

An exploration of Indigenous Engagement Strategies

Environmental Scan and Best Practices



Toronto Police Service

April 2024

TABLE OF CONTENTS

TABLE OF CONTENTS	2
BACKGROUND & CONTEXT	3
INTRODUCTION	4
Long-term Impacts of Colonialism and Systemic Racism	4
A Deep Mistrust	5
A Need for Accurate Data to Inform Relevant Approaches for Community Safety.....	5
Indigenous Population Estimates in Toronto (000's)	7
METHODOLOGY	9
Scope.....	9
Research Method	9
Resources Used	9
Sectors of Focus	10
Limitations of this Research and Report	13
KEY FINDINGS	14
Pillars	14
Presentation	15
1. Engagement & Reconciliation	16
2. Capacity Building.....	27
3. Relationships & Partnerships	36
APPENDIX 1: KEY DOCUMENTS RELATING TO INDIGENOUS RIGHTS	44
APPENDIX 2: ORGANIZATIONAL RELEVANCE	47
APPENDIX 3: GLOSSARY	54
APPENDIX 4: REFERENCES	58



BACKGROUND & CONTEXT

Decades of evidence from official commissions, public inquiry reports, and numerous studies detail the over-policing of Indigenous people and their over-representation in the criminal justice system. Police services played a sensitive role in Canada's history of colonialism, being involved in children's apprehensions during the Sixties Scoop, enforcing the residential school program, forcing the relocation of Indigenous peoples, and failing to adequately respond to missing and murdered Indigenous women and girls. Years of over-policing, under-policing, and excessive use of force of Indigenous people has led to a strong distrust of police across Canada.

Toronto Police Service (the 'Service') has embarked on a journey of transformation to drive comprehensive police reform and internal cultural change. The Service has collaborated with Mokwateh, an Indigenous-owned consulting firm, to develop an **environmental scan**, as a foundational step in fostering respectful relationships with Indigenous peoples. The primary objective of this scan is to glean and leverage lessons from organizations with a proven track record of establishing and maintaining sustainable relationships with Indigenous communities.

The insights gained through this environmental scan will serve as a key input into developing the Service's Indigenous Engagement Plan. This will ensure that efforts are guided by best practices and a deep understanding of the nuances of building meaningful, lasting partnerships with Indigenous peoples.

This document outlines key approaches and best practices in Indigenous engagement and relationship building employed by various organizations in four key sectors: **government and governing agencies, health and community, academic institutions, and policing**. The scan provides a thematic analysis of key findings, as summarized by best practices.



INTRODUCTION

Throughout Canadian history, the relationship between the police and Indigenous peoples has been marked by a complex and often troubling interplay. From the inception of colonial practices to the present day, law enforcement agencies have played a significant role in enforcing and perpetuating the injustices imposed upon Indigenous communities.

Long-term Impacts of Colonialism and Systemic Racism

The long-term impacts of colonization on Indigenous peoples are profound, affecting cultural identity, health, and economic stability. Forced assimilation policies, for example, the Residential School System and *Indian Act*, disrupted the transmission of Indigenous languages, culture, and Traditional Knowledges for generations. During the process of colonization, Indigenous peoples were removed from their ancestral lands, breaking their spiritual and physical connection to the environment and medicines and practices tied to traditional territories. This cultural and social loss continues to impact Indigenous identity and community cohesion, contributing to a sense of loss and disconnection from traditional practices.

Intergenerational trauma among Indigenous communities is a present and lasting consequence of colonization, manifesting through complex psychological, social, and health-related issues. This trauma is not confined to a single generation but a never-ending cycle that has torn through families and communities, impacting parenting, community dynamics, and mental health. This intergenerational trauma and abuse reinforce a cycle of poverty, housing insecurity, and other forms of disadvantage, significantly impacting education and economic outcomes for Indigenous people.

Acknowledging and addressing these social issues that disproportionately affect Indigenous people, within the framework of community policing, can promote a more respectful and effective approach to ensuring their safety.



A Deep Mistrust

The deep mistrust between Indigenous communities and policing can also lead to the underreporting of crimes both within and against Indigenous communities. Moreover, cultural misunderstanding and biases may result in the mishandling of incidents involving Indigenous people by police.

In 2019, the Council of Canadian Academies (the 'CCA') *Toward Peace, Harmony, and Well-Being: Policing in Indigenous Communities* (the 'CCA Report') was written by an Expert Panel on Policing in Indigenous communities. The findings highlight that the relationship between Indigenous communities and policing is characterized by deep mistrust, which can lead to the underreporting of crimes within and against an Indigenous community. The report directly linked this lack of trust to historical and ongoing experiences of discriminatory policing practices and a lack of understanding of Indigenous culture and needs by law enforcement agencies.

The underreporting of crimes by Indigenous people may be attributed to fear of retribution, a lack of confidence in the justice system, and a belief that filing complaints is futile. These factors contribute to a significant gap in the official crime statistics, hindering a comprehensive understanding of the realities of crime within Indigenous communities. Cultural misunderstandings and biases further exacerbate the challenges faced by Indigenous communities in their interactions with law enforcement. Police officers may lack cultural awareness and competency, leading to the mishandling of incidents involving Indigenous people. This can result in the perpetuation of negative stereotypes, over-surveillance, harassment, excessive charges, and premature arrests. The lack of understanding and cultural sensitivity from law enforcement agencies hinders effective communication and trust-building between the police and Indigenous communities, further straining the relationship.

The CCA Report findings highlight the urgent need for relationship-based approaches to policing in Indigenous communities. These approaches should prioritize bridging the resource gap, establishing models that reflect local needs and values, and promoting cultural awareness and competency training for police officers. By addressing the deep mistrust, underreporting of crimes, and cultural misunderstanding, it is possible to foster a more inclusive and effective policing system that respects the rights and well-being of Indigenous people.

A Need for Accurate Data to Inform Relevant Approaches for Community Safety

Accurate information is critical to inform the development of culturally relevant strategies and programs, including community safety initiatives and deployment decisions, to adequately address the needs of Indigenous people. Should misleading statistical data be used to make decisions on



strategy development or resource allocation, the result may not be fit for purpose—or worse—may result in harms to members of the community.

Indigenous scholars highlight the unique challenges and considerations when collecting and analyzing national statistical data related to Indigenous populations and advise caution with extrapolating data that is not robust. The quantitative discrepancy is not uncommon when working with Indigenous populations, and can be partially attributed to:

- The 2011 **federal decision to eliminate the mandatory long-form** census and replace it with the voluntary National Household Survey further complicated the accurate enumeration of Indigenous people due to lower response rates.
- The **impact of the COVID pandemic** on census data collection and accuracy.
- The fact that Indigenous people who live in remote and northern communities **may live temporarily in large urban centres** to access medical care, education, or work opportunities.
- Indigenous peoples' **historical and contemporary distrust** of government institutions.
- **Cultural factors** (e.g., how Indigenous individuals perceive and define Indigenous identity).
- **Homelessness**: Several community organizations in Toronto acknowledge that a high proportion of the unhoused population consists of Indigenous people.

Concerns regarding the lack of accurate data also apply at smaller geographical scales.

According to the 2021 Canadian Census, **406,590 Indigenous people** live in the province of Ontario (2.9% of the total population) and **22,920 Indigenous people in Toronto** (0.8% of the total population of Indigenous people in Canada). The 2016 Canadian census counted 46,315 Indigenous Peoples in the city only five years prior, which, if interpreted without an additional context may lead to the belief that the population decreased by more than half in that five-year period.

Community-focused organizations serving Indigenous people in Toronto, however, estimate that Toronto is home to between 70,000 and 100,000 Indigenous individuals hailing from various regions of Turtle Island. This population represents some of the city's most marginalized and vulnerable groups. They contend with disproportionately elevated rates of unemployment, food scarcity, and persistent physical and mental health issues, as approximately 90% of Toronto's Indigenous population reside at or below the poverty threshold.



Indigenous Population Estimates in Toronto (000's)

Inaccurate data may result in poor decision-making and the misallocation of resources.



Notably, among the Indigenous population documented in the 2021 Census, 60.2% identified as First Nation, yet only 44.8% reported having 'Registered' or 'Treaty Status'. This discrepancy suggests that a significant portion of those identifying as First Nation may lack access to the same level of health and community support available to Registered First Nations. Canada provides health benefits, including dental, vision, and mental health services, exclusively to Registered First Nations and recognized Inuit individuals, not covered by other insurance or healthcare plans. This exclusive program highlights disparities in healthcare access within Indigenous communities, as Métis or non-Registered First Nation individuals do not qualify for these benefits.

The undercounting of Indigenous people in Toronto by the Canadian Census and Statistics Canada has a detrimental impact on those it fails to count. Moreover, it paints a misleading portrait of the migration trend of the urban Indigenous population within the city.

This data shortage not only amplifies existing inequalities but also hinders the effective planning and implementation of programs aimed at addressing the unique challenges faced by Indigenous



people within Toronto. Research indicates that several factors contribute to the reluctance of urban Indigenous people to participate in the census. These include poverty, absence of a fixed address, frequent movement between communities, and movement for medical reasons, all of which are often plagued by a history of systemic colonial practices. These issues hinder accurate census participation and reflect a larger societal challenge urban Indigenous people face.

These factors underscore the need for improved engagement, trust-building, and culturally appropriate approaches to ensure more accurate understanding of the true population of Indigenous people in Canada, and in the city of Toronto. It also has significant implications for developing relevant community safety approaches.



METHODOLOGY

Scope

The purpose of this environmental scan is to provide a current state analysis of the best practices in Indigenous engagement, relationship building, and partnership among other police services, provincial and municipal governments, and other relevant organizations. Subsequently, best practice research was conducted to identify and learn from organizations with advanced best practices to guide actions, decisions, and collaboration, in the spirit of honest reconciliation.

This report will serve as a key input into subsequent phases of work concerning the Service's Indigenous Engagement Strategy in general, as well as inform the work specific to the three priority work streams that the Service is driving as part of this effort.

Research Method

This research adopted an 'integrative review' approach to systematically review publicly available information, supplemented with qualitative inputs received from Subject Matter Experts (SMEs).

Two primary methods of research were performed:

- **Review of Academic Literature:** We performed a review of academic literature to gather contemporary research on existing information on Indigenous engagement initiatives, reconciliation efforts, and cultural best practices in Indigenous engagement, both nationally and internationally.
- **Review of Publicly Available Information and Government Reports:** We performed a review of publicly available information for the organizations outlined below that related to Indigenous engagement, reconciliation efforts, and official responses to recommendations such as the Truth and Reconciliation Commission (TRC) Report.

These primary methods were complemented by a secondary method:

- **Subject Matter Expert Input:** The Subject Matter Expert's (SME) expertise was used to conduct research and gain insight into Cultural Best Practices for Indigenous Engagement that can be applied to police service engagement strategies.

Resources Used

The following publicly available resources were used to undertake the primary research:

- Academic literature (especially those authored by Indigenous academics)
- Government publications
- Policies



- Standing committee reports
- Expert panel findings
- Strategies
- Reports developed by stakeholder organizations
- Other relevant publicly available documents that relate to Indigenous engagement

The Service has deliberately chosen not to incorporate Indigenous organizations and their engagement approaches into this research, in acknowledgement of their fundamentally distinct nature compared to the Service. Indigenous organizations inherently possess a deeper level of trust with and among Indigenous communities simply due to their Indigenous roots and their long-standing relationships with communities. Yet, we recognize feedback from local Indigenous organizations remains vital for shaping the Service's Indigenous Engagement Strategy. Acknowledging this importance, **our forthcoming work will focus significantly on direct engagement with Indigenous partners in Toronto.** This phase will comprise of meetings and open dialogue, providing a platform for Indigenous voices to express their preferences regarding engagement methods and how they wish to participate in these processes.

The Resources section of this report includes a detailed list of sources accessed while compiling this report.

Sectors of Focus

In examining the multifaceted approach to Indigenous Engagement and associated Best Practices, we have identified key sectors and corresponding organizations for thorough research and analysis. The sectors included in this analysis share the following attributes:

- **Public Service:** Organizations in each of these sectors primarily focus on serving the public and addressing the needs and concerns of society.
- **Public Funding:** Most of the organizations have received significant funding from government sources.
- **Social Impact:** The sectors support community betterment, safety, and prosperity; these sectors significantly impact society.
- **Specialized Knowledge and Training:** Professionals in these sectors typically require specialized knowledge and training, which take several years to acquire.
- **Institutional Hierarchy:** The organizations in these sectors have well-defined institutional hierarchies and are often characterized by a high degree of bureaucracy (which may hinder the speed of change).



- **Public Accountability:** There is a high degree of public accountability for each organization within these sectors.

Four sectors were identified that fulfill the above criteria: **Academic Institutions, Government and Governing Agencies, Health and Community Services, and Policing**. We focus specifically on the community **partnerships** that these organizations have formed; the key findings are highlighted in the following section. Appendix 2: Organizational Relevance highlights the significance and relevance of incorporating each respective organization within the scope of this comprehensive environmental scan.

