



BC FIRST NATIONS  
JUSTICE COUNCIL

# Impact & Progress Report June 2025



# How We Serve You

**We are committed to serving your communities.** With a mandate from BC First Nations to transform the justice system for the better, the BC First Nations Justice Council (BCFNJC) is working with Nations and communities to advance the BC First Nations Justice Strategy. Together we will end the overrepresentation of our people in the justice system and challenge the colonial systems that continue to harm our communities.



## First Nations Leadership Council

**Our Roots:** In 2015, BCFNJC was created by the BC Assembly of First Nations, the First Nations Summit, and the Union of BC Indian Chiefs who together form the First Nations Leadership Council.

**Our Vision:** BC First Nations children and families thriving in peace and security, their dignity and well-being supported by a trusted and representative justice system.

**Our Mission:** BCFNJC supports the well-being of future generations by transforming the status quo today in a sustainable way—upholding self-determination, reclaiming legal traditions & addressing systemic injustice.

## BCFNJC'S MANDATE

- Challenge approaches that contribute to the growing over-representation of First Nations children and youth in the care of government and First Nations men and women in incarceration
- Productively engage with government to advance effective strategies that can achieve better outcomes for Indigenous people in the justice system

## SALMON PERSEVERE

The three salmon in our logo represent the past, present and future. We draw upon the tools, protocols, and teachings of our ancestors; recognize and contend with challenges of today; and work towards our common goal of returning home to self-determined approaches to justice.



# THE COUNCIL

Our leadership body is comprised of six directors who oversee our organization. Providing direction on keys areas of work under the BC First Nations Justice Strategy, they are committed to meeting the justice needs of your communities.



Left to right: Clifford White, Lydia Hwitsum, Dr. Judith Sayers, Andrea Hilland, Boyd Peters and, Kory Wilson



**Hemas Kla-Lee-Lee-Kla,  
Kory Wilson**

*Kwakwaka'wakw*

**"The realities and challenges that Indigenous people face can't be solved by BCFNJC alone. Every single person that touches the justice system has a role to play and a responsibility to make a difference and to do something differently. We must work together in an honest, open, transparent way, with accountability to the 204 First Nations in BC."**

Kory Wilson (Hemas Kla-Lee-Lee-Kla) is the Chair of the BC First Nations Justice Council. She is the BCFNJC Chair of Indigenous Justice Centre Services; the Leadership Table; the Tripartite Leadership Circle; and Indigenous Women, 2S+, Youth & Education. She was jointly appointed by the First Nations Leadership Council (FNLC).

**"We all have different and inherent ways of knowing and being that we want to honour, and we can work together as one to do this. The work we are doing is not about BCFNJC restoring First Nations justice systems and legal orders from the ground up. It's about us supporting First Nations who are already doing this work."**

Lydia Hwitsum (Xtli'li'ye) is a BCFNJC Director and Co-Chair for Indigenous Justice Centre Services, Indigenous Women, 2S+, Youth & Education; and Diversion and Community-Based Justice Programming. She was appointed by the First Nations Summit.



**Xtli'li'ye,  
Lydia Hwitsum**

*Cowichan Tribes*





**Nees Ma'Outa,  
Clifford White**

*Gitxaala Nation*

"I have had the opportunity to watch lives get changed through the First Nations Courts where there is an emphasis on our spirituality and wellness. There are a lot of the pieces that are missing in the current criminal justice system and a lot of darkness, but lives can be changed if we rely on our own systems and laws and treat our people as people, as humans not numbers."

Clifford White (Nees Ma'Outa) is a BCFNJC Director and the Co-Chair of Gladue Services; Corrections; and Track 1 Work- Courts and BC Prosecution Services. He was appointed by the BC Assembly of First Nations.

"A lot of Indigenous people are really amplifying this idea that we need to go back to our traditional teachings and remembering our worldviews, our own ways of thinking. A big impact of colonialism has been limiting our thoughts, putting a box around them, and training us in the colonial mindset. We can turn away from the colonial teachings and turn back to our own teachings, which have never been extinguished."

Andrea Hilland (Asits'amniyaak), KC is a BCFNJC Director and the Chair of Track 1 Work- Courts and BC Prosecution Services and the Co-Chair of IJC Services and Single Legal Regulator- Indigenous Council. She was jointly appointed by the FNLC.



**Asits'amniyaak,  
Andrea Hilland, KC**

*Nuxalk Nation*



**Xoyet thet,  
Boyd Peters**

*Sts'ailes Nation*

"Indigenous laws are sacred expressions that come from the land. Our ancient laws are passed down to us through our Ancestors, through stories. The origin stories tell us how we carry ourselves as people from the land and show us that we have to take care of everything – the ones that fly, the plants, the two-legged ones, and the ones that swim in the rivers and oceans. Everything is life and we must treat everyone with respect."

Boyd ("Xoyet thet") Peters is Vice-Chair for BCFNJC and the BCFNJC Chair of Diversion and Community-Based Justice Programming and of Corrections. He is also the Co-Chair of Policing, Oversight, and Accountability; the Leadership Table; and the Tripartite Leadership Circle. He was appointed by the Union of BC Indian Chiefs

"The justice system, the process and how to navigate it, is an unknown to most people. If you've got someone there that can help you navigate the system— someone to sit in court with you, someone to help you find diversion pathways, and someone to provide character references – you'd feel so much better. BCFNJC is there to be that independent voice to help people and make a difference."

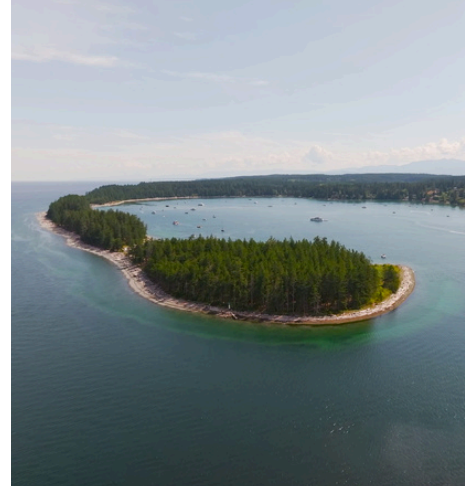
Cloy-e-iis, Dr. Judith Sayers, OC is a BCFNJC Director and the Chair of Gladue Services and Policing, Oversight, and Accountability. She was jointly appointed by the FNLC.



