

**MISSING AND MURDERED
INDIGENOUS WOMEN,
GIRLS AND 2SLGBTQQIA+
NATIONAL ACTION PLAN**



**URBAN PATH TO
RECLAIMING POWER
AND PLACE, REGARDLESS
OF RESIDENCY**

CONTENTS

MMIWG and 2SLGBTQQIA+ URBAN CHAPTER - NATIONAL ACTION PLAN DEDICATION

1. EXECUTIVE SUMMARY	6
2. INTRODUCTION	16
2.1. Background.....	16
2.2. Ways of Knowing and Being.....	17
3. THE URBAN VISION – THE BLANKET	20
3.1. The Urban Reality – Strength and Resilience.....	22
3.2. Responsibilities and Rights – Restoring Balance and Accountability.....	25
3.3. Resources - Supporting Thriving Urban Communities.....	27
3.4. Co-Development – Our Shared Responsibility for Success.....	29
3.5. 2SLGBTQQIA+ People - Belonging and Resurgence.....	31
3.6. Defining Urban *Indigenous People.....	34
4. BASKETS OF RIGHTS	37
4.1. Right to Culture.....	38
4.2. Right to Health and Wellness.....	41
4.3. Right to Safety and Human Security.....	43
4.4. Right to Justice.....	46
5. PUTTING IT ALL TOGETHER – URBAN APPROACH TO END VIOLENCE	48

Appendices

Appendix A - USWG Terms of Reference.....	58
Appendix B - USWG Biographies.....	62
Appendix C - Ways of Knowing and Being.....	69
Appendix D - Co-Development Background.....	73
Appendix E - Urban Definition Background.....	93
Appendix F - Data Considerations in the Urban Context.....	98
Endnotes	104

NOTE TO READER – TERMINOLOGY AND INCLUSIVITY

This note is to explain the terminology related to identity used in this report.

Identity is a complex issue. We have been forced to use colonial ways of identifying and organizing and have been unable to fully express our identities as a result of colonialism and genocide. However, we are reclaiming our complex identities, and seeking to be as inclusive as possible. It is difficult to come up with one term that is inclusive of all realities regarding identity, and we acknowledge that more work has to be done to have an inclusive definition that is acceptable to all.

Following is a description of the complexity:

Urban centres can be incredibly diverse. One may identify with the following categories: **First Nations, Inuit or Métis (distinctions-based), which aligns with the Canadian Constitution Act 1982. Each of these groups are incredibly unique, with their own needs and solutions, and there can also be a great deal of diversity within each of the distinctions-based groups. The Constitution also uses the term Aboriginal (which includes **First Nations, Inuit and Métis peoples) and the term *Indigenous can be used interchangeably with Aboriginal.

However, some may feel that they do not fit neatly within the distinctions-based categories and may more readily identify with the term *Indigenous. This term can also be used when referring to International legal concepts or experiences (such as common experiences with colonialism). We note that the term *Indigenous is also inclusive of people who have complex identities and may not fit the distinctions-based approach for one or more reasons. For

example, if they were taken away or forced out of their community, adopted, have mixed heritage as a result of intermarriage, have been subject to rights denial or based on additional factors such as gender and sexual identities, gender expression, sexual orientation, residency, geography, ability, and age.

We also note that Individuals may be comfortable using different terms to describe themselves depending on the situation, who they are talking to, or where they happen to be (in their home community, elsewhere in Canada or outside of the country). For example, some would never use the term **First Nation to describe themselves, but may describe themselves by using their traditional languages, and/or by describing family or other kin relationships, specific community, treaty area, clan, or grouping of peoples such as a Confederacy.

We recognize that some **First Nations, Inuit and Métis people are not comfortable being identified as *Indigenous and may feel that this blanket term (or a pan-*Indigenous approach) results in their exclusion (in the same way that some may feel excluded from the distinctions-based approach). For example, for **Inuit, it is important to use this term because it is from their language and there is ownership in that. It is our intention to recognize and celebrate all forms of our diverse identities – whether **First Nations, Inuit or Métis as well as those who may not neatly fit into these categories.

We try to avoid the use of colonial terms but want to recognize that colonial terminology has profound impacts on people’s lived experience. We wish to acknowledge those who have historically been denied their identity and rights.

For the purposes of this report, the Urban Sub Working Group (USWG) uses *Indigenous and **First Nations, Inuit and Métis as described below. In either case, we understand these terms to always include “regardless of residency” and “regardless of relationship to the Crown.” We also understand these terms to be inclusive of the complexity described above.

The term *Indigenous is used when:

- * we are referring to International legal concepts and experiences;
- * using a direct quotation from a referenced source;
- * when referring to violence against *Indigenous women, girls and 2SLGBTQIA+ people (to be consistent with the Final Report from the National Inquiry); and
- * when we are referring to:
 - the urban *Indigenous community; and
 - the National Action Plan on Violence Against *Indigenous women, girls and 2SLGBTQIA+ people.

The terms **First Nations, Inuit and Métis are used when:

- * We are referring specifically to the distinctions-based approach; and
- * We are referring specifically to one or more of these groups.

DEDICATION

Our work is dedicated to the **First Nations, Inuit and Métis women, girls and Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual (2SLGBTQQIA+) people who lost their lives. It is also dedicated to their families, survivors and future generations. We are motivated and inspired by the ongoing advocacy of families and survivors who are shining a light on this national tragedy.

We wish to thank all who led and participated in the National Inquiry into Missing and Murdered Indigenous Women and Girls for sharing the difficult truth about this crisis. Our work begins with the findings and Calls to Justice in the National Inquiry Final Report, which provide an invaluable blueprint to end violence against *Indigenous women, girls and 2SLGBTQQIA+ people. The work of local and grassroots people has been critical in this regard.

We also wish to thank the Federal government for including and supporting the voices of urban *Indigenous women and 2SLGBTQQIA+ people in the process. In particular, we are grateful for the support of the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations, and the members of the Missing and Murdered Indigenous Women and Girls Secretariat at Crown-Indigenous Relations and Northern Affairs Canada.

We are indebted to the National Family and Survivors Circle and the members of the Core Working Group who have jointly developed the National Action Plan with us, including the 2SLGBTQQIA+ Sub-Working Group, the Assembly of First Nations Women's Council, Inuit Tapiriit Kanatami, Pauktuutit Inuit Women of Canada, Les Femmes Michif Otipemisiwak, the Native Women's Association of Canada, the Congress of Aboriginal Peoples and so many more national, regional, local and grassroots organizations, as well as provincial governments. Together we are powerful.

As members of the Urban Sub-Working Group, we brought our spirit and lived experience into this work and always kept our focus on the protection and safety of **First Nations, Inuit and Métis women and girls and 2SLGBTQQIA+ people. We acknowledge that we stand on the shoulders of those who came before us, who fought for our safety and protected us so that we may also do this important work.

We also want to thank previous members of the Urban Sub Working Group who joined us at various points in this journey – Tracey O'Hearn, Martha Flaherty and Malaya Zehr, Pauktuutit Inuit Women of Canada, Marilyn Lizée, Les Femmes Michif Otipemisiwak, and Lorraine Augustine, Congress of Aboriginal Peoples. Your contributions are invaluable.

Finally, we are grateful for the support and advice from Mary Ellen Turpel-Lafond; Deborah Sinclair; Sandra DeLaronde; Dr. Sylvia Maracle and Albert McLeod, who wrote the 2SLGBTQQIA+ portions of the report; and the Ma Mawi Wi Chi Itata Centre who provided administrative support. We will always be grateful to our principal writer, Lea MacKenzie, who took our words each week and gave them life, purpose and power. Our report reflects urban voices and our on-going commitment to working together with all Canadians. Together, taking action to end all forms of violence against *Indigenous women, girls and 2SLGBTQQIA+ people moves us ever closer to meaningful reconciliation.

1. EXECUTIVE SUMMARY

An Urban Sub-Working Group (USWG) developed this chapter of the National Action Plan (NAP) to eliminate violence against *Indigenous women, girls and Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual (2SLGBTQQIA+) people, in response to the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) and the 61 Calls for Miskotahâ (change) specific to the Métis Nation. The USWG includes current and former members of the urban community from all regions of Canada, with lived experience as survivors, family members, and/or experts in the urban reality and violence against *Indigenous women, girls and 2SLGBTQQIA+ people. Many are also service providers dedicated to improving lives and ensuring that the human rights of *Indigenous peoples are upheld.

Ways of Knowing and Being

The National Inquiry used **First Nations, Inuit and Métis ways of knowing and being in its work, such as lighting the Qulliq, the red willow basket, and giving gifts of reciprocity. A group of women in Manitoba gifted a red willow basket to the National Inquiry to honour the stories of loved ones, families, and survivors of violence. **“The basket represents women and symbolizes our continued connection to land, language, and culture through the ceremonies and teachings of Grandmothers and Elders.”¹**

The concept of a basket, or a vessel/container to carry or store possessions, food or water is common across cultures, and can also represent how we gather and protect teachings and knowledge. Such vessels include those made from birchbark, ash, willow, cedar, roots, grass or animal skin.

The National Inquiry set out the inherent and overarching rights of *Indigenous women, girls and 2SLGBTQQIA+ people and provides solutions to confront oppression in four interrelated categories of rights: culture, health and wellness, safety and human security, and justice. The USWG describes these four categories of rights as the “four baskets of rights.” This allows us to carry forward the important symbolism of the red willow basket and linkages to the families and survivors.

The story of the Haudenosaunee Women's Nomination Belt holds the teaching regarding the restoration of the role of women. The basket depicted on the belt includes inherent human rights, laws, responsibilities, names, titles, clans and anything else that you can think of in creation. It is up to women to protect that basket and be leaders, arbitrators in disputes and protectors of the land. The responsibilities of matriarchs are contained in the basket.² Therefore, the concept of the basket is important because it represents the responsibilities and authorities of women, as well as our inalienable inherent rights.

Blankets are also common across cultures. They protect us, keep our babies and Elders warm, acknowledge our relationship to one another, and are a necessity of life. In this report, overarching inherent rights and responsibilities apply to the baskets of rights, and are referred to as the "blanket" which wraps and protects the baskets. The blanket also includes other important overarching concepts such as the urban reality, resources to support thriving urban communities, a co-development model, restoring the role and place of 2SLGBTQQIA+ people and an urban definition.

Additional information regarding Ways of Knowing and Being is included in Appendix C.

The Urban Vision – The Blanket

One of the central conclusions of the National Inquiry is the finding of genocide. Further, according to the National Inquiry, **"ending violence against Indigenous women and girls will require fundamental realignment and transformation of systems and society as they currently exist..."**³

Broadly speaking, we wish to restore the rightful place of **First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people within a dramatically changed country. We envision a meaningful and permanent transition to a Canada that is free from violence, and which includes full compliance with all human rights instruments, and the transformation of institutions, systems, and structures that compromise security.

We have a bold and strength-based vision for urban *Indigenous women, girls and 2SLGBTQQIA+ people, with a focus on addressing violence, but also ensuring a bright future for them. Our vision starts with the improvements that could be made if we were to act in unity, and all governments⁴ were to recognize urban legitimacy and immediately stop the attempted erasure of urban reality. The acknowledgement of thriving urban *Indigenous communities and the inherent rights of community members would represent transformative change. We believe it would lead to improved access to human rights, culturally appropriate programs and services and drastically improved socio-economic outcomes.

Respect for, and full inclusion of urban voices would be equally transformative. We envision a future where the contributions of urban *Indigenous communities are respected and celebrated. Imagine the increased unity and pride if **First Nations, Inuit and Métis Peoples worked together to ensure that no one is left behind, no matter where we reside. We would be unstoppable. We could make the shift from surviving to thriving.

The Urban Reality – Strength and Resilience

It is undeniable that there is a vital, innovative, resilient and strong urban *Indigenous presence in Canada. The increasing demographic, economic and cultural importance of urban communities must be recognized and celebrated.⁵ Urban *Indigenous communities across the country from coast to coast to coast are well established, with multiple service organizations, strong interconnected kinship relationships, recognized Elders, medicine people and traditional teachers, and multigenerational societies.

There are over 6000 urban *Indigenous service delivery organizations across the country, in addition to infrastructure such as education authorities and shelters. These organizations and communities have also developed culturally informed operating standards and norms around the provision of services and programs and work together to find solutions as a collective response to poor public policy.

Urban *Indigenous service organizations have many strengths, including: decades of knowledge and expertise directly connected to successful community action, experience and development; accountability and transparency to community and to funders; effectiveness of services and value for money; and innovation, adaptability and community responsiveness.

The urban voice is valuable to **First Nation, Inuit and Métis communities and Canada, as we can play a vital role in supporting women and girls in their pursuit of human rights, and use our experience and creativity to shift from barely managing poverty to leading long term prosperity. We offer strength and value-based services that are rooted in relationships, and we know what works for the communities and what is needed to address violence.

Urban areas have many advantages, including opportunities not available elsewhere. These include opportunities for a better life, a chance to grow, get a better education, and escape poverty and abuse. However, we must also recognize that significant challenges exist within urban areas, as a lack of adequate services increases vulnerability to human rights abuses. It is also important to note that most urban service delivery organizations are led by women, and therefore “ignoring urban is also about ignoring women.”⁶

Additional information about the urban reality can be found in Appendix D (Co-Development).

Responsibilities and Rights – Restoring Balance and Authority

**First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people are holders of human rights, which include both collective and individual rights that must be protected and advanced together.⁷ We are calling for the restoration of the roles and responsibilities of **First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people. This will require the full application of all human rights instruments, including the United Nations *Declaration on the Rights of Indigenous Peoples* which affirms and upholds our inherent rights and responsibilities. In addition to a focus on rights, we are mindful of our responsibilities to each other, the earth and our cultural heritage.

Urban communities and organizations have played a very important role when it comes to protecting and promoting human rights. The history of colonialism and lack of access to justice has resulted in an adversarial pathway for women, girls and 2SLGBTQQIA+ people to assert human rights, and that path is usually only taken when urban communities and organizations wrap us with support to assert our rights. As **First Nation, Inuit and Métis people, our inherent rights exist everywhere, and it is a fundamental human right to receive basic services.

Obligations regarding accountability are also important. These obligations rest with all governments and those systems that have caused harm. Accountability must include monitoring of meaningful and measurable performance metrics as well as enforcement and consequences for all governments.

Resources - Supporting Thriving Urban Communities

We see an opportunity to support thriving urban communities. A bold, transformative approach would include the shifting of power, decision-making and resources to urban communities. We are calling for additional and adequate resources to be allocated rather than to impact existing resource allocations to the distinctions-based approach. Additional resources should be equitable and reflect the actual size of the urban *Indigenous communities in Canada. It is critically important that the resources go to organizations that are *Indigenous-led, who have the expertise to design, develop and deliver programs.

By necessity, and in response to impoverished policy approaches, urban culture is very inclusive. For example, urban service providers do not limit their services based on strict relationships with the Crown, nor, as much as possible, are they based upon colonial definitions or requirements. Urban service providers instead strive for inclusion based on the real needs of the population. The USWG is focused on an adaptive, non-siloed approach to service delivery and rights recognition, which takes distinctions and intersectionality into account. We believe that this is the best approach to achieve improved socio-economic outcomes no matter where people reside.

Significant change will require consistent resources to monitor progress, conduct research and provide ongoing, reliable services and support. There is a long history of innovative and successful urban-based leadership and systems advocacy. However, supports for leadership, capacity development and organizational development are critical. The intention is to build capacity and increase resources for existing *Indigenous organizations, and the creation of new organizations where needed.

However, when resources go to large, mainstream organizations, this often does not alleviate the suffering of urban *Indigenous people who require culturally appropriate services.

In many ways, urban centres are a refuge. This is not to say that violence does not exist in urban centres, but we need to have honest conversations about who is best to deliver supportive services and continuity of care. Our collective efforts must continually focus on building robust community-driven and informed services.

Co-Development – Shared Responsibility for Success

Given the size and scope of the “national tragedy of epic proportion,”⁸ we cannot hope to change unless we all are given the opportunity to contribute as equal partners, including families and survivors, and urban *Indigenous women, girls and 2SLGBTQQIA+ people. We must take a new approach to problem solving to meet the transformation called for by the National Inquiry. Following is a list of critical, interconnected elements for co-development:

When it comes to infrastructure, community ownership is important, and availability does not mean accessibility. Long term sustainability can be achieved if there is more community owned infrastructure in the areas where urban *Indigenous people tend to live can help to ensure accessibility to programs and services.

- * a focus on rights, responsibilities and decolonizing.
- * an intersectoral approach.
- * equality and respect, particularly in decision-making and resourcing.
- * shared objectives and vision.
- * clear decision making and conflict resolution mechanisms.
- * clear understanding of, and agreement on respective roles and responsibilities.
- * accountability mechanisms, measures and transparency.
- * clear expectations for the process and outcomes.

We must all examine our ways of thinking and approach to decision-making. The appropriate involvement of those with deep, direct experience is essential for change to happen. The jurisdictional wrangling that exists in the urban context denies rights to *Indigenous people living in urban areas; co-development should be seen as a practical way to address gaps in services and support the realization of rights, without debating the question of jurisdiction.

It is important to avoid a pan-*Indigenous approach, yet, for some *Indigenous people and service providers, the issue is more nuanced and they do not fit easily into a strict distinctions-based model. Further, the distinctions-based approach is not set up to be responsive to the fact that the majority live in urban and rural areas, or to specific needs of groups such as northern and remote, 2SLGBTQQIA+ people and MMIWG

families and survivors. Such factors as sex, gender, residency, geography, ability, and age, should be included, to properly consider the intersectionality experienced by people in urban centres. Inclusion of this diversity will support transformative change, uphold rights, and improve policy and programming decisions. To fail to be inclusive would be an extension of the current status-quo and result in familiar consequences.

Involvement of the urban community at the co-development table is a legitimate route to end urban violence. This is not about creating new rights or creating a new representative body. Rather, it is about having needs met and a place at the table when things are being discussed. Ultimately It is about the provision of programs and services based on residency.

Additional information regarding co-development is included in Appendix D.

2SLGBTQQIA+ People - Belonging and Resurgence

2SLGBTQQIA+ people have always existed and been a part of our community. Prior to colonization, each *Indigenous Nation had their own unique understanding and language pertaining to 2SLGBTQQIA+ people and their roles in the community. "...Not all 2SLGBTQQIA Indigenous people identify as Two Spirit and the acronym 2SLGBTQQIA, with 2S at the beginning, specifically acknowledges the sovereignty of Indigenous communities as first peoples as well as the impact of colonization and interference on Indigenous genders and sexualities."⁹

The erasure of 2SLGBTQQIA+ people and destruction of their traditional roles has resulted in increased violence and the loss of recognition and acknowledgement of their gifts as visionaries, ceremonial leaders, healers, caregivers, medicine people, peacemakers, warriors, leaders and social supports. The space they held was vital to the good of our community, and its loss has weakened our collective.



The general trend has seen increasing numbers of *Indigenous people moving to urban Centres. In 2018, the Our Health Counts survey found that 23% of *Indigenous adults in Toronto identified as 2SLGBTQQIA+, almost a quarter of the *Indigenous population in Canada's largest city. *Indigenous youth are the fastest growing population and are exercising their approach to gender fluidity.

Unfortunately, the 2SLGBTQQIA+ community lost thousands to the HIV/AIDS pandemic starting in the late 1970's. The response was to establish specific HIV/AIDS funded *Indigenous organizations beginning with 2-Spirited People of the First Nations, who met for the first time in 1989 in Toronto, Ontario. The 2SLGBTQQIA+ community experiences increased violence and poor health outcomes as a result of colonialism, church, residential schools, homophobia and transphobia, poverty, food insecurity as well as lack of housing, addictions and mental health services. Organizations and services in urban areas often lack understanding and awareness of 2SLGBTQQIA+ needs, and only seven specific 2SLGBTQQIA+-focussed social, health and cultural organizations exist outside of HIV/AIDS funded groups in Canada. It is imperative that we support the development and resources of 2SLGBTQQIA+-specific agencies and services, rather than have mainstream organizations who claim to represent 2SLGBTQQIA+ people.

Urban *Indigenous service providers must review their historical approaches, mandates, governance structures, policy and procedures, restructure to include 2SLGBTQQIA+ protocols, and ensure that positive physical space, safety measures and cultural safety training occurs. The traditional leaders in the 2SLGBTQQIA+ community must lead this process. Important areas for development are 2SLGBTQQIA+ training for staff, management and leadership.

Urban physical landscapes are increasingly being gentrified and it is difficult to find *Indigenous spaces that were always there to heal us physically, mentally, emotionally and spiritually. It is one more loss to 2SLGBTQQIA+ people, further displacing them from their rightful place.

Specific efforts to prevent violence against 2SLGBTQQIA+ people will also be important. We encourage the establishment of specific funding for 2SLGBTQQIA+ groups, and we believe specific programs and services directed to 2SLGBTQQIA+ people must be developed in concert with 2SLGBTQQIA+ leadership to close gaps in healing programs. Cultural supports must ensure the acknowledgement of 2SLGBTQQIA+ historical roles, and work to restore 2SLGBTQQIA+ people to power and place will be medicine for all of us. Finally, all organizations should be establishing relationships with the 2SLGBTQQIA+ community and leadership, and not claim that one or two staff or a Board member gives them legitimate credentials to take space as experts in the 2SLGBTQQIA+ community.

Defining Urban *Indigenous People

It is important to begin with the fact that the culture of urban *Indigenous people is strong and resilient, and urbanization does not equal assimilation. As such, we must resist colonial approaches to defining urban *Indigenous people and resist expanding existing gaps. Instead, we must strengthen the enjoyment of our inherent rights wherever we live, work, and raise our families. Our focus is on acting in unity by building alliances and avoiding competition with each other.

The USWG definition is:

****First Nation, Inuit and Métis people living in small, medium and large communities, including rural, isolated and remote communities, which are: off-reserve; outside of their home community, community of origin or settlement; or outside of **Inuit Nunangat (**Inuit homelands).**

This definition is based on the following interconnected elements: demographic evolution; complex identities; geographic inclusion; portability of rights; and jurisdictional wrangling.

We challenge the notion that *Indigenous people do not belong in urban centres. All lands in Canada, including urban areas, are the traditional ancestral territories of **First Nation, Inuit or Métis, despite the efforts to displace our people from them. In fact, “most cities are located on sites traditionally used by Indigenous peoples,”¹⁰ and we are reclaiming the spaces where cities have grown up around us.

**First Nation, Inuit and Métis people have responsibilities to each other – we are family – both figuratively and literally. As such, we need to support each other, no matter where we may reside, including in the quest for recognition and enjoyment of human rights. Recognition of the human rights of urban *Indigenous people uplifts us all. On the other hand, as stated by Martin Luther King: “Injustice anywhere is a threat to justice everywhere.”

Additional information regarding the urban definition is found in Appendix E.

Baskets of Rights/Urban Approach to End Violence

All of the National Inquiry Calls for Justice are urgent; however, each region of the country will have their own priorities and phased approaches. The USWG priorities are contained in each of the baskets as well as in the overarching elements of the Urban Approach to End Violence, based on a phased approach. The phased approach looks at immediate priorities (in the next 2 years), medium term priorities (3-5 years), and long-term priorities (beyond 5 years). These are meant to be a guide and should not limit the ability for regions to determine what works best for them.

1) Right to Culture

Goal: To restore, reclaim, and revitalize **First Nation, Inuit and Métis culture and language in urban centres with equitable funding and support.

2) Right to Health and Wellness


Goal: To restore, reclaim, and revitalize **First Nation, Inuit and Métis values and approaches to health promotion and community wellness in urban centres, building on traditional knowledge in caring for our spiritual, physical, mental and emotional well-being.

3) Right to Safety and Human Security

Goal: Women, girls and 2SLGBTQQIA+ people in urban centres thrive without being under a constant threat of violence or harm from people or systems that target them, intentionally or unintentionally through unconscious bias.

4) Right to Justice

Goal: Co-developed justice reform to restore, reclaim, and revitalize **First Nation, Inuit and Métis laws and culturally appropriate approaches to improve short and long-term outcomes for **First Nation, Inuit and Métis women, girls and 2SLGBTQQIA+ people, no matter where they reside.



The pathway to end violence against urban *Indigenous women, girls and 2SLGBTQQIA+ people will require the realization of the priorities in the interrelated baskets of rights as well as the overarching inherent rights and responsibilities contained in the blanket. The framework for the high-level path forward is structured according to the following:

- * A focus on substantive equality and the human rights of *Indigenous peoples for urban *Indigenous people - substantial national legislative, policy and programmatic changes
- * *Indigenous-led/grassroots solutions and decolonized approaches that centre on survivors and Families
- * Accountability and implementation mechanisms
- * Distinctions-based, as defined in the National Inquiry Final Report including respect for **First Nations, Inuit and Métis diversity
- * Co-development of policy, programs, research and data collection, including urban *Indigenous partners
- * Culture-based community development
- * Prevention-based approaches
- * Intra- and inter-governmental coordination and collaboration

In closing, we note that this framework must be seen as the new starting point. It will be subject to review and updates/improvements, but future standards must not fall below this point. It is a concrete plan that will go through a continuous evolution as we work towards achieving the vision.

There are both opportunities and limitations before us – including the backdrop of an unprecedented global pandemic. We must note that it will be extremely difficult to address some of the longer-term, systemic issues raised by the Inquiry report in a five-year timeframe, but we can lay the foundation for future success. Despite these and other challenges, we insist that our task is urgent, and it must be treated as the highest priority. Our lives literally depend on it.

2. INTRODUCTION

2.1. Background

The National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) was mandated to investigate all forms of violence against *Indigenous women and girls, including 2SLGBTQQIA+ people. In 2019, the Inquiry released its final report with 231 Calls for Justice, including **Inuit, Métis and 2SLGBTQQIA+-specific Calls for Justice. In 2019, Les Femmes Michif Otipemisiwak also released 61 Calls for Miskotahâ (change) specific to the Métis Nation in their report *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People*.

A National Action Plan (NAP) to eliminate violence against *Indigenous women, girls and 2SLGBTQQIA+ people is being developed. The partners involved in the development of the NAP include a National Family and Survivors Circle (NFSC), a Core Working Group (CWG), **First Nations, Inuit, Métis, urban and 2SLGBTQQIA+ people, as well as provincial, territorial and federal governments.

An Urban Sub-Working Group (USWG) was established to develop the urban chapter of the NAP. The USWG includes current and former members of the urban community from all regions of Canada, with lived experience as survivors, family members, and/or experts in the urban reality and violence against *Indigenous women, girls and 2SLGBTQQIA+ people. Many are also service providers dedicated to improving lives and ensuring that the human rights of *Indigenous peoples are upheld. The USWG Guiding Principles are:

- * A focus on substantive equality and the human rights of *Indigenous peoples.
- * Leadership of family and survivors is valued
- * **First Nations, Inuit and Métis-led and informed/grassroots solutions and services
- * Distinctions-based, as defined in the National Inquiry Final Report
- * A decolonized approach
- * Cultural safety
- * Trauma-informed approach, including anti-sexism, -racism, -homophobia and -transphobia
- * Flexible in response to regional and sectoral priorities and challenges
- * Evergreen and subject to review and updates
- * Co-development/Co-management

The Terms of Reference for the USWG can be found in Appendix A and biographies of the members can be found in Appendix B.

