



Decolonizing City Research Methodology

Investigating culturally safe ways to gather data about violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples

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Introduction to the Author

I am Cree from my Father's side and a member of Saddle Lake Cree Nation, and Western settler descent from my Mother's side. I am thankful to the Sto:lo peoples, on whose unceded territory I am an uninvited guest. I am a Master of Public Health student at the University of British Columbia and a Healthy City Scholar with the UBC Sustainability Initiative.

I am a third-generation residential school survivor, raised in a Western household, out of touch with my Indigeneity because of the intergenerational outcome from the Indian Residential School System. I have always felt that a large part of myself was missing, and I have made recent steps to learn about my Indigeneity. My training has been mainly in Western academia, and I have only begun my learning journey in the decolonization and Indigenization of education, academia and policy. I am not a survivor of violence, and I have no known Indigenous family members who are missing, murdered, or survivors of violence. However, I experience the intergenerational impacts of colonial violence. My lack of lived experience in community and my background in Western

society and education limits my full understanding in this area and my ability to provide complete Indigenist recommendations.

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Key terms

Indigenous Peoples: A collective noun for First Nations (status and non-status Indians), Inuit and Metis in Canada.

2SLGBTQQIA+: represents Two-Spirit, lesbian, gay, trans, queer, questioning, intersex and asexual peoples. The National Inquiry explains that 2S is at the front to recognize that Two-Spirit people have existed long before understandings of gender and orientation were imposed in colonization.

Two-spirit: The term Two-Spirit is used by many Indigenous Peoples for those who are not gender-binary, and who move freely between gender identities. Two-Spirit is a societal and spiritual role within traditional societies as mediators and keepers of ceremonies.

Gender-based violence: Refers to all violence committed against someone because of their gender identity, gender expression or perceived gender: physical, emotional, psychological, sexual, verbal or financial.

Sexualized violence: Refers to all violence carried out through sexual means or by targeting one's sexuality or sexual orientation. Sexualized violence attempts to remove the person's power and control they have over their body without their consent. Examples include school/workplace sexual harassment, groping, non-consensual explicit image/video sharing and sexual assault. Sexualized violence also includes attitudes, beliefs and behaviours of sexual nature that create a hostile, intimidating and toxic environment.

Colonization: According to the National Inquiry, "colonization refers to the processes by which Indigenous Peoples [are] dispossessed of their lands and resources, subjected to external control, and targeted for assimilation and, in some cases, extermination... Colonialism is a structure that includes many different events – all created under the same, destructive logic." (National Inquiry, 2017, p.17)

Executive Summary

Introduction

The City of Vancouver (the City) is located on the traditional, ancestral and unceded lands of the Musqueam, Squamish and Tsleil-Waututh Nations, and is home to Urban Indigenous Peoples from North America and beyond. The City is not immune to the national missing and murdered Indigenous women, girls and 2SLGBTQQIA+ (Two-Spirit, lesbian, gay, bisexual, pansexual, trans, queer, questioning, intersex and asexual) (MMIWG2S) crisis. The Downtown Eastside, located in the heart of the City, was the target of Canada's worst serial killer, Robert Pickton, who largely preyed on Indigenous women. Indigenous women, girls and 2SLGBTQQIA+ Peoples in the City are disproportionately impacted by violence and police discrimination.

Unfortunately, missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples have been allowed to disappear not only from life, but from the data. Police databases are filled with gaps for a plethora of structural and systemic issues, including underreporting, cases being wrongly attributed to suicide or accident, and ethnicity misclassification. In addition, the Indigenous research landscape is fraught with negative depictions of Indigenous Peoples, which serves to justify violence. Scholars have called for the decolonization of research methodology, which involves centering methodology around Indigenous perspectives and ways of knowing.

Indigenous women, girls and 2SLGBTQQIA+ Peoples have the right to a life free of violence. The purpose of this project is to investigate culturally safe ways to conduct Indigenous research, with a focus on gender-based violence research. This work is needed to ensure that investigative strategies, essential for policy and program planning, do not further perpetuate violence and inequalities. Current compounding issues (anti-Indigenous racism in the healthcare system, the COVID-19 pandemic, and the toxic drug poisoning crisis) make this work especially timely.

Research methodology

This literature-based project included academic and grey literature searches, document reviews, and conversations with key informants. The first step was to identify City gaps. Then, recommendations to fill gaps were constructed around: 1. recommendations and calls from key reports, 2. ethical guides for Indigenous research, and 3. an analysis of reports that presented data about violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples. The seven Principles for Change, put together by the National Inquiry into Missing and Murdered Indigenous Women and Girls (the National Inquiry), were utilized to guide this project.

City gaps

There are no efforts aimed at documenting the scope of MMIWG2S and violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples by the City, leaving a gap to fill in the alignment to critical Indigenous mandates. There are no ethical policies or procedures in place regarding Indigenous data collection and research by the City, leaving a strong potential for exploitation of Indigenous Peoples by the City.

Recommendations

1. Launch an investigation into the scope of MMIWG2S and violence within the City of Vancouver that centers around the knowledge of family members and survivors.
2. Establish ethics and governance structures for Indigenous research, which includes public facing guidelines for the City to adhere to, and an Indigenous-led data governance body.
3. Engage in research that is relevant to the needs, interests and priorities of Indigenous Peoples; and reflective of diverse identities.
4. Mandate training for all City staff involved in research in areas such as cultural safety and data ethics.
5. Hire Indigenous Peoples to lead and be a part of research teams, including Elders.
6. With respect to data collection, collect distinctions-based, gender-inclusive, and strength-based data. Data should be collected by Indigenous Peoples or non-Indigenous allies with meaningful involvement with Indigenous Peoples, and those who are trained in cultural safety and trauma-informed practice. Indigenous ways of knowledge dissemination, methodologies, and cultural practices should be treated as valid methods of research.
7. Manage data in accordance with OCAP® principles. This involves an Indigenous-led data governance body that ensures that Indigenous Peoples remain the owners of the data. Indigenous Peoples in Vancouver *own*, have *control* over, *access* and *possess* their data.
8. With respect to data representation and publication: Hire Indigenous artists to design cover art and imagery to depict data, highlight stories and narratives along with statistics, frame violence and deficit-based factors in terms of colonization instead of personal risk factors, use data to make recommendations that are relevant to Indigenous Peoples, and highlight strength, resiliency and richness of culture.

The City has committed to implementing Calls to Action from the Truth and Reconciliation Commission, Calls to Justice from the National Inquiry, recommendations from Red Women Rising, and to upholding Indigenous rights as outlined in the United Nations Declaration of the Rights of Indigenous Peoples. Along with these recommendations, the City must engage in meaningful reconciliation with Indigenous Peoples in Vancouver who have been exploited by ongoing colonial practices. These recommendations are a starting point towards upholding the inherent rights of Indigenous Peoples.

Background

Sacred Indigenous women, girls and 2SLGBTQQIA+ Peoples

“Women are the life-givers, but women are not going to be life-givers without men. So, that’s a balance in life. Our Two-Spirited people bring that balance again, of masculine and femininity. Our lives are not about our sexuality or even our gender identity, it’s about us being a human being.”

Grandmother Blu, National Inquiry, 2019, p. 41

Indigenous women are mothers, daughters, grandmothers, granddaughters, sisters, and friends; leaders, teachers, caregivers, life-givers, and warriors. They have been key members of society since time immemorial, with distinctive roles and responsibilities rooted in various systems of law. Many Indigenous societies were matriarchal and matrilineal, meaning that women were the head of the household with kinship traced through the female line (Halseth, 2013).

Debra Sparrow, from Musqueam Nation, speaks to her work in revitalizing First Nations Culture:

“I am not just a weaver because I make beautiful things. I’m a weaver because I’m weaving back the history into our community of the values of who we are as First Nations people and women – we stand on those blankets that we weave, we comfort ourselves with them, we use them in naming ceremonies, we use them when our children are born and they get their first name. And when they leave this world, that blanket goes with them. The blankets are everything to us, as they are to every community” (FNHA & OPHO, 2021, p. 9)

Another example of the importance of women in Indigenous society is exemplified in Cree tradition. Cree women are “seen as life-givers that have the power to bring and create life” (Makokis, 2008, p. 111). Their important roles and responsibilities during ceremony reflects their value within the Cree governance structure. For instance, the completion of the fasting ceremony relies on the presence of women, whose role is to prepare the sacred feast food (Makokis, 2008). Sharon Venne, Nehiyaw lawyer from Cree Nation, describes sacred Cree women:

“One of the strongest teachings of the traditional Elders concerns women... The Creator gave women the power to create. The man is the helper to the woman, not the other way around. Women are linked to Mother Earth by their ability to bring forth life. The women sit beside the Creator as a recognition of their role and position... Because of this spiritual connection with the Creator and Mother Earth, it is the women who own the land. Man can use the land, protect and guard it, but

not own it. Women can pass on authority of use to the man, but not the life of the earth.” (Venne in Asch, 1997, p. 192).

Broadly, traditional Indigenous views on gender are not rooted in heteronormativity¹, and instead account for a diversity of sexual practices and identities. Two-Spirit Peoples, those who move freely between gender identities, have unique societal and spiritual roles that are vital to collective well-being and survival (Hunt, 2016). Two-Spirit Peoples are parents, children, grandparents, grandchildren, siblings, friends; teachers, knowledge keepers, healers, herbalists, child minders, spiritual leaders, interpreters, mediators, and artists (Hunt, 2016).

Elder Ma-Nee Chacaby speaks to the high regards of Two Spirit Peoples:

“My grandmother used to say way back seven generations after seven generations, she’s been told that Two-Spirit Peoples exist with the First Nations Peoples, and they did not say, ‘Oh, you two, you’re living together, shame on you...’ She said they loved each other... They were regarded very highly before. They were accepted as special people with gifts. And they didn’t make fun of them, because some of them would be the parents of the kids that didn’t have any parents” (Elder Chacaby in OurStories eTextbook, 2018).

Grandmother Blu, a Two-Spirit Cree, Mi’kmaw and Metis Elder speaks to gender diversity in the National Inquiries Elders and Grandmothers Circle.

“Women are the life-givers, but women are not going to be life-givers without men. So, that’s a balance in life. Our Two-Spirited people bring that balance again, of masculine and femininity. Our lives are not about our sexuality or even our gender identity, it’s about us being a human being. It’s about us following those teachings that our ancestors put in place for us, those teachings of kindness and respect, truth, honesty, humility, love, wisdom, about living those ways of life. Trying to look at each other as a valuable portion of a community, what gifts does that person have to bring to the table, so that we can become a very rich table, right?” (National Inquiry, 2019, p. 41).

However, traditional values and views on gender were disrupted by colonization.

¹ Heteronormativity is a belief that peoples fall into strict male and female gender categories, with heterosexuality as the norm (Hunt, 2016). Heteronormativity stigmatizes 2SLGBTQQIA+ folks who do not conform to constructed sexual norms.

A brief history of colonization

“The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change.”

-John A. Macdonald, 1887

Since time immemorial, Indigenous Peoples have thrived throughout the land with rich culture, community, land and resources. First contact between some Indigenous Peoples and European explorers occurred in the 1400s. A relationship was built on trading, under the existing trade system of the Eastern Indigenous groups. Over time, more Europeans came to Canada in search of land and resources to create a new life.

The Doctrine of Discovery, created by the Pope in the late 1400s to support Spain claims to the lands, stated that inhabited land (i.e., lands not occupied by Christians) was available to be claimed by Christian rulers. The notion that Indigenous Peoples were less than human justified colonization of the land, as “Terra Nullius” applied. This meant that lands occupied by anyone other than Christians did not belong to anyone and was available to be taken. The Doctrine became the basis of the colonization of the land (AFN, 2018)

From the late 15th century, French and British colonizers fought over the land, until France surrendered all claims to the land in 1763. In a demonstration of British authority over North America and to appease Indigenous allies, the Crown issued the 1763 Royal Proclamation (Indigenous Foundations, n.d.) The Royal Proclamation also laid the foundation for Indigenous rights and the treaty-process in Canada, stating that, “the several Nations or Tribes of Indians, with whom We are connected, and who live under Our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to, or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds.”

The Dominion of Canada was created in 1867 with the British North American Act, with the legislative responsibility to Indigenous Peoples transferred from the Crown to the Dominion of Canada. The idea at the time was to assimilate Indigenous Peoples into mainstream society. Duncan Campbell Scott, Deputy Superintendent of Indian Affairs had said,

“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department.”

Assimilation became government sanctioned with the 1876 Indian Act, which gave the government complete control in the regulation of all aspects of Indigenous lives. Among many other things, the Indian Act created the reservation system; introduced residential schools; prohibited language, religion, cultural clothing and cultural ceremonies; enforced enfranchisement of any First Nation in university; and denied voting rights. The Act was clearly created with the colonial mindset that men were the leaders and heads of the households. In fact, the Act denied women status; an Indian was only defined as any *male* person with Indian blood and their children, whereas Indigenous women's status was tied only to her husband. As a result, Indigenous women would lose status when marrying a non-Indigenous man, and non-Indigenous women would gain status when marrying an Indigenous man. The Act also prohibited Indigenous women from possessing land, or having estates willed to them in the event that they became widowed. Women would then have to move away from their reserve community in the event of divorce or husband death. This was slightly amended in 1884 to allow estate to be willed to women, *only if* the Indian agent deemed that the woman was of "good moral character." When a man became enfranchised as a result of choice or due to professional or educational achievements, his wife and children also became enfranchised regardless of what they wanted, resulting in entire families losing their status and associated rights and benefits. The Indian Act still exists today, with several amendments, setting out the responsibility of the federal government to Indigenous Peoples.

Norm Leech, Executive Director of Vancouver Aboriginal Community Policing Society (VACPC), noted that during the colonization of the land that is now Canada, 99% of Indigenous people were decimated, while the remaining 1% of Indigenous Peoples are the survivors of genocide. Although colonization impacted the entire Indigenous population, women, girls and 2SLGBTQQIA+ Peoples were uniquely impacted by additional discrimination. European settlers enforced their patriarchal and heteronormative system on Indigenous Peoples, disrupting Indigenous traditions, cultures, values, and gender roles. European men viewed Indigenous women as "Indian princesses" assuming they should be chaste and virtuous, or else dirty, uncivilized, sexually deviant (i.e., "squaws") and unworthy of respect (NWAC, 2020). Colonial and racist policies are the drivers of the persistent violence against Indigenous Peoples, particularly women, girls and 2SLGBTQQIA+ Peoples.

Violence against Indigenous women, girls and 2SLGBTQQIA+ peoples

"Violence against women ends with restoring the sacred position of Aboriginal women as teachers, healers and givers of life"

-NWAC, 2010, p.39

Violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples is a national tragedy. The 2014 General Social Survey on Criminal Victimization found that the rate of violent victimization against Indigenous women was triple that against non-Indigenous women (Boyce, 2016). In addition, Indigeneity remained a risk factor for violent victimization when controlling for risk factors in women, but not for men (Boyce, 2016). Indigenous women are six times more likely than non-Indigenous women to be murdered (Beattie, 2018), and are 12 times more likely than non-Indigenous women to be murdered or missing (National Inquiry, 2017). In 2017, Indigenous Peoples accounted for a quarter of all homicide victims in Canada (Beattie, 2018), despite comprising 5% of the total population (Statistics Canada, 2018).

There is a serious lack of national data regarding violence against Indigenous 2SLGBTQQIA+ Peoples. 2SLGBTQQIA+ Peoples are excluded from many reports on violence with a focus on women, while available reports are likely incredibly skewed from underreporting. In an Ontario study, 43% of Trans Indigenous Peoples reported physical or sexual violence (Scheim et al., 2013). In a Vancouver-based study, 23 of 25 Indigenous Two-Spirit people had reported experiences of domestic violence (Ristock & Zoccole, 2011).

It is important to note that “violence” against Indigenous Peoples extends far beyond usual descriptions. The World Health Organization defines violence as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation” (World Health Organization, 2002, p.4) However, as per the National Inquiry, the definition of violence is expanded to include colonial², cultural³, institutional⁴, and structural violence⁵. It could be argued that an overdose or death by suicide are also forms of violence given the role of colonization and systemic racism. Indigenous women who use drugs experience five times more fatal overdoses than non-Indigenous women (FNHA, 2017) as a result of colonial and structural forces.

² Colonial violence “stems from colonialism... [It includes] depriving people of the necessities of life, using public institutions and laws to reassert colonial norms, ignoring knowledge and capacity, and using constructs that deny the ongoing presence and dignity of Indigenous Peoples” (National Inquiry, 2019, p.76).