**Cloy-e-iis,  
Dr. Judith Sayers**

*Hupacasath Nation*





## The BC First Nations Justice Strategy: Our Progress

Since the BC First Nations Justice Strategy was created in collaboration with First Nations leaders and signed by BCFNJC and the Province in March 2020, we have made tremendous progress in advancing its **25** strategies and **43** actions along two paths: reform the current justice system and restore First Nation legal traditions and structures. We are excited to share the progress, impacts, milestones, and updates on the Strategy's implementation and the work First Nations and Indigenous Peoples across BC have helped shape.







Strategy 4

Vancouver Indigenous Justice Centre



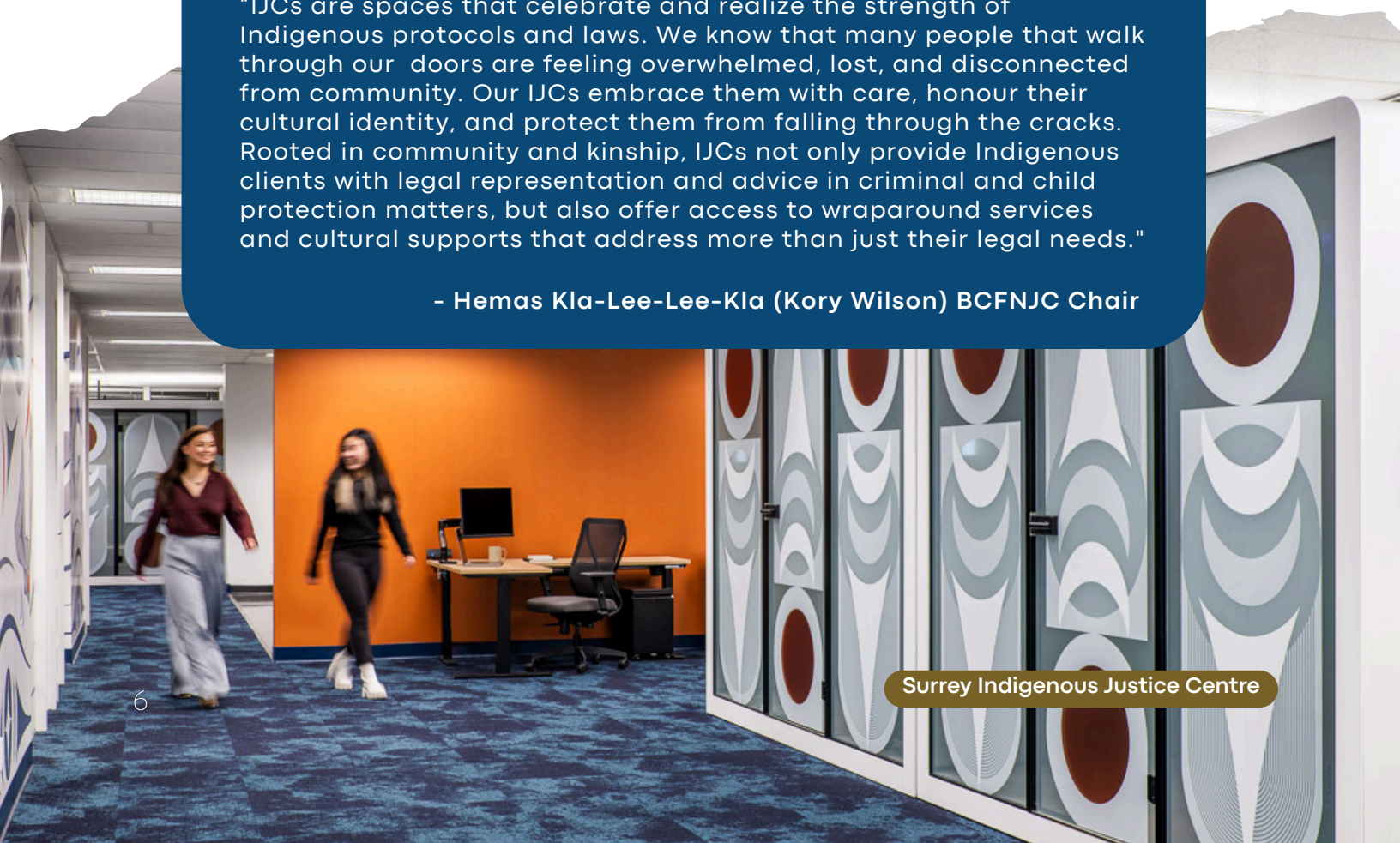
## 15 Indigenous Justice Centres

In 2025, BCFNJC and BC fulfilled Strategy 4 of the BC First Nations Justice Strategy, establishing a network of 15 Indigenous Justice Centres (IJC) across BC. IJCs are funded by the Province of BC through the Ministry of Attorney General with support from Canada and the Law Foundation of BC.

### What is an IJC?

"IJCs are spaces that celebrate and realize the strength of Indigenous protocols and laws. We know that many people that walk through our doors are feeling overwhelmed, lost, and disconnected from community. Our IJCs embrace them with care, honour their cultural identity, and protect them from falling through the cracks. Rooted in community and kinship, IJCs not only provide Indigenous clients with legal representation and advice in criminal and child protection matters, but also offer access to wraparound services and cultural supports that address more than just their legal needs."

