



INDIGENOUS WOMEN'S JUSTICE PLAN (IWJP): WAGE NARRATIVE REPORT

THE 15 MONTH JOURNEY OF THE WOMEN'S TEAM

FEBRUARY 2026

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Funding Acknowledgement – Fuel for our Journey

BCFNJC acknowledges the financial support of Women and Gender Equality Canada (WAGE) during the implementation and transparency planning phase of the IWJP (June 2024- Sept 2025)





Gathering at the Fire: Introduction to the Journey

“We started this journey with nothing but truth and the voices of our women, girls, and 2SLGBTQIA+. That was enough”

Purpose: Setting the stage for the work ahead, honoring our ancestors and the sacred responsibility to protect Indigenous women, girls, and 2SLGBTQIA+ relatives.

Image meaning: sacred fire/fire represents: the beginning of the journey, spiritual grounding, and the circle of connection. Fire is where stories are shared, and visions are born.

Our Voice

We come from a long line of matriarchs, strong women who carried laws in their bones, justice in their breath, and love in their hands. Our laws are older than this country. Our teachings come from the land, from the waters, from our grandmothers. And when the systems outside of our Nations failed us, it was our women who stood, who fought, who mourned, and who refused to be silenced.

The Indigenous Women’s Justice Plan (IWJP) – Final Draft was not born from paper. It was born from heartbreak, from ceremony, from kitchens where mothers and families wept, from rallies where sisters, family, and loved ones raised their voices, and from sacred fires lit to honor the spirits of the missing and murdered. It was carried into being by survivors, aunties, grandmothers, youth, and Two-Spirit relatives, those whose lives have been shaped by injustice but never defined by it.

This work began long before it had a name. The roots stretch deep into the testimonies of the National Inquiry into Missing and Murdered Indigenous Women and Girls and 2SLGBTQIA+ people (MMIWG2SLBTQIA+). Over 2,300 truths shared. Stories of daughters, sisters, mothers, aunties, loved ones, and relatives who never came home. Of women whose safety was not seen as worth protecting. Of justice systems that met our grief with indifference.

But out of those stories rose **231 Calls for Justice**. These were not recommendations. They are legal and moral obligations. They are echoes of our ancestors and instructions for the future.

The IWJP also draws strength from other powerful calls to action:

- The Red Women Rising report, led by Downtown Eastside women, which shared with British Columbia and the world, that colonization is not history, it is

alive in the systems that criminalize poverty, erase Indigenous motherhood, and deny housing and healing.

- The Highway of Tears Symposium Report reminded us that safety cannot exist without services, that no one should have to hitchhike in fear on their own lands just to reach family, court, or school.
- UNDRIP and the BC Declaration Act laid the groundwork, reminding governments that the inherent rights of Indigenous Peoples, including the right to live free from violence, must guide all policy.

We weaved these truths together.

The IWJP is not a government plan with an Indigenous lens. It is a First Nations plan with a vision rooted in our ways of knowing and being. It is a plan that says: we will no longer be the afterthought. We are the center.

This work matters because our women, girls, and 2SLGBTQIA+ relatives' matter. Their lives are sacred. Their safety is non-negotiable. Every life taken, whether by violence, neglect, or policy, leaves a hole in our Nations. This plan is for those we've lost, and a promise to the generations yet to come: we will not let their stories end in silence.

The IWJP is a living document. From September to November 2023, we held 20 engagement sessions across BC, seventeen in person, and three virtual. We sat in circle with women, girls, and 2LSGBTQIA+ relatives who shared their truths, their solutions, their fury, and their lived experiences.

This plan was never about checking boxes or creating another report to gather dust. It is about action, accountability, and transformation. It is about weaving a new basket, one that holds our truths, our laws, and our vision. It is about paddling together, across governments, communities, Nations, each of us with a shared responsibility.

The IWJP honors those who have fought tirelessly to get us here. It honors grassroots women who marched long before there was public support. It honors the grandmothers who told their stories so their grandchildren wouldn't have to. It honors the red dresses that hang in the wind across BC and Canada. It honors the lives taken along the Highway of Tears. And it honors the families who still search, who still fight, who still love and who still are seeking justice.

This plan is not the end. It is the beginning of walking a new path, one where safety, dignity, and justice are not things we must beg for, but rights we all uphold.

We lift our hands to those who shared their truths, to the matriarchs who guide us, and to the youth who will carry this work forward. The IWJP is not just a plan. It is resistance. It is love.

Let's walk together. Let's make every step count.

The First Drumbeat: Calling in Our Leaders and Knowledge Keepers

Key Activity A: Endorsement by Leadership and Justice Professionals

“The Plan was received with the weight of our grandmothers’ prayers.”

Purpose: Honoring formal recognition and shared responsibility.

Image Meaning: Drum represents: ceremony, leadership, and calling forth those with responsibilities. The first drumbeat signals unity and intent.



Our Voice

A group of dedicated Indigenous women came together with a shared vision, to create an Indigenous Women’s Justice Plan that was not only about political advocacy but about truth and healing. The plan was not written alone, it came from the stories and lived experiences of our elders and matriarchs, from all Indigenous women, girls and 2SLGBTQIA+ peoples.

With the Annual Justice Forum approaching, a platform where the IWJP would be presented, the Women’s Team knew that this day would be monumental in the journey towards ending all forms of violence against our Indigenous women, girls and 2SLGBTQIA+ peoples. Having those most affected at the center of the conversation, to listen intently, reflect honestly and commit to change collectively.

Presenting the IWJP at the Annual Justice Forum, a gathering place where we were surrounded by rights and title holders, the plan became more than just a document. It became a living promise, a collective vision in our shared journey towards justice. Momentum from the Annual Justice Forum continues to follow us in our journey as we seek commitment, advocacy, support and championing from Rights and Title Holders and the First Nation Leadership Council (FNLC) which is comprised of the Union of BC Chiefs (UBCIC), the First Nations Summit (FNS), and the BC Assembly of First Nations (BCAFN), throughout implementation of the IWJP.