³ Cultural violence is that which stems from Canadian culture and includes racist attitudes and forced assimilation policies (National Inquiry, 2019).

⁴ Institutional violence is that which is embedded in institutions, such as the justice system (National Inquiry, 2019).

⁵ Structural violence results in gaps in wellness outcomes as a result of structural injustices that privileges some and disadvantages others (National Inquiry, 2019).

Missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples

“Missing but never lost. Always present, always remembered.”

-Maxine Noel

The high number of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples (MMIWG2S) is a national crisis. The Native Women’s Association of Canada (NWAC) Sisters in Spirit campaign was the first national documentation of MMIWG2S case counts. After a five-year investigation, the campaign revealed 582 missing and murdered Indigenous women and girls, including transgender women, over a twenty-year span until March 2010. In this time span, Indigenous homicides were significantly less likely to be solved than non-Indigenous homicides (53% solved as compared to 84% across the country) (NWAC, 2010a). In 2014, The Royal Canadian Mounted Police issued their own report into the scope of MMIWG2S in Canada, reporting 1017 murders of Indigenous women from 1980, and 164 missing Indigenous women from 1950 (RCMP, 2014). There has been no updated national RCMP MMIWG2S report since 2015 (RCMP, 2015), leaving a 6-year gap in published national MMIWG2S data.

It is important to highlight the monumental role of survivors of violence, family members of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples, and grassroots organizations in bringing national attention to the crisis. The Annual Women’s Memorial March is a long-withstanding local grassroots movement, held yearly on February 14th to walk in solidarity with Indigenous women and girls who have been violently kidnapped and murdered, and dismissed by RCMP and VPD. The first walk was held in 1992 by Elder Reta Blind who carried the medicine, Elder Harriet Nahanee who carried the drum, and Skunmaal and Carol Martin who walked on either side to offer protection. The walk began out of hopelessness and frustration following the disappearances of dozens of women from the DTES, in an attempt to press for police investigation into the disappearances of women. Grassroots work (through marches, mass searches, awareness-raising, artwork, etc.) is a demonstration of the “vastness of Indigenous strength and resourcefulness” (Chartrand, 2019, para.7).

After decades of pressure on the government, police agencies and the justice system by survivors and family members, the federal government launched a nation-wide investigation into the MMIWG2S crisis, called the National Inquiry into Missing and Murdered Indigenous Women and Girls (the National Inquiry). The goal of the National Inquiry was to document the systemic causes of violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples.

The National Inquiry Commissioners held Truth-Gathering sessions across the country with 1400 witnesses, including family members of missing and murdered Indigenous women, girls and

2SLGBTQQIA+ Peoples and survivors of violence, and various Experts and Knowledge Holders. The final report included 231 recommendations within the areas of health, security, justice and culture, to end the systemic violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples. Despite the National Inquiry's best efforts, they were unable to document the exact number of Indigenous women, girls and 2SLGBTQQIA+ peoples that were murdered or missing because many had gone unreported (National Inquiry, 2019).

According to the National Inquiry, there are four intersecting pathways that maintain violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples, which includes “historical, multigenerational and intergenerational trauma; social and economic marginalization; maintaining the status quo and institutional lack of will; [and] ignoring the agency and expertise of Indigenous women, girls and 2SLGBTQQIA people” (National Inquiry, 2019, p. 111). Imposed colonial systems (that still exist today) create and maintain socioeconomic risk factors for violence to occur, such as low income, unemployment, low educational attainment, alcohol and substance abuse, and relationship type (Statistics Canada, 2006). The current state of violence against Indigenous women must be understood within the context of historical and ongoing colonization (National Inquiry, 2019).

Institutional practices allow [MMIWG2S+] to disappear not once, but three times—in life, in the media, and in the data.”

- Annita Lucchesi & Abigail Echo-Hawk, 2018, p. 2

The available estimates of the number of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples are likely a gross underestimate, leaving too many invisible and undocumented. Challenges in obtaining accurate MMIWG2S case counts or statistics on violence include underreporting, jurisdictional differences in how Indigeneity is classified, misclassification of ethnicity and cases wrongly attributed to accidents or suicides. Alarmingly, 52% of women from the DTES surveyed reported feeling unsafe because of the police, with nearly one quarter reporting that they do not report incidences of violence or threats to their safety or tell anyone (Women's Coalition, 2014). In addition, Indigenous women in Canada are significantly less likely than non-Indigenous women to report violence to the police (Boyce, 2014). CBC News found 34 cases across Canada that were classified as either accidental or suicide, despite families saying that they do not accept police findings. Upon further investigation, these cases all had either: unexplained injuries, the involvement of domestic violence, been found nude/partially clothed, an identified person of interest who was judged not responsible, and conflicting findings between coroner and police determination (CBC, 2016).

No one knows the exact number of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples. There has yet to be a national coordinated database of MMIWG2S to fully investigate the scope of the crisis, despite the Calls to Justice from the National Inquiry to the government to improve MMIWG2S data collection.

The NWAC has taken it upon themselves to document the breadth of the problem. Their past work, the Sisters in Spirit campaign, had ended as of March of 2010 due to their funding being terminated by the government at that time. They have recently re-started this work with the launch of the Safe Passages website, which pinpoints the locations of MMIWG2S on an interactive map. The map currently includes 307 cases that were provided by CBC News through their investigations and will be expanded to include the cases from the NWAC Sisters in Spirit database. They are also asking RCMP and police forces to provide their MMIWG2S data and call upon family members to report their missing/murdered loved ones through their reporting system.

Despite the benefits of data in tracking population outcomes, and for MMIWG2S and violence tracking, there are tremendous limitations and risks of harm for Indigenous Peoples who have been subjected to exploitation in research settings. The majority of available research and data on violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples lacks cultural relevance, appropriateness, and safety.

Research inequities

“[Population statistics] map the very contours of the social world itself. They shape and thus create the accepted reality of things most of us think they merely describe.”

-Walter & Andersen, 2013, p. 7 ^{VBX}

Research is impacted by both conscious and subconscious perspectives and ideologies, resulting in data that reflects social, cultural, economic and political forces. Walter and Andersen (2013) contend that statistics do not only describe reality, but they create it. For instance, colonial research paradigms create data that perpetuates negative stereotypes about Indigenous Peoples. The In Plain Sight report, an investigation into racism within the BC Healthcare system, presents a diagram depicting the negative health and wellness impacts of stereotypes. Stereotypes, rooted in colonialism, lead to poor health outcomes, which in turn further perpetuate stereotypes in a cycle that can be broken by self-determination, Indigenous leadership, cultural safety and humility, anti-racism, and Indigenous right to health (Turpel-Lafond & Johnson, 2020)

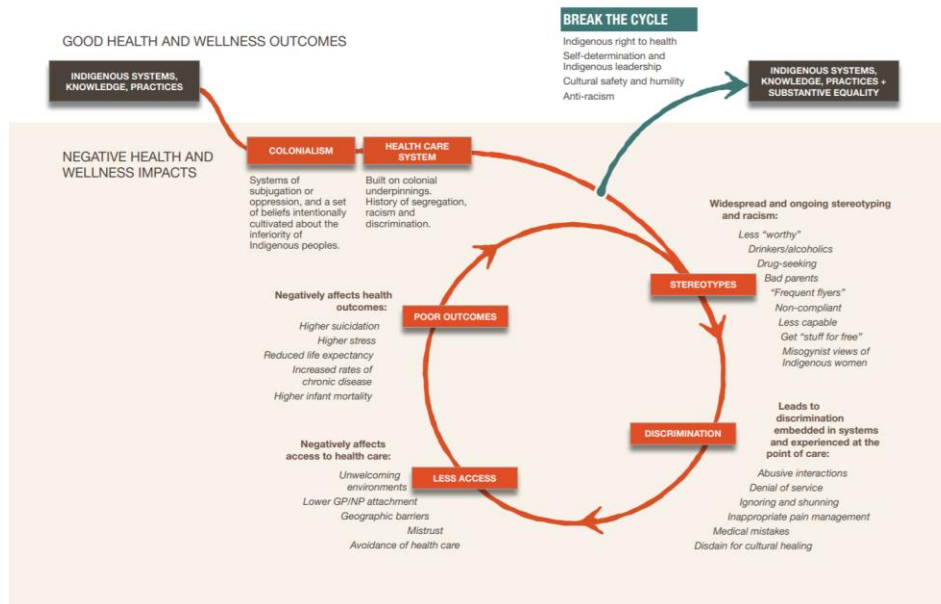


Figure 1: Good Health and Wellness Outcomes (Turpel-Lafond & Johnson, 2020).

Indigenous data has been collected, analyzed and represented through an oppressive, colonial lens that ignores Indigenous ways of knowing and being. At the time of the early 1876 Indian Act, Indigenous peoples were not allowed to attend post-secondary institutions without enfranchisement (i.e., giving up family, land, community and Indigenous rights) which excluded Indigenous views and interests in the research. The Indigenous data landscape is characterized by inconsistencies and inaccuracies, irrelevance to Indigenous Peoples, external control/ownership, community mistrust from exploitative research, lack of support for Indigenous data infrastructure and deficit-based description of Indigenous Peoples (Carroll et al., 2019). The negative depictions of Indigenous Peoples within the research serves to justify violence. As such, Indigenous scholars have advocated for the decolonization of research methodology (Smith, 1999; Kovach, 2010).

Decolonizing data

"If we have been researched to death, maybe it's time we started researching ourselves back to life"

- an Elder in a 1992 research session for the Royal Commission on Aboriginal People

According to the BC Human Rights Tribunal, "decolonization is the dismantling of the process by which one nation asserts and establishes its domination and control over another nation's land, people and culture" and is a framework "toward undoing the oppression and subjugation of Indigenous Peoples" and "unlearning colonial ways of thinking and being" (para.1). When applied to research methodology, a decolonial framework places Indigenous methodology at the center of

the research process. It makes space for Indigenous perspective in research, academia, society and life without it being dismissed (Kovach, 2010).

As explained by Echo-Hawk, Chief Research Officer at Seattle Indian Health Board and the Director of the Urban Indigenous Health Institute, decolonizing data means that the Indigenous community themselves determines the kind of data being gathered, why it's being gathered, who interprets the data, and how the data is interpreted (Secaira, 2019). In this way, Indigenous people control their own stories, and thus their future.

A Coast Salish researcher, Corrina Sparrow, describes how she incorporated cultural teachings and protocols into her thesis, "Reclaiming Spaces Between: Coast Salish Two Spirit Identities and Experiences." The research project sought to understand Coast Salish Two Spirit identity, while also seeking pathways to healing, cultural revitalization and the increase in the visibility of Coast Salish Two Spirit Peoples. The methodology included both story-telling and artwork, in keeping with Coast Salish epistemologies. Cultural protocols, including sharing food and gifts, were included throughout the project. In data analysis, themes were extracted from the stories and art and positioned within a Coast Salish research framework. The research framework included principles of shared responsibility and inclusivity, respect, pride, and honor, that were framed on a Four House Posts Longhouse, which represented Coast Salish ways of knowing for her (Sparrow, 2016). This example by Sparrow demonstrates Indigenous methodology and ways of knowing at the center of a decolonial research process.

A critical component of decolonization is data sovereignty and governance. Indigenous Peoples have an inherent right to self-governance as defined under section 35 of the Constitution Act and Articles 3 and 4 within the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) (United Nations, 2007). BC became the first province in Canada to pass UNDRIP into official legislation through the Declaration on the Rights of Indigenous Peoples Act (DRIPA), demonstrating commitment to advance the rights of Indigenous Peoples.

Indigenous data governance refers to the structures, systems and policies through which Indigenous Peoples own, control and govern their data. Indigenous governments require access to quality data to manage investments and outcomes related to community well-being (FNIGC, 2020). Access to data is a key mechanism for self-government, as it allows for measurement of progress towards specific objectives and evidence-based policy and program planning (BCFNDGI, 2018). Data governance structures ensure that research is ethical, reciprocal and respectful; is driven by Indigenous principles, and community interests and needs; and promotes self-governance, self-determination and sovereignty.

The First Nations Health Authority (FNHA) functions as a data steward for BC First Nations for data holdings including health benefits and surveillance data, and several BC surveys. A clear example of how an authority can promote data governance was enacted by the BCCDC's BC COVID-19 SPEAK survey. The survey results, which looked at COVID-19 risk perception and various metrics of health and resiliency, are displayed on a public dashboard. Instead of BCCDC reporting on data from Indigenous respondents, the data was provided to the FNHA and Metis Nation BC in accordance with data governance practices.

Many Indigenous governments face barriers in exercising data sovereignty, such as lack of access to data, limited data infrastructure and limited community capacity (McBride, n.d.) Building resources and capacity for Indigenous communities to effectively govern data is monumental as Nations throughout Canada continue to make progress in the realization of their right to self-determination. As such, the First Nations Information Governance Center (FNIGC) is working towards garnering support and funding from the federal government to implement a national data governance [strategy](#), which is posited as a path to complete data sovereignty (FNIGC, 2020). The British Columbia First Nations Information Governance Center has also implemented a [Data Governance Strategic Framework](#) (BCFNIGC) to lay a foundation for working towards a BC wide First Nations' data and information governance system (BCFNIGC, 2013).

The Musqueam, Squamish and Tsleil-Waututh Nations have the right to data sovereignty. The City of Vancouver, having passed a motion to state its support for UNDRIP, has a role to play in promoting Indigenous data sovereignty with respect to City data.

The local need

Violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples is particularly problematic in British Columbia (BC), where 28% of the women from the 2010 NWAC database had been murdered or had gone missing (NWAC, 2010b). The City of Vancouver contains one of the two high-profile areas in BC⁶: the DTES, which has been called “ground zero for violence against Indigenous women” (Martin & Walia, 2019, para.3). DTES residences are impacted by high levels of poverty, violence, homelessness, child apprehension, criminalization, and fatal overdoses (Martin & Walia, 2019). The DTES is home to one of the largest Urban Indigenous populations in Canada. According to the 2016 Census, Indigenous peoples comprised 10% of the DTES population living in private households, despite comprising 2.2% of the population of Vancouver. This is also

⁶ The other high-profile area is the Highway of Tears, or Highway 16: a 725-kilometer highway between Prince George and Prince Rupert, along which dozens of women have been murdered or gone missing. The total amount of missing women is unknown, with estimates of at least thirty (Lheidli T'enneh First Nation et al., 2006).

likely to be a considerable underrepresentation given the systemic barriers to participation for Indigenous Peoples in the Census, and the exclusion of certain housing in the Census such as Single Room Occupancy buildings.

DTES residents are also subjected to a considerable amount of helicopter research, wherein researchers conduct research without follow-up, relevance, or benefit to the community. Through talking circles with urban Indigenous folks from the DTES, one participant shared that they had been researched so much, they “felt like a lab rat,” while another participant shared that they had “been researched to death on the Downtown Eastside” (Goodman et al., 2018).

The DTES was also victim to Canada’s worst serial killer, Robert Pickton. Due to an inadequate investigation response by the VPD and investigative challenges, Pickton was not identified for several years. Pickton’s property contained evidence of 33 murdered women who had gone missing between 1995 and 2001, and had confessed to 49 murders to an undercover cop.

Many women don’t feel safe in the City of Vancouver. In a survey of women living in the DTES, 87% of respondents reported feeling unsafe at some point in the time in the DTES, while only 15% reported that they would go to the police if they felt unsafe (Women’s Coalition, 2014). In the City overall, the My Health My Community Survey revealed that 57% of women reported feeling safe walking their neighborhood after dark, compared to 44% of Indigenous women. Between 2016-2018 the Vancouver Police Department reported that of the 6671 women in Vancouver, that were reported as victims of violence incidents, 20% were Indigenous, despite comprising 2% of the female population (Vancouver Police Department, 2019).

Several news articles have highlighted Indigenous women’s experience of abuse and discrimination at the hands of the Vancouver Police Department (VPD) (Hyslop, 2021; Hamilton, 2021; Union of BC Indian Chiefs, 2021; Bellrichard, 2019). For example, Deborah Campbell was discriminated against by the VPD in 2016 when she witnessed them arresting her son. Campbell was “treated like an annoyance and treated suspiciously... was physically removed from the scene... [and] threatened with arrest” (Bellrichard, 2019, para.14). The BC Human Rights Tribunal ruled that the officers discriminated against her, ordering the Vancouver Police Board to pay Campbell \$20000 in damages and to provide better training to police working with Indigenous Peoples. In addition, Indigenous Peoples are overrepresented in VPD street checks: in the year of 2020, Indigenous Peoples made up 15% of all street checks, despite comprising 2.2% of the population. Due to over policing, under protection, and discrimination, it is unsurprising that many Indigenous women are distrustful of police.