2.2. Ways of Knowing and Being

As we work to restore and reclaim the roles, rights and responsibilities of **First Nation, Inuit and Métis women, girls and 2SLGBTQQIA+ people, we are inspired by the National Inquiry's use of **First Nations, Inuit and Métis ways of knowing and being in its work, such as lighting the Qulliq, the red willow basket, and giving gifts of reciprocity.

The **Qulliq** or Inuit lamp was lit at each Community Hearing as well as at other times deemed appropriate. The Qulliq symbolizes Inuit women's strength, care, and love as well as the "light and warmth provided at the hearth."¹¹

The **red willow basket** gifted to the National Inquiry by the Miskwaabiimaag or Red Willow Collective "represents women and symbolizes our continued connection to land, language, and culture...It is a visible reminder of women's important role in building, strengthening, and repairing relationships as part of the reconciliation process."¹² The basket also represents an important link to the families and survivors of MMIWG and 2SLGBTQQIA+ people.

Gifts of reciprocity were given out during the National Inquiry to symbolize the symbiotic and reciprocal relationship between the people who shared their truth and the Inquiry team. "For Inuit participants, the National Inquiry is gifting Suputi (Arctic Cotton) and Mamaittuquti (Labrador Tea)...[and] Our gift for Métis and First Nations participants is seeds."¹³

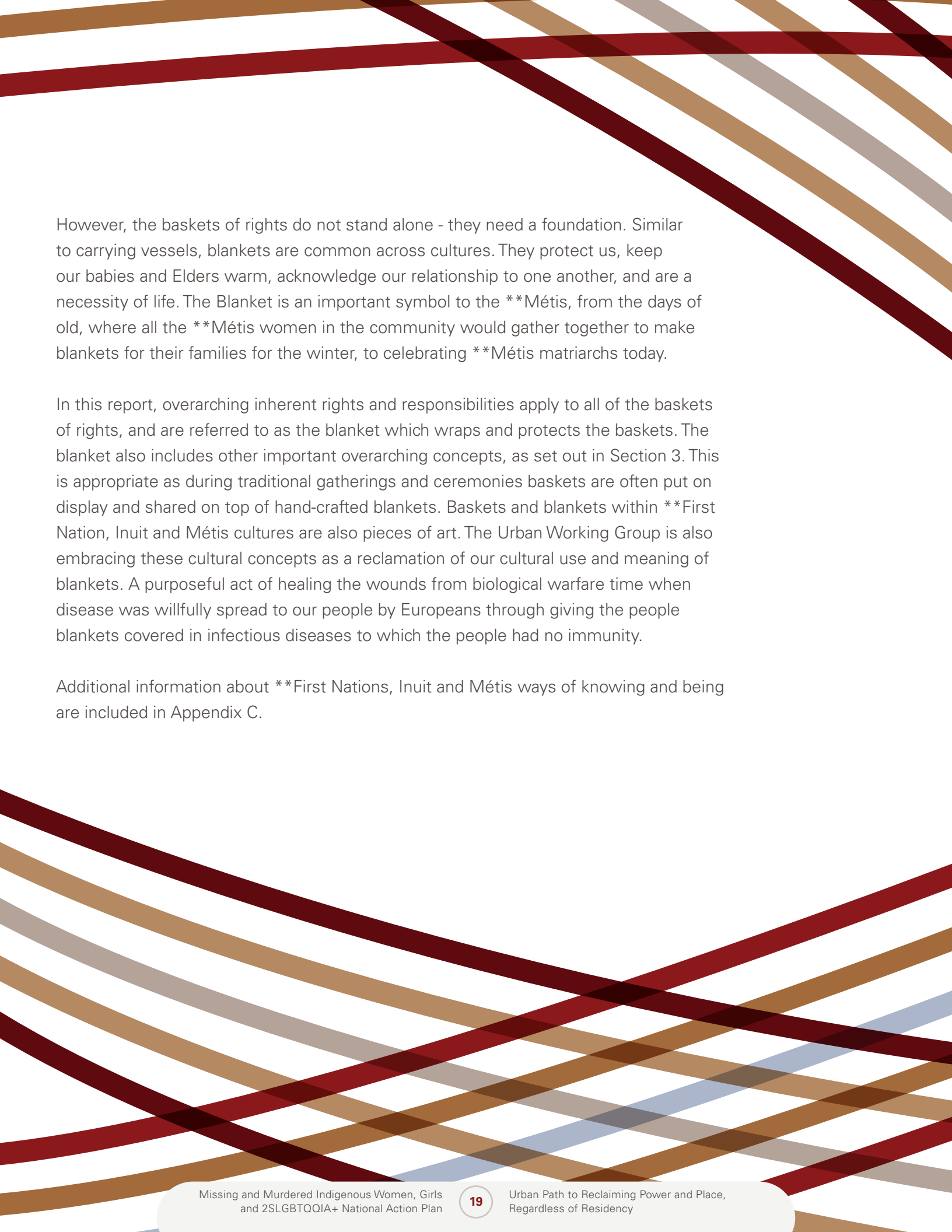
The National Inquiry Report sets out the inherent and overarching rights of *Indigenous women, girls and 2SLGBTQQIA+ people and speaks to “emphasizing accountability through human rights tools.” The report also provides solutions to confront oppression in four interrelated categories of rights: culture, health, security and justice.

As we talk about the restoration of our roles and urban action towards cultural inscription, it is felt that it would be appropriate to use cultural concepts in the Urban chapter of the National Action Plan. Therefore, we describe the four categories of rights as the “four baskets of rights.” This allows us to carry forward the important symbolism of the red willow basket and linkages to the families and survivors. It also helps to situate our work as **First Nation, Inuit and Métis women and 2SLGBTQQIA+ people.

The concept of a vessel or container to carry or store possessions, food or water is common across cultures. Such vessels can also represent how we gather and protect teachings and knowledge. There are many types of carrying vessels, including vessels made from birchbark, ash, willow, cedar, roots, grass or animal skin.

An important teaching about the symbolism of baskets is told through the story of one of the oldest wampum belts in the Haudenosaunee Confederacy. The Women’s Nomination Belt shows women with their arms outstretched and a basket between them. This belt holds the teaching regarding the restoration of the role of women. According to the teaching, centuries ago, the people stopped following the natural laws they had been given by the Creator. The Peacemaker indicated to the people that they were not acting in accordance with their original instructions and told the women they are now to finish creation. At this time, a big basket was put in the centre of the people. This basket includes everything that you need – inherent human rights, laws, responsibilities, names, titles, clans and anything else that you can think of in creation. It is up to women to protect that basket and be leaders, arbitrators in disputes and protectors of the land.

The responsibilities of matriarchs are contained in the basket.¹⁴ Therefore, the concept of the basket is important because it represents the responsibilities and authorities of women, as well as our inalienable inherent rights. Finally, baskets are very strong and it takes hard work to make a basket, so baskets are representative of the work of the USWG.



However, the baskets of rights do not stand alone - they need a foundation. Similar to carrying vessels, blankets are common across cultures. They protect us, keep our babies and Elders warm, acknowledge our relationship to one another, and are a necessity of life. The Blanket is an important symbol to the **Métis, from the days of old, where all the **Métis women in the community would gather together to make blankets for their families for the winter, to celebrating **Métis matriarchs today.

In this report, overarching inherent rights and responsibilities apply to all of the baskets of rights, and are referred to as the blanket which wraps and protects the baskets. The blanket also includes other important overarching concepts, as set out in Section 3. This is appropriate as during traditional gatherings and ceremonies baskets are often put on display and shared on top of hand-crafted blankets. Baskets and blankets within **First Nation, Inuit and Métis cultures are also pieces of art. The Urban Working Group is also embracing these cultural concepts as a reclamation of our cultural use and meaning of blankets. A purposeful act of healing the wounds from biological warfare time when disease was willfully spread to our people by Europeans through giving the people blankets covered in infectious diseases to which the people had no immunity.

Additional information about **First Nations, Inuit and Métis ways of knowing and being are included in Appendix C.

3. THE URBAN VISION – THE BLANKET

One of the central conclusions of the National Inquiry is the finding of genocide. This is where our work begins:

“Colonial violence, as well as racism, sexism, homophobia, and transphobia against Indigenous women, girls, and 2SLGBTQQIA people, has become embedded in everyday life – whether this is through interpersonal forms of violence, through institutions like the health care system and the justice system, or in the laws, policies and structures of Canadian society. The result has been that many Indigenous people have grown up normalized to violence, while Canadian society shows an appalling apathy to addressing the issue. The National Inquiry into Missing and Murdered Indigenous Women and Girls finds that this amounts to genocide.”¹⁵

The finding of genocide is a truth that we know and live daily. Our ancestors knew it. It persists today. We envision a future where this lived reality exists only in memory.

According to the National Inquiry, “ending violence against Indigenous women and girls will require **fundamental realignment and transformation of systems and society as they currently exist**... There is a role in this transformation for government, for industry, for communities, for allies, and for individuals – we all have a part to play.”¹⁶

Broadly speaking, we wish to restore the rightful place of **First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people within a dramatically changed country. We envision a meaningful and permanent transition to a Canada that is free from violence against *Indigenous women, girls, and 2SLGBTQQIA+ people, including full compliance with all human rights instruments, and the transformation of institutions, systems, and structures that compromise security.

In the urban context, we have a bold and strength-based vision for urban *Indigenous women, girls and 2SLGBTQQIA+ people, with a focus on addressing violence, but also ensuring a bright future for them.

Our vision starts with the improvements that could be made in the lives of urban *Indigenous women, girls and 2SLGBTQQIA+ people if we achieve unity, and if all governments¹⁷ were to recognize urban legitimacy and immediately stop the attempted erasure of urban reality. As such, the denial of the existence of thriving urban *Indigenous communities must end. Urban *Indigenous communities are not assimilated and have no intention of participating in colonial constructs and assimilation policies targeting urban communities, women, girls and 2SLGBTQQIA+ people. If all governments could simply acknowledge urban *Indigenous communities and the inherent rights of community members, this would represent transformative change.

We believe it would lead to improved access to human rights, culturally appropriate programs and services and drastically improved socio-economic outcomes.

Respect for, and full inclusion of urban voices would be equally transformative. We envision a future where the contributions of urban *Indigenous communities are respected and celebrated. We have **First Nations, Inuit and Métis-informed, holistic solutions to address violence, which inherently take a comprehensive and strategic approach. Urban communities are mature communities, full of resilience, creativity and effectiveness – how much more hope and opportunity could be provided if the rights of all are upheld and urban programs and services are sufficiently funded? Imagine the increased unity and pride if **First Nations, Inuit and Métis Peoples worked together to ensure that no one is left behind, no matter where we reside. We would be unstoppable. We could make the shift from surviving to thriving.

This urban vision requires a strong foundation. The blanket provides that foundation, and contains the following elements which apply to all of the interconnected baskets of rights:

- * The Urban Reality – Strength and Resilience
- * Responsibilities and Rights – Restoring Balance and Accountability
- * Resources – Supporting Thriving Urban Communities
- * Co-Development – Shared Responsibility for Success
- * 2SLGBTQQIA+ – Belonging and Resurgence
- * Defining Urban *Indigenous

The National Inquiry found overwhelming evidence of human rights violations that amount to genocide. We must come together and do our best for the future of **First Nations, Inuit and Métis peoples, and in particular women, girls and 2SLGBTQQIA+ people and our shared future. We must ensure rights are upheld, and that we meet our collective responsibilities as we discover new approaches to address the challenges we face together.

3.1. The Urban Reality – Strength and Resilience

It is undeniable that there is a vital, innovative, resilient and strong urban *Indigenous presence in Canada. The increasing demographic, economic and cultural importance of urban communities must be recognized and celebrated.¹⁸

It is important to understand that urban *Indigenous communities are no longer only diaspora groups. Urban *Indigenous communities across the country from coast to coast to coast are well established, with multiple service organizations, strong interconnected kinship relationships, recognized Elders, medicine people and traditional teachers, and multigenerational societies. **First Nations, Inuit and Métis people have always lived in the regions that are now urban centres.

There are over 6000 urban *Indigenous service delivery organizations across the country in areas as varied as housing, health, education, justice, child services, education, employment and training, not to mention the arts: theatre, dance and film (to name a few examples).¹⁹ In addition to infrastructure such as well-established organizations, education authorities and shelters, these organizations and communities have also developed culturally informed operating standards and norms around the provision of services and programs. This includes interagency coordination bodies that work together to find solutions as a collective response to poor public policy.

Urban *Indigenous service organizations have many strengths, including:

- * Vast repository of decades of knowledge and expertise directly connected to successful community action, experience and development;
- * Accountability and transparency to community and to funders;
- * Effectiveness of services and value for money;
- * Ability to creatively navigate jurisdictional constructs, such as federal, provincial, municipal, **First Nations, Inuit and Métis jurisdictions;
- * Ability to coordinate and avoid duplication of services where necessary;
- * Innovation, adaptability and community responsiveness;
- * Relative ability to scale program and service models up quickly and effectively;
- * Increased opportunity to leverage funding from other sources; and
- * Ability to cooperate with other orders of government to complement or align policy and service approaches to address large systemic issues (ie. housing, languages).

The Urban voice is valuable to **First Nation, Inuit and Métis communities and Canada. For example, urban *Indigenous-led organizations have played a vital role in supporting women and girls in their pursuit of human rights. Our experience and creativity can help all governments shift from barely managing poverty to leading long term prosperity. We offer strength and value-based services that are rooted in relationships, and we know what works for our communities and what is needed to address violence.

Urban communities have distinct, diverse and inclusive cultures including sets of unique values, identity and ways of being/knowing – for example, an individual community member’s relationship to the Crown or to a particular territory (such as a reserve or land claim area) does not impact their ability to be part of the community or to receive needed services. This distinct urban culture uniquely values the foundational teachings of **First Nation, Inuit and Métis cultures related to how everyone is welcomed and valued within the circle, and there are formal and informal systems of interaction/organization in order to achieve shared community objectives and goals.

There is substantive diversity in the types of urban *Indigenous communities across Canada. Some urban communities need a range of basic life supports. There are also communities of artists, actors, filmmakers, organizational executive leaders and others who seek community and connection in urban areas.

Urban areas have many advantages, including opportunities not available elsewhere. These include opportunities for a better life, a chance to grow, get a better education, and escape poverty and abuse.

“...Women in all five cities described **urban centres as places of opportunities**. Many of them emphasized a clear distinction between northern communities—where opportunities are limited—and southern urban places, where ‘opportunities are infinite’... Participants usually considered ‘opportunity’ to mean employment or training and education possibilities.” 20 [emphasis added]

However, we must also recognize that significant challenges exist within urban areas, such as a chance to become vulnerable, to become a victim and to be assimilated. Statistics Canada data notes "nine in ten (90%) incidents of human trafficking were reported in census metropolitan areas."²¹ It is also important to note that availability does not always mean accessibility. For example, urban *Indigenous people can be forced into parts of town that may be food deserts or lack transportation options. Lack of adequate services increases vulnerability to human rights abuses. Members of the USWG believe that such examples of violations of the human rights of *Indigenous peoples are directly linked to the erasure of urban *Indigenous people, particularly women, girls and 2SLGBTQQIA+ people.

“As it stands, Canada’s unwillingness to acknowledge and support the reality of a growing urban Indigenous population, reinforces a static, and colonial conception of Indigeneity as predominantly tied to reserve residency, something defined exclusively by the *Indian Act*. Urban Indigenous communities continue to experience residency-based discrimination in policies and often fail to be supported through government policy approaches or funding allocations.”²²

Urban centres are places of both opportunity and risk. Lack of a culture-based, coherent, comprehensive and strategic approach to urban challenges is a formidable obstacle to addressing violence against *Indigenous women, girls and 2SLGBTQQIA+ people.²³

It is also important to note that most urban service delivery organizations are led by women. In the case of Friendship Centres in Ontario, for example: “70% of staff are women; 70% of program participants are women and children...We are women and girls and we answer to women and girls...[willful ignorance] also directly ignores the huge contributions women have made and are making to urban Indigenous communities and **as such aligns with the misogynist logic that underpins the decades-long desire to ignore MMIWG...** Ignoring urban is also about ignoring women.”²⁴

Finally, it is important to understand that for urban *Indigenous people, there is both an overlap of jurisdictions, but also a lack of accountability when it comes to those jurisdictions. In short, multiple jurisdictions appear to apply but no one wants to take full responsibility. Conversely, urban *Indigenous voices are often ignored or left out, despite the fact that many claim to speak for urban *Indigenous people. We refer to this phenomenon as jurisdictional wrangling, which results in a gap in services and rights. In the context of ending violence against *Indigenous women, girls and 2SLGBTQQIA+ people, it is imperative that all jurisdictions look to creative approaches and work together to address these gaps caused by jurisdictional wrangling. As such, the urban *Indigenous voice must be included and respected.

Additional Information about the urban reality is included in Appendix D (Co-Development).

3.2. Responsibilities and Rights – Restoring Balance and Accountability

**First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people are holders of human rights, including inherent rights, constitutional rights, and international and domestic human rights. The human rights of *Indigenous peoples include both collective and individual rights, which must be protected and advanced together.²⁵ As urban *Indigenous people, our identities can be very complex. Despite this complexity, our layered identification must be respected and all of our rights should always be mutually reinforcing.

We are calling for the restoration of the roles and responsibilities of **First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people. This will require the full application of all human rights instruments, including the United Nations *Declaration on the Rights of Indigenous Peoples (the Declaration)* which affirms and upholds our inherent rights and responsibilities.

All human rights are universal, indivisible, interdependent and interrelated “the survival, dignity and well-being of individuals...and the survival, dignity and well-being of the society itself cannot be separated.”²⁶

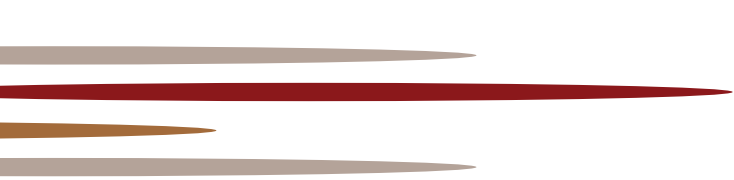
A focus on rights is very important as it demonstrates “awareness of the need to check the abuses and exploitation of natives peoples arising from colonialism and capitalism.”²⁷ Further, it is important to “consider how human rights...may be redeployed by Indigenous peoples to advance decolonization.”²⁸

We are simultaneously mindful of our responsibilities to each other, the earth and our cultural heritage:

“In the Aboriginal view, all of creation is a circle in which there are only responsibilities inherent in the nature of each being, human and non-human, born and unborn, living and not living. Since all things are related and part of creation, they all have a responsibility to maintain the harmonious relations that were established in the beginning. The idea of rights on the other hand is focused on the individual. In most European languages, it is something owned by or owed to the individual.”²⁹

Responsibilities are also intricately linked with authorities. Therefore, our focus on responsibilities and rights includes a restoration of the authority of women, girls and 2SLGBTQQIA+ people. This is a cultural imperative that will help us assert our rightful place in our cultures and communities, such as in the Métis Nation:

“Métis women are the heart of the Métis Nation, and they were equal partners in the development and life of Métis communities. They were fully engaged in the political, social, and economic life of the Métis Nation. Métis women have always held the honoured role of traditional knowledge keepers and have been accorded respect and held in high esteem by the Métis Nation.”³⁰



Mary Ellen Turpel-Lafond, Aboriginal law expert and human rights scholar, noted that “urban communities and organizations have played a very important role when it comes to protecting and promoting human rights. The history of colonialism and lack of access to justice has resulted in an adversarial pathway for women, girls and 2SLGBTQQIA+ to assert human rights.”³¹ That path is usually only taken when urban communities and organizations wrap us with support to assert our collective or individual rights.

**First Nation, Inuit and Métis people carry our identity and connections with us - we have inherent rights that exist everywhere. Further, it is a fundamental human right to receive basic services like everyone else. Urban service organizations have provided support for the navigation of rights, and as such are a gateway to exercise rights.

An essential part of supporting the rights of **First Nation, Inuit and Métis people is preventing forced assimilation. For example, the Friendship Centre movement and other urban-based *Indigenous service provider groups provide a positive space and affirmation in urban centres for **First Nation, Inuit and Métis identity, practice, and connection. Native Councils, too, have a longstanding history of providing a voice for the all too often “forgotten people.”

The United Nations itself has three pillars: human rights, sustainable development, and anti-violence/peaceful cooperation. The right to development requires these key concepts. Urban organizations and service entities have long been trying to break down the artificial urban divide, to uphold the right to development. These are practical human rights issues.

Article 26 of the *Declaration* speaks to the rights of *Indigenous peoples to enjoy lands and resources. It does not say you have to be on the lands owned, occupied, or traditionally used to enjoy these rights. So, for example, if you are a clan mother, your rights and obligations continue to exist no matter where you reside. Colonialism has severed that connection for so many people, and it has created a false narrative regarding the legitimacy of urban *Indigenous communities, particularly women, girls, and 2SLGBTQQIA+ people.

Obligations regarding accountability are also important. These obligations rest with all governments and those systems that have caused harm – such as the healthcare system or the justice system. Accountability must include monitoring of meaningful and measurable performance metrics, as well as enforcement and ensured consequences for all governments. More information about accountability is provided in Section 5 “Putting it all Together – an Urban Approach to End Violence.”

3.3. Resources - Supporting Thriving Urban Communities

We see an opportunity to support thriving urban communities – to address the denial of existence and rights of urban *Indigenous people, which in turn leads to resource inequity. A bold, transformative approach would include the shifting of power, decision-making and resources to urban communities. We are calling for additional and adequate resources to be allocated rather than to impact existing resources allocated to the distinctions-based process. Additional resources should be equitable and reflect the actual size of the urban *Indigenous communities in Canada. This would allow increased access to urban service provision, and it is critically important that the resources go to organizations that are *Indigenous-led, who have the expertise to design, develop and deliver programs.


Colonial constructs impact inclusion and sharing. By necessity, and in response to impoverished policy approaches, urban *Indigenous culture is very inclusive. For example, urban service providers do not limit their services based on strict relationships with the Crown, nor (as much as possible) are they based upon colonial definitions or requirements. Urban service providers instead strive for inclusion in all programs and services based on the real needs of the population. The USWG is focused on an adaptive, non-siloed approach to service delivery and rights recognition, which takes distinctions and intersectionality into account. We believe that this is the best approach to achieve improved socio-economic outcomes no matter where **First Nations, Inuit and Métis people reside.

The USWG encourages all governments and organizations to find ways to address local/ community-based solutions, and at the same time, work toward high-level, common outcomes.

The process of change must be appropriately resourced so it can be a sustained effort over multiple generations. We need to ensure that we are moving from this place and never returning here. In other words, moving away from surviving to thriving.

Significant change will require consistent resources to monitor progress, conduct research and provide ongoing, reliable services and support. Take for example the Healing Foundation. It was well resourced and was well respected for its broad-based approaches to service-delivery. However, it was just temporary. It is critically important to note that sometimes it is more harmful to do things on a temporary basis.

When people live with the expectation that their well-respected means of addressing their needs and concerns may be removed, lasting change is more difficult to comprehend and ultimately to achieve. The National Aboriginal Health Organization is another example of such a situation.



There is a long history of innovative and successful urban-based leadership and systems advocacy in the delivery of socio-economic programs and services and substantive change. Despite this history and the current evolution of urban community, supports for leadership, capacity development and organizational development remain as critical issues. For example, Ottawa has many **Inuit organizations and service providers, but there is a virtual absence of **Inuit specific services elsewhere, where urban **Inuit organizations are often small or new. Urban-based service providers and organizations require resources to hire and retain staff, provide ongoing training, networking, and support for leadership and infrastructure.

The intention is to build capacity and increase resources for existing *Indigenous organizations, and the creation of new organizations where needed. For example, there is a need for a network of urban **Inuit organizations that can support programs and services, and a system to connect these urban organizations across the country. However, large mainstream organizations are often favoured by colonial government institutions as they may be perceived as being better equipped financially to write proposals and secure resources. Resources which are then taken away from urban based, front-line *Indigenous organizations and in effect undermining and appropriating authentic community voices. We need to address this insidious structural racism and be careful to avoid these situations in the future as the evidence is clear that these approaches do little to nothing to alleviate the suffering of urban people *Indigenous people who require services.

In ending violence, in many ways, urban centres are a refuge. This is not to say that violence does not exist in urban centres, but we need to have honest conversations about who is best to deliver supportive services and continuity of care. We need to let logic prevail as the wrangling over jurisdiction and insidious use of non-*Indigenous led organizations to build urban *Indigenous community services infrastructure negatively affects the lives of people in urban centres. Our collective efforts must continually focus on building robust community-driven and informed services.

When it comes to infrastructure, community ownership is important. Also, as mentioned earlier, availability does not mean accessibility. Long term sustainability can be achieved if there is more community owned infrastructure such as real estate, housing units, buildings and other assets such as buses and vans. The availability of and ongoing support for such infrastructure in the areas where urban *Indigenous people tend to live and congregate can help to ensure accessibility to important programs and services such as shelter, food, transport and healthcare.

We note that urban reserves exist in some municipalities, and that Tribal Councils provide supports to their membership in many urban centres. As such, they are part of the urban infrastructure, along with *Indigenous non-profit service organizations and for-profit businesses. These groups are also an important part of the urban economy, which can provide mutual support and sustainability. The key will be to avoid isolation, exclusion and gaps in service delivery.

3.4. Co-Development – Our Shared Responsibility for Success

“Violence against Indigenous women, girls, and 2SLGBTQQIA people is a national tragedy of epic proportion.”³² Given the size and scope of this tragedy, we cannot hope to change unless we all are given the opportunity to contribute as equal partners, including families and survivors, and urban *Indigenous women, girls and 2SLGBTQQIA+ people. We must take a new approach to problem solving to meet the transformation called for by the National Inquiry - which will result in true ownership by all parties. Therefore, co-development is a critically important concept for the success of the National Action Plan. Following is a list of critical, interconnected elements for co-development:

- * a focus on rights and responsibilities/decolonizing.
- * an intersectoral approach.
- * equality and respect – particularly in decision-making and resourcing.
- * shared objectives/vision.
- * clear decision making and conflict resolution mechanisms.
- * clear understanding of, and agreement on respective roles and responsibilities.
- * accountability mechanisms, measures and transparency.
- * clear expectations for the process and outcomes.

We must all examine our ways of thinking and approach to decision-making. The appropriate involvement of those with deep, direct experience is essential for change to happen. Available information tells us that most **First Nations, Inuit and Métis people live in urban and rural areas and therefore, an equitable and non-discriminatory approach to co-development must include them as leaders at the table.

As noted in Section 3.3, urban *Indigenous people and 2SLGBTQQIA+ people are often left out of current decision-making and funding models. The jurisdictional wrangling that exists in the urban context creates a gap and denies rights to **First Nations, Inuit and Métis people living in urban areas; co-development should be seen as a practical way to address this gap and support the realization of rights, without debating the question of jurisdiction.