Figure 1: April 2024 public release of the IWJP at the 3rd annual justice forum

Our Journey

Presentation of IWJP to Rights and Title Holders and justice sector professionals at BCFNJC Annual Justice Forum

Released in April 2024 at the 3rd Annual Justice Forum gathering where Rightsholders across the province meet to share their direction, insights and priorities regarding the BC First Nations Justice Strategy. The IWJP-Final Draft was presented to First Nations Leadership, Rights and Title Holders and Justice Sector Professionals.

The IWJP was also endorsed by the First Nations Leadership Council Organizations as follows;

- Endorsed by the Union of BC Indian Chiefs July 22nd, 2024
- Endorsed by First Nations Summit June 25th, 2024
- Endorsed by BC Assembly of First Nations October 8th, 2024

Endorsement of the Three Priority Strategies

Upon prioritization of the IWJP 15 Strategies and 42 Lines of Action (LOA) in Spring of 2025 the Women's Team sought endorsement of the three priority strategies:

- Strategy 8: Man Camps, Resource Extraction, and Land Exploitation;
- Strategy 9: Crisis Response and;

- Strategy 15: Legislation and Policy as it relates to Strategy 8 and 9

This fall, BCAFN resolution 08/2025, UBCIC resolution 2025-53 and FNS resolution 1125.08 - B.C. First Nations Justice Council's Indigenous Women's Justice Plan Priority Strategies have been passed. This continued support and resourcing for the implementation of the IWJP and its three priority strategies by the FLNC will continue to coordinate women-led structural change and lift the burden of navigating broken systems off survivor's shoulders.

Revision, Printing and Distribution

Since the initial release of the IWJP in 2024, our team met in various circles with government partners, Indigenous organizations, and communities. These conversations have provided valuable insights that directly informed the revisions and updates presented in the revised version of the IWJP-2025.

In upholding to our core values of transparency and accountability, we remain committed to reporting back to all First Nations in British Columbia, as well as to our key partners and, most importantly, to the Indigenous women, girls, and 2SLGBTQIA+ relatives whose voices and experiences are at the heart of this work.

We made changes throughout the full IWJP-Final Draft to the following: Child welfare to Child Wellbeing, 2S+ to 2SLGBTQIA+, and distinctions-based to distinction based, you will see in the new draft that we included rationale with the first change of each revision in the footnote. The revised Draft has been printed and mailed to all 204 First Nations.



Listening to the Voices of the Land: Our Women, Our 2SLGBTQIA+ Relatives

Key Activity B: Ongoing Engagement and Promotion

“The work was guided not by a checklist, but by kinship”

Purpose: Centering lived experience, relationality, and grassroots voices.

Image Meaning: Water ripple represents: water is life and symbolizes the voices of women, girls, and 2SLGBTQIA+ and grassroots who flow through community like rivers – powerful, sacred, and life-giving.

Our Voice

At the heart of all the work being done for our Indigenous women, girls and 2SLGBTQIA+ relatives there is a circle, a space where stories are shared, relationships are fostered and visions for the future are shaped. The Indigenous Women’s Justice Plan was envisioned and came to life within these circles, guided by our matriarchs, first weavers and the voices of our women and girls who continue to carry this work.

The work does not end with the development of the Indigenous Women’s Justice Plan. Justice for our women, girls and 2SLGBTQIA+ relatives is a shared journey and as we continue this everchanging journey, continued engagement, ongoing relationship building and continued transparency is essential.

Through gatherings, workshops, webinars, community events, vigils and marches, Indigenous women, girls and 2SLGBTQIA+ relatives come together not just to support but to have their voices heard, to lead the work and to hold the government accountable to the commitments they made to implement the Calls for Action and the Calls for Justice. These spaces allow for trust to be built, reflections to be made and progress to be shared in alignment with those at the center of this work. They ensure the plan remains alive and responsive to the needs, visions and hopes of those it was created to serve.

Relationship building is rooted in the first weavers, it is what holds this work together through the continued trust built over time, through laughter and tears in shared circles and sacred spaces. These relationships continue to be woven into the plan, co-created in deep respect and relational accountability with virtual updates and online engagements offering ways for us to stay connected across distance and time.

Our Journey

Events and Awareness

The Women's Team continues to attend virtual and in-person forums, gatherings, and events to not only report out and gather feedback about our work but to raise awareness, support and uplift initiatives with shared values. These moments help us amplify the voices at the heart of this work, that it belongs to the women, to the aunties, to the matriarchs, the sisters, mothers, daughters, the MMIWG - those whose safety and dignity are too often compromised.



Figure 2: June 2024, BCAFN Healing in Action Dialogue Session – pictured, Katisha Paul, Policy Analyst, BCFNJ

This work is not ours alone and we will continue to uplift, stand with and walk alongside all our relations. Collectively continuing our journey towards our shared vision of ending violence against Indigenous women, girls and 2SLGBTQIA+ relatives. These virtual gatherings, webinars and events will continue to allow us to stand in solidarity with others working to end violence against our Indigenous women, girls and 2SLGBTQIA+ relatives. Every gathering is another step towards justice as we strengthen our networks and knowledge together.

Building Relationships

In fall of 2024 the Women's team reached out to 47 Indigenous organizations and met with 8. Eight might sound small to some, but in our world, every door opened with honesty is sacred. We shared the IWJP, invited feedback, and asked: How do you see yourself connected with this work? How can we support your work?

In 2025 these connections continued, and the women's team met with multiple organizations with ongoing relationship building on the Indigenous Women's Justice Plan, specifically as it relates to the three priority strategies. Strategy 8: Man Camps, Resource Extraction and Land Exploitation. Strategy 8: Crisis Response, and Strategy 15: Legislation and Policy as it relates to strategy 8 and 9.

These connections reminded us that trust is earned, that building relationships starts with listening, and open communication and transparency amplifies impact as we walk together with shared values as many have been consulted before with little to show from those consultations. That is why we continue to honour the First Nations Principles of OCAP: Ownership, control, access and possession. By honouring these principles, we acknowledge their inherent right to govern how their own stories, lived experience and knowledge are used so they are not misrepresented, or exploited.