This report is particularly timely, given the compounding public health emergencies impacting Indigenous Peoples, such as the toxic drug poisoning crisis, COVID-19, and anti-Indigenous racism

within the healthcare system (Turpel-Lafond & Johnson, 2020). According to a recent survey by the NWAC, there was a 7% increase of Indigenous women reporting domestic violence within the first few months of the pandemic as compared to rates over the past five years (NWAC, 2020). In a Statistics Canada survey, Indigenous survey respondents were more than two times more likely than non-Indigenous respondents to report concern about violence in their home during the pandemic (Arriagada et al., 2020).

Understanding how to conduct research related to violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples in a culturally safe way that does not further perpetuate violence is crucial, given the high rates of violence against Indigenous women, feelings of unsafety and unethical research in the DTES.

Research methodology

The purpose of this report is to investigate the need for MMIWG2S and violence mapping within the City of Vancouver, and to investigate culturally safe ways for the City conduct Indigenous research.

Steps in the research process

1: Identify City gaps and needs

City gaps were identified through conversations with key informants within the City, document reviews, literature searches and City website searches.

2: Build recommendations to fill gaps and needs

Recommendations were informed by conversations with key informants within the City, document reviews, literature searches, and City website searches. The literature summary led to three main components:

1. **Synthesis of recommendations and calls from key national and local reports:** Critical mandates from key reports were included: Truth and Reconciliation Commissions Calls for Action, the National Inquiry into Missing and Murdered Indigenous Women and Girls, UNDRIP, and RWR. Additional reports were chosen on the inclusion criteria that they presented recommendations/calls and were related to any of: 1. Reconciliation; 2. Violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples; 3. Self-determination; 4. Culturally safe and appropriate research; 5. Safety of Vancouver residents.
2. **Synthesis of ethical guides for Indigenous research:** Ethical guides included were those related to Indigenous research put forward by Indigenous organizations and academic organizations within Canada.

3. **An analysis of reports that presented data about violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples:** Reports were chosen on the inclusion criteria that they reported MMIWG2S or violence data and statistics. The goal was to have a range of reports from Indigenous organizations, women’s organizations, Indigenous authors, Statistics Canada, and police organizations. Three reports were then chosen for an in-depth case study with methodology that met the seven Principles for Change put forward by the National Inquiry (see Guiding Principles).

3: Conduct internal consult presentations

The set of recommendations were presented to City staff from various departments to gain feedback and comments (Social Policy, Culture, Intergovernmental Relations, Vancouver Plan, Homelessness Services, Civic Engagement and Communications, Human Resources, Equity, Services Centre, Street Activities, and External Relations and Protocol). Suggestions were woven throughout the recommendations.

Guiding Principles

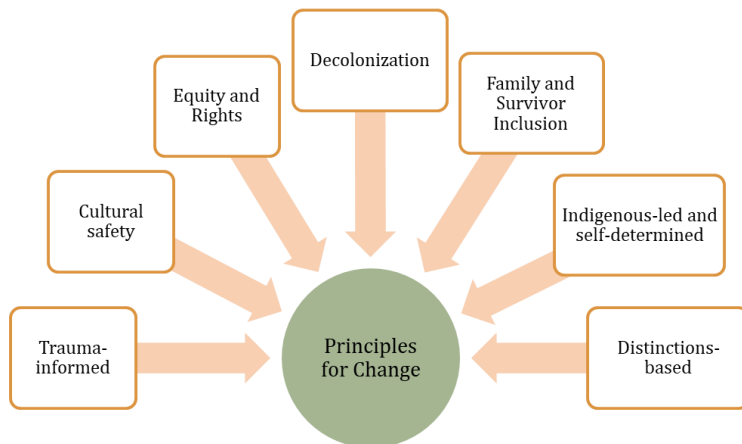


Figure 2: Principles for Change

The National Inquiry put forward seven Principles for Change, developed in partnership with witnesses during the Truth Gathering Process that are posited as the building blocks for transformation. These principles were also adopted by the federal government in the Federal Pathway to Address Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ People, and by the NWAC action plan to redress violence. This project was grounded in the seven Principles.

It is important to note that the Principles overlap in many ways, and that many practices fit several or all of them. Here, practices are aligned to Principles in the way that the author deemed most fitting, while recognizing the overlapping and intertwined nature of the principles.

Equity and Human and Indigenous Rights

“A fundamental premise of this approach is that Indigenous women and girls should not be treated solely as victims but as independent human rights holders”

Canadian Human Rights Commission in the National Inquiry, 2019, p. 169

Indigenous women, girls and 2SLGBTQQIA+ Peoples are holders of human and Indigenous rights. Violence against them is a violation of their right to non-discrimination and gender identity, rather than a result of unmet needs and gaps in services. A main driver for this project is to uphold the constitutional and inherent rights of Indigenous women, girls and 2SLGBTQQIA+ Peoples.

The National Inquiry is also grounded in “substantive equality” which is equated here to “equity.” In contrast to equality, in which every individual gets the same treatment/service, equity refers to the unequal allotment of treatments/services to reach an equal outcome. A key component of equity is removing systemic barriers that allows for the unequal opportunity between members of a society. There are systemic forces behind the inequitable access to safety and a life free of violence. When applied to racialized/sexualized violence and Indigenous research, equity involves the active consideration of those systemic forces underlying violence (e.g., colonialism).

It is important to note that many Indigenous Peoples reject the notion of conducting reconciliation work through an equity framework. Equity is often applied generally to closing gaps in outcomes between minority (e.g., women, BIPOC, LGBTQ+ peoples) and majority groups; however, Indigenous Peoples have additional inherent rights that no other group has (e.g., treaty rights, land rights, constitutionally defined rights to self-governance, and pre-colonization rights). To combine Indigenous Reconciliation with general equity policies and frameworks is ignorant to the distinctive rights and interests of Indigenous Peoples. Although “equity” is used as a guiding principle in this report, as per the National Inquiry, the notion that Indigenous reconciliation and Indigenous inherent rights is *separate* from general equity is carried forward.

Decolonization

“It is a way of doing things differently that challenges the colonial influence we live under by making space for marginalized Indigenous perspectives.”

National Inquiry, Interim Report, 2017

Indigenous research has been managed in such a way that reinforces racism and negative stereotypes, while Indigenous methodology and ways of knowing has been dismissed, disregarded,

and invalidated. As such, it is vital to employ a decolonial framework in order to create a space for Indigenous perspective and Peoples without dismissal. A decolonial approach involves the recognition of the inherent rights of Indigenous Peoples, particularly the right that Indigenous Peoples have to govern themselves according to their needs, cultures, identities, traditions, languages and institutions. It is a strength-based approach that focuses on the resilience and expertise of Indigenous Peoples. It is led by Indigenous Peoples such that they can control their own stories, and use these stories to plan their future.

Inclusion of Families and Survivors

“So, over 50 years, MMIWG families have been quietly, loudly, courageously, resiliently, have been from coast to coast to coast demanding action on MMIWG. It is only because of MMIWG families that we are here today, along with Indigenous women who have stood with families, and have been lobbying, and that voice in support of families”

Nahanni Fontaine, p. 74, National Inquiry, 2019

Family members of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples and survivors of violence *must* be involved in all policies and practices related to ending violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples. It is thanks to the endless effort of survivors and family members that there was ever national attention on the MMIWG2S and the implementation of a National Inquiry. Their perspectives and expertise lie at the heart of meaningful solutions.

Distinctions-based

Indigenous Peoples come from diverse communities with distinct cultures, ways of knowing, priorities, and needs. Solutions to violence must address the distinct needs of distinct communities, while incorporating the factors that make them unique. Indigenous Peoples vary by a multitude of factors, including self-identification (First Nations, Inuit, Metis), specific community, geographical location (proximity to natural resources, urban centers, etc., locations of territory), and residency (on or off reserve, rural or urban).

In contrast to the federal government’s distinctions-based lens utilized in their 2016 Nation-to-Nation framework, which pursues race-based distinctions without gender-based distinctions (NWAC, n.d.), the distinctions-based approach used here also involves the utilization of a gendered lens. Indigenous women, girls and 2SLGBTQQIA+ Peoples have a diversity of identities that results in intersectional and overlapping experiences. Different identities (Indigeneity, gender, geographic location, sexual orientation) interplay together, and interact with systems

(colonization, patriarchy, health systems, justice systems) to influence outcomes, such as health, education, safety, and victimization. For instance, an Indigenous woman is impacted by the intersection of both gender and Indigeneity. An intersectional lens in this work lends to the understanding that Indigenous women, girls and 2SLGBTQQIA+ Peoples will have different experiences, and allows us to better address what systems need changing to improve safety.

Self-determination and Indigenous leadership

“Metis women, together with their spouses, always considered the wellbeing of the whole community... a strong and healthy Metis community will always have women in decision-making roles.”

National Inquiry, 2019, p. 155

Indigenous Peoples have the right to self-determination, which is defined in UNDRIP and the Constitution Act. All solutions must step from Indigenous communities. Respecting and upholding self-determination is a key component of decolonization and implementing Indigenous-led solutions.

Cultural safety

Cultural safety was first developed within a healthcare context by Maori nurses in New Zealand, and has since expanded to social services, education, and research. In culturally safe healthcare, the patient feels respected, safe, and trusting of their provider. In contrast to cultural safety, cultural humility is a process rather than an outcome. This process involves self-reflection, wherein the provider critically examines their own culture, biases, authority, privilege, and the negative impacts on the care they provide from a different perspective and standpoint as the patient (McClelland, 2011). It involves “humbly acknowledging oneself as a life-long learner” (FNHA, n.d.a, p.2). Culturally safe research also requires self-reflection, and relationship and trust building (CIHR, 2021). Cultural safety is a core tenet that will be built within the ethical framework proposed.

Trauma-informed approach

“The intergenerational trauma brought on by the residential schools has really impacted our families in a negative way. How can you possibly learn to love and value yourself when you’re told consistently — daily, that you’re of no value. And that we need to take the Indian out of you. How could you value or love yourself?”

Witness Carol B., National Inquiry, 2019, p. 113

Research on violence has a strong potential to lead to re-traumatization, thus perpetuating the harmful impacts of violence (Herman, 2003). Trauma-informed approaches minimize harm to survivors of violence and aid healing. Knowledge of trauma must be incorporated into all work with survivors of violence of family members of missing and murdered indigenous women, girls and 2SLGBTQQIA+ Peoples.

Findings

Step 1: City efforts and gaps

Reconciliation efforts

In 2013, the City of Vancouver became the first municipality in Canada to formally state support for UNDRIP. That same year, the City initiated the “Year of Reconciliation,” that featured gatherings, intercultural dialogue, storytelling, public education and cultural programs “as a way to mend the past, build shared understanding and create a legacy for meaningful change in society.” (City of Vancouver, n.d.a, para. 2). Following this initiative, Vancouver became the first City of Reconciliation in the world, demonstrating a long-term commitment to advance reconciliation.

As a City of Reconciliation, the City committed to building sustained relationships with local First Nations and Urban Indigenous Peoples, incorporating Indigenous perspectives into City work and services, and providing services that benefit Indigenous Peoples in the City. The City of Reconciliation framework focused on core tenets of cultural competency, strengthening relations, and effective decision making. In 2014, the City formally acknowledged Musqueam, Squamish, and Tsleil-Waututh Peoples as rights and title and landholders of the City of Vancouver, which some nearby municipals have refused to do to this day. With these feats, the City of Vancouver made important steps in the advancement of Indigenous rights and reconciliation.

Following the release of the Truth and Reconciliation Commission (TRC) Calls to Action, the City identified 27 out of the 91 Calls that it was able to respond to, and formed 41 actions under the themes of healthy communities and wellness; achieving Indigenous human rights and recognition; and advancing awareness, knowledge, and capacity (City of Vancouver, 2016) There has been a number of reconciliation initiatives across City departments since 2014, which have been published in updates in both 2019 (City of Vancouver, 2019) and 2020 (City of Vancouver, 2020)

The City is currently working on an [Equity Framework](#), which was passed unanimously by Council on July 20th, 2021. The Framework is centered around racial equity and reconciliation, and “grounded in the fact that Vancouver is located on the unceded traditional territory of the x^wməθk^wəyəm (Musqueam), Skwxwú7mesh (Squamish), and səlilwətał (Tsleil-Waututh) and is built on the history of colonialism and white supremacy.” (City of Vancouver, 2021, para.2). The Framework consists of four distinct and related lenses, Indigenous Rights, Racial Justice,

Intersectionality and Systems orientation, that, when applied to city projects and programming, is posited to promote equity. As examples, the Framework will be used for recruitment and retention of City staff, City wide staff training, and culturally safe public consultation and engagement.

Missing and Murdered Indigenous Women and Girls efforts

City actions identified in response to the TRC Calls to Action initially did not span the MMIWG2S crisis, despite [TRC Call to Action 39](#), which “call[s] upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization” and TRC Call to Action 41, which “call[s] upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls” (Truth and Reconciliation Commission, 2015). At that time, however, there was less national attention on the crisis with no national action plan. Several months later, the City added TRC Call to Action 41 to their actions. The completed actions were to: implement a 1 day gathering for service providers to plan for family supports during the Vancouver Inquiry, achieve full standing in the National Inquiry, and create a support space for family supports during the Inquiry.

The latter action was identified by the Urban Indigenous Peoples Advisory Committee (UIPAC). A support space was opened up for families and survivors taking part in the National Inquiry, which offered trauma-informed counseling services, ceremony space, arts and cultural activities, and access to Elders and Knowledge Keepers.

The Red Women Rising (RWR) report was published out of the Downtown Eastside Women’s Center (DEWC) participation in the National Inquiry. The report was based entirely on Indigenous women survivors in the DTES. Over 5 months, 113 Indigenous survivors of violence gave their input for the Inquiry, which were compiled into 200 recommendations based on the expertise of the survivors.

After the National Inquiry’s final report publication, [the City began its work](#) to identify their response to the 231 Calls to Justice from the National Inquiry and the 200 recommendations from the RWR report. A Social Planner within Arts, Culture, and Community Services’ Social Policy and Projects division, Ms. Rachel Wuttunee, was hired in January 2020 to integrate the recommendations from the National Inquiry and RWR reports with City policies, programs and services. The first and current phase of this work includes an overview of the relevant recommendations and high-level action occurring in the City. The second phase, to begin November of this year, will look at the actions across each department, the alignment to the recommendations, how to deepen connections across departments, and where alignment is

needed. An MMIWG2S Advisory Committee, composed of MMIWG2S Grandmothers, Family Members and Advocates, plays a vital role in the project, advising on needs, priorities and interests. The work is also informed by an Interdepartmental Working Group and UIPAC.

Vancouver Police Department

In response to the murders and disappearances of women from the Downtown Eastside between 1997 and 2002 by Pickton and the investigative challenges, the VPD released a comprehensive report, “Missing Women Investigation Review” outlining what went wrong in the investigation, bias against sex trade workers, and areas for improvements (LePard, 2010).

Several years after the Missing Case, in 2010, the Lieutenant Governor in Council issued an Order in Council establishing the Missing Women Commission of Inquiry. The Inquiry was tasked to investigate law enforcement responses to reports of missing and murdered women in the time frame between 1999 and 2002. The final report, *Forsaken* (2012), focuses on police failures to investigate the disappearances of missing and murdered women, and set out 63 recommendations to the province of BC, including enhanced public transit along Highway 16.

The Inquiry was largely criticized, particularly by Indigenous Peoples in BC. The Inquiry was tremendously limited in terms of scope, and in terms of included voices. Instead of appointing an Indigenous leader as the Commissioner, the government appointed Honourable Oppal, a previous government official, with no consultation with Indigenous or women’s groups. In addition, the BC government denied funding to cover legal costs associated with participation of Indigenous groups and sex workers. The Inquiry also had no mandate to address other violence in the province, including the 32 unsolved murders on the Highway of Tears at that time (O’Reilly & Fleming, 2016).

In 2011, the VPD and the Women’s Memorial March Committee implemented the SisterWatch Program to address violence against women and girls and unsafety in the DTES. Initiatives include community outreach; a SisterWatch tip line to report non-emergency situations, crimes or to access assistance; proactive investigations on predators in the DTES; and 911-only phones in the DTES (VPD, 2011).