However, co-development should not affect the woefully inadequate public resources currently dedicated to non-urban **First Nations, Inuit and Métis. Rather, these public funding shortages must be addressed, and additional proportionate and equitable resources secured to ensure that programs and services are available in urban areas.

It is important to avoid a pan-Indigenous approach, yet, for some Indigenous people and service providers, the issue is more nuanced and they do not fit easily into a strict distinctions-based model as currently used by the Government of Canada. Further, the distinctions-based approach has not been sensitive to the fact that the majority live in urban and rural areas, or to the specific needs of groups such as northern and remote, 2SLGBTQIA+ and MMIWG families and survivors.

Such factors as sex, gender, residency, geography, ability, and age, should be included, to properly consider the intersectionality experienced by people in urban centres. Inclusion of this diversity will support transformative change, uphold rights, and improve policy and programming decisions. To fail to be inclusive would be an extension of the current status-quo and result in familiar consequences.

Co-development and collaboration are based upon relationships, which take time, requiring respectful exchange and trust-building. Equality and respect are important starting points for relationships, and equality is not possible without ensuring equity. We also need to consider whether decisions are truly being made jointly, with real power-sharing or whether one or more parties are making final decisions without the involvement or support from First Nation, Inuit and Métis partners.

Equality is equally important when it comes to resources. Power imbalances can also be caused by lack of equality in funding and support. Resources will need to be found to ensure that smaller partners can participate on a level playing field, with equal capacity, expertise, and opportunity to influence the process and outcomes. Appropriate resources are necessary to sustain efforts over many generations to ensure that we are moving from surviving to thriving.

Parties should ensure that roles and responsibilities are crystal clear, and should formalize how to deal with disputes and address different issues and interests. Conflict resolution mechanisms can be formal or informal – and should be built by the partners to suit the overall process they are building together.

A good co-development process includes regular reviews with mutually agreed upon outcomes, measurable indicators, and public reporting and other mechanisms to hold partners accountable. At the outset, partners must agree to be accountable to each other, and not only to their respective constituencies.

Finally, there must be clear expectations set at the outset by the partners, including: clear and realistic timelines; adequate resources for participation; ongoing dialogue and communication; evaluation/monitoring implementation; scope and capacity; and identification of relevant partners and stakeholders.

Co-development is important to create the NAP and its associated implementation plan, but the processes and result must include co-management. We contend that the framework for co-management would contain the same elements as co-development, but co-management speaks to a longer term, more sustainable process.

Additional information regarding co-development is provided in Appendix D.

3.5. 2SLGBTQQIA+ People - Belonging and Resurgence

The National Inquiry final report outlined 31 recommendations to address violence against 2SLGBTQQIA+ people. 2SLGBTQQIA+ people have always existed and been a part of our community. Prior to colonization, each *Indigenous Nation had their own unique understanding and language pertaining to 2SLGBTQQIA+ people and their roles in the community. There is evidence of Two Spirit people in traditional creation stories.

“The term Two Spirit is a self-descriptor for gender and sexual variant Indigenous people across Turtle Island in a manner that honors their ancestral path and reclaims Indigenous identity. Not all 2SLGBTQQIA Indigenous people identify as Two Spirit and the acronym 2SLGBTQQIA, with 2S at the beginning, specifically acknowledges the sovereignty of Indigenous communities as first peoples as well as the impact of colonization and interference on Indigenous genders and sexualities.”³³

The erasure of 2SLGBTQQIA+ people and destruction of their traditional roles has resulted in increased violence and the loss of recognition and acknowledgement of their gifts as visionaries, ceremonial leaders, healers, caregivers, medicine people, peacemakers, warriors, leaders and social supports. The space they held was vital to the good of our community, and its loss over centuries of sexism, racism, homophobia and transphobia has weakened our collective.

The general trend has seen increasing numbers of *Indigenous people moving to urban Centres to seek education, employment, health services, social support and to escape violence and abuse.

“2SLGBTQQIA people are dealing with complex challenges shaping their health outcomes and access due to the intersecting experience of race, culture, gender and sexuality. For instance, 2SLGBTQQIA people intersectionality is experienced through the layering of multiple forms of oppression, even from the very groups they identify with. For instance, Two Spirit individuals frequently experience homophobia, transphobia and sexism from their own communities, forcing them to leave their families and homes. 2SLGBTQQIA people have come up against resistance to their participation in traditional practices and ceremonies.”³⁴

In 2018, the Our Health Counts survey found that 23% of *Indigenous adults in Toronto identified as 2SLGBTQQIA+, almost a quarter of the *Indigenous population in Canada’s largest city. *Indigenous youth are the fastest growing population and are exercising their approach to gender fluidity.

The first group to identify specifically with what has now become the 2SLGBTQQIA+ community was established in 1975 in San Francisco, California. It was called the Gay American Indian Group.

The group was the first *Indigenous gay rights group. Initially it was a safe space to socialize and share. Its existence spurred other 2SLGBTQQIA+ developments. Unfortunately, the 2SLGBTQQIA+ community lost thousands to the HIV/AIDS pandemic in the late 1970's and onwards. The response was to establish specific HIV/AIDS funded *Indigenous organizations beginning with 2-Spirited People of the First Nations, who met for the first time in 1989 in Toronto, Ontario.

The 2SLGBTQQIA+ community as a whole experiences increased violence and has health outcomes that are generally worse than the Canadian population. Colonialism, church, residential schools, homophobia and transphobia, poverty, food insecurity as well as lack of housing, addictions and mental health services negatively impacted on overall health and social outcomes. The organizations and services in urban areas often lack understanding and awareness of 2SLGBTQQIA+ needs. Very few specific 2SLGBTQQIA+-focussed social, health and cultural organizations exist outside of HIV/AIDS funded groups. They do exist - there are believed to be seven such groups in Canada and 13 in the United States, however many mainstream groups claim they represent 2SLGBTQQIA+ people and pursue resources from government and private sectors.

Urban *Indigenous service providers, such as Friendship Centres, *Indigenous women's groups, housing providers, shelters, homeless programs, health service agencies, education and employment support agencies, child and family service agencies, mental health services, and the justice continuum must all review how their historical approaches have not provided positive experiences for 2SLGBTQQIA+ individuals. It is not solely about saying that 2SLGBTQQIA+ individuals can attend Annual General Meetings or are welcome to attend programming, but doing a conscious review of their mandates, governance structures, policy and procedures and restructure to include 2SLGBTQQIA+ protocols, and to ensure that positive physical space, safety measures and cultural safety training occurs. They will have to ensure that the traditional leaders in the 2SLGBTQQIA+ community lead this process.

It is imperative that we support the development and resources of 2SLGBTQQIA+-specific agencies and services. Important areas for development are 2SLGBTQQIA+ training for staff, management and leadership to understand 2SLGBTQQIA+ history, experience, needs and visions of the future. These efforts will be necessary locally, regionally, provincially and nationally. It will not be achieved overnight and there will be resistance.

As the move to urban areas occurs there are also increasing numbers of *Indigenous people born in urban areas away from their home territories and they face another threat. The urban physical landscapes are increasingly being gentrified and taken up by corporate spaces. It is difficult to find *Indigenous spaces that were always there to heal us physically, mentally, emotionally and spiritually. Historically these were our sacred spaces. It is one more loss to 2SLGBTQQIA+ people, further displacing them from their rightful place. It increases the aloneness - the lack of sense of community, the lack of ceremonial spaces and the lack of social spaces that are safe, have had a great negative impact on 2SLGBTQQIA+ people who have historically gathered in these central spaces in urban areas.

Specific efforts to prevent of violence against 2SLGBTQQIA+ people will also be an important cornerstone moving forward. We encourage the establishment of specific funding for 2SLGBTQQIA+ groups. We believe specific programs and services directed to 2SLGBTQQIA+ people that are developed in concert with 2SLGBTQQIA+ leadership are vital to closing the gaps in healing programs. Cultural supports must ensure the acknowledgement of 2SLGBTQQIA+ historical roles; and work to restore 2SLGBTQQIA+ people to power and place will be medicine for all of us. Also, all organizations should be establishing relationships with the 2SLGBTQQIA+ community and leadership, and not claim that one or two staff or a Board member gives them legitimate credentials to take space as experts in the 2SLGBTQQIA+ community.

3.6. Defining Urban *Indigenous People

The USWG recognizes there are many and often competing definitions of the terms “urban *Indigenous people.” The following definition guided our work and commitment to bring attention to the urban reality, and to end the legacy of violence against *Indigenous women, girls and 2SLGBTQQIA+ people.

It is important to begin with the fact that the culture of urban *Indigenous people is strong and resilient, and urbanization does not equal assimilation. As such, we must resist colonial approaches to defining urban *Indigenous people and resist expanding existing gaps. Instead, we must strengthen the enjoyment of our inherent rights wherever we live, work, and raise our families. Our focus is on building alliances and avoiding competition with each other.

The USWG definition is:

****First Nation, Inuit and Métis people living in small, medium and large communities, including rural, isolated and remote communities, which are: off-reserve; outside of their home community, community of origin or settlement; or outside of **Inuit Nunangat (**Inuit Homelands).**

This definition is based on the following interconnected elements which are considered and reflected in our definition of "urban *Indigenous:"

- * demographic evolution
- * complex identities
- * geographic inclusion
- * portability of rights
- * jurisdictional wrangling

We are calling upon all governments, including **First Nation, Inuit and Métis governments and organizations to accept, respect and apply this definition.

Demographic Evolution

Although there are major data gaps and concerns with how data is collected, protected and interpreted, what information we do have tells us that a large amount (and in many cases a majority) of **First Nation, Inuit and Métis people live in urban and rural areas. For example, according to Statistics Canada, in Ontario, more than 85 per cent of **First Nations, Inuit and Métis people live in cities, towns, and rural areas; 40.3 % of **Inuit (including all Inuit single and multiple-ancestry responses) reside outside of **Inuit Nunangat; and “...as of 2011, 65% of Métis people lived in urban areas.”³⁵

Urban *Indigenous communities include a multigenerational society that sometimes includes new forms of kinship that have been referred to as “families of the heart.” Many *Indigenous people choose to live in urban areas, in some cases for as long as four or five generations.

In addition to those who have been in urban areas for long periods of time, there is also growth - an ongoing demographic evolution caused by:

- * **migration** – both voluntary and involuntary. Pull factors can include job or educational opportunities. Push factors can be due to the child welfare and justice systems and also problems or needs that cannot be met in home communities – whether it is violence, homelessness, homophobia or transphobia, or a lack of specialized services; and
- * **recognition** of previous rights denial by governments and court decisions which restore rights and identity. Some have lost their identity and community connections through *Indian Act* discrimination, adoptions and the 60’s scoop for example.

Complex Identities

Urban *Indigenous people have very complex identities and may or may not be attached to their homelands or communities for various reasons. Colonial approaches to defining *Indigenous people do not reflect this complexity.

We must avoid pan-*Indigenous approaches that result in cultural assimilation. A distinctions-based approach helps us to understand the realities experienced by **First Nation, Inuit and Métis people in urban areas, particularly women, girls and 2SLGBTQQIA+ people. Therefore, in addition to a distinctions-based approach, it is also important to take into account intersecting identities within these distinctions. Examples of intersectionality could include financial status, homelessness, ability, employment, education, and sex or gender.

Geographic Inclusion

We challenge the notion that *Indigenous people do not belong in urban centres. All lands in Canada, including urban areas, are the traditional ancestral territories of **First Nation, Inuit or Métis, despite the efforts to displace our people from them. In fact, “most cities are located on sites traditionally used by Indigenous peoples,”³⁶ and we are reclaiming the spaces where cities have grown up around us. We must ensure that our definition captures *Indigenous people wherever they reside, including rural, isolated and remote communities, which have their own unique challenges and needs. Some commonly used terms include:

- * off-reserve,
- * outside of their home community, community of origin or settlement, or
- * outside of **Inuit Nunangat (**Inuit homelands).

Portability of Rights

**First Nation, Inuit and Métis people have responsibilities to each other – we are family – both figuratively and literally. As such, we need to support each other, no matter where we may reside, including in the quest for recognition and enjoyment of human rights. Recognition of the human rights of urban *Indigenous people uplifts all **First Nations, Inuit and Métis. On the other hand, as stated by Martin Luther King: “Injustice anywhere is a threat to justice everywhere.”

Jurisdictional Wrangling

There is a long-standing phenomenon of jurisdictional wrangling in the urban context. Urban *Indigenous people are often treated as an afterthought in the current distinctions-based approach of the federal government. This approach leads to a denial of rights to *Indigenous people living in urban areas, particularly women, girls and 2SLGBTQQIA+ people. The USWG insists that rights and responsibilities are portable, and therefore, so is the right to access culturally appropriate services. A rights-based approach to design and delivery of services should be seen as a practical way to address this gap in services and support the realization of rights for **First Nation, Inuit and Métis women, girls and 2SLGBTQQIA+ people.

Additional information regarding the urban definition can be found in Appendix E.

4. BASKETS OF RIGHTS

The baskets of rights are interrelated and sit on the foundation of the inherent rights and responsibilities contained in the blanket.

All of the National Inquiry Calls for Justice are urgent; however, each region of the country will have their own priorities and phased approaches. The USWG priorities are contained in each of the baskets as well as in the overarching elements of the Urban Approach to End Violence, based on a phased approach. The phased approach looks at immediate priorities (in the next 2 years), medium term priorities (3-5 years), and long-term priorities (beyond 5 years). These are meant to be a guide and should not limit the ability for regions to determine what works best for them.

It should be noted that each basket will need to have long-term implementation and accountability plans to evaluate, enhance and multiply *Indigenous-led initiatives. Strategic Planning should include “intended impact” and Theory of Change models – figure out where you want to be and what you need to get there.

4.1. Right to Culture

Goal: To restore, reclaim, and revitalize **First Nation, Inuit and Métis culture and language in urban centres with equitable funding and support.

Immediate Priorities

There was a great deal of consensus for the following immediate right to culture priorities:

- * **First Nation, Inuit and Métis languages/ revitalize and restore culture and languages.
- * Access to language immersion programs
- * Preserve knowledge
 - Knowledge Keepers –capture knowledge/address cultural notions – for example, requirements to participate in cultural ceremonies – when people are not doing well is when they need access to ceremony and culture. Need to recognize that some **First Nations people use substances in ceremony.
 - Address attempted assimilation -reconnect, rebuild, heal
- * Permanent empowerment fund
- * Anti-Racism and Anti-Sexism Education and Training
 - It is critical that Canadians receive high quality **First Nations, Inuit and Métis specific anti-racism and anti-sexism education and training. Until we enjoy a high level of education on both these fronts, we will continue to lack intelligent dialogue about reconciliation and finding real solutions to protect *Indigenous women, girls and 2SLGBTQQIA+ people.
 - develop an anti-racism and anti-sexism National Action Plan.
- * Cultural safety & service delivery
- * Access to culture regardless of residence
- * Prevention and healing. Holistic approach to family maintenance with a cultural focus.
- * Expansion of cultural supports.

Additional immediate priorities include:

- * Culture to heal, engage, live
- * Cultural continuity
- * Culture core to programs and services
- * **Inuit culture included in education in the south
- * Representation in media and pop culture
- * Safe cultural spaces in urban settings
- * Competent and culturally approved training material on **Métis history and culture (governing bodies from each province)
- * Address lack of understanding of **Métis identity
- * Misrepresentation of *Indigenous women
- * **Métis Elders and knowledge keepers in all programming
- * **Métis history, culture and identity - early learning - Investments in **Métis-led, community driven research
- * Michif cultural revitalization programs, education and training
- * “Re-inscription” –a process where you re-establish and strengthen who you are
- * *Indigenous led service delivery
- * Reclaim/reinstate value of women, girls and 2SLGBTQQIA+ traditional roles
- * Equitable approach to investing in culture and language resources that have typically been underrepresented in areas within Canada (southern **Inuit, urban Métis and First Nation)
- * Promote identity through cultural healing and language opportunities

Regarding representation in media and culture, Les Femmes Michif Otipemisiwak noted: “MMIWG is not an issue that can be solved by looking at Indigenous communities alone. There is a broader connection to the society in which we live that must be examined. Gender-based violence does not exist in a vacuum but is created by narratives within society at large. Society perpetuates narratives of whiteness, masculinity, and heteronormativity as the norms or standards of human behaviour. These narratives are maintained through popular culture and media representations.”³⁷

Further, the Viens report in Quebec indicated that “Print and digital media are the primary sources of information about Indigenous peoples for most Quebecers. Depending on their approach, the media can either help reduce misconceptions about Indigenous peoples or reinforce the negative image that has become attached to them.” And “a number of witnesses pointed to deplorable remarks made by certain columnists and editorial writers. Their polarizing statements, which witnesses unhesitatingly qualified as biased, contain sweeping over-generalizations, showcase racial prejudice and are steeped in sensationalism.”³⁸

USWG members pointed to the “She is Indigenous” campaign as a wise practice to help counter the representation of *Indigenous women in the media.

Finally, the Congress of Aboriginal Peoples has worked with Duncan McCue and other *Indigenous reporters to provide cultural safety workshops for reporters. The group has also developed a set of guidelines for mainstream reporters and are currently in the last phase of producing a booklet that will be distributed to media outlets.

Medium and Long-Term Priorities

Medium and long-term priorities include the immediate priorities set out above, as well as the following additional medium-term priorities:

- * Prevention and healing. Holistic approach to family maintenance with a cultural focus.
- * Expansion of cultural supports. Recapture languages.
- * Funded Access to **First Nations, Inuit and Métis Knowledge Keepers, teachers, Elders.

4.2. Right to Health and Wellness

Goal: To restore, reclaim, and revitalize **First Nation, Inuit and Métis values and approaches to health promotion and community wellness in urban centres, building on traditional knowledge in caring for our spiritual, physical, mental and emotional well-being.

Immediate Priorities

There was a great deal of consensus for the following immediate health and well-being priorities:

- * Crisis response teams
 - * Substantive funding equality
 - * Community-based health and wellness, including healing for women, families, parents, children, youth, men and boys, and 2SLGBTQQIA+ people
 - * Wraparound services
 - * Healing programs/ healing fund
 - * Mental, emotional, spiritual, physical – holistic approaches to healing
 - * Intergenerational healing
 - * Recreation/disabilities
 - * Access to financial resources for healing
 - * Role of **Métis Elders & Knowledge Keepers in healing. Appropriate funding
 - * Jordan's principle/Child First considerations - equitable access to health, social and educational supports
 - * Access to traditional medicines and foods in urban centres
 - * Access to traditional healing in urban centres
 - * Access to victim services no matter the situation, i.e criminal record.
 - * Responsibilities of Provinces and Territories
 - * NIHB accountability
 - * Reduce barriers for health supports
 - * Recreation/disabilities
 - * Access to joy, rest and recreation (Children's Right to Play)
 - * Make sure all **Inuit are healthy and can show **Inuit Qaujimajatuqangit. When things are not aligned, it is really hard to go back to our roots and be compassionate.
- Additional immediate priorities include:**
- * Translation/extra support for urban **Inuit
 - * Access to benefits not covered by hospital/ medical care insurance.
 - * Cultural safety in hospitals
 - * Distinct health needs of **Métis / equal access to health & healing

Resources are needed to address the health and wellness needs of *Indigenous women, girls and 2SLGBTQQIA+ people in a manner that makes sense to them. There is an immediate need to address regional funding disparities to *Indigenous women's organizations and fully support existing and new community-based health and wellness services, including culturally safe and informed crisis response services.

There is a desire to add culturally relevant and culture-based healing programs and services that focuses on the whole person from a **First Nations, Inuit and Métis worldview. As advocates, *Indigenous women's organizations are well positioned to find solutions to address the systemic racism within the health and social service systems and equitable access to care.

Medium and Long-Term Priorities

Medium and long-term priorities include the immediate priorities set out above, as well as the following additional priorities for the medium-term:

- * If properly funded, *Indigenous women's organizations, with community partners would be able to quickly mature and develop appropriate levels of wrap around services for urban *Indigenous women, girls and 2SLGBTQQIA+ people.
- * There needs to be a sustained focus on equitable access to health, wellness and healing services and resources including traditional foods, medicines, and healing.
- * Within the next 3 years provincial and territorial governments should be clearer about how they intend to address their responsibilities to urban *Indigenous women, girls and 2SLGBTQQIA+ people.

Additional priorities for the long-term:

- * Calls for health care providers to work in conjunction with the wellness calls for justice.
- * Training for health care providers.
- * Creating capacity.
- * There will need to be continuous work for the next decade to address cultural safety in hospitals and other non-*Indigenous run healthcare facilities to continue uprooting *Indigenous-specific, systemic racism.

4.3. Right to Safety and Human Security

Goal: Women, girls and 2SLGBTQQIA+ people in urban centres thrive without being under a constant threat of violence or harm from people or systems that intentionally and unintentionally target them.

Immediate Priorities

There was a great deal of consensus for the following immediate right to safety and human security priorities:

- * Shelters, safe spaces, transition homes, 2nd stage housing
 - *Indigenous women's organizations are emphasizing the significant lack of options for safe places/spaces and housing for **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people and are calling for immediate action on this call to action. If there is only one thing, we can do in the next 2 years this would be the priority action for some regions.
 - Targeted investments to address these regional disparities should be early priorities.
 - Access to safe housing/with less overcrowding/mobility
 - Housing a key push factor for **Inuit
 - Stabilization and intervention programs
- * Transit and transportation
 - Along with safety in the sex industry, this call goes hand in hand with having safe places to go and to receive help and assistance and the ability to get to places of safety and service.
- * Recognition of the right to human security
- * Self-determination/ economic & social development
- * New housing/repairs
 - Urban *Indigenous Housing strategy -Access to safe housing/ mobility/overcrowding/ link to violence and sexual exploitation
- * programs and services for *Indigenous women, girls, and 2SLGBTQQIA+ people in the sex industry to promote their safety and security.
- * Legislation on sex workers - currently it is the women who are condemned, who get a record, and then cannot get government jobs, but the men who are creating the market walk free. Educational, training, and employment opportunities.
 - Community resources for urban *Indigenous women, girls and 2SLGBTQQIA+ people, which should be built upon supporting people's education and employment efforts. There is a lot of work to do to recover from cycles of poverty and violence due to colonization, assimilation, and genocide. Education, training, and employment is one critical pathway out of these cycles and need dedicated and long-term investments.
- * Child welfare - support for children and families. Distinctions-based approaches mean that some children will fall through cracks in urban settings.

- * Community driven programs and services: stabilization and intervention programs (appropriately funded and community driven.) educational, training, and employment opportunities. Safety planning/social norms (the curriculum can be developed and then implementation over long term. However, it is recognized that a lot of curriculum already exists. Public Safety could fund community organizations to be able to do emergency planning and safety planning)
- * Communication/education/reducing stigma: reduce stigma regarding substance use/ campaign (communications campaign could focus on education, resources and supports for community organizations) – ‘it is never ok to have sex with a child’ campaign/strategies to prevent, create awareness and detail intervention models to address **Métis women, girls and 2SLGBTQQIA+ people
- * Address violence – perpetuated by the state, police, laws, **First Nation, Inuit and Métis governments
- * Stabilization and intervention programs

Additional immediate priorities include:

- * Addressing exploitation
- * A broad spectrum of services/expanded definition of violence
- * Human trafficking - 9 out of 10 are trafficked from urban area to urban area.
- * Anti-Sexism Campaign (it is ok to be and feel pretty)
- * Safety planning/social norms
- * Economic independence - jobs provide an opportunity for a good life and a safe, stable environment
- * Impact of colonisation/ affirm rights to self-determination
- * Medical alert style system for women and children in vulnerable positions
- * Child welfare legislation for children living out of traditional territories, including all children who are **Inuk but not beneficiaries

Medium and Long-Term Priorities

Medium and long-term priorities include the immediate priorities set out above, as well as the following additional priorities for the medium-term:

- * Self-determination/ economic & social development - long-term, sustainable funding designed to meet the needs and objectives as defined by **First Nations, Inuit and Métis peoples and communities).
- * Establish a guaranteed annual livable income for all Canadians, including **First Nations, Inuit and Métis peoples, to meet all their social and economic needs.
- * Review jurisdictional collaboration for wise practices and share knowledge.
- * Continue work on Campaign – ‘never ok to have sex with a child’ and ‘ending violence against *Indigenous women, girls and 2SLGBTQIA+ people’
- * Implementation and training
- * Strategies to prevent, create awareness and detail intervention models to address **Métis women, girls and 2SLGBTQIA+ people and impact of colonization/ affirm rights to self-determination

Additional priorities for the long-term

- * Self-Determination in urban *Indigenous programming/devolution of services from government to community-driven entities: economic & social development/educational, training, and employment opportunities.
- * Identifying accountabilities (State, law enforcement, other systems): address violence - state, police, laws, **First Nations, Inuit and Métis governments -addressing exploitation
- * Foster **First Nations, Inuit and Métis women’s economic independence (business development, entrepreneurship, social enterprises, financial literacy) economic independence (See Aboriginal Friendship Centres of Saskatchewan Honouring Her Spark) /jobs
- * Provide an opportunity for a good life and a safe, stable environment.
- * Decolonize/Indigenize: impact of colonization
- * Community services infrastructure/community owned infrastructure/urban economy as discussed in Section 3.3 (Resources)

4.4. Right to Justice

Goal: Co-developed justice reform to restore, reclaim, and revitalize **First Nation, Inuit and Métis laws and culturally appropriate approaches to improve short and long-term outcomes for **First Nation, Inuit and Métis women, girls and 2SLGBTQQIA+ people, no matter where they reside.

Immediate Priorities

There was a great deal of consensus for the following immediate right to justice priorities:

- * Support victims of crime and MMIWG and 2SLGBTQQIA+ families and friends
 - Immediate need to support current victims of crime, families, and the communities with a wide range of legal and health/healing services. There are major regional disparities - these services are currently non-existent and/or poorly funded and/or non-Indigenous led. Targeted investments to address these regional disparities should be early priorities.
 - Resources for families and kinship networks of victims/ education programs/ comprehensive strategy for children including healing-based programs, which are critically important.
- * Missing persons legislation
 - This should begin right away and continue into the short-term. Can also include the establishment of a national database with resources to investigate and find missing women, girls and 2SLGBTQQIA+ people
- * Restorative justice programs & **First Nations, Inuit and Métis peoples' courts
- * Calls for Justice 5.7, and 5.15-5.21 – need to look at these together, in depth for areas needing reform
- * Seats at the table “nothing about us without us”

Additional immediate priorities include:

- * Ensure that **Inuit issues are included in training for police forces
- * Best practices for police response to missing person reports
- * Transform **First Nations, Inuit and Métis policing. Special enforcement units/ Well-funded **First Nation, Inuit and Métis policing oversight bodies
- * Review and amend the *Criminal Code*
- * *Gladue* reports/principles
- * Equitable **Métis access to *Gladue* reports/ resources to support **Inuit communities
- * Recruitment and cultural education
- * Legal representation/ access to legal aid
- * Corrections - commitment to eliminating the overrepresentation of **First Nations, Inuit and Métis people in custody over the next decade, and that reporting mechanisms include specific reporting on all aspects of the criminal justice system, including but not limited to police services, community corrections, prisons and parole. Civilian oversight bodies.