We understand that as a collective we are all working towards a shared vision of ending all forms of violence against our Indigenous, women, girls and 2SLGBTQIA+ relatives. Making these connections and building these relationships help foster a collective strength needed as we continue the fight for safety and justice.

Ongoing transparency and Accountability

The Women's Team held three virtual gatherings on October 15th, 2024, June 30th, 2025, and November 25th, 2025. In holding true to our values of transparency and accountability the Indigenous Women's team continues to provide updates to our Rights and Title Holders, our Indigenous women, girls and 2SLGBTQIA+ relatives.

These updates are not to check a box but to ensure that the voices of our women, girls and 2SLGBTQIA+ relatives are shared and heard. They also provide our Indigenous women, girls and 2SLGBTQIA+ relatives the opportunity to access information, share feedback, ask questions, and remain at the center of the work no matter where they are. Having these virtual live gatherings allow for the extension of the circle, making space for voices that might otherwise not be heard.

BC FIRST NATIONS JUSTICE COUNCIL

BCNWA
British Columbia Native Women's Association

Keepers of the Circle

VIRTUAL GATHERING

PADDLING TOGETHER: CENTERING COMMUNITY LED RESPONSES

INDIGENOUS WOMENS JUSTICE PLAN UPDATE

November 25, 2025, 10 AM PST

bcfnjc.com

INDIGENOUS WOMEN'S JUSTICE PLAN: FINAL DRAFT

Truth is Love - Mawé

Figure 3: November 25th, Virtual Gathering Opening Slide

The Circle of Matriarchs: Guiding the Work Through Shared Wisdom

Key Activity C: Steering Committee Consultation and Prioritization

“The matriarchs didn’t rush. They listened until the medicine of the message was clear.”



Purpose: Elevating collective leadership and decision making.

Image Meaning: Braided sweetgrass: represents interconnectedness, guidance, and the weaving of diverse teachings into one collective vision. Matriarchs braid together what is needed for balance.

Our Voice

Long before the vision of the IWJP was integrated into the BC First Nations Justice Council’s Justice Strategy the work had already begun, in ceremony, cultural gatherings and quiet moments where stories were passed down generation to generation. Our story like many began with our matriarchs, our sacred life givers, our women warriors. As the Indigenous Women’s Justice Plan came to fruition it was clear that we could not move forward without them.

They were the first weavers of connection, resilience and truth, the foundation of the plan. Their guidance ensuring that the plan is rooted in Indigenous ways of being, cultural safety and lived experience. Reminding us all, that justice for our Indigenous women, girls and 2SLGBTQIA+ relatives is not just about systems but about relationships, accountability and healing.

Their presence is a reminder of their unwavering patience and support, ensuring the plan uplifts and centers the voices of our Indigenous women, girls and 2SLGBTQIA+ relatives. And so, the weaving continues with each gathering, each conversation, each guidance the Indigenous Women’s Justice Plan grows stronger.

Our Journey

Matriarch-led Oversight and Grounding

This work began long before the National Inquiry into MMIWG2SLBTQIA+. It began with the voices of survivors, mothers, aunties, youth, matriarchs, grassroots advocates and families who demanded justice, safety, and change. As we move forward, our strong hearts and strong minds will move together with the IWJP – not just as a document, but as a living and breathing responsibility.

We want to acknowledge, with deep gratitude, the guidance of our Steering Committee, whose leadership continues to shape and strengthen our efforts. They are our first weavers, the matriarchs who helped shape the basket and continue to gather strands to weave a basket strong enough to carry the hopes and trust of our women, girls, and 2SLGBTQIA+ relatives.

Community Steering Committee Members: Viola Thomas, Darla Peters, Gwendolyn Point, Lydia Hwitsum, and Kory Wilson

Special Steering Committee Meeting

We gathered in a circle on September 5, 2025th, to honor our Steering Committee matriarchs, whose wisdom continues to guide the Indigenous Women's Justice Plan (IWJP). Surrounded by powerful Indigenous Women, Youth, and government partners, we paddled together as we start our journey from implementation planning into true implementation.

Our focus was on the ready-to-pick berries, addressing harms from man camps, strengthening crisis response, and advancing legislation and policy rooted in our safety and dignity.

✓ **Strategy 8:** Man Camps, Resource Extraction, and Land Exploitation

✓ **Strategy 9:** Crisis Response

✓ **Strategy 15:** Legislation and Policy (as it relates to Strategies 8 & 9)



Figure 4: September 2025, Special Steering Committee Hybrid Gathering



At the center of our gathering sat a chair draped with a red dress – honoring our ancestors and loved ones who could not be with us in body but were present in spirit. This was more than a meeting. It was a weaving of voices grounded in storytelling, a reminder of our shared responsibility and commitment to carrying this work forward together.



Weaving New Agreements: Working with Crown and Ministries

Key Activity D: Collaboration and Implementation Planning

“We brought our bundle into their boardroom and asked them to carry a piece.”

Purpose: Building trust, navigating systems, holding the Crown accountable

Image Meaning: Weaving a Basket represents: the voices of Indigenous Women, Girls, and 2SLGBTQIA+ within and throughout the colonial systems within government. Their voices guide the necessary action toward safety and justice with every paddle moving forward.

Our Voice

There is a divide that runs deep between Indigenous value systems and government structures rooted in Eurocentric belief systems, between lived experience and political agendas, between healing and power. For decades our Indigenous women, girls and 2SLGBTQIA+ relatives have fought for justice, for change, for those who continue to harm our women and girls to be held accountable. Cries for justice echo across the lands and the waters, but they are often met with silence.

Strategy 11 of the BC First Nations Justice Strategy calls for the development of an Indigenous Women’s Justice Plan that centers the safety, wellbeing, and dignity of Indigenous women, girls, and 2SLGBTQIA+ and supports better outcomes for them across all areas of the justice system. A vision rooted in Indigenous value systems, lived experience and healing as called for in many reports, such as the National Inquiry into Missing and Murdered Indigenous Women, the Red Women Rising Report and the Highway of Tears Symposium report recommendations. A plan that in order for it to be brought to life the divide between Indigenous (peoples) and government would need to come together.