The same year, the SisterWatch committee released a position paper related to missing Indigenous women in Canada to outline current problems, actions and recommendations to address the gaps. The outlined challenges in investigating missing Indigenous women include investigative capacity, mobility of victims, lack of coordination between police agencies, delays in reporting, and a lack of police access to useful databases. The report re-iterates the recommendations put forth by several Canadian reports on MMIWG2S, including the *Stolen Sisters* report, including collective, harmonized data collection scheme at local, provincial and

national levels, implementation of standard, best practice protocols for responding to reports of missing Indigenous women and partnerships, and collaborations with Indigenous women's organizations and frontline groups (VPD, 2011).

Following the release of the National Inquiry Reclaiming Power and Place report, the VPD responded with an overview of their actions related to the Calls to Justice. Future directions for the VPD include continued education for officers related to cultural awareness; expansion of trauma informed training; supporting a nationwide emergency number; remaining open to the participation in the establishment of a specialized national task force to review and re-investigate unresolved files of MMIWG2S and welcoming recommendations in the solving of unsolved files; enhancing investigative practices; remaining dedicated to building community relationships; commemorating missing and murdered Indigenous Women and Girls; programming for Indigenous youth; and displaying Indigenous artwork (Rankin & Gill, 2019).

Although City Council funds VPD as per the BC Police Act, the VPD is employed and governed by the Vancouver Police Board, which is a separate legal entity from the City (City of Vancouver, n.d.b)

UN Safe Cities

In 2019, the [City joined the UN Safe Cities Initiative](#), becoming one of six Canadian cities apart of the initiative. This global initiative is led by UN Women and works to address gender-based and sexual violence through policy, planning, programs and services.

City partners with the initiative commit to:

1. "Identify gender-responsive locally relevant and owned interventions,
2. Develop and effectively implement comprehensive laws and policies to prevent and respond to sexual violence in public spaces,
3. Invest in the safety and economic viability of public spaces,
4. And change attitudes and behaviors to promote women's and girls' rights to enjoy public spaces free from violence."

Currently, the City is undertaking a scoping study to better understand where violence occurs in Vancouver, priority areas, and how the City can address violence. An online survey is currently open for anyone who has experienced or witnessed gender-based and sexualized violence in the City (City of Vancouver, n.d.c)

Women's Equity Strategy

In 2017, City Council unanimously adopted the [Women's Equity Strategy](#). The content and scope of the Strategy was largely determined by the City's Women's Advisory Committee, as well as

community members through online surveys. The objectives of the strategy include adopting an intersectional framework for City departments, increasing women’s sense of safety, the creation of new childcare spaces, the creation of new homes across the City, and hiring new Senior Management roles at 50% women (City of Vancouver, n.d.d).

Data efforts

The Healthy City Strategy was formed in recognition that not all members of Vancouver have equitable access to good health. Vancouver envisions “a city where together we are creating and continually improving the conditions that enable all of us to enjoy the highest level of health and well-being possible” (City of Vancouver, 2014, p.56). [The strategy](#) includes 13 long-term goals, tracked by 45 indicators and 75 variables, based on social determinants of health.

The indicators tracked within the goal of “Being Safe and Feeling Included” are listed in the table below:

Indicator	Variable	Data source
Sense of belonging	% of adults who have a strong or somewhat strong sense of community belonging	My Health My Community Survey
Sense of safety	% of adults who agreed or strongly agreed that they felt safe walking alone in their neighborhood at night	My Health My Community Survey
Reported crime rate	Violent crime rate Property crime rate	Vancouver Police Department: Crime Statistics

With no Indigenous-, gender- or sexualized violence specific variables, the Healthy City Strategy goal does not get to the root of violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples. The My Health My Community Survey is not culturally appropriate, as it merely reports on Indigenous Peoples as a whole, using deficit-based statistics (My Health My Community, n.d.). In addition, police databases do not provide a full picture of the scope of crimes (particularly crimes against Indigenous women, girls and 2SLGBTQQIA+ Peoples) because many crimes go unreported or improperly documented, and decolonial definitions of violence outside of the criminal code are not included (i.e., overdoses, suicide, racial slurs).

The City is working to Indigenize the Healthy City Strategy goals and indicators. In 2018, a Healthy City Scholar (Heggie, 2018) reported that the goals were largely deficit-based and culturally inappropriate. Kāhui Tautoko Consulting Ltd was contracted in 2020 to consult with urban Indigenous folks and organizations in Vancouver to inform a new Healthy City Dashboard that incorporates decolonial and strength-based indicators while centering around Indigenous perspectives. The refreshed Dashboard will be published in mid-2022. However, no recommendations were made to document the safety of Indigenous women, girls and 2SLGBTQQIA+ Peoples within the goal of “Being and Feeling Safe and Included,” leaving a gap to be filled.

Research and engagement standards

The InterGovernmental-Relations (IGR) department has newly created an Indigenous Relations and Protocol Guidebook, in response to Indigenous City staff being inundated with requests on how to engage with Indigenous groups. The guidebook sets out protocols on culturally safe engagement, including timelines, internal coordination, Elder and Knowledge keeper invitations, cultural practices and honoraria guidelines. However, there are no City-wide guidelines on culturally safe and ethical standards for research, including engagement for research purposes.

Summary of gaps

There are no efforts aimed at documenting the scope of MMIWG2S and violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples by the City, leaving a significant gap to be filled. Despite tracking crime and feelings of safety within the Healthy City Strategy, there are no indicators that focus on racialized or sexualized violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples.

In addition, there are no ethical policies or procedures in place regarding Indigenous data collection and research by the City, leaving a strong potential for exploitation of Indigenous Peoples by the City. Due to the lack of clarity around procedures, City staff are inundating the same people with questions around proper protocol (e.g., Indigenous City staff, Urban Indigenous Peoples Advisory Committee, and the local nations Musqueam, Squamish and Tsleil-waututh), straining resources and time, and overburdening Indigenous community groups due to lack of coordination and communication among staff who are reaching out with requests. Upholding data sovereignty is in alignment with UNDRIP, Vancouver’s motion in support of UNDRIP, and DRIPA.

As a City of Reconciliation, further alignment to critical mandates from the National Inquiry, TRC, RWR and UNDRIP is needed.

Step 2: Building recommendations

The recommendations are informed by: Critical Indigenous mandates and recommendations, ethical guides, and best practices from case reports. Practices obtained from these components were then mapped to the seven Principles for Change.

Critical Indigenous Mandates

The compiled list of critical mandates from key national and local reports are presented in Appendix A. Regardless of whom the mandate applied to (e.g., police departments, justice system, federal government), the mandates were translated into recommendations for the City.

Ethical Guides

Ethical guides related to Indigenous research were compiled and applied to the recommended ethical framework (Appendix B).

Case Report Analysis

A total of 17 reports on MMIWG2S and violence from the literature were analyzed for best practices and poor practices (Appendix C). Three reports grounded in the seven Principles for Change were selected as case examples. Best and poor practices were summarized and listed according to the Principles for Change that best depict them.

Case example #1

What Their Stories Tell Us: Research findings from the Sisters in Spirit Initiative (NWAC, 2010)

Who? The Native Women’s Association of Canada, a “National Indigenous Organization representing the political voice of Indigenous women, girls and gender diverse people in Canada,” (NWAC, n.d., para.1). The NWAC is composed of an aggregate of Indigenous women’s organizations in Canada and works to promote all facets of well-being for Indigenous women.

When? March 2010

Where? Canada

What? The NWAC’s Sisters In Spirit Initiative was the first national database on MMIWG2S. This initiative received a five-year federal grant to document the national scope of MMIWG2S, along with root causes, circumstances and trends.

Research process: Quantitative: A database of known cases was created from media, RCMP, law enforcement and court decisions. To supplement the database, NWAC searched for cases posted on the internet or in newspapers by community and family in order to respect community knowledge. Qualitative: interviews were conducted with MMIWG2S family members. This component followed a community-based participatory approach and was grounded in Indigenous

methodology. It consisted of story-telling from family members of the women and girls, structured around the “life circle,” in which family members spoke to the entire life of each woman or girl. This often took time for relationship and trust building with the family members prior to the interview. NWAC also did a considerable amount of follow up with the family members. Once the interviews were transcribed, they were converted into a story, which was shared with the family members to revise. At any point, even after publication, family members were able to make changes or add new information. NWAC continuously shared updates with the family members afterwards regarding activities and progress of the Initiative. Family members provided informed consent prior to taking part in the interviews. They were able to withdraw at any point, or to have their stories returned or destroyed after taking part in the interview if they so wished.

Findings: As of March 2010, there were 582 known cases of missing or murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples in Canada. NWAC stresses that this is a gross underrepresentation; NWAC has been informed by community and family of cases declared as accidental by police yet considered suspicious by family.

Conclusion: It was concluded that violence against Indigenous women is directly linked to colonial policy and resulting trauma and instances of vulnerability. Everyone has a responsibility in ending violence, including men and women, Indigenous Peoples and non-Indigenous Peoples, and all levels of government.

Alignment to the Principles for Change:

Table 2: Alignment to principles within Sisters in Spirit

Principle	Alignment
Decolonization	Qualitative component grounded in Indigenous methodology Use of a decolonial community-based research paradigm rested in the principles of relationship, reciprocity, collaboration, and equal partnership between researchers and participating family members.
Equality and rights	Seeks to document the circumstances, trends and causes of violence against Indigenous women, a violation of human and Indigenous rights, in order to make actionable recommendations.
Family and survivor inclusion	NWAC acknowledged first and foremost the family members who shared their stories, noting that, “this research would not have been possible without the stories shared by families and communities of missing and murdered Aboriginal women and girls. [NWAC] is indebted to the many families, communities, and friends who have lost a loved one” (para.1).

Self-determination and Indigenous-leadership	Project is led by NWAC, a “National Indigenous Organization representing the political voice of Indigenous women, girls and gender diverse people in Canada” (para.1).
Distinctions-based	Data is disaggregated by First Nations, Metis and Inuit, as well as geographically and regionally.
Cultural safety	A community-based research plan was utilized to ensure that the methodology was culturally appropriate and respectful. Interviews focused on relationship building and trust and Indigenous methodologies.
Trauma-informed approach	Not specifically mentioned in this project, yet a lesson learned after the project was that all researchers conducting interviews with survivors or family members must be experienced in trauma.

Case example #2

Red Women Rising (Downtown East Side Women's Centre)

Who? The Downtown East Side Women’s Center (DEWC) is a women’s organization that provides support to women and children facing homelessness and violence, through trauma-informed and culturally safe services.

When? 2019

Where? Downtown East Side, Vancouver, BC

What? This project was conducted to gather input for the National Inquiry, and was designed as a participatory research and literature review project.

Process: Facilitators and DEWC staff gathered input from 113 Indigenous survivors of violence and family members of MMIWG2S and 15 non-Indigenous women who are family members of MMIWG2S. The research process was entirely driven by the women, who incorporated their own diverse Indigenous methodologies in the design. The data presented is in-depth stories shared by the Indigenous women.

Findings: The reported data was the stories of 25 women from the DTES, who shared a wealth of knowledge, expertise and personal experiences related to violence and safety; housing; child welfare; policing, prisons, and the justice system; health and wellness; poverty; and land displacement.

Conclusion: Based on the input from all women, a list of 200 recommendations were made to end societal and structural violence, based on the principles that:

- Violence against Indigenous women is a violation of constitutional and Indigenous rights,
- To end violence, the entire breadth of socio-economic inequities must be addressed, including equitable access to housing, employment, education, health, land, culture and self-determination/governance.
- Responses to violence must be based on Indigenous women’s leadership. Indigenous women in the DTES are not stereotypes; they are leaders and warriors in the fight for justice.

Lessons learned through key principles:

Table 3: Alignment to principles within Red Women Rising

Principle	Alignment
Equality and rights	Acknowledges violence against Indigenous women as a violation of constitutional and Indigenous rights. The restoration of Indigenous women’s rights and governance is the key requirement to ending violence.
Decolonization	Utilization of a participatory research approach, where the women “are treated as experts on their own lives” (p.16) and incorporated their own methodology in design Entirely based on stories, rather than statistics. DEWC describes clients on their website through a strength-based lens (e.g., fierce, brave, matriarchs, resilient)
Family and survivor inclusion	DEWC acknowledged the members who participated as “the backbone and key contributors of the report. Women are not anonymous research subjects; they created and drove the process, incorporated diverse Indigenous methodologies in the research design, and are the central knowledge holders.” (p. 5) The recommendations were based on the knowledge and experience of the Indigenous women in the DTES. They are “contributors” rather than “participants.”
Self-determination and Indigenous- leadership	Project is led by DEWC, a women’s organization that provides support to women and children facing homelessness and violence. The project is led by an Indigenous author, Indigenous peer facilitators, and the contributors from the DTES.

Distinctions-based	The women and their specific community are acknowledged in the list of contributors (with the exception of women who preferred to remain anonymous). Inclusive of two-spirit, trans and lesbian recommendations and discussion.
Cultural safety	Indigenous women peer facilitators conducted the sessions with the contributors The women led the sessions and were able to “incorporate diverse Indigenous methodologies in the research design” (p. 5) DEWC provides culturally safe, trauma-informed support to women survivors of crime and violence through victim services.
Trauma-informed approach	DEWC provides culturally safe, trauma-informed support to women survivors of crime and violence through victim services.

*Case example #3:***Missing and murdered Indigenous Women & girls: A snapshot of data from 71 urban cities in the United States (Urban Indigenous Health Institute)**

Who? The Urban Indigenous Health Institute (UIHI) is a tribal epidemiology center within the Seattle Indian Health Board. UIHI conducts research and provides disease surveillance under the mission to decolonize data and research for American Indian and Alaska Native peoples.

When? 2018

Where? 71 cities across the US.

What? This report details the scope of MMIWG2S in urban cities across the US, conducted in response to the tremendous mismatch between missing Indigenous women cases documented in the US Department of Justice’s federal missing persons database (116 cases in 2016) and reports through the National Crime Information Center (5712 reports in 2016). In addition to documenting cases of MMIWG2S, UIHI investigated law enforcement protocols in responding to and tracking cases, how media reports on cases and why obtaining data is difficult.

Process: Quantitative MMIWG2S data was collected from law enforcement, missing persons databases, news and social media and conversations with family and community members.

Findings: There was 506 cases of missing and murdered American Indian and Alaska Native women and girls across the 71 cities. The majority of data was from 2010 onwards, suggesting that the actual number is much higher than identified. The statistics were represented on a ribbon skirt, which is “a form of cultural clothing that represents the sacredness of American Indian and Alaska

Native women and the deep connection their bodies and spirits have to the land” (p. 7). There were several challenges in accessing data, with 32 agencies not providing data or not responding to requests, 9 cities with an inability to search for ethnicity in data systems, and cases that were racially misclassified. In addition, over 95% of the cases in UIHI’s database were not covered by national media and 31% of news articles analyzed had violent language (i.e., “language that engages in racism or misogyny or racial stereotyping” (p.19)).

Conclusion: “A maze of injustice” leads to the disappearance of Indigenous women, girls and 2SLGBTQQIA+ Peoples “in life, the media, and in the data” (p. 20). UIHI makes several recommendations given the extremely low media coverage and challenges in accessing data from law enforcement: tribal nations be notified when a member is murdered or goes missing, tribal nations should be meaningfully involved in data collection and have access to MMIWG2S data, and increased funding for research that supports policy on violence.

Lessons learned through Principles for Change

Table 4: Alignment to principles within Missing & Murdered Indigenous Women & Girls

Principle	Alignment
Equality and rights	The organization works to find solutions to bridging the data gap in MMIWG data, and focuses on inadequacies of the system, not the survivors.
Decolonization	The report is based on data, but goes beyond presenting deficit-based data to making actionable recommendations on bridging data gaps. They also discuss resiliency of Indigenous Peoples. The use of Indigenous art and imagery: a ribbon skirt is used to represent the statistics and to depict the beauty and resilience of community despite trauma and violence.
Family and survivor inclusion	Authors have lived experience of violence and are family members of MMIWG.
Self-determination and Indigenous-leadership	Led by UIHI, an Indigenous organization with a goal of decolonizing research and data and written by Indigenous authors.
Distinctions-based	The data in the report includes LGBTQ, non-binary and Two Spirit individuals.