- * Overrepresentation of **Métis in custody/ ensure they are properly identified as **Métis in the justice system
- * Perpetrators - who is taking and killing these women? Accountability in the system and individual accountability/resources to bring perpetrators to justice. Prevention programs – education programs for young people, including school-based violence prevention and social justice education – focus on teaching respect for women, girls and 2SLGBTQQIA+ people. Restorative Justice programs – addressing underlying causes and circumstances/healing information and supports to move away from violence (different interventions are required when the people who abuse were themselves abused or who acted in response to systematic failures).
- * Safety Programs/awareness/ prevention
- * National database
- * Ending criminalization – stop the marginalization, victimization, criminalization and institutionalization of *Indigenous people and look at criminalization from a victim’s lens. For example, stop criminalizing people for substance use and possession, which should be treated as a health emergency instead of a crime. Criminalization disproportionately impacts *Indigenous people, who are also the hardest hit by overdoses/ poisoning. Stop criminalizing people who participate in the sex industry in order to survive. We should be helping people and addressing their reduced agency.
- * Address the extreme distrust of police and courts
- * Culturally appropriate justice practices
- * Review and reform the law about sexualized violence and intimate partner violence

Medium and Long-Term Priorities

Medium and long-term priorities include the immediate priorities set out above, as well as the following additional priorities for the medium term:

- * Devolution of Justice to community-driven solutions and restoring local decision-making and community authority.
- * Exploring concepts of justice and supporting **First Nations, Inuit and Métis women and 2SLGBTQQIA+ communities to explore alternative approaches
- * Establishment of a **Métis Justice Centre within each **Métis governing body
- * Ensure that **Inuit issues are included in training for police forces

Additional Long-Term Priorities:

- * Criminal Law Reform: *Gladue* reports need to articulate the issue of the lack of implementation of *Gladue* reports and the limitations of the reports (ie. only at sentencing)
- * Continue addressing deep rooted mistrust of police and the court systems across Canada.

5. PUTTING IT ALL TOGETHER

– URBAN APPROACH TO END VIOLENCE

The pathway to end violence against urban *Indigenous women, girls and 2SLGBTQQIA+ people will require the realization of the priorities in the interrelated baskets of rights as well as the overarching inherent rights and responsibilities contained in the blanket. The USWG is describing the high-level path forward through the following principles (which expand the original principles set out by the group):

- * A focus on substantive equality and the human rights of *Indigenous peoples for urban *Indigenous people - substantial national legislative, policy and programmatic changes
- **First Nations, Inuit and Métis-led/grassroots solutions and decolonized approaches that centre on survivors and families
- Accountability and implementation mechanisms
- Distinctions-based, as defined in the National Inquiry Final Report including respect for **First Nations, Inuit and Métis diversity
- Co-development of policy, programs, research and data collection, including urban *Indigenous partners
- Culture-based community development
- Prevention-based approaches
- Intra- and inter-governmental coordination and collaboration



Following are the phased priorities for each of the principles noted above:

A focus on substantive equality and the human rights of *Indigenous peoples for urban *Indigenous people - substantial national legislative, policy and programmatic changes

Immediate Priorities

Recognition of urban realities with associated enabling strategies:

- * Establish a National Urban *Indigenous Strategy, with a clear definition of “urban”, through a co-development process with urban service providers, community members, distinctions-based organizations and other key stakeholders.
- * Identify gaps caused by jurisdictional wrangling/urban governance and failings/effects of distinctions-based model and policy. Focus on a comprehensive strategy for the rights of children, with special attention to the girl-child.
- * Identify and clarify the application of the human rights of *Indigenous peoples with respect to improving conditions for **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people regardless of residency.
- * Create/enact legislation focused on ending violence against *Indigenous women, girls and 2SLGBTQQIA+ people, with recognition of urban *Indigenous service providers as critical to the supporting infrastructure.
- * Establish anti-racism, anti-sexism, anti-homophobia and anti-transgender+ violence prevention programs with increased evergreen resources.
- * Establish a national *Indigenous housing program, with application of Gender Based Analysis+ (GBA+), regardless of residency.
- * Plan and hold an urban *Indigenous FPT Conference.

Anti-Racism vs. Awareness Training - We had reviewed 30 years-worth of recommendations from justice reports, which consistently recommended training. However, that training has had a limited effect. Therefore, we need more strict interventions to uproot systemic racism – which is why we generally avoid the terms “cultural competency” or “Aboriginal awareness.” We also assert that the training continuum must be holistic as indicated above and should be applicable to all governments and organizations, including **First Nations, Inuit and Métis governments and organizations. We all need to understand these concepts, build competency and create a safe space where we are constantly learning and evolving our language. Further, accreditation standards are required – similar to that which exists in health care and child welfare.

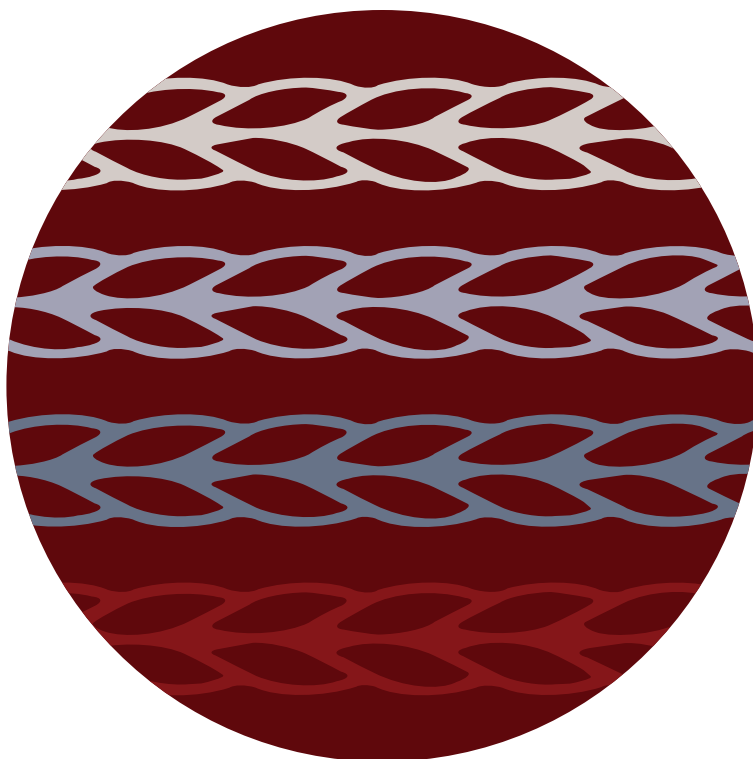
Medium-Term Priorities

Address the social, economic, cultural, and political marginalization of urban *Indigenous people through:

- * Promotion of a network of services and programs that address the roots of violence against *Indigenous women, girls and 2SLGBTQQIA+ people.
- * Identify the gaps in urban *Indigenous services and resources.
- * Identify wise and promising practices in urban *Indigenous community development.
- * Promote more direct relationships between urban and non-urban **First Nations, Inuit and Métis communities.
- * Ensure that **First Nations, Inuit and Métis-specific resources exist to adequately serve the urban population and that that these resources are directed to *Indigenous-led organizations.
- * Support the expansion of culture-based urban *Indigenous-based services and programs.
- * Develop and institute outcome measurement data required to track urban social conditions and improvements.
- * Define systems of accountability for **First Nations, Inuit and Métis service providers, mainstream system players and funders, with consequential results

Long-Term Priorities

- * Reduce/eliminate non-*Indigenous access to **First Nations, Inuit and Métis-identified resources.
- * Ensure ongoing funding support for the design, implementation, monitoring and documentation of a coordinated network of urban *Indigenous community services focused on health promotion, violence prevention, crisis intervention, curative and rehabilitative approaches, training and community stability



*Indigenous-led/grassroots solutions and decolonized approaches that centre on survivors and families

Immediate Priorities

- * Recognize and support urban *Indigenous expertise.
- * Provide sustainable and long-term/evergreen core funding for urban *Indigenous organizations and programs relevant to the safety of *Indigenous women, girls, and 2SLGBTQQIA+ people, with investment in community needs assessments.
- * Recognize that urban *Indigenous community-identified needs and priorities provide the basis for policy and program development grounded in culture. This includes flexibility to adapt policies and programs to ensure best outcomes for the community.
- * Ensure that urban *Indigenous communities and organizations have direct responsibility over research, planning, development, delivery and evaluation of policies, programs and services for urban *Indigenous people.
- * Clarify and review organizational “mandates,” membership, roles and responsibilities and capacity-building of **First Nations, Inuit and Métis service agencies and organizations

The Collective Impact framework is an approach to address complex issues. While it is not a perfect model, it has proven success in some places. This model refers to the need to create “a backbone structure to mobilize the collective effort...Creating and managing collective impact requires a separate organization and staff with a very specific set of skills to serve as the backbone for the entire initiative.

Coordination takes time, and none of the participating organizations has any to spare. The expectation that collaboration can occur without a supporting infrastructure is one of the most frequent reasons why it fails.”³⁹ The creation of such a backbone organization or organizations to support *Indigenous organizations (separately or together) should be strongly considered as partners in co-development seek ways to level the playing field, particularly as it comes to mobilizing funding where there is a large discrepancy between parties at the table.

Medium-Term Priorities

- * Promote and establish increased numbers of **First Nations, Inuit and Métis women leaders.
- * Engage/support consistent direct involvement of urban *Indigenous women, girls, 2SLGBTQQIA+ people, family and survivors.
- * Revise funding mechanisms to support and resource urban *Indigenous direct service delivery.
- * Develop increased clarity on urban service organizations’ membership and roles, with respect to their urban service focus and related success indicators.

Long-Term Priorities

- * Increase inter-sectoral coordination amongst *Indigenous organizations, towns, municipalities, cities and mainstream services in system areas such as housing, health, education, training, employment, healing, justice and FPT coordination.

Accountability and implementation mechanisms

Define clear roles/ responsibilities that strengthen mutual accountability between urban *Indigenous organizations and communities and all levels of government, building trust through open processes and clear/regular communication.

Immediate Priorities

- * Create an inventory of **First Nations, Inuit and Métis programs and services providing a direct focus on anti-violence.
- * Establish **First Nations, Inuit and Métis self-identification data collection standards across government which includes urban and 2SLGBTQQIA+ people as categories. (Note: Additional considerations related to data in the urban context are included in Appendix F)
- * Collect disaggregated data based on race, ethnicity, and cultural background of service users and clients in a uniform manner and publish in accordance with the Open by Default principle. The data approach ensures inclusivity in the distinctions-based approach to ensure effectiveness of service delivery and must include disaggregated data for urban *Indigenous
- * Establish an oversight mechanism/monitoring body with the full participation of urban *Indigenous people, with particular attention to systems that have contributed directly to our harm, i.e. healthcare, RCMP, judges, mainstream performance measures etc.
- * Identify measurable outcomes and report related data to the central body, ensuring that the National Inquiry recommendations are implemented, with clearly defined accountability and consequence parameters.

Disaggregated data - is critically important: “It is difficult to estimate the number of missing and murdered Métis women and girls because there is a lack of data to assist in reaching a better understanding of the problem. Similarly, there is no data on violence against Métis women, as most agencies do not collect, record or even identify Métis as a separate and distinct group of Indigenous peoples.”⁴⁰

In addition to data specific to urban *Indigenous people, we will also need intersectional data to make sure that people don't fall through the cracks if they don't easily identify with one of these categories. Finally, we will need to continuously apply an improvement lens to this framework over time, based on the data collected.

Oversight mechanism/monitoring body - The urban community and 2SLGBTQQIA+ people must be included an oversight body. If they are not involved, the whole framework will be flawed. As such, the Sub Working Groups should become more permanent in monitoring the approval and implementation of the plan, to continue the joint prioritization and review of indicators.

Accountability - We have been informed that the **Inuit sub working group is seeking to map federal, provincial and territorial responsibilities – including who is mandated to do what, what are they actually doing, and what are they not doing? This jurisdictional mapping will help determine the complementarities and gaps.

Medium-Term Priorities

- * Establish improved and comparable data sources.
- * Recognize and support **First Nations, Inuit and Métis population demographic distribution.
- * Ensure decision-making ability to prioritize areas for infrastructure investment.

Long-Term Priorities

- * Establish a **First Nations, Inuit and Métis-designed, developed and led accountability framework, including urban and 2SLGBTQQIA+ people.
- * Ensure cross-government integration of Ending Violence strategic approaches.
- * Establish an improved FPT coordination approach.

Distinctions-based, as defined in the National Inquiry Final Report including respect for **First Nations, Inuit and Métis Diversity

Flexibility and accommodation of regional and sectoral priorities, including urban and 2SLGBTQQIA+ people. Meaningful and accountable relationships open up opportunities to address social and economic issues facing communities in more holistic, collaborative ways. Sharing information builds on existing community strengths and can counter issues of guarding resources and siloed approaches

Immediate Priorities

- * Dismantle systems of oppression and colonization through anti-racism, anti-sexism, anti-homophobia and anti-transphobia education.
- * Escalate the discussion of the human rights of *Indigenous peoples, with a focus on urban and 2SLGBTQQIA+ people.
- * Strengthen and improve **First Nations, Inuit and Métis cultural safety and cultural competency through increased cross-sectoral mainstream understanding of the human rights of *Indigenous peoples, inclusion, and differences between cultures etc. Revise mainstream standards of performance.
- * Create mechanisms to end mainstream providers' access to *Indigenous funding and underline the need to work together

Medium-Term Priorities

- * Acknowledgement by mainstream service providers that **First Nations, Inuit and Métis social conditions are in part a reflection of their approach to services and therefore require them to invite the *Indigenous community input into direction, service expectations and resource sharing, if decided.
- * Increase knowledge and understanding about urban *Indigenous history and experiences.
- * Improve professional standards in mainstream service agencies.

Long-Term Priorities

- * Improve understanding of relationship between *Indigenous and non-*Indigenous communities.
- * Broaden engagement by the mainstream system to address systemic devaluation of **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people.

Co-development of policy, programs, research and data collection, including urban *Indigenous partners

Immediate Priorities

- * Ensure, moving forward, that all levels of all governments are committed to co-development as a requirement in relationship-building and system change.
- * Ensure that no single party possesses power to extend, derail, compromise or undermine the MMIWG-2SLGBTQQIA+ post-Inquiry process and its priority areas.
- * Eliminate competition with mainstream providers for funding, with separate and distinct resources and approval processes to ensure equity at the co-development table.
- * Maintain agreed-upon co-development time frames.

Co-development - involvement of the urban community at the co-development table is a legitimate route to end urban violence. This is not about creating new rights or creating a new representative body. Rather, it is about having needs met and a place at the table when things are being discussed. Ultimately It is about the provision of programs and services based on residency.

Medium-Term Priorities

- * Review major initiatives, with redesign and further identification of success indicators, as needed.
- * Expand opportunities to change systemic approaches through co-development.

Long-Term Priorities

- * Increase integration of policy and programs as indicated by success indicators and evaluations, and as opportunities arise.

Culture-based community development

Services and programs delivered to urban *Indigenous people have been proven to be most effective when delivered by organizations that live the reality of **First Nations, Inuit and Métis cultural traditions and the needs of the urban *Indigenous community and its members.

Immediate Priorities

- * Implement client-centered and culture-based services that are responsive to the needs of clients, while building positive, self-reinforcing outcomes.
- * Operationalize clear objectives and outcomes.
- * Increase engagement by survivors, families, urban *Indigenous women, girls and 2SLGBTQQIA+ people.
- * Access urban land-based activities for healing, ceremonies, socials and positive community interactions.
- * Break down binary gender stereotypes.
- * Require training in anti-racism, anti-sexism, anti-homophobia and anti-transphobia for leaders, Elders and Traditional Knowledge Keepers who are placed in positions of authority.

Medium-Term Priorities

- * Integrate meaningful involvement in service planning by urban *Indigenous communities/ organizations by all levels of government.
- * Develop engagement processes in conjunction with urban *Indigenous partners
- * Improve cross-cultural communications.
- * Revise national heritage, culture, language and cultural supports.
- * Create a National Organization to support healing and community-based culture programs focused on ending violence and developing alternative community approaches.

Prevention-based Approaches

A focus on strengths-based upstream interventions that serve to prevent or mitigate risk and are proven to have impact. A prevention focus is preferable to constantly reacting, constantly providing such things as more shelters, hospital beds and jails.

Immediate Priorities

- * Expand programs and services for urban *Indigenous people.
- * Solicit and incorporate input from Elders and Traditional People.
- * Implement support for national, regional and local entities by and for 2SLGBTQQIA+ community needs.
- * Establish urban *Indigenous housing using GBA+.
- * Develop and make available training programs and materials on **First Nations, Inuit and Métis anti-sexism, anti-racism, anti-homo and transphobia for use within **First Nations, Inuit and Métis communities.

- * Establish funded **First Nations, Inuit and Métis-directed and controlled support for independent child welfare oversight.
- * Advance child protection jurisdictional challenges (as set out Calls for Justice 12.2, 16.14 and 16.15). Child welfare – significant priority/**Inuit authority/ child welfare model that supports the family (Métis Nation of Alberta model as an example)
- * Identify equitable well-resourced evergreen funding support and guidance to end violence, similar to pandemic funding.

Medium-Term Priorities

- * Increase involvement by **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people in developing preferred approaches to Ending Violence.
- * Establish **Indigenous women's leadership programs.

Intra-governmental and inter-governmental coordination and collaboration

Coordination between **First Nations, Inuit and Métis governments, federal government departments, provincial and territorial government ministries and urban service delivery partners is foundational for effective delivery of services and increasing their impact. Coordination also requires building upon the strengths of existing programs, resources and partnerships of urban *Indigenous communities and organizations

Immediate Priorities

- * Address jurisdictional wrangling/urban governance issues.
- * Develop and implement culturally relevant GBA+-enabling legislation.
- * Assert rights to relevant information.
- * Design and promote different justice responses to MMIWG-2SLGBTQQIA+.
- * Employ coordinated urban approaches.

Coordinated approaches - could include the identification of champions in the urban setting or possibly a Commissioner of Urban *Indigenous Relations to provide oversight for activity/work in the urban setting, including following the Urban *Indigenous Strategy, as well as being an agency that would promote and seek legislation, develop policies, research and standards, identify urban resources, best practices, building of strong partnerships/networks, etc. This body could also support data collection, establishing benchmarks, and performing evaluations.

Medium-Term Priorities

- * Develop a national alert-system to identify where and when a **First Nations, Inuit and Métis woman, girl, or 2SLGBTQQIA+ person may have gone missing.
- * Publish and promote and annual public progress reports on MMIWG-2SLGBTQQIA+ Action Plan to Parliament.
- * Coordinate resources and monitoring impacts.
- * Improve information, communications and reporting as a contribution to the reduction of missing persons.

Long-Term Priorities

- * Improve system responses.
- * Improve social conditions relating to violence experienced by **First Nations, Inuit and Métis women, girls, and 2SLGBTQQIA+ people through specific ongoing initiatives.

IN CLOSING

In closing, we note that this framework must be seen as the new starting point. It will be subject to review and updates/improvements, but future standards must not fall below this point. It is a concrete plan that will go through a continuous evolution as we work towards achieving the vision.

There are both opportunities and limitations before us – including the backdrop of an unprecedented global pandemic. We must note that it will be extremely difficult to address some of the longer-term, systemic issues raised by the Inquiry report in a five-year timeframe, but we can lay the foundation for future success. Despite these and other challenges, we insist that our task is urgent, and it must be treated as the highest priority. Our lives literally depend on it.

APPENDIX A - USWG TERMS OF REFERENCE

These Terms of Reference are intended to guide the Urban Sub-Working Group activities and scope of work.

Background:

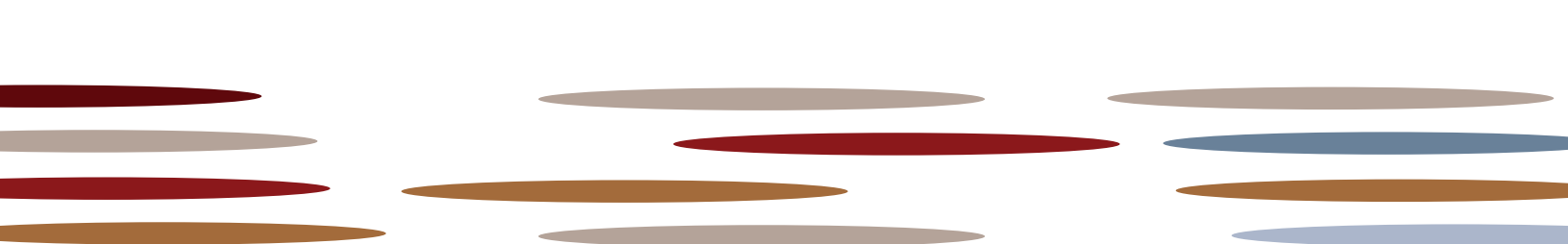
The National Inquiry into Missing and Murdered Indigenous Women and Girls released its final report on June 3, 2019 which included 231 Calls for Justice⁴¹. Following the release of the Final Report, the development of a National Action Plan was announced by the Prime Minister. This commitment was a first step toward addressing Call for Justice 1.1, which recommends that the federal, provincial, territorial, and *Indigenous governments work together to develop a National Action Plan.

The Government of Canada committed to working together with *Indigenous, provincial, and territorial partners on the development of the National Action Plan and to driving transformative change to end systemic racism and violence against *Indigenous women, girls, and Two Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Asexual, and non-binary people (hereinafter will be referred to as 2SLGBTQQIA+). As such, the Urban Sub-Working Group is one of a number of other sub-working groups which will support a Core Working Group throughout development of the National Action Plan and its implementation.

Guiding Principles:

Foundational principles such as those identified in the National Inquiry's Final Report will be used to guide development and implementation of the National Action Plan. The principles outlined by the National Inquiry include:

- * A focus on substantive equality and the human rights of *Indigenous Peoples
- * Leadership of family and survivors is valued
- * **First Nations, Inuit and Métis-led and informed/ grassroots solutions and services
- * Distinctions-based, as defined in the National Inquiry Final Report
- * A decolonized approach
- * Cultural safety
- * Trauma-informed approach, including anti-sexism, -racism, -homophobia and -transphobia
- * Flexible in response to regional and sectoral priorities and challenges
- * Evergreen and subject to review and updates



Other principles, as agreed to by members of the group or to acknowledge distinctions between *Indigenous groups, may also be used to guide the development and implementation of the National Action Plan. Decision making consistent with the principles of:

- i. Shared vision
- ii. Collaboration and mutual respect
- iii. Partnership
- iv. Consensus

Mandate:

The Urban Sub-Working Group will contribute to and support the work of the Core Working Group and other sub working groups towards the development of a National Action Plan. The Urban Sub-Working Group will undertake the following activities:

- * Build on the collective wisdom and networks of the Urban Sub-Working Group members combined with the National Inquiry Final Report and other human rights instruments to define the Urban framework to support the ongoing development of the National Action Plan to combat violence against *Indigenous women, girls, and 2SLGBTQQIA+ people;
- * Identify key stakeholders and federal, provincial, territorial, and *Indigenous governments work on, violence against *Indigenous women, girls, and 2SLGBTQQIA+ people and other sectors and systems that interact with MMIWG and 2SLGBTQQIA+ and identify opportunities for growth to be incorporated;

- * Identify opportunities to address gaps on urban *Indigenous matters to incorporate into the ongoing development of the National Action Plan to combat violence against *Indigenous women, girls, and 2SLGBTQQIA+ people; and
- * Liaise and engage with the Core Working Group and support sub-working groups' activities related to Urban matters.

Governance:

The Chair(s) of the sub-working groups will act as the liaison between the Core Working Group and the sub-working groups.

Quorum for the working groups shall be 51% of the total body. If a quorum does not include **First Nations, Inuit and Métis perspectives at a meeting, business may be conducted, but all decisions must be decided at the next meeting at which there is a quorum that includes these perspectives.

Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) is responsible for funding the sub-working groups. Therefore, the Department is accountable for the sub-working groups and can request progress reports and status updates of the sub-working groups.

Funding will be provided to support the Urban sub-working group. Members can request financial support for their participation at a maximum of \$500/day administered by the Ma Mawi Wi Chi Itata Centre Inc.

Membership:

Final membership of the sub-working groups will be determined through a collaborative process with the Chair of the sub-working groups and CIRNAC and meet the following criteria: geographic representation from across Canada, **First Nation, Métis and Inuit representation and demonstrated experience on system reform, developing national action plans, honouring the voices of MMIWG and 2SLGBTQQIA+ families and network of organizations and initiatives delivering wise practices. Replacement of members will require consensus of the sub-working group.

Subject to removal or resignation, members are appointed for a term of one year, with the potential of reappointment.

Meetings:

The Urban Sub-Working Group will meet regularly to discuss urban National Action Plan components. Meetings will be held virtually and will take place every week, for an approximate duration of 2 to 3 hours per meeting. Meeting frequency may be revised at a later date, pending agreement by the Urban Sub-Working Group members.

Special ad-hoc meetings of the Urban Sub-Working Group with families, survivors, other working groups, experts, National *Indigenous Organizations, *Indigenous service providers, *Indigenous women and other groups may also be convened on an as-needed basis.

Attendance of the Chair is required to strike a meeting.

Administrative Support:

The Missing and Murdered Indigenous Women and Girls Secretariat of CIRNAC will provide administrative support to the Urban Sub-Working Group in consultation with the Chair.

Administrative responsibilities of the Missing and Murdered Indigenous Women and Girls Secretariat include:

1. Scheduling meetings, and sending meeting notices and reminders;
2. Meeting logistics;
3. Drafting the meeting agendas and forward agendas with direction from the sub-working group;
4. Organizing the invitation of any additional meeting participants, if requested by the sub-working group;
5. Contracting;
6. Drafting meeting minutes which will include a record of decisions⁴², outstanding action items and outstanding issues;
7. Drafting documents as required. Provide documents to members 24 to 48 hours in advance of meeting, when possible;
8. Circulating meeting minutes to sub-working group members;
9. Ensuring meeting records are retained; and
10. Attending meetings and reporting back to the Secretariat.

Confidentiality:

Members may be asked to discuss or review confidential or sensitive information. When providing guidance, members should note that confidentiality and privacy policies of respective members and the Government of Canada apply, and will not be permitted to discuss this information with third parties. Members are permitted to share meeting reports with their organizations.

Members will be required to sign a security declaration, undertaking to respect confidentiality of classified information presented and discussed, when necessary.

Meeting reports will not be made available to persons outside the government who are not Urban Sub-Working Group members, or their affiliated organization. However, where there is prior agreement, extracts or special reports can be made available publicly (e.g. on a public website)⁴³. Members are not permitted to share reports to a third party without the prior consent of the members of the Urban Sub-Working Group and the Government of Canada.