Sectors	Organizations
Academic Institutions	<ul style="list-style-type: none"> • Carleton University • Laurentian University • Mount Saint Vincent University • Stanford University • University of British Columbia • University of Minnesota Medical School • University of Pennsylvania • University of Waterloo • York University
Government & Governing Agencies	<ul style="list-style-type: none"> • Association of Municipalities of Ontario • Canadian Bar Association • Canadian Human Rights Commission • Canadian Red Cross • City of Toronto • City of Vancouver • Enhancing Equity, Collaboration, and Culturally Secure Osteoarthritis Care for Aboriginal Australians • Federation of Canadian Municipalities • Government of Alberta
Health & Community	<ul style="list-style-type: none"> • Canadian Association of Elizabeth Fry Societies • Centre for Addiction and Mental Health



Sectors	Organizations
	<ul style="list-style-type: none"> ● Circles of Support and Accountability ● Indianapolis Family Group Conferencing Experiment ● Royal Australian College of General Practitioners ● Stronger Communities for Children ● Turtle Lodge ● Te Pae Oranga Iwi Community Panels
Policing	<ul style="list-style-type: none"> ● Blood Tribe Policing Services ● Calgary Police Commission ● Edmonton Police Service ● First Nations Policing Program ● New South Wales Police Force (Australia) ● Ontario Provincial Police ● Royal Canadian Mounted Police ● Vancouver Police Service ● Vancouver Aboriginal Community Policing Centre Society ● Western Australia Police Force



Limitations of this Research and Report

It is important to be explicit about the limitations of this report and highlight what is not within the scope of this environmental scan.

This report is not meant to be a comprehensive guide on leading Indigenous engagement approaches. As Canadian society works towards reconciliation with Indigenous peoples, novel approaches to relationship building are being developed in real time, and existing work is being revisited and either improved or left behind. As a result, creating a comprehensive, definitive list of programs, policies, or initiatives is neither feasible nor practical for the Service. Additionally, there is no comprehensive approach to Indigenous engagement across these sectors. As such, this report has focused on organizations relevant or comparable to the Service, as described above, while highlighting work generally regarded as impactful.

The report currently does **not** delve into the operations of Indigenous organizations, which share a fundamentally different connection with Indigenous communities compared to the Service. Their bond is rooted in Indigenous ways of knowing, profound trust, and shared life experiences. However, the upcoming phase of our work will prioritize engaging these Indigenous organizations, recognizing the invaluable insight they offer. We aim to actively involve them in structured discussions and collaborative sessions to harness their unique perspectives and deep understanding of the Urban Indigenous community in Toronto. Their knowledge and experiences will play a central role in crafting an engagement strategy that is not only effective but also culturally fitting. These interactions seek to cultivate a more inclusive and authentic approach, acknowledging the distinct role these organizations hold within Indigenous communities.



KEY FINDINGS

Pillars

Our comprehensive environmental scan has revealed three foundational pillars essential for fostering meaningful connections with Indigenous communities: **Engagement and Reconciliation, Capacity Building, and Relationship and Partnerships**. Each of these pillars encompasses a collection of best practices meticulously identified through insights drawn from the four sectors detailed earlier in this report. These pillars are more than mere principles; they embody a dedicated commitment to revitalizing relationships with Indigenous peoples. Furthermore, they serve as a strategic compass, directing actions, guiding decisions, and shaping collaborations in adherence to the fundamental values of advancing reconciliation with Indigenous communities. This in-depth analysis forms the bedrock of a robust framework aimed at promoting respectful and impactful engagement.

- 1. Engagement and Reconciliation** represent a dedication to healing the wounds of historical injustices, emphasizing that reconciliation is not a one-time occurrence but an ongoing, continuous journey. This commitment demands sustained dedication and genuine dialogues. Prioritizing engagement and reconciliation underscores the vital significance of active listening, learning, and taking proactive steps. It involves honouring the past while shaping a positive future that authentically integrates and respects Indigenous perspectives and values.
- 2. Capacity Building** delves into the importance of enhancing cultural competency and responsiveness when interacting with Indigenous people. It encompasses a spectrum of initiatives intended to deepen understanding and appreciation of Indigenous cultures, histories, and present-day realities. These initiatives guide the equitable and culturally attuned provision of services to Indigenous Peoples and communities.
- 3. Relationships and Partnerships** explores how certain organizations build strong and lasting collaborative ties with Indigenous partners and organizations to implement initiatives that are co-created, jointly led, and mutually evaluated with Indigenous partners. This approach ensures that programs and services respect cultural values and resonate with the aspirations and requirements of Indigenous people.



Presentation

Key findings for each pillar are organized by best practices in individual tables. Each table provides examples from various organizations to illustrate specific best practices. Key Considerations are outlined at the bottom of each table.

Best Practice	
ORG	Key finding; learnings
<i>Key considerations that inform the recommendations.</i>	



1. Engagement & Reconciliation

Engagement and Reconciliation underscore a commitment to understanding, respecting, and addressing the past and present challenges Indigenous peoples face. This pillar involves forging meaningful connections, acknowledging historical injustices, and collaboratively working towards healing and building relationships grounded in mutual respect. It encompasses a multifaceted approach that includes internal transformation within the institution and constructive external collaboration with Indigenous Partners. Through this dual approach, Engagement and Reconciliation aims to foster a deep, systemic shift in attitudes and practices, paving the way for a future that honours and integrates the rights, histories, and perspectives of Indigenous peoples.

Best Practices:

- Employ Comprehensive Outreach Strategies
- Co-Create Priorities and Implementation Plans
- Regularly Review and Refine Programs
- Prioritize Internal Alignment Within the Organization
- Develop and Publish Reconciliation Strategies
- Engage With, Learn From, and Empower Indigenous Youth
- Establish Clear Leadership Involvement in Engagement
- Additional Insights: Cultural Best Practices in Engagement and Reconciliation

Employ Comprehensive Outreach Strategies	
AHRC	The Alberta Human Rights Commission (AHRC) implemented an Indigenous Advisory Circle (the 'Circle') in which it collaborates closely with to address discrimination against Indigenous peoples in Alberta. The Circle includes 12 Indigenous individuals from across the province, including an Elder or Knowledge Keeper. It guides cultural protocols and ensures the integration of Indigenous perspectives into their work, particularly in initiatives focused on reconciliation, anti-racism, diversity, inclusion, and equity. While seeking independent advice and varied viewpoints from the Circle, the Commission also includes broader engagement with Indigenous communities.
VPD	The Vancouver Police Department's (VPD) Indigenous Liaison Officer and the VPD Indigenous Community Policing Centre Officer work closely with the Vancouver Aboriginal Community Policing Centre and other agencies to develop relationships and engage the community in proactive crime prevention initiatives. The Diversity, Community, and Indigenous Relations Section conducts outreach through multiple programs to reach and engage vulnerable Indigenous populations. These programs include the Sister Watch Committee, Access Recreation and Culture Youth Program (ARC), and the Pulling Together Canoe Journey.



Employ Comprehensive Outreach Strategies

The comprehensive outreach approach for engaging and supporting Indigenous populations involves collaborative effort across various programs that include different aspects of community life; the proactive nature of broader outreach strategies and initiatives is critical to this approach. This includes incorporating Indigenous perspectives, seeking cultural guidance, and integrating a range of viewpoints into the work. The emphasis is on broader engagement with Indigenous communities to address discrimination and promote Human Rights. The goal is to create a multifaceted strategy tailored to the specific needs and values of Indigenous populations.

Co-Create Priorities and Implementation Plans

CBA	Initiated in April 2020, the Canadian Bar Association (CBA) co-developed <i>The Path: Your Journey Through Indigenous Canada</i> , which aims to increase awareness of the legacy of the Indian Residential School System and Colonization, support anti-racism/bias training, and improve cultural competency regarding Indigenous communities and people. This initiative was developed in response to the Truth and Reconciliation Commission's Call to Action on 'cultural awareness.' It was developed in partnership with NVision Insight Group, and Indigenous-led and managed organization that supports Indigenous communities and positive change.
City of Toronto	<p>The City of Toronto (the City) has implemented several key actions in collaboration with Indigenous people to co-create priorities and implementation plans. The Indigenous Engagement for the <i>Our Plan Toronto</i> initiative, published in June 2023, underscores the significance of co-creating priorities and implementation plans with Indigenous people. By focusing on building relationships with Indigenous partners, businesses, and organizations, and placing a strong emphasis on amplifying Indigenous voices, the City shows a deep commitment to inclusivity and a respect for Indigenous perspectives in urban planning.</p> <p>The engagement strategy utilized various methods, including meetings, interviews, focus groups, and active participation of Indigenous committees. This approach to co-creating and co-developing an Indigenous Engagement Strategy highlights the crucial role of authentic voices from the beginning of an initiative, especially one aimed at supporting Indigenous priorities and implementation plans.</p>
NSWPF	The New South Wales Police Force (NSWPF) established a Police Aboriginal Consultative Committee (PACC). This committee allows for the collaborative



Co-Create Priorities and Implementation Plans

	<p>development of Police Area Command or Police Districts Aboriginal Action Plans and Environmental Scans.</p> <p>By involving Aboriginal people in the decision-making process and addressing local crime issues through police data and community feedback, the NSW Police Force aims to build trust and understanding, leading to improved relationships and community outcomes. This initiative's success is measured by the completion and endorsement of the Aboriginal Action Plan by the Commander and a PACC member, and the active participation of Police Aboriginal Consultative Committees. As the primary community policing arm of the Australian Federal Police, Australian Capital Territory Policing focuses on building strong relationships with the ACT's Aboriginal and Torres Strait Islander communities.</p>
RCMP	<p>The Pinasuqatigiinniq Agreement marks a significant collaboration between the Royal Canadian Mounted Police (RCMP) and Pauktuutit Inuit Women of Canada (PIWC) aimed at enhancing community support and building trust. It formalizes their joint commitment to improving safety for Inuit women, children, and gender-diverse individuals. Stemming from Pauktuutit's 2020 report on gendered violence, their work plan outlines specific strategies for safety, community well-being, and gender equality within Inuit Nunangat. Regular updates and stakeholder engagement ensure transparency, accountability, and broader community involvement. Overall, this agreement signifies a crucial step towards fostering safer and more supportive communities, emphasizing ongoing collaboration and monitoring.</p>
<p><i>The co-creation of priorities and implementation plans ensures that Indigenous perspectives and knowledge are integral to the decision-making process, fostering culturally sensitive and impactful outcomes. Such collaborations are crucial in understanding and addressing the legacy of colonization and residential schools, advancing reconciliation, and building respectful and enduring relationships. This practice not only elevates Indigenous voices but also nurtures more inclusive and aware partnerships.</i></p>	



Regularly Review and Refine Programs

RACGP	<p>The Royal Australian College of General Practitioners (RACGP) actively reviews its Reconciliation Action Plan (RAP) through a structured approach involving various mechanisms. The RAP undergoes endorsement by the RACGP Board, with regular updates provided to Board members on its progress by the RACGP RAP Champion every three months. Additionally, a dedicated RAP Working Group, including Executive Leadership Team members, convenes every two months to develop RAP content and oversee implementation, engaging in regular out-of-session work.</p> <p>Furthermore, an Aboriginal and Torres Strait Islander Advisory Committee, consisting of representatives from organizations such as AIDA, VACCHO, and the Torres and Cape Hospital and Health Service, offers valuable insight into the RAP, meeting every two months post-endorsement. Lastly, the RACGP reports its RAP achievements, challenges, and learnings annually to Reconciliation Australia, which provides crucial feedback and guidance for future action.</p>
UBC	<p>University of British Columbia's (UBC) three-year review of the Indigenous Strategic Plan (ISP) assesses its progress, impact, and potential gaps. It involves gathering input from various stakeholders, including Indigenous communities, students, faculty, staff, alums, and external partners. This review ensures alignment with crucial frameworks such as the UN Declaration on the Rights of Indigenous Peoples, the National Inquiry into Missing and Murdered Indigenous Women and Girls' Calls for Justice, and the Truth and Reconciliation Commission's Calls to Action. Commencing in 2023, three years after the ISP's launch in 2020, this review was overseen by the Office of Indigenous Strategic Initiatives. The Indigenous Strategic Plan Advisory Committee, representing various UBC faculties and units, also plays a role. This assessment serves as an opportunity for UBC to evaluate achievements and challenges in advancing Indigenous rights, reaffirming its commitment to reconciliation and decolonization. Additionally, the review will guide the development of the next iteration of the ISP, building upon previous insight and outcomes.</p>

Regularly reviewing and refining programs is crucial to advancing reconciliation and continuous progress. This process ensures that reconciliation initiatives stay relevant and effective, adapting to the changing needs of Indigenous communities. Continuous assessment and updates allow for the integration of new insight and feedback, maintaining the momentum for reconciliation efforts. This ongoing refinement reflects a commitment to impactful, sustainable progress in building understanding and respect with Indigenous partners.



Prioritize Internal Alignment within the Organization	
RCMP	In 2018, the Royal Canadian Mounted Police (RCMP) implemented a working group comprised of employee representatives, including Indigenous employees. From across the organization in all provinces and business lines, employees provide strategic direction and leadership for the organization as it advances reconciliation efforts. The RCMP Reconciliation Working Group's responsibilities include the development of divisional and business line reconciliation strategies, leading new reconciliation initiatives, and sharing leading practices based on integrating Indigenous perspectives to strengthen relationships and joint priorities with communities across the country.
CAMH	In its Truth and Reconciliation Action Plan, the Centre for Addiction and Mental Health (CAMH) has publicly stated its commitment to reconciliation, including Calls to Action #18-24 from the Truth and Reconciliation Commission of Canada. The plan outlines corresponding actions in alignment with One CAMH: Strategic Plan 2020-2023. The establishment of a Reconciliation Working Group is one of the actions taken by CAMH to align internal structures and strategies with reconciliation goals within the organization. The working groups are responsible for ensuring access to culturally appropriate programs and services for Indigenous patients and families, creating a work environment for Indigenous staff characterized by respect and belonging, and establishing annual public reporting on meeting targets aligned with the Action Plan and Strategic Plan.
City of Vancouver	<p>Collaboration between the City of Vancouver and the Musqueam Indian Band, Squamish Nation, and Tsleil-Waututh Nation in establishing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Task Force is a prime example of internal alignment within the city's framework. This alignment is woven through various aspects: The Task Force's objectives align with the City's commitment, the concerted effort to develop a comprehensive 5-year action plan, and the deliberate partnership with Indigenous groups that integrates varied perspectives into a unified goal of implementing UNDRIP.</p> <p>This alignment is further evident in the meticulous planning involved, detailing 79 specific actions in the action plan. Moreover, the Task Force's engagement with the urban Indigenous community and efforts to strengthen relationships across governance levels showcase a harmonized approach. These actions emphasize inclusive decision-making and collaboration within the organization and with external stakeholders, underlining the commitment to honour Indigenous rights and build enduring partnerships.</p>
<i>The establishment of internal Reconciliation Working Groups demonstrates a commitment to internal alignment for reconciliation. Inclusive representation, strategic leadership, proactive</i>	



Prioritize Internal Alignment within the Organization

responsibilities, and emphasis on sharing best practices align internal structures and strategies with reconciliation goals within the organization.



