the Metis.
248.	213	17.23	We call upon all governments to provide Metis-specific programs and services that address emotional, mental, physical, and spiritual dimensions of well-being, including coordinated or co-located services to offer holistic wraparound care, as well as increased mental health and heꞑling and cultural supports.
249.	213	17.24	We call upon all governments and educators to fund and establish Metis-led programs and initiatives to address a lack of knowledge about the Metis people and culture within Canadian society, including education and advocacy that highlights the positive history and achievements of Metis people and increases the visibility, understanding, and appreciation of Metis people.
250.	213	17.25	We call upon all governments to fund programs and initiatives that create greater access to cultural knowledge and foster a positive sense of cultural identity among Metis com-munities. These include initiatives that facilitate connections with family, land, community, and culture; culturally specific programming for Metis 2SLGBTQQIA people and youth; events that bring Metis Elders, Knowledge Keepers and youth together; and mentorship programs that celebrate and highlight Metis role models.
251.	214	17.26	We call upon all governments to fund and support cultural programming that helps to revitalize the practise of Metis culture, including integrating Metis history and Metis languages into elementary and secondary school curricula, and programs and initiatives to help Metis people explore their family heritage and identity and reconnect with the land.
252.	214	17.27	We call upon all governments to pursue the development of restorative justice and rehabilitation programs, including within correctional facilities, specific to Metis needs and cultural realities, to help address root causes of violence and reduce recidivism, and to support healing for victims, offenders, and their families and communities.
253.	214	17.28	We call upon all governments to provide increased victim support services specific to Metis needs to help Metis victims and families navigate the legal system and to support their healing and well-being throughout the process of seeking justice.
254.	214	17.29	We call upon all actors within the justice system to engage in education and training regarding the history and contemporary realities of Metis experiences.

2SLGBTQQIA-Specific Calls for Justice:

#	Page #	CJ # ¹	Recommendation
255.	214	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.
256.	214	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.
257.	214	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 .
258.	215	18.4	We call upon all governments, service providers, and those involved in research to modify data collection methods to:
259.	215	18.4.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.
260.	215	18.4.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.
261.	215	18.4.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.
262.	215	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.
263.	215	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.
264.	215	18.7	We call upon all governments and service providers to increase support for existing successful grassroots initiatives, including consistent core funding.
265.	215	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.
266.	215	18.9	We call upon First Nations, Metis, and Inuit leadership and advocacy bodies to equitably include 2SLGBTQQIA people, and for national Indigenous organizations to have a 2SLGBTQQIA council or similar initiative.
267.	215	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.
268.	216	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.
269.	216	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.
270.	216	18.13	We call upon all police services to engage in education regarding 2SLGBTQQIA people and experiences to address discrimination, especially homophobia and

#	Page #	CJ # ¹	Recommendation
			transphobia, in policing.
271.	216	18.14	We call upon all police services to take appropriate steps to ensure the safety of 2SLGBTQQIA people in the sex industry.
272.	216	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.
273.	216	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.
274.	216	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.
275.	216	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.
276.	216	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.
277.	217	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.
278.	217	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.
279.	217	18.22	We call upon federal and provincial correctional services to provide dedicated 2SLGBTQQIA support services and cultural supports.
280.	217	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.
281.	217	18.24	We call upon all governments to address homelessness, poverty, and other socio-economic barriers to equitable and substantive rights for 2SLGBTQQIA people.
282.	217	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.
283.	217	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.
284.	217	18.27	We call upon health service providers to provide mental health supports for 2SLGBTQQIA people, including wraparound services that take into account

#	Page #	CJ # ¹	Recommendation
			particular barriers to safety for 2SLGBTQQIA people.
285.	217	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.
286.	217	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.
287.	217	18.30	We call upon federal, provincial, and territorial governments and health service providers to reduce wait times for sex-reassignment surgery.
288.	218	18.31	We call upon all governments and health service providers to provide education for youth about 2SLGBTQQIA health.
289.	218	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.

Quebec-Specific Calls to Justice

#	Page #	CJ # ²	Recommendation
290.	Vol 2, 156	1	WE CALL UPON the Government of Quebec to establish an independent mechanism to report annually to the Quebec National Assembly on the implementation of the Calls for Justice included in this and other volumes of the Final Report;
291.	Vol 2, 156	2	WE CALL UPON the Government of Quebec and Indigenous governments to work with Indigenous women and girls in Quebec, including members of 2SLGBTQQIA communities, immediately to prepare an action plan to prevent and eradicate all forms of violence against Indigenous women, girls, and 2SLGBTQQIA people; we call upon the Quebec Government to further participate in the development and implementation of a National Action plan as outlined in Call for Justice 1.1 in the National report.
292.	Vol 2, 156	3	WE CALL UPON the Government of Quebec to realize and prioritize the implementation of the Government Action Plan for the Social and Cultural Development of the First Nations and Inuit;
293.	Vol 2, 156	4	WE CALL UPON the Government of Canada and the Government of Quebec to establish an independent, multi-jurisdictional civilian entity to protect Indigenous citizens, with the mission to safeguard rights, receive complaints, investigate, and report on the quality of public services provided to the members of Indigenous communities as is proposed in Call for Justice 1.7 of the National Report. We call upon the Government of Quebec to ensure this body has jurisdiction and authority within the province of Quebec;
294.	Vol 2, 156	5	WE CALL UPON the Ministère de la Sécurité publique [Ministry of Public Security] to establish a multi-disciplinary crisis team for cases of missing Indigenous