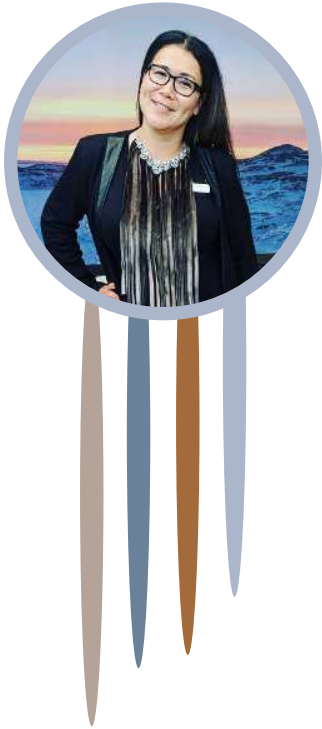
Conflict of Interest:

Urban Sub-Working Group members are required to divulge, in writing to CIRNAC any situation of potential or real conflict of interest. In this context, a conflict of interest is defined as a situation in which a person is in a position to derive personal benefit from actions or decisions made in their capacity as a member of the Urban Sub-Working Group. Simply being a member of a group or organization that may benefit from implementation funding is not considered a conflict of interest.

Changes to the Terms of Reference:

The Chair(s) of the sub-working group may seek to amend these Terms of Reference at any time in consultation with members.

APPENDIX B - USWG BIOGRAPHIES

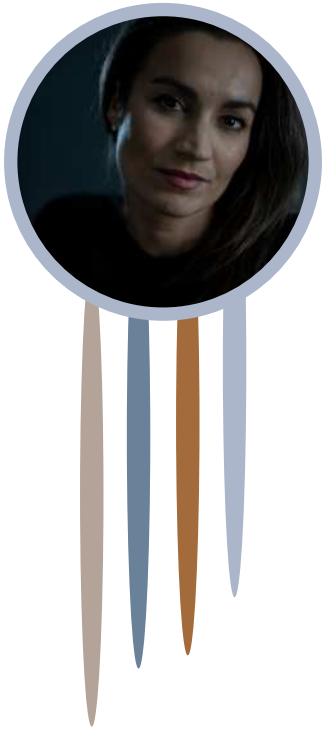


AMANDA KILABUK

Ontario

AMANDA KILABUK's story began in Fort Smith, NWT. At 13 years old, she moved with her family to Iqaluit from Arviat. She later married an RCMP officer and the family was posted to Rankin Inlet, Winnipeg, Iqaluit, and Ottawa. Amanda is a proud Inuk with a strong belief in fostering a supportive work environment that values and intertwines Inuit culture and corporate culture. She is an effective communicator committed to leading by example and creating a team atmosphere. Her passion for people is evident as she strives to be a conduit of positive and meaningful change for Inuit. A strong dedication to harmonizing cultural values with proven best practices in management has created successful and rewarding outcomes. After joining Tungasuvvingat Inuit (TI) in January 2017 as the Manager of Employment Services she went on to become the Director of Employment and Education where she actively participated in extensive councils and committees. Some of those included the Indigenous Education Councils for Carleton University, University of Ottawa, Queen's University, Algonquin College,

Labour Market Strategy and many others. Amanda was also a member of the Executive leadership team at TI for organization-wide initiatives, processes, policy development, decision making and strengthening relationships with funders. Since April 2020, Amanda has served TI as the Executive Director (Acting). Prior to TI, Amanda was very active in senior development roles as a Senior Academic Officer for Nunavut Arctic College, where her role was to ensure the delivery of critical learning support services in order to provide equitable and quality services suitable to an accredited post-secondary learning institution. Additionally, she served as University Studies Coordinator with Nunavut Arctic College and was the Executive Director of Skills Canada in Nunavut where she oversaw the annual programming of the Skills Clubs and Competitions. Amanda is the proud mother of three children Laura (15), Ryan (13) and Emma (7). She is a "hockey mom", loves beading, cake decorating and travelling.



CANDICE SHAW

National – Native Women’s Association of Canada

CANDICE SHAW is a Policy Director of Violence Prevention & Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA People (MMIWG2S+) at Native Women's Association of Canada (NWAC). As part of her role, she is representing NWAC on the Urban Sub-Working Group and the Data Sub-Working Group for the development of the MMIWG2S+ National Action Plan. Candice is also a doctoral candidate in the Department of Sociology at McGill University and has spent most of her academic career examining intersectional inequalities that result from gender and Indigeneity.

Her participation on the Urban Sub-Working Group was furthered both by her professional and academic motivation to bridge research and policy with tangible calls to action. Being a part of this working group is important to her since it affords the opportunity to contribute to the development of a framework that accounts for the “urban reality”; a context that is faced by a growing number of Indigenous peoples across Canada and yet if often overlooked in policy, research and Indigenous specific service provision.



DIANE REDSKY

Manitoba – CHAIRPERSON

DIANE REDSKY is a First Nation member of Shoal Lake First Nation #40, Ontario; a community of Treaty #3 and resides in Winnipeg, Manitoba-Treaty #1 territory. She is a proud mother of three children, Kookum (grandmother) and has dedicated her gifts towards promoting the growth and development of Urban Indigenous peoples particularly the safety, protection and well-being of Indigenous women and girls. She is the Executive Director of the Ma Mawi Wi Chi Itata Centre in Winnipeg; translated from Ojibway means, ‘*we all work together to help one another*’, is a community-based, community-led, Indigenous-driven family resource centre that is a leader in community-based care for Indigenous children, youth and families.

From 2011 until 2015, Diane was Project Director for the National Task Force on Human Trafficking of Women and Girls in Canada. This meaningful work resulted in National Task Force Report with 34 recommendations to end sex trafficking in Canada. She has been acknowledged for this work: Order of Manitoba, Queen’s Diamond Jubilee Medal, Governor General’s Award in Commemoration of the Persons Case, Rotary Paul Harris Award and Senate of Canada Medal. Diane’s belief in the inherent strength of the community continues to guide her along her life’s journey.

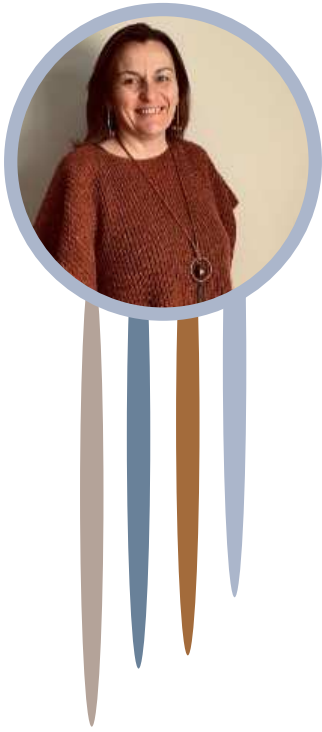


ELIZABETH BLANEY

National – Congress for Aboriginal Peoples

ELIZABETH BLANEY lives in Wolastoqiyik Territory, along the beautiful Wolastoq on the East coast. She is currently the senior advisor on MMIWG with the Congress of Aboriginal Peoples (CAP). Before coming to CAP, she was the Director of Administration & Program Development at the New Brunswick Aboriginal Peoples Council, a CAP PTO. Prior to this, Elizabeth was a research associate at the University of New Brunswick where she taught in gender studies, education, and the family violence certificate program. Elizabeth was also part of an international research initiative that focused on how the justice system responds to intimate partner violence. Being able to contribute to work that will help to save lives and address longstanding injustices is very close to her heart. Everyone is affected by the violence perpetrated against Indigenous women, girls and 2SLGBTQQIA; many have lost family, friends, and much loved community members.

Elizabeth participated in the institutional hearings of the National Inquiry into Missing and Murdered Indigenous Women and Girls. She sits on the New Brunswick Advisory Committee on Violence against Wabanaki Women. Elizabeth co-developed the Looking Out for Each Other project that is currently focused on providing navigation services for families and friends, competency training to media when reporting on MMIWG, and a research collaboration to understand and ultimately address gaps in missing persons legislation. Along with her co-workers and partners they work hard to tackle the many issues facing Indigenous people who live off-reserve including health, child welfare, children in care, education, housing and homelessness, violence against Indigenous women, program and service gaps for urban families, to name a few. Through her work and personal endeavors she strives to help and effect change and honour the responsibilities she has been given.

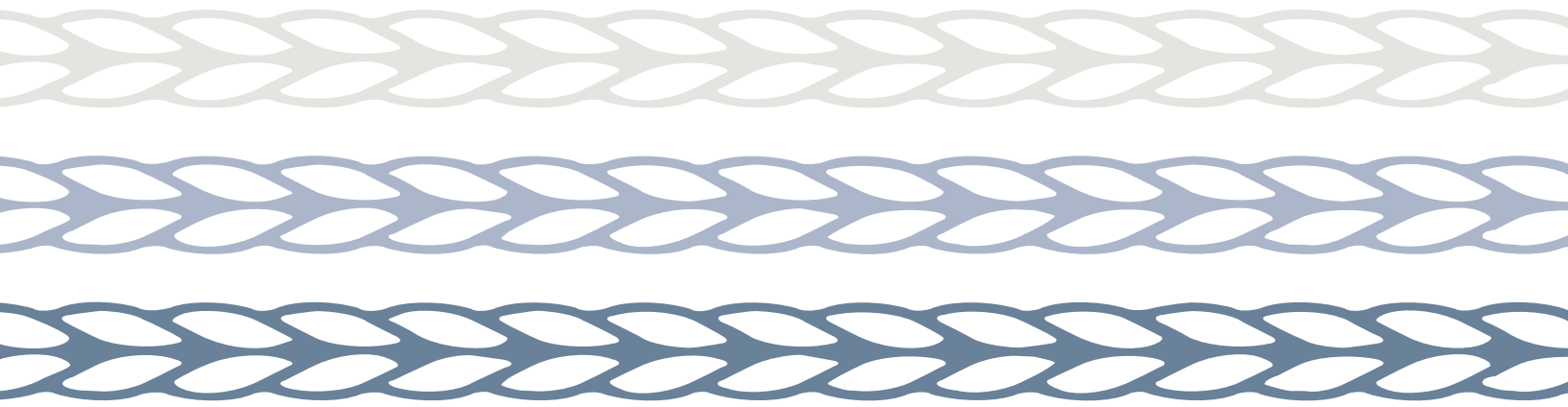


GERTIE MAI MUISE

Newfoundland

GERTIE MAI MUISE is Mi'kmaq from St. George's, NL, belonging to the Qalipu Mi'kmaq First Nation. She is a traditional hand drummer, song carrier and proud auntie. She worked for 30 years across Ontario and recently within the Atlantic region in Indigenous community health and wellness development and systems transformation. Growing up on the margins of NL society, Gertie Mai witnessed violence against and oppression of Mi'kmaq people from all sectors of society. Today Gertie Mai is active in dismantling colonial structures and systems that keep Indigenous women, girls, and 2SLGBTQQIA+ community at risk of Canadian genocide. Gertie Mai chaired the Ontario Health Indigenous Leads Network and the National Committee for Indigenous Health Service Standards development with the Canadian Centre of Accreditation (CCA).

She was instrumental in bringing San'yas Indigenous specific anti-racist education to Ontario and was nationally recognized in 2019 for this work with a Community Champion Award. She is also the inaugural winner of the 2020 HMF Article of the Year Award from Sage Publishing and the Canadian College of Health Leaders. Ms. Muise has expertise in Indigenous population, community-based research and has held senior leadership positions for over a decade. She holds a Master of Arts in Leadership from Royal Roads University. Currently Gertie Mai lives on her home territory in Western Newfoundland where she works with the health authority and provides national consultancy services in leadership, Indigenous anti-racism education and system transformation.



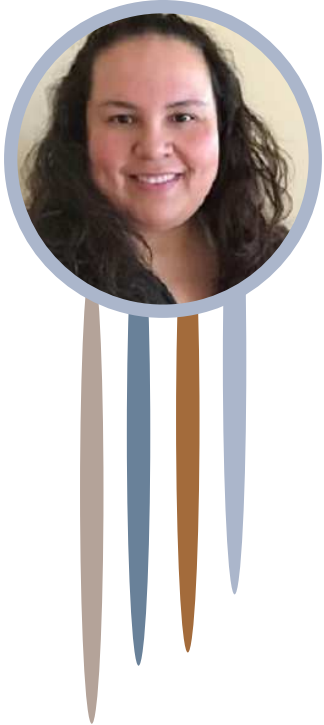


JOCELYN FORMSMA

National – National Association of Friendship Centres

JOCELYN FORMSMA is the Director of the National Association of Friendship Centres (NAFC). Ms. Formsma is a member of the Moose Cree First Nation in Northern Ontario. She holds an Honours Bachelor of Social Sciences and a Juris Doctorate from the University of Ottawa. Ms. Formsma has over 19 years of work and volunteer experience building strong relationships and advocacy on behalf of Indigenous peoples. She is called to the Bar of Ontario and has worked as a lawyer for a First Nations-owned law firm. Prior to this, she worked for numerous national Aboriginal organizations and First Nations organizations.

In addition, Ms. Formsma serves as the Chairperson of the Aboriginal Peoples Television Network, Board Member of the National Indian Child Welfare Association, Treasurer of the Indigenous Bar Association Board, Founder of the Morningstar Fund and is an Advisor to the Ontario Indigenous Youth Partnership Project. As Executive Director, Ms. Formsma brings her legal training and passion for Access to Justice to her work with Indigenous peoples in urban environments and the Friendship Centre Movement towards innovative, positive and effective systemic change for Indigenous peoples.



LANNA MANY GREY HORSES

British Columbia

LANNA MANY GREY HORSES - Aakaikiitsta aakii (Many Offering Woman). Lanina is a member of the Kainai First Nation (Blackfoot Confederacy). Her Blackfoot name is Aakaikiitsta aakii, Many Offering Woman. Lanina currently lives in the unceded territory of the Squamish, Musqueam, and Tsleil-Waututh First Nations. Raised in East Vancouver, Lanina maintains connected to her home community of the Blood Reserve. Lanina has worked in Vancouver's Downtown Eastside for over 20 years in the community support sector. Her focus on the DTES is inspired by her grandmother, mother, and aunts, who made the DTES their second home.

As the Manager of Powell Place and Springhouse Shelters for Women and Women-led families, she is passionate about supporting women, girls, and 2SLGBTQQIA to rebuild, reconnect, and transform their lives. Lanina is accomplished at helping mainstream service providers deliver culturally relevant, meaningful, and supportive services for Indigenous Women. Lanina has participated in regional, national, and international working groups, task forces, and committees in areas relating to ending violence against women. She was a member of the Ministerial Advisory Community on Poverty resulting in Canada's first Poverty Reduction Strategy.



SHEILA SWASSON

Quebec

SHEILA SWASSON is a proud Mi'gmaq woman from the Listuguj First Nation, Quebec/ Gespe'gewa'gi Territory. She is a mother of two and a grandmother to Baby Nova. As a role model at the community, regional and national levels, she has devoted the majority of her career to addressing violence against Indigenous women wherever they reside. For over 20 years, she has served as the Supervisor of Haven House, a shelter for Indigenous Women in her community. She is also the President and a founding member of the National Aboriginal Circle Against Family Violence. In 2006, Sheila was one of three Mi'gmaq women who cycled across the country to initiate dialogue and bring attention to the issue of family violence and violence against Indigenous women.

In 2008, Sheila was selected as the spokesperson for the "Standing Together Against Family Violence" provincial awareness campaign, which aimed to raise awareness and to mobilize against family violence. In 2009, in recognition of her work and commitment, she was awarded the Aboriginal Women in Leadership Distinction Award. Sheila has recently been re-elected as a Band Councilor in her community, a role she has held since 2012. She also works as the Listuguj Manager of Community Services. *I'm a firm believer that our lives are stitched together by moments and experiences that lead you to now.*

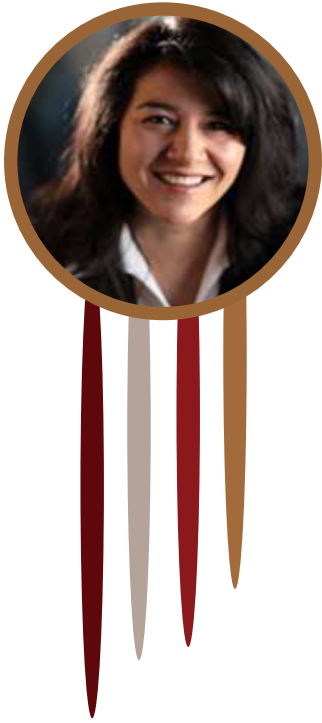


SYLVIA MARACLE

National- Primary Writer

SYLVIA MARACLE, Skonaganleh:ra is Mohawk from Tyendinaga Mohawk. She has worked with Indigenous Friendship Centres at the national provincial and local levels since 1975. Maracle has worked with a number of urban Indigenous groups such as Indigenous Women's Centres, Indigenous Health Centres, Indigenous Headstart and various culture based community healing initiatives. Maracle has four Doctor of Law degrees from Guelph, York, Trent and Queen's Universities.

Maracle has been involved in Ending Violence Against Indigenous Women and Girls since 1994 chairing various provincial committees and facilitating national and international processes. In addition to urban Indigenous development, Maracle has worked in the 2Spirit community and has been Chair of Ontario Aboriginal Housing Services. Maracle is an Officer of the Order of Canada.



LEA NICHOLAS-MACKENZIE

National- Primary Writer

LEA NICHOLAS-MACKENZIE is a member of the Wəlastəkwey nation at Negwotkok. She holds a BA in French Language & Linguistics and an MA in Leadership & Training. Lea has extensive experience in project management, policy development, international relations, and communications.

Lea has held a number of senior roles in Indigenous organizations and the federal government, and recently served as the Special Adviser for Indigenous Issues at the Permanent Mission of Canada to the UN. Other senior positions include:

- * Chief of Staff to the Minister of Justice and Attorney General of Canada;
- * Campaign Manager for the Honourable Jody Wilson-Raybould;
- * Chief Operating Officer of Tewanee Consulting Group;

- * Chief of Protocol and Director of Aboriginal Outreach and Participation for the Four Host First Nations during the Vancouver 2010 Olympic and Paralympic Winter Games;
- * Chief of Staff to the AFN National Chief;
- * Senior Policy Advisor, AFN International Policy & Relations;
- * Global Coordinator/North American representative on the Steering Committee of the International Indigenous Women's Forum; and
- * Policy advisor to the Deputy Minister and Associate Deputy Minister at Indian Affairs and Northern Development.

Lea is also a trained French Chef, and worked as the Sous Chef and Pastry Chef at the residence of the Prime Minister of Canada.

With support from the Government of Canada MMIWG-Secretariat
Secrétariat FFADA / MMIWG Secretariat | Relations Couronne-Autochtones
et Affaires du Nord Canada / Crown-Indigenous Relations and Northern
Affairs Canada members:

Bruno Steinke, Jennifer Coté and Charlene Nealon

APPENDIX C - WAYS OF KNOWING AND BEING

As we work to restore and reclaim the roles, rights and responsibilities of **First Nation, Inuit and Métis women, girls and 2SLGBTQQIA+ people, we are inspired by the National Inquiry's use of **First Nations, Inuit and Métis ways of knowing and being in its work, such as lighting the Qulliq, using the red willow basket, and giving gifts of reciprocity.

The **Qulliq** or *Inuit lamp was lit at each Community Hearing as well as at other times deemed appropriate. The Qulliq symbolizes **Inuit women's strength, care, and love as well as the "light and warmth provided at the hearth... the lamp is shaped in a half-moon to hold oil for burning. The oil is poured in, and then a mix of Suputi (Arctic Cotton) and Maniq (Moss) is delicately placed along the groove. This wick then absorbs the oil and can be lit. Once lit, the wick burns slowly. The woman tends to the lamp occasionally with a hook-shaped tool known as the taqquti. Inuit women have used the lamp to create warmth and energy by always tending to its light. The lamp serves the family as women have sewed warm clothes for their families next to the light, cooked by it, dried wet clothes, melted ice, and boiled water."⁴⁴

A group of women in Manitoba, the Miskwaabiimaag (or Red Willow) Collective gifted a **red willow basket** to the National Inquiry to honour the stories of loved ones, families, and survivors of violence:

"The National Inquiry will include the Miskwaabiimaag Basket (red willow basket) at each of the hearings to symbolize the process of gathering truths. For many Indigenous peoples around the world, baskets are used to gather items that support living a good life. According to Anishinaabe teachings, this is known as Mino-Biimaadiziwin (the Good Life). Baskets are commonly identified as Indigenous symbols for 'gathering.' A Red Willow Basket represents women and symbolizes our continued connection to land, language, and culture through the ceremonies and teachings of Grandmothers and Elders. It is a visible reminder of women's important role in building, strengthening, and repairing relationships as part of the reconciliation process. As the National Inquiry undertakes its work, the basket will hold all the truths we gather. The truths are teachings that will help guide us to work together towards a collective good life."⁴⁵

Gifts of reciprocity were given out during the National Inquiry to symbolize the symbiotic and reciprocal relationship between the people who shared their truth and the Inquiry team. “For Inuit participants, the National Inquiry is gifting Suputi (Arctic Cotton) and Mamaittuquti (Labrador Tea)... [and] Our gift for Métis and First Nations participants is seeds... We have chosen different types of seeds to gift, depending on the region: Strawberry, White Sage, Blue Aster, Forget-me-nots, Fireweed and White Yarrow.”⁴⁶ Another word for Labrador Tea is qijuktaaqpait.

In keeping with the practice of honouring ceremony, culture and protocol, it is felt that it would be appropriate to use cultural concepts in the National Action Plan as well. This would allow us to carry forward the important symbolism and linkages to the families and survivors. It also helps to situate our work as *Indigenous women and 2SLGBTQQIA+ people in the National Action Plan.

Baskets - The concept of a vessel or container to carry or store possessions, food or water is common across cultures. Such vessels can also represent how we gather and protect teachings and knowledge. There are many types of carrying vessels, including vessels made from birchbark, ash, willow, cedar, roots, grass or animal skin:

- * Although “basket-making was not practised everywhere in the Arctic...there are examples of basketry from Alaska and Labrador and there has been a recent revival of this craft on the east coast of Hudson's Bay... Inuit were always resourceful enough to find the materials they needed in their own land. In the old days, people living along the east coast of Hudson's Bay gathered grass and made it into containers which could be used to carry water. These containers could also be used as a place in which to store sewing and other household materials.”⁴⁷
- * In the Virtual Museum of **Métis History and Culture, the Gabriel Dumont Institute lists willow baskets as part of **Métis material culture⁴⁸ and the Louis Riel Institute has red willow baskets in its collection.⁴⁹
- * “Basketry has been practiced for thousands of years by Native peoples of North America. It is an art form which often combines both utilitarian and aesthetic qualities. Baskets are made for a variety of purposes, including food gathering and storage, furnishings, garments and ceremonial uses. Basketry can transmit important artistic knowledge and cultural traditions.”⁵⁰

Dr. Sylvia Maracle shared an important teaching about the symbolism of baskets as told through the story of one of the oldest wampum belts in the Haudenosaunee Confederacy. She explained that the Women’s Nomination Belt holds the teaching regarding the restoration of the role of women.

The belt shows women with their arms outstretched and a basket between them. The story describes a time many centuries ago when the people stopped following the natural laws they had been given by the Creator. The Peacemaker indicated to the people that they were not acting in accordance with their original instructions and told the women you are now to finish creation. At this time, a big basket was put in the centre of the people. This basket includes everything that you need – inherent human rights, laws, responsibilities, names, titles, clans and anything else that you can think of in creation.

It is up to women to protect that basket and be leaders, arbitrators in disputes and protectors of the land. The responsibilities of matriarchs are contained in the basket. Finally, baskets are very strong and it takes hard work to make a basket, so baskets are representative of the work of the USWG.

If we only speak of rights, women and 2SLGBTQQIA+ people have been largely left out of this concept. In some cases, rights have been used to split our community apart, and have left women out of leadership roles and driven them out of their communities and into urban centres. It is for this reason that the concept of the basket is so important because it represents the responsibilities and authorities of women, as well as our inalienable inherent rights.

Blankets - Similar to baskets or carrying vessels, blankets are common across cultures. They wrap and protect, keep our babies and elders warm, acknowledge our relationship to one another, and are a necessity of life. In some wedding ceremonies, a blanket is draped over the newlyweds to signify their union and is symbolic of protection and foundation.

The Blanket is also an important symbol to the **Métis, from the days of old, where all the **Métis women in the community would gather together to make blankets for their families for the winter, to celebrating our **Métis matriarchs today. With the realization that we were losing a great number of our valuable **Métis elders and seniors - in 2002 the Métis Nation lost two of its precious matriarchs, and they became the inspiration of the **Métis Matriarch's award. The **Métis Matriarch concept was laid out as a way to honour them. The recipients are honoured for all their hard work and dedication to their families, communities and to the Métis Nation. There were presented with beautiful hand made **Métis designed blankets, in a ceremony recognizing them as **Métis matriarchs with our deepest gratitude for all they have accomplished and achieved in their lifetime

Too many times our unsung heroes pass away without any recognition given to the hard work and contributions they made to the Métis Nation as a whole. From their kitchen tables, their words of wisdom, advice, understanding, pride and devotion were dispensed to their families and community members alongside with many cups of tea, many bowls of rabbit stew and countless pieces of bannock.

Baskets of Rights and the Blanket -The

National Inquiry Report sets out the inherent and overarching rights of *Indigenous women, girls and 2SLGBTQQIA+ people and speaks to “emphasizing accountability through human rights tools.” The report also provides solutions to confront oppression in four interrelated categories of rights: culture, health, security and justice. It is proposed that the four categories of rights could be referred to as the “four baskets of rights.”

The overarching inherent rights and responsibilities apply to all of the interrelated baskets of rights. It is proposed that these inherent rights and responsibilities be referred to as the blanket, which wraps and protects the baskets. This is appropriate as during traditional gatherings and ceremonies baskets are often put on display and shared on top of hand-crafted blankets. Baskets and blankets within **First Nation, Inuit and Métis cultures are also pieces of art. The Urban Working Group is also embracing these cultural concepts as a reclamation of our cultural use and meaning of blankets. A purposeful act of healing the wounds from biological warfare time when disease was willfully spread to our people by Europeans through giving the people blankets covered in infectious diseases to which the people had no immunity.

APPENDIX D - CO-DEVELOPMENT BACKGROUND

1. Executive Summary

“Violence against Indigenous women, girls, and 2SLGBTQQIA people is a national tragedy of epic proportion.”⁵¹ Given the size and scope of this tragedy, we cannot hope to change unless we all are given the opportunity to contribute as equal partners, including families and survivors, and urban *Indigenous women, girls and 2SLGBTQQIA+ people. We must take a new approach to problem solving to meet the transformation called for by the National Inquiry - which will result in true ownership by all parties. Thus, co-development is a critically important concept for the success of the National Action Plan. Following is a list of critical, interconnected elements for co-development:

- * a focus on rights and responsibilities/decolonizing.
- * an intersectoral approach.
- * equality and respect – particularly in decision-making and resourcing.
- * shared objectives/vision.
- * clear decision making and conflict resolution mechanisms.
- * clear understanding of, and agreement on respective roles and responsibilities.
- * accountability mechanisms, measures and transparency.
- * clear expectations for the process and outcomes.

We must all examine our ways of thinking and approach to decision-making. The appropriate involvement of those with deep, direct experience is essential for change to happen. Available information tells us that most **First Nations, Inuit and Métis people live in urban and rural areas and therefore, an equitable and non-discriminatory approach to co-development must include them as leaders at the table.

