



MCFD Child and Family Service Legislative Reform

What We Heard Report

December 2022

Introduction

This Engagement Process was done through the Enowkinwixw ceremony and protocols that respect all individuals coming together to share perspectives and experiences and to begin to seek solutions for the Ministry of Children and Family Development (MCFD) Legislative Reform. We had protocols in place to listen with open hearts and minds, respecting our shared humanity and the unique purpose and contributions each individual brings to the world. This process was designed from this place in order to begin to find solutions to the deep-rooted challenges facing MCFD to reform its legislation and operational practices. We heard many lived experience stories of intergenerational despair being on the receiving end of MCFD's laws and practices. In these darkest of places, we also heard stories of hope, grounded in traditional cultural ways of being and knowing. We heard many turning point stories of how returning to culture was the way out of despair when folks hit rock bottom in their lives. Ultimately, we heard that culture is where hope and the path forward lies.

Participants from Indigenous communities, organizations and governments were invited to participate and share experiences relating to MCFD legislation and practices. Based upon the contributions of the individual voices we heard from during this Engagement Process, the path forward is clear: Culture saves lives. Embedding this vision within MCFD legislation and practices is hard. Many individuals expressed ways that they could take some of the action items and implement them into the work they are doing in their own communities and organizations. Taking meaningful steps on the path forward requires that all of us take steps, all of us act, all of us hold up the vision. If there are pieces of this report that resonate with you and you want to utilize in your work, please feel free to do so.

“Knowledge is no good if it's not shared.”

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Executive Summary

In May-June 2022, 6 engagement sessions on MCFD Legislative Reform were held. Through the Enowkinwixw ceremony and protocols, participants were clustered into MCFD Legislative Reform discussion circles based upon the four perspective types from the Four Food Chiefs creation story: Tradition, Relationship, Innovation and Action. One Engagement Session was focused on 2SLGBTQQA+ perspectives (Two Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Asexual and all other identities). Perspective types across Engagement Sessions were analyzed to identify key themes. From there, the perspective key themes were clustered into overarching themes to complete the Enowkinwixw process of unifying the wisdom into a holistic vision.

The eight overarching themes that emerged from these sessions are as follows:

1. **Culture Saves Lives:** Culture is not 'nice to have', rather it is an essential source of health, safety and well-being. Culture is where hope and the path forward lies.

"Culture saved my life - it was the values and teachings that turned my life around" - participant

2. **Jurisdiction:** Many participants don't believe MCFD can be successfully reformed. Rather, they assert Indigenous jurisdiction as the path forward.

"We are being asked to steer the ship but we aren't holding the wheel" - participant

3. **Service Design Based on Traditional Practices:** Services and programs need to be designed and delivered based upon traditional cultural practices applying a holistic nested model of care. Participants reject the practice of extracting children out of family and community systems.

"Our way is to wrap a blanket around the whole family. Focus on experiential learning, not so much on formal learning" - participant

4. **MCFD Accountability/Transparency:** All perspective types assert the relationship between MCFD and Indigenous communities is fundamentally broken. Many participants and their respective communities are exhausted by being consulted and engaged with little to no follow through or demonstrated changes within MCFD.

"Indigenous people are drained from constantly being required to educate MCFD and not receiving follow through on promises and commitments made" - participant

5. **Amplifying Voices:** Significant perspectives, knowledge and wisdom are currently underrepresented in MCFD's legislative reform and service transformation work (i.e.: parents, expectant mothers, Elders, youth, urban dwellers and 2SLGBTQQIA+ kin).

"1 in 5 (20%) of our Indigenous kin identify within the 2SLGBTQQIA+ family" - participant

6. **Immediate Needs:** Children, youth and families currently involved with MCFD cannot afford to wait for legislative change. We must not lose sight of the immediate critical needs while the legislative reform work is happening.

"Immediate needs need to be addressed in the interim - including mental, emotional, spiritual care" - participant

7. **Funding/Finances:** Capacity funding for exercising jurisdiction and developing culturally relevant service delivery models needs to be sustainable and dependable. There are significant funding inequalities between mainstream foster parents and extended family care providers.

"MCFD has money: currently it is spent on drug testing, going to court, using lawyers and punitive measures. It should be spent on supporting families who have been traumatized and damaged by government, police and medical systems" - participant

8. **Transitional Period:** Some Nations are getting ready and others are not ready yet. Many Nations are working on exercising jurisdiction in multiple domains - some Nations are already at capacity with their jurisdictional work.

"We've been through so much since Contact - for this to be handed over now thinking we can fix it overnight is unrealistic" - participant

Recommendations

While the focus of this engagement process was on MCFD Legislative Reform, we heard a lot about current MCFD practices and its negative cumulative impacts across multi-generations of First Nations communities and organizations. We heard repeatedly that folks are exhausted and disillusioned that multiple engagements with clear action items to take steps forward have taken place over the past decades with little demonstrated change. In order to honor the diverse perspectives and what they see as most important and urgent, we have organized the recommendations into three key areas: **Strategic Leadership, Legislative Reform and Practice.**

Strategic Leadership Recommendations

1. Conduct a Strengths, Weaknesses, Opportunities and Threats (**SWOT**) analysis of **MCFD making an apology** to First Nations in British Columbia regarding harms caused by the child welfare system, including but not limited to the Sixties Scoop and its intergenerational impacts. Include First Nations perspectives in this analysis.
2. Set the commitment in legislation and practice to **prioritize cultural practices and cultural connectivity** as the top priority to ensure the safety and well-being of a child. This should include cultural connectivity to specific homelands, specific cultural practices, and specific languages to be demonstrated in safety and care plans.
3. Coordinate efforts and sequence work plans with concurrent engagement and implementation efforts that are happening with respect to child and family jurisdiction. **Work in partnership with the FNLC** to implement the recommendations from the [First Nations Leadership Council Children and Families Jurisdiction Engagements](#), to support BC First Nations in standing up their inherent jurisdiction over children and families.
4. Assess opportunities for **demonstration of good faith measures** that could be implemented in the next year to show follow through on commitments made for meaningful changes to occur. Good faith measures would need to be practical and accessible at the community-level. Collaborate with First Nations to explore ideas of what good faith measures could look like.
5. **Implement the recommendations** from the [Honouring Past Wisdom: Child and Legislative Service Reform report](#). **Develop work plans with specific measurable outcomes** and timelines to demonstrate accountability in implementing recommendations from previous engagements. Include Indigenous and community perspectives in evaluating the success of achieving measurable outcomes. Make these work plans public.
6. **Engage with universities** a) providing Bachelor of Social Work degrees to amend curricula to align with the Declaration on the Rights of Indigenous Peoples Act (Declaration Act) and the Federal Act respecting First Nations, Inuit and Métis children, youth and families (Bill C-92) and b) explore a multi-disciplinary scan of additional undergraduate and graduate programs to diversify the academic pool from which MCFD staff could be drawn in future phases of this reform process.
7. Given the holistic Indigenous understanding of child and family jurisdiction and its implementation, **create an interdisciplinary**

Ministries working group to break down BC government silos (i.e: health, justice, education), and to identify and remove barriers impeding Indigenous jurisdiction of child and family wellness.