Develop and Publish Reconciliation Strategies

<p>CAMH</p>	<p>In 2021, the Centre for Addiction and Mental Health (CAMH) demonstrated its commitment to advancing reconciliation with Indigenous communities by releasing its Truth and Reconciliation Action Plan. Recognizing its historical legacy as a colonial institution and the resulting barriers in healthcare for Indigenous patients, CAMH aims to create a safe space for Indigenous individuals within its premises. The plan focuses on fostering stronger relationships, ensuring a safe work environment, and providing patient-centred care for Indigenous communities accessing CAMH services.</p> <p>The Action Plan holds CAMH accountable through specific commitments, addressing anti-Indigenous racism, and emphasizing cultural safety. Collaboratively developed by Indigenous and non-Indigenous staff, the plan includes initiatives like the Reconciliation Review Committee, public progress tracking via a dedicated webpage, and mechanisms to address racism incidents across Toronto hospitals. CAMH builds on prior reconciliatory efforts, including culturally grounded therapy programs and the establishment of Shkaabe Makwa, a centre supporting equity and community wellness for Indigenous populations.</p>
<p>City of Toronto</p>	<p>In 2022, the City of Toronto introduced a comprehensive 10-year Reconciliation Action Plan (RAP), marking a significant step towards healing and understanding. This plan, developed collaboratively over three years, focuses on 28 meaningful actions across five key themes. It aims to restore truth by acknowledging historical realities, such as the city's involvement in the Northwest Resistance of 1885. Central to the plan is the goal of building respectful and equitable relationships with Indigenous communities through power sharing and collaboration.</p> <p>Additionally, the plan emphasizes pursuing justice, rectifying systemic injustices, and committing to financial reparations to support Indigenous economic development. Strengthening the Indigenous Affairs Office is a crucial component, ensuring effective engagement and support for Indigenous communities. Mayor John Tory's apology to the Métis people for the city's role in the Northwest Resistance underscores the commitment to acknowledging past harms while embarking on a journey of healing and reconciliation.</p>
<p>WAPF</p>	<p>The Western Australia Police Force (WAPF) launched its first Reconciliation Action Plan (RAP) in collaboration with the WA Police's Aboriginal Affairs Division, Reconciliation WA, members of the Aboriginal Police Advisory Forum, and community representatives. The RAP aims to improve equality, well-being, and justice outcomes for First Nations people in the region. This framework advances reconciliatory efforts within the WAPF's sphere of influence and lays the groundwork for future RAPs and reconciliation initiatives.</p>



Develop and Publish Reconciliation Strategies

The RAP reflects the WAPF's acknowledgment of historical disparities in services provided to Aboriginal communities. The force endeavours to enhance the accessibility and fairness of policing services for Aboriginal people and acknowledges its role in engaging with these communities in service delivery. Additionally, the force plans to collaborate with Aboriginal groups, other agencies, and service providers to develop strategies prioritizing safety and security for all Western Australia residents.

Transparent commitments are crucial in fostering trust and accountability with stakeholders and the public as they work towards reconciliation goals. Reconciliation Action Plans effectively articulate the steps to establish accountability mechanisms, publicly disclose progress, and actively address incidents and restorative measures, leading to improved relations with Indigenous peoples.

Engage With, Learn From, and Empower Indigenous Youth

CRC The Canadian Red Cross's (CRC) National Youth Engagement Advisory Program was established to support its Youth Engagement Strategy. The committee comprises youth and management representatives from across the country who play a crucial role in advising and participating in the delivery of humanitarian efforts. The program actively involves Indigenous youth in various activities, from disaster response to health and wellness initiatives, influencing the organization's strategies and operations. The program empowers Indigenous youth by incorporating Indigenous ways of being, science, and language into these efforts. This approach not only supports their work in protecting the land and people but also paves the way for them to emerge as the next generation of leaders in these critical roles.

RCMP The Royal Canadian Mounted Police (RCMP) National Youth Advisory Committee (NYAC) is a pivotal platform shaping the RCMP's support for Canadian youth. Comprising up to 125 individuals aged 13 to 21 from diverse regions, this committee addresses community issues and provides valuable insight to the RCMP. Through discussions on topics like reconciliation, online safety, mental health, and more, members contribute to policy development, program enhancement, and strategic planning within the RCMP. Engaging in moderated online forums, they dedicate two to four hours monthly from October to June, benefiting from dialogue, learning opportunities, and the chance to shape youth strategies and programs. They exchange ideas with peers nationwide, develop critical thinking, access involvement opportunities, and gain references and community service recognition. The NYAC amplifies youth voices, fosters collaboration, and ensures the RCMP's alignment with the pressing needs and perspectives of young people throughout Canada.



Engage With, Learn From, and Empower Indigenous Youth

OPP The Ontario Provincial Police (OPP) stands behind two impactful youth initiatives focused on Indigenous engagement: *Niigan Mosewak*, meaning "moving forward" in Ojibwe, is a culturally-rooted summer camp uniting around 40 Indigenous youth from diverse First Nations, Inuit, and Algonquin communities. The camp provides a safe platform for discussing crucial topics like mental health, suicide prevention, substance abuse, and Indigenous heritage. Through this commitment, the OPP demonstrates its dedication to fostering the well-being and development of Indigenous youth.

Walking the Path educates participants about Ojibwe culture, connecting individuals seeking to reclaim their cultural roots amid historical trauma like residential schools. This program has been pivotal in promoting self-esteem, healing, and understanding, expanding its influence beyond law enforcement to educators recognizing its value in classrooms. The OPP's support for initiatives like *Walking the Path* contributes actively to a reciprocal relationship with Indigenous youth, promoting cultural awareness and understanding.

VPD For over 17 years, the Vancouver Police Department's (VPD) Indigenous Cadet Program has mentored and coached Indigenous youth to promote jobs and career opportunities within the VPD. The program runs from June through August each year. During the VPD internship, youth work with Fleet Services, ride along with members from various sections within the Department, and participate in the annual Pulling Together Canoe Journey. The program is co-sponsored by the Aboriginal Community Career Employment Services Society.

Various proactive measures are employed to engage Indigenous youth on multiple fronts, utilizing Advisory Committees, cultural programs, career development pathways, and community engagement activities. These diverse initiatives are designed not only to amplify the voices of Indigenous youth but also to fortify their cultural connections, furnish platforms for expression, and construct clear paths for their continued involvement and success in the future.



Establish Clear Leadership Involvement in Engagement

FCM & BCMC	<p>The Federation of Canadian Municipalities (FCM) and FCM's Big City Mayors' Caucus (BCMC) have renewed their commitment to the Truth and Reconciliation Commission's Calls to Action following the horrifying discovery of 215 children's remains at the former residential school site in Tk'emlups te Secwépemc First Nation and Kamloops, BC. Expressing condolences to affected families, these leaders are actively supporting a National Day of Mourning for these children while endorsing initiatives to identify and protect residential school burial sites across Canada. They emphasize the necessity for an Indigenous-led process, conducted ceremonially, and pledge ongoing collaboration with all levels of government. This commitment underscores their acknowledgment of the enduring trauma inflicted by the residential school system, particularly during National Indigenous History Month, and their dedication to taking meaningful action to address its ongoing impact.</p>
VPD	<p>Since 2014, the Vancouver Police Department (VPD) has hosted "Lunch with the Chief of Police," a quarterly event uniting senior VPD leadership with over 100 members from Vancouver's Downtown Eastside community. The goal is to enhance communication while fostering positive interactions by bringing front-line officers and VPD executives together with attendees. While not exclusive to Indigenous people, the program is particularly significant due to the high Indigenous population in the area (31%). These luncheons serve as a dialogue platform, encouraging information exchange and relationship-building between the police and the community. They reflect the VPD's dedication to community engagement, showcasing senior leadership's active involvement in cultivating positive connections and understanding within Vancouver's Downtown Eastside.</p>

The critical importance of leadership in engagement with Indigenous communities is underscored by the need for active and sustained participation in reconciliatory efforts. Effective leadership goes beyond mere acknowledgement of past injustices; it encompasses creating platforms for open dialogue, respecting and integrating cultural processes, and ensuring continuous engagement. This approach builds trust and sets a standard for how organizations can meaningfully engage with Indigenous communities. It highlights the necessity for leaders to demonstrate genuine commitment, cultural sensitivity, and an unwavering dedication to fostering lasting change in these relationships.



Additional Insights: Cultural Best Practices in Engagement and Reconciliation	
Allow for Additional Time in All Interactions	<ul style="list-style-type: none"> • Indigenous worldviews can experience time as non-linear and cyclical in nature. This is often in direct opposition to Western/Eurocentric worldviews where time is typically linearly structured and future orientated. • Allow for additional time: In some cases, more than twice the amount of time you initially planned for engagement. • Do not be upset if meetings begin late or are cancelled; Indigenous Partners have several urgent and essential competing demands of them both within and outside of their communities (e.g., continual requests to provide educational services to non-Indigenous Canadians). Be respectful and flexible in rescheduling meetings.
Engage Early and Often	<ul style="list-style-type: none"> • Early engagement with Indigenous Partners will allow the Service to address issues and concerns before they escalate. • Regular communication and collaboration with Indigenous partners will provide opportunities for the Service to learn and develop cultural competence, fostering mutual respect and trust. • Conducting regular consultations and engagement sessions with Indigenous Partners will allow for the identification of emerging issues and the co-development of proactive solutions together.
Listen First. Ask Questions. Then Act.	<ul style="list-style-type: none"> • Active listening shows respect for Indigenous voices and acknowledges their expertise, experiences, and perspectives. It will also allow the Service to learn from Indigenous Partners and better understand their cultures, histories, values, and priorities. • Asking thoughtful questions demonstrates a commitment to understanding the specific needs and concerns of Indigenous communities. It also provides an opportunity to seek guidance and feedback to avoid potential missteps. • Postponing action until the first two steps are complete will ensure that any actions taken are informed by the input and insight of Indigenous Partners, empowering them to be active participants in the decision-making process.
<p><i>Culturally respectful and appropriate engagement is pivotal in establishing trust and fostering positive relationships between the Service and Indigenous communities. The guidelines outlined here for the Service, particularly within the Engagement & Reconciliation Pillar, are</i></p>	



Additional Insights:
Cultural Best Practices in Engagement and Reconciliation

tailored to promote meaningful and respectful interactions with Indigenous individuals, organizations, and communities.

2. Capacity Building

Capacity Building is key to advancing reconciliation, aiming to deepen understanding and skills for effective engagement with Indigenous communities. This pillar focuses on education about Indigenous cultures and histories, enhancing empathy, and challenging stereotypes. It emphasizes not only training but also commemorating important cultural events and days, fostering diversity in teams, and encouraging active learning. This approach seeks to bridge the knowledge gaps and transform practices, making them culturally appropriate and responsive to Indigenous needs and values. Capacity Building strives to build an inclusive, equitable relationship between the Service and Indigenous peoples, promoting mutual learning and respect.

Best Practices:

- Mandate Cultural Awareness and Systemic Bias Training
- Commemorate Indigenous Days
- Develop Inclusive Recruitment Strategies
- Develop a Reciprocal Mentorship Program
- Employ Varied Cultural Education Approaches
- Continuous Evaluation for Improvement
- Additional Insights: Cultural Best Practices in Capacity Building



Mandate Cultural Awareness and Systemic Bias Training	
CBA	<p>The Canadian Bar Association (the 'CBA') emphasizes the importance of Indigenous-specific training on anti-racism and unconscious bias. Indigenous-specific training moves beyond general cultural awareness to confront the core of systemic bias and the roles individuals play in sustaining oppressive systems. Unlike broader anti-racism initiatives that tend to overlook the historical, legal, and cultural contexts of Indigenous peoples in Canada, Indigenous-specific training focuses on the distinct experiences, rights, and treaties of Indigenous peoples. This focus is crucial for effectively decolonizing attitudes, reshaping societal and institutional norms, and progressing towards real equity, equality, and justice for Indigenous peoples.</p> <p>The Canadian Bar Association emphasizes the significance of Indigenous-specific anti-racism and bias training. This training delves into Indigenous experiences, led by Indigenous leaders, aiming to confront systemic biases while fostering genuine equity and justice for Indigenous peoples in Canada.</p>
City of Toronto	<p>The Toronto Public Health's Strategy Plan (2015–2019), featuring its Indigenous Health Strategy, was developed through co-development and co-creation with Indigenous partners. A first of its kind for Toronto, it was developed in collaboration with the Toronto Indigenous Health Advisory Circle in 2016, demonstrating a conscious effort to integrate Indigenous perspectives and address their unique health needs. A key component to the development of this initiative was the importance of building trust and understanding through cultural competency. This approach enhances the relevance and effectiveness of health programs for Indigenous people. It serves as a model for integrating Indigenous knowledge and perspectives into public policy, reflecting a deeper commitment to reconciliation.</p>
NSWPF	<p>The New South Wales Police Force (NSWPF) mandates anti-racism and cultural awareness training for all NSWPF recruits and personnel in communities with high Aboriginal citizenship.</p> <p>As officers progress through the ranks, the training moves from an 'awareness' of Aboriginal culture to a 'practical application' of this knowledge in the workplace. The training aims to build cultural proficiency and credibility among officers. The Aboriginal Coordination Team reviews and approves the training, deemed mandatory for all NSWPF recruits and personnel performing duty in communities with high Aboriginal populations.</p>

Indigenous-specific training on anti-racism and unconscious bias is crucial in Canada due to the country's unique history and ongoing relationship with Indigenous peoples. The authenticity and effectiveness of Indigenous-specific anti-racism and bias training are significantly enhanced when led by Indigenous individuals themselves, as they bring invaluable personal experiences, cultural knowledge, and historical context that are essential for a deeper, more meaningful understanding and transformation.