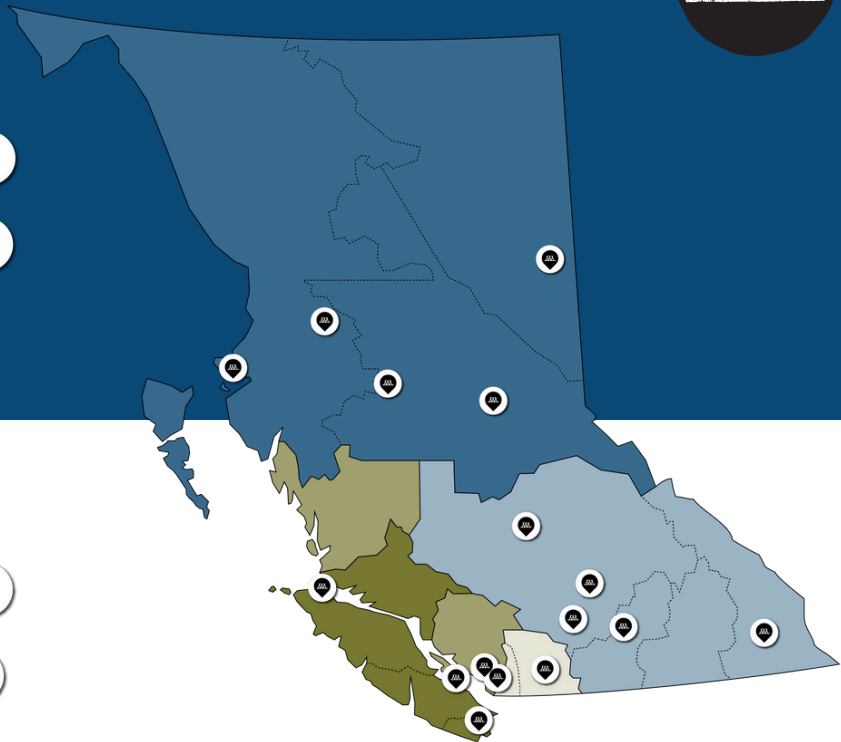
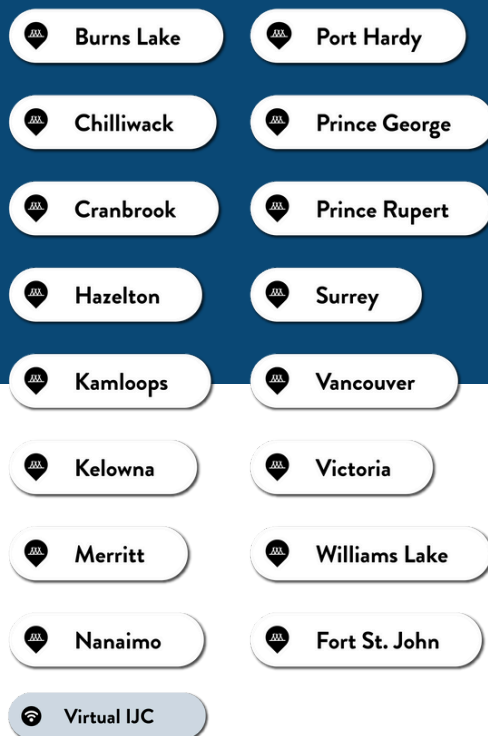
- Hemas Kla-Lee-Lee-Kla (Kory Wilson) BCFNJC Chair



Surrey Indigenous Justice Centre



# 15 Indigenous Justice Centres



## IJC Rapid Expansion

In 2024, the first 10 IJCs were operational, and by 2025 BCFNJC had established our final 6 IJCs in Burns Lake/Hazelton, Williams Lake, Kamloops, Cranbrook, Port Hardy and Fort St. John. Throughout our IJC expansion, BCFNJC worked to ensure that IJC locations were selected with the leadership and guidance of First Nations. We engaged and met directly with community to ensure their insights and knowledge were reflected in the IJCs, and site locations were selected based on expressions of interest from First Nations, research into demographic patterns, legal aid applications, court locations and needs. Each IJC space powerfully and beautifully reflects the laws, cultures, traditions, and protocols of the local First Nations on whose territories they are located on.

In 2024 BCFNJC expanded eligibility criteria to ensure all Indigenous Peoples, regardless of whether one qualifies for legal aid, can access the free justice services we provide through IJCs. With our operational IJCs, new eligibility criteria, and teams of committed legal professionals who are eager to do law differently, we are making a huge impact – the IJCs opened 2065 new legal and outreach cases in 2024 alone!

Today, our IJC Legal and Outreach teams are continuing their incredible work of building relationships locally and providing legal and wraparound supports to Indigenous clients. They are committed to reframing justice through a community lens when working on individual cases, ensuring that healing, justice, and wellness are grounded in community and in First Nations laws and protocols.



# 15 Indigenous Justice Centres



## Our Approach: Intertwining Kinship & Protocol

When people walk through our doors, they are met with compassion and respect. With kinship and culture at the heart of our service model, IJCs are places where Indigenous Peoples across the province will find support in some of the most vulnerable moments of their life and it is done with integrity, self-determination, and respect for each individual that make up the hosting Nations of this province. With every step forward, we reclaim the responsibility to uphold our people's rights and to restore balance within our communities.

## Legal Services Offered at IJCs:

- Legal advice and representation on criminal and child protection matters
- Advocacy and support for matters involving RCMP, the Ministry of Children and Family Services, and child and family service agencies
- Pre-trial support with housing and employment services
- Referrals for counseling, treatment programs, education and training, employment, and other resources

## Support Services Offered at IJCs:

- Elders available to provide cultural support, guidance, and healing with traditional medicine.
- An Auntie Role that supports families and victims
- Resource Support Workers to ensure the connection to holistic wrap around services
- Access to the Gladue Services Department at BCFNJC, for Gladue Letters and Reports

**\*The scope of services available at the IJCs will continue to evolve based on community input**





# Legal Aid Services

## Strategy 5

### Transforming Indigenous Legal Aid Services in BC

To ensure your community members have increased, effective access to legal aid services that align with their needs - including legal information, advice, and representation - BCFNJC is advancing Strategy 5. Through Strategy 5, legal aid services for Indigenous people will be transferred from Legal Aid BC to BCFNJC and delivered through our Indigenous Justice Centres (IJC).

To achieve our goals, we are in the process of developing a new holistic model of legal aid that encompasses the emerging themes and feedback that we have received from provincial wide community and legal engagements held in 2023/24. We have also developed a plan for the legal aid transition to take place in phases as the operations and services of the IJCs are further developed, refined, funded, and staffed.

As our network of IJCs continue to grow their capacity, we envision and foresee the fulsome delivery of better, more culturally informed legal aid services to all Indigenous Peoples who request and need them.



Kelowna Indigenous Justice Centre



# Gladue Services

## Strategy 6



## Advancing Gladue Rights for Indigenous Peoples

Gladue Principles, or Gladue Rights, address the ways the criminal justice system has failed Indigenous Peoples. Judges must consider the unique circumstances and experiences which may have played a part in bringing an Indigenous person in contact with the law. Strategy 6 recognizes the importance of Gladue Rights and having a dedicated First Nations agency lead the implementation of Gladue Rights. To fulfil this strategy, BCFNJC established the Gladue Services Department, which assumed responsibility for delivering Gladue reports from Legal Aid BC on April 1, 2021.

Since assuming responsibility for Gladue services, BCFNJC has seen an increase in requests for our Gladue reports, demonstrating a clear need for this critical service.