8. Support communities and Nations to host **Coming Home events** by funding the events and prioritizing children and youth to attend these events on an ongoing basis. Support and provide funding for communities' and Nations' outreach efforts to bring cultural practices to urban areas.
9. Support and fund ongoing opportunities for **Nations and communities to come together to learn from and with one another** about designing and delivering services based upon traditional practices. Identify examples of **best practices already in place in communities/ Nations** and support them to mentor/ apprentice (beyond information sharing) additional communities and Nations to adapt and implement what is working.
10. Demonstrate **greater transparency in planning** for children, youth and families as well as data regarding current funding models so that comparable funding agreements can be reached.
11. Internal to MCFD, **align operations with strategic leadership vision and commitments.** Include Indigenous and community perspectives in evaluating the success of building internal MCFD alignment.
12. Develop and implement a **multi-pronged strategy** to address immediate needs while working on legislative and practice transformation work.
13. Secure sustainable and dependable **funding sources for multi-year capacity funding** to exercise jurisdiction and to build and implement culturally relevant service delivery models.

Legislative Reform Recommendations

1. Embed in legislation the **prioritization of cultural practices and cultural connectivity** as the top priority to ensure the safety and well-being of a child. Legislative language should include cultural connectivity to specific homelands, specific cultural practices, and specific languages to be demonstrated in safety and care plans.
2. Include language of **intergenerational trauma-informed methodologies** in how staff carry out their activities.
3. Embed in legislation the roles of **Nation/ community to design and lead out cultural connectivity**, and the role of MCFD to facilitate, connect, fund and clear obstacles for cultural connectivity.
4. Undertake MCFD legislative reform in a way that **upholds and aligns with existing legislation**, namely the Declaration Act and Bill C-92. Apply values and principles contained within these legislations to be the underlying framework and foundation for MCFD's legislative reform. In this way, MCFD's legislative reform becomes an application of the Declaration Act as it relates to child and family well-being. MCFD's legislative reform clarifies, supports and connects provincial law to federal law (Bill C-92) as it relates to exercising jurisdiction.
5. **Assemble a diverse design team** of cultural knowledge holders, culturally-grounded program/services design experts, lived-experience voices, youth, 2SLGBTQQA+, policy and practice analysts to audit/evaluate MCFD's current service delivery lines, contracted services and procurement practices to align with this theme and make recommendations for legislative reform and practice.
6. **Expand legislative mechanisms to share information** with Indigenous communities and organizations beyond court applications and s.92.1 information sharing agreements in the Child, Family and Community Service Act. Enshrine principles of transparency and accountability in MCFD legislation drawing upon commitments already made in the Declaration Act, and applying them to child and family wellness.
7. **Include underrepresented voices in design and evaluation spaces of MCFD** legislative reform and service transformation work (see Service Design Based on Traditional Practices section below under recommendation c) Legislative Reform + Practice).
8. **Uphold kinship care models as the primary practice** for caring for children and youth into the legislation. Create pathways in legislation for family-care models, [as highlighted by Sts'ailes](#).

Practice Recommendations

1. Re-allocate support and critical care funding to reflect the legislative **priority of cultural practices and cultural connectivity as the top priority** to ensure the safety and well-being of a child.
2. **Remedy the funding inequalities between foster parents and extended family care providers** as an immediate term priority.
3. Develop and implement an **internal organizational culture shift within MCFD** to transition MCFD staff from decision-makers to allies in order to align to the principles, values and commitments made to implement the Declaration Act and Bill C-92.
4. Internal to MCFD, **align operations with strategic leadership** vision and commitments. Include Indigenous and community perspectives in evaluating the success of building internal MCFD alignment.
5. Cultural dislocation of many children, youth and parents can surface as 'I don't want to have anything to do with my culture/community'. This needs to be seen as a **starting place to build and restore relationships through a trauma-informed lens**, and not as a justification to keep children, youth and parents dislocated from their cultures, homelands and languages.
6. **Prioritize developing relationships and being in community** as a critical competency for MCFD staff and adjust hiring and retention practices to reflect this practice shift. Subject to community invitation, prioritize MCFD staff attending cultural events as a core function of their practice.
7. **Identify examples of best practices already in place within MCFD** (i.e.: social workers, foster parents, pilot projects) and support them to mentor/apprentice more of what's working internally to MCFD.
8. **Assemble a diverse design team** of cultural knowledge holders, culturally-grounded program/services design experts, lived-experience voices, youth, 2SLGBTQQIA+, policy and practice analysts to audit/evaluate MCFD's current service delivery lines, contracted services and procurement practices to align with this theme and make recommendations for legislative reform and practice.
9. **Include underrepresented voices in design and evaluation spaces** of MCFD legislative reform and service transformation work.
10. Demonstrate **transparency regarding current funding models** so that comparable funding agreements can be reached (see recommendation 10 under Strategic Leadership Recommendations about funding transparency in the MCFD.)

Methodology

Alderhill Planning utilizes an Indigenous planning and decision-making process called Enowkinwixw which is based on the syilx creation story called, “How Food was Given” or the “Four Food Chiefs” story. This story explains how important it is for us to include all voices in our decision-making and tells us how to listen to each other so we can make good decisions. Enowkinwixw is not a process in which we come together and try to figure out something new. It is a process of clarification of what we already know. There are specific ways and protocols that we set out in the beginning of our discussions that empower us to honour one another’s voices in our decision-making. Through this process, we acknowledge that we all have different perspectives, experiences, and ways of doing things, but that each voice is important.

In May-June 2022, 6 engagement sessions on MCFD Legislative Reform were held with a total of 88 participants. Participants were asked to respond to two key questions: Who are you? What is on your heart? This process guided the participants to choose which of the four perspective types from the Four Food Chiefs creation story best aligned with their experience and knowledge: Tradition, Relationship, Innovation and Action (see fig.1). The Enowkinwixw process unifies the wisdom of the Four Food Chiefs perspectives into a holistic vision and plan. In engagement sessions 1 and 4, there were four breakout groups corresponding to the four perspectives. In engagement sessions 2, 3 and 5, there were two combined breakout groups: Tradition/Relationship and Innovation/Action. Engagement session 6 was focused on 2SLGBTQIA+. Key themes from the 2SLGBTQIA+ session follow the discussion focusing on the key themes from the perspective types.



Figure 1. Four Food Chiefs Perspective Types

In the breakout sessions, participants were encouraged to speak freely about things that mattered most to them about the topic of MCFD legislative reform. The following questions were asked to guide the discussions:

1. What discussions do our communities and nations need to have to reclaim jurisdiction over children and families? What questions do we need to ask ourselves?
2. How can MCFD support communities and nations to assert jurisdiction? Which MCFD processes/rules/laws/policies get in the way of this?
3. Where are our stories and teachings that need to be recognized?
4. What actions need to be taken to move these following recommendations forward?
5. In one session where many participants were particularly triggered by the difficulty and pain of the subject matter, the questions were set aside and instead this one question was posed to all breakout groups: *What do the people need to be?*

Notes were taken at each of the engagement sessions by Alderhill and MCFD notetakers, with a summary report of each session generated and posted publicly on Alderhill's website: <https://www.alderhill.ca/mcfd-cfcsa>. The summary reports were then used to develop this What We Heard Report by analyzing responses from the perspective types across the engagement sessions. In the section below, key themes from the perspective types are detailed, while the section following that looks at overarching themes that came out of the key themes to complete the Enowkinwixw process of unifying the wisdom of the Four Food Chiefs perspective into one holistic vision. The final section of this report looks at a plan moving forward that includes recommendations for next steps.