Collaboration with provincial government partners was never going to be easy. These systems were built without the voices of our women, girls and 2SLGBTQIA+ relatives, and at times against them. This battle was met with kindness, transparency, open communication and centering of our Indigenous women’s, girls and 2SLGBTQIA+ voices. The women’s team continues to show up as our true selves, bringing in Indigenous world views and centering our women’s voices in all our interactions.



Figure 5: Circle Guidelines used in Ministry Meetings

Our Journey

Preparing to Bridge the Divide

After the release of the IWJP in April 2024, we transitioned to engagement with our partners in the provincial government. The work we are carrying out is holistic and intersects with a spectrum of justice and social sectors, it was important that government ministries understood the purpose and goals of the IWJP, and that they were committed to collaborating with us to implement it.

Prior to initiating the engagements with the provincial government, the Women's team reviewed related reports, action plans, mandate letters, services plans and other public facing documents to identify where various ministries could support with implementation of the IWJP.

The Women's Team, with support from the Indigenous Justice Secretariat (IJS) reached out to all 29 Ministries with a request to meet, review the IWJP, and share where the Women's team identified potential implication in the IWJP Strategies and LOAs. These engagements were also to learn more of the work they are doing as well as collaborate with them as allies in implementing the IWJP.

These initial circles included a request that the ministries review the IWJP and share with us the work they have underway that may align with our work. In the spirit of reciprocity, autonomy and direct input from the various areas of government on how they see themselves implicated in the 15 Strategies and 42 LOAs of the IWJP.

These were not consultations – they were starting points to share the IWJP and begin building respectful collaborative relationship as we move toward implementation planning with shared responsibilities and values.

Some were warm, some cautious, and some still hesitant. But we showed up, with open hearts and clear minds, to begin these relationships. We continue to map where the resources are, and where more work is needed.

Circle Guidelines

It is important to acknowledge the Women's team held these circles with Ministry and other areas of government, from an Indigenous lens, a holistic relationship building way, that brought us together not just in a professional approach but an approach that fostered personal/relational connection. We wanted to connect with these partners on a deeper/relational level, seeking to collaborate and hold up the important work of the IWJP as well as other existing initiatives already underway.

Above (on pg. 13) is *Figure 5a* visual guide of how we opened and closed our Ministry/areas of government meetings/circles using the circle guidelines, which include speaking and listening from the heart and recognizing that everyone has equal value. The circle guidelines have really allowed us to connect with Ministry/areas of government on a more personal/relational level resulting in a more vulnerable and holistic experience and openness to collaboration. These were shared with us by Cori Kleisinger, Cedar Blankets Project Lead, BC Society of Transition Houses and we have implemented them within our work.

Reporting on progress made for Transparency and Accountability

In holding true to our values of transparency and accountability, the women's team is proud to host live webinars to share updates on the progress and the key learnings of the Indigenous Women's Justice Plan since the release at the Annual Justice Forum in April of 2024.

These webinars were held in October of 2024, June of 2025 and November 25th of 2025. These included reporting on the progress made with Ministry, where they saw themselves in the work and commitment for being allies in implementation of the Indigenous Women's Justice Plan for transparency and Accountability.

These webinars and all information relating to progress made with Ministry and the IWJP is posted on BCFNJC's Public Platform Tracking Justice, in relation to Strategy 11 "Improving Justice Outcomes for Indigenous Women, Girls and 2 Spirit (2SLBTQIA+) People".

Integrating relationships and commitment from Ministry Partners

Following the initial ministry meetings, we then requested in a follow-up email to confirm where they identify themselves being involved in the IWJP and to provide any

further information on work they have underway, and identification of other partners in this work.

We received feedback from 24 different government departments and ministries with follow-up emails being sent to the 4 who did not respond. The feedback and commitments were integrated into each of the 15 Strategies and 42 LOA.

This work is the precursor for us to enter into a collaborative planning spaces which aim to advance the Indigenous Women's Justice Plan.

Adjusting our Course - Development of Draft Implementation Plans

Throughout our journey we continue to learn and adapt to the everchanging landscape while ensuring that the voices of Indigenous women, girls and 2SLGBTQIA+ are at the centre of our hearts and minds as we carry out the work.

Meeting with WAGE helped us determine that it was important to communicate and determine lessons learned and progress made when it came to completing key activities. The objective of Key Activity D5 is the development of draft outline implementation plans for all 15 Strategies including identification of projected timelines, funding needs, resources and government and non-government partners.

A lesson learned was concluding that it was not possible to move forward with full implementation plans for all 15 Strategies. With limited time, staff, funding and political constraints out of our control we had to prioritize. This did not mean that the deliverable would not be met but rather that it would be met in a way that would have the best possible outcome for our Indigenous women, girls and 2SLGBTQIA+ peoples.

BCFNJC's Council Strategic Priorities – Coyote's Version

To address this lesson learned, the Women's Team underwent a prioritization process to determine 3 priority strategies to move forward with in depth implementation plans with skeleton draft implementation plans for the remaining 12 strategies. In aligning with the BC First Nations Justice Council's (BCFNJC) strategic priorities, the Women's Team grounded its prioritization exercise in BCFNJC's Council's strategic Priorities - Coyote's Version that was introduced by Council in November 2024.

This framework, rooted in storytelling and Indigenous ways of knowing, prioritizes foundational values such as sustainability, collaboration, accountability, transparency, self-determination, and effective communication. By following Coyote's Version using storytelling the Women's Team grouped priorities into "The Berry Patch of Justice" with short-term berries representing (ripe and ready for action 1-3 years), medium-term berries (patience required 4-6 years), and long-term berries (for those big, juicy dreams 7-10 years).

By prioritizing the foundational values of Coyote's "Berry Patch of Justice" Version the women's team also considered high engagement and interest from partners, readiness to move forward, the current political landscape and potential for meaningful impact by 2025-2026.

High Engagement from Partners

The Women's Team acknowledges that with limited resources and short time frame to complete the WAGE deliverable's identifying ministry and Indigenous involvement and interest in the priority strategies helped determine which three strategies would make the most impact in the 2025/2026 year.