Urban *Indigenous people and 2SLGBTQQIA+ people are often left out of current decision-making and funding models. The jurisdictional wrangling that exists in the urban context denies rights to *Indigenous people living in urban areas; co-development should be seen as a practical way to address gaps in services and support the realization of rights, without debating the question of jurisdiction.

However, co-development should not affect the woefully inadequate public resources currently dedicated to non-urban **First Nations, Inuit and Métis. Rather, these public funding shortages must be addressed, and additional proportionate and equitable resources secured to ensure that programs and services are available in urban areas.

It is important to avoid a pan-Indigenous approach, yet, for some *Indigenous people and service providers, the issue is more nuanced and they do not fit easily into a strict distinctions-based model as currently used by the Government of Canada. Further, the distinctions-based approach has not been sensitive to the fact that the majority live in urban and rural areas, or to specific groups such as northern and remote, 2SLGBTQQIA+ and MMIWG families and survivors.

Such factors as sex, gender, residency, geography, ability, and age, should be included, to properly consider the intersectionality experienced by people in urban centres. Inclusion of this diversity will support transformative change, uphold rights, and improve policy and programming decisions. To fail to be inclusive would be an extension of the current status-quo and result in familiar consequences.

Co-development and collaboration are based upon relationships, which take time, requiring respectful exchange and trust-building. Equality and respect are important starting points for relationships, and equality is not possible without ensuring equity. We also need to consider whether decisions are truly being made jointly, with real power-sharing or whether one or more parties are making final decisions without the involvement or support from **First Nation, Inuit and Métis partners.

Equality is equally important when it comes to resources. Power imbalances can also be caused by lack of equality in funding and support. Resources will need to be found to ensure that smaller partners can participate on a level playing field, with equal capacity, expertise, and opportunity to influence the process and outcomes. Appropriate resources are necessary to sustain efforts over many generations to ensure that we are moving from surviving to thriving.

Parties should ensure that roles and responsibilities are crystal clear, and should formalize how to deal with disputes and address different issues and interests. Conflict resolution mechanisms can be formal or informal – and should be built by the partners to suit the overall process they are building together.

A good co-development process includes regular reviews with mutually agreed upon outcomes, measurable indicators, and public reporting and other mechanisms to hold partners accountable. At the outset, partners must agree to be accountable to each other, and not only to their respective constituencies.

Finally, there must be clear expectations set at the outset by the partners, including: clear and realistic timelines; adequate resources for participation; ongoing dialogue and communication; evaluation/ monitoring implementation; scope and capacity; and identification of relevant partners and stakeholders.

Co-development is important to create the NAP and its associated implementation plan, but the processes and result must include co-management. We contend that the framework for co-management would contain the same elements as co-development, but co-management speaks to a longer term, more sustainable process.



2. Introduction

The MMIWG 2SLGBTQQIA+ Urban Sub-Working Group (USWG) approach our work based on one of the core findings of the National Inquiry:

“Colonial violence, as well as racism, sexism, homophobia, and transphobia against Indigenous women, girls, and 2SLGBTQQIA+ people, has become embedded in everyday life – whether this is through interpersonal forms of violence, through institutions like the health care system and the justice system, or in the laws, policies and structures of Canadian society. The result has been that many Indigenous people have grown up normalized to violence, while Canadian society shows an appalling apathy to addressing the issue. The National Inquiry into Missing and Murdered Indigenous Women and Girls finds that this amounts to **genocide**.”⁵² [emphasis added]

The finding of genocide is a truth that we know and live with on an everyday basis as **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people. Our ancestors knew it. We envision a future where this lived reality is no longer the case.

According to the National Enquiry, “ending violence against Indigenous women and girls will require **fundamental realignment and transformation of systems and society as they currently exist...** There is a role in this transformation for government, for industry, for communities, for allies, and for individuals – we all have a part to play.”⁵³ [emphasis added]

Co-development is a critically important concept for the realignment/transformation called for by the National Inquiry. The success of a National Action Plan (NAP) to address violence against *Indigenous women, girls and 2SLGBTQQIA+ people relies upon our ability to transform our relationships and take a new approach to problem solving.

As such, the MMIWG 2SLGBTQQIA+ Urban Sub-Working Group (USWG) believes that it is important that all parties agree upon a definition of this term.

This definition is important for all steps on this journey, so, we are using this definition of co-development in the USWG process. We are also calling for it to be used in the Core Working Group Process to develop the NAP, as well as in the implementation of the NAP.

There is a need to clearly define our expectations as partners in the process, and jointly find ways to move beyond how the federal government currently interprets the term “co-development.” We must get the foundation correct in order to find new approaches to address violence against urban *Indigenous women, girls and 2SLGBTQQIA+ people.

In the view of the USWG, following is a list of crucially important elements for a definition of co-development:

- * a focus on rights/decolonizing;
- * an intersectoral approach; and
- * equality and respect – particularly in decision-making and resourcing

In addition, the following elements must also be present:

- * shared objectives/vision
- * clear decision making and conflict resolution mechanisms
- * clear understanding of, and agreement on respective roles and responsibilities
- * accountability mechanisms, measures and transparency
- * clear expectations for the process and outcomes

More information about each of these elements follow. The USWG presents this work based upon the MMIWG-National Inquiry themes of “nothing about us, without us” and “reclaiming power and place.”

“Most importantly, this report recognizes that Indigenous women, girls, and 2SLGBTQQIA+ people also have the solutions to counter this violence, overcome indifference, and reclaim their power and place.”⁵⁴

As noted by Chief Commissioner Marion Buller: “violence against Indigenous women, girls, and 2SLGBTQQIA people is a national tragedy of epic proportion.”⁵⁵ We have a collective responsibility to address this tragedy, and given its size and scope, we cannot hope to be successful unless we all do our part and be given the opportunity to contribute as equal partners.

It is time for a legitimate approach to end violence against urban *Indigenous women, girls, and 2SLGBTQQIA+ people. We need to develop this urban approach together.

3. Key Concepts/Required Elements

The following interconnected and overlapping key concepts/required elements must be included in a definition of co-development, in order to meet our joint responsibilities, move towards transformation of our society and find new approaches to addressing the challenges associated with ending violence against *Indigenous women, girls and 2SLGBTQQIA+ people. Healing is an important part of this process and must be incorporated into every element and step in the co-development process.

3.1 A Focus on Rights and responsibilities/Decolonizing

“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...”⁵⁶

The USWG, like the Inquiry, is taking a rights-based approach, and is focused on decolonizing, which in turn requires us all to examine our ways of thinking and approach to decision-making. Further, a rights-based approach must be consistent with the *UN Declaration on the Rights of Indigenous Peoples* (the Declaration).

“From the [Truth and Reconciliation Commission of Canada]’s and critical Indigenous legal scholars’ perspectives, reconciliation cannot be achieved by simply resolving claims based on existing Aboriginal rights doctrine, since that very doctrine itself is viewed as a major source of the problem that has caused the inequitable and unjust relationship in the first place. Such perspectives maintain that one cannot achieve reconciliation by using tools that are tainted by racism and are founded on the belief that Indigenous peoples are inferior and uncivilized.”⁵⁷

The Declaration reaffirms that “indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind.”⁵⁸ Following are some important articles in the Declaration that speak to non-discrimination, or are important in the urban context: Article 2 includes “free from any kind of discrimination;” Article 4 speaks to “ways and means for financing;” Article 18 speaks to maintenance and development of our own institutions; Article 33 speaks to the right of *Indigenous peoples to determining their own identity or membership in accordance with their customs and traditions; and Article 34 speaks to developing and maintaining institutional structures.

We must also ensure that a focus on rights includes a focus on responsibilities:

“In the traditional view, there were no such thing as “rights.” For example, there is no word in the Maliseet language that means “rights;” only words that imply one’s obligations or responsibilities to others. In the Aboriginal view, all of creation is a circle in which there are only responsibilities inherent in the nature of each being, human and non-human, born and unborn, living and not living. Since all things are related and part of creation, they all have a responsibility to maintain the harmonious relations that were established in the beginning. The idea of rights on the other hand is focused on the individual. In most European languages, it is something owned by or owed to the individual, and primarily a human individual, not animal, plant or otherwise.”⁵⁹

The two terms “rights” and “responsibilities” reflect very different cultures and values, and a decolonizing approach must not only understand the different approaches, but also ensure that both are understood and reflected. Despite the fact that the term “rights” is foreign to *Indigenous cultures, it is needed (alongside “responsibilities”) in this case, “as a term coined by non-natives, it reflects a growing awareness of the need to check the abuses and exploitation of native peoples arising from colonialism and capitalism...it is not so much that we claim a “right” but that we make a claim to be respected.”⁶⁰

However, we “must realize also that thinking in terms of rights automatically puts us in the dependant and individualistic mindset of a colonized people...instead we must return fundamentally to the idea of responsibility to respect each other, the earth and our cultural heritage.”⁶¹

Reconciliation cannot be achieved by continuing to rely on outmoded approaches that systematically undermine and ignore the presence of diverse and growing urban *Indigenous communities. The Declaration serves as an anti-colonial tool that can and should be used by *Indigenous people and governments to reconsider the dominant rights discourse that has transpired in Canada and to transcend colonial laws, policies and practices.

Finally, it is important to understand that for urban *Indigenous people, there is both an overlap of jurisdictions, but also a lack of accountability when it comes to those jurisdictions. In short, multiple jurisdictions appear to apply but no one wants to take full responsibility. Conversely, urban *Indigenous voices are often ignored or left out, despite the fact that many claim to speak for urban *Indigenous people. We refer to this phenomenon as jurisdictional wrangling, which results in a gap in services and rights. In the context of ending violence against *Indigenous women, girls and 2SLGBTQQIA+ people, it is imperative that all jurisdictions look to creative approaches and work together to address these gaps caused by jurisdictional wrangling. As such, the urban *Indigenous voice must be included and respected.

The jurisdictional wrangling that exists in the urban context denies rights to *Indigenous people living in urban areas. A rights-based approach to co-development should be seen as a practical way to address gaps in services and support the realization of rights, without debating the question of jurisdiction:

“Our analysis takes into consideration that the CTJs are presented a matter of rights – which is a position of strength based on the foundation of law, but one that resides in the domain of those who represent the bearers of rights. Friendship Centres neither assert nor purport to represent rights. We recognize that service providers may give expression to Indigenous rights and their approaches may be founded on the basis of self-determination, but their fundamental orientation is towards day-to-day client needs...”⁶²

Further, it must be made clear that such an approach should not affect the woefully inadequate resources currently dedicated to non-urban **First Nations, Inuit and Métis. Rather, these funding shortages must be addressed, and additional proportionate and equitable resources must be secured to ensure that programs and services are available to urban *Indigenous.

Decolonizing also calls for processes to be built upon **First Nation, Inuit and Metis cultural values and principles, as appropriate. For more information about values and principles, please see section 5.

3.2 Intersectoral Approach

Given the scope of the challenges before us, we cannot underestimate the need to call intersectoral partners to the table, particularly those with deep experience regarding violence against MMIWG and 2SLGBTQQIA+ people. Without the appropriate involvement of those with direct experience, change will not happen.

“The result of research conducted through the Truth-Gathering Process that privileges the voices of those with lived experience, and that focuses on the sacred place of Indigenous women, girls, and 2SLGBTQQIA people in their families, communities, and Nations is a report **that insists on self-determined solutions distinctive to the needs of those most affected as rights bearers.**”⁶³ [emphasis added]

We are working for the common good and with common interests. In order to achieve the best possible outcomes, sectoral partners need to be involved in a meaningful way. However, urban *Indigenous and 2SLGBTQQIA+ people are often left out of current decision-making and funding models.

Although there are major data gaps and concerns with how data is collected, protected and interpreted, what information we do have tells us that the majority of **First Nations, Inuit and Métis people live in urban and rural areas (note: see Section 4, “Urban Reality”). Therefore, an equitable and non-discriminatory approach to co-development must include urban *Indigenous people and organizations sitting at the table (or more appropriately, tables).

The Federal Court of Appeal in *Ardoch Algonquin First Nation v. Canada* (Attorney General) (2003), also known as *Misquadis*, found that Human Resources and Development Canada discriminated against urban and off-reserve *Indigenous individuals and that “...Respondents' lived in communities which were functioning Aboriginal communities as worthy of recognition as reserve-based communities.”⁶⁴ Further, the court “ordered HRDC to eliminate the discrimination by providing community control over labour training programs to the Respondents' communities.” This case further bolsters calls for an intersectoral approach to ensure that rights are respected in the urban context.

With respect to urban *Indigenous service delivery organizations, they “must be engaged by governments early and often to co-design policies and programs and work towards closing current policy, program, service delivery and funding gaps in urban centres.”⁶⁵

Similarly, the Ontario Urban Action plan found that “Co-development requires that government partners directly involve urban Indigenous communities and organizations as equal partners in planning, developing, implementing and evaluating policies and programs for urban Indigenous people. Co-development creates opportunities for urban Indigenous communities to exercise leadership and enhanced decision making in policies that impact community members. This allows for more focus on Indigenous strengths, resiliency, autonomy and culture and builds on self-determining networks and infrastructure, thereby strengthening Indigenous communities and nurturing cultural identity.”⁶⁶


We must harness the strengths that we jointly bring to the table and work together in a coordinated way to address the challenges and opportunities before us. An intersectoral approach to co-development and shared decision making have proven to be the formula for success in addressing some of the biggest challenges that we face, and therefore should be seen as wise practices to be utilized elsewhere. For example:

- * Devolution of child welfare in Manitoba gave decision-making to the families, as they are the most invested in solutions and know what will work in their contexts. This includes Family Group Conferencing, which reduces trauma, results in fewer days of kids in care and saves money. In Nova Scotia, the family group conference model has been written into provincial Child welfare legislation.
- * Tracia's Trust in Manitoba.⁶⁷ To address the sexual exploitation of children and youth, a Task Force/ Common Table was created, composed of government officials, **First Nations leadership, law enforcement, community-based organizations and other stakeholders. [Note: this Common Table is used as the basis of the model in Section 6 of this document].

It is important to have the right people at the table(s). In this regard, it is important to have a transparent process and a complaints procedure. Most importantly, priorities should be set by the people who are the most impacted by the changes we are trying to make, including centering MMIWG and 2SLGBTQQIA+ families in everything we do. Meaningful inclusion of the most vulnerable will enrich the process and help us do things differently, as they are the experts in their own lives and know what will work for them. As we address violence and barriers to access, it would be most helpful to include those with firsthand experience.

Only then can we break the cycle of generational challenges and address the scourge of violence against *Indigenous women, girls and 2SLGBTQQIA+ people.

However, it is important to note that sometimes the most vulnerable are not ready to be involved, and we have to adjust our approach depending on the situation.

 "we must...be alive to the idea that those disconnected from community and culture may present specific vulnerabilities that must be addressed as a matter of legal and moral obligation."⁶⁸

Ensuring cultural safety is paramount – you have to create spaces over time for people to let you know what they need, and you have to build trust. Sometimes when it comes to the most vulnerable, when they are not able to share their voice, others can help amplify their voices, and service providers can help to package that input for the intersectoral table in question (ie policy table, political table, resource discussion table).

It is important to avoid a pan-*Indigenous approach, but at the same time, for some *Indigenous people and service providers, the issue is more nuanced and they do not fit easily into a strict distinctions-based model as currently used by the Government of Canada.

Further, the distinctions-based approach has not been sensitive to the fact that the majority of **First Nations, Inuit and Métis live in urban and rural areas, or to specific groups such as northern and remote, 2SLGBTQQIA+ and MMIWG 2SLGBTQQIA+ families and survivors.

Therefore, in order to be more inclusive, such factors as sex, gender, residency, geography, ability and age, should be included in an intersectoral approach, to properly take into account intersectionality experienced by *Indigenous people in urban centres. Inclusion of this diversity will support transformative change, uphold rights, and improve policy and programming decisions.

As such, the USWG agrees with the distinctions-based analysis set out in the Inquiry report:

“Inclusion of Families and Survivors

“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 *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*. . . Though defined by these articles, self-determination actually represents an inherent right that exists independent of any statute or legislation. . . **the exclusion of Indigenous women, girls, 2SLGBTQQIA people, Elders, and children from the exercise of Indigenous self-determination must end.**

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: self-identification. . . ; geographical- or regional-specific information. . . ; residency. . . ; [and] 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.”⁶⁹ [emphasis added]

This element is a call to action to all parties involved in the development of a National Action Plan, including **First Nations, Inuit and Métis governments, organizations and service providers (no matter their location), the federal government, provincial and territorial governments and municipalities. We are all responsible for the success of the National Action Plan and are all responsible to ensure that no one is excluded from it. To fail to be inclusive would be a simple extension of the current status-quo and result in familiar consequences. A new and bold approach - inclusivity based on **First Nations, Inuit and Métis concepts of caring for one-another without regard for colonial constructs would be fresh and transformational, not to mention, very practical.

“There needs to be an approach where investments are not dependent on one social location but based on the community’s needs and the organizations that deliver services to meet those needs.”⁷⁰

Ultimately – an intersectoral approach is about addressing the needs of the most vulnerable – service and access to service must look at the whole person and should be informed by so much more than whether an individual falls neatly into a category. We are doing a disservice to our people if we force them to fit into certain categories. Further the visibility of urban *Indigenous people is necessary to ensure appropriate policies, programs and services. As such more research in this area is required to ensure visibility:

“CAP is calling for more research by, for, and with urban Indigenous women and girls, particularly in research that is community led, reflects women’s voices, and examines the specific needs of urban Indigenous women.”⁷¹

3.3 Equality and Respect

Co-development and collaboration are based upon relationships, which take time, and which require trust and respect. Equality and respect are important starting points for relationships. As a result, a lot of pre-engagement is needed, as well as being clear about how to create a power balance. Further, equality is not possible without ensuring equity. We must recognize that barriers and inequality exist, and measures have to be undertaken to achieve equity.

Co-development, by its very nature, must be voluntary – it cannot be forced, and this is why there is a need to understand the power dynamics and constantly evaluate the power balance, including institutional and structural imbalances as well as colonial constructs. This is one way to make sure that **First Nations, Inuit and Métis and urban *Indigenous community priorities are not undermined in the process, and that louder or more aggressive parties do not push their own agendas at the expense of others.

It is important to also keep in mind that co-development can be triggering for those who are often left out of co-development processes or let down by co-development processes that are not equal or based on respect. For example, are decisions truly being made jointly, or is one or more parties making final decisions without all voices at the table? Decision-making is a true meeting of the minds, as well as true power-sharing. If all parties are willing to share power and open up decision making spaces such as Federal and Provincial/Territorial cabinet meetings, that would be a very strong indicator of equality and respect.

Equality is important in decision-making, but it is equally important when it comes to resources. Power imbalances can also be caused by lack of equality regarding funding and support. As such, resources will need to be found to ensure that smaller partners can participate on a level playing field with larger and more well-funded partners at the co-development table.

This process of change must be appropriately resourced so it can be a sustained effort over multiple generations. We need to ensure that we are moving from this place and never returning here. In other words, moving away from surviving to thriving.

The Collective Impact framework, is an approach to address complex issues. While it is not a perfect model, it has proven success in some places. This model refers to the need to create “a backbone structure to mobilize the collective effort...Creating and managing collective impact requires a separate organization and staff with a very specific set of skills to serve as the backbone for the entire initiative.

Coordination takes time, and none of the participating organizations has any to spare. The expectation that collaboration can occur without a supporting infrastructure is one of the most frequent reasons why it fails.”⁷² The creation of such a backbone organization or organizations to support *Indigenous organizations (separately or together) should be strongly considered as partners in co-development seek ways to level the playing field, particularly as it comes to mobilizing funding where there is a large discrepancy between parties at the table.

In addition to leveling the playing field, significant change will not happen without consistent resources to monitor progress, do research and provide ongoing, reliable services and support. Take for example the Healing Foundation. It was well resourced and did very good work on broad based approaches to service-delivery. However, it was just temporary. It is critically important to note that sometimes it is more harmful to do things on a temporary basis. When people expect we are going to take things away from them, this is not lasting change.

A good co-development process allows participants to continually learn from each other and must be flexible to enable maximum creativity and relationship building.

One very important aspect of trust and respect is respect for **First Nations, Inuit and Métis expertise, which in turn creates space for **First Nations, Inuit and Métis led initiatives.

“Indigenous women are at the centre of the work. The solutions for Indigenous women have to be led by Indigenous women. Any other approach will be paternalistic and replicate colonization. Women have to be seen in community as role models and leaders.”⁷³

This obviously has implications for the diversity of *Indigenous women, girls and 2SLGBTQQIA+ people, regardless of where they live. It is also critically important to ensure that a culturally appropriate *Indigenous gender-based analysis is applied to the Calls for Justice:

“There are a wide range of issues that impact Indigenous people today in Canada, and all uniquely impact Indigenous women. There is a risk that priorities for policy and funding around MMIWG will be developed that will support all aspects of the community but not specifically benefit Indigenous women. Discussions about ending violence often move from issues specific to women such as improving violence against women shelters to broader issues that impact all Indigenous community members and impact Indigenous women uniquely.”⁷⁴

The Ontario Urban Action Plan speaks to the issue of *Indigenous expertise and knowledge to “design, plan, implement and evaluate public policy and programs that impact the wellbeing of Indigenous peoples,”⁷⁵ and also to recognize and respect existing protocols and governance approaches in the urban realm. Further, the Ontario Urban Action Plan speaks to how sustainable policy solutions can be achieved through inclusion and respect for *Indigenous knowledge:

“Enhancing urban Indigenous representation and leadership in policy-making includes building on the expertise and knowledge in communities to develop sustainable policy solutions, and ensuring that urban Indigenous partners have more than an advisory role during policy-making processes.”⁷⁶

Finally, respect for **First Nations, Inuit and Métis voices is critical in order to ensure that co-development is also responsive to these perspectives.

3.4 Shared Objectives/Vision

A co-development process where all participants are working together toward a common objective will support the opportunity to produce better outcomes. Such an approach should be flexible and inclusive of intersectional viewpoints.

3.5 Clear decision making and conflict resolution mechanisms

As noted in Section 3.3, all partners at the table must enjoy equality when it comes to decision-making.

Also, decisions should be made by consensus. However, at the outset of the process, we need to make sure that this term and the process is well-understood. There are a lot of necessary conditions that have to be discussed and agreed upon in advance – rules of conduct, how people listen, understanding how important it is to listen to dissent, providing adequate time for contemplation, and making a decision only after hearing all the evidence. There is a need to spend the time to get this right. For example, we often make the mistake of assuming that consensus means everyone agrees or that silence means consent. So, an agreed upon definition should note that if one person says no, it does not mean that you do not have consensus. There are four possible outcomes on the consensus continuum:

1. **Block:** if there is a fundamental disagreement amongst partners
2. **Stand-Aside:** where a partner indicates that they cannot support a decision actively, but agrees to stand aside and the group can proceed
3. **Agreement:** Where a partner indicates that they have voiced their concern, and have heard the opposing view, and agrees to let the decision stand.
4. **Consent:** Full, active and enthusiastic support by all partners

The Gradients of Agreement model is another good model to use – it gives people more flexibility and a nuanced approach. It is “a group decision support tool [that] spells out an 8-point scale for expressing support for a decision:

1. Whole-hearted Endorsement – ‘I really like it!’
2. Agreement with a Minor Point of Contention – ‘Not perfect, but it’s good enough.’
3. Support with Reservations – ‘I can live with it.’
4. Abstain – ‘This issue does not affect me.’
5. More Discussion Needed – ‘I don’t understand the issues well enough yet.’
6. Don’t Like But Will Support – ‘It’s not great, but I don’t want to hold up the group.’
7. Serious Disagreement – ‘I am not on board with this - don’t count on me.’
8. Veto – ‘I block this proposal.’”⁷⁷

Further, checking back with each other on a regular basis ensures ongoing engagement and commitment and reinforces trust. If you are building relationships, or if relationships are not good, strict protocols will be required around decision-making. Conversely, if you have strong relationships at the outset of a co-development process, you would generally need less protocol.

A good co-development process also formalizes how to deal with disputes and address divergent issues and interests. Conflict resolution mechanisms can range from formal to informal – and should be built by the partners to suit the overall process they are building together.

3.6 Clear understanding of, and agreement on respective roles and responsibilities

A good co-development process should ensure that roles and responsibilities are crystal clear from the outset, and that all parties participate on an equal basis with equal capacity, expertise and equal opportunity to influence the process and outcomes.

3.7 Accountability mechanisms, measures and transparency

The co-development continuum includes participation in setting the agenda and defining priorities, but also evaluation. A good co-development process should include regular reviews with mutually agreed upon outcomes and indicators, and mechanisms to hold partners accountable. At the outset, partners must agree to be accountable to each other, and not only to their respective constituencies – this is critical.

Some good examples of evaluation models include work done by the Native Women’s Association of Canada (NWAC) and the Urban Indigenous Action Plan in Ontario.

In the *Final Report on NWAC’s National Roundtable on the National Inquiry into Missing and Murdered Indigenous Women and Girls*, NWAC has set out a National Action Plan Evaluation Framework,⁷⁸ which includes the collection of comprehensive qualitative and quantitative data, the development of rigorous tools, and consultation with NWAC Provincial and Territorial Member Associations.

In Ontario, the model incorporates flexibility to react to new information and circumstances:

“The Urban Indigenous Action Plan includes ongoing measurement and public reporting on progress of the desired outcomes. This will build on the strengths of communities and will strive to build on the Performance Measurement Framework of Key Performance Indicators (or suitable substitute indicators). Performance measurement is a continual process that acknowledges a need for flexibility and may need a revised approach as improved data collection and its information becomes available.”⁷⁹

A mechanism for follow up is also critically important. As a co-development process, the NAP should include such a follow up mechanism or mechanisms, including, but not limited to meaningful public reporting and executive bonuses tied to the national and regional MMIWG 2SLGBTQQIA+ action plans. We all need to realize that the success of the NAP is in our collective best interests.