Key Themes from Perspective Types

In Sessions 1 and 4, there were four breakout groups representing each of the four perspectives from the Food Chiefs story: **Traditional**, **Relationship**, **Innovation** and **Action**. Listed under each identified theme are examples provided by participants using their own words, sometimes in condensed or abbreviated format. In Sessions 2, 3 and 5, there were two break out groups and the perspectives were combined as follows: **Traditional/Relationship** and **Innovation/Action**.



Themes from Traditional Perspectives

Calls to Action

We've been having these conversations with MCFD for 20 years and it's mostly fallen on deaf ears - call for accountability and follow through

Importance of building back healthy relationships with extended families after trust has been broken down intergenerationally

I am the one to start the ripple effect of healing - focus on the bigger picture, do what we can to heal intergenerational trauma

Caution not to focus exclusively on child and family (Bill C-92) - jurisdiction is across the board and it is all interconnected

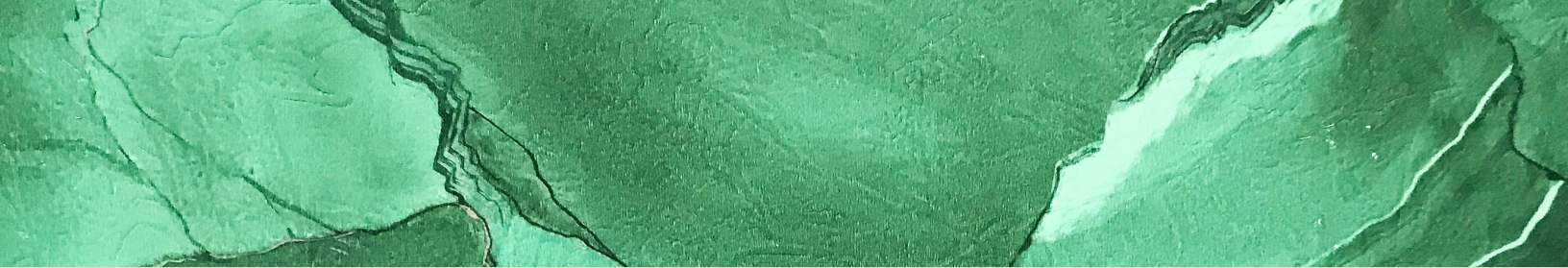
Healing intergenerational trauma must be done in ways that work for us: traditional ways of healing is empowering, ceremonies

We need to support the parents, grandparents, aunts and uncles to keep the children

How many horrific stories are held in secret? We need to gain courage/strength to have candid discussions and say this must stop

We need changes in the schools of social work: what they are teaching does not serve our people. Oral histories, traditional values, coming of age would be useful in mainstream settings

More focus on supporting and educating parents on how to be a healthy home



Traditional Practices

I learned from my grandmother: it's about the generations coming after us

Grandparents helped raise my son when I could not

Storytelling: natural ways of being and knowing, importance of language and history held by oral stories

Roles of extended families to care for children

Matrilineal: I learned how to be of service in my community

Grandmothers' traditional responsibilities to care for children

Provide safe spaces for children to talk about their feelings

Welcoming Ceremonies

Weaving: when you work with your hands it connects you to your identity - it is a window into your own history

Traditional Values

Harmony, gentleness, love

Supporting people where they are at

Attachment and connection

Listening to children

Connectivity

Encouragement: when we know better, we do better

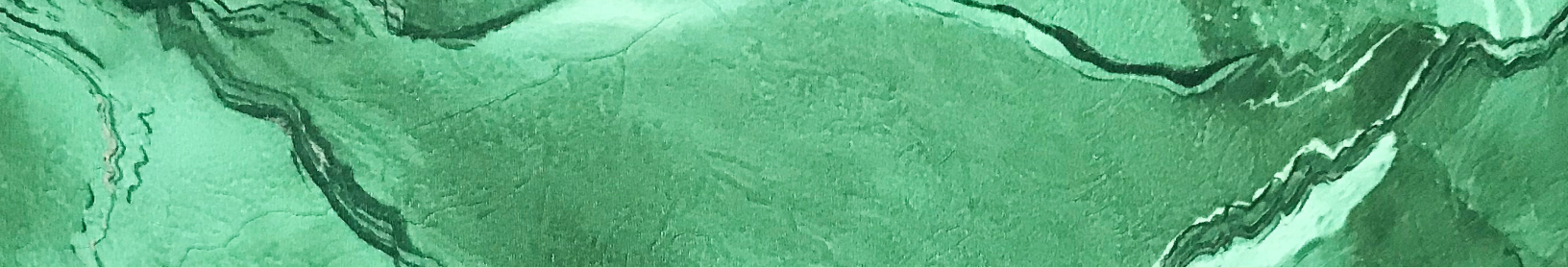
Relationships

Not: homophobic

Strengths-based

Not: transphobic

Working together



Impacts of Colonization

Struggling to know what healthy intimate partner relationships look like having not grown up witnessing that

Some communities are so far ahead with jurisdiction but our community is so far behind and lacks resources

Intergenerational trauma - results in a breakdown in trust

Impacts of MCFD

Focus on individual rights

MCFD places our children in religious homes - this furthers the process of colonization

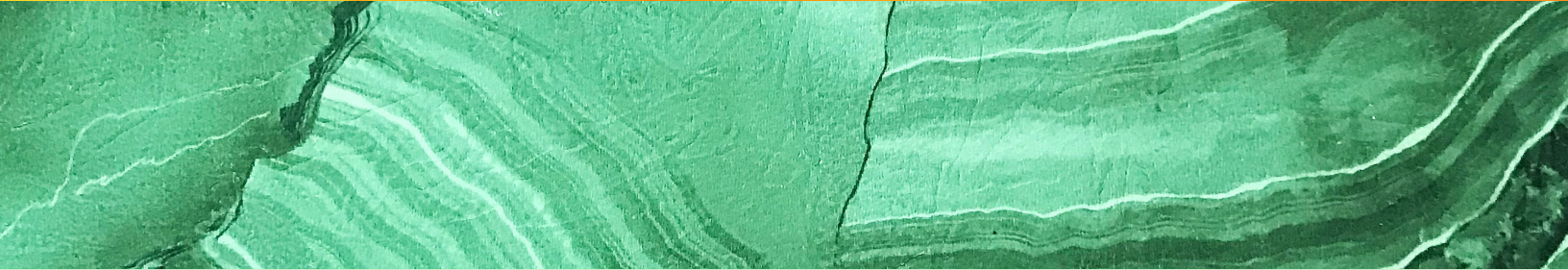
MCFD puts policy in place to maintain a child's culture but then leaves it to us to figure it out

The only time the foster parent brought the child home was for her mother's funeral