Current Political Landscape

The Women's Team is aware and has heard from many people in the circles we gather in that with the current political landscape and the recent passing of Bill 14 and 15 in BC and the federal legislation Bill C-5 there is a further emphasizes on the urgency in implementing the priority strategies as the fear of impacts from increased and streamlined major projects within and surrounding First Nation Communities will have a detrimental impact on the ongoing genocide of our Indigenous, women, girls and 2SLGBTQIA+.

Priority Strategies

The Women's Team identified the three following strategies to move forward.

- Strategy 8: Man Camps, Resource Extraction, and Land Exploitation;
- Strategy 9: Crisis Response and;
- Strategy 15: Legislation and Policy as it relates to Strategy 8 and 9.

Sharing, Listening, and Updates - Ongoing Engagement with Ministerial Partners

Amidst political constraints outside of our control including the interregnum, government hiring freeze, new ministries, new mandate letters and the BCEGU strike the women's team was able to have ongoing engagement with ministerial partners. Ongoing relationships were directed towards moving forward with implementation plans for the three identified priority strategies.

BCFNJC continues to work together with the province through our joint implementation plan which identifies areas of work and shared priorities between BCFNJC & BC that we wish to address over the next fiscal year 2025-2026. Included in the joint implementation plan is the Indigenous Women's Justice Plan three priority strategies, Strategy 8: Man Camps, Resource Extraction, and Land Exploitation, Strategy 9: Crisis Response and Strategy 12: Legislation and Policy. This signifies the government of BC's commitment to work with BCFNJC on implementation of the three priority strategies.

Prior to finalization of the joint implementation plan a meeting was held with all ministries who identified themselves as implicated in the three priority strategies.

Strategy 8, including its lines of action, was reviewed and the opportunity was taken to also review Strategy 9: Crisis Response and its lines of action. The inclusion of Strategy 15: Legislation and Policy was also reviewed. Ministry attendees shared their interest in continuing to be included in the implementation of the IWJP priority strategies and some indicated main contacts for their areas for future work or shared interest in aligning current work with the IWJP strategies.

Additionally, the Womens Team continues to have consistent meetings with Public Safety and Solicitor General (PSSG) and the Environmental Assessment Office (EAO) as we work together and collaborate on work where clear visions are aligned. This is consistent with our three priority strategies and ensuring that the IWJP and the voices of our Indigenous women, girls and 2SLGBTQIA+ are centered and uplifted.

Despite the reluctance and difficulty in ensuring our relationship with Ministry is ongoing and reciprocal to the commitments made in working on implementation of the IWJP the Womens Team has been consistent in upholding unwavering accountability. Since our initial 28 Ministry Meetings and fall of 2024, the IWJP now has been integrated throughout all of government, it is known, and its presence remains strong.

Closing Commitments – Finalization of Implementation Plans

See Attached Draft Implementation Plans

Feeding the Roots: Resourcing the Work that Protects our Women, Girls, and 2SLGBTQIA+ Relatives

Key Activity E: Funding for Priority Strategies

“We asked not for charity, but for their hands in planting.”



Purpose: Securing what’s needed to nourish the long-term work (fuel for our journey)

Image Meaning: Plant growing from the earth symbolizes growth, sustainability, and nourishing what has been planted. Funding is not just money – it is energy that allows things to flourish.

Our Voice

The vision of the IWJP did not begin in a government meeting or in a boardroom with budgets, it began in community. It represents the voices of our Indigenous women, girls and 2SLGBTQIA+ who continue to speak their truth and advocate for a future where justice is not just promised but is practiced. But a vision as powerful as the IWJP still needs nourishment, it needs more than intention it needs investment. This nourishment is detrimental to ending the genocide of our Indigenous women, girls and 2SLGBTQIA+.

Funding is the water that the IWJP needs to grow and to sustain all the hard work and tears that have been planted. It will allow for programs and workshops to be built, relationships to be nurtured and a way for strategies to be implemented in ways that are meaningful and lasting. Cultural training, community-led safety and prevention plans need more than just hope alone, they need resources, time and commitment.

And yet, despite the gravity of needing this funding to nourish the IWJP, seeking that funding from government has often felt like trying to catch sand. Too often funding comes in waves, with time constraints, and unrealistic conditions. Promises are made but they are not rooted in long-term commitment. Funding that continues to create a cycle of uncertainty taking away from the real work that is critical to ending all forms of violence for our Indigenous women, girls and 2SLGBTQIA+.

The vision for the IWJP needs something deeper, it needs a revolutionary investment. Funding that is sustainable, long term and rooted in Indigenous value systems. Funding is not just about money, it is about recognizing the importance of Indigenous women, girls and 2SLGBTQIA+ being the leaders of this work and allowing them the

autonomy and trust to do so. By continuing to advocate, build relationships and speak truth to power we are showing government that the IWJP is not a temporary project.

The IWJP is a movement that began long before the development of the IWJP and it needs nourishment to grow. With sustainable funding our Indigenous women, girls and 2SLGBTQIA+ will not only survive but thrive and so will their communities, and that will be passed on to the next generation. Figure 5 shows that government is 97% responsible for implementing the 231 Calls for Justice, and in order for them to be implemented we need that nourishment.



Figure 6: Symbolize the need for nourishment from sustainable Government Funding

Our Journey

Braiding Commitments

Funding for the IWJP is an ongoing journey. We were grateful to have received funding from WAGE to support the planting of our roots with our government partners. A lesson learned was determining that collaboration with identified ministry partners to finalize funding agreements and reporting protocols for priority strategies was unattainable.

This is due to political constraints outside of our control including the interregnum, government hiring freeze, new ministries, new mandate letters and the BCEGU strike the hindered the women's team from being able to have ongoing engagement with ministerial partners. To address this lesson learned we looked to our partners within the IJS to support in looking for funding allocations from ministry partners.

Our partners within the IJS have been and continue to play a role in support for advocating and looking for funding opportunities. This includes collaborating with ministries who are directly aligned with priority strategies through the joint

implementation plan and acknowledging funding that already exists that supports the IWJP, priority strategies.