3.8 Clear expectations for the process and outcomes

Finally, there must be clear expectations set at the outset by the partners at the table. These expectations should include:

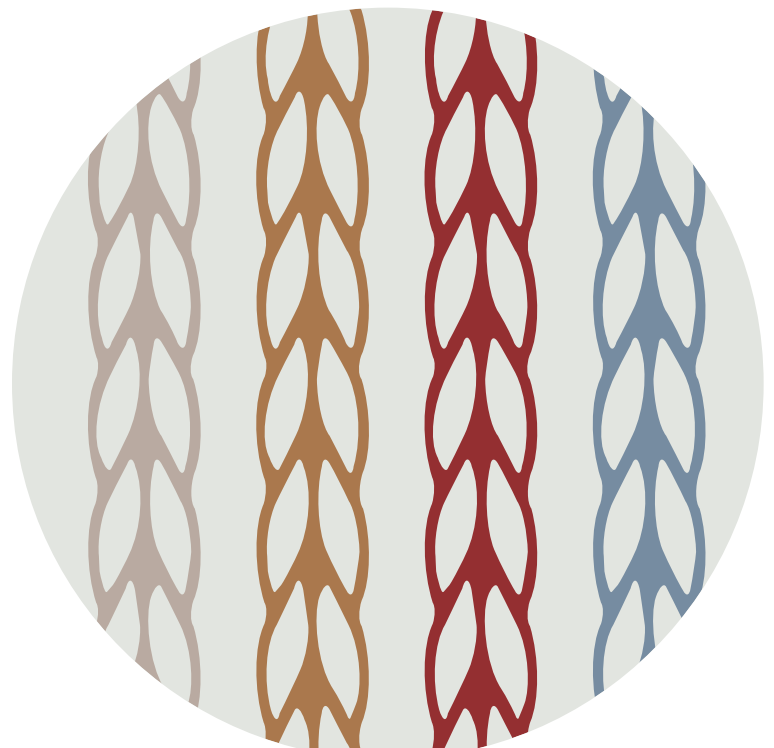
- * Clear and realistic timelines – including adequate time and reasonable notice
- * Adequate resources for participation
- * Ongoing dialogue and communication
- * Evaluation/Monitoring implementation
- * Scope and capacity
- * Relevant partners and stakeholders as identified by urban Indigenous women.⁸⁰

4. Urban Reality

It is undeniable that there is a vital, innovative, resilient and strong urban *Indigenous presence in Canada.⁸¹ Although there are major data gaps and concerns with how data is collected, protected and interpreted, what information we do have tells us that the majority of **First Nations, Inuit and Métis people live in urban and rural areas. For example:

- * 79.7% of the total *First Nations, Inuit and Métis population in Canada lives off-reserve (StatsCan 2016);
- * in Ontario more than 85 per cent of “First Nations, Inuit and Métis people live in cities, towns, and rural areas;”⁸²
- * in Quebec, “in 2016, over half of First Nations members, namely 55.6%, were living outside the communities, most often in urban areas;”⁸³
- * with respect to Inuit, “according to the 2016 census, there are approximately 79,130 individuals of Inuit ancestry in Canada, which represents the sum of all Inuit single-ancestry (69,915) and multiple-ancestry (9,215) responses. Approximately 47,265 (59.7%) Inuit lived in Inuit Nunangat...and the remaining 31,860 (40.3%) Inuit reside outside of Inuit Nunangat;”⁸⁴ and
- * “...large numbers of Métis citizens now live in urban centres within the Métis Nation Homeland; however, even within these larger populations, well-defined Métis communities exist...The Métis make up a considerable share of the population in several smaller urban centres. In the rural and hinterland areas of the mid-Canada corridor from northwestern Ontario across the north-central Prairies and into the Peace River district, there are a number of predominantly Métis communities or mixed communities with significant Métis populations.”⁸⁵

Urban *Indigenous communities in many places are well established, with multiple service organizations, recognized elders, and a multigenerational society. There are over 6000 urban *Indigenous service delivery organizations across the country in areas as varied as housing, health, education, justice, child services, education, employment and training, not to mention the arts: theatre, dance and film (to name a few examples).⁸⁶ In addition to infrastructure such as education authorities and shelters, these organizations and communities have also developed operating standards and norms around the provision of services and programs. This includes interagency coordination bodies that work together to find solutions as a collective response to poor public policy.



In the context of violence against *Indigenous women, girls and 2SLGBTQQIA+ people, it is also very important to note that most urban service delivery organizations are led by women. In the case of Friendship Centres in Ontario, for example:

- * “70% of staff are women;
- * 70% of program participants are women and children.

This work has also been done with a high level of accountability: accountability to our communities, to the public, to funders. Not to put too fine a point on it, but we are accountable to women and girls. We are women and girls and we answer to women and girls...It also directly ignores the huge contributions women have made and are making to urban Indigenous communities and **as such aligns with the misogynist logic that underpins the decades-long desire to ignore MMIWG/VAIWG.** Ignoring urban is also about ignoring women.”⁸⁷

Urban *Indigenous communities have distinct, diverse and inclusive cultures including sets of unique values, identity and ways of being/knowning – for example, an individual’s relationship to the Crown or to a particular **First Nations, Inuit and Métis territory (such as a reserve or land claim area) does not impact their ability to be part of the community or to receive services This distinct urban culture values the key teachings of **First Nations, Inuit and Métis cultures – all are welcome and there are formal and informal systems of interaction/organization in order to achieve shared objectives and goals.

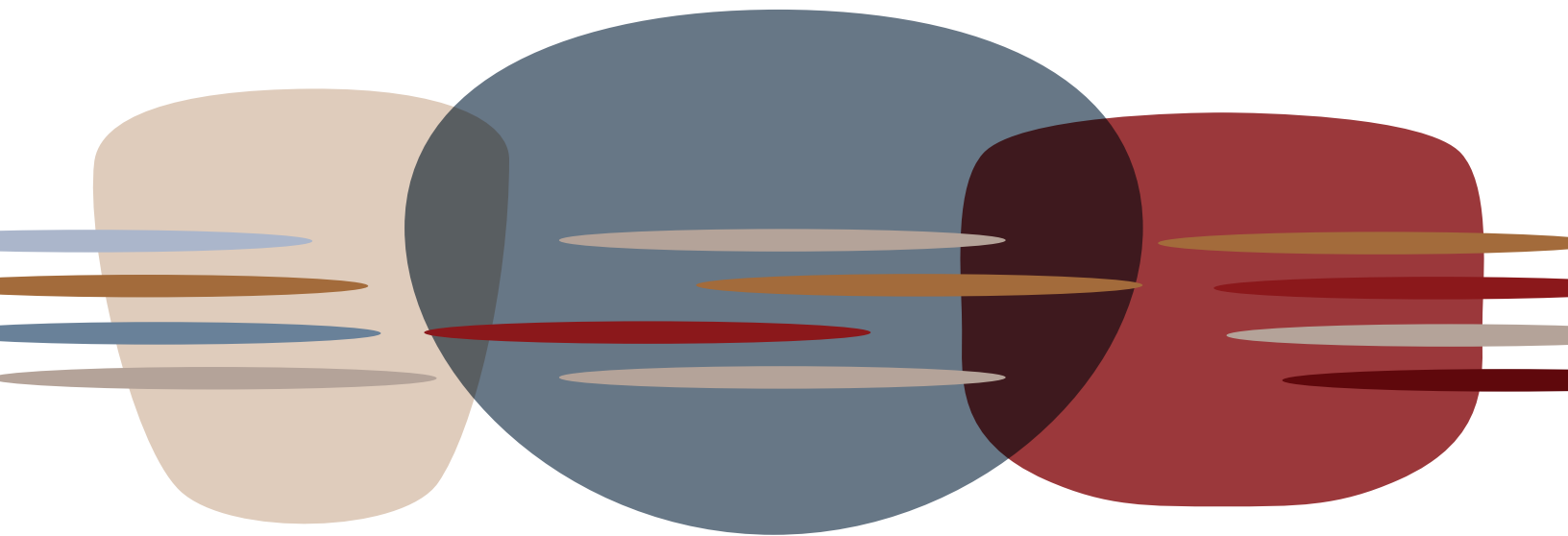
The increasing demographic, economic and cultural importance of urban *Indigenous communities must be recognized and celebrated.⁸⁸ Urban areas have many advantages, including opportunities not available elsewhere:

“...Women in all five cities described urban centres as places of opportunities. Many of them emphasized a clear distinction between northern communities—where opportunities are limited—and southern urban places, where ‘opportunities are infinite’... Participants usually considered ‘opportunity’ to mean employment or training and education possibilities.”⁸⁹ [emphasis added]

However, we must also recognize that significant challenges exist within urban areas.⁹⁰ For example, Statistics Canada data notes, “nine in ten (90%) incidents of human trafficking were reported in census metropolitan areas.” Members of the USWG believe that such examples of violations of the human rights of *Indigenous peoples are directly linked to the erasure of urban *Indigenous realities.

“As it stands, the Canada’s unwillingness to acknowledge and support the reality of a growing urban Indigenous population, reinforces a static, and colonial, conception of Indigeneity as predominantly tied to reserve residency, something defined exclusively by the *Indian Act*. Urban Indigenous communities continue to experience residency-based discrimination in policies and often fail to be supported through government policy approaches or funding allocations. The State’s willful ignorance to acknowledge the history of self-determining Indigenous communities in urban settings, including the Friendship Centre movement, directly opposes the principles outlined in [UNDRIP].”⁹¹

Lack of a culture-based, coherent, comprehensive and strategic approach to urban challenges is a formidable obstacle to addressing MMIWG 2SLGBTQQIA+.⁹² Central to such a strategic approach is a common understanding of the terms urban *Indigenous.



Colonial constructs impact inclusion and sharing. By necessity, and in response to impoverished policy approaches, urban *Indigenous culture is very inclusive (as noted earlier). For example, urban service providers do not limit their services based on strict relationships with the Crown, nor are they based upon colonial definitions or requirements (as far as possible).

For example, urban service providers do not limit their services based on strict relationships with the Crown, nor are they based upon colonial definitions or requirements (as far as possible). The USWG is focused on an adaptive, non-siloed approach to service delivery and rights recognition. We believe that this is the best approach to achieve improved socio-economic outcomes no matter where **First Nations, Inuit and Métis people reside.

The USWG encourages all governments and organizations to find ways to address local/ community-based solutions, and at the same time, work toward high-level, common outcomes.

An inclusionary co-development approach would benefit from the strengths that *Indigenous service organizations bring to the table, including:

- * Vast repository of decades of knowledge and expertise directly connected to successful community action, experience and development;
- * Accountability and transparency to community and to funders;
- * Effectiveness of services and value for money;
- * Ability to creatively navigate jurisdictional constructs, such as federal, provincial, municipal, **First Nations, Inuit and Métis jurisdictions;
- * Ability to coordinate and avoid duplication of services where necessary;
- * Innovation, adaptability and community responsiveness;
- * Relative ability to scale program and service models up quickly and effectively;
- * Increased opportunity to leverage funding from other sources;
- * Ability to cooperate with other orders of government to complement or align policy and service approaches to address large systemic issues (housing, *Indigenous languages);

5. Principles And Values

Finally, how we enter our work incorporates **First Nations, Inuit and Métis values and ways of seeing the world, and they must be incorporated into our co-development model, as appropriate to the circumstances of the intersectoral table. It is important to develop relationships and partnerships based on shared vision, and it is equally important to base co-development on shared principles and values. For example, as set out by Pauktuutit:

“... co-development...must also be rooted in Inuit Qaujimaqatigiinniq:

- * **Inuuqatigiitsiarniq**: respecting each other, relationships and caring for people
- * **Tunnganarniq**: fostering good spirit by being open, welcoming and inclusive
- * **Pijitsirniq**: serving and providing for family and/or community
- * **Aajiqatigiinniq**: decision making through discussion and consensus
- * **Pilimmaksarniq**: development of skill through practice, effort and action
- * **Piliriqatigiinniq/Ikajuqtigiinniq**: working together for a common cause
- * **Qanuqtuurniq**: being innovative and resourceful in seeking solutions
- * **Avatittinnik Kamatsiarniq**: respect and care for the land, animals and the environment”⁹³

Another example of principles and values is set out by the seven sacred teachings - love, respect, courage, honesty, wisdom, humility and truth. These are rooted in **First Nations teachings, but they can also be seen as the gifts we bring to the table as human beings. We note that it is important to be careful about not trying to create a national cultural construct for everyone across the country. When we are developing the NAP and our co-development model, we need to be careful to create a space where people can talk about the principles and values and cultural practices that are appropriate for them. In short, The NAP and co-development model have to be culture based, but it is not up to us to develop the culture for each process. For example, **Métis women have identified culture within a contemporary context as a foundation for their work, which may be different from **Inuit or **First Nations women.

Another example is provided by the Urban Indigenous Action Plan in Ontario, which set out the following principles upon which their plan is based:

- * “Respect for Indigenous Cultures and Spiritualities
- * Indigenous Leadership
- * Collaboration and Co-development
- * Respect for Indigenous Diversity
- * Transparency and Accountability
- * Responsive to community priorities
- * Cross Government Coordination
- * Equity and access”⁹⁴

Here, we would like to underscore the approach taken in the Urban Indigenous Action Plan to collaboration and co-development:

At the core of our communities is having all of our needs met – including spiritual and emotional needs. We can use shared values and principles to accomplish this, in the best possible way, together.

“Collaboration and co-development recognize the value of Indigenous expertise and knowledge to design, plan, implement and evaluate public policy and programs that impact the wellbeing of Indigenous peoples. Collaboration and co-development respect existing protocols and governance approaches of urban Indigenous communities and organizations.”⁹⁵

6. The Common Table – Intersectoral Model

As **First Nations, Inuit and Métis people, the concept of co-development is not foreign to us – in fact we have all co-developed projects, programs and service delivery with multi-stakeholders, across sectors in various contexts. However, it is important to note that our communities are at varying levels of development. Some urban communities already do this on a regular basis with intersectoral partners, others will need support and assistance participate and excel in shared spaces. Further, co-development must become the norm (rather than the exception) across all levels of government moving towards co-management.

As noted in Section 3.2, there are models of successful co-development and wise practices that should be adapted and used elsewhere. For example, the experience with Strategy on Sexual Exploitation/Trafficking in Manitoba.

In this case, four key groups created a common table, although a future table should also include the private sector as an important actor, which worked because relationships already existed, were well developed and therefore strong. The groups sitting at the table included:

1. The Provincial government, which demonstrated political will, and was required to make the bureaucracy sit at the table and work collaboratively;
2. *Indigenous leadership and governments;
3. Youth and women’s serving organizations; and
4. Survivors

The table has to be equitable, which means one seat for each of the organizations listed above. If any of the members were missing, then meetings were rescheduled until all parties could be present. The partners sat at the table in an equitable manner enabling effective joint decision making. It is important to note that while there was a main table, tables were necessary. In this case, and in order to ensure that the critical voices of survivors were included, there was an experiential advisory committee. This Committee set the terms and met on independently to conduct its work. The main table had to make sure the experiential advisory committee was well-resourced and supported, so that they could tell the main table what was needed in terms of problem solving.

This group was successful because it worked to build the relationships necessary to create the common table and agenda, and also incorporated the important elements of a co-development set out in Section 3, which speak directly to process:

- * Shared objectives/vision
- * Clear decision making and conflict resolution
- * Clear understanding of, and agreement on respective roles and responsibilities;
- * Accountability mechanisms, measures and transparency
- * Clear expectations for the process and outcomes

At a regional level, it is important lens to recognize distinctions and diversity in the urban *Indigenous community. There is a need to identify and address unique and specific considerations for each region, such as:

- * Timelines that address the size of the region, remoteness, accessibility and availability of those who need to be engaged, seasonal considerations such as weather and traditional activities.
- * Scope and size of the project, consultation/ engagement plans, etc.
- * Resources may include space, equipment, human resource capacity, housing and accommodations, transportation, translation, research and reporting requirements?
- * Partners/stakeholders including key informants, project leads, local and regional governments, others: 'The right people must be at the table.'
- * Other requirements as determined by each region.⁹⁶

7. Conclusion

The National Inquiry found overwhelming evidence of human rights violations that amount to genocide. This is no small matter. We must come together and do our best for the future of **First Nations, Inuit and Métis peoples, and in particular **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people. In short, we must ensure that rights are upheld, but we must also make sure that we meet our shared responsibility.

The USWG has set out a transformational model of co-development in the creation and implementation of the NAP, which also meets the call from the Inquiry to work towards a fundamental realignment and transformation of systems and society. The model calls for an intersectoral approach with an emphasis on rights and responsibilities, equality and respect, and clear processes and expectations.

The USWG is also calling for respect and recognition of urban *Indigenous realities – the vast majority of our people live in urban and rural areas and there is a vital, innovative, resilient and strong urban *Indigenous presence. Urban *Indigenous communities in many places are well established, with multiple service organizations, recognized elders, and a multigenerational society. They are distinct, diverse and inclusive cultures, and urban service providers are predominantly led and staffed by women. Ignoring urban is also about ignoring women, and if this situation continues, we will fail to find a legitimate approach to end violence against urban *Indigenous women, girls, and 2SLGBTQQIA+ people.

Finally, we are setting out a co-development framework, but the end result of the implementation of the NAP must be co-management. We contend that the framework for co-management would contain the same elements as co-development, but co-management speaks to longer term, sustained change.

APPENDIX E - URBAN DEFINITION BACKGROUND

1. Introduction

The terms urban *Indigenous are at the core of the work of the MMIWG 2SLGBTQQIA+ Urban Sub-Working Group (USWG), and therefore it is critically important that members of the USWG agree upon a definition of these terms. We are also calling upon all governments, including **First Nation, Inuit and Métis governments and organizations to accept, respect and apply this definition.

There are many, and often competing definitions of these terms. It is in the interests of the USWG, Core Working Group and all who seek to end the scourge of violence against *Indigenous women, girls and 2SLGBTQQIA+ people to ensure we get it right. To fail to do so will continue the legacy of violence and erasure.

2. Critical Elements

Noting both the opportunities and challenges represented by urban realities as set out below, the members of the USWG believe that the following interconnected elements must be considered and reflected in an operational definition of urban *Indigenous:

- A. demographic evolution
- B. complex identities
- C. geographic inclusion
- D. portability of rights
- E. jurisdictional wrangling

A. Demographic Evolution

Although there are major data gaps and concerns with how data is collected, protected and interpreted, what information we do have tells us that a large amount, and in many cases a majority of **First Nation, Inuit and Métis people live in urban and rural areas. For example:

- * 79.7% of the total **First Nation, Inuit and Métis population in Canada lives off-reserve (StatsCan 2016);
- * in Ontario more than 85 per cent of **First Nation, Inuit and Métis people live in cities, towns, and rural areas;
- * Additionally, according to the Our Health Counts project in Ontario, the numbers of **First Nations, Inuit and Métis people are 2-4 times larger than Statistics Canada estimates.⁹⁷
- * in Quebec, “in 2016, over half of First Nations members, namely 55.6%, were living outside the communities, most often in urban areas.”⁹⁸
- * with respect to **Inuit, “according to the 2016 census, there are approximately 79,130 individuals of Inuit ancestry in Canada, which represents the sum of all Inuit single-ancestry (69,915) and multiple-ancestry (9,215) responses. Approximately 47,265 (59.7%) Inuit lived in Inuit Nunangat...and the remaining 31,860 (40.3%) Inuit reside outside of Inuit Nunangat;”⁹⁹ and
- * “...as of 2011, 65% of Métis people lived in urban areas.”¹⁰⁰
- * According to the Our Health Counts Urban Indigenous Database Project: “over half (56%) of Inuit adults in Ottawa report Ottawa as their permanent residence.”¹⁰¹

Urban *Indigenous communities in many places are well established, with multiple service organizations, recognized elders, and a multigenerational society for as long as four or five generations and that sometimes include new forms of kinship. In light of this vibrancy, many **First Nation, Inuit and Métis people choose to live in urban areas. In addition to those who have been in urban areas for long periods of time, there is also growth. There is an ongoing demographic evolution which is important to understand as a foundation for a definition of urban *Indigenous:

- * **migration** – can be both voluntary and involuntary. There are many push and pull factors that simultaneously pushes people away from their home communities and pulls them into cities.¹⁰² Pull factors can include job or educational opportunities. Push factors can be due to the child welfare and justice systems and also due to problems or needs that cannot be met in home communities – whether it is violence, homelessness, homophobia or transphobia, or a lack of specialized services. This migration can be temporary or relatively permanent depending on other push and pull factors at play; and
- * **recognition** of previous rights denial by governments and court decisions which restore rights and identity. Some have lost their identity and community connections through *Indian Act* discrimination, adoptions and the 60’s scoop, for example and are not necessarily seeking to leave urban centres in which they grew up or migrated to.

B. Complex Identities

At the outset, it is important to note that the culture of urban *Indigenous people is strong and resilient, and urbanization does not equal assimilation.

We must respect the very complex identities of urban *Indigenous people, who are from so many different backgrounds, and as noted in the section on demographic evolution, they may or may not be attached to their homelands or communities for various reasons. While some do have strong connections to their nations/traditional lands, there are many who do not have this connection for one reason or another. As such, we must resist colonial approaches to defining urban *Indigenous people. Self-identification is much more nuanced, diverse and complex.

We must avoid pan-*Indigenous approaches that result in cultural assimilation. Even the distinctions-based approach has limits. However, a distinctions-based approach does help others to understand the diversity and realities experienced by **First Nation, Inuit and Métis women, girls and 2SLGBTQQIA+ people in urban areas in order to develop more effective policies, programs and services. In addition to a distinctions-based approach, intersecting identities within these distinctions are also important to consider. Examples of intersectionality could include financial status, homelessness, ability, employment, education, sex or gender.

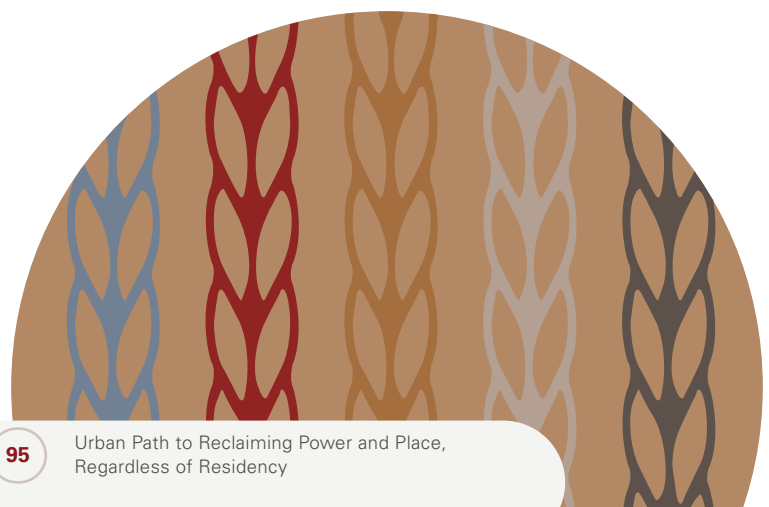
The Native Women’s Association of Canada has described such an approach as a Culturally Relevant Gender-Based Analysis, which is important because “...within these three groups, individuals will have differing experiences based on their intersecting identities...Every single Indigenous person will be affected differently.”¹⁰³

**First Nation, Inuit and Métis peoples have been forced to use colonial ways of identifying and organizing, which in turn causes dispossession, instability and underfunding. A decolonized approach would be more inclusive and accepting of the complexity and diversity of identity and urban realities.

C. Geographic Inclusion

We challenge the notion that *Indigenous people do not belong in urban centres. All lands in Canada, including urban areas, are the traditional ancestral territories of **First Nation, Inuit or Métis, despite the efforts to displace us from them. In fact, “most cities are located on sites traditionally used by Indigenous peoples,”¹⁰⁴ and we are reclaiming the spaces where cities have grown up around us. We must ensure that our definition captures **First Nations, Inuit and Métis women, girls and 2SLGBTQQIA+ people wherever they reside, including rural, isolated and remote communities, which have their own unique challenges and needs. Some commonly used terms include:

- * off-reserve,
- * outside of their home community, community of origin or settlement,
- * away from *Indigenous tribal homelands, or
- * outside of **Inuit Nunangat (**Inuit homelands).



For example, as noted by the National Association of Friendship Centres (NAFC), “[t]he [MMIWG2S+] report notes that **urban Indigenous peoples** have created their own institutions, programs, services, communities and cultures that are **separate (and decoupled from) Indigenous ‘tribal homelands...[and] off-reserve or off-settlement lands populations (e.g., urban Indigenous populations).**”¹⁰⁵ The NAFC goes on to note:

“In our view, mentions of ‘communities,’ based on references throughout the report related to place and geography, are likely intended to include urban communities. The case is particularly strong for this in CTJs referring to ‘all communities,’ which by nature include urban communities, and ‘all governments,’ which are defined by the Inquiry to include municipal governments. Additional language we have accepted as **urban-inclusive includes references to ‘wherever... people reside,’ those ‘isolated from their Nations due to colonial violence,’ and matters related to interjurisdictional disputes** (which tend to occur when federal jurisdiction meets provincial or territorial jurisdiction, for example with respect to status Indians residing off reserve).”¹⁰⁶

Therefore, when we talk about urban areas, we need to include small, medium, and large communities. The USWG uses the following guidelines from Statistics Canada regarding community size:

- * Rural - less than 1k
- * Small - 1000+
- * Medium - 30k +
- * Large - 100k +¹⁰⁷

The inclusive nature of urban *Indigenous organizations has resulted in broad definitions of urban *Indigenous, including a recognition of diversity and far-reaching geographic inclusion, for example:

- * “... the term **‘urban Indigenous’ refers to First Nation, Métis, and Inuit people living in cities, towns and rural/remote areas in Canada,** and recognizes the diversity between and within Indigenous communities.”¹⁰⁸
- * For Pauktuutit and Tungasuvvingat Inuit - the definition of urban is any location in Canada outside of **Inuit Nunangat.¹⁰⁹

D. Portability of Rights

**First Nation, Inuit and Métis people have responsibilities to each other – we are family – both figuratively and literally. As such, we need to support each other, no matter where we may reside, including in the quest for recognition and enjoyment of human rights. Recognition of the human rights of urban *Indigenous people uplifts us all. On the other hand, as stated by Martin Luther King: “Injustice anywhere is a threat to justice everywhere.”

The USWG insists that rights and responsibilities are portable, and therefore, so is the right to access culturally appropriate services.

Equitable and appropriate approaches to funding are required in recognition of this portability. In the view of the USWG, what exists now is the base, and there is an expectation that the base will grow. This is not to say that resources should be taken away from the distinctions-based groups. On the contrary, additional resources should be made available based on the size and situation as well as the needs and desires of the various urban communities.

E. Jurisdictional Wrangling

There is a long-standing phenomenon of jurisdictional wrangling in the urban context. Urban *Indigenous people are often treated as an afterthought in the current distinctions-based approach of the federal government. This approach leads to a denial of rights to *Indigenous people living in urban areas, particularly women, girls and 2SLGBTQQIA+ people.

A rights-based approach to design and delivery of services should be seen as a practical way to address the gap in services and support the realization of rights for women, girls and 2SLGBTQQIA+ people.

3. Urban Definition

Based on the considerations above, the USWG definition is: **First Nation, Inuit and Métis people living in small, medium and large communities, including rural, isolated and remote, which are: off-reserve; outside of their home community, community of origin or settlement; or outside of **Inuit Nunangat (**Inuit homelands).

APPENDIX F - DATA CONSIDERATIONS IN THE URBAN CONTEXT

Urban Reality

The Urban Sub Working Group (USWG) has adopted the following definition regarding urban *Indigenous¹¹⁰: “**First Nation, Inuit and Métis people living in small, medium and large communities, including rural, isolated and remote, which are: off-reserve; outside of their home community, community of origin or settlement; or outside of **Inuit Nunangat (**Inuit homelands).”

Urban *Indigenous people can have very complex identities and backgrounds, may not fit easily into one category or another and may or may not be attached to their homelands or communities for various reasons. Complex identities can be the result of such things as being taken away, forced out, intermarriage amongst distinctions-based groups or additional factors such as sex, gender, residency, geography, ability, and age.