MCFD says they support us but they set us up for failure

Reactive crisis focus - not looking at preventative measures

MCFD is still coming into our homes and taking children away



Contemporary Challenges

Jordan's Principle - lots of forms to fill out which can be hard if you're traumatized or triggered - need someone to hold our hand but no one sees that as part of their job

Lack of foster parents in our communities

Practicing social work in home communities: hard to do in terms of boundaries and judgment

Structured Analysis Family Evaluation (SAFE) home assessment process is intrusive and based on western values

Lack of safe places for youth to gather

Lack of housing

Women fleeing domestic violence need more supports (housing, financial)

Connections

Our loved ones at any age need connections

Urban/living away community members - need to address barriers for making connections to their home communities

Themes from Relationship Perspectives

Communication

Communication and making connections with youth is more important than paperwork

Many jurisdictions don't communicate well with each other (i.e.: across provinces) - lack of consistency

Amplifying Voices

Urban Indigenous voices need to be heard - they need a system of care, not just a team

Expectant mothers don't feel safe in hospital settings because they fear losing their newborns

Two Spirited folks - they have roles and responsibilities to contribute - they are precious and loved, they need to be protected

Immediate Needs

Immediate needs need to be addressed in the interim (mental, emotional, spiritual care)

We need an emergency list of people to be there at a moment's notice when a removal is planned - we need systems in place before a removal

Engagement is good but we need action: housing, support, treatment centers and detox beds

Primacy of Relationships

Authenticity in relationships - is it because of money? Is it because some people care?

Biggest place to start: build stronger relationships in communities

Approaches will vary Nation to Nation but the values are the same: building relationships and traditional ways of being and knowing

We need supports in communities to help grow healthy relationships

Relationships with MCFD

Complete mistrust with MCFD

We need free, prior and informed consent

MCFD staff need to show their commitment to re-design

MCFD doesn't work for us: we need to get beyond this place of delegation

MCFD directors need to demonstrate good faith

Burnout of social workers

Current system is build upon genocide - the first step is accountability

More safety is needed regarding how MCFD engages in hospital settings

Group homes are no different than jails

It is discouraging to see MCFD taking this reform on their own - so many projects happening in communities and MCFD is not supporting that good work

Social workers make judgements based on their worldview and values

Themes from Traditional/Relationship Combined Perspectives

Service Design based on Traditional Practices

We wrap a blanket around the whole family

We work as a unit across generations - not in silos

Focus on experiential learning, not so much on formal learning

Keeping connections between parents and children even when they can't live together

Collective decision making - meet in a circle

Cultural ways of learning are just as important as a 4 year diploma

Protocols for pregnant women, rites of passage, roles/responsibilities for parents

Rely on traditional healers - there are ways to be trained as a traditional healer

Our ways of life supports who we are and builds the foundation of our family systems: value traditional ways as intervention and prevention

Mainstream MCFD is not the only way

Grandparents should have an influence in a child's life

When I was struggling I am glad MCFD let my children stay with my mom

Teach parents how to co-parent in a healthy way as a preventative measure for children

Kinship program is good but needs strengthening: more support needed for caregivers

Culture Saves Lives

Culture saved my life - it was the values and teachings that turned my life around

Culture helped me in my sobriety journey - I am doing this for my own daughter, I don't want her to have too much trauma to heal from

When I started teaching our culture to my sisters and nieces, it came alive again in my dad

My culture saved me, it made me stronger

I'm a Residential School survivor and 28 years sober: it was culture that helped me turn my life around

Understanding who we are and what our identity means is what helps turn peoples' lives around

MCFD Accountability

This is Residential Schools 2.0

We need to get rid of MCFD but we need a transitional period to amend their rules and laws

Lack of clarity/transparency as to what funding is funneled through MCFD - there's no way to tell what is going to First Nations

MCFD should not be allowed to meet with the family without First Nations' involvement

In order to reconcile with MCFD we need data, information and resource sharing to develop trust and working relationships

Doing frontline work for 20 years: in that time only 2 foster parents supported the families

We've been having these conversations with MCFD for 20 years and it has mostly fallen on deaf ears: they don't call us back

Holistic Approach: Nested Model

Holistic approach within the individual: emotional, mental, spiritual, physical

Systemic holistic approach: child welfare is just one part of it- language, education, health, traditional justice, all of it

Holistic approach: family system, not just the child in isolation

Themes from Innovation Perspectives

MCFD Accountability and Transparency

We need a list of action items/plans to implement recommendations from several reports over many years - MCFD needs to demonstrate accountability to communities

Hearing people raise frustrations/concerns is hard but necessary - we can't overlook these voices, we need to learn and to address the barriers/gaps

A sign of good faith from the government is needed to provide some level of support and start up. Let us figure it out, and take it from there

You say reconciliation is important but you don't recognize us in your offices when you take our children

At higher tables we talk about reconciliation, but this is not recognized at the MCFD operational level

Transparency is so important, especially if an entity is to be held accountable

Transparency is a precondition to building trust: so many families only ask for help as a last resort because of lack of trust in the system and the slippery slope to removal and continuing care

Lack of transparency with non-Indigenous organizations in urban areas for mothers trying to get their children back

MCFD sets families up for failure: barriers and deadlines are set for Indigenous parents who don't understand the system

Need for Indigenous Advocate/Navigator within MCFD who understands Indigenous rights, laws and culture

Transitional Period

Our community is making a multi-year plan: this will take time because we are facing our own traumas

We've been through so much since Contact - for this to be handed over now thinking we can fix it overnight is unrealistic

We need a transition period: some Nations are ready, other Nations aren't ready yet. We need time to be ready

Relationships with community are so different between MCFD and First Nations organizations - we need to blend these relationships for the benefit of the children

Leverage Community/Nation Wisdom

Communities are wise: they know the supports they need, the answers are already in community

Expanded roles of community: having resources to enact those roles in good ways, taking care of the wellness of helpers

The system needs to undo itself: we should be taking entire families into care, not just the children

Focus what we are doing with policy, law and First Nations jurisdiction: we need a First Nations perspective rather than MCFD perspective

Grandmother's Group - we are looking to take responsibility for all our children in care

First Nations foster parents have all this experience but it's the non-native foster parents being recognized at the highest level. Often in a First Nations foster home the child/youth becomes part of the family for the rest of their lives, not just until they "age out" - this needs to be recognized

A dream: traditional safe birthing places - traditional houses, spaces for vulnerable parents to be wrapped in care, education regarding relationships/sexuality, food security practices

Regarding First Nations caregivers: why are Indigenous people not good enough if we've been doing this so long? Why do we have to take a course to be recognized by the system?

Themes from Action Perspectives

MCFD Social Workers

There is a disconnect between what social workers say they are trying to do versus what they actually do

New social workers are dealing with complex issues, high caseloads, working with huge extended families

Social workers need to examine their social location - there is very little cultural safety understanding - they put their values/worldview above the families

Need oversight of social workers - we need to engage with universities regarding how social workers are trained

Inconsistent practice: some social workers will bend policies to make it work, others are so strict on policy there is no room for creative solutions

How are we supporting Indigenous people to become social workers?