Cultural safety	Led by an Indigenous organization, use of Indigenous artistry.
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Overview of best practices from case report analysis

The reports were summarized for best and poor practices, and how these practices aligned to the Principles for Change. It is important to note that many of these practices align with several, or all, the principles. In this table, they are aligned to principles that the author felt most fitting.

Table 5: Best practices within Principles for Change as informed by case report analysis

Principles	Best practices	Poor practices
Self-determination/ Indigenous leadership & Family and survivor inclusion	Led by Indigenous authors, community members, survivors of violence, MMIWG2S family members.	Led by non-Indigenous authors/government/authorities.
	Significant engagement and collaboration with survivors of violence and MMIWG2S family members.	No engagement or collaboration with Indigenous Peoples or organizations.
Distinctions-based	Presents disaggregated data for First Nations, Metis and Inuit, and specific community if possible.	Data aggregates First Nations, Metis, and Inuit into a catch-all Indigenous groups.
	Gender-inclusive.	No gender distinction beyond male and female.
Decolonization	Uses a decolonial data collection method- e.g., MMIWG2S data = multiple data sources, community voices as a primary data source instead of police databases; general data = Indigenous methods of data collection such as through story telling/sharing circles	Only includes cases in which RCMP or municipal police departments have classified as a homicide, despite the potential for homicides to be classified as “accidental.”

	Strength-based: highlights strength and resiliency of Indigenous Peoples and culture, protective factors, honours survivors and MMIWG2S.	Deficit-based: highlights the deficits of Indigenous Peoples, focus is victimization and not survivorship or strength and resiliency.
	Stories-based: highlights the stories of MMIWG2S or survivors of violence and emphasizes the people behind the numbers.	Statistics-based: presents numbers without focusing on the stories and the people behind them
Equality and rights	Report acknowledges the right of Indigenous women, girls and 2SLGBTQQIA+ Peoples to a life free of violence and discrimination.	Report does not acknowledge the right of Indigenous women, girls and 2SLGBTQQIA+ Peoples to a life free of violence and discrimination, and instead frames violence as a gap in services.
	Makes actionable recommendations that are relevant to Indigenous Peoples and determined by Indigenous Peoples.	Makes no recommendations for reducing violence, or recommendations are irrelevant to Indigenous Peoples.
Cultural safety & trauma-informed approach	Victimization is discussed within the context of colonialism, systemic inequities, and human rights gaps, rather than personal risk factors.	Victimization is framed in terms of personal risk factors, rather than systemic factors.
	Interviews are conducted by Indigenous Peoples that are well-trained in cultural safety and trauma-informed approaches.	Interviews are conducted by non-Indigenous researchers.
	Use of Indigenous art, imagery, culture, and language throughout the report.	No incorporation of culture in report.

Recommendations

Based on Indigenous mandates from key local and national reports, the review of ethical guides the case report analysis, and the seven Principles for Change, it is recommended that the City of Vancouver (see Appendix D for summary):

1. Launch an investigation into the scope of MMIWG2S and violence within the City of Vancouver

Although many of the Calls to Justice, Calls to Action, and recommendations regarding MMIWG2S investigations are made to federal government, there are actions that the City could take. A strategy can be implemented at the City level to increase the accuracy and breadth of MMIWG2S data, which would also be helpful in supporting a national strategy. The investigation should be in partnership with VPD, RCMP, Coroner's Service, Fire and Rescue Services, the Urban Indigenous community and Musqueam, Squamish and Tsleil-Waututh Nations.

It is vital to collect MMIWG2S data from multiple data sources, including news media, social media, and community members. Using a decolonial approach, community knowledge about MMIWG2S must be documented within the database in the times when the voices bring additional knowledge beyond what is documented within existing databases. It is possible that cases have gone unreported, or have been wrongly classified as suicidal, accidental, or with a different ethnicity.

The Healthy City Strategy only documents police-reported violent crime incidents, leaving out unreported incidents and incidents of violence that are not captured in police definitions of violence. Violent crimes in Canada include homicide, assault, firearm use, robber, abduction, extortion, criminal harassment, threats, confinement, kidnapping, and sexual assault. The National Inquiry has expanded their definition of violence to include colonial, cultural, and institutionalized violence. In the study of violence against Indigenous women, girls and 2SLGBPTQQIA+ Peoples, it is important to first define what violence means to Indigenous Peoples in Vancouver. The City should also explore the addition of other forms of violence, such as suicide, overdoses, racial slurs, police discrimination and deaths in custody.

Principle for Change: Equity and Rights, Decolonization

Alignment: TRC Calls to Action 39, 21, 55; Call for Justice 1.1, 1.5, 9.9; RWR Recommendation 1 to end violence; UNDRIP Article 22; Reconciliation Framework; UN Safe Cities; Women's Equity Framework

2. Establish ethics and governance structures for Indigenous research

Without ethical standards, there is a strong potential for exploitation of Indigenous Peoples in research by the City and other institutions. The establishment of guidelines to meet culturally safe

research standards, with respect to all steps in the research process, including engagement, is needed to reduce potential for harm and exploitation.

It is important to note that the following recommendations are malleable, and action depends on community priority and interest. Musqueam, Squamish, Tsleil-Waututh Nations and the Urban Indigenous community would have the opportunity to lead or delegate the establishment of the ethics and governance structures. To that end, it is recommended that the City implement an advisory committee with representatives (researchers, academics, professionals and community members) from Musqueam, Squamish, Tsleil-Waututh Nations and the Urban Indigenous community to determine whether this recommendation is in accordance with community priority, needs and interest, and how the structures would be developed and implemented.

A data governance structure:

As a starting point, it is recommended that the City implement a data governance structure, which includes an Indigenous-led advisory body, composed of both Indigenous professionals and non-professionals from the Nations and the Urban Indigenous community. The steward would govern and manage all Indigenous data collected by the City, ensure City accountability and promote data sovereignty, self-determination and cultural safety. To meet this recommendation, the City can explore possibilities of partnerships with various organizations that have stewardship models in place, such as the FNHA or the BCFNIGC.

An ethics structure:

It is also recommended that the City implement an ethics structure for Indigenous research. The structure is to outline the responsibilities of City staff involved in research, engagement guidelines, follow-up guidelines, the rights of Indigenous Peoples as informed by OCAP®, and informed consent standards (i.e., what the data is used for, how the data is used, data storage, data access, intent, benefits, and harms).

Engagement as research: It is also recommended that engagement with Indigenous Peoples be treated as a form of research, as it is a form of knowledge exchange and production. To that end, it is recommended that the City also create guidelines and standards for ethical community engagement for research purposes. The FNHA lays out [Seven Directives](#) for engagement, which includes Community-Driven and Nation-Based, Increase First Nations Decision-Making and Control, Improve Services, Foster Meaningful Collaboration and Partnership, Develop Human and Economic Capacity, Be Without Prejudice to First Nations Interests, and Function at a High Operational Standard. Importantly, the final directive includes accountability through reporting, the implementation of competencies for roles and responsibilities, and clear governance documents. The Directives may be a useful resource in planning culturally safe engagement with Indigenous Peoples (FNHA, n.d.b).

An additional resource for the City in the creation of ethical standards for engagement is the [Guidebook](#) created by the Cultural Safety Attribute Working Group of the FNHA and the Ministry of Health (FNHA & Ministry of Health, 2019). The Guidebook was created in 2019 to outline culturally safe engagement and partnering in the establishment of Primary Care Networks. One recommendation was the utilization of the IAP2 (International Association for Public

Participation) Model as a guide in determining the level of involvement and partnership for Indigenous partners. [The IAP2 model](#) depicts a spectrum of engagement wherein the public has increasing impact on the decision, ranging from merely informing to empowering (IAP2 International Federation, 2018).

In respect of self-determination, Indigenous Peoples have the right to determine their level of involvement in City projects. It is recommended that the IAP2 Model be standardized across the City to educate City staff on forms of engagement. The Model, as modified by the Cultural Safety Attribute Working Group, is in Appendix E. As per the Working Group's recommendations, it is recommended that the City seek to determine the level of involvement in research projects of Indigenous partners, as decided by Indigenous partners. Engagement should also be done according to the IGR department's Indigenous Relations and Protocol Guidebook.

Follow-up requirements: Finally, there must also be standards around follow-up. Indigenous Peoples are too often subjected to extractive research and engagement with no outcome, update, or benefit. It is recommended that the City provide regular updates to community throughout and following the project, provide all knowledge and action that comes from the project to community, allow community the opportunity to edit information and contributions, and receive community approval prior to publication.

Principle for Change: Self-Determination and Indigenous Leadership, Equity and Rights

Alignment: UNDRIP Article 3, 4, 19; OCAP®; Reconciliation Framework

3. Engage in research that is relevant to the needs, interests and priorities of Indigenous Peoples in Vancouver; and reflective of diverse identities.

Much research with Indigenous Peoples, both historically and currently, ignores Indigenous priorities, interests, and needs. The policy, program, and service planning following that comes from research is then ineffective for Indigenous communities. Research topics and methodology must address the interests and needs of Indigenous Peoples and provide benefit to Indigenous Peoples.

There is incredible diversity within and between Indigenous communities. Colonial pan-Indigenous data approaches are ignorant to diversity, resulting in irrelevant data to many communities. Research topics and methodology must be designed with the Indigenous populations in the study population. As such, Indigenous practices, protocols, and epistemologies, specific to the Indigenous groups being researched, must be woven throughout the research design.

To meet this recommendation, it is recommended that the City engage with relevant communities, committees, and peoples. The purpose of engagement is not to merely inform, consult or involve; instead, the purpose is to be led by Indigenous voices, collaborate with Indigenous voices, and empower Indigenous voices. The community is a leader and equal partner in the research project, not a stakeholder.

It is recommended that the City pursue meaningful engagement by involving those who have lived experience with the topic. Regarding MMIWG2S data, engage with Indigenous women, girls and 2SLGBTQQIA+ Peoples and those with lived experience of MMIWG2S and violence. With respect to engagement with Urban Indigenous Peoples, engage with folks from multiple “touchpoints” to include as many voices as possible, without relying on one committee or organization.

Of further recommendation, the City could partner with local researchers who are engaging in decolonial Indigenous research, and have established credibility, rapport, relationship, and partnerships with Indigenous folks.

Principle for Change: Distinctions-based, Inclusion of Family Members and Survivors, Self-Determination and Indigenous Leadership, Decolonization

Alignment: Call for Justice 1.1; UNDRIP 22; Reconciliation Framework

4. Mandate training for all City of Vancouver staff involved in data and research

There is a vast history of culturally unsafety, harm and exploitation of Indigenous Peoples in research. It is recommended that all City staff involved in research take training in the areas of cultural safety, data ethics, colonialism, Indigenous culture/health/wellness, and trauma-informed practice. This may also be in the form of requiring Indigenous-related coursework in City job descriptions and additional training in onboarding. The [TCPS2 Core](#) certificate would be a good starting point to ensure that City staff meet a minimum standard for research ethics. This could then be followed by Indigenous-specific training, such as the [the Fundamentals of OCAP® Course](#) and [the San’yas Indigenous Cultural Safety](#) training course.

Principle for Change: Cultural Safety, Trauma Informed

Alignment: Call to Action 57; Call for Justice 9.2; Reconciliation Framework; Equity Framework

5. Hire Indigenous Peoples to lead and be apart of research teams, including Elders.

Indigenous Peoples have been excluded from research, which prevents the creation of meaningful and relevant findings and action. As part of research teams, Indigenous Peoples bring vast knowledge and ways of knowing that can bring work to the next level, while also ensuring that Indigenous voices are key in developing meaningful solutions.

It is recommended that Indigenous Elders, community members, City staff, researchers, survivors of violence and family members of MMIWG2S lead and be involved in research initiatives (e.g., in Data Team, Social Policy and Projects Division).

It is important to mention that with this, comes the requirement for the City to ensure that there are adequate supports and resources for Indigenous Peoples to thrive in City spaces and systems.

Principle for Change: Self-Determination and Indigenous Leadership, Inclusion of Family Members and Survivors

Alignment: UNDRIP Articles 3, 4, 19; Call for Justice 1.4, 4.4; RWR Recommendation 3 (to end violence), 6 (to end displacement from land); Reconciliation Framework; Equity Framework

Recommendations related to data collection

- a) It is recommended that primary data collection by the City be conducted by Indigenous Peoples when possible, or those with meaningful involvement with Indigenous Peoples. With shared experiences of colonization, discrimination and trauma, and Indigenous researchers are better equipped to foster a safe and supportive environment. This also disrupts the power dynamic wherein the participant is a “subject” with no control over data. Those conducting interviews should also be trained in cultural safety and trauma-informed practices, given the potential for research to re-traumatize participants, thus perpetuating violence.
- b) It is recommended that participants be offered supports, including cultural supports, before, during and after data collection. This includes hiring Elders and Indigenous counselors as part of the interview team. Those conducting interviews, focus groups, surveys or sharing circles should be able to provide referrals to additional health and wellness supports as needed.
- c) It is recommended that honoraria money for participants be available on the day of engagement or the data collection. Long waiting periods can be challenging for folks, particularly those who are economically marginalized. Barriers as a result of payment mechanism also results in staff paying honoraria money out of pocket.
- d) It is recommended that cultural practices be treated as valid data collection methods. In many Indigenous cultures, knowledge is transmitted orally. This knowledge, which may be disseminated in sharing circles or story-telling, must be acknowledged as valid research data. The differences in protocol between Nations and communities must also be respected.
- e) It is recommended that Indigenous-specific data be:
 - Distinctions-based: Data is to reflect Indigenous Peoples’ diverse culture, identities, and ways of knowing, rather than aggregating Indigenous Peoples into a catch-all group.
 - Gender inclusive: Data is to reflect the presence of all gender identities.
 - Strength-based: Rather than reporting merely deficits, data is to highlight strength-based, protective and wellness factors.

Principle for Change: Cultural Safety, Trauma-Informed, Decolonization, Distinctions-Based

Alignment: Call for Justice 1.1, 5.24, 9.2iv, 17.2, 18.3, 18.4(i), 18.4(ii); Reconciliation Framework

Recommendations related to data management

It is recommended that data be managed in accordance to OCAP® Principles. It is important to note that each of Musqueam, Squamish and Tseil-Waututh Nations can express the principles however they see fit, according to their respective world-views, traditional knowledge and protocols. The City must respect and uphold each Nation’s principles.

Table 6: OCAP®

OCAP® Principle	Integration into ethical framework
<p>Ownership</p>	<p>Indigenous Peoples own data collected by the City (whether primary/secondary).</p> <ul style="list-style-type: none"> • Musqueam Nation owns data collected from Musqueam members. • Squamish Nation owns data collected from Squamish members. • Tseil-Waututh Nation owns data collected from Tseil-Waututh members. • Urban Indigenous Peoples own their data <p>As such, the Nations and Urban Indigenous Peoples have the right to revoke consent of their data at any time.</p> <p>An Indigenous-led body, appointed by and composed of, urban Indigenous folks and the three Nations, will function as a steward of this data to ensure accountability of the City to this principle.</p>
<p>Control</p>	<p>The data steward on behalf of Indigenous Peoples, along with approved City staff, controls all components of data collection, analysis, storage, knowledge translation, etc.</p>
<p>Access</p>	<p>Only the steward and approved City staff are able to access data. The Nations are able to access the data collected from their Nation/members.</p> <p>Establish a streamlined process, within confines of privacy and confidentiality, as determined by the steward with Indigenous folks, for information sharing with family members of MMIWG2S</p>

Possession	The data steward will have <i>possession</i> of the data, to ensure that Urban Indigenous folks and the three Nations remain the owners of data.
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Principle for Change: Self-Determination and Indigenous Leadership, Equity and Rights

Alignment: OCAP®, UNDRIP Articles 3, 4; Reconciliation Framework

Recommendations related to data representation and publication

- a) It is recommended that Indigenous artists be hired and commissioned to design cover art, and imagery to depict data in such a way that represents them and their community.
- b) It is recommended that research highlight stories and narratives. Stories hold depth that cannot be depicted in statistics. Missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples, family members, and survivors of violence are more than numbers, and deserve to have their voices heard. In Western theory, a statistic is merely a number. In contrast, Echo-Hawk contends that each data point is an entire “story,” and each person working with the data are the “story-tellers.” Those telling the story have a responsibility to care for the data and the people from which the data came from (Secaira, 2019).
- c) It is recommended that violence or deficit-based factors be framed in terms of colonization, not personal risk factors. The research landscape is fraught with deficit-based data that perpetuates stereotypes, leading to further discrimination. Violence stems from colonial structures that remain in place today. The blame is not on Indigenous Peoples for having risk factors, but on colonialism and systemic discrimination embedded in government policy and practices.
- d) It is recommended that data be used to make recommendations that are relevant to Indigenous Peoples (e.g., policies, programs, system change) as determined by Indigenous Peoples. The recommendations must be determined in leadership by or collaboration with by the Indigenous Peoples involved in the study.
- e) It is recommended that discussions highlight strength, resiliency of Indigenous women, girls and 2SLGBTQQIA+ Peoples and the rich culture of communities. Despite centuries of genocide, Indigenous Peoples are strong and resilient.