Commemorate Indigenous Days	
UoW	<p>The University of Waterloo (UoW) has exemplified its commitment to Indigenous reconciliation and engagement by thoughtfully integrating key Indigenous days of recognition into its academic and cultural calendar. This strategic initiative showcases the University's deep respect for Indigenous histories, cultures, and contributions. By allocating resources and time to these significant days, UoW not only honours Indigenous heritage but also provides a vital educational platform for the broader University community. This approach facilitates a comprehensive understanding of Indigenous histories and contemporary issues, emphasizing the crucial role of Indigenous perspectives in both academic and societal contexts.</p> <p>The UoW's collaboration with Indigenous partners in planning and executing these events is a testament to its pursuit of authentic and respectful relationships. Such partnerships are fundamental in fostering allyship and creating a shared space for dialogue and learning. This practice not only serves as a model for best practices in Indigenous engagement but also significantly contributes to the broader narrative of reconciliation and inclusive community building.</p>
YorkU	<p>York University (YorkU) commemorates Indigenous Days through a series of events emphasizing engagement and reconciliation. These events include workshops, talks, cultural performances, and art exhibitions that highlight Indigenous culture, history, and contributions to society. These initiatives foster understanding and respect while creating a welcoming environment for Indigenous students, faculty, and staff. The university's efforts promote awareness, education, and dialogue surrounding Indigenous issues, embodying a commitment to engagement and reconciliation.</p>
RCMP	<p>To acknowledge the past and to celebrate progress, there are several commemorative days that the Royal Canadian Mounted Police (RCMP) supports by observing and celebrating with organized events. These include national days of awareness, and special events which are held across Canada. Both Indigenous Awareness Week in May and National Indigenous Peoples Day celebrated on June 21st, are observed. During these dates, activities are planned in all divisions to build employee awareness by highlighting Indigenous peoples' distinct heritages, languages, cultures, and spiritual beliefs. Senior leadership participates in these events to ensure there is visible support throughout their service.</p>
<p><i>Several opportunities to commemorate Indigenous people exist throughout the year, including National Indigenous Peoples Day. Active involvement in these community days demonstrates a commitment to acknowledging and celebrating the cultural significance of Indigenous communities, thereby fostering awareness, appreciation, and engagement with Indigenous heritage and traditions.</i></p>	



Develop Inclusive Recruitment Strategies

GoA	<p>The Government of Alberta's (GoA) approach to Indigenous-targeted recruitment and employment exemplifies a model integrating legal compliance with proactive workforce strategies. In their efforts to comply with the <i>Alberta Human Rights Act</i>, which prohibits discrimination against Indigenous people, Alberta has set a legal framework ensuring fair employment practices. Beyond this, the province's approach is comprehensive, focusing on creating opportunities and reducing barriers for Indigenous workers.</p> <p>The Province of Alberta stresses the importance of an inclusive workplace culture, which is essential for attracting and retaining Indigenous employees. This includes implementing anti-discrimination policies, offering diversity training, and recognizing cultural holidays. This strategy includes providing employment counselling services to assist employers in identifying and nurturing Indigenous talent. Counsellors guide organizations through various aspects, from developing inclusive job advertisements to understanding cultural differences during screenings and interviews.</p>
CHRC	<p>In 2021, the Canadian Human Rights Commission (CHRC) published "<i>Walking the Talk: An Open Letter on the Canadian Human Rights Commission's Implementation of Clerk's Call to Action on Anti-racism, Equity and Inclusion.</i>" As part of its commitment to fostering an equitable workforce and advancing Human Rights and reconciliation, the CHRC appointed a Racialized senior executive to assist the Chief Commissioner and the Executive Director in driving sustainable anti-racist change within the organization.</p> <p>This appointment at the senior executive level has been instrumental in enhancing Indigenous recruitment strategies throughout the CHRC and creating a more inclusive workplace. Furthermore, the CHRC established nine Calls to Action, complete with specific benchmarks and the acknowledgement of challenges, to facilitate ongoing improvement in the recruitment and retention of Indigenous and Racialized staff members. This strategic approach underscores the CHRC's dedication to diversity, equity, and inclusion at all organizational levels.</p>

Indigenous-targeted recruitment strategies centre on promoting fair employment practices, providing inclusive hiring guidance, and fostering an environment that embraces diversity in the workplace. The goal is to attract and retain Indigenous talent, creating a comprehensive approach that cultivates an inclusive organizational culture. By actively implementing these measures, organizations aim to build a workforce that represents and respects the unique perspectives and experiences within Indigenous communities, thereby fostering an environment where every individual feels valued and empowered.



Develop Reciprocal Mentorship Programs

CU The Indigenous Peer Mentorship Program at Carleton University (CU) is a crucial support system for first-year Indigenous students, pairing them with experienced Indigenous mentors, leading to multifaceted success. Through this mentorship, students not only develop leadership and communication skills but also gain deeper cultural awareness and identity, significantly enhancing educational opportunities for Indigenous youth across crucial developmental stages.

Several success stories illustrate the program's impact. Mentors have played pivotal roles in helping mentees overcome anxiety and self-doubt, significantly improving academic performance, inspiring pursuits in Indigenous languages and cultures, and fostering the development of leadership and networking skills. The program cultivates a sense of belonging and engagement among students on campus while offering holistic support with academic, social, and ongoing advice.

Survey results echo the program's effectiveness, with 100% of mentees reporting satisfaction and 94% expressing a strong willingness to recommend the program. Moreover, mentors have highlighted the value of reciprocal learning and the joy of giving back to their communities. These testimonials highlight the program's success in creating a supportive and enriching environment for Indigenous students at CU.

EPS The creation of Canada's Inaugural Mentorship Academy by the Edmonton Police Service (EPS), aimed at encouraging the involvement of women, Indigenous people, and various communities in policing, marks a noteworthy stride towards fostering inclusivity and representation within law enforcement. This innovative 12-week program, involving fitness sessions and various skill-building exercises, aims to equip and empower underrepresented groups, particularly those without predominant or visible mentors in policing, to pursue a career with the EPS. Participants engage in various sessions led by over 40 volunteers from the Edmonton Police Service. These sessions cover topics such as leadership, communication, interpersonal skills, and public speaking. The goal is to address potential barriers applicants may have faced during the application process.

The program has had encouraging outcomes, with two academy participants being hired within the program's first iteration. This innovative initiative demonstrates the transformative potential of mentorship and immersive training programs in promoting diversity and understanding within the police force.

Reciprocal mentorship programs represent a pivotal strategy in Indigenous engagement, underscoring the value of mutual learning and respect. This approach goes beyond traditional mentorship, fostering a symbolic relationship where mentors and mentees gain from shared experiences and cultural insight. Such programs are key to promoting inclusivity and understanding across communities, contributing significantly to professional development, and advancing reconciliation and inclusive excellence.



Employ Various Cultural Education Approaches

GoA	<p>In March 2018, the Government of Alberta (GoA) launched the Indigenous Learning Initiative, co-led by the Public Service Commission, Indigenous Relations, and Education departments. This pivotal program provides foundational Indigenous training for all Alberta Public Service (APS) employees and members of Alberta agencies, boards, and committees (ABCs). Aligning with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the initiative focuses on increasing awareness about treaties, residential schools, and the histories and present-day realities of Indigenous peoples in Alberta. Its goal is to cultivate transformative relationships with Indigenous communities through informed and respectful engagement, acknowledging the importance of understanding and reconciliation.</p> <p>The initiative underscores the significance of culturally-inclusive educational opportunities in promoting reconciliation and enhancing engagement with Indigenous people. By equipping APS employees and ABCs members with essential knowledge and cultural sensitivity, the program aims to dismantle misconceptions and build a comprehensive understanding of Indigenous contexts. The training for APS and ABC's staff is effectively delivered through various platforms, tailored to accommodate different time commitments and learning styles. It includes immersive in-person sessions led by an Elder, interactive, experiential learning, flexible virtual workshops, engaging roundtables, and personalized one-on-one conversations. This inclusive approach ensures a comprehensive and accessible learning experience for all participants.</p>
AMO	<p>The Association of Municipalities of Ontario (AMO), in collaboration with its Indigenous Relations Task Force comprising municipal and Indigenous leaders, has developed resource documents to aid municipal officials and staff. These materials, shaped by input from various Indigenous organizations like the Ontario Federation of Indigenous Friendship Centres, the Ontario Native Women's Association, and the Métis Nation of Ontario, aim to offer high-level insight regarding Indigenous peoples and reconciliation in Ontario. They provide ideas and options for municipal engagement with Indigenous communities, emphasizing mutual interest and concern.</p>
LU	<p>The Cultural Competency for Faculty, Staff, and Students program at Laurentian University (LU) is an enriched cultural education approach to enhance understanding and respectful engagement with Indigenous peoples and cultures. Although not mandatory, the program is highly recommended for individuals seeking to broaden their knowledge about Indigenous histories, worldviews, languages, and contemporary issues. Aligned with the University's commitment to a tricultural approach, highlighting excellence in English, French, and Indigenous education, the program consists of four online modules and a wide array of learning resources. These resources encompass</p>



Employ Various Cultural Education Approaches

various formats such as documents, articles, videos, and books, all conveniently accessible for self-paced learning.

The program focuses on cultivating cultural proficiency, defined as the capacity to engage meaningfully with a range of cultures and socio-economic contexts. It recognizes that developing cultural proficiency is a continual process, not a singular occurrence that demands ongoing learning and the active unlearning of biases. By engaging in this program, participants will deepen their understanding of Indigenous histories, challenge personal biases affecting interactions with Indigenous communities, and learn respectful communication strategies. The program encourages participants to contribute actively to reconciliation and decolonization efforts, not only within the University but also in broader societal contexts. This approach emphasizes the importance of lifelong learning and active engagement in fostering respectful relationships and contributing to reconciliation efforts.

These aspects collectively demonstrate a commitment to employing adaptable methods in Indigenous cultural education, recognizing the significance of flexible, comprehensive, and multifaceted approaches. These approaches aim to foster understanding and engagement with Indigenous knowledge and practices.

Continuous Evaluation for Improvement

GoA The Government of Alberta's (GoA) Indigenous Learning Initiative prioritizes evaluating its training program with the help of an Indigenous evaluator aimed at ongoing communication with Indigenous communities. The training covers Indigenous histories, emphasizing perspectives on residential schools, treaties, and contemporary issues. It is a six-hour course featuring Elder-led ceremonies, discussions on reconciliation, and sharing circles. The objectives include deepening the understanding of Indigenous cultures and challenging misconceptions. Its development has involved input from Indigenous communities, scholars, and public service representatives, and an ongoing Indigenous Learning Panel offers guidance to the Government.

SCfC *Ninti One* is a not-for-profit organization that supports the delivery of the Stronger Communities for Children (SCfC) program to 10 Indigenous communities in the Northern Territory of Australia. As part of its role, *Ninti One* supports the planning and design of program evaluations to help ensure that what is measured in the evaluation process reflects local needs and meets funder requirements. Measuring local change is a key principle of the SCfC program, with the expectation that the program will generate its own evidence through local measurement and evaluation. Advisory groups of local community members, also known as SCfC Boards, are an essential part of the SCfC program. The advisory groups work with the broader community to



Continuous Evaluation for Improvement

identify local needs, and they work with service providers to develop program strategies, make strategic decisions, and coordinate and deliver services. Ninti One, service providers, and other experts provide training and advice to the advisory groups to support them using evidence and evaluation data for decision-making.

Continuous Evaluation for Improvement emphasizes stakeholder involvement, ongoing communication, and the utilization of comprehensive performance indicators to measure the effectiveness of programs and services. Incorporating Indigenous evaluators ensures cultural authenticity in assessments, while the feedback loop between governments and Indigenous communities ensures adaptability. The performance indicators encompass various aspects, including community satisfaction, safety perceptions, training initiatives, recruitment, and cultural adherence, fostering a comprehensive evaluation approach for continual improvement.