Social workers need to understand impacts - we need to talk about who is doing the work and assess if they are doing the work in the best way

Indigenous social workers should not be tokenized in MCFD system

Need to hold social workers accountable at the higher level: implement a strategy/policy to support them

Hiring and retention policies: new graduates are burning out because the system feels hopeless

Funding/Finances

Money is being spent in the wrong places: we need fiscal firepower

First Nations caregivers need to be paid appropriately for what we do

Money is being misused: instead of court, it needs to go to supporting families

MCFD has money: currently it is spent on drug testing, going to court, using lawyers and punitive measures

MCFD money should be spent on: supporting families who have been traumatized and damaged by government, police and medical systems

Support and expand funding for Indigenous caregivers

Service Providers

Nonprofits and community organizations play a pivotal role - MCFD does not operate on its own

Collaboration creates less work for social workers but the red tape needs to be removed

Greater trust is needed in service providers in the communities: need more service providers to be adequately funded, they can take pressure off social workers

So many hoops, so much secrecy with MCFD, it forces us as service providers to do horrible things to meet their expectations

Parents' Perspectives/Advocacy

This is a rough system to navigate as a mom trying to get back to normal with wellness

Parents try really hard but perfection is demanded of them - child protection agencies push parents to see how they will break

When we are placing children we are taking in the parents as well [into supportive housing]. Why doesn't MCFD support this practice?

The questions should be: how can I help you? What do you need? Don't make it punitive

Parents try their best - Indigenous caregivers are able to host visits in their homes

People with substance misuse issues with children in care can still be good parents

We need to meet parents where they are at, recognize progress and uplift them - MCFD breaks them down, critiques, scrutinizes and judges parents

Connections to Culture/Communities

Connections to culture, identity, land, each other, Elders: this is the highest priority, this is the best interests of the child

We need to be together, we need to be “us” - people don't heal in isolation

Connecting kids to culture and community creates belonging and acceptance. Trust in communities: we are providing what they need

Our cultural practice is: when people are not well we surround them and share what is good about them

Never take a child out of community: there is always someone who could support with appropriate funding and resources

Access to land and learning - this needs to be specific ancestral lands, culture and languages (not pan-Indigenized)

Child/youth connection to community needs to grow beyond 'being in community' to being engaged and contributing members of communities

Most kids who age out eventually go back home - they are waiting for their time to be up in the system

All kinship opportunities should be exhausted first

Community-to-community, Nation-to-Nation helping each other and holding each other up to empower, share knowledge and resources

Children/Youth in Care Experiences

Too many children are medicated in care

Children in care right now can't wait for legislative change, a multi-tiered approach is needed to address full spectrum from immediate needs to legislative reform

Removal itself is traumatizing

Children in care need their families

Social Housing is needed for youth transitioning out of care

Religious undertones of many foster parent homes is problematic for Indigenous children

Healing Intergenerational Trauma

When a child grows up in a system and that system is broken, it leads to intergenerational trauma

We heal in our own ways, on the land, getting back to culture. Crime rates are connected to losing culture and identity

A trauma-lens is needed for this reform work

Those who get into Treatment Centers are the lucky ones.

Intergenerational care is an important concept: greater emphasis is needed to be on working with families across generations

MCFD has timelines for everything but you can't put a timeline on healing

Themes from Innovation/Action Combined Perspectives

Social Justice Calls to Action

We are being asked to steer the ship but we are not holding the wheel

There's a long history of extraction, including knowledge extraction

Are we ticking the box with this engagement or are we actually able to direct this process?

Indigenous people are drained from constantly being required to educate MCFD and not receiving follow through on promises and commitments made

More work to be done to ensure we are not just filling space but actually coming into action

What are the terms of engagement? Where are First Nations defining what is necessary for relationships? What protocols are needed to set the stage for what this work can look like?

Need for political/communications strategy: lobbying, jurisdictional recognition and funding

We can't do this with a colonialist hat on: we shouldn't work so hard so they accept us, we have to look at ourselves as experts of our own people, children and future

Relationship between MCFD and Indigenous communities is fundamentally broken - how can MCFD involve communities beyond the narrow legal definition of notice or consultation?

MCFD needs to practice radical honesty

The first step is for MCFD to humble itself, sit down and listen

MCFD should be in an empowering role and otherwise get out of the way of communities

We need to talk about genocidal practices that took place and have left intergenerational traumas in our communities

MCFD is reformed from Residential Schools to be more palatable to the white audience

Tread lightly on the term "resilience": we've had to be, resiliency is not a choice

A solution can come from anti-oppressive and anti-privilege practices and from our old ways

Listen to the Nations: no one can say it better than them

We have to work on socio-economic conditions in communities: we can't be on an equal playing field if we come from a place of poverty

Transitional Space

Many First Nations need time - they are in the process of rediscovering who they are

Communities deserve to have a say in timelines - we know what the next steps and connection points are

Knowledge gap between this work and the community-level, this information needs to get back to them

We need to ask if our communities have the capacity to take on child welfare jurisdiction - it's not sustainable if it's being done off the sides of our desks. MCFD forgets many Nations are already at their capacity

Sometimes I can't find anyone in community to take responsibility for children in care

We need to move away from MCFD/DAA models and towards traditional systems congruent with who we are

Every single Nation has its own reform process to go through - MCFD still perpetuates a colonial system and needs to give power/resources back to communities so they can do it on their own

Each Nation is in a different place in terms of capacity - it will take generations to work this through

MCFD cannot keep using a blank template, it's important not to pan-Indigenize us - MCFD must work with each Nation distinctly

We need time and space to come into our strength - we need opportunities to hold space for ourselves first, and then inviting MCFD/DAA's into that space when it feels right

Individual v. collective rights: some parents have been away from community so long they don't want to work with them - they shouldn't be allowed to do this

Are Indigenous people given the time and space to say what they need to say and do cultural practices in a good way?

Need to coordinate with other ministries because jurisdiction is broader than MCFD and child/family services

To get into good relations takes time: it's generational

MCFD Accountability/Transparency

Need for consistent use of all policies particularly trauma-informed and family-centered practices

Once adoptions go through the legal system there is no accountability/consequences for honoring the agreements

MCFD doesn't provide the statistics we need to build capacity

How do provincial table discussions trickle down to the field? If it doesn't trickle down, it has no impact

Accountability is needed regarding important commitments MCFD has already made to communities - we need to see work plans that demonstrate changes are being made

MCFD lawyers and judges are removing children from families following the rulebook and don't know how to exist in the gray areas - they need to be educated about this reform

Bigwigs with power need to hear these conversations and need to be held accountable

We need shared data to support current funding models - we need comparable funding agreements with the Federal government and the funding should flow directly to the communities

We need increased access to statistics: how can we plan for our children if we don't know where they are?

Funding/Finances

We need capacity funding that is sustainable and dependable - the start-stop of initiatives based on funding is exhausting and leads to community burnout and mistrust

We need resources to enact our own processes on our own terms - we know what to do

Mainstream caregivers might get \$3000 and a kinship care provider might only get \$400 for groceries, this is not right

Connections/Relationships

To become fully aware of Indigenous worldviews, it is important to be in community for events, build relationships, acknowledge and work through historical trauma

The right way to build relationships is to be in community

Gathering to learn from one another: Are communities/Nations that have recovered their jurisdictions interested in sharing their experiences?

How does MCFD prepare the workers to enter into conversations with Indigenous people in a good way?