² The Quebec-specific CJs are found in Volume 2.

			women and girls, including members of 2SLGBTQQIA communities, in Quebec;
295.	Vol 2, 156	6	WE CALL UPON the Government of Canada and the Government of Quebec to fund the establishment and long-term operation of culturally appropriate resources, such as healing lodges, culturally appropriate shelters and halfway houses, for Indigenous women and girls, including members of 2SLGBTQQIA communities, in urban areas and in all Indigenous communities throughout Quebec;
296.	Vol 2, 156	7	WE CALL UPON the Government of Canada and the Government of Quebec to fund and disseminate the awareness campaigns developed by Indigenous organizations, to prevent, denounce, de-normalize and address violence against Indigenous women and girls, including members of 2SLGBTQQIA communities throughout Quebec;
297.	Vol 2, 156	8	WE CALL UPON the Government of Canada, the Government of Quebec and municipal governments to fully train Quebec based public service workers so that they can adapt their interventions to the socio-cultural realities of Indigenous people and the particular challenges faced by them;
298.	Vol 2, 157	9	WE CALL UPON the Ministère de l'Éducation et Enseignement supérieur [Ministry of Education and Higher Education] and all educational institutions in Quebec to incorporate in the mandatory curriculum training developed together with Indigenous organizations on the socio-cultural, historical and contemporary realities of Indigenous Peoples;
299.	Vol 2, 157	10	WE CALL UPON the Government of Quebec to guarantee the permanent provision and availability of victim services in all Indigenous communities and in urban areas;
300.	Vol 2, 157	11	WE CALL UPON all police forces with jurisdiction in Quebec to systematically compile statistics on the number of reported disappearances and offences against the person committed against Indigenous women and girls, including members of 2SLGBTQQIA communities, and that the Ministère de la Sécurité publique [Ministry of Public Security] publish these statistics on an annual basis;
301.	Vol 2, 157	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;
302.	Vol 2, 157	13	WE CALL UPON the Ministère de la Sécurité publique [Ministry of Public Security] to coordinate between the various police forces to provide Indigenous people with access to effective public safety services regardless of jurisdictional barriers;
303.	Vol 2, 157	14	WE CALL UPON the Government of Quebec to amend all laws governing the institutions responsible for training police officers and monitoring police work so as to impose the appointment of Indigenous representatives, including at the Commission de formation et de recherche [training and research commission] of the École nationale de police du Québec [Quebec National Police School] and at the Bureau des enquêtes indépendantes [Independent Investigation Bureau];
304.	Vol 2, 157	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;
305.	Vol 2, 158	16	WE CALL UPON the École nationale de police du Québec [Quebec National Police School] to hold specialized English training sessions every year and offer specialized training sessions to Indigenous police forces, specifically on investigating;
306.	Vol 2, 158	17	WE CALL UPON every Indigenous community in Quebec to appoint by election an independent liaison officer tasked with supporting community members in exercising the remedies available when their rights have been violated, and provide this person with specialized training on the realities faced by Indigenous women and girls, including members of 2SLGBTQQIA communities; and that the Government of Canada and the Government of Quebec allocate long-term

			funding to help fulfill this mandate;
307.	Vol 2, 158	18	WE CALL UPON the Government of Canada to immediately remove all discriminatory aspects from the <i>Indian Act</i> , RSC 1985, c. I-5;
308.	Vol 2, 158	19	WE CALL UPON the Government of Canada, the Government of Quebec, municipal governments and Indigenous governments to approve and implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
309.	Vol 2, 158	20	WE CALL UPON the Quebec government to provide Indigenous families with all the information it has about children who have been apprehended following admission to a hospital or any other health center in Quebec;
310.	Vol 2, 158	21	WE CALL UPON the Government of Quebec to establish a commission of inquiry on the children taken from Indigenous families in Quebec.

FDRT RECOMMENDATIONS

#	Page #	#	Recommendation
311.	Annex 1 - 259	1	That in all the following recommendations, Indigenous women and 2SLGBTQQIA people play a central role in their development and implementation.
312.	Annex 1 - 259	2	That the FDRP should be continued. We recommend the creation of an independent, Indigenous-led national review body with the statutory powers to access all relevant information and to compel the testimony of any witness necessary to enable a complete review of all cases of missing and murdered Indigenous women and girls that will, among other things, determine the true numbers of, and causes of violence against, missing and murdered Indigenous women, girls, and 2SLGBTQQIA people.
313.	Annex 1 - 259	3	That the federal, provincial, and territorial governments create a permanent, national, Indigenous-led police task force for the purposes of receiving complaints from Indigenous families and loved ones and reviewing and assessing investigations of missing and/or murdered Indigenous women, girls, and 2SLGBTQQIA people.
314.	Annex 1 - 259	4	That the federal, provincial, and territorial governments establish an independent, Indigenous-led national task force to research into, and make recommendations about, how to improve the collection and sharing of information about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people and, in particular, Métis, and Inuit women, girls, and 2SLGBTQQIA people in Canada.
315.	Annex 1 - 259	5	That Indigenous policing be recognized as a component of self-government, and, wherever possible, Indigenous police forces be created and funded to provide policing to Indigenous communities.
316.	Annex 1 - 259	6	That where possible, police forces designate Indigenous officers to either investigate or monitor the investigations of missing or murdered Indigenous women, girls, and 2SLGBTQQIA people.