This year, BCFNJC and the Province worked together to introduce a new, updated Gladue service model to reflect an important priority - providing Gladue services for every Indigenous person who seek them. With a shift in focus from advocacy and education to service delivery, the updates we have made will meet the demand as it grows, increase our capacity, reach and help more Indigenous people, and meet the expectations of our funders (Canada and the Province of British Columbia).



# Indigenous Women, 2S+

Strategy 11



As we focus on strengthening the justice services that are provided through our Indigenous Justice Centres and service programs this year, we have had to slow down the advancement of strategies that are not offering frontline services to Indigenous people, including Strategies 10, 11, and 20. However, our Council will continue to work internally and with government partners to advance key components of these strategies, including the Indigenous Youth Justice Plan (Strategy 10), Indigenous Women's Justice Plan (Strategy 11), and education about First Nations and the justice system for professionals in the justice sector (Strategy 20). To date, our teams have made incredible progress across these strategies, and we are excited to share their successes with you .

## Indigenous Women Justice Plan

Last year our Indigenous Women 2S+ Team worked with Indigenous women, girls, 2S+, and First Nations across BC to develop an Indigenous Women's Justice Plan (IWJP) that builds upon the National Inquiry's Calls for Justice and other recommendations from key reports. Following community engagement across the province, the IWJP was publicly released in April 2024 at the 3<sup>rd</sup> Annual Justice Forum. Created by and for Indigenous women, girls, and 2S+ people, the IWJP will support better outcomes for them across the justice system, from policing and corrections to legal aid and crisis response. Recognizing that the IWJP's implementation requires the full support of government, BCFNJC has met with several ministries to advance the IWJP, and will continue to do so in the future to ensure the IWJP can serve and protect our communities with the proper funding and full support of government.





# Indigenous Youth and Education

Strategies 10 & 20



## Indigenous Youth Justice Plan

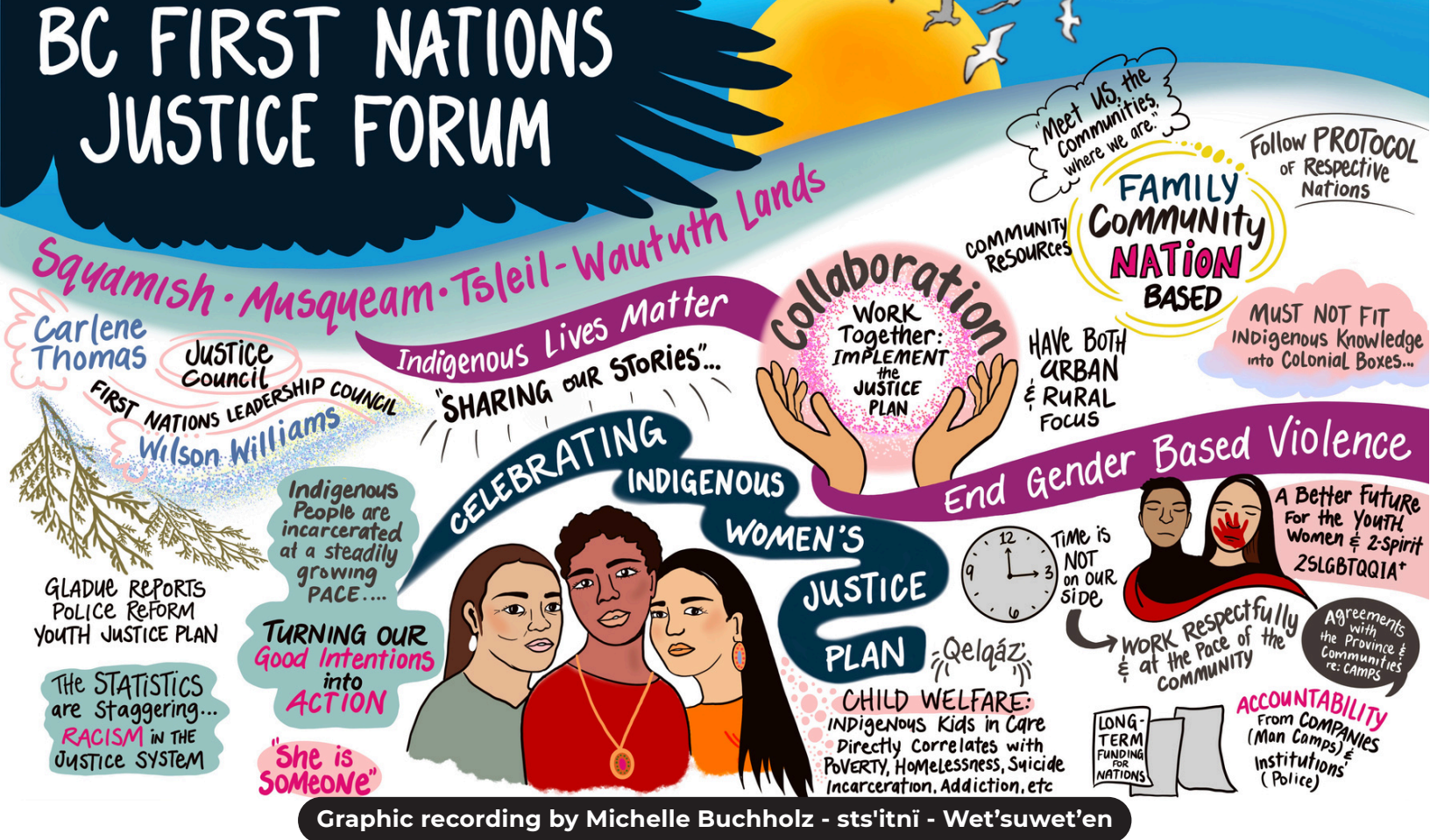
This year we made exciting progress on the development of the Youth Prevention Plan. This plan will eventually play an instrumental role in addressing the conditions that keep Indigenous Youth caught between the child welfare and justice system and advancing preventive programming and services that supports the well-being and welfare of Indigenous Youth.

Conducting seventeen in-person and four virtual engagement sessions across the province in 2023-2024, the Youth Team ensured that Youth and community voices were upheld and embedded every step of the way. Their engagements and outreach have culminated in a What We Heard Report that will be used to inform the final Youth Justice Plan once funding becomes available.

## Cultural Competency Training for Police

Our Education Team also reached an important milestone, collaborating with Surrey Police Services and the Canadian Police Knowledge Network to develop and launch a Cultural Competency Training Program. Fulfilling mandatory training requirements for police in BC, the course can also be completed by police across Canada, along with those working in police services, to strengthen competencies related to Indigenous cultural safety, humility, and knowledge. Recognizing the importance of self-determination and the unique contexts of First Nations communities, the course is also intended to supplement any training developed by First Nations that aligns with their particular needs, culture, and protocols.