Additional Insights: Cultural Best Practices in Capacity Building	
<p>Mandate Comprehensive Cultural Awareness and Training</p>	<ul style="list-style-type: none"> • Regular and progressive cultural sensitivity training and education should be offered to all members of the police force, especially those who are involved in engaging with Indigenous partners. This serves to better understand the history, traditions, and cultures of the various distinctive Indigenous pe-oples in their jurisdiction. • A mixed approach of independent desk-top learning and in-person workshops, coupled with attending cultural events and having informal conversations with community members, provides the best form of cultural awareness and sensitivity training. • All formal training should be delivered by Indigenous trainers and be curated to the specific requirements of the Service.
<p>Prioritize Cultural Safety in All Interactions</p>	<ul style="list-style-type: none"> • Fostering cultural safety requires the recognition of structural racism, discrimination, and power imbalances, as well as historical oppression and trauma. • Cultural safety is built through self-awareness, mutual understanding, and cultural humility. • Cultural humility is "a life-long process of self-reflection and self-critique to understand personal biases and to develop and maintain mutually respectful partnerships based on mutual trust."
<p><i>Engaging respectfully and appropriately with Indigenous Partners is essential for cultivating trust and positive relationships between the Service and Indigenous communities. The guidelines for the Service, under the Capacity Building Pillar, are designed to enhance understanding and facilitate effective engagement with Indigenous individuals, organizations, and communities.</i></p>	



3. Relationships & Partnerships

Relationships and Partnerships focus on building long lasting, collaborative relationships with Indigenous Partners through joint initiatives, advocacy, and support mechanisms. This collaborative approach promotes community safety, understanding, and social justice. The objective is to create a framework of mutual support where both parties are actively involved in decision making and project implementation. Such partnerships enhance the efficacy of services and programs and ensure they are considerate of the cultural sensitivities and specific needs as defined by the Indigenous community itself.

Best Practices:

- Addressing Systemic Issues
- Establish Collaborative Partnerships
- Prioritize Indigenous-Led Initiatives
- Consider Culturally Appropriate Alternatives to Existing Structures
- Additional Insights: Cultural Best Practices in Relationships & Partnerships

Address Systemic Issues	
UoM	<p>The University of Minnesota Medical School (UoM) is addressing systemic healthcare issues and racial disparities in health outcomes and prioritizing diversity, equity, and inclusion (DEI) by restructuring curricula to be racially and culturally inclusive.</p> <p>The school also involves students in reshaping education, with student-led initiatives such as the Medical Education Reform Student Coalition (MERSC) advocating for changes in materials and patient encounters while recognizing biases embedded in medical education and practice. These efforts underscore the ongoing commitment to systemic change within medical education, institutions, and public health policies to mitigate healthcare disparities.</p>
CAEFS	<p>The Canadian Association of Elizabeth Fry Societies (CAEFS) is dedicated to combating systemic violence and inequality against women through multifaceted approaches. They prevent the criminalization and incarceration of women by offering legal aid, counselling, and support services that address the underlying experiences leading to their criminalization, including domestic abuse and trauma. Additionally, CAEFS advocates for systemic change by addressing Human Rights concerns and improving conditions for incarcerated women.</p> <p>Collaborating with partners like CFICE, they have conducted research projects like "Charging Practices in Ottawa Cases of Domestic Violence," aiming to improve the criminal justice system's response to abused women. Their efforts focus on advocating for contextual inquiries into abuse histories to eliminate the practice of charging</p>



Address Systemic Issues	
	abused women with domestic violence, thus striving for systemic improvements in the treatment of women within the criminal justice system.
<p><i>Addressing systemic issues involves a multifaceted approach where institutions proactively reform practices and policies to tackle inequalities and disparities. This includes restructuring internal systems to be more inclusive, involving community members in reform processes, and acknowledging and addressing inherent biases. Such efforts are crucial in mitigating disparities and eliciting meaningful, systemic change, emphasizing the need for sustained commitment and a holistic approach to ensure equitable outcomes.</i></p>	

Establish Collaborative Partnerships	
MSVU	In November 2020, Mount Saint Vincent University (MSVU) developed a significant partnership with the Mi'kmaw Native Friendship Centre through the Aboriginal Academic Access Post-Secondary (AAAPS) program. This initiative provides Indigenous students with post-secondary education and includes in-person classes at the Friendship Centre, which offers cultural supports and other services to students. The program's design focuses on creating a community setting for learning and includes various activities and services beneficial to Indigenous students.
HRLC	<p>The Human Rights Legal Support Centre (HRLSC) provides accessible and culturally appropriate services to Indigenous people in Ontario who have experienced discrimination under the Human Rights Code. To achieve this goal, the HRLSC has established various partnerships with Indigenous organizations, such as the Ontario Federation of Indigenous Friendship Centres, the Thunder Bay Indigenous Friendship Centre, and the Kinna Aweya Legal Clinic.</p> <p>These partnerships enable the HRLSC to reach more Indigenous clients, share information about their legal rights and options, and offer support throughout the Human Rights process. The HRLSC also actively participates in events dedicated to Indigenous rights, such as the Indigenous Human Rights Conference, an annual gathering of Indigenous and non-Indigenous Human Rights experts, advocates, and community members. By attending and presenting at these events, the HRLSC demonstrates its respect for Indigenous knowledge and perspectives and its willingness to learn from and collaborate with Indigenous communities. These initiatives signify a systematic approach to fostering meaningful relationships while perpetuating ongoing education, both within the HRLSC and among the broader public.</p>
VACPC	The Vancouver Aboriginal Community Policing Centre Society (VACPC) was incorporated in 2006 as a non-profit society by the Vancouver Aboriginal Community.



Establish Collaborative Partnerships

It was created to address social justice issues, improve safety for Aboriginal people, and build the relationship between the Vancouver Police Department (VPD) and the Indigenous community through education, awareness, and open dialogue. The positive link between the Vancouver Indigenous Community and the VPD provides an avenue to engage and support Indigenous people to better understand and utilize the services of the VPD. This link is supported by the presence of an assigned member of the VPD, a Neighbourhood Police Officer at VACPC who participates in activities and is available to support the specific needs of the Aboriginal community in Vancouver.

VACPC is governed by a Board of Directors elected by and from members of the Vancouver Indigenous community. Working in partnership with Indigenous community members, Indigenous and non-Indigenous organizations, and all levels of government, VACPC seeks to provide resources, services and programs that support the safety and security of Vancouver's Indigenous community.

RCMP

The Pinasuqatigiinniq Agreement is a formal agreement signed in January 2021 between the Royal Canadian Mounted Police (RCMP) and Pauktuutit Inuit Women of Canada (PIWC) to establish a working relationship between the two organizations. The term Pinasuqatigiinniq means "working together collaboratively" in Inuktitut.

The agreement commits both organizations to work together towards implementing recommendations from Pauktuutit's 2020 report, "Addressing Gendered Violence against Inuit Women: A review of police policies and practices in Inuit Nunangat." The agreement is part of the RCMP's ongoing efforts to build trusting relationships and deliver responsive, culturally aware, and trauma-informed policing services for Indigenous communities across Canada. The RCMP and PIWC work together to improve the protection and safety of Inuit women, children, and gender-diverse persons.

At the heart of collaborative partnerships lies the emphasis on formalizing relationships through structured agreements. Beyond outlining mutual objectives, they establish a robust framework that ensures continual collaboration and accountability. These partnerships form a foundation, fostering an environment where shared goals are articulated and actively pursued through sustained engagement and joint responsibility.



Prioritize Indigenous-Led Initiatives	
TL	<p>Turtle Lodge (the 'Lodge') is an Indigenous-led model for wellness that aims to restore traditional Indigenous knowledge and promote self-determination in community health. The Lodge's approach to wellness is tailored to meet the specific needs of Indigenous communities.</p> <p>The Lodge's focus on restoring traditional Indigenous knowledge and promoting self-determination in community health is a direct response to the legacy of colonialism and racism that has resulted in subpar access to health care and culturally discontinuous services for Indigenous people in Canada.</p> <p>The Lodge's frequent events such as roundtables, ceremonies, conferences, and gatherings are designed to address health issues in a traditional way that is grounded in Indigenous knowledge and healing practices. The Lodge's location in the Sagkeeng First Nation and its construction based on spiritual, land-based teachings that bring balance to life are further examples of the Lodge's commitment to Indigenous-led wellness.</p>
FNPP	<p>Canada's comprehensive and national policing program for Indigenous communities, known as the First Nations Policing Program (FNPP), is a tripartite partnership between the federal and provincial governments and Indigenous governments. This unique partnership model allows for collaboration and cooperation among all three partners, each fulfilling their respective roles within their area of jurisdiction. This partnership approach helps to ensure effective policing services for Indigenous communities in Canada while working together to achieve a common goal: To provide culturally appropriate and responsive policing services for Indigenous people in Canada. The Blood Tribe Policing Service is an excellent example of the success of this program.</p>
BTPS	<p>The Blood Tribe Policing Services (BTPS) promotes a needs-based approach to police service delivery as it recognizes the unique needs and cultural perspectives of the community and tailors the police services to meet those specific needs. Traditionally, the Tribe had a fully developed legal system and its own enforcement agency in the form of a society called <i>likunuhkahtsi</i> to apply its laws. However, as the European systems began to overlay the ways of the Tribe, policing and other areas of social services adapted and have continued to become an integral part of the Blood Tribe community. To suit the context and needs of its people, the Blood Tribe adopted the Tribal Scout system, which later evolved into the Blood Tribe Police Service in 2022 with the support of federal and provincial governments. The BTPS currently employs 32 full-time police officers and 26 full-time civilian staff members and is an excellent example of how Indigenous-led services can best support community needs.</p>
CPC	<p>The Calgary Police Commission (CPC) has implemented a new Community Policing Grant to support Indigenous communities and municipalities interested in establishing police services. The grant offers up to \$30,000 and provides an "on-ramp" for</p>



Prioritize Indigenous-Led Initiatives

communities who want to move forward in creating their own police forces. The provincial government has also announced \$150,000 for the three existing self-administered or community tripartite Indigenous police services in Alberta. The Tsuut'ina Nation Police Service, Blood Tribe Police Service, and Lakeshore Regional Police Service cover seven First Nations and fall under the Federal First Nation Inuit Policing Program (FNIPP). The province will add five officers to each service over the next four years.

Prioritizing Indigenous-led initiatives is crucial in building effective partnerships with Indigenous communities. This approach empowers communities to address their own needs, integrating traditional knowledge and practices, especially in health and public services. By including Indigenous leadership in program design and implementation, these initiatives ensure culturally relevant and responsible solutions, reinforcing self-determination and promoting respectful partnerships. Such community-driven approaches align services with community needs and values, aiding in rebuilding trust and autonomy.

Consider Culturally Appropriate Alternatives to Existing Structures

IFGC

The Indianapolis Family Group Conferencing Experiment (IFGC) is a restorative justice diversion program targeting young individuals convicted of their first offense. Its primary goal is to interrupt the cycle of reoffending at an early stage. Studies have indicated its effectiveness, showing a notable decrease in rearrest rates among program participants compared to youth in the control group during the 2-year follow-up period. This initiative is tailored for individuals under 14 years old who are involved in nonserious, nonviolent offenses such as assault, criminal mischief, disorderly conduct, shoplifting, or theft. Embracing the principles of restorative justice, the program employs family group conferencing, a platform where the offender, the victim, and their respective supporters convene to address the offense's impact. Its core focus lies in fostering accountability, nurturing an understanding of the inflicted harm, and formulating a plan for restitution, community service, or other reparation methods.

The observed reduction in rearrest rates is a testament to the program's efficacy, underlining its potential to steer young individuals away from repeat offenses.

COSA

Circles of Support and Accountability (CoSA) is a reintegration program that aims to reduce victimization by assisting individuals who have committed sexual offenses to lead responsible, constructive, and accountable lives in the community. It was formed in 1994 in Hamilton, Ontario, by a group of dedicated volunteers with the primary goal of preventing further victims. CoSA's approach involves creating a Circle of Support around the Core Member, the individual seeking assistance. The Circle



Consider Culturally Appropriate Alternatives to Existing Structures

consists of three to four trained and screened community volunteers who provide support, accountability, and guidance to the Core Member. They engage with the Core Member regularly for a minimum of one year, often longer, offering one-on-one and group engagement. CoSA also fosters community engagement and support through various activities. These include monthly facilitated Discussion Series and annual potluck meals, such as BBQs, Thanksgiving Dinner, and a Christmas/Holiday Party. These activities provide a safe environment for Core Members to discuss relevant topics, practice social skills, and feel valued and respected.

CoSA has been proven to be highly effective in reducing rates of reoffending. Peer-reviewed studies have shown that individuals involved in CoSA have a reduced rate of re-offense of 70% to 80% compared to matched groups without CoSA support. The program has been successful in many cases and has been praised for its effectiveness in reducing the likelihood of reoffending and increasing the likelihood of successful reintegration. Research has shown that participation in CoSA significantly reduces rates of sexual recidivism, violent recidivism, and overall recidivism. Offenders involved in CoSA had an 83% reduction in sexual recidivism, a 73% reduction in all types of violent recidivism, and an overall reduction of 71% in all types of recidivism compared to matched offenders who were not involved in CoSA.

TPOI

The Te Pae Oranga Iwi (TPOI) Community Panels in New Zealand program aligns with the principles of restorative justice by focusing on accountability, repair of harm, and community involvement while also adapting its approach to suit the complexities of different cases, especially those involving vulnerable populations. Restorative justice, as a concept, focuses on repairing the harm caused by crime by involving both the offender and the affected community. The program's approach, involving local community members and support services, seems to contribute positively to reducing reoffending rates. The voluntary nature of participation in restorative justice meetings between victims and offenders is essential, as it allows both parties to engage in the process willingly, potentially fostering understanding and accountability.

The Ministry of Justice's establishment of a Framework of Practice is significant for ensuring consistent and safe restorative justice practices throughout the country. Given the sensitivity of cases involving family violence and sexual violence, it is crucial that these cases are handled with extreme care and consideration in applying restorative justice practices.