Recommendations not found in the CJs

#	Page #	Recommendation
317.	706	Among the recommendations made by families to the Commissioners was the need for financial support available to families so they can participate in the search for the missing loved one without the additional worry of making sure they have enough money to pay their bills
318.	707	While this recommendation may certainly ease the immediate burden faced by families as they search for a missing loved one, their stories also make clear the need for systemic change that ensures that the families and communities have immediate access to search-and-rescue services equivalent to the services available to non-Indigenous people across all regions.
319.	Vol 1B, 86	Culturally specific data collection differentiating among Inuit, Métis, and First Nations victims;
320.	Vol 1B, 86	Additional gender options in the census and other avenues for data collection
321.	Vol 1B, 86	More specific data collection to recognize and capture the internal diversity of 2SLGBTQQIA communities. Participants noted that the use of “Two-Spirit” as a blanket term for all Indigenous 2SLGBTQQIA people perpetuates the erasure of other gender identities and sexual orientations. Participants specifically called for a differentiation between “Two-Spirit” and trans-identified individuals, and between trans-masculine and trans-feminine experiences. [because] “The term Two-Spirit is an umbrella term that does not necessarily reflect the diversity of the gender spectrum.”
322.	Vol 1B, 86	Data on Indigenous victims of violence, including murdered and missing people, as well as on suicide rates, recognizing that the violence, discrimination, and inequities faced by Indigenous women, girls, and 2SLGBTQQIA people contribute to the risk of death by suicide;
323.	Vol 1B, 87	More accurate statistics on Inuit people in urban centres to ensure adequate funding for culturally specific support services;
324.	Vol 1B, 87	Research and data collection on systemic, institutional discrimination: for instance, exploring the experiences of Indigenous Peoples in health, justice, and correctional systems, in order to better understand the gaps, barriers, and inequities they face, and data on racial profiling in policing against Indigenous Peoples;
325.	Vol 1B, 87	Research into the experiences of previous offenders reintegrating into community; and
326.	Vol 1B, 87	Research into patterns of violence and the experiences and life trajectories of vulnerable individuals.
327.	Vol 1B, 87	Validate diverse forms of knowledge (including academic research, lived experience, and traditional Indigenous knowledge);
328.	Vol 1B, 87	Develop and implement research frameworks, epistemologies, and research terminology grounded in Indigenous world views;
329.	Vol 1B, 87	Promote meaningful collaboration between academics, front-line workers and grassroots organizations to inform policy development and service delivery;
330.	Vol 1B, 87	Dedicate funding and support for research led by Métis, Inuit, First Nations, and Indigenous 2SLGBTQQIA people;
331.	Vol 1B, 87	Adopt a strength-based approach to research that aims to generate and affirm good practices, instead of focusing on traumatic experiences; and
332.	Vol 1B, 88	Update the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS-2) concerning the guidelines that govern Indigenous research, in order to better protect research participants from “predatory research tactics.”
333.	Vol 1B, 88	“Research partnership is vital. Academics [need] to work with front-line workers in a meaningful way. Part of finding healing is demanding more authority in [the]