## 3rd Annual First Nations Justice Forum

Strategy 16

### Sharing the Progress, Impacts & Stories of the BC First Nations Justice Strategy

Last year, with the support of the Law Foundation of BC, BCFNJC hosted the 3<sup>rd</sup> Annual BC First Nations Justice Forum on the unceded territories of the Musqueam, Squamish, and Tsleil-Waututh (Vancouver) from April 8-10<sup>th</sup> 2024. First Nations leaders, Elders, Knowledge Keepers, and community members gathered from across BC, their voices echoing powerfully and loudly as they shared their guidance and feedback on the progress of the Justice Strategy.

The gathering not only provided collaborative space to advance areas of work under the Justice Strategy, including the Indigenous Women's Justice Plan, diversion, policing, and much more, but it was the realization of Strategy 16. Under Strategy 16, BCFNJC must share the progress and impacts of the Justice Strategy in ways that uphold the protocols, medicines, and truths First Nations and Indigenous Kin choose to share with us. Throughout the forum, BCFNJC invited stories, using a storytelling process rooted in Indigenous protocols and trauma-informed care. Community members entrusted their stories to BCFNJC, sharing the importance of the Justice Strategy and how it intersects with the justice needs of their communities. We encourage you to review the powerful stories, guidance, and teachings that were offered at the forum and shared in our [What We Heard Report](#).



# Tracking Justice

## Strategy 16

Tracking Justice, BCFNJC's public storytelling website, was officially launched at the 3rd Annual Justice Forum. Illustrating the progress and impacts of the Justice Strategy, along with the setbacks and challenges, Tracking Justice is a vital storytelling medium and accountability tool through which BCFNJC fulfills Strategy 16 and builds trust amongst the communities we serve and the organizations and governments that partner with us. Your community members, at any point in time, can access Tracking Justice to view progress across all 25 strategies and 43 lines of action. They can follow the timelines of each strategy's implementation and learn about the latest updates and milestones achieved.



Tracking Justice is ultimately rooted in our commitment to ensuring the stories behind it are told in culturally appropriate ways that follow various community protocols and illustrate the transformative change the BC First Nations Justice Strategy is making throughout the province.

One of the most important and powerful elements of storytelling embodied throughout Tracking Justice are the prominent and enduring expressions of Indigenous law. A visual language created in digital paintings guides you every step of the way through Tracking Justice. These laws and visual languages were shared with us by various Indigenous artists, creatives, and community members throughout the province.



Austin Harry



Grace Edwards



Ocean Hyland



Chantelle Trainor-Matties



Mack Paul



Sarah Jim



Eliot White-Hill



# Storytelling: Stories Gifted by Indigenous Clients & Kin

Strategy 16

The 3<sup>rd</sup> Annual First Nations Justice Forum was a success and BCFNJC is grateful to integrate into our work the many teachings shared with us. One of the lessons we received was the importance of adapting and responding to the changing justice landscape and needs of your communities. This year, BCFNJC finds itself heeding this lesson as we prioritize service delivery, while also navigating funding limitations and meeting the expectations of our funders and partners.

With the need to prioritize the frontline justice services that Indigenous people are requesting, BCFNJC will not host an in person Justice Forum in 2025. Committed to information sharing and progress reporting, BCFNJC has crafted this **Impact and Progress Report** and will ensure communities receive continual updates about the impacts of our work and can share perspectives, insights and experiences through stories.

To kick this off, we are excited to introduce a collection of stories gifted to us by Indigenous clients and Kin. These stories convey the powerful impacts of our Indigenous Justice Services and capture the strength of our communities and clients.

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## A Note on Our Storytelling Approach

With our storytelling process, we invite stories only through trusted relationships – either as client-guided narratives with full consent and control, or as anonymized dramatized journeys that reveal systemic truths without exploitation. This trauma-informed, Indigenous-led approach transforms storytelling from data extraction, while protecting our people, demanding accountability, and sharing truth.

\*Certain details of our stories, including names, have been withheld or changed to protect the confidentiality and safety of our clients and staff.

Please view our growing collection of stories on [Tracking Justice](#). We have included two stories from this collection, *Not One More Child* and *The Long Road to Justice*, in this report. These stories illustrate how our IJC teams can support you with child protection and criminal justice matters.





# Not One More Child

Stories Gifted by Indigenous Clients and Kin



A child's soft, steady breath curled against her mother's chest, outside is the hum of city streets, through the walls of a place that remembers its duty to care. This is the sound of a family still whole. See the hands that carefully and mindfully created safety where systems would have torn it apart. The hands of aunties, lawyers, support workers, and Nation members, all reaching, unbroken, across generations. The art on the walls, the familiar curves of a carver's work, saying, You belong here. This is the sight of Indigenous love in action. Feeling the weight of a baby never taken. The warmth of tea in a cup offered without hurry. The solid ground of community beneath feet that once trembled. This is the touch of justice that heals.

In late 2024, Violet, a young mother, and Lucy, her one-month-old baby, stood outside the Surrey Indigenous Justice Centre (IJC). Anxiety and dread filled her body, she took several deep, calming breaths before walking through the doors. She had recently been contacted by a social worker from the Ministry of Children and Family Development (MCFD), who suggested that Lucy could be removed from her care due to concerns about a domestic violence incident involving Violet's partner.

The threat was immediate and deeply distressing. An investigation had begun, and a temporary safety plan was quickly put in place, requiring the constant presence of an additional supervisor in the home. That supervisor, Violet's mother, would only be available for a few more days. If no alternative supervisor could be found, the safety plan would collapse - and the baby could be apprehended. Violet knew she needed urgent support, but fear and distrust still made it difficult to seek it out - she knew of many family members and relatives who had been harmed or discriminated against by those in the justice system. However, she had also heard from those in her community about the IJCs and how they were doing things differently.



# Not One More Child (continued)

## Stories Gifted by Indigenous Clients and Kin

When Violet entered the Surrey Indigenous Justice Centre, she was warmly greeted at the front desk by the Office Manager who introduced herself as she prepared a tea for Violet. Violet's doubts faded away as she was embraced with kindness. Violet recognized a drum above the desk made by Brandon Gabriel, a Kwantlen First Nation artist. Comfort washed over her, and she was glad she was in a space that honoured the laws and language of First Nations communities. Violet was then introduced to a IJC Lawyer, a Resource and Support Worker, and a Legal Assistant. These three Indigenous Justice Centre staff members met Violet where she was – with patience, compassion, and a commitment to listen and find the best way forward for her and her daughter.