As a result of our partnership with IJS the women's team was awarded a small amount of funding for the continuation of implementation of the IWJP through the Gender Equity Office. As mentioned in our Vision, these small bursts of funding come with an end time and it is imperative that we continue to advocate for funding that is sustainable, so that we can continue to do the important work without putting time and resources toward always looking for funding.



Walking Beside the Province: Asking for Endorsement

Key Activity F: Provincial Cabinet Review

“Endorsement is not the end. It is the place where our stories meet theirs and say: now you carry this too.”

Purpose: Marking recognition and political commitment as necessary

Image Meaning: Longhouse with Cedar

Leaves represents: Indigenous-led bridging of governance systems, and public accountability.

Our Voice

The vision is clear for the IWJP, the fire has been lit and now it needs to be seen, acknowledged and endorsed by the highest level of governments. Cabinet approval was not about a political agenda, a western bureaucracy needed for approval, it was a sign of shared vision, commitment and trust. This would represent a promise that government was willing to paddle with Indigenous women, girls and 2SLGBTQIA+ as allies, not just with their words but with action.

The journey to cabinet commitment was eye-opening, and what we thought would be an easy task quickly was determined otherwise. Barriers immediately emerged and it was made clear that cabinet moves at their own speed, without room for flexibility and openness to solutions. The passion, commitment, tears and voices of our Indigenous women, girls and 2SLGBTQIA+ was sadly met with a bureaucratic process lined with red tape, resulting in a disheartening conclusion.

Coming up to a bureaucratic barrier, was not something that came as a surprise, sadly the political will rarely include easy access to support for our Indigenous women, girls and 2SLGBTQIA+. But this never dimmed the fire and passion for change. The Women’s Team with the resilience and strength of our matriarchs who have led this work, quickly changed direction showing that fueled by our ancestor’s Indigenous Women leadership is powerful.

Justice for our Indigenous, women, girls and 2SLGBTQIA+ cannot wait, lives depend on immediate action and commitment from our government partners. As Indigenous women, we know too well that we need to fight for justice like we are fighting for our lives and when one pathway ends, we find a new path that leads to the same place. Our roots are planted, and our fire continues to burn, and our seeds continue to grow, and our fight will continue until all levels of government walk alongside us.

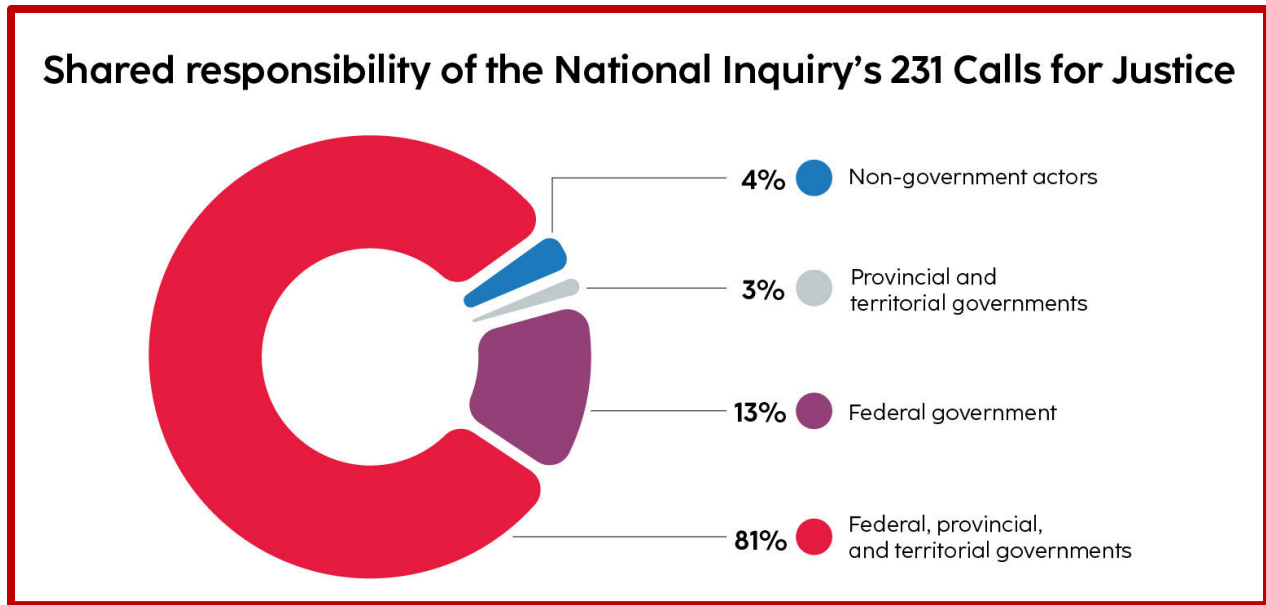


Figure 7: Shared responsibility of the National Inquiry's 231 Calls for Justice

Our Story

Adjusting our Course – Creating a New Path for Provincial Endorsement

Upon reflection and reassessment, a lesson learned was that cabinet endorsement - in particular, assigning a timeline for the IWJP to be endorsed by an external entity (BC Government) is wholly outside of BCFNJC's control. This was due to political timelines, shifting priorities, election constraints and new mandates that weren't meant to move with community action, we had to pivot our action plan.

When the doors to cabinet endorsement didn't open, the Women's Team didn't give up, we adapted. To address this lesson, we found alternate routes through existing and continued relationship building with key ministries, securing support through intergovernmental tables and amplifying action through public forums and community led advocacy. These steps paved the way for the inclusion of continued support for Strategy 11 "Improving Justice Outcomes for Indigenous Women, Girls and 2 Spirit (2SLBTQIA+) People" through the joint implementation plan.

The joint implementation plan identifies areas of work and shared priorities between BCFNJC & BC that we wish to address over the next fiscal. This was finalized with government in September of 2025. This Joint Implementation Plan (JP), and its process as established by the Decision-Making Protocol, will set out the shared priorities which are already underway, for which work will continue, and the key deliverables and milestones for those items.

The plan will further document items which are not yet underway but may be initiated in the period as capacity and capability permit. Further, there are areas that BC First Nations Justice Council (BCFNJC) and B.C. will collaborate on shared priorities outside

of the text of the Strategy, which this plan will try to forecast. The JP will be approved annually by the joint Leadership Table to guide the work of the Strategy.