#	Page #	Recommendation
		research process and how we are spoken about.” (2SLGBTQQIA Perspectives)
334.	Vol 1B, 88	“More Métis research by Métis researchers, that honours and values our ways of knowing and being – without being ‘extractivist.’” (Métis Perspectives)
335.	Vol 1B, 89	Dedicated funding streams, programs, and services for Inuit, Métis, and Indigenous 2SLGBTQQIA communities;
336.	Vol 1B, 89	Dedicated Inuit and Métis advocacy bodies: for instance, in Edmonton, there were calls for the establishment of a Métis Health Authority, Métis child welfare agencies, and a National Circle for Métis Women;
337.	Vol 1B, 89	Dedicated Indigenous 2SLGBTQQIA advocacy bodies that recognize and address the unique experiences and needs at the intersections of cultural and gender identities. There was a strong call in Toronto for a national network or organization to represent Indigenous 2SLGBTQQIA people and conduct dedicated advocacy, education, data collection, and research for their communities;
338.	Vol 1B, 89	Equitable inclusion of 2SLGBTQQIA people within First Nations, Métis, and Inuit leadership and advocacy bodies (such as the Assembly of First Nations, First Nations Health Authority, Native Women’s Association of Canada, etc.);
339.	Vol 1B, 89	Gender-based analysis of policies and recommendations, including landmark documents such as the Truth and Reconciliation Commission’s Calls to Action; and
340.	Vol 1B, 89	Increased public-engagement initiatives, with particular attention to the unique circumstances that can impact the participation of Inuit, Métis, and Indigenous 2SLGBTQQIA people, and allocation of resources to ensure cultural safety and inclusion for parties.
341.	Vol 1B, 89	“Métis-specific funding for developing transformational change that is rooted in Métis world views.” (Métis Perspectives)
342.	Vol 1B, 89	“Policies need to be based on ... values taught by Elders about Inuit culture.” (Inuit Perspectives)
343.	Vol 1B, 89	“All levels of government need to prioritize LGBTQ2S+ Indigenous youth voices and experiences in the development of solutions and strategies.” (2SLGBTQQIA Perspectives)
344.	Vol 1B, 89	“We women are coming back, and we are taking those leadership roles, so we have the power to make change. We all want the same thing. We want change. And the change we want is to have our women in positions of power and leadership.” (Métis Perspectives)
345.	Vol 1B, 89	“Indigenous women need to be heard and recognized, when it comes to policy-making and officiating.” (2SLGBTQQIA Perspectives)
346.	Vol 1B, 90	An oversight committee to develop a strategic action plan for the recommendations, with representatives from Inuit, Métis, First Nations, and 2SLGBTQQIA communities;
347.	Vol 1B, 90	Safeguards to ensure that the implementation of key recommendations can continue despite shifts in government or organizational leadership; “you need recommendations that do not depend on the person in the position. It should not depend on the person.” (quebec perspectives)
348.	Vol 1B, 90	Communication and partnerships with key ministries and organizations to create a broad network of advocacy and action for the implementation of recommendations;
349.	Vol 1B, 90	Increased public education and advocacy to increase awareness of Indigenous rights and recommendations for action; and
350.	Vol 1B, 90	An Indigenous Rights Tribunal, to supplement work from the existing Human Rights Tribunal, with an acknowledgement of the United Nations Declaration on the Rights of Indigenous Peoples.
351.	Vol 1B, 91	Supports the well-being of whole families and communities, including men and boys, instead of focusing on the individual or services for women, girls, and 2SLGBTQQIA people;
352.	Vol 1B, 92	Strengthens family and community ties, and fosters trusting relationships of care between clients and service providers;
353.	Vol 1B, 92	Recognizes the primacy of cultural and spiritual needs, the fulfillment of which may be necessary for the attainment of other wellness goals;
354.	Vol 1B, 92	Addresses the root causes of behaviours that serve to place people at risk, and ensure that needs related to healing and recovery are being met;

#	Page #	Recommendation
355.	Vol 1B, 92	Takes a preventative approach to increasing the safety and well-being of women, girls, and 2SLGBTQQIA people; and
356.	Vol 1B, 92	Sees the wholeness of people beyond labels such as mental health diagnoses, convictions, adverse experiences, ethnicity, gender, etc.
357.	Vol 1B, 95	Federally or provincially funded action tables, bringing social service providers together to develop partnership, coordinate services, and develop strategic action plans to support well-being; and
358.	Vol 1B, 96	Co-located services. Many of the recommendations that participants shared involved integrating multiple service providers within the same facility, or in close proximity to one another, in order to provide “wraparound care.” This “hub” model was especially highlighted when discussing wise practices for vulnerable or marginalized populations.
359.	Vol 1B, 99	Federal or provincial funding for interpreters;
360.	Vol 1B, 99	A national database and call centre offering individual referrals to local translators or linguistically accessible support services;
361.	Vol 1B, 99	Staff who are fluent in Indigenous languages that are in high demand in the communities they serve;
362.	Vol 1B, 99	Team-based care or co-located services to increase the likelihood that clients can be served in a language of their choice; and
363.	Vol 1B, 99	Key resources and reports published in Indigenous languages, to serve communities of interest.
364.	Vol 1B, 104	Mandatory training for all public sector workers;
365.	Vol 1B, 104	Continuous training and professional development. Participants noted that current training programs are often optional or are limited to a brief orientation training. They emphasized the need for continuous, gradual, in-depth training to familiarize staff with emerging issues and best practices;
366.	Vol 1B, 104	Context-specific training, adapting national programs to reflect the specific Indigenous communities and marginalized populations they serve, and tailored to users’ needs;
367.	Vol 1B, 104	Training in collaboration with Indigenous communities, and/or training delivered by Indigenous facilitators. One participant in Wendake suggested incorporating a “feedback loop between clients and those who train their service provider, in order to be able to influence the training that will have an influence on the next generations”;
368.	Vol 1B, 104	Curriculum integration, starting in elementary and secondary schools, but also including mandatory university-level courses;
369.	Vol 1B, 104	Community orientation programs delivered by local organizations, Elders, or other community leaders to introduce front-line workers to local community members, organizations, and the nuances of cultural norms, traditions, and protocols – from bereavement practices to seasonal rhythms. This recommendation was particularly emphasized in the Inuit Perspectives session, in response to the high turnover rate of social service staff in northern communities, which limits their ability to familiarize themselves with communities. Some participants recommended hiring Elders or other local community members as ongoing liaison workers supporting teachers, law enforcement officers, and other social service staff on a day-to-day basis; and
370.	Vol 1B, 105	Accountable social services for the implementation of measures to ensure cultural safety and inclusion in programs and policies. As one participant in Inuvik described, training should be “grounded in [a] professional expectation to utilize Inuit teachings throughout the job. This will be a form of prevention of violence and threats to the family.”
371.	Vol 1B, 115	Increased financial assistance for families, as participants noted the disparity between funding allocated toward foster care in significant amounts and the lack of funds directly supporting families to address their basic needs and long-term stability.
372.	Vol 1B, 116	Increased funding for family welfare services in general, increasing child tax credits and social assistance amounts to support low-income families, and ensuring that all