### Compassion and Cultural Connection

"In the days that followed, we maintained near-daily communication with Violet, offering support and working quickly to explore solutions. Recognizing the importance of involving the client's community, I reached out to her Nation. To our surprise, the Nation had not been contacted by MCFD at all," stated the IJC Lawyer.

"With the Band Representative's support, I informed the social worker and encouraged them to initiate contact with Violet's Nation – restoring a vital connection to community; ensuring that culturally grounded solutions were considered in the decision-making process."

### Keeping Family Together

"At the heart of our work was one goal: prevent the removal of Violet's baby. We needed to secure transportation for a new supervisor – someone Violet trusted from her home community – to fly into Vancouver as soon as possible, but the clock was ticking, and updates from the social worker were slow," continued the IJC Lawyer.

"I escalated the matter to the team leader, requesting an expedited process to safeguard the family's stability. Every delay could mean a devastating outcome."

### The Client Voice was Heard

"Soon after, a Resource and Support Worker and I attended a family case planning conference to support Violet. The team of Resource and Support Workers at the Indigenous Justice Centres play a vital role in supporting clients' wellbeing and healing paths, connecting them to holistic, culturally appropriate wraparound supports, including supports informed and offered by their Nation or community," stated the IJC Lawyer.

"Thanks to our collaborative approach and the strength of Violet, the meeting was productive, with her voice being heard and respected by all those present, including the social worker. We worked together to address Violet's concerns and created a plan that focused on keeping the family together while ensuring the child's safety. At the conclusion of the conference, a path forward was agreed upon: Violet's partner would begin a program to address the safety concerns, and the file would be monitored closely over the coming months."



# Not One More Child (continued)

Stories Gifted by Indigenous Clients and Kin

## A Transformative Outcome

"The involvement of the Surrey IJC helped shift the tone of the relationship with MCFD. From that point forward, communication became timelier and more transparent. The client's partner began participating in their program, and over time, progress was clearly demonstrated. Recently, the team leader at the MCFD office acknowledged the powerful advocacy done on this file and gave recognition for the collaborative approach taken to support this family," concluded the IJC Lawyer.

"Today, the family no longer requires supervision. Violet and her daughter were never separated in this challenging process – not for a single day – we consider this a beautiful success story."

## Restored Healing Connections

Violet was filled with a peace she had not felt for a long time in her life – she felt the warmth of the restored connection with her Nation and, importantly, she cherished the love and bond she had with her daughter that remained in her embrace.

Violet's story shows what can happen when Indigenous-led advocacy, community connection, and cross-agency collaboration come together in support of family preservation. At the IJCs, our teams of lawyers and outreach staff remain committed to walking alongside clients - especially in moments of crisis - and working toward a justice system that uplifts, not undermines, Indigenous families.

This is a story of reclamation. Every child kept in their mother's arms is a defiance of colonial logic that said we could not govern our own families. Every Nation consulted, every cultural solution centred, is a restoration of the laws that have always held us. When we work to keep families together, we are insisting on the sacred truth that Indigenous identity is a responsibility we all uphold through the power of kinship. In the stories told at bedtime, in the teachings passed through hands that never let go.

Violet's story is a single twisting fibre in a basket of thousands. But pull that fibre, and feel how it connects to the strength of Nations, to the never-ending strength of our communities refusing to lose another generation to the machinery of displacement. So let us close with beauty, as we began: The rustle of a child's hair against her mother's chest, outside the streets humming in activity, and still remains, is the unshaken truth that our people have always known, no one is disposable, and love is the first law.







# The Long Road to Justice

Stories Gifted by Indigenous Clients and Kin

She carried them like stones sewn into her ribs, two warrants, old but unforgotten. Every day began with the same calculation, If I go to the courthouse, will I come home? The system had never been kind to her. It had taken people she loved, locked them away for mistakes made in hunger, in kinship with addictions, in the crushing grip of poverty. Justice, in her experience, was not about truth. It was about who could endure the most punishment.

But this time, she reached out.

At the Indigenous Justice Centre, no one asked her to justify her fear. The lawyer and the Resource & Support Worker (RSW) listened, not just to the story of her charges, but to her. The words they offered were simple, but they changed everything.

"We'll go with you. We'll stay with you."

And they did.

When she faced the registry, their shoulders brushed hers, a silent reminder, you are not a file number here. You are a relative. No handcuffs. No cold cell. Just the steady rhythm of footsteps walking out together, the way they'd walked in.

## The Road North

The real test lay further North, in a courtroom 12 hours away where a theft charge, born of necessity years ago, now threatened her future. Worse still was the drug file from another city that could have buried her under years of incarceration.

# The Long Road to Justice (continued)

## Stories Gifted by Indigenous Clients and Kin

But her lawyer did something radical, she listened. Letters from Helpers, from Elders, from the people who knew her heart, these became her shield. The Crown expected a guilty plea. Instead, they were offered transformative justice, a path that demanded accountability but also the offering of healing. No fingerprints. No shackles. Just the chance to rise.

Still, the journey terrified her. The ferry ride, the winding highway, the unfamiliar town where the courtroom loomed like a storm cloud. She had no money for travel. Her body, in need of medication just to make the trip. So, they traveled as a family.

The RSW coordinated with her health team, ensuring timed breaks on the journey coincided with pharmacy stops where her medication was ready, and her body was cared for. She could not have made the trip without her Indigenous Justice Centre family. The lawyer prepared her, not with legal jargon or tactics, but with truth, "You know what happened. You have the right to speak it."

Between court sessions, they walked the shoreline. The sound of waves, the cry of gulls, the way the tide pulled back to reveal glistening shells, these were small moments of medicine. Once, she crouched in the damp sand to free a crab tangled in a fishing line. As she worked the knots loose, her hands didn't shake. I am still here, she thought. I can still do good.

### The Stand: When the System Finally Listens

On the day of the trial, she spoke, as a woman who had survived. The Crown tried to twist her words, as the system does. But this time, she was ready. "Not guilty."

The words landed deep into her heart. The judge had listened. More importantly, she had listened to herself. To her own voice, strong and clear.

### Why This Changes Everything

In another world, one without Indigenous Justice Centre, this story might have ended in a cell. She wouldn't have made the court appearance. Legal Aid would not have paid for travel. No RSW would have ensured her wellness. No one would have had time to prepare her spirit, and her testimony.