Regarding MCFD supporting the affirmation of jurisdiction: it's all relationship-based - there's a need for more Indigenous representation within MCFD system

2SLGBTQQIA+ Engagement Session

In this engagement session, participants stayed together as one group. There were no specific breakout groups for the 4 perspective types and instead the perspectives were woven together. The following key themes emerged from this session.

Hope

"The first time I ever heard the word Two-Spirit was used as an insult by my Auntie. I remember being so confused and getting older and thinking 'I'm a bad thing'. Recently I came out to this same Auntie. She is making me my first ribbon skirt and she's working on pronouns. There's still so much chance for growth. This gives me hope that every community could do that."

You don't always need another human being to have that healing conversation: it can be with the water and with the trees. This helped me to become a better person

I had a temperamental grandson and I brought him out to do ceremony: next thing I know he's becoming an artist and learning how to control his temper

It's important to have an understanding that we are trying to catch up, trying to let go of historical trauma - part of the learning about our Two-Spirited people is learning about the past and separating it - sometimes it's not that we don't want to, but rather we don't know how

My mom is on her healing journey and is working on de-gendering - she doesn't understand they/ them pronouns yet, she has so many questions it is heartwarming. She's looking things up before asking me more questions - such a growth moment that she recognized there was work to be done, and it's not just on the Two-Spirited kin to do it

Some shared when they came out to their family they felt incredibly seen and held, which is so different from 10 years ago

Social Justice Calls to Action

"I've noticed it's hard to get men involved in these conversations. Why are our men not at this table? Why don't they want to call our Two-Spirit children home? Why is it assumed the women will do this work? We know Two-Spirit people share sacred roles. This work is tough and hard and we are missing the mark if we aren't calling our fathers and masculine parents into this space. What is keeping them away? What is keeping the Two-Spirit Elders away?"

This work is part of the truth and reconciliation process, it's about truth telling, rights to self-determination, implementation of the Declaration Acts

There's a lot of hierarchy, patriarchy, misogyny and transmisogyny that needs to be challenged at the community-level

MCFD Reform: it's just repackaged violence. Residential Schools, Day Schools, 60's Scoop were all reformed to MCFD

I ask that you push: we have Two-Spirited teachings

You can't reform or decolonize a structure that was created to wipe you out

Culture/Community Connections

"How we support our kids is related to how we support connections to our communities. I don't know anything about my language or culture, and I have never been home. That's a reality that is shared by an enormous number of youth. I wouldn't know what to do on the land. I feel like a fish out of water. How sad is that? Think about all the other kids in the same boat, and also balancing how to come out safely?"

My grandfather taught me you build relationships with people by taking the time to sit and visit

Without knowing your people, it's very difficult to have your own identity

I'm 31 and just went back to my ancestral lands for the first time: it's so important to connect kids to land-based teachings

You don't know some answers and when you go through ceremony it creates a path to learn, no matter where you are from

I wasn't feeling a sense of belonging: stepping back onto my homeland and having access to traditional teachings helped me get there

When MCFD takes a child out of the community, what does that do to their spirit? A piece of them is on that land, what does that do to their connection?

How do we connect our youth who rely on us as communities/Nations to bring them home? Bring them back to the land?

Amplifying Voices

1 in 5 (20%) of our Indigenous kin identify within the 2SLGBTQIA+ family

I'm living on my homelands these past 2 years and I'm putting on the 3rd annual Pride Parade - 3 Indigiqueers came out and it warmed my heart

Reminder from the Four Food Chiefs story: fly's voice is important

"Every child matters" includes Two-Spirit kin, transfem, transmas, our non-binary kin. Are we ready to call them home? Are we ready to put in the work?

We need to welcome Two-Spirit voices so we can centre them

I've asked at the Council Table how we could make it more welcoming for our Two-Spirited in our community, so people feel comfortable in their homelands

MCFD Colonial Practices/Accountability

MCFD is a giant system that needs to be decolonized from beginning to end, especially for youth that aren't able to come out safely

When MCFD comes into our community, they fly in, do visits, create chaos and leave again

Timelines are needed for MCFD to demonstrate how they will conduct oversight of these improvements into policies

Sometimes those placements need to happen

I watched my parents shut down when MCFD came asking them questions

Years ago, you tried to take youth out in a canoe and it's deemed high risk and need social worker permission - we don't want to hear about a canoe, we want to be in the canoe and on the water

We don't have a lot of MCFD presence in our remote community but every time they come it's reactionary, children escorted out of the school and onto the plane, there's so much fear from the students that they will be taken away - there's got to be a better approach

13 year journey for a child to placed in the custody of her Auntie - no supports for Auntie, MCFD was more compassionate to the foster mother and concerned about separating the foster mother and the young girl

Cultural Dislocation

If I grew up traditionally an Elder would have recognized [my Two-Spirited gifts] in me earlier but that's not my story: I was an urban Indigenous being

Displacement – that's what I see in so many of our youth: they are in survival mode, waiting out their time in care to go home. It's hard when you are in survival mode to do ceremony.

Some Elders from different Nations told me we should ask if we had any Two-Spirited relations in the community and if not to move on. It showed it wasn't a safe space for our Two-Spirited community or that they pushed them out

From my experience, coming from Residential School survivors, queerness is something they really struggle to accept



Figure 2: Infographic from 2SLGBTQIA+ Engagement session

Unifying the Wisdom

Overarching Themes and Recommendations

In this section, overarching themes are identified to complete the Enowkinwixw process of unifying the wisdom of the Four Food Chiefs perspectives into a holistic vision. The key themes identified in the preceding discussion of the specific perspective types are now clustered into overarching themes. Additionally, the key themes identified in the [Honouring Past Wisdom: Child and Family Service Legislative Reform \(HPW\) report](#) have been incorporated. Recommendations accompany each of the overarching themes. The eight Overarching themes are:

- | | |
|---|-------------------------------|
| 1. Culture Saves Lives | 5. Amplifying Voices |
| 2. Jurisdiction | 6. Immediate Needs |
| 3. Service Design Based on Traditional Practices | 7. Funding/Finances |
| 4. MCFD Accountability/ Transparency | 8. Transitional Period |

1. Culture Saves Lives

We heard that culture is the irreplaceable foundation upon which the health, safety and well-being of children, youth, families, communities and Nations rests. We heard that connections to culture, identity, land, one another, Elders, communities and language should be the highest priority to support the health, safety and well-being of children, youth and families. Culture is not 'nice to have', rather it is an essential source of health, safety and well-being. Conversely, we also heard that cultural dislocation born out of colonization and its impacts is directly correlated with an absence of health, safety and well-being. We heard many turning point stories of how returning to culture was the way out of despair when folks hit rock bottom in their lives. Culture is where hope and the path forward lies.