Although there are major data gaps and concerns with how data is collected, protected and interpreted, what information we do have tells us that a large amount, and in many cases a majority of **First Nation, Inuit and Métis people live in urban and rural areas.

We have a bold and strength-based vision for urban *Indigenous women, girls and 2SLGBTQQIA+ people, with a focus on addressing violence, but also ensuring a bright future for them. Our vision starts with the improvements that could be made if we were to act in unity, and all governments¹¹¹ were to recognize urban legitimacy and immediately stop the attempted erasure of urban reality. The acknowledgement of thriving urban *Indigenous communities and the inherent rights of community members would represent transformative change. We believe it would lead to improved access to human rights, culturally appropriate programs and services and drastically improved socio-economic outcomes.

Key Data Issues In The Urban Context

Co-Development - We are reestablishing a relationship with data as urban *Indigenous people. Our involvement at the co-development table is not about creating new rights or creating a new representative body. Rather, it is about having needs met and appropriate expertise at the table. Ultimately it is about the provision of programs and services based on residency.

Data Sovereignty – *Indigenous people who establish their own social institutions are expressing a form of self-determination and have the right to collect information. If individuals give their informed consent to urban organizations, that should meet data sovereignty requirements. Any data, aggregated or not, belongs to the people who give it to us.

Informed Consent – this is closely tied to the issue of data sovereignty. In order to get permission from individuals to collect their data, we have to properly explain what the data will be used for, how it will be used, and how it will be protected. We assert that *Indigenous governments and organizations equally must seek informed consent and ensure that there are proper mechanisms in place for ethical and authentic data collection and protection.

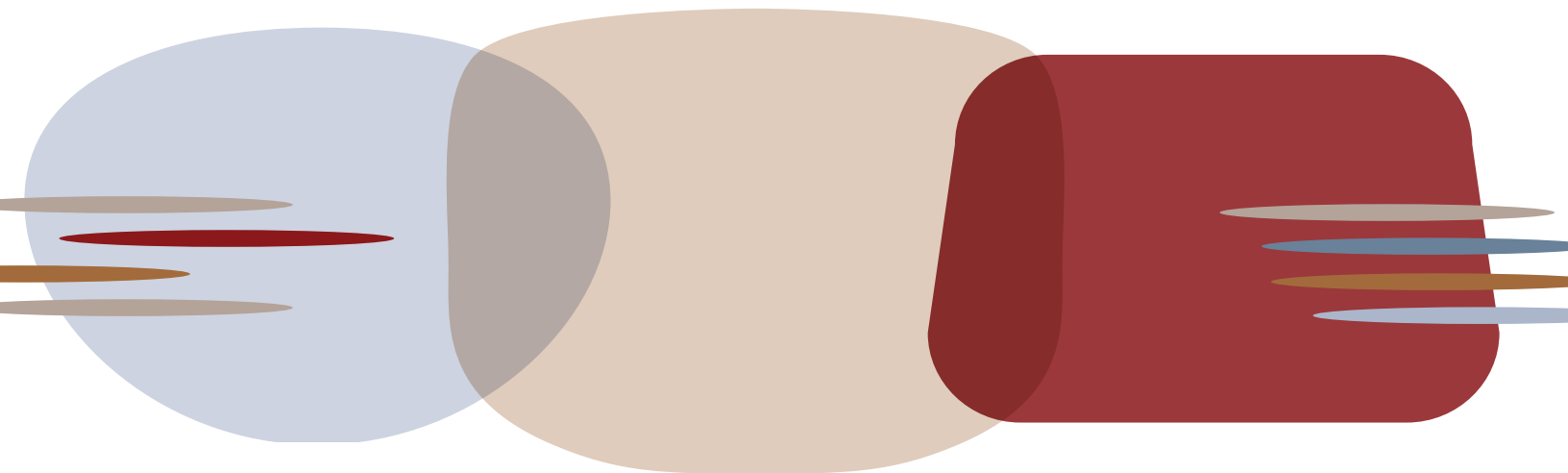
Capacity Development – There is a need to build urban community-based capacity and infrastructure for data collection, analysis and research, with dedicated and urban-specific long-term resources. We need to develop and support a number of institutions in urban areas to do this. We should invest in organizations as many don't have enough core administration dollars to do this work. It is important to support communities to bring forward their own solutions and come up with their own tools. This is critical and part of restoration – there is so much investment into research architecture, data analysis

and collection approach, but we are not part of it and don't have ownership. We are interfacing with colonial universities and it is very difficult to have something meaningful come out of those spaces – things that could be really transformative for our communities. We need to extract existing resources where people claim to work with *Indigenous people and put that money back into the communities where it belongs.

Appropriate lens – one should not assume that indicators should be the same as in the mainstream. What is healthy and good in our communities and what is healthy in the mainstream is not necessarily the same thing. We need to apply different lenses that take into account the complex identities and backgrounds noted above, and ensure a better understanding of the urban context - most of the data community has post-secondary research experience, but not necessarily community research experience.

Data that captures strength and resiliency - data is always presented as a deficit-based problem. We need strength-based data. We keep hearing about problems and this is problematic for *Indigenous youth. We need to shift mindsets, define success for ourselves and ensure that data has relevance to urban *Indigenous priorities.

Quantitative and Qualitative Data – We need good quality disaggregated data – based on race and ethnicity (including language and cultural groupings where possible). Communities should be able to lead research into basic demographics to fill existing data gaps – it should not solely be the responsibility of crown agencies or mainstream research entities. We also need strong descriptors to associate with the numbers - context is important. Strong comprehensive data will be important to support more accountability.



First-person voice – we need high-level population-based data to benchmark for real change (baseline numbers) but qualitative data in the first-person voice is critically important. Sometimes numbers can be relatively unreliable, and what has the most impact is for people to tell their story about how their life has changed for the better. The data story about urban reality can be told through the first-person voice.

Trust - Data is important as it influences policies, program design and decision makers, however, *Indigenous people are hesitant to identify as such in data collection because they don't trust how the data will be used. There are a lot of concerns that data may be used for surveillance or that people may be penalized for duplication of service (despite the fact that there are a lot of families that need to access multiple programs to get the support they need). Privacy and rights need to be protected and people should have control over their own information. Trust is also related to the notion of power. For example, people are normally asked to choose between identifying as male or female, but gender and gender expression is important to us and we must make space for these important concepts. We can change power dynamics by always listing 2SLGBTQQIA+ and female before male.

Education - There is a huge education component that needs to take place regarding the urban reality. People may not have a close affiliation to a community because of a historical or other reason. Further, safer mechanisms for self-identification are needed which respect the complexity often found in urban centres. There are a lot of urban *Indigenous people who don't have a membership to a land claim or **First Nation or **Métis organization through no fault of their own and who do not fit into neat categories.

Language and Culture indicators - This work needs to have a justice and restorative component to it – in recognition of the damage done. Are we measuring investment or access? It is probably best to focus on outcome/change-focused data as investments don't necessarily reach *Indigenous people in urban centres. Flexibility of funding is also very important – terms and conditions can be very restrictive and organizations might not have flexibility to do what needs to be done. Preserving knowledge indicators would likely be more qualitative, but quantitative indicators with youth and Elder engagement should also be considered. le – do you have a youth program that has a culture or language component? What about your services for elders and seniors? Are traditional activities being undertaken?

Recommendations Related To Data In The USWG Urban Approach To End Violence

Note to the reader – the following recommendations are contained in the Urban Sub Working Group Chapter of the National Action Plan (particularly Appendix H) which contains a great deal of additional information supporting these priorities.

Application of principle	A focus on substantive equality and the human rights of *Indigenous Peoples for urban *Indigenous people - substantial national legislative, policy and programmatic changes
Immediate Priorities	Clarify and review organizational “mandates,” membership, roles and responsibilities and capacity-building of *Indigenous service agencies and organizations, in order to address duplication and gaps in services and ensure that service agencies and organizations are legitimately **First Nations, Inuit and Métis-led and are recognized by the relevant community, and that resources are appropriately directed to *Indigenous-led organizations.
Medium Term Priorities	Develop and institute outcome measurement data required to track urban social conditions and improvements. However, it is critically important to note that we are not going to be able to do this in one single way – flexibility and local solutions are critical. We cannot look to a single institution to do this or it will fail.

Application of principle	Accountability and implementation mechanisms
<p>Immediate Priorities</p>	<ul style="list-style-type: none"> * Create an inventory of **First Nations, Inuit and Métis programs and services providing a direct focus on anti-violence. This inventory will require information that delineates culture and audience (age, identity, Gender) as well as providing information on the service delivery organization (mainstream, **First Nations, Inuit, Métis or pan-*Indigenous) * Establish **First Nations, Inuit and Métis self-identification data collection standards across government which includes urban and 2SLGBTQQIA+ people as categories. Individuals must be able to identify in one or many of the categories created. (reality is that people carry mixed identities and should not have to “give up” any to fit in one category) * Collect disaggregated data based on race, ethnicity, and cultural background of service users and clients in a uniform manner and publish in accordance with the Open by Default principle. The data approach ensures inclusivity in the distinctions-based approach to ensure effectiveness of service delivery and must include disaggregated data for urban *Indigenous. * Establish an oversight mechanism/monitoring body with the full participation of urban *Indigenous, with particular attention to systems that have contributed directly to our harm, i.e. healthcare, RCMP, judges, mainstream performance measures etc. * Identify measurable outcomes and report related data to the central body, ensuring that the National Inquiry recommendations are implemented, with clearly defined accountability and consequence parameters. <p>Disaggregated data - is critically important. In addition to data specific to urban *Indigenous, we will also need intersectional data to make sure that people don’t fall through the cracks if they don’t easily identify with one of these categories. Finally, we will need to continuously apply an improvement lens to this framework over time, based on the data collected.</p> <p>Oversight body - The urban community and 2SLGBTQQIA+ people must be included in an oversight body. If they are not involved, the whole framework will be flawed. As such, the Sub Working Groups should become more permanent in monitoring the approval and implementation of the plan, to continue the joint prioritization and review of indicators.</p> <p>Jurisdictional mapping - We have been informed that the **Inuit sub working group is seeking to map federal, provincial and territorial responsibilities – including who is mandated to do what, what are they actually doing, and what are they not doing? This jurisdictional mapping will help determine the complementarities and gaps.</p>
<p>Medium Term Priorities</p>	<p>Establish improved and comparable data sources.</p>

Application of principle	Co-development of policy, programs, research and data collection, including urban *Indigenous partners
Immediate Priorities	<ul style="list-style-type: none"> * Ensure, moving forward, that all levels of all governments are committed to co-development as a requirement in relationship-building and system change. * Ensure that no single party possesses power to extend, derail, compromise or undermine the MMIWG-2SLGBTQQIA+ post-Inquiry process and its priority areas. * Eliminate competition with mainstream providers for funding, with separate and distinct resources and approval processes to ensure equity at the co-development table. * Maintain agreed-upon co-development time frames.

Application of principle	Intra-governmental and inter-governmental coordination and collaboration
Immediate Priorities	<ul style="list-style-type: none"> * Address jurisdictional wrangling/Urban governance issues. * Develop and implement culturally relevant GBA-enabling legislation. * Assert rights to relevant information. * Design and promote different justice responses to MMIWG-2SLGBTQQIA+. * Employ coordinated urban approaches. <p>Relevant information - Assert rights to relevant urban information, such as disaggregated statistical data, transparency regarding resources provided for urban *Indigenous programs and services and other information required to identify gaps, and design and deliver appropriate programs and services.</p> <p>Coordinated approaches could include the identification of champions in the urban setting or possibly a Commissioner of Urban *Indigenous Relations to provide oversight for activity/work in the urban setting, including following the Urban *Indigenous Strategy, as well as being an agency that would promote and seek legislation, develop policies, research and standards, identify urban resources, best practices, building of strong partnerships/networks, etc. This body could also support data collection, establishing benchmarks, and performing evaluations.</p>
Medium Term Priorities	<ul style="list-style-type: none"> * Improve information, communications and reporting as a contribution to the reduction of missing persons.

ENDNOTES

- 1 The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 2 Dr. Sylvia Maracle, personal communication.
- 3 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 85
- 4 Like the National Inquiry, we use "all governments" to refer to First Nations, Inuit and Métis governments, as well as federal, provincial and territorial governments.
- 5 Adapted from OFIFC speaking notes
- 6 Adapted from OFIFC speaking notes
- 7 Adapted from: National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Volume 1b. p. 169.
- 8 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 5.
- 9 Ontario Federation of Indian Friendship Centres, 2019 Submission to Standing Committee on Health- 2SLGBT Health in Canada
- 10 Peters, E. & Andersen, C. "Introduction." In *Indigenous in the City: Contemporary Identities and Cultural Innovation*. Peters, E. & Andersen, C. (Eds.). 2013. p. 7.
- 11 The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 12 The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 13 The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 14 Dr. Sylvia Maracle, personal communication.
- 15 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place. Executive Summary*. p. 4.
- 16 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 85
- 17 Like the National Inquiry, we use "all governments" to refer to First Nations, Inuit and Métis governments, as well as federal, provincial and territorial governments.
- 18 Adapted from OFIFC speaking notes
- 19 Adapted from OFIFC speaking notes
- 20 Pauktuutit Inuit Women of Canada. "Understanding the Needs of Urban Inuit Women. Final Report." April 2017. Pp. 3-13.
- 21 <https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00006-eng.htm>
- 22 Excerpted from the summary of the OFIFC UNDRIP position paper.
- 23 Adapted from OFIFC speaking notes.
- 24 Adapted from OFIFC speaking notes.
- 25 Adapted from: National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Volume 1b. p. 169.
- 26 McKay, M.C. & Benjamin, C. "A Vision for Fulfilling the Indivisible Rights of Indigenous Women." In *Realizing the UN Declaration on the Rights of Indigenous Peoples*. Hartley, J., Joffe, P and Preston, J. (Eds). 2010. p. 159.
- 27 Bear Nicholas, A. "Responsibilities not Rights: a Native Perspective." In *Human Rights in New Brunswick: A New Vision for a New Century*. 1993. New Brunswick Human Rights Commission. p. 35.
- 28 Smith, A. "Human Rights and Decolonization." In *Indivisible: Indigenous Human Rights*. Green, J. (Ed.) 2014. pp. 85-86.
- 29 Bear Nicholas, A. "Responsibilities not Rights: a Native Perspective." In *Human Rights in New Brunswick: A New Vision for a New Century*. 1993. New Brunswick Human Rights Commission. p. 32.
- 30 Les Femmes Michif Otipemisiwak. *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People: a report addressing the landscape of missing and murdered Métis women, girls (MMIWG) and gender diverse people in Canada*. 2019. p. 10.
- 31 Mary Ellen Turpel-Lafond. Personal communication. September 24, 2020.
- 32 National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 5.
- 33 Ontario Federation of Indian Friendship Centres, 2019 Submission to Standing Committee on Health- 2SLGBT Health in Canada
- 34 Ibid.
- 35 Les Femmes Michif Otipemisiwak. *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People: a report addressing the landscape of missing and murdered Métis women, girls (MMIWG) and gender diverse people in Canada*. 2019. p. 31.

- 36** Peters, E. & Andersen, C. "Introduction." In *Indigenous in the City: Contemporary Identities and Cultural Innovation*. Peters, E. & Andersen, C. (Eds.). 2013. p. 7.
- 37** Les Femmes Michif Otipemisiwak. *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People: a report addressing the landscape of missing and murdered Métis women, girls (MMIWG) and gender diverse people in Canada*. 2019. p. 88.
- 38** Government of Québec. *Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening, reconciliation and progress: Final report*. 2019. https://www.cerp.gouv.qc.ca/fileadmin/Fichiers_clients/Rapport/Final_report.pdf pp. 209-210
- 39** Cabaj, M. and Weaver, L. *Collective Impact 3.0: An Evolving Framework for Community Change*. Tamarack Institute. Community Change Series 2016. pp 5-9.
- 40** Les Femmes Michif Otipemisiwak. *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People: a report addressing the landscape of missing and murdered Métis women, girls (MMIWG) and gender diverse people in Canada*. 2019. p. 10.
- 41** The Final Report also included the Supplementary Report: Quebec, which included 21 Calls for Justice specific to Quebec.
- 42** Non-attribution to members will be ensured in meeting summaries and reports.
- 43** Members are permitted to share meeting reports with their organizations.
- 44** The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 45** The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 46** The National Inquiry into Murdered and Missing Indigenous Women and Girls. "Protocols, Symbols and Ceremonies." <https://www.mmiwg-ffada.ca/protocols-symbols-and-ceremonies/>
- 47** http://www.virtualmuseum.ca/sgc-cms/histoires_de_chez_nous-community_stories/pm_v2.php?id=record_detail&fl=0&lg=English&ex=440&rd=132173
- 48** <http://www.metismuseum.ca/browse/index.php/246>
- 49** <http://www.metismuseum.com/resource.php/14604>
- 50** <https://www.burkemuseum.org/static/baskets/Teachersguideforbasketry.htm#:~:text=Basketry%20played%20an%20important%20role.and%20carried%20using%20a%20tumlaine>
- 51** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 5.
- 52** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Executive Summary. p. 4.
- 53** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 85
- 54** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 66.
- 55** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 5.
- 56** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1b. p. 171.
- 57** Chartrand, L. "Mapping the Meaning of Reconciliation in Canada." From: *UNDRIP Implementation: More Reflections on the Braiding of International, Domestic and Indigenous Laws*. Centre for International Governance Innovation. 2018. p. 44.
- 58** United Nations *Declaration on the Rights of Indigenous Peoples*. Preambular Paragraph 6. 2007. https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf
- 59** Bear-Nicholas, A. "Responsibilities not Rights: a Native Perspective." In *Human Rights in New Brunswick: a New Vision for a New Century*. 1993. New Brunswick Human Rights Commission. p. 32.
- 60** Ibid. p. 35
- 61** Ibid. p. 41
- 62** National Association of Friendship Centres. *Missing and Murdered Indigenous Women & Girls Inquiry: Summary of Findings for Urban Indigenous Peoples*. 2020. Pg. 2.
- 63** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1a. p. 64.
- 64** *Ardoch Algonquin First Nation v. Canada* (Attorney General). 2003. FCA 473.
- 65** National Association of Friendship Centres. *The Friendship Centre Movement & Canada's Distinctions-Based Approach to Indigenous Self-Determination*. 2020. Pg 8.
- 66** Ontario Urban Action Plan https://files.ontario.ca/uiap_full_report_en.pdf. p 22.
- 67** <https://www.gov.mb.ca/fs/traciastrust/index.html>
- 68** Congress of Aboriginal Peoples. Final Submissions to The Inquiry into Missing and Murdered Indigenous Women and Girls. 2018. p. 36.
- 69** National Inquiry into Missing and Murdered Indigenous Women and Girls, *Reclaiming Power and Place*. Vol 1b. pp. 171-172
- 70** Ontario Native Women's Association & Ontario Provincial Government. *Our Women and Girls are Sacred. Consultation on the National Action Plan on the National Inquiry on Missing and Murdered Indigenous Women and Girls*. 2020. p. 5

- 71** Congress of Aboriginal Peoples. *Final Submissions to The Inquiry into Missing and Murdered Indigenous Women and Girls*. 2018. Page 40.
- 72** Cabaj, M. and Weaver, L. *Collective Impact 3.0: An Evolving Framework for Community Change*. Tamarack Institute. Community Change Series 2016. pp 5-9.
- 73** Ontario Native Women's Association & Ontario Provincial Government. *Our Women and Girls are Sacred. Consultation on the National Action Plan on the National Inquiry on Missing and Murdered Indigenous Women and Girls*. 2020. p. 6.
- 74** Ibid. p. 8
- 75** Ontario Urban Action Plan https://files.ontario.ca/uiap_full_report_en.pdf. p. 17.
- 76** Ibid.
- 77** Kaner, Sam. *Facilitator's Guide to Participatory Decision-Making*, by Community at Work, Jossey Bass, CA, 2007, p. 279.
- 78** Native Women's Association of Canada *Final Report on NWAC's National Roundtable on the National Inquiry into Missing and Murdered Indigenous Women and Girls*. 2020. p. 25.
- 79** Urban Indigenous Action Plan. Ontario. <https://www.ontario.ca/page/urban-indigenous-action-plan#section-7>
- 80** Adapted from Pauktuutit Inuit Women of Canada. *What Does Co-Development Mean to Inuit Women? Report in Brief*. April 2020.
- 81** Adapted from Ontario Federation of Indian Friendship Centres (OFIFC) speaking notes
- 82** Ontario Urban Indigenous Action Plan. p. 4. https://files.ontario.ca/uiap_full_report_en.pdf
- 83** *Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening, reconciliation and progress*. Final report. 2019. p. 101
- 84** Tungasuvvingat Inuit. *Urban Inuit Labour Market Engagement Report* (Draft 1). 2020. pp 7-8.
- 85** Métis National Council. *Who are the Métis?* <https://www.metisnation.ca/index.php/who-are-the-metis>
- 86** Adapted from OFIFC speaking notes
- 87** Ibid.
- 88** Ibid.
- 89** Pauktuutit Inuit Women of Canada. *Understanding the Needs of Urban Inuit Women. Final Report*. April 2017. Pp. 3-13.
- 90** <https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00006-eng.htm>
- 91** Excerpted from the summary of the OFIFC UNDRIP position paper
- 92** Adapted from OFIFC speaking notes.
- 93** Pauktuutit Inuit Women of Canada. *What Does Co-Development Mean to Inuit Women? Report in Brief*. April 2020.
- 94** Urban Indigenous Action Plan. Ontario. https://files.ontario.ca/uiap_full_report_en.pdf. pp. 17-18
- 95** Ibid
- 96** Pauktuutit Inuit Women of Canada. *What Does Co-Development Mean to Inuit Women? Report in Brief*. April 2020
- 97** Our Health Counts Urban Aboriginal Health Database project. <http://www.welllivinghouse.com/wp-content/uploads/2019/12/OHC-Toronto-Population-Estimate.pdf>
- 98** Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening, reconciliation and progress. Final report. 2019. p. 101.
- 99** Tungasuvvingat Inuit. *Urban Inuit Labour Market Engagement Report* (Draft 1). 2020. pp. 7-8.
- 100** Les Femmes Michif Otipemisiwak. *Métis Perspectives of Missing and Murdered Indigenous Women, Girls And LGBTQ2S+ People: a report addressing the landscape of missing and murdered Métis women, girls (MMIWG) and gender diverse people in Canada*. 2019. p. 31.
- 101** <http://tungasuvvingatnuit.ca/wp-content/uploads/2017/12/Our-Health-Counts-Urban-Indigenous-Health-Database-Project-Inuit-Adults-July-2017.pdf>
- 102** Adapted from Pauktuutit Inuit Women of Canada. *Understanding the Needs of Urban Inuit Women. Final Report*. April 2017. p. 2.
- 103** Native Women's Association of Canada. *A Culturally Relevant Gender-Based Analysis (CRGBA) Starter Kit: Introduction, Incorporation, and Illustrations of Use*. June 2020. p. 5.
- 104** Peters, E. & Andersen, C. "Introduction." *In Indigenous in the City: Contemporary Identities and Cultural Innovation*. Peters, E. & Andersen, C. (Eds.). 2013. p. 7.
- 105** National Association of Friendship Centres: *Missing and Murdered Indigenous Women & Girls Inquiry: Summary of Findings for Urban Indigenous Peoples*
- 106** National Association of Friendship Centres: *Missing and Murdered Indigenous Women & Girls Inquiry: Summary of Findings for Urban Indigenous Peoples*
- 107** https://www150.statcan.gc.ca/n1/pub/11-402-x/2006/3119/ceb3119_001-eng.htm
- 108** Ontario Urban Indigenous Action Plan. https://files.ontario.ca/uiap_full_report_en.pdf. p. 6.
- 109** Tungasuvvingat Inuit. *National Urban Inuit Community Dialogue: Supporting Local Champions. An Urban Inuit Strategy*. March 2016. pp. 2-4.

110 This note is to explain the terminology related to identity used in this report. Identity is a complex issue. We have been forced to use colonial ways of identifying and organizing and have been unable to fully express our identities as a result of colonialism and genocide. However, we are reclaiming our complex identities, and seeking to be as inclusive as possible. It is difficult to come up with one term that is inclusive of all realities regarding identity, and we acknowledge that more work has to be done to have an inclusive definition that is acceptable to all.

Following is a description of the complexity:

Urban centres can be incredibly diverse. One may identify with the following categories: **First Nations, Inuit or Métis (distinctions-based), which aligns with the Canadian Constitution Act 1982. Each of these groups are incredibly unique, with their own needs and solutions, and there can also be a great deal of diversity within each of the distinctions-based groups. The Constitution also uses the term Aboriginal (which includes **First Nations, Inuit and Métis peoples) and the term *Indigenous can be used interchangeably with Aboriginal.

However, some may feel that they do not fit neatly within the distinctions-based categories and may more readily identify with the term *Indigenous. This term can also be used when referring to international legal concepts or experiences (such as common experiences with colonialism). We note that the term *Indigenous is also inclusive of people who have complex identities and may not fit the distinctions-based approach for one or more reasons. For example, if they were taken away or forced out of their community, adopted, have mixed heritage as a result of intermarriage, have been subject to rights denial or based on additional factors such as gender and sexual identities, gender expression, sexual orientation, residency, geography, ability, and age.

We also note that Individuals may be comfortable using different terms to describe themselves depending on the situation, who they are talking to, or where they happen to be (in their home community, elsewhere in Canada or outside of the country). Some would never use the term **First Nation (for example) to describe themselves, but may describe themselves by using their traditional languages, and/or by describing family or other kin relationships, specific community, treaty area, clan, or grouping of peoples such as a Confederacy.

We recognize that some **First Nations, Inuit and Métis people are not comfortable being identified as *Indigenous and may feel that this blanket term (or a pan-*Indigenous approach) results in their exclusion (in the same way that some may feel excluded from the distinctions-based approach). For example, for **Inuit, it is important to use this term because it is from their language and there is ownership in that. It is our intention to recognize and celebrate all forms of our diverse identities – whether** First Nations, Inuit or Métis as well as those who may not neatly fit into these categories.

We try to avoid the use of colonial terms but want to recognize that colonial terminology has profound impacts on people's lived experience. We wish to acknowledge those who have historically been denied their identity and rights.

For the purposes of this report, the USWG uses *Indigenous and **First Nations, Inuit and Métis as described below. In either case, we understand these terms to always include “regardless of residency” and “regardless of relationship to the Crown.” We also understand these terms to be inclusive of the complexity described above.

The term *Indigenous is used when:

- we are referring to International legal concepts and experiences;
- using a direct quotation from a referenced source;
- when referring to violence against *Indigenous women, girls and 2SLGBTQQIA+ people (to be consistent with the Final Report from the National Inquiry); and
- when we are referring to:
 - the urban *Indigenous community; and
 - the National Action Plan on Violence Against *Indigenous women, girls and 2SLGBTQQIA+ people.

The terms **First Nations, Inuit and Métis are used when:

- We are referring specifically to the distinctions-based approach; and
- We are referring specifically to one or more of these groups.

111 Like the National Inquiry, we use “all governments” to refer to **First Nations, Inuit and Métis governments, as well as federal, provincial and territorial governments.