But Indigenous justice is not only concerned with processing cases. It includes our responsibility to the great remembering-

That our people are not problems to be managed.  
That facing your past can be an act of courage, not shame.  
That the system can bend, when met with enough humanity.

This woman's strength was always hers. The lawyer and RSW didn't give it to her. They simply held space for her to reclaim it.



# The Long Road to Justice (continued)

Stories Gifted by Indigenous Clients and Kin

## The Fire We Tend

Stories like this are not endings. They are sparks, proof that justice can feel less like a verdict and more like coming home.

Real change doesn't happen in courtrooms. It happens in the quiet moments:  
In the ferry ride where someone realizes, I am not alone.

In the seashells gathered as evidence of a world beyond punishment.  
In the crab set free, just as she was.

This is the work of the BC First Nations Justice Council, and the Indigenous Justice Centres. It's not about speaking for our people, but ensuring they are heard. Not to fix broken systems, but to prove our people were never broken to begin with

## WRITERS NOTE: On Story Sovereignty

Stories are sacred. They carry the weight of our lived experiences, our struggles, and our resilience. In sharing this story, we have chosen to remove names, places, and specific details, not to diminish its truth, but to protect the spirit and sovereignty of the person at its heart.

Too often, Indigenous stories are extracted, reshaped, and sold for the benefit of others. We do not trade our people's narratives for funding or sympathy. Instead, we offer this as a teaching story, one that reflects the realities many of our relatives face in colonial systems, and the transformative power of relational, trauma-informed advocacy.

This story is real. The fear, the courage, the long road to justice, all of it happened. But it belongs to the person who lived it, not to the spectacle of injustice. We share it with respect, humility, and the hope that it lights the way for others.



# Community-Based Justice Fund

Strategy 15 & 24



With the support of the Province of BC, through the Ministry of Attorney General, BCFNJC introduced the Community Based Justice Fund and opened applications in spring 2024. This fund represents a powerful reclamation of space for First Nations to build, strengthen, and administer their own legal frameworks, protocols, programs, and plans. We have been working and collaborating closely with First Nations since the fund was opened and to date we have flowed over **\$1.7 million dollars to 41 First Nations**. BCFNJC is excited to share more about the fund's structure, current progress, how you can apply, and early insights into how the fund is being used by communities.

## What is the Community-Based Justice Fund?

The Community-Based Justice Fund is a grant offering \$42,000 to each BC First Nation that applies to advance their justice goals. The Fund is offered through two streams: **(Stream 1)** the development of diversion-focused justice plans and **(Stream 2)** strengthening new or existing justice programs.

## How is the Fund Being Used By Communities?

Some of the initiatives communities are pursuing under Stream 1 include:

- **Justice Plans:** these plans reflect unique traditional laws and governance models, particularly in the areas of community safety, youth/child welfare and restorative justice. To support plan development, Nations are holding community-level and justice partner engagements and justice conferences.
- **First Nations Courts:** processes are being developed in multiple communities across the province to develop new First Nations Courts and move towards a decolonized model over time.

Some of the initiatives communities are pursuing under Stream 2 include:

- **New Programming:** prevention programs and programs related to gang violence, justice circles, child and family services.
- **Improving Existing Programming:** expanding current service offerings, such as: court advocacy, traditional dispute resolution, victim services, conditions assistance with BC Corrections, preventative/land-based healing, and crime prevention and public safety programming.
- **Advancing Nation Laws/Bylaws:** developing traditional laws and community-level bylaws and exploring enforcement options with justice partners.



# Community-Based Justice Fund

Strategy 15 & 24

## Progress and Insights

BCFNJC is proud to continue working with applicant First Nations to not only bring to life their goals and visions for their communities and families, but to support them in documenting and telling their stories and facilitating and encouraging local partnerships and community connections. As of February 2025, there have been 32 applications for the Community-based Justice Fund representing 44 First Nations communities. There are currently 6 multi-community applications and BCFNJC is supporting several more that have not yet formally applied.

Through their applications, almost 40% of communities have requested BCFNJC assistance in the form of information sharing, such as sharing best practices around policies, procedures, and programming, giving presentations at community gatherings, and using our professional networks to facilitate information sharing with governments, justice organizations, and other communities. Over half of the communities who have applied spoke to the importance of this funding for bringing about opportunities that would not have been possible otherwise. The demonstrated need and requests for our support speaks to the importance of Community-Based Justice Fund, and BCFNJC is honoured to continue working with applicant communities to create the plans and programs that best suit their needs.

## How Can You Apply to the Fund?

First Nations may only apply to one stream. A First Nation may choose to apply alone, or apply at a multi-community or Nation-level, with funding reflecting the number of communities who apply. For example, if the 7 communities applied together they would each receive \$42,000 for a total of \$294,000 to be used collectively.

Diversion Project Managers are available to First Nations to support the success of their application. Reach out to BCFNJC for support, including letter-writing, planning, facilitating in-community engagements, giving presentations, and providing other resources for communities creating justice plans.

For more information on the funding application and how BCFNJC can support your justice goals, contact [communications@bcfnjc.com](mailto:communications@bcfnjc.com)

# Nisga'a Nation and the Revival of the Longhouse



## A Community-Based Justice Fund Story

It lies at the heart of the community. An ancient poem of cedar and ancestral memory that stirs and gently awakens. Softly at first, then louder as gold begins to tinge the dark sky, it sings of the sacred rhythms of life binding Kin to Kin, from generation to generation. Ebbing and flowing, a crescendo of waves crashing against the rocky shore, the song is of past, present, and future. Of ceremonies, feasts, gatherings, heartbreak, healing, stories, teachings, restorative laws and traditions - all housed beneath cedar beams and boughs, all bearing the enduring impressions of those that breathed life into them, again and again.

Beyond numbers and thematic analyses lies the powerful story of how Nisga'a Nation is using the Community-Based Justice Fund (CBJF) to revive the center for community conflict resolution in their community – the longhouse.

Nisga'a First Nation applied for a multi-Nation application and received \$162,000 for their four communities to start the revival of the Longhouse System and advance their self-determination over the administration of justice in their communities. The Longhouse Revival extends beyond the physical construction of the longhouse itself, with the CBJF supporting the hiring of a Justice Navigator who will lead the initiative, spearhead the proposal to the Nisga'a Lisims Government, facilitate community feedback sessions, and serve as a key liaison between the Nisga'a Justice Department and local justice partners.