"Culture saved my life - it was the values and teachings that turned my life around" - participant

"I wasn't feeling a sense of belonging: stepping back onto my homeland and having access to traditional teachings helped me get there" - participant

Recommendations

- a. **Strategic Leadership + Legislative Reform:** Embed in legislation the prioritization of cultural practices and cultural connectivity as the top priority to ensure the safety and well-being of a child. Legislative language should include cultural connectivity to specific homelands, specific cultural practices, and specific languages to be demonstrated in safety and care plans. **Practice:** Re-allocate support and critical care funding to reflect the legislative priority.
- b. **Legislative Reform:** Include language of intergenerational trauma-informed methodologies in how staff carry out their activities. **Practice:** Cultural dislocation of many children, youth and parents can surface as 'I don't want to have anything to do with my culture/community'. This needs to be seen as a starting place to build and restore relationships through a trauma-informed lens, and not as justification to keep children, youth and parents dislocated from their cultures, homelands and languages.
- c. **Legislative Reform:** Embed in legislation the roles of Nation/community to design and lead out cultural connectivity, and the role of MCFD to facilitate, connect, fund and clear obstacles for cultural connectivity. **Practice:** MCFD staff must become allies in this process of cultural connectivity, but not leaders or designers (see Jurisdiction recommendations in the next section).
- d. **Strategic Leadership:** Support communities and Nations to host Coming Home events by funding the events and prioritizing children and youth to attend these events on an ongoing basis. Support and provide funding for communities' and Nations' outreach efforts to bring cultural practices to urban areas.
- e. **Practice:** Prioritize developing relationships and being in community as a critical competency for MCFD staff and adjust hiring and retention practices to reflect this practice shift. Subject to community invitation, prioritize MCFD staff attending cultural events, practices and ceremonies as a core function of their practice.

2. Jurisdiction

We heard that many participants reject the premise that the current imposed colonial structure that is MCFD can be successfully reformed. Rather, they assert Indigenous jurisdiction as the path forward.

"We are being asked to steer the ship but we aren't holding the wheel" - participant

Recommendations

- a. **Strategic Leadership:** Implement the recommendations from the [Honouring Past Wisdom: Child and Legislative Service Reform report](#) relating to Indigenous jurisdiction including: Indigenous Jurisdiction, Engagement and Collaboration, and Funding Indigenous Jurisdiction and Services.
- b. **Strategic Leadership:** Coordinate efforts and sequence work plans with concurrent engagement and implementation efforts happening with respect to child and family jurisdiction. Work in partnership with the FNLC to implement the recommendations from the [First Nations Leadership Council Children and Families Jurisdiction Engagements](#), to support BC First Nations in standing up their inherent jurisdiction over children and families.
Legislative Reform: Undertake MCFD legislative reform in a way that upholds and aligns with existing legislation namely the Declaration Act and Bill C-92. Apply values and principles contained within these legislations to be the underlying framework and foundation for MCFD's legislative reform. In this way, MCFD's legislative reform becomes an application of the Declaration Act as it relates to child and family well-being. MCFD's legislative reform clarifies, supports and connects provincial law to federal law as it relates to exercising jurisdiction.
Practice: Develop and implement an internal organizational culture shift within MCFD to transition MCFD staff from decision-makers to allies in order to align to the principles, values and commitments made to implement the Declaration Act and Bill C-92.
- c. **Strategic Leadership:** Engage with universities a) providing Bachelor of Social Work degrees to amend curricula to align with the Declaration Act and Bill C-92 and b) to explore a multi-disciplinary scan of additional undergraduate and graduate programs to diversify the academic pool from which MCFD staff could be drawn in future phases of this reform process.
- d. **Strategic Leadership:** Given the holistic Indigenous understanding of child and family jurisdiction and its implementation, create an interdisciplinary Ministries working group to break down BC government silos (i.e: health, justice, education), and to identify and remove barriers impeding Indigenous jurisdiction of child and family wellness.

3. Service Design Based on Traditional Practices

We heard that services and programs need to be designed and delivered based upon traditional cultural practices. We heard confidence expressed in the wisdom of communities and Nations where the answers already lie and where community-designed and delivered programs and initiatives are working well. Participants reject the practice of extracting children out of family and community systems. Instead, they assert a balanced holistic approach of the nested model: Individual (emotional, physical, spiritual, mental), Family (working as a unit across generations), and Structural (holistic wellness that includes but is not limited to child and family services). Across all engagements, participants advocated wrap-around supports for family systems, not just for children.

"Our way is to wrap a blanket around the whole family. Focus on experiential learning, not so much on formal learning" - participant

"Communities are wise: they know the supports they need, the answers are already in community" - participant

"It is important to keep connections between parents and children even when they can't live together" - participant

Recommendations

- a. **Strategic Leadership:** Support and fund ongoing opportunities for Nations and communities to come together to learn from and with one another about designing and delivering services based upon traditional practices.
- b. **Strategic Leadership:** Identify examples of best practices already in place in communities/ Nations and support them to mentor/apprentice (beyond information sharing) additional communities and Nations to adapt and implement what is working. **Practice:** Identify examples of best practices already in place within MCFD (i.e.: social workers, foster parents, pilot projects) and support them to mentor/ apprentice more of what is working internally to MCFD.
- c. **Legislative Reform + Practice:** Assemble a diverse design team of cultural knowledge holders, culturally-grounded program/services design experts, lived-experience voices, youth, 2SLGBTQIA+, policy and practice analysts to audit/evaluate MCFD's current service delivery lines, contracted services and procurement practices to align with this theme and make recommendations for legislative reform and practice.

4. MCFD Accountability and Transparency

We heard from all perspective types that the relationship between MCFD and Indigenous communities is fundamentally broken. Some participants do not believe it can be repaired. Other participants think it can be improved but only if certain pre-conditions are met which include: apology, immediate term signs of good faith demonstrated, work plans to implement recommendations be developed, monitored and made public, and transparency in information sharing including how funding is allocated. Participants identified a disconnect between MCFD leadership's commitment to the Declaration Act and Bill C-92 and operational staff who continue to practice in conventional western ways. Many participants and their respective communities are exhausted by being consulted and engaged with little to no follow through or demonstrated changes within MCFD.

"Indigenous people are drained from constantly being required to educate MCFD and not receiving follow through on promises and commitments made" - participant

"Transparency is a precondition to building trust: so many families only ask for help as a last resort because of lack of trust in the system and the slippery slope to removal and continuing care" - participant

"MCFD is a giant system that needs to be decolonized from beginning to end, especially for youth that aren't able to come out safely" - participant

"In order to reconcile with MCFD we need data, information and resource sharing to develop trust and working relationships" - participant

Recommendations

- a. **Legislative Reform:** Expand legislative mechanisms to share information with Indigenous communities and organizations beyond court applications and s.92.1 information sharing agreements in the Child, Family and Community Service Act. Enshrine principles of transparency and accountability in MCFD legislation drawing upon commitments already made in the Declaration Act, and applying them to child and family wellness. **Strategic Leadership + Practice:** Demonstrate greater transparency in planning for children, youth and families as well as data regarding current funding models so that comparable funding agreements can be reached.
- b. **Strategic Leadership:** Conduct a Strengths, Weaknesses, Opportunities and Threats (SWOT) analysis on MCFD making an apology to First Nations in British Columbia regarding harms caused by the child welfare system, including but not limited to the Sixties Scoop and its intergenerational impacts. Include First Nations perspectives in this analysis.
- c. **Strategic Leadership:** Assess opportunities for demonstration of good faith measures that could be implemented in the next year to show follow through on commitments made for meaningful changes to occur. Good faith measures would need to be practical and accessible at the community-level. Collaborate with First Nations to explore ideas of what good faith measures could look like.
- d. **Strategic Leadership + Practice:** Internal to MCFD, align operations with strategic leadership vision and commitments (see Jurisdiction section above under recommendation b) Practice). Include Indigenous and community perspectives in evaluating the success of building internal MCFD alignment.
- e. **Strategic Leadership:** Develop work plans with specific measurable outcomes and timelines to demonstrate accountability in implementing recommendations from previous engagements. Include Indigenous and community perspectives in evaluating the success of achieving measurable outcomes. Make these work plans public.
- f. **Practice:** Invest in relationship building between MCFD staff and Indigenous communities not as 'nice to have' but rather as the foundation upon which all work rests (see *Culture Saves Lives* section above under recommendation e) Practice).).