Included in the joint implementation plan is ongoing engagement with B.C. on IWJP implementation including the following;

- Identified priority areas: Strategy 8: Man Camps, Resource Extraction and Land Exploitation, Strategy 9: Crisis Response and Strategy 15: Legislation and Policy (only those that connect to strategy 8 & 9).
- Continued engagement with Indigenous Women and 2SLBTQIA+ and promotion of the IWJP.
- Ongoing collaboration and Implementation Planning on priority strategies with Provincial Ministries.

This alternative path became powerful, showing that Indigenous leadership and advancing justice for our Indigenous women, girls and 2SLGBTQIA+ does not need permission. Reminding government that cabinet endorsement is not just about process and signing a paper it is about commitment and responsibility. The joint plan from BC and obligation from key ministry partners is an example of this commitment and responsibility acknowledging that even though the path looks different than expected, visibility and accountability has been achieved.

The Women's Team will continue to advocate for Cabinet endorsement, but the tide has shifted and the IWJP is known and it is respected. It continues to shape conversations and influence decision making at all levels of government, and most importantly it continues to center the voices of our Indigenous women, girls and 2SLGBTQIA+ peoples.

Lighting the Signal Fire: Building the Public Platform for Accountability

Key Activity G: Release and Feedback on BCFNJC's Public Platform Tracking Justice

“We lit a digital fire so no one could say they didn't see”



Purpose: Creating visible, accessible pathways for public truth, tracking and transparency

Image Meaning: Fire meaning: the public reporting platform is a window for the people – a place where truth, and progress can be seen clearly.

Our Voice

The IWJP was never meant to live behind closed doors, it was meant to shine, it was meant to be shared. It was created in circle, through voices, stories, tears and laughter and it must continue in the same spirit of togetherness. Justice is not just about promises and action it is also about accountability and transparency, something our Indigenous women, girls and 2SLGBTQIA+ peoples have consistently called for. It is about knowing that progress is being made, and steps are being taken, and that these steps are made visible.

This is why releasing the IWJP and sharing the journey on the BCFNJC Public Platform Tracking Justice is so crucial. The platform is not just a reporting tool; it is a door into the work that the Women's Team is doing to implement to IWJP. It allows others to walk our journey, every step, every milestone reached and every challenge faced. It was not hidden in government files or sitting on a desk collecting dust. It is a living, breathing document that is filled with the voices of our Indigenous women, girls and 2SLGBTQIA+ and it is accessible to those who it was created for and with.

Transparency in communication builds trust. When our Indigenous, women, girls and 2SLGBTQIA+ and First Nation Communities can see the progress and the barriers, they have that autonomy to hold systems accountable, including BCFNJC. This gives them the space to provide feedback, share insights while aligning common goals and remaining a part of the journey. Tracking justice reaffirms that value and commitment of “nothing about us without us”.



Figure 8: BCFNJC Public Platform Tracking Justice

Our Journey

Adjusting our Course – Creating a New Path for Release and Feedback on a Public Platform

It is important to acknowledge that Key Activity G was originally Development, Release and Feedback on a Public Platform. Meaning that the Women's Team was to develop an external public platform for release and feedback of the IWJP.

This public platform came with allocated funding of \$25,000, which was to support the development of an external public platform. In understanding that BCFNJC already had a live public platform called "Tracking Justice" where updates on Strategy 11 "Improving Justice Outcomes for Indigenous Women, Girls and 2 Spirit (2SLBTQIA+) People" already existed, we made the decision to pivot from the original workplan.

A lesson learned was that \$25,000 was not enough to develop and maintain a new platform in a good way. We also took into consideration that because we already have an internal platform, BCFNJC Tracking Justice, we would also be duplicating work. To address this lesson learned we worked with the funder (WAGE) to amend the workplan and give back the \$25,000. The amended workplan was revised to "Release and Feedback on BCFNJC's Public Platform Tracking Justice".

Collation and Integration of Relevant information from Various Sources

The purpose of "Tracking Justice" is to serve as a central, public hub for information regarding the impact and implementation of the BC First Nations Justice strategy. It aims to promote transparency, raise public awareness, educate, highlight successes, and emphasize the need for partnerships and collaborations in advancing indigenous law and justice in BC.

The communications team working together with the Womens Team stepped in not only as messengers but as weavers. The communications team continues to work

with our Womens Team to ensure that the journey since the creation of the Team since March of 2023 is up to date, accurate and easily accessible. They gather the threads of information, handling it with compassion and care, ensuring our Indigenous women, girls and 2SLGBTQIA+ voices are at the center.

Transparency is seen throughout Tracking Justice as the barriers, challenges, successes and milestones where the journey of the IWJP is open for all to see. It is important to note that due to limitations regarding information sharing imposed upon us by our provincial partners we were only able to provide high level updates through “Tracking Justice”.

External Review of BCFNJC's Public Platform Tracking Justice

See Submitted External Firelight Evaluation Report

Eagle's Eye View: Learning from the Journey



Key Activity H: External Evaluation

"From the sky, we saw that even our smallest seeds took root."

Purpose: Reflecting with honesty and vision

Image Meaning: Eagle in Flight represents: the eagle sees far and wide. This section represents reflection, evaluation, and the ability to rise above and understand the bigger picture.

Our Voice

The IWJP is built on the decades of advocacy of our grassroots, matriarchs, knowledge keepers and our elders, it is for our sisters who we have lost, those who have paved the way, and those who continue to walk with us. The plan is built on trust, trust that the voices of our Indigenous women, girls and 2SLGBTQIA+ will be centered, uplifted and supported and this is done through being held accountable.

To honor this, an Indigenous led consulting group was asked to perform an external evaluation. The external evaluation is more than just a measure of progress, a check mark, it is about reflecting the truth and continuing to build trust. By using an Indigenous led consulting group, it ensures that the lens is culturally grounded, respectful and aligned with the worldview, values and voices that shaped the plan. Ensuring the hard work and tears that were poured into the plan were seen, understood and protected.