The involvement of Māori service providers and the emphasis on their availability in various regions acknowledges the importance of cultural sensitivity and inclusivity in delivering these services. The Ministry's approval process for restorative justice



Consider Culturally Appropriate Alternatives to Existing Structures

providers, ensuring their experience and training, is a key step in maintaining safety and support for everyone involved.

Adopting culturally appropriate alternatives involves restorative justice and community-based interventions focusing on accountability, harm repair, and community involvement. These methods, particularly effective for youth and those needing reintegration support, include practices like family group conferencing and circles of support. Demonstrating reduced reoffending rates and successful community reintegration, these programs highlight the importance of voluntary participation to encourage understanding and accountability. This approach underscores the importance of customizing responses to align with specific community needs and cultural contexts while integrating Indigenous knowledge and practices to foster inclusion and respect.

Additional Insights: Cultural Best Practices in Relationships & Partnerships	
Respect and Leverage Existing Resources and Committees	<ul style="list-style-type: none"> • Identify existing Indigenous-led committees, advisory bodies, task forces, and working groups focused on Indigenous issues within the city. • Meet with these committees early in the engagement process and work closely with them to share information, resources, and insight. • Avoid a siloed approach by ensuring everyone has access to the same information and is invited to participate in the decision-making process.
Different Partners Will Require Different Approaches	<ul style="list-style-type: none"> • Indigenous communities, organizations, and individuals are all inherently unique, and as such, there is no 'one-size-fits-all' approach to Indigenous engagement. Some Partners may prefer to be engaged one-on-one, while others will prefer to engage in a group setting. • Ask Partners how they prefer to engage, not only at the beginning of an engagement but regularly throughout, as their needs and preferences may have changed. • Taking the time to understand their distinct needs, concerns, and values and tailor engagement strategies and actions to match their specific requirements through a respectful and customized approach.
Understand and Practice the "Visiting Way"	<ul style="list-style-type: none"> • Visiting is a part of land-based societies' way of life. It is a seemingly informal, but powerful way to relate, share knowledges, and build relationships.



Additional Insights: Cultural Best Practices in Relationships & Partnerships	
	<ul style="list-style-type: none"> • Visiting according to the Nishnaabeg worldview, is "a sharing of oneself through story, through principled and respectful consensual reciprocity with another living being." • The "Kinship-visiting" approach can resolve disputes, renew relationships, and foster safety. • Visiting is often at direct odds with colonial institutions and ways of doing business, as on the surface, it lacks an apparent structure.
<p>Prioritize Transparency and Accountability</p>	<ul style="list-style-type: none"> • Be transparent about the Service's efforts, progress, and outcomes in engaging with Indigenous Partners. • Establish mechanisms for community feedback and hold the Service accountable for its actions throughout the project.
<p><i>The foundation of building trustful and positive relationships between the Service and Indigenous communities lies in culturally respectful and appropriate engagement. Here, we present key guidelines for the Service in the Relationships & Partnerships Pillar, aiming to nurture and strengthen interactions with Indigenous individuals, organizations, and communities.</i></p>	



APPENDIX 1: KEY DOCUMENTS RELATING TO INDIGENOUS RIGHTS

United Nations Declaration on the Rights of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is a landmark document adopted by the United Nations General Assembly in 2007. It sets out a comprehensive framework of minimum standards for the survival, dignity, well-being, and rights of Indigenous peoples worldwide. UNDRIP is a crucial instrument in recognizing and protecting the rights of Indigenous communities, including their rights to self-determination, land, resources, culture, language, and traditional practices.

In the Canadian context, UNDRIP holds significant importance as it seeks to address historical injustices Indigenous people face and ensures their full participation in decision-making processes that affect them. The Canadian government officially endorsed UNDRIP in 2010, though it was not initially implemented as a legally binding document.

UNDRIP holds profound implications for policing practices, particularly concerning Indigenous communities. UNDRIP emphasizes the importance of upholding Indigenous peoples' inherent right to self-determination and the recognition of their distinct cultures, languages, and traditions. In the context of policing, this means fostering collaborative relationships between law enforcement agencies and Indigenous communities based on mutual respect and understanding. It calls for the incorporation of Indigenous knowledge and customs into policing strategies while ensuring that officers receive cultural competency training to effectively interact with and serve Indigenous populations. By aligning policing practices with the principles of UNDRIP, the goal is to address historical injustices, build trust, and foster a more equitable and inclusive approach to law enforcement that respects and protects the rights and dignity of Indigenous peoples. This alignment is a vital step towards reconciliation and creating a safer, more harmonious society for everyone.

Truth and Reconciliation Commission of Canada – Calls to Action

The Truth and Reconciliation Calls to Action represent a crucial roadmap towards healing, reconciliation, and building a more just society in Canada. Arising from the Truth and Reconciliation Commission's efforts to confront the painful legacy of the Indian Residential School system, the Calls to Action consist of 94 specific recommendations addressing a wide range of issues affecting Indigenous peoples. These encompass themes such as education, language and culture revitalization, child welfare, health, justice, and reconciliation between Indigenous and non-Indigenous Canadians. The Calls to Action emphasize the importance of acknowledging past injustices, promoting cultural understanding, and advancing meaningful collaboration among Canadians. Implementing these actions is fundamental to fostering respect, understanding, and



empowerment for Indigenous communities, as well as ensuring a shared and equitable future for all citizens of Canada.

Among the many Calls to Action, those pertaining to policing carry significant importance. They call for the establishment of collaborative and respectful relationships between law enforcement agencies and Indigenous communities, incorporating Indigenous knowledge and customs into policing practices and ensuring cultural competency training for officers. By implementing these measures, the goal is to build trust, dismantle systemic biases, and foster an inclusive and just society where Indigenous peoples' rights and dignity are upheld, contributing to the healing and reconciliation process for all Canadians.

National Inquiry into Missing and Murdered Indigenous Women and Girls

The National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) report sheds light on the systemic and disproportionate violence experienced by Indigenous women, girls, and gender-diverse individuals in Canada. The report highlights the historical and contemporary factors contributing to this tragedy, including the role of policing and law enforcement.

One of the key findings of the MMIWG report is that Indigenous women and girls often face indifference and discrimination from law enforcement when they report incidents of violence and abuse. There are numerous accounts of police officers dismissing or not adequately investigating cases of missing Indigenous women, which perpetuates a sense of invisibility and vulnerability within Indigenous communities.

The report calls for fundamental changes in policing practices to ensure the safety and protection of Indigenous women and girls. This includes implementing cultural competency training for all law enforcement personnel to promote a better understanding of the unique experiences and needs of Indigenous communities. Additionally, it emphasizes the importance of building trust and respectful relationships between police forces and Indigenous peoples to encourage open communication and collaboration.

Furthermore, the MMIWG report urges the development of protocols for handling missing persons cases involving Indigenous individuals, ensuring timely and thorough investigations that prioritize their safety and well-being. It also calls for the implementation of trauma-informed approaches to policing to address the underlying trauma experienced by many Indigenous women and girls, as this can significantly impact their interactions with law enforcement.

The MMIWG report highlights the urgent need for systemic changes within Canada's policing systems to effectively address and prevent violence against Indigenous women, girls, and gender-diverse individuals. By heeding the report's recommendations and working towards a more



culturally sensitive and responsive approach to policing, Canada can take significant steps towards reconciliation and a safer, more equitable society for all.



APPENDIX 2: ORGANIZATIONAL RELEVANCE

Organizational Relevance stands as a key component of this report, providing comprehensive explanations for the selection of each organization across the identified sectors. This appendix meticulously explores the underlying rationale for choosing these entities, highlighting their significant roles and contributions within Academic Institutions, Government and Governing Agencies, Health and Community Services, and Policing. The appendix clarifies their importance to our research and underscores their unique impact and success in fostering effective partnerships with Indigenous communities.

SECTOR: ACADEMIC INSTITUTIONS

Organizations	Relevance for Inclusion
Carleton University	Carleton provides a supportive environment for Indigenous students through the Centre for Indigenous Support and Community Engagement and the Indigenous Enriched Support Program, along with implementing a long-term Indigenous strategy with 41 Calls to Action.
Laurentian University	Laurentian's Indigenous Student Affairs team emphasizes a positive learning environment aligned with Indigenous worldviews and acknowledges its location on the traditional lands of the Atikameksheng Anishnawbek and Wahnapiatae First Nation.
Mount Saint Vincent University	The University is recognized for its commitment to incorporating Indigenous knowledge within its curriculum and fostering partnerships with Indigenous communities, making it a model for engagement and mutual learning. Mount Saint Vincent University is situated near several Indigenous communities. It has established itself as a collaborative partner in education and community engagement, leading initiatives that respect and integrate the knowledge and perspectives of the local Indigenous peoples.
Stanford University	Stanford's established programs on Indigenous rights and its interdisciplinary approach to Indigenous studies position it as a leader in providing research-based strategies for effective community engagement.
University of British Columbia	UBC acknowledges its campuses on unceded Musqueam and Syilx Okanagan Nation territories, has formal affiliations with Indigenous communities, and has significantly increased Indigenous student enrollment and Indigenous faculty.
University of Minnesota Medical School	The school actively engages in improving American Indian health care through educational and research programs, primarily via the Center of American Indian and Minority Health.



Organizations	Relevance for Inclusion
University of Pennsylvania	With a dedicated Center for Native American Studies, the University of Pennsylvania offers rich, research-driven perspectives on Indigenous issues, which can inform respectful engagement strategies for law enforcement.
University of Waterloo	Waterloo's Office of Indigenous Relations focuses on advancing Truth and Reconciliation Calls to Action, acknowledging its work on the traditional territories of the Neutral, Anishinaabeg, and Haudenosaunee people.
York University	York University's Centre for Aboriginal Student Services and its cross-disciplinary approach to Indigenous education highlight best practices in community inclusion and engagement.

SECTOR: GOVERNMENT & GOVERNING AGENCIES

Organizations	Relevance for Inclusion
Association of Municipalities of Ontario	The Association of Municipalities of Ontario supports reconciliation by providing resources for Indigenous-Municipal Relationship Agreements and collaborating with the Ontario Federation of Indigenous Friendship Centres to improve the quality of life for Indigenous people in Ontario's municipalities.
Canadian Bar Association	As a leading legal organization focusing on Indigenous Law, the Canadian Bar Association (CBA) provides well documented legal frameworks and advocacy efforts crucial to understanding Indigenous rights. The CBA has committed to reconciliation by developing resources for respectful engagement with Indigenous peoples and advocating for public policy improvements.
Canadian Human Rights Commission	Their work advancing Indigenous rights and addressing discrimination provides crucial guidance for developing policing policies that respect Human Rights and promote social equity.
Canadian Red Cross	The Canadian Red Cross has a longstanding partnership with the Assembly of First Nations. It implements the Indigenous People Framework, focusing on unique hiring practices, leadership relationships, and community services for First Nation, Métis, and Inuit people.
City of Toronto	The City of Toronto's initiatives for Indigenous community engagement, including the Toronto Reconciliation Action Plan (2022–2032) and the Toronto Aboriginal Research Project, were developed in conjunction with the Toronto Aboriginal Support Services Council (TASSC), which serve as practical models for effective urban Indigenous community relations.



Organizations	Relevance for Inclusion
City of Vancouver	The city recognizes its significant urban Indigenous population and has advisory committees such as the Urban Indigenous People's Advisory Committee to enhance Indigenous access and inclusion in city services.
Federation of Canadian Municipalities	The Federation of Canadian Municipalities collaborates with Indigenous organizations for economic development and land management partnerships and advocates for equal partnership among federal, provincial/territorial governments, municipalities, and Indigenous communities.
Government of Alberta	In response to the TRC Calls to Action, the Alberta Government was the first provincial government to mandate Indigenous cultural awareness training for all public servants; to achieve this, the Indigenous Learning Initiative held 12 half-day sessions with Indigenous people from across the province to gain feedback on educational priorities. Moreover, the AB Human Rights Commission recently implemented an Indigenous Advisory Council to advise on Indigenous Human Rights Strategies.



SECTOR: HEALTH & COMMUNITY

Organizations	Relevance for Inclusion
Canadian Association of Elizabeth Fry Societies	The Canadian Association of Elizabeth Fry Societies excels in Indigenous engagement through its commitment to culturally sensitive programs and collaboration with Indigenous communities. They recognize the unique challenges faced by Indigenous women in the criminal justice system and actively work to address these issues through tailored support services and advocacy while fostering a deep understanding of Indigenous cultures and traditions. This approach has led to impactful partnerships and meaningful change in the lives of Indigenous women.
Centre for Addiction and Mental Health	The Centre for Addiction and Mental Health (CAMH) exemplifies Indigenous engagement by prioritizing culturally relevant mental health services and fostering inclusive practices. Their approach includes collaboration with Indigenous leaders and communities to develop and deliver mental health programs that are deeply respectful of Indigenous cultures, traditions, and perspectives, ensuring that their services are both accessible and effective for Indigenous individuals. This commitment to understanding and integrating Indigenous knowledge and healing practices into their framework has made CAMH a leader in this field.
Circles of Support and Accountability	Circles of Support and Accountability (CoSA) excels in Indigenous engagement by aligning their restorative justice model with Indigenous values of community support and holistic rehabilitation. Their approach promotes trust and mutual understanding in social reintegration, resonating with Indigenous approaches to healing and accountability.
Indianapolis Family Group Conferencing Experiment	The Family Group Conferencing Experiment's relevance lies in its family-centred approach. It closely aligns with Indigenous values by involving the community in child welfare decisions, thus fostering a deep and respectful connection with Indigenous communities.
Royal Australian College of General Practitioners	The Royal Australian College of General Practitioners stands out for its commitment to culturally sensitive healthcare practices, particularly in supporting Aboriginal and Torres Strait Islander communities. By integrating traditional knowledge and values into their medical practices and training, they ensure more effective and respectful healthcare delivery to these communities.
Stronger Communities for Children	Stronger Communities for Children demonstrates effectiveness in working with Aboriginal and Torres Strait Islander communities by prioritizing community-driven programs. Their approach of empowering local leadership



Organizations	Relevance for Inclusion
	and respecting traditional practices ensures culturally appropriate support and positive outcomes in these communities.
Turtle Lodge	Turtle Lodge is renowned for its deep respect and incorporation of traditional Indigenous knowledge and practices in its programs. This approach fosters a strong connection with Indigenous communities, effectively supporting cultural preservation and community well-being.
Te Pae Oranga Iwi Community Panels	Te Pae Oranga Iwi Community Panels are recognized for their innovative approach to addressing offending through community-led solutions deeply rooted in Māori values and principles. This method not only aligns with the cultural practices of Māori communities but also fosters a sense of ownership and participation, leading to more effective and meaningful outcomes.