Principle for Change: Cultural Safety, Self-Determination and Indigenous Leadership, Decolonization, Inclusion of families and survivors

Alignment: UNDRIP Article 19; Call for Justice 9.1; RWR recommendation 1 (for wellness)

Challenges

The implementation of the recommendations demonstrate alignment to the Calls for Justice, Calls to Action, RWR recommendations, UNDRIP, and recommendations from key reports and goals within City frameworks. They are posited to promote cultural safety, data sovereignty and self-determination, and relationship building between the City and Indigenous Peoples, and reduce potential for harm and exploitation of Indigenous Peoples by the City. Despite the benefits of this framework, there are a number of considerations to make.

Community mistrust: The Indigenous research landscape is fraught with exploitation, harm, and cultural unsafety, which has resulted in a huge distrust of researchers. Mistrust within the City has resulted not only from colonial legacies, but also from ongoing breaches of trust. Implementing systems to avoid exploitative and extractive research and engagement will not in itself build relationships and reconcile with those who have been and continue to be mistreated. Along with these recommendations, the City must engage in meaningful reconciliation with Indigenous Peoples in Vancouver who have been exploited by historical and present colonial practice. These recommendations alone will not rebuild broken trust.

Limitations in City human resource capacity and infrastructure: Many recommendations, including the MMIWG2S investigation strategy and the ethical framework and governance structure will require considerable human resource, time, and data infrastructure. The City would have to recruit additional staff for a variety of roles.

Priority setting in MMIWG2S actions: Reconciliation work requires government funding. Investing in MMIWG2S research may lead to disinvestments from crucial violence prevention or response strategies. With a limited budget, available funds might be funneled to more direct programs and services.

Diversity: The Indigenous population in Vancouver, particularly the Urban Indigenous population, is incredibly diverse, with a multitude of worldviews, perspectives, identities, cultures, priorities, interests and needs. As such, it would be virtually impossible to meet the needs of every Indigenous person. There is also a lack of cohesion or representative organizations for the Urban Indigenous community, which poses challenges for the creation of advisory bodies. Some City staff contend that select Indigenous organizations would be representative of the Urban Indigenous population, while others contend that engagement should be conducted with additional community members and grassroots groups.

Bureaucratic barriers for Indigenous and non-Indigenous ally staff with community connections: Many Indigenous City staff have their own personal connections with Indigenous folks in Vancouver. Implementing strict standards will present as barriers to Indigenous staff with already established relationships.

Timelines: Indigenous community-based participatory research generally takes more time than traditional research. It takes time to build relationships and trust. Time and resources may present as a conflict with City timelines and budgets.

Corporate policy: Some city policies interfere with cultural protocols, including reimbursement allowances for meals at gatherings, or obtaining honorarium money to pay community members and Elders at engagement or data sessions.

Handling of secondary data that is already collected: Much of the data that the City handles is collected by other means. For example, the Healthy City Strategy uses data from the My Health My Community Survey and from VPD databases. In these cases, the City does not have control over the methodology used and has limited capacity to respond to community needs. The City should expand data sources to organizations that are conducting culturally safe research, collect their own primary data, or advocate to other organizations to review their methodology. Partnerships can be established between stakeholders, Nations and Urban Indigenous Peoples to ensure that all data sources are upholding Indigenous rights, cultural safety and data sovereignty.

Project limitations

Given that this project is largely literature-based, input from survivors and family members is missing. To uphold Principles of family and survivor inclusion, self-determination and Indigenous leadership, the voices of family members and survivors must followed and honoured. The initial work plan for this project included community engagement, but time constraints and virtual work prevented this possibility. To that end, it is recommended that community engagement be a next step in the implementation of these recommendations to determine whether they meet Indigenous interests, priorities, and needs.

The project team are not experts on policies, practices and procedures across all City departments. Although many knowledge holders throughout the City were consulted for City policies, practices and procedures, it is possible that there are gaps in the identified City efforts. The virtual workspace limited opportunities for speaking with knowledge holders, as well as networking, mentorship and relationship building.

Lastly, the scholar was raised in a Western household, disconnected from their Indigeneity, which limits ability to provide complete Indigenist recommendations. The scholar is not a direct

survivor of violence and has no family members who have been missing or murdered. That being said, the scholar has experienced the multigenerational impacts of colonial violence as a third-generation residential school survivor. Family and culture disconnect is a direct result of government sanctioned colonial policies.

Conclusion

Despite centuries of deliberate, government sanctioned genocide, Indigenous Peoples are self-determining, strong and resilient. The violence experienced by Indigenous women, girls and 2SLGBTQQIA+ Peoples is a violation of both human and inherent Indigenous rights that all members of society (Indigenous and non-Indigenous, men and women, gender-diverse folks, and all levels of government) have a responsibility to end. Missing and murdered Indigenous women, girls and 2SLGBTQQIA+ Peoples, having already disappeared in life, should not be allowed to disappear from the data. The City of Vancouver, located on the traditional, ancestral, and unceded lands of the Musqueam, Squamish and Tsleil-Waututh Nations, and home to many Urban Indigenous Peoples from communities all over the world, has a responsibility to uphold the inherent rights of Indigenous Peoples. To that end, a set of recommendations are presented to the City related to researching violence against Indigenous women, girls and 2SLGBTQQIA+ Peoples, and how to conduct research, related both to violence and generally, in a culturally safe way. Along with these recommendations, the City must continue to reconcile with Indigenous Peoples in Vancouver who have been exploited by historical and present colonial practice. These recommendations alone will not rebuild broken trust. It is posited that the implementation of these recommendations will reduce the potential for harm, exploitation and further violence against Indigenous Peoples by the City; will promote cultural safety, reconciliation, data sovereignty, self-determination and capacity building; and will promote relationship building between the City and the Peoples who own the land on which the City of Vancouver is located.

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Appendix A: Recommendations and Calls from Key Reports

Report	Who is the call to?	Call/Recommendation
National Inquiry: Reclaiming Power and Place	All government	<p>1.1 Develop and implement a National Action Plan to address violence against Indigenous women, girls, and 2SLGBTQQIA people.</p> <p>i) flexible and distinctions-based, and that includes regionally specific plans with devoted funding and timetables for implementation that are rooted in the local cultures and communities of diverse Indigenous identities, with measurable goals and necessary resources dedicated to capacity building, sustainability, and long-term solutions.</p> <p>ii) make publicly available on an annual basis reports of ongoing actions and developments in measurable goals related to the National Action Plan.</p>
National Inquiry: Reclaiming Power and Place	All government	<p>1.4 Take urgent and special measures to ensure that Indigenous women, girls, and 2SLGBTQQIA people are represented in governance and that their political rights are respected and upheld. We call upon all governments to equitably support and promote the role of Indigenous women, girls, and 2SLGBTQQIA people in governance and leadership. These efforts must include the development of policies and procedures to protect Indigenous women, girls, and 2SLGBTQQIA people against sexism, homophobia, transphobia, and racism within political life.</p>
National Inquiry: Reclaiming Power and Place	All government	<p>1.5 Immediately take all necessary measures to prevent, investigate, punish, and compensate for violence against Indigenous women, girls, and 2SLGBTQQIA people.</p>

Report	Who is the call to?	Call/Recommendation
National Inquiry: Reclaiming Power and Place	All government	4.4 Provide supports and resources for educational, training, and employment opportunities for all Indigenous women, girls, and 2SLGBTQQIA people. These programs must be available within all Indigenous communities.
National Inquiry: Reclaiming Power and Place	Federal government	5.24 Amend data collection and intake-screening processes to gather distinctions-based and intersectional data about Indigenous women, girls, and 2SLGBTQQIA people.
National Inquiry: Reclaiming Power and Place	Police services	9.1 Acknowledge that the historical and current relationship between Indigenous women, girls, and 2SLGBTQQIA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and societal difference.
National Inquiry: Reclaiming	Actors in the justice system	9.2 i) Review and revise all policies, practices, and procedures to ensure service delivery that is culturally appropriate and reflects no bias or racism toward Indigenous Peoples, including victims and survivors of violence.

Report	Who is the call to?	Call/Recommendation
Power and Place		
National Inquiry: Reclaiming Power and Place	Actors in the justice system	9.2 iv) Undertake training and education of all staff and officers so that they understand and implement culturally appropriate and trauma-informed practices, especially when dealing with families of missing and murdered Indigenous women.
National Inquiry: Reclaiming Power and Place	All governments and police services	9.9 Establish a national task force, comprised of an independent, highly qualified, and specialized team of investigators, to review and, if required, to reinvestigate each case of all unresolved files of missing and murdered Indigenous women, girls, and 2SLGBTQQIA people from across Canada. Further, this task force must disclose to families and to survivors all non-privileged information and findings.
National Inquiry: Reclaiming Power and Place	Federal government	17.2 Pursue the collection and dissemination of disaggregated data concerning violence against Métis women, girls, and 2SLGBTQQIA people.
National Inquiry: Reclaiming	All governments	17.8 Design mandatory, ongoing cultural competency training for public servants (including staff working in policing, justice, education, health care, social work, and government) in areas such as trauma-informed care, cultural safety training, antiracism training, and understanding of Métis culture and history.

Report	Who is the call to?	Call/Recommendation
Power and Place		
National Inquiry: Reclaiming Power and Place	All governments	18.3 Change the way data is collected about 2SLGBTQQIA people to better reflect the presence of individuals and communities, and to improve the inclusion of 2SLGBTQQIA people in research, including 2SLGBTQQIA-led research.
National Inquiry: Reclaiming Power and Place	All governments, service providers, and those involved in research	18.4 i) increase accurate, comprehensive statistical data on 2SLGBTQQIA individuals
National Inquiry: Reclaiming Power and Place	All governments, service providers, and those involved in research	18.4 ii) Eliminate “either-or” gender options and include gender-inclusive, gender-neutral, or non-binary options – for example, an “X-option”

Report	Who is the call to?	Call/Recommendation
National Inquiry: Reclaiming Power and Place	All governments, service providers, and those involved in research	18.4 iii) Increase precision in data collection to recognize and capture the diversity of 2SLGBTQQIA communities: for example, the experiences of Two-Spirit women/ lesbians, and differentiations between Two-Spirit and trans identified individuals and between trans-masculine and trans-feminine experiences
RWR	All governments	1 (to end violence) Adopt a national-level integrated action plan to eliminate violence against Indigenous women and girls that ... d) Establishes a national database on murdered and missing Indigenous women, with accurate data collection on rates of violence against Indigenous women and girls.
RWR	All governments, nonprofits and national indigenous organizations	3 (to end violence): Strengthen and support solutions that restore the role of Indigenous women, girls, and two-spirit people as Title-holders of their lands, traditional knowledge keepers, sacred life-givers, and matriarchs within extended kinship networks. All levels of Canadian government, national aboriginal organizations, and nonprofit agencies must ensure the active leadership of Indigenous women in the design, implementation, and review of programs and policies that are directed to increase the safety of Indigenous women
RWR	All governments	6 (to end land displacement) Ensure that Indigenous women are engaged fully and have equitable access to decision-making on issues of governance, land, culture, language, housing, child care, income security, employment, education, health, and other areas impacting Indigenous women.
RWR	All governments	1 (for wellness) Acknowledge that the current state of Indigenous women's health is a direct result of colonialism and government policies.

Report	Who is the call to?	Call/Recommendation
TRC	Federal government	39: Develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
TRC	All governments	41: Provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation, including: Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
TRC	All governments	57: Provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.
UNDRIP	All governments	Article 3: Indigenous peoples have the right to self-determination.

Report	Who is the call to?	Call/Recommendation
UNDRIP	All governments	Article 4: Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.
UNDRIP	All governments	Article 19: States shall consult and cooperate in good faith with the Indigenous Peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.
UNDRIP	All governments	Article 22 (2) States shall take measures, in conjunction with Indigenous Peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.
Indigenous Equity Data report	All governments	More Indigenous researchers and Indigenous Peoples need to be involved and hired in data collection and analysis processes.
Indigenous Equity Data report	All governments	Create and Implement data standards re: Indigenous Peoples and inequities across all jurisdictions- mental health and substance use data.

Report	Who is the call to?	Call/Recommendation
Indigenous Equity Data report	All governments	Indigenize the way we collect information on Indigenous Peoples (stories vs. statistics).
Indigenous Equity Data report	All governments	Invest in meaningful images to represent Indigenous health and wellness.
Indigenous Equity Data report	All governments	Include and feature stories and data of success and resiliency.
Indigenous Equity Data report	All governments	Collect data to track inequities and use it to inform mental health and substance use policy, planning and program development.
Indigenous Equity Data report	All governments	Contextualize the data that shows disparities and explain systemic issues and the source of the issues.

Report	Who is the call to?	Call/Recommendation
Indigenous Equity Data report	All governments	Collect and include data that is based on Indigenous communities' diverse identities and integrate into reports.
Indigenous Equity Data report	All governments	Equip Indigenous communities with the technological and human resource capacity to govern and own their communities' data.
Healthy City Strategy	City	Increase Vancouver residents' sense of safety by 10%.
Healthy City Strategy (CoV)	City	Make Vancouver the safest major city in Canada by reducing violent and property crime every year, including sexual assault and domestic violence.
Women's Equity Strategy (CoV)	City	Vancouver is a safe city in which all women are secure and free from crime and violence, including sexual assault; by 2025, women's sense of safety will be increased by at least 10 per cent.

Report	Who is the call to?	Call/Recommendation
Indigenous Wellness Indicators report	City	Indigenous Leadership: informed and led by the urban Indigenous community.
Indigenous Wellness Indicators report	City	Respectful Relationships: building and maintaining trust.
Indigenous Wellness Indicators report	City	Culturally Appropriate: based on Indigenous perspectives and worldviews and inclusive of all of the various backgrounds of urban Indigenous Vancouverites.
Indigenous Wellness Indicators report	City	Strengths-Based: focusing on positives instead of deficits.
Indigenous Wellness Indicators report	City	Capacity Building: valuing and contributing to Indigenous Peoples' capacity to define and monitor their own health and wellbeing.

Report	Who is the call to?	Call/Recommendation
No more stolen sisters	Federal government	The collection and routine publication of gender disaggregated data on health and social and economic conditions for Inuit, Métis and First Nations women and men, including rates of violence against Indigenous women.
Stolen sisters	Federal government	The federal government should ensure adequate funding for comprehensive national research on violence against Indigenous women, including the creation of a national registry to collect and analyze statistical information from all jurisdictions.
Those Who Take Us Away: Abusive Policing and Failures in Protection of Indigenous Women and Girls in Northern British Columbia, Canada	RCMP	Collect and make publicly available (as ethically appropriate) accurate and comprehensive, disaggregated data that includes an ethnicity variable on violence against indigenous women and girls in cooperation with indigenous community organizations and the National Centre for Missing Persons and Unidentified Remains (NCMPUR).