#	Page #	Recommendation
		children have equitable access to services through Jordan’s Principle
373.	Vol 1B, 116	Family healing and treatment centres that provide multigenerational, wraparound care, including substance use treatment, mental health supports, and guidance from Elders. Participants noted that this model would help address root causes of substance use or family violence, allow parents and children to remain together throughout the healing process, and provide specialized support for children experiencing trauma, violence, or neglect in their family home;
374.	Vol 1B, 116	Outreach services, bringing preventative services and support directly into the home; and
375.	Vol 1B, 116	Culturally informed support and education for parents and caregivers, including early education about healthy relationships, family planning, and parenting skills that are rooted in specific, local Indigenous values. Additionally, participants called for increased emotional support for new mothers, and support for parents or caregivers of youth involved in the justice system or engaging in high-risk behaviour.
376.	Vol 1B, 117	Indigenous child welfare agencies, or culturally specific child welfare legislation that would be tailored to the cultural context of particular communities. One participant recommended that Elders be involved in shaping the legislation, offering guidance so that Indigenous child welfare agencies are shaped “from a spiritual and cultural place, not [a] colonial place” (2SLGBTQQIA Perspectives). Similarly, a participant in the Métis Perspectives session recommended the involvement of Métis child welfare agencies prior to apprehensions;
377.	Vol 1B, 117	Local foster care placements and kinship care, including increased recognition and financial support for existing informal arrangements where children and youth are being cared for by extended family;
378.	Vol 1B, 117	Access to culture, especially for children placed in non-Indigenous homes, such as by providing foster families with dedicated funding for cultural enhancement, and engaging children and youth in care in community-based cultural programs specific to their heritage;
379.	Vol 1B, 117	Stability within group home staff, social workers, and foster care placements;
380.	Vol 1B, 117	Support for youth aging out of care, including legal guidance, living skills, mentorship, and connections to Elders. One participant cited policies that allow children above the age of majority to continue receiving child support if they are enrolled in a full-time educational program. They suggested that as the “de facto parent” for children in foster care, the government should be responsible for comparable support; and
381.	Vol 1B, 117	National or provincial advocacy bodies to oversee and champion the needs and rights of children and youth, and to provide legal representation to children and youth who are not receiving adequate care in foster systems.
382.	Vol 1B, 118	Cultural programming to pass on Indigenous teachings, values, ceremonies, and traditions with sufficient funding to equitably compensate Elders and Knowledge Keepers;
383.		Integration of cultural supports and ceremonies in social services;
384.	Vol 1B, 118	Integration of Indigenous teachings in school curricula that are culturally specific to different communities. Suggested programs included classes on Indigenous languages and history, allotted time to engage in seasonal traditions and ceremonies, and on-the land programs. Participants recommended engaging Elders and Knowledge Keepers to collaborate with teachers in delivering culturally relevant curriculum. They noted that integrating Indigenous content in public school curricula is important for the cultural well-being of Indigenous students, and that it also increases awareness of Indigenous histories – and understanding and appreciation for Indigenous cultures – among non- Indigenous students. As a result, this can contribute to the dismantling of systemic discrimination and oppression in Canadian society as a whole;
385.	Vol 1B, 118	Teaching of Indigenous languages and promotion of their use in day-to-day life;
386.	Vol 1B, 119	Support for Indigenous artists by investing in infrastructure for art production and sales, and promotion of, and advocacy for, Indigenous art in Canada;
387.	Vol 1B, 119	Public education and awareness campaigns on Indigenous cultures and histories, and promoting lateral kindness and anti-oppression. For instance, some participants