SECTOR: POLICING

Organizations	Relevance for Inclusion
Blood Tribe Police Services	Known for refining their policing methods, the Blood Tribe Police Service has built a strong rapport with their surrounding communities. They focus on non-violent methods, verbal communication, and community engagement to build trust. They prioritize understanding the community's needs, embracing cultural nuances, and addressing social issues such as the opioid crisis with sensitivity rather than criminalization.
Calgary Police Commission	Situated on traditional Blackfoot territory, the Calgary Police Service has actively engaged with Indigenous partners to foster reconciliation and enhance relations with Indigenous people in southern Alberta. In 2018, they embarked on a Reconciliation Roadmap and conducted a day of talking circles with elders and community leaders to collaboratively identify and address community concerns. Furthering their commitment, they appointed a dedicated investigator to address the disproportionately high number of Indigenous missing person cases, aiming to amplify listening and support within Indigenous communities and align with the Truth and Reconciliation Commission's Calls to Action.
Edmonton Police Service	Recognized for their Indigenous Relations Unit and community policing initiatives, they exemplify effective Indigenous engagement in law enforcement.
New South Wales Police Force (Australia)	With dedicated Aboriginal Community Liaison Officers and tailored strategies for community engagement, they provide a model for building relationships and cultural competency within a policing framework.
Ontario Provincial Police	The OPP's initiatives in Indigenous cultural training and community-based policing are leading examples of fostering mutual respect and understanding.
Royal Canadian Mounted Police	The RCMP's longstanding work with Indigenous Policing Services and community engagement strategies offer foundational practices for respectful collaboration and policing.



SECTOR: POLICING cont.

Organizations	Relevance for Inclusion
Vancouver Police Service	Their innovative approach to Indigenous community engagement and incorporating Indigenous culture into police training programs offer practical learning for respectful policing.
Vancouver Aboriginal Community Policing Centre Society	The Vancouver Aboriginal Community Policing Centre Society (VACPC) is a notable example of community-led, culturally-attuned engagement with Indigenous people. This makes it a valuable inclusion in an environmental scan focused on supportive engagement practices. Established by the Vancouver Indigenous community, VACPC exemplifies a proactive approach to addressing social justice issues and improving safety for Indigenous people. It facilitates the strengthening of relationships between the Vancouver Police Department (VPD) and Indigenous people through educational initiatives, awareness programs, and fostering open dialogue.
Western Australia Police Force	The Western Australia Police Force (WAPF) stands out for its commitment to Indigenous engagement, acknowledging historical inequities, and actively working towards reconciliation. They issued an official apology to Aboriginal people and developed a Reconciliation Action Plan in collaboration with Reconciliation Australia. Their approach includes cultural collaboration, symbolized by artwork representing unity between the police and Aboriginal communities. WAPF's Aboriginal Affairs Division fosters improved relations and a deeper understanding of Aboriginal culture. At the same time, their employment initiatives aim to increase Aboriginal representation within the force, thereby enhancing cultural competence and reflection of the community they serve.
First Nations Policing Program	Funded by Public Safety Canada, FNIPP supports police services that are professional and responsive to First Nation and Inuit communities through both self-administered police services and Community Tripartite Agreements with the RCMP. Significant funding ensures culturally responsive and respectful police services, with recent investments aimed at expanding these services to more communities.



APPENDIX 3: GLOSSARY

Aboriginal: This term encompasses the earliest recognized presence in a specific region and is commonly associated with Indigenous peoples and their vibrant cultures. However, it is crucial to acknowledge that this term is somewhat outdated; it was used in the *Constitution Act* (1982) to collectively refer to First Nations, Inuit, and Métis. In the Australian context, "Aboriginal" refers to the diverse Indigenous peoples of the Australian mainland and many of its islands. Still, it excludes the ethnically distinct communities of the Torres Strait Islands. The term "Indigenous Australians" encompasses both Aboriginal Australians and Torres Strait Islanders together.

Ancestral Lands: These are lands that Indigenous peoples have traditionally occupied and used. This concept is fundamental to Indigenous identity, culture, and spirituality. Ancestral lands are not just places of residence but are deeply connected to the history, traditions, and the very existence of Indigenous communities.

Colonization: The establishment, exploitation, maintenance, acquisition, and expansion of colonies in one territory by people from another territory. It is a set of unequal relationships between the colonial power and the colony and between the colonists and the Indigenous population.

Cultural Appropriation: The adoption or use of elements from one culture by members of another culture, often without proper understanding or respect. It can perpetuate stereotypes, erode cultural significance, and cause harm.

Cultural Revitalization: Efforts to reclaim, preserve, and revitalize Indigenous languages, arts, ceremonies, and practices.

Decolonization: Decolonization is the process of removing colonial elements from ways of thinking and the systems and structures within which we live and work, including but not limited to imperialism, white supremacy, patriarchy, paternalism, and human centrism.

Elders: Respected community members who hold wisdom, cultural knowledge, and guidance. They play a crucial role in passing down traditions and teachings.

First Nations: A term which began to be adopted in the early 1980s, this collective term refers to the original nations, whose members and descendants existed across the territory for thousands of years and were colonially referred to as "Status and non-Status Indians" as described by the *Indian Act*, 1876.

Indigenous: A broad, but respectful and inclusive term that can be used to acknowledge the First Peoples of countries all around the world. In the Canadian context, the term "Indigenous" encompasses First Nation, Inuit, and Métis. Note: individuals are more likely to identify with their specific Nation than the term "Indigenous", as it is a broad, umbrella-type term.



Indigenous Peoples: Indigenous Peoples refer to the distinct and sovereign cultural groups that share collective, inherent rights that stem from their ancestral ties to the lands where they currently live, or from which they have been displaced.

“Indigenous Peoples have in common a historical continuity with a given region prior to colonization and a strong link to their lands. They maintain, at least in part, distinct social, economic and political systems. They have distinct languages, cultures, beliefs, and knowledge systems. They are determined to maintain and develop their identity and distinct institutions and they form a non-dominant sector of society.” – United Nations. [Vulnerable Groups: Indigenous Peoples.](#)

Indigenous people: Refers to an individual or a group of individuals that belong to different Indigenous communities. This term is often used to highlight the diversity of cultures and identities within the group, but lacks the indication of a collective sovereignty, which individual members cannot possess on their own.

Indigenous Art: Diverse forms of artistic expression, including beadwork, carvings, paintings, and storytelling.

Indigenous Communities: A term used within Canada to collectively refer to the multiple differing communities comprised of diverse First Nations, Inuit, and Métis people. Within the context of Toronto, Indigenous Communities refer to the local First Nations, Inuit, and Métis people who have historical and ongoing ties to the land, enriched by their unique cultural heritage, traditions, and rights within the region.

Indigenous Organization: A legal entity organized and operated for a collective, public, or social benefit of Indigenous people and communities, with a majority of members who are First Nations, Inuit, or Métis. Indigenous organization is used interchangeably with Indigenous agency.

Indigenous Languages: The diverse languages spoken by Indigenous peoples, each with its own unique grammar, vocabulary, and cultural context.

Indigenous Rights: The legal and inherent rights of Indigenous peoples, including land rights, self-determination, and cultural preservation.

Inuit: The Inuit are Indigenous people whose territories, collectively known as Inuit Nunangat, span the circumpolar arctic regions of the world. Inuit Nunangat includes Canada's far north regions of Nunavut, the Northwest Territories, Nunavik in northern Québec, and Nunatsiavut in Labrador. The word Inuit means "people" in the Inuit language, Inuktitut, reflecting their cultural heritage and deep connection to these lands.



Intergenerational Trauma: This term describes the transmission of emotional, psychological, and social effects of colonialism and systemic oppression across generations within Indigenous communities. It stems from a history of traumatic events, such as forced removal from land, cultural suppression, and violence, whose impacts are felt beyond the immediate victims, affecting the well-being of subsequent generations.

Land Acknowledgment: A formal statement recognizing the Indigenous peoples and their traditional territories upon which an event, gathering, or institution occurs. It is a way to honour the history and ongoing presence of Indigenous communities.

Land-Based Learning: Educational approaches that centre on Indigenous ways of knowing, often involving direct experiences on the land.

Lived Experience: The personal and collective experiences and narratives of Indigenous people, deeply rooted in their cultural, historical, and social contexts. It encompasses the day-to-day realities of life, including the joys, struggles, traditions, and challenges Indigenous people face.

Métis: The Métis are distinct Indigenous people with unique histories, cultures, languages, principles of governance, and territories that include the waterways of Ontario, surrounding the Great Lakes, and spanning what is known as the historic Northwest.

Reconciliation: Reconciliation requires mutually respectful relationships between Indigenous and non-Indigenous peoples, awareness of the past, acknowledgement of and atonement for the harms that have been caused, and actions to change behaviour. The actions taken for reconciliation must be taken in partnership with Indigenous peoples and directly respond to the self-identified needs and directives set out by Indigenous community members, organizations, and leaders.

Registered/Treaty Status: This refers to the legal recognition of an Indigenous person under the terms of a treaty or through the *Indian Act* in Canada. Registered or Status Indians are recognized by the government and are entitled to certain rights and benefits under the law. Treaty status often involves specific agreements made between Indigenous groups and the government, outlining rights, land entitlements, and other provisions.

Residential Schools: Government-sponsored schools in Canada and the U.S. aimed at assimilating Indigenous children into Euro-Canadian culture, often involving forced separation from families and cultural erosion. The legacy of residential schools has contributed significantly to intergenerational trauma among Indigenous people.

Sacred Sites: Locations with spiritual significance to Indigenous peoples, often associated with creation stories, ceremonies, and ancestral connections.



Spiritual Connection: The deep and personal relationship that Indigenous peoples have with the land, animals, and natural elements. It encompasses spiritual practices, ceremonies, and a sense of interconnectedness.

Sixties Scoop: This refers to a period from the 1950s to the 1980s in Canada when a significant number of Indigenous children were forcibly removed from their families and communities by child welfare services and placed in non-Indigenous foster homes or adopted out to non-Indigenous families across Canada and the United States. The Sixties Scoop led to a loss of cultural identity and heritage for many Indigenous people.

Sovereignty: The inherent right of Indigenous nations to govern themselves, make decisions about their land, resources, and cultural practices, and maintain their distinct identities

Systemic Racism: This refers to the entrenched discrimination and inequalities that exist within societal systems and structures, such as government policies, legal systems, and educational institutions. This form of racism disproportionately affects Indigenous people, perpetuating disadvantages and barriers to equal opportunity and access to resources.

Traditional Ecological Knowledge (TEK): Indigenous knowledge systems about the environment, including sustainable resource management, seasonal cycles, and ecological relationships.

Traditional Medicines: Natural remedies and healing practices used by Indigenous communities, often derived from plants and animals.

Treaty: A sacred agreement between Indigenous nations and colonial governments, embodying mutual respect, shared stewardship of the land, and a commitment to future generations, transcending a mere legal document to encompass cultural and spiritual significance.

Turtle Island: A term commonly used by some Indigenous peoples to refer to the continent of North America. The name comes from the creation stories of many First Nations oral histories.

Two-Spirit: A term used by some Indigenous cultures to describe individuals who embody both masculine and feminine qualities. It is a sacred and respected identity within Indigenous communities.

Urban Indigenous Person: Indigenous individuals living in urban areas often face unique challenges related to identity, cultural retention, and access to services.