This Indigenous led evaluation ensured the IWJP was not reviewed by the same systems that historically and presently continue to harm our women, girls and 2SLGBTQIA+ but by those who have walked the same path, those who understand the lived realities and sacred stories behind the plan. The journey to justice is long, and this evaluation strengthens transparency and builds on that trust that the Womens Team commitments are not just on paper they are being actioned.



Figure 9: Firelight Group Logo

Our Journey

Braiding Knowledge and Action

The external evaluation of the project was co-developed and conducted together with Firelight, an Indigenous owned consultancy. The Womens Team was determined to find an organization to perform the external evaluation whose values, and mission were Indigenous led and grounded in the same vision.

Upon an initial meeting with Firelight, it was quickly determined that they were the right partners. They do not just evaluate, like the Womens Team they weave the work with Indigenous knowledge and values ensuring our Womens voices stay at the center. Their work braids together our shared values of respect and accountability while ensuring cultural safety and creating safe spaces.

The Womens Team along with the Firelight Team quickly became a group of strong women who all were dedicated and passionate about the development and implementation of the IWJP. We met regularly, always starting our meetings in a good way, sharing laughter and tears, connecting not only on a professional level but also on a personal level. Together we created a safe place to speak openly, building a level of trust that is visibly rooted in the Final Evaluation Report.

Final Review and Delivery of Evaluation Report

See Attached External Firelight Evaluation Report

Closing the Circle: Reflections and Teachings for the Future

*“We end this journey not with a period,
but with a breath – because this work
still lives.”*



Purpose: Offering what has been gathered back to the circle, holding space for what we’ve learned and offering teachings forward for the next generation of this sacred work.

Image Meaning: Grandmother moon represents: symbolizing hope, continuity, and the cyclical nature of our work. The circle never ends – it carries teachings forward to future generations.

Our Voice

Our journey throughout the WAGE project was about more than just a deadline that needed to be met, it was a path of learning, growth, and deep gratitude. From the very beginning, we understood that this work was rooted in something far greater than meeting requirements it was about honoring and centering the voices of our Indigenous women, girls, and 2SLBTQIA+ peoples. We were lucky enough to not only lift up our Indigenous women, girls and 2SLBTQIA+ but to also build lasting meaningful relationships and partnerships with others who have the same vision.

Teachings along The Way

Throughout this project the Women’s Team Encountered Profound Teachings:

Everything happens for a reason: Our journey was not without challenges. When the organization went through its restructuring, we lost core members of our team that impacted our capacity, stretching our team thin and leaving us in a state of panic. At times it felt as though we were starting from scratch all over again, learning the ins and outs of the WAGE project while at the same time navigating uncertainty and job security.

Through this time of uncertainty and struggles came with strength and growth. It pushed us to lean on each other, grow our skills while reminding us why this work is so important, why it matters. Because of our resilience, we succeeded not only in the WAGE project but as a team. Today we celebrate the IWJP as it continues to be used to make transformative change as it is integrated across ministry and Indigenous allied organizations and grassroots, reminding us that everything truly happens for a reason.

Honouring Our Kinship Ties as Paddler Responsibilities

On the shores of the Coast, our kin were greeted with a powerful sign of respect: paddlers raised their paddles in the air as they approached the shore, seeking permission to land. This was the protocol for visitors. It acknowledged the sovereignty of those on the land and sought free, prior, and informed consent before coming ashore. Everything from the words exchanged, to what was being offered by the guests to the people ashore carried the weight of responsibility, respect, and accountability. This teaching reminds us that how we approach one another matters deeply. In our work, we too must raise our paddles with care, humility, and intention, ensuring that our actions honour the protocol of place and uphold our responsibilities as paddlers in this collective journey.

Paddler Responsibilities

1. Respecting All Our Relations

- Approach every interaction with respect, recognizing that each person carries their own story, knowledge, and challenges.
- Acknowledge the connections each person holds to their family, Ancestors, and the land.
- Understand that words are powerful and have the ability to uplift, heal, or harm – choose them with care.

2. Listening from your Canoe

- Practice deep listening, creating space for voices to be heard fully and without interruption.
- Pay attention to both what is said and what is unspoken, honouring the emotions and experiences that shape each voice.
- Stay open-hearted, avoiding assumptions or judgments, and let curiosity guide your understanding.

3. Paddling with Humility and Empathy

- Recognize that we are all learners and embrace opportunities to grow through the stories and experiences of others.
- Let empathy steer your actions, meeting others where they are and respecting the unique currents of their journey.
- Approach all interactions with humility, understanding that our role is to support, not lead or impose.

4. Upholding Cultural Accountability

- Honour the traditions, teachings, and protocols carried by the people and communities we serve.
- Seek guidance from Elders and Knowledge Keepers, ensuring our actions reflect cultural integrity.

- Act with sensitivity and respect for the diverse ways of being held by each person we encounter.

5. Transparent and Clear Communication

- Speak honestly and respectfully, clearly sharing your intentions and boundaries.
- Use language that is inclusive and accessible so that everyone feels welcome and understood.
- Be open about what is possible and what is not, building trust through transparency.

syilx Teaching: “True intelligence is speaking so clearly that anyone, no matter their experience, can understand. We are never too important to speak plainly and with kindness.”

6. Accountability as Kinship Duty

- Show up with integrity, follow through on commitments, and be accountable for your actions.
- Acknowledge mistakes, apologize sincerely, and take steps to restore balance and trust.
- Build and maintain trust through consistent, respectful, and thoughtful engagement.

7. Supporting Healing and Wellness

- Create spaces where individuals feel safe, heard, and supported, especially those navigating trauma or healing. Ask for support from other paddlers when you may need teaching in this.
- Recognize the importance of holistic wellness – physical, emotional, mental, and spiritual – and prioritize it in all interactions.
- Offer compassion and understanding, honouring the strength of those we serve.

8. Embracing Our Shared Canoe Journey

- See every person as a vital paddler on the journey toward justice and healing, where every contribution strengthens our collective future.
- Approach every interaction with gratitude for the opportunity to learn, serve, and grow.
- Commit to learning from the community and allowing their voices to guide the canoe’s direction.