Report	Who is the call to?	Call/Recommendation
Collaboration to End Violence: National Aboriginal Women's Forum: Report on Outcomes and Recommendations from Working Sessions	n/a	Explore ways to measure meaningful outcomes or assess the effectiveness of activities related to violence against Aboriginal women.
Stopping Violence Against Aboriginal Women: A Summary of Root Causes, Vulnerabilities and Recommendations	police	<p>In consultation with Aboriginal peoples' organizations and organizations representing ethnic minorities, protocols should be developed to ensure that all police forces consistently record and appropriately use data on the ethnicity of the victims and perpetrators of violent crimes.</p> <p>Gender disaggregated data on health and social and economic conditions for Inuit, Métis and First Nations women and men, including rates of violence against Aboriginal women should be collected and routinely published.</p>

Report	Who is the call to?	Call/Recommendation
<p>ons from Key Literature</p>		
<p>A Strategic Framework to End Violence Against Aboriginal Women</p>	<p>all governments</p>	<p>Goal 1.1: That all levels of government, across various relevant areas of jurisdiction, will commit to supporting Aboriginal organizations and communities in the undertaking of comprehensive research and data collection on specific issues related to Aboriginal women and violence.</p> <ul style="list-style-type: none"> - Allocate funding for Aboriginal organizations and communities to undertake targeted studies on key issues related to Aboriginal women and violence. - Investigate the creation of a provincial baseline study and database to study, document and monitor the rates of violence against Aboriginal
<p>Missing and Murdered Indigenous Women in British Columbia, Canada</p>		<p>The development of data collection systems that collect accurate statistics on missing and murdered indigenous women, by consistently capturing the race of the victim or missing person.</p>

Report	Who is the call to?	Call/Recommendation
UIHI Missing and Murdered Indigenous Women	Non-specific	Tribal nations should be part of meaningful consultations to ensure proper data collection and sustained access to the data.
UIHI Missing and Murdered Indigenous Women	Non-specific	Funding for research that will support effective policy on violence against American Indian and Alaska Native women and girls in urban areas.
FNHA	To federal and provincial governments	Governments and organizations adopt an intersectionality lens in their work and approach.
FNHA	To federal and provincial governments	Organizations working with First Nations populations increase opportunities/partnerships to support First Nations to gather data and evidence, while respecting and applying OCAP®© principles, and use the results to inform service and investment planning. This data and evidence should consider as valid other ways of knowing, including performance and outcomes measurement, evaluations, research, and give space to Indigenous oral traditions and teaching.

Report	Who is the call to?	Call/Recommendation
FNHA	To federal and provincial governments	Governments and organizations adopt a gender-based lens in their work and approach.
FNHA	To federal and provincial governments	Mandatory embedding of Cultural Safety, Cultural Humility, and Trauma Informed Practice into the work, programming, care and services touching Indigenous women.
FNHA	To federal and provincial governments	Governments and institutions work to “hardwire” Cultural Safety, Cultural Humility, and Trauma Informed Practice into the larger health and wellness system.

Appendix B: Ethical guides

Organization	Recommendations
<p>Assembly of First Nations</p> <p>FN Ethics Guide on Research and Aboriginal Traditional Knowledge</p>	<p>First Nations right:</p> <p>Ownership over Knowledge</p> <p>Control the use of, access to, and dissemination of Knowledge</p> <p>Access any study, database, research, or other work that references, interprets, builds upon, or otherwise uses of Knowledge</p> <p>Fully possess and own any database, study, data set, recording, or other documentation of Knowledge;</p> <p>Negotiate locally respecting levels of authority over Knowledge;</p> <p>Establish protocols, structures, institutions, or similar bodies to govern the use of and access to Knowledge;</p> <p>Full information about how a researcher, inventor, third party, or other non-Aboriginal Knowledge holder intends to use their Knowledge</p> <p>Freely grant or withhold consent to the use, access, dissemination, and interpretation of their Knowledge;</p> <p>Influence the design and methodology of research involving their Knowledge;</p> <p>Revoke consent to participate in the project at any time;</p> <p>Govern all aspect of Aboriginal Knowledge under Aboriginal legal systems and governance</p> <p>Obligations:</p> <p>Involve the community that owns the knowledge throughout the project as an equal partner</p> <p>Receive ethics approval from their respective institute and the First Nation community with whom they will work</p> <p>Fully inform the community through the appropriate mechanisms how their knowledge will be used, interpreted, disseminated, and/or applied.</p> <p>Disclose the origin of all Knowledge accessed and the use of any Aboriginal Knowledge in formulating results, findings, or inventions.</p> <p>Research, management protocols, and other documents based on, using, or interpreting Knowledge must refer back to the</p>

Organization	Recommendations
	<p>community for approval of the applications and interpretations of that knowledge within the document, plan, or written work prior to publication or dissemination.</p> <p>Provide a First Nation community that has granted access to Knowledge full access to and control over the use of their knowledge in published works</p> <p>Respect the wishes of the community</p> <p>Do not seek to qualify or validate Knowledge in ways that disrespect, devalue, or delegitimize the knowledge a First Nation community.</p> <p>Equitably share any benefits derived from research or inventions</p> <p>Proceed with projects involving Knowledge under the terms and conditions set by the knowledge holders.</p> <p>End research that uses and release a First Nation from any and all obligations associated with a research project if the knowledge providing community revokes consent to access or use the community's unique Knowledge.</p>
<p>Open North + BCFNDGI</p> <p>Decolonizing Data: Indigenous Data Sovereignty Primer</p>	<p>Indigenous rights:</p> <p>Indigenous Peoples have the power to determine who should be counted among them;</p> <p>Data sovereignty for Indigenous Peoples must reflect the interests and priorities of Indigenous Peoples;</p> <p>Communities must not only dictate the content of data collected about them, but also have the power to determine who has access to these data;</p> <p>There will be different approaches to data sovereignty across Nations. Nations themselves need to define their data parameters, how it gets protected and how they wish to tell their story historically, today, and into the future;</p> <p>There needs to be investment in Community-driven, Nation-based institutions to manage the transition back to self-government. This includes establishing resources for further capacity building in Indigenous' compilation of data and development of use of information</p>

Organization	Recommendations
First Nations Information Governance Centre OCAP®	<p>First Nations rights:</p> <p>The right to ownership - a community or group owns information collectively in the same way that an individual owns his or her personal information.</p> <p>The right to control - over all aspects of research and information management processes that impact them.</p> <p>The right to access - information and data about themselves and their communities regardless of where it is held.</p> <p>The right to possess - it refers to the physical control of data. Possession is the mechanism by which ownership can be asserted and protected.</p> <p>Obligations of the researcher:</p> <p>Acquaint with OCAP® before project start</p>
Tri-Council Policy Statement Ethical Conduct for Research Involving Humans; Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada	<p>Obligations of the researcher</p> <p>9.1: Seek engagement with the relevant community.</p> <p>9.2: The nature/extent of community engagement shall be determined jointly by the researcher and the relevant community</p> <p>9.3: Seek the engagement of leaders of the community when project is to be conducted on lands under jurisdiction of Indigenous authority.</p> <p>9.8: Become informed about, and respect, the relevant customs and codes of research practice that apply in the particular community or communities affected by their research.</p> <p>9.11: Where a community has formally engaged with a researcher or research team through a designated representative, the terms and undertakings of both the researcher and the community should be set out in a research agreement before participants are recruited.</p> <p>9.12: Consider a collaborative and participatory approach as appropriate to the nature of the research, and the level of ongoing engagement desired by the community</p> <p>9.13: Should be relevant to community needs and priorities, and benefit the participating community</p>

Organization**Recommendations**

9.14: Should support capacity building through enhancement of the skills of community personnel in research methods, project management, and ethical review and oversight.

9.15: Should engage the community in identifying Elders or other recognized knowledge holders to participate in the design and execution of research, and the interpretation of findings in the context of cultural norms and traditional knowledge.

9.16: Researchers and community partners shall address privacy and confidentiality for communities and individuals early on in the community engagement process. Research agreements, where they exist, shall address whether part or all of the personal information related to the research will be disclosed to community partners. Researchers shall not disclose personal information to community partners without the participant's consent.

9.17: Afford community representatives engaged in collaborative research an opportunity to participate in the interpretation of the data and the review of research findings

9.18: Discuss intellectual property rights by researchers, communities and institutions.

9.19: Address and specify in the research agreement the rights and proprietary interests of individuals and communities, to the extent such exist, in human biological materials and associated data to be collected, stored and used in the course of the research.

9.20: Regarding secondary data use, engage the community from which the data or human biological materials originate, prior to initiating secondary use where

CIHR

Guidelines for Health
Research Involving
Aboriginal People

Obligations of the researcher

Article 1: Understand and respect Aboriginal world views, including responsibilities to the people and culture that flow from being granted access to traditional or sacred knowledge. Incorporate into research agreement.

Article 2: Understand and respect community's jurisdiction.

Article 3: Provide option of a participatory-research approach.

Article 4: Consult with community leaders prior to seeking traditional/sacred knowledge of the community or member.

Then, informed consent must be gained from participants.

Organization**Recommendations**

Article 5: Respect concerns of individual participants and their community regarding anonymity, privacy and confidentiality, and address such in a research agreement.

Article 6: Address the use of the community's cultural knowledge and sacred knowledge in the research agreement.

Article 7: Indigenous Peoples have a right to cultural knowledge, sacred knowledge, and cultural practices and traditions, which are shared with the researcher. The researcher should also support mechanisms for the protection of such knowledge, practices and traditions.

Article 8: Address community and individual concerns over, and claims to, intellectual property in the negotiation prior to starting the research project.

Article 9: Research should be of benefit to the community as well as to the researcher.

Article 10: Support education and training of Aboriginal people in the community, including training in research methods and ethics.

Article 11.1: Learn about, and apply, Aboriginal cultural protocols relevant to the Aboriginal community involved in the research.

Article 11.2: Translate all publications, reports and other relevant documents into the language of the community.

Article 11.3: Ensure that there is ongoing, accessible and understandable communication with the community.

Article 12.1: Recognize and respect the rights and proprietary interests of individuals and the community in data and biological samples generated or taken in the course of the research

Article 12.2: Transfer of data and biological samples requires consent from original party.

Article 12.3: Secondary use of data or biological samples requires specific consent from the individual donor/the community.

Article 13: Biological samples are "on loan" to the researcher

Article 14: An Aboriginal community should have an opportunity to participate in the interpretation of data and the review of conclusions drawn from the research

Organization	Recommendations
	Article 15: An Aboriginal community should decide how its contributions to the research project should be acknowledged.
CIHI Proposed standards for race-based and Indigenous identity data	Recommendations It is recommended that reporting on Indigenous identity data and communities be informed through engagement with Indigenous communities in the jurisdiction of data collection. Distinctions-based approaches — that is, identifying First Nations, Inuk/Inuit and Métis communities and/or other Indigenous populations such as nations or clans — may be preferred
Sovereign bodies institute MMIWG2 & MMIP Organizing Toolkit	Recommendations Leadership are MMIWG2 family members; if not - hire MMIWG2 family members to oversee project Organization is Indigenous-led, grassroots, or based at an Indigenous institution/organization; if rather a mainstream organization, have Indigenous Peoples leading the team If academic (or city?) have an ethics review board approval in place Data access and sharing protocols that are written and formalized, and reflect the needs/priorities of families and communities cultural understanding of taking care of and sharing knowledge Have a system in place for safe storage of data - secure system with at least two factor authentication and a fire-proof file cabinet Use of cultural practices to care for data - discussed amongst team with a clear consensus High level of transparency regarding storage plan and use of data - best effort to continually share with families and the community what is being gathered, how it is being cared for, what is the plan with it, and actively solicit their advice → ensure that data matches needs/priorities of MMIWG2 families; or - be always open to suggestions and take all MMIWG2

Organization	Recommendations
	<p>family recommendations seriously</p> <p>the people making meaning out of data are Indigenous and are MMIWG2 family members/Indigenous survivors of violence; or - hire family members and survivors as consultants who help guide work analyzing data - have Indigenous staff members analyzing data</p> <p>Have a system in place for self care - acknowledges that each of our team members have different self care practices that work for them, and we have protocols that allow for flexibility when a team member needs a break so they can do the self care practice that works best for them</p> <p>Hteammates that do not get sick when working with data - rarely impacted in such a way, rather it feels good to honour our stolen relatives by documenting their stories</p>
<p>Urban Indigenous Health Institute</p> <p>Best Practices for American Indian and Alaska Native Data Collection</p>	<p>Recommendations</p> <p>Data tools should allow for selection of multiple races with ability to disaggregate once collected</p> <p>Collect tribal affiliation</p> <p>Do not release tribally specific data without a Data Use Agreement</p> <p>Aggregate data across a longer time frame for sample size</p> <p>Limit stratification in analysis</p> <p>Avoid analyzing as "multi-racial" and "other"</p> <p>Links data sets to correct for racial misclassification</p> <p>Conduct mixed-methods research (quantitative and qualitative)</p> <p>Report limitations of data collection and analysis</p>

Organization	Recommendations
Women of the Metis Nation Metis specific gender based analysis tool	Recommendations Consider multiple sources of data (mainstream, traditional) to gather a comprehensive picture for Metis populations due to significant data gaps Build partnerships with Metis people, organizations and communities to access oral and traditional knowledge sources Gather issue papers and reports published by metis people, communities and/or organizations Gather available Metis-specific disaggregated data, quantitative and qualitative Gather smaller studies and research papers on Metis people, in absence of data Ensure all gathered traditional and mainstream knowledge sources are equal and balanced before developing options/recommendations

Appendix C: Case Report Analysis

Report	Summary and main findings	Analysis
No More Stolen Sisters (Amnesty International)	Recommendations are made along with stories shared by Indigenous women	<p>What was done right:</p> <p>Violence, homicide and disappearances are discussed within the context of colonialism, systemic inequities, and human rights gaps, rather than personal risk factors</p> <p>Highlights stories, not statistics</p> <p>Stories are used to make recommendations</p> <p>Use of Indigenous art with space for the artist to explain the image</p> <p>What could have been done better:</p> <p>Exclusion of gender 2SLGBTQQIA+ Peoples</p>
We Are Calling To You Alaska's Missing and Murdered Indigenous Womxn and Girls (Data for Indigenous Justice)	This report is a baseline assessment of the MMIWG crisis in Alaska. DIJ gathered 229 cases of MMIWG in Alaska, 149 of whom are missing and 80 of whom have been murdered	<p>What was done right:</p> <p>Cites Indigenous writer's poems in the beginning</p> <p>Written by Indigenous authors</p> <p>Report designed by an Indigenous designer</p> <p>The use of Indigenous art and imagery throughout</p> <p>The use of multiple data sources to collect as much information as possible - including community knowledge, media, social media, agency & institutional reporting & FOIA requests</p> <p>Acknowledges community knowledge as the primary data source</p> <p>Use statistics to make actionable recommendations, rather than simply reporting on deficits</p> <p>Recognize the numbers as "missing loved ones, laughter, joy, gifts,</p>

Report	Summary and main findings	Analysis
<p>Red Women Rising (Downtown Eastside Women's Centre)</p>	<p>A participatory research and literature review project, featuring the stories of women from the DTES.</p> <p>200 recommendations are made based on three principles:</p> <p>Violence against Indigenous women and girls is a violation of constitutional and internationally protected Indigenous rights</p> <p>Increased state enforcement alone will not eliminate violence due to structural violence</p> <p>Indigenous women in the DTES are not silent victims or stereotypes.</p>	<p>talent, potential”</p> <p>What could have been done better</p> <p>Do not include data from 2SGLBPTQQIA+ Peoples; however, they do acknowledge this as a limitation</p> <p>What was done right:</p> <p>Begins with a land acknowledgement</p> <p>Credits the women, Elders and peer facilitators</p> <p>Led by Indigenous author and a Women’s organization</p> <p>Story-based, not statistics-based</p> <p>The women's stories are highlighted and honoured</p> <p>Includes 2SLGBTQQIA+ folks</p> <p>Community-based research approach</p> <p>Distinctions-based: acknowledges the specific community of each participant</p> <p>Violence and health is framed in terms of colonization, rather than Indigenous women simply having risk factors</p> <p>Cover art by non-binary BIPOC folk</p> <p>Makes actionable recommendations rather than reporting on deficits</p>

Report	Summary and main findings	Analysis
<p>What Their Stories Tell Us: Research findings from the Sisters in Spirit initiative (Native Women's Association of Canada)</p>	<p>Tracked and investigated MMIWG in Canada up until 2010.</p> <p>Their database includes 582 missing or murdered Indigenous women and girls.</p> <p>Majority of disappearances and deaths occurred in Western provinces</p> <p>Half of women were under 31</p> <p>88% had children and grandchildren</p> <p>as likely to be killed by stranger/acquaintance as an intimate partner</p> <p>half remain unsolved</p> <p>no charges laid in 40% of cases</p> <p>70% of disappearances were from urban area</p> <p>60% of murders were in an urban area</p> <p>The majority of women and girls in NWAC's database were murdered, while 115 women and girls are still missing</p>	<p>What was done right:</p> <p>Acknowledges the meaning behind the statistics, by iterating that "each number represents the story of a woman or girl who is loved and missed by her family"</p> <p>Shares the stories of 13 women</p> <p>Violence is framed in terms of colonization and gendered oppression, rather than Indigenous women simply having risk factors</p> <p>Community-based research approach rooted in the principles of relationship, reciprocity, collaboration, and equal partnership</p> <p>Distinctions-based: acknowledges the specific community of each woman or girl where possible</p> <p>Makes actionable recommendations rather than reporting on deficits</p> <p>What could have been done better:</p> <p>Expand discussion to 2SL+ folks</p>
<p>LB154 Report: Prevalence of Missing Native American Women and Children in Nebraska; Barriers to Reporting and Investigating; and Opportunities for</p>	<p>There was 498 missing persons cases at the point-in-time count, with Native Americans disproportionately missing at 3.1 times their population</p>	<p>What was done right</p> <p>Conducted listening sessions to gather information on unreported cases</p> <p>Use statistics to make actionable recommendations, rather than simply reporting on deficits</p> <p>Cover art from an Indigenous artist</p>