APPENDIX 4: REFERENCES

- Alberta Human Rights Commission. "Indigenous Human Rights Strategy." Accessed January 5, 2024. <https://albertahumanrights.ab.ca/media/v4lnohj3/ihrs-strategy.pdf>.
- Allen, Lindsay, Andrew Hatala, Sabina Ijaz, Elder David Courchene, and Elder Burma Bushie. "Indigenous-led Health Care Partnerships in Canada." *Canadian Mental Health Association Journal* 192, no. 9 (March 2020): E208–E216. DOI: <https://doi.org/10.1503/cmaj.190728>.
- Association of Municipalities of Ontario. "An Overview of the Truth and Reconciliation Commission's (TRC) Calls to Action that Municipal Governments Can Address." Accessed December 12, 2023. <https://www.amo.on.ca/policy/municipal-governance-indigenous-relations/draft-resolution-municipal-recognition-september>.
- Association of Municipalities of Ontario. "Ideas and Options for What Municipal Leaders/Councils Can Do to Better Support and Engage their Indigenous Residents and Neighbours At This Time." Accessed January 14, 2024. <https://www.amo.on.ca/sites/default/files/assets/DOCUMENTS/Reports/2021/WhatMunicipalLeadersCanDoToBetterSupportIndigenousResidentsNeighboursAtThisTime20210823.pdf>.
- Blood Tribe Policing Services. "BTPS Annual Report." Accessed January 20, 2024. <https://irp.cdn-website.com/c676d1ad/files/uploaded/Annual%20Report%202020-2021.pdf>.
- CBC News Toronto. "Indigenous People in Toronto Badly Undercounted by Census, But Experts Hopeful for Change." By Adam Carter, Sep 30, 2021. Accessed Oct 1, 2023. <https://www.cbc.ca/news/canada/toronto/toronto-urban-indigenous-census-1.6192449>.
- Calgary Police Commission. "Indigenous and Municipal Police Transition Study Grant." Government of Alberta. Accessed January 14, 2024. <https://www.alberta.ca/indigenous-municipal-police-transition-study-grant>.
- Canadian Association of Elizabeth Fry Societies. "Projects and Initiatives." Accessed December 12, 2023. <https://caefs.ca/projects-and-initiatives/>.
- Canadian Bar Association. "The Path: Your Journey through Indigenous Canada." Accessed December 14, 2023. <https://www.cba.org/ThePath>.
- Canadian Human Rights Commission. "Walking the Talk." Accessed January 11, 2024. <https://www.chrc-ccdp.gc.ca/sites/default/files/2021-11/Open%20Letter%20>



[%20Call%20to%20Action%20on%20Anti%20Racism%2C%20Equity%20and%20Inclusion.pdf.](#)

Canadian Human Rights Commission. "Anti-Racism Action Plan." Accessed January 12, 2024.

<https://www.chrc-ccdp.gc.ca/sites/default/files/2021-09/Anti-Racism%20Action%20Plan%20-%20September%202021.PDF>.

Canadian Red Cross. "National Youth Engagement Advisory Committee." Accessed January 20, 2024. <https://www.redcross.ca/how-we-help/red-cross-youth/national-youth-engagement-advisory-committee>.

Centre for Addiction and Mental Health (CAMH). "CAMH Land Acknowledgements." CAMH, 2022. <https://www.camh.ca/-/media/files/camh-landacknowledgements-2022.pdf>.

Centre for Addiction and Mental Health (CAMH). "CAMH Launches Shkaabe Makwa." September 08, 2020. <https://www.camh.ca/en/camh-news-and-stories/camh-launches-shkaabe-makwa>.

Centre for Addiction and Mental Health (CAMH). "Shkaabe Makwa: Guiding Directions." CAMH. Accessed January 18, 2024. <https://www.camh.ca/-/media/files/shkaabe-makwa-guiding-directions-pdf.pdf>.

Centre for Addiction and Mental Health (CAMH). "Truth and Reconciliation Action Plan." CAMH, May 2021. <https://www.camh.ca/-/media/files/truthandreconciliationactionplan-may2021-pdf.pdf>.

City of Toronto. "City of Toronto Reconciliation Action Plan." April 2022. <https://www.toronto.ca/wp-content/uploads/2022/04/8d83-City-of-TO-Reconciliation-Action-Plan-for-web.pdf>.

City of Vancouver. "City of Vancouver's UNDRIP Strategy Report of the UNDRIP Task Force to the City of Vancouver Mayor & Council." Accessed January 14, 2024. <https://council.vancouver.ca/20221025/documents/p1.pdf>.

Civilian Review and Complaints Commission for the RCMP. "Indigenous Initiatives." Government of Canada. Accessed January 16, 2024. <https://www.cpc-ccp.gc.ca/programs-programmes/indigenous-autochtones/index-eng.htm>.

Council of Canadian Academies. "Toward Peace, Harmony, and Well-Being: Policing in Indigenous Communities." Ottawa (ON), 2019. Accessed January 20, 2024. [The Expert Panel on Policing in Indigenous Communities, Council of Canadian Academies](#).

Daily Bread Food Bank. "A Decade of Deep Poverty." Accessed January 20, 2024. <https://www.dailybread.ca/research-and-advocacy/research/tackling-deep-poverty/>.



- Edmonton Police Services. "Mentorship Programs." Accessed January 18, 2024. <https://www.joineps.ca/ApplicationProcess/Mentorship%20Programs>.
- Edmonton Police Services. "The future of police recruiting in Edmonton." Accessed January 18, 2024. <https://www.blueline.ca/the-future-of-police-recruiting-in-edmonton-4814/>.
- Federation of Canadian Municipalities. "Municipal Leaders Call for Action on Canada's Residential Schools' Legacy." FCM, 2021. <https://www.municipalworld.com/press-releases/municipal-leaders-call-for-action-on-canadas-residential-schools-legacy/>.
- First Nations Policing Program. "Briefing Book for the Minister of Public Safety Canada." Government of Canada, 2019. <https://www.publicsafety.gc.ca/cnt/trnsprnc/brfng-mtrls/trnstn-bndrs/20191120/index-en.aspx>.
- Flaminio, A. C. "Kinship-visiting: Urban Indigenous Deliberative Space." In K. Drake, & B.L. Gunn (Eds.), *Renewing Relationships: Indigenous Peoples and Canada*. (Wiyasiwewin Mikiwahp Native Law Centre, University of Saskatchewan, 2019), 143–167. <https://www.torontomu.ca/criminology/people/faculty-directory/flaminio-anna/>.
- Gaudet, Cindy. "Keeoukaywin: The Visiting Way – Fostering an Indigenous Research Methodology." *Aboriginal Policy Studies* 7, no. 2 (2019): 47–64. 10.5663/aps.v7i2.29336. <https://journals.library.ualberta.ca/aps/index.php/aps/article/view/29336/pdf>.
- Government of Canada. "Indigenous People and Policing in Canada." Library of Parliament, January 22, 2021. https://lop.parl.ca/sites/PublicWebsite/default/en_CA/ResearchPublications/202142E.
- Government of Alberta. "Working With Employers to Recruit and Retain Indigenous People." ALIS. Accessed January 20, 2024. <https://alis.alberta.ca/inspire-and-motivate/working-with-employers/working-with-employers-to-recruit-and-retain-indigenous-people/>.
- Government of Ontario. "Employer Resource Hub: Workplaces that Work for All." Accessed January 20, 2024. <https://www.ontario.ca/page/employer-resource-hub-workplaces-work-all>.
- Government of Ontario. "Indigenous Healing and Wellness Strategy." Accessed January 20, 2024. <https://www.ontario.ca/page/indigenous-healing-and-wellness-strategy>.
- Government of Ontario. "Treaty Teaching and Learning Resources." Accessed January 20, 2024. <https://www.ontario.ca/page/treaty-teaching-and-learning-resources>.



- Homeless Hub. "Community Profiles – Toronto." Criminology. Accessed January 18, 2024. <https://www.homelesshub.ca/community-profile/toronto>.
- Indianapolis (Ind.) Family Group Conferencing Experiment. "Program Profile: This is a restorative justice diversion program for young people who have been convicted of an offense for the first time." National Institute of Justice, 2012. <https://crimesolutions.ojp.gov/ratedprograms/250>.
- Ontario Association of Children's Aid Societies (OACAS). "Apology." January 2018. <https://www.oacas.org/wp-content/uploads/2018/01/ocas-apology-poster-email.pdf>.
- Ontario Federation of Indigenous Friendship Centres. "The Ontario Federation of Indigenous Friendship Centres." Accessed October 23, 2023. <https://ofifc.org/>.
- Ontario Human Rights Commission. "Ontario Human Rights Commission." Accessed October 14, 2023. <https://www.ohrc.on.ca/>.
- Ontario Provincial Police. "Be the Bridge." Government of Ontario. Accessed October 23, 2023. www.opp.ca/index.php?id=115&entryid=56b7838d8f94ace85c28d172.
- Ontario Provincial Police. "#OPPBeTheBridge." Facebook. www.facebook.com/hashtag/oppbethebridge.
- Royal Australian College of General Practitioners. "Reflect RAP and beyond." RACGP. Accessed January 13, 2024. <https://www.racgp.org.au/rap/reflect-rap-and-beyond>.
- Royal Canadian Mounted Police. "Commissioner's National Indigenous Advisory Committee." Government of Canada, 2024. <https://www.rcmp-grc.gc.ca/en/commissioners-national-indigenous-advisory-committee>.
- Royal Canadian Mounted Police. "Historical Events in RCMP-Indigenous Relations." Government of Canada, 2022. <https://www.rcmp-grc.gc.ca/en/historical-events-rcmp-indigenous-relations>.
- Royal Canadian Mounted Police. "Inuit Tapiriit Kanatami RCMP Work Plan." Government of Canada, 2020. <https://www.rcmp-grc.gc.ca/en/inuit-tapiriit-kanatami-rcmp-work-plan>.
- Royal Canadian Mounted Police. "Pinasuqatigiinniq Agreement." Government of Canada, 2021. <https://www.rcmp-grc.gc.ca/en/pinasuqatigiinniq-agreement>.
- Royal Canadian Mounted Police. "RCMP Path to Reconciliation: Strengthening Trust in the RCMP." Government of Canada, 2019. <https://www.rcmp-grc.gc.ca/en/reports-research-and-publications/rcmp-path-reconciliation-strengthening-trust-the-rcmp>.



- Royal Canadian Mounted Police. "Relationships and Engagement." Government of Canada, 2023. <https://www.rcmp-grc.gc.ca/en/relationships-and-engagement>.
- Simpson, Leanne Betasamosake. "Land as Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation." *Decolonization: Indigeneity, Education and Society* 4, no. 3 (2014): 1–25.
- Statistics Canada. "Canada's Indigenous Population." Government of Canada, June 2023. <https://www.statcan.gc.ca/o1/en/plus/3920-canadas-indigenous-population>.
- Statistics Canada. "Focus on Geography Series, 2016 Census." Statistics Canada Catalogue no. 98-404-X2016001. Ottawa, Ontario, 2017. <https://www12.statcan.gc.ca/census-recensement/2016>.
- Stronger Communities for Children. "Project update." July 2019. <https://www.nintione.com.au/wp-content/uploads/2019/11/SCFC-Project-Update-Issue-10-FINAL-email.pdf>.
- Te Pae Oranga Iwi Community Panels. New Zealand Police. Accessed January 20, 2024. <https://www.police.govt.nz/about-us/maori-police/te-pae-oranga-iwi-community-panels>.
- Toronto Police Service. "Toronto Police Service." Accessed January 20, 2024. <https://www.torontopolice.on.ca/>.
- Toronto Children's Aid Society (CAS). "Indigenous Truth and Reconciliation." January 2022. https://torontocas.org/wp-content/uploads/2022/03/Indigenous_Truth-and-Reconciliation_CCAS-FAQ-for-Website-January-18-20223-1.pdf.
- Toronto Children's Aid Society (CAS). "Truth and Reconciliation." Accessed January 20, 2024. <https://torontocas.org/truth-and-reconciliation/>.
- Toronto Community Housing Corporation. "Diversity and Inclusion." Accessed January 12, 2024. <https://www.torontohousing.ca/careers/Pages/Diversity-and-Inclusion.aspx>.
- Toronto Foundation. "Commitment to Indigeneity." Accessed January 12, 2024. <https://torontofoundation.ca/indigenous-toronto/#:~:text=Indigenous%20people%20in%20Toronto%20are,physical%20and%20mental%20health%20conditions>.
- Truth and Reconciliation Commission of Canada. "Truth and Reconciliation Commission of Canada: Calls to Action." National Centre for Truth and Reconciliation, 2015. <https://nctr.ca/records/reports/>.
- Turtle Lodge. "Indigenous Leadership in Action Wahbanung Calls to Action, 2020 Clearing the Path for Our Survival." Accessed January 20, 2024.



https://www.turtlelodge.org/wp-content/uploads/2021/07/Summary_of_WAHBANUNG_Call-To-Action.pdf.

United Nations Department of Economic and Social Affairs. "United Nations Declaration on The Rights of Indigenous People." Accessed January 12, 2024.

<https://social.desa.un.org/issues/indigenous-people/united-nations-declaration-on-the-rights-of-indigenous-people>.

United Nations Population Fund. "Technical Brief on the Implications of COVID-19 on Census." Accessed January 12, 2024. <https://www.unfpa.org/resources/technical-brief-implications-covid-19-census>.

Vancouver Police Department. "Indigenous Cadet Program." City of Vancouver. Accessed January 20, 2024. <https://vpd.ca/join-us/indigenous-cadet-program/>.

Vancouver Police Department. "Project Sister Watch." City of Vancouver. Accessed January 20, 2024. <https://vpd.ca/community/project-sister-watch/>.

Veterans Affairs Canada. "Indigenous Veterans." Government of Canada. Accessed January 20, 2024. <https://vacpc.org>.

Walter, Maggie, and Chris Andersen. *Indigenous Statistics: A Quantitative Research Methodology*. Walnut Creek, CA: Left Coast Press, 2013. <https://www.taylorfrancis.com/books/oa-mono/10.4324/9781315426570/indigenous-statistics-maggie-walter-chris-andersen>.

Wilson, R. J., F. Cortoni, and A.J. McWhinnie. "Circles of Support & Accountability: A Canadian National Replication of Outcome Findings." *Sexual Abuse* 21, no. 4 (2009): 412–430. <https://doi.org/10.1177/1079063209347724>.

York University. "Toronto Has Twice as Many Urban Indigenous People than Previously Believed." May 2019, <https://yfile.news.yorku.ca/2019/05/02/toronto-has-twice-as-many-urban-indigenous-people-than-previously-believed/>.