#	Page #	Recommendation
		suggested establishing an Indigenous History Month modelled on the existing observance of Black History Month; and
388.	Vol 1B, 119	Programs dedicated to empowering and reaffirming the identity of Indigenous women, girls, and 2SLGBTQQIA people, including programs delivered through schools.
389.	Vol 1B, 121	Dedicated 2SLGBTQQIA ceremonies and cultural spaces, such as gender-neutral sweat lodges;
390.	Vol 1B, 121	Visible indicators in 2SLGBTQQIA-inclusive spaces, such as flying rainbow flags at Pow-Wows;
391.	Vol 1B, 121	Protocols and advocacy for 2SLGBTQQIA inclusion in cultural spaces and ceremonies; for instance, allowing individuals to choose roles in ceremony based on their gender identity, or re-establishing traditional roles for Two-Spirit people. As one participant noted, dedicated 2SLGBTQQIA ceremonies help create a safe space, but can also perpetuate the marginalization and segregation of 2SLGBTQQIA individuals in Indigenous communities if “mainstream” cultural spaces assume that they don’t need to change. Participants spoke of the delicate balance between respecting Elders and cultural leaders and honouring conventional protocols, on the one hand, and, on the other hand, the need to “gently challenge and push” discriminatory teachings and practices that are jeopardizing the safety, well-being, and access to culture of Indigenous 2SLGBTQQIA people. They described gradual shifts in some communities led by dedicated role models, advocates, and allies, who determinedly participate in cultural spaces despite backlash, and who open spaces for dialogue; and
392.	Vol 1B, 122	Enhanced role of cultural leaders. In particular, participants noted the degree of influence that elders, knowledge keepers, and other cultural leaders can have on 2slgbtqqia inclusion in the wider community, especially when they are being called on by schools, social services, or community centres to lead ceremony. Having those individuals promote the visibility and importance of 2slgbtqqia people, and by including them, was noted as an important measure to increase cultural safety. In addition, participants called for allied cultural leaders to become more engaged in advocacy: for instance, by participating visibly in 2slgbtqqia events, conferences, or ceremonies, and therefore showing support.
393.	Vol 1B, 125	Cultural programming and curriculum integration to help revitalize and practise Métis language and culture. One participant highlighted the Gabriel Dumont Institute’s Métis Essential Learnings (MEL) project, which conducted focus groups in Métis communities across Saskatchewan and consulted Elders to develop a community-based understanding of Métis culture and identity. They have developed a library of resources to help safeguard Métis culture and history. The project’s next step (pending funding) is to work with the Ministry of Education to incorporate cultural information into the curriculum of schools in Saskatchewan;
394.	Vol 1B, 125	The fostering of a positive sense of Métis identity by facilitating connections with family, land, community, and culture;
395.	Vol 1B, 125	Education and advocacy on Métis culture, history, and achievements, to increase the visibility, understanding, and appreciation of Métis people;
396.	Vol 1B, 125	Acknowledgement of the traditional homelands of the Métis; “
397.	Vol 1B, 125	Enhanced dialogue and respectful relationships between Métis and First Nations communities; and
398.	Vol 1B, 125	Respect for individuals’ self-identification as Métis.
399.	Vol 1B, 130	Expanded and improved mechanisms for accountability and advocacy to support patients facing discrimination or mistreatment in health care services. For instance, one participant recommended expanding the number of community health representatives to more communities, while another participant in the Inuit perspectives session proposed establishing an oversight/advocacy committee made up of Inuit community members;
400.	Vol 1B, 130	Cultural safety training for health care workers; and
401.	Vol 1B, 130	Dedicated 2SLGBTQQIA health services
402.	Vol 1B, 134	Mobile outreach clinics;
403.	Vol 1B, 134	Local capacity building of health care providers, such as midwives;

#	Page #	Recommendation
404.	Vol 1B, 134	Increased permanent health services in remote communities;
405.	Vol 1B, 134	Increased support for newcomers in urban contexts; and
406.	Vol 1B, 134	Increased aftercare and follow-ups offered by local service providers.
407.	Vol 1B, 134	Suicide prevention and crisis support, including 24-hour crisis lines, increased access to counsellors, crisis response teams, advocacy programs to encourage vulnerable individuals to reach out for help, and suicide prevention/intervention training for community members and public-sector workers;
408.	Vol 1B, 134	Affordable long-term therapy for individuals experiencing complex mental health concerns or healing from trauma. Participants also called for increased access to psychiatrists and psychologists;
409.	Vol 1B, 135	Culturally grounded healing programs that integrate traditional healing practices and ceremonies. Participants emphasized the need for culturally specific programs for Inuit, Métis, First Nations, and Indigenous 2slgbtqia communities, available in multiple languages. Examples included community healing circles, land-based programs, initiatives partnering with elders, and space in mental health services for ceremony;
410.	Vol 1B, 135	Bereavement support services, especially for families of missing and murdered individuals, or individuals who took their own life;
411.	Vol 1B, 135	Local and external care providers. While participants emphasized the importance of family and community as a source of support for individuals facing adversity, they also noted that in small communities, individuals may at times need to speak with mental health support staff from outside the community to minimize conflicts of interest and to increase privacy;
412.	Vol 1B, 135	Integration of mental health services within other sectors, including the criminal justice system, education system, substance use treatment programs, housing, and child and family welfare services; ensuring that people interacting with other systems that are not necessarily health systems can be referred or find mental health support; and
413.	Vol 1B, 136	Dedicated funds for healing from the impact of colonialism. For instance, several participants called for the restoration of the Aboriginal Healing Foundation, with equitable access or dedicated funds for Inuit and Métis communities.
414.	Vol 1B, 136	24-hour access to some level of support in all communities;
415.	Vol 1B, 136	Services in multiple formats, such as phone lines, texting services, or online consultations;
416.	Vol 1B, 136	A dedicated space for services. For instance, participants in the Inuit Perspectives Dialogue described counselling services delivered in a hotel room, or a corporate office where clients felt uncomfortable due to the security desk and thin walls;
417.	Vol 1B, 137	Mobile programs, ideally including capacity- and awareness-building components to recruit, retain and to train local community members and public-sector staff; and
418.	Vol 1B, 137	Increased permanent infrastructure for healing spaces. Participants indicated a need for more readily available mental health and wellness supports and spaces in all communities, including sufficient aftercare or follow-up for vulnerable individuals accessing services outside the community.
419.	Vol 1B, 138	Treatment programs that support whole families, providing children with mental health supports while parents receive substance use treatment;
420.	Vol 1B, 138	Culturally grounded treatment programs, such as land-based programs and programs engaging Elders;
421.	Vol 1B, 138	Enhanced availability of local treatment programs, including in northern communities and within urban centres. One participant noted that treatment programs in their province were largely found in rural locations;
422.	Vol 1B, 138	Timely access to treatment programs, in order to support individuals when they are feeling ready for care; and
423.	Vol 1B, 138	Follow-up care, including ongoing mental health supports for individuals recovering from addictions, and engaging their families and communities to support them.