5. Amplifying Voices

We heard that there are significant perspectives, knowledge and wisdom currently underrepresented in MCFD's legislative reform and service transformation work. As the Four Food Chiefs story teaches us, all voices and perspectives are required to mobilize the scope of change and reform contemplated here. Examples of underrepresented voices include but are not limited to: parents, expectant mothers, Elders, youth, urban dwellers and 2SLGBTQQA+ kin.

"1 in 5 (20%) of our Indigenous kin identify within the 2SLGBTQQA+ family" - participant

"Reminder from the Four Food Chiefs story: fly's voice is important" - participant

Recommendations

- a. **Strategic Leadership:** Implement recommendations in [Honouring Past Wisdom: Child and Family Service Legislative Reform](#) report regarding Access to Inclusive Services
- b. **Legislative Reform + Practice:** Include underrepresented voices in design and evaluation spaces of MCFD legislative reform and service transformation work (see Service Design Based on Traditional Practices section above under recommendation c) Legislative Reform + Practice).

6. Immediate Needs

We heard that children, youth and families currently involved with MCFD cannot afford to wait for legislative change. We must not lose sight of the immediate critical needs while the legislative reform work is happening.

"Immediate needs need to be addressed in the interim - including mental, emotional, spiritual care" - participant

"We need an emergency list of people to be there at a moment's notice when a removal is planned: we need systems in place before a removal" - participant

"Engagement is good but we need action: housing, support, treatment centers and detox beds" - participant

Recommendations

- a. **Strategic Leadership:** Develop and implement a multi-pronged strategy to address immediate needs while working on legislative and practice transformation work.
- b. **Strategic Leadership:** Demonstrate immediate term good faith measures of change to build trust and momentum that change is actually happening (*see MCFD Transparency + Accountability section above under c) Strategic Leadership*)

7. Funding and Finances

We heard that capacity funding for exercising jurisdiction and developing culturally relevant service delivery models needs to be sustainable and dependable. Start-stop initiatives based on funding exhausts communities and leads to mistrust and burnout. We also heard numerous stories of significant funding inequalities between mainstream foster parents and extended family care providers. Given the critical role of community and extended family care providers in exercising jurisdiction, this inequality must be addressed and remedied as a top priority.

“MCFD has money: currently it is spent on drug testing, going to court, using lawyers and punitive measures. It should be spent on supporting families who have been traumatized and damaged by government, police and medical systems” - participant

“We need capacity funding that is sustainable and dependable - the start-stop of initiatives based on funding is exhausting and leads to community burnout and mistrust” - participant

Recommendations

- a. **Practice:** Remedy the funding inequalities between foster parents and extended family care providers as an immediate term priority.
Legislative Reform: Uphold kinship care models as the primary practice for caring for children and youth into legislative reform. Create pathways for family-care models, as highlighted by [Sts'ailes](#), into legislation.
- b. **Strategic Leadership:** Secure sustainable and dependable funding sources for multi-year capacity funding to exercise jurisdiction and to build and implement culturally relevant service delivery models.
- c. **Strategic Leadership + Practice:** Demonstrate transparency regarding current funding models so that comparable funding agreements can be reached (see *MCFD Transparency + Accountability* section above under a) *Strategic Leadership + Practice*).
- d. **Strategic Leadership:** Implement recommendations in [Honouring Past Wisdom: Child and Family Service Reform report](#) regarding Funding Indigenous Jurisdiction and Services.

8. Transitional Period

We heard that a transition period is needed - some Nations are getting ready and others are not ready yet. Many First Nations are in the process of rediscovering who they are and need time and space to come into their collective strength. Many Nations are working on exercising jurisdiction in multiple domains - some Nations are already at capacity with their jurisdictional work. We also heard it is important that MCFD works with each Nation and community distinctly and not to take a pan-Indigenous approach to this work.

"We need time and space to come into our strength - we need opportunities to hold space for ourselves first, and then inviting MCFD/DAA's into that space when it feels right" - participant

"We've been through so much since Contact - for this to be handed over now thinking we can fix it overnight is unrealistic" - participant

Recommendations

- a. **Strategic Leadership:** Host events for communities and Nations to come together to learn and leverage strengths to implement jurisdiction and service transformation work.

Appendix

Perspective Types + HPW Represented in Overarching Themes

1. Culture Saves Lives

Culture Saves Lives (Tradition/Relationship)
Impacts of Colonization (Tradition)
Healing Intergenerational Trauma (Innovation)
Cultural Dislocation (2SLGBTQQIA+)
Hope (2SLGBTQQIA+)
Connections to Culture/Communities (Innovation)
Connections (Tradition)
Connections/Relationships (Innovation/Action)
Communications (Relationship)
Service Providers (Innovation)
Connections to Culture/Communities (2SLGBTQQIA+)
Belonging and Connections (HPW)

2. Jurisdiction

Social Justice Call to Action (Innovation/Action)
Calls to Action (Tradition)
Social Justice Calls to Action (2SLGBTQQIA+)
UN Declaration and Human Rights (Honouring Past Wisdom - HPW)
Indigenous Jurisdiction (HPW)
Decision Making, Advocacy and Representation (HPW)
Policy and Legislation (HPW)

3. Service Design Based on Traditional Practices

Service Design Based on Traditional Practices (Tradition/Relationship)
Holistic Approach: Nested Model (Tradition/Relationship)
Leverage Community/Nation Wisdom (Innovation)
Traditional Practices (Tradition)
Traditional Values (Tradition)
Holistic, Trauma-Informed, Culturally Safe Services (HPW)

4. MCFD Accountability + Transparency

Impacts of MCFD (Tradition)
Relationships with MCFD (Relationship)
MCFD Accountability (Tradition/Relationship)
MCFD Accountability/Transparency (Action)
MCFD Social Workers (Innovation)
MCFD Accountability/Transparency (Innovation/Action)
MCFD Colonial Practices/Accountability (2SLGBTQQIA+)
Engagement and Collaboration (HPW)
Evaluation and Oversight (HPW)

5. Amplifying Voices

Amplifying Voices (Relationship)
Parents Perspectives/Advocacy (Action)
Children/Youth Lived Experiences (Action)
Amplifying Voices (2SLGBTQQA+)
Access to Inclusive Services (HPW)

6. Immediate Needs

Immediate Needs (Relationship)
Contemporary Challenges (Tradition)

7. Transitional Period

Transitional Period (Innovation)
Traditional Space (Innovation/Action)



A L D E R H I L L