Report	Summary and main findings	Analysis
Partnership (Nebraska State Police)		<p>What could have been done better</p> <p>Case count solely obtained from missing persons databases</p> <p>Statistics-based, where people behind the numbers aren't highlighted</p> <p>No mention of colonization, yet does mention intergenerational trauma and marginalization</p> <p>No mention of strength and resiliency</p> <p>Begins with disparities, rather than strengths. Could have utilized a strength based lens</p> <p>No discussion on 2SL+ folks</p> <p>More collaboration with Indigenous communities (author list mostly non-Indigenous)</p>
Missing and Murdered Aboriginal Women: A National Operational Overview	<p>The first national report on MMIWG</p> <p>From 2008 to 2012, there were 1,181 police-recorded incidents (164 missing and 1,017 homicide victims), 225 of which are unsolved.</p>	<p>What was done right:</p> <p>Indigenous art on the cover</p> <p>Discusses next steps and future directions</p> <p>What could have been done better:</p> <p>Indigenous artist not acknowledged or referenced</p> <p>Deficit-based</p> <p>Statistics-based</p> <p>Only includes cases in which RCMP has classified as a homicide, despite the potential for homicides to be classified as "accidental"</p> <p>The use of victim-blaming language (although they do recognize this and state it is not their intent, a greater focus could be on</p>

Report	Summary and main findings	Analysis
		<p>systemic issues rather than personal risk factor)</p> <p>There is no mention of colonization, discrimination, sexism, trauma</p> <p>Engagement with Indigenous women, girls and 2SL+ or Indigenous organizations in preparation is not acknowledged</p> <p>The majority of data is at the aggregate level, not broken down by First Nations, Metis, Inuit</p> <p>No gender distinction beyond male and female</p> <p>No update report since 2015</p>
<p>Missing and Murdered Aboriginal Women: 2015 Update to the National Operational Overview (RCMP)</p>	<p>There was a 9.3% reduction in the number of unsolved Indigenous female homicides and suspicious missing person cases</p> <p>In 2013 and 2014, there were 32 Indigenous female homicide cases within RCMP jurisdiction</p>	<p>What was done right:</p> <p>Indigenous art on the cover</p> <p>Discusses progress on previous on steps outline in prior report and future directions</p> <p>What could have been done better:</p> <p>Indigenous artist not acknowledged or referenced</p> <p>Statistics-based</p> <p>Only includes cases in which RCMP has classified as a homicide, despite the potential for homicides to be classified as “accidental”</p> <p>There is no mention of colonization, discrimination, sexism, trauma</p> <p>Engagement with Indigenous women, girls and 2SL+ or Indigenous organizations in preparation is not acknowledged</p> <p>The majority of data is at the aggregate level, not broken down by</p>

Report	Summary and main findings	Analysis
		<p>First Nations, Metis, Inuit</p> <p>No gender distinction beyond male and female</p> <p>No update report since 2015</p> <p>Did not provide an update on the 300+ non-RCMP police agencies (as such excluded Ontario and Quebec)</p>
<p>To' Kee Skuy' Soo Ney-Wo-Chek' I Will See You Again in a Good Way Progress Report July 2020 (Sovereign Bodies Institute)</p>	<p>The To' Kee Skuy' Soo Ney-Wo-Chek' project of the Sovereign Bodies Institute investigates the MMIWG2S crisis in Northern California while building Indigenous leadership</p> <p>There are 165 MMIWG in the SBI database</p>	<p>What was done right:</p> <p>Survivor and family led</p> <p>Honour women through pictures, stories, a dedication, commending participants for bravery</p> <p>The use of Indigenous language and art</p> <p>The use of multiple data sources to collect as much data as possible</p> <p>Highlights both stories and statistics</p> <p>Data gathering approach centered on relationship-building</p> <p>Use of decolonial data approach, such as not requiring official tribal enrollment or blood quantum</p> <p>Violence, homicide and disappearances are discussed within the context of colonialism, systemic inequities, and human rights gaps, rather than personal risk factors</p>

Report	Summary and main findings	Analysis
Zuya Wicayuonihan Honoring Warrior Women (Sovereign Bodies Institute)	There have been 411 MMIWG in Nebraska, Montana and Dakota between 1990 and 2019, 69% of which occurring since 2000 1 in 4 alleged perpetrators were acquitted or never charged 100 victims are 18/under	<p>What was done right:</p> <p>“Federal agencies report that 1 in 3 Native women will be raped in their lifetime...The cover art for this report challenges this statistic to instead say that 1 in 3 Native women survive to become warriors, alongside the spirits of the missing and murdered”</p> <p>Written by Indigenous survivors and family members of MMIWG</p> <p>Violence, homicide and disappearances are discussed within the context of colonialism, systemic inequities, and human rights gaps, rather than personal risk factors</p> <p>Use of Indigenous art and Indigenous language</p> <p>Disaggregated data by tribe</p> <p>The use of multiple data sources to collect as much data as possible</p> <p>Data gathering approach centered on relationship-building</p> <p>Use of a decolonial data approach, such as not requiring official tribal enrollment or blood quantum, and not requiring cases to be officially recorded as missing/murdered in law enforcement databases</p> <p>What could have been done better:</p> <p>Exclusion of 2SLGBTQQIA+ Peoples</p>

Report	Summary and main findings	Analysis
<p>Victimization of Aboriginal people in Canada, 2014 (Boyce, J., Statistics Canada)</p>	<p>Based on the General Social Survey (GSS) on Victimization: Indigenous Peoples experience 2.2x the rate of violent victimization than non-Indigenous Peoples Indigenous females experience almost 3x the rate of violent victimization than non-Indigenous females Indigeneity is not a risk factor for victimization when controlling for other factors, but it remains a risk factor for Indigenous females Indigenous victims of non-spousal abuse are more likely not to report crime to police than non-Indigenous victims</p>	<p>What could have been done better: No land acknowledgment Highlights are stats-based Highlights are deficit-based The use of victim blaming language: "there are several factors which have been linked to victimization—a history of childhood maltreatment, mental health problems, and substance abuse—which are more common among the Aboriginal population" Victimization is not framed in terms of colonialism, cultural genocide, trauma, etc. Engagement with Indigenous women, girls and 2SL+ or Indigenous organizations in preparation is not acknowledged The majority of data is at the aggregate level, not broken down by First Nations, Metis, Inuit No gender distinction beyond male and female No recommendations or future directions to reduce violence, lack of productive discussion for Indigenous Peoples</p>
<p>Homicide in Canada, 2017 (Statistics Canada)</p>	<p>Based on Canada's Homicide Survey: Indigenous females are six times more likely to be victims of homicide than females Indigenous Peoples accounted for 24% of all homicides in 2017, despite comprising 5% of Canadian population)</p>	<p>What could have been done better: No land acknowledgment Highlights are stats-based Highlights are deficit-based The use of victim blaming language: "there are several factors which have been linked to victimization—a history of childhood</p>

Report	Summary and main findings	Analysis
	<p>On average, Indigenous victims are younger than non-Indigenous victims</p> <p>The solve rate for Indigenous female victims was lower than non-Indigenous female victims</p> <p>The rate of Indigenous persons accused of homicide is 12 times higher than non-Indigenous accused persons</p>	<p>maltreatment, mental health problems, and substance abuse— which are more common among the Aboriginal population"</p> <p>Victimization is not framed in terms of colonialism, cultural genocide, trauma, etc.</p> <p>Engagement with Indigenous women, girls and 2SL+ or Indigenous organizations in preparation is not acknowledged</p> <p>The majority of data is at the aggregate level, not broken down by First Nations, Metis, Inuit</p> <p>No gender distinction beyond male and female</p>
<p>Our bodies, our stories: Sexual violence among Native Women in Seattle, WA (Urban Indigenous Health Institute)</p>	<p>Urban Indigenous Health Institute administered a survey to 148 Native women residing in Seattle.</p> <p>94% of women had been raped or coerced at some point in their lives.</p> <p>94% had been victims of street harassment</p> <p>42% had attempted suicide in their lifetime.</p> <p>20% of women reported their attack to police</p> <p>8% of reports resulted in a conviction</p>	<p>What was done right:</p> <p>Led by UIHI, an Indigenous organization with a goal of decolonizing research and data</p> <p>The use of Indigenous art and imagery to represent statistics: the statistics were represented on a ribbon skirt, chosen by the researchers “to honor the sacredness of our participants, the prayers we hold them in, and the responsibility we have to care for their stories.”</p> <p>Highlight strong community and family ties as a cultural protective factor in discussion</p> <p>Highlight resiliency of Native culture in the discussion</p> <p>The statistics are used to make actionable recommendations, rather than reporting only on deficits</p>

Report	Summary and main findings	Analysis
<p>Missing and murdered indigenous Women & girls: A snapshot of data from 71 urban cities in the United States (Urban Indigenous Health Institute)</p>	<p>Illustrates injustices surrounding MMIWG cases and how “they are made to disappear in life, the media, and in data”</p> <p>506 cases of missing and murdered American Indian/Alaska Native women were identified across 71 cities.</p> <p>153 cases were identified that do not exist in law enforcement records</p> <p>Two thirds of law enforcement agencies surveys did not provide data or provided partial data only</p> <p>Records obtained from law agencies were wrought with misclassification and errors</p>	<p>What was done right:</p> <p>Led by UIHI, an Indigenous organization with a goal of decolonizing research and data</p> <p>The use of multiple data sources to collect as much data as possible (law enforcement records, state & national databases, media coverage, social media, community & family member accounts)</p> <p>The use of Indigenous art and imagery to represent statistics: the statistics were represented on a ribbon skirt, chosen by the researchers “honor the sacredness of our urban missing and murdered Indigenous women and girls, the prayers we hold them in, and the responsibility we have to care for their stories</p> <p>Highlight resiliency of Native culture in the discussion</p> <p>The statistics are used to make actionable recommendations, rather than reporting only on deficits</p>
<p>Missing & Murdered Native American Women Report MMIWG: We demand more (Urban Indigenous Health Institute)</p>	<p>A response to the WSP report with a re-evaluation of data collection</p>	<p>What was done right:</p> <p>Indigenous methods of data analysis</p> <p>The use of Indigenous art and imagery to represent statistics: the statistics were represented on a ribbon skirt, chosen by the researchers “honor the sacredness of our urban missing and murdered Indigenous women and girls, the prayers we hold them in, and the responsibility we have to care for their stories</p>

Report	Summary and main findings	Analysis
<p>Getting to the roots: Exploring Systemic Violence Against Women in the Downtown Eastside of Vancouver (Women's Coalition)</p>		<p>What was done right: Begins with a land acknowledgment used a feminist participatory action research approach</p> <p>What could have been done better: Metis classified as own group aside from Indigenous Does not include 2SL+ folks Aggregate results not broken down by ethnicity Stats-based, not story-based lacking discussion on unique experiences of Indigenous women (despite large proportion of study participants being Indigenous)</p>






Appendix D: Summary of Recommendations

Recommendation	Principle	Alignment
1. Launch an investigation into the scope of MMIWG2S/violence in the City in order to track inequities and fulfill indigenous and human rights	Equity and Rights Decolonization Distinctions-based	Call to Action 39, 41, 55 Call for Justice 1.1, 1.5, 9.9 RWR Recommendation 1 (to end violence) UNDRIP Article 22 Reconciliation Framework Women's Equity Framework UN Safe Cities
2. Establish ethics and governance structures for Indigenous Research	Self-Determination Cultural Safety	UNRIP Article 3, 4 19 OCAP® Reconciliation Framework
3. Engage in research that is relevant to the needs, interests and priorities of Indigenous Peoples in Vancouver, and reflective of diverse identities	Distinctions-based Inclusion of Family Members and Survivors Self-determination	National Inquiry Calls for Justice 1.1 UNDRIP Article 22 Reconciliation Framework

Recommendation	Principle	Alignment
4. Mandate training for all City staff involved in data/research	Cultural Safety Trauma-informed	TRC Calls to Action 57 Calls for Justice 9.2 Reconciliation Framework Equity Framework
5. Hire Indigenous women, girls and 2SLGBTQQIA+ Peoples and Elders, to lead and be involved in data/research initiatives	Inclusion of Families and Survivors Self-Determination	UNDRIP Articles 3, 4, 19 Call for Justice 1.4, 4.4 RWR Recommendation 3 (to end violence), 6 (to end displacement from land) Call for Justice 1.4; Reconciliation Framework; Equity Framework
7. Recommendations related to data collection:		
<ul style="list-style-type: none"> a. Primary data collection by the City be conducted by Indigenous Peoples when possible, or those with meaningful involvement with Indigenous Peoples. Those conducting interviews, surveys, focus groups, sharing circles, etc. should also be trained in cultural safety and trauma-informed practices. b. Offer participants supports, including cultural supports, before, during and after data collection. c. Have honoraria on hand available on the day of engagement or the data collection. d. Collect distinctions-based data, gender-inclusive data, and strength-based data e. Treat cultural practices as valid data collection methods 	Cultural Safety Trauma Informed Equity and Rights Distinctions-based Self-determination	Calls for Justice 1.1, 5.24, 9.2iv, 17.2, 18.3, 18.4i, 18.4ii, 18,4iii Reconciliation Framework

Recommendation	Principle	Alignment
<p>8. With respect to data management, commit to the OCAP® Principles of ownership, control, access and possession.</p>	<p>Self-determination Equity and Rights</p>	<p>OCAP® UNDRIP Articles 3, 4 Reconciliation Framework</p>
<p>9. Recommendations related to data representation and publication</p>		
<p>a) Hire Indigenous artists to design cover art, and imagery to depict data in such a way that represents them and their community b) Highlight stories and narratives c) Frame violence or deficit-based factors in terms of colonization, not personal risk factors. d) Use data to make recommendations that are relevant to Indigenous Peoples as determined by Indigenous Peoples e) Highlight strength, resiliency, and cultural richness of Indigenous Peoples</p>	<p>Decolonization Equity and Rights Self-determination</p>	<p>UNDRIP Article 19 Call for Justice 9.1 RWR 1 (for wellness)</p>

Appendix E: Modified IAP2 Spectrum of Engagement

	Community Participation Goals	Organizational commitment	Community commitment	Platforms/ Techniques
Inform 	To provide community with clear and objective information to assist in understanding the priority/problem/decision opportunity	Keep community informed and respond to their communication requests	To identify information needs as well as attend and review	<ul style="list-style-type: none"> - Emails - Websites - Newsletters - Workshops
Gather / Check-in 	To obtain early community feedback on draft plans and recommendations	Listen to and acknowledge concerns and aspirations, and provide feedback on how community input influenced the decision	To respond and provide comments and suggestions, bring forward priority concerns	<ul style="list-style-type: none"> - Surveys - Focus Groups - Session Evaluations
Involve 	To involve the community in the planning or design phase to ensure that their ideas and concerns are considered and reflected in alternatives and recommendations	Work with community to ensure that your concerns and ideas are directly reflected in the alternative or changes developed, and provide feedback on how community involvement influenced the decision	To contribute options/proposals based on realities their community population is faced with	<ul style="list-style-type: none"> - Topic Specific Sessions - Program Evaluation - Partnership Tables
Collaborate 	To collaborate with community in the development of alternatives, recommendations and solutions	Look to community for advice and innovation in formulating solutions, and incorporate your recommendations into the decision as much as possible	To generate community agreement on advice or solutions for recommendations within the scope of the plan/goal for improvement	<ul style="list-style-type: none"> - Topic Specific Sessions - Advisory Committees & Working Groups - Partnership Tables
Partner 	To place the direction in the hands of the community	Implement the community direction within scope/control available	To share consensus or majority recommendations on strategic options	<ul style="list-style-type: none"> - Joint Project Development - Common Goals, Activities and Evaluations

**The term "community" can refer to a single First Nations community, a collective of communities, or a specific group gathered as an audience with similar interests – e.g., Indigenous urban working group.*

(First Nations Health Authority & BC Ministry of Health, 2019).