#	Page #	Recommendation
		Participants noted that aftercare is particularly important when individuals have travelled outside of their home communities for treatment.
424.	Vol 1B, 139	Funding to train Indigenous midwives, and mentorship programs to help emerging midwives learn alongside more experienced ones;
425.	Vol 1B, 139	Increased maternity care in rural, remote, and northern communities;
426.	Vol 1B, 139	Priority of prenatal care, including supporting women's physical health and nutrition, as well as providing emotional and cultural supports and traditional teachings; and
427.	Vol 1B, 139	Facilitation of Indigenous traditions within mainstream health care services, such as allowing mothers to keep the placenta for birthing ceremonies.
428.	Vol 1B, 140	Safe spaces to discuss emotions, learn healthy coping skills for negative emotions, and learn about healthy relationships and parenting;
429.	Vol 1B, 140	Programs that support allyship against misogyny and violence against women, such as the recent Moose Hide Campaign [the Moose Hide Campaign is a grassroots movement of Indigenous and non-Indigenous men and boys who are standing up against violence toward women, wearing small squares of moose hide to symbolize their commitment];
430.	Vol 1B, 141	Mentorship programs and male role models to promote healthy forms of masculinity;
431.	Vol 1B, 141	Networking and employment support services; and
432.	Vol 1B, 141	Culturally grounded programs, such as on-the-land programs, or programs to learn traditional skills such as hunting and fishing.
433.	Vol 1B, 148	Mixed-gender shelter and housing, accommodating couples and families with teenage boys;
434.	Vol 1B, 148	Wet shelters accommodating individuals struggling with substance use;
435.	Vol 1B, 148	Dedicated 2SLGBTQQIA housing and shelters, or dedicated beds in shelters for trans and non-gender binary individuals; and
436.	Vol 1B, 148	Transitional housing with relevant support services for individuals fleeing family violence, youth aging out of care, or individuals returning to communities from correctional institutions or substance use treatment programs.
437.	Vol 1B, 150	Advocacy about the importance of education, and celebration of the achievements of Indigenous students excelling in school;
438.	Vol 1B, 150	Strengthened communication between schools and parents to promote schools as a safe place, especially for families impacted by the legacy of residential schools or other adverse school experiences;
439.	Vol 1B, 150	Financial support for Indigenous post-secondary students and youth aging out of care;
440.	Vol 1B, 150	Increased mental health services and culturally specific supports for students, especially in post-secondary institutions;
441.	Vol 1B, 150	Increased access to post-secondary education in rural, remote, or northern communities: for instance, through the expansion of online learning opportunities and development of needed digital infrastructure;
442.	Vol 1B, 150	The teaching to youth of traditional Indigenous skills, such as hunting, fishing, arts, or language skills, and developing careers in the revival of Indigenous traditions;
443.	Vol 1B, 150	Promotion of careers in the trades;
444.	Vol 1B, 150	Employment services; and
445.	Vol 1B, 150	Recognition for experiential equivalencies for jobs and education.
446.	Vol 1B, 151	Gender-inclusive options in application or intake forms, Status cards, and data collection;
447.	Vol 1B, 151	Accommodation of non-binary gender identities in program and service design by eliminating gender-based grouping of programs and services, allowing individuals to join gender-based programs and services based on their gender identity, and/or offering dedicated trans, non-binary, or gender-neutral programs and services. Participants

#	Page #	Recommendation
		emphasized the need for greater gender-inclusivity in both social and cultural spaces, as well as in key support services and institutions such as housing and shelters, substance use treatment programs, and correctional institutions; and
448.	Vol 1B, 151	Availability of gender-neutral washrooms and change rooms in facilities.
449.	Vol 1B, 152	Low-barrier “safe spaces,” where individuals can gather, engage in social activities and Indigenous traditions and ceremonies, and/or have access to support services;
450.	Vol 1B, 152	Recreational centres offering extracurricular activities to promote healthy lifestyles, decrease isolation, and deter youth from engaging in gangs, substance use, or criminal behaviour;
451.	Vol 1B, 152	Peer support networks, and encouraging a culture of mutual support; and
452.	Vol 1B, 152	Mentorship programs for youth.
453.	Vol 1B, 156	Physical descriptors instead of racial descriptors in law enforcement procedures and media reports, in order to discourage racial stereotyping, profiling, and discrimination in security and justice systems as well as the broader society;
454.	Vol 1B, 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;
455.	Vol 1B, 157	Extended length of law enforcement placements, especially in remote or northern communities. For instance, some participants recommended minimum five-year contracts, and incentives to remain in the community long-term;
456.	Vol 1B, 157	Engagement with community members in community events, or through the establishment of liaison officers in schools and social services to build trusting relationships, especially with youth or marginalized community members; and
457.	Vol 1B, 157	Increased training and community orientations for law enforcement officers.
458.	Vol 1B, 157	Expand and legitimize community-based security models, such as local peacekeeper officers, or the Bear Clan Patrol program based in Winnipeg. Participants described how community-based security patrols can often offer a more timely response, particularly in northern, rural, or remote communities, and may be more effective at de-escalating situations due to their deeper knowledge of local contexts and cultures. Community based security programs can increase the overall sense of safety in communities and provide preventative measures, such as providing resources, developing relationships, educating community members on their rights, and providing outreach;
459.	Vol 1B, 158	Provide secure transportation options. Women, girls, and 2slgbtqqia individuals living in remote communities face increased risks due to a lack of secure transportation options both within and beyond their communities. Gaps in transportation can make it difficult to flee unsafe circumstances such as domestic violence, or individuals may resort to unsafe means of travel such as hitchhiking. Participants highlighted successful initiatives such as “safe rides” programs, or monitoring “high recruitment areas” such as bus stops to ensure that vulnerable individuals have a safe means for transportation;
460.	Vol 1B, 158	Identify and provide early warning of risks, such as legislative measures that allow for the disclosure of a person’s criminal history to their partners, or identifying spaces and services that are unsafe for 2SLGBTQQIA individuals;
461.	Vol 1B, 158	Provide public education on non-violent conflict intervention, safety, self-defense skills, consent, Internet safety, sexual exploitation prevention, and on rights. Participants noted that raising awareness of risks and safety measures is particularly important for Indigenous youth moving to urban centres who may be less aware of safety risks in an urban context; and
462.	Vol 1B, 158	Leverage technology for safety. For instance, participants discussed the use of social media or mobile phone applications as an accessible “check-in system” for vulnerable

#	Page #	Recommendation
		women, girls, and 2SLGBTQQIA individuals.
463.	Vol 1B, 159	Indigenous legal advocates to help orient survivors and families within the legal system and to accompany survivors when giving statements. Participants in the Quebec Perspectives Dialogue proposed that the Centres d'Aide aux Victimes d'Actes Criminels (or CAVAC) establish dedicated Indigenous centres to provide culturally appropriate supports;
464.	Vol 1B, 159	Information kits for survivors and families with resources, service directories, and orientation to the legal system;
465.	Vol 1B, 159	Support for Elders or family members to accompany survivors when giving statements;
466.	Vol 1B, 159	Increased cultural and spiritual supports for survivors, including during court proceedings;
467.	Vol 1B, 159	Interpreters for Indigenous language-speakers as well as to help survivors and families understand legal terminology;
468.	Vol 1B, 159	Community-based spaces for access to justice, including access to legal counsel and spaces where survivors may feel more comfortable reporting a crime if they feel unsafe in the security and justice system;
469.	Vol 1B, 159	Increased victim support services in remote communities. One participant suggested the use of video conferencing to provide more advance legal counsel for survivors seeking justice through travelling courts;
470.	Vol 1B, 159	Increased support services, especially for survivors of family violence, including safe houses, financial aid, transportation to flee unsafe circumstances, and legal advice for the enforcement of emergency protective orders; and
471.	Vol 1B, 160	Aftercare to support survivors and families in the healing process.
472.	Vol 1B, 164	Allowing individuals in remand to access programs and services while waiting for sentencing or convictions, so that they may use that time toward constructive growth;
473.	Vol 1B, 164	Improving availability of programs and services for individuals with shorter sentences or serving time in provincial facilities; and
474.	Vol 1B, 164	Safeguarding programs from shifts in funding or leadership, including staff turnover within correctional facilities and changes in government.
475.	Vol 1B, 164	Transitional housing in well-connected areas of the community, to increase access to other support services;
476.	Vol 1B, 164	Dedicated employment services, with a recognition of the increased barriers previous offenders face in finding employment;
477.	Vol 1B, 164	Healing lodges, providing ongoing, culturally grounded support to address root causes of criminal behaviour such as trauma;
478.	Vol 1B, 164	Ceremonies to mark this important transition and welcome them back into the community; and
479.	Vol 1B, 164	Dedicated 2SLGBTQQIA support services, acknowledging the particular challenges that this population faces in correctional facilities, such as renewed trauma from discrimination.