As part of this project, the Nisga'a Justice Department plans to develop educational resources for the Chiefs and Matriarchs of the Wlip (family clan), aimed at deepening their understanding of the justice system and the Ayuukhl (traditional laws) that govern justice delivery. The department also intends to create training materials for community justice partners, including a guide for onboarding RCMP officers. This training will focus on fostering restorative justice practices and gaining support for the Longhouse Revival within the local detachment. To advance the ongoing work, the Nisga'a Justice Department - in partnership with BCFNJC - holds monthly collaborations and meetings with various community agencies, including Victim Services, Child and Family Services, and the Language and Culture Department.

Moving forward, BCFNJC will continue to work closely with Nisga'a Nation to document and share the unfolding story of how they are reviving the longhouse, capturing the progress on Tracking Justice ([trackingjustice.bcfnjc.com](https://trackingjustice.bcfnjc.com)).

Dawn breaks and the longhouse basks in sunlight. Community begins to gather, and the song trails off into the cadence of footsteps and drumming. A conflict between two members brought before the circle, a tightly coiled knot of tension and hurt releasing and dissolving as reparations and accountability are slowly and carefully woven beneath the red cedar roof. An everlasting murmur, the continued melody, thrums beneath the land and travels up from cedar roots to soles to fingertips to heart. Our law, it sings, is alive.



# Diversion

## Strategy 1



We know the current justice system - focused on punishment and incarceration, rather than healing and rehabilitation - continues to harm BC First Nations. This is why BCFNJC, through Strategy 1, is working to strengthen diversion across our justice system. Upholding the presumption of diversion means that, at every point in time, diversion programs and other culturally appropriate alternatives to the existing justice system are considered and Indigenous individuals are supported in ways that help them avoid future incarceration.

Diversion programs are community-based alternatives that aim to address underlying causes that may have contributed to an offense, rather than solely focusing on punishment. For example, instead of the traditional courtroom to prison pathway, an individual is given the opportunity to participate in ceremony, land-based cultural activities, and trauma-informed learning that can help restore important connections to self, community and culture that can break cycles of harmful behavior that lead to reoffending.

To build pathways that enhance diversion across BC, we have successfully developed a Memorandum of Understanding (MOU) with the Indigenous Justice Association, which represents all the Indigenous Justice Programs (IJPs) in the province.

These IJPs have been doing the incredible work of offering alternatives to mainstream justice processes and we hold up our hands to their work. We recognize the importance of establishing a partnership that reflects our respect for these programs and our shared goal of making the justice system more responsive and sensitive to the needs and culture of Indigenous communities.



# Indigenous Diversion Centre

Lheidli T'enneh Territory (Prince George)

Strategy 1



Clesbaoneecheck  
(Cutbanks)

## The Importance of Diversion

Strategy 1 of the BC First Nations Justice Strategy, developed in collaboration between the 204 First Nations of BC and the Province, aims to embed the presumption of diversion at every step of the justice system. Diversion is the key to reducing the overincarceration crisis of Indigenous people through community based alternatives to the justice system.

Diversion advances healing, safety and equity by equipping the Indigenous community of Prince George with supportive pathways to respond to issues flowing from the intergenerational impacts of colonization for which the revolving-door of arrest, prosecution and incarceration are both common and ineffective.



Indigenous Diversion Centre  
Prince George

## BCFNJC's Indigenous Diversion Centre

Funded by Public Safety Canada, BCFNJC has established an Indigenous Diversion Centre (IDC) on Lheidli T'enneh territory, commonly known as Prince George.

The first of its kind in Canada, the IDC is a therapeutic diversion model that focuses on the root causes of offending by providing a caring cultural environment where true rehabilitation and healing can occur.

As Indigenous knowledge teaches us to look upstream at preventative approaches, the IDC aims to intervene early to prevent recidivism. The IDC houses a trauma-informed multidisciplinary team of dedicated professionals who will support IDC participants in conflict with the law with long-term wrap around support.



Living Prayer Tree  
Tumuch Mountain



# Indigenous Diversion Centre

## Lheidli T'enneh Territory (Prince George)

Standing up BC's first Indigenous Diversion Centre, in Prince George, is a milestone achievement in the advancement of Indigenous-led justice reform. The BC First Nations Justice Strategy, under Strategy 1, has a presumption of diversion as a core justice value that can break harmful cycles, decrease Indigenous representation in jails, and help Indigenous people access culturally appropriate supports and resources. We hold up First Nations and Indigenous communities, the justice partners, and the collaborators for supporting a clear pathway to this work. Our team is dedicated and ready to work hard to realize the success of these programs.

**Hemas Kla-Lee-Lee-Kla, Kory Wilson**  
**Chair, BC First Nations Justice Council (BCFNJC)**

## Services Offered

The Indigenous Diversion Centre (IDC) provides a continuous healing program aimed at strengthening participants' connection to culture, ceremony and services as a path for healing. The program offers engaging activities that address the root causes of criminal behaviour. Activities are accompanied by long term case coordination through a dedicated multidisciplinary team.

Our Centre serves First Nations, Métis and Inuit adults residing in Prince George.

### Pre-Charge Diversion

In partnership with Prince George RCMP, our program diverts Indigenous people away from being charged with an eligible offence and instead to our Centre.

Our team will develop an individualized 90-day Diversion Plan where our participants commit to a set of activities in order to have their charges dropped. Working with a dedicated social worker, participants can advance their long term healing goals beyond the 90 days.

### Post Release Diversion

In many cases, being charged or going to jail isn't just ineffective at rehabilitation, it's harmful. Many can struggle to reintegrate without dedicated supports and a sense of belonging.

Indigenous individuals leaving Provincial and Federal correctional facilities are welcome at our Centre to access our wide range of services and supports.

## Indigenous Diversion Centre Activities

- Long Term Care Coordination
- Clinical Counselling
- Community Partner Workshops
- Sacred Bundle Journey
- Seasonal Camps
- Land Based Activities
- Ceremony
- 'Atsoo's Kitchen (Grandmother's Kitchen)
- Adulting 101
- Cultural Activities
- Therapeutic Art Group

# Indigenous Diversion Centre

Strategy 1

## Why Do We Need an Indigenous Diversion Centre?

The Lheidli T'enneh are the original caretakers of their lands, waterways and people, and their territory is home to a vibrant Northern Indigenous community from many parts of Canada. However, the ongoing impacts of colonization and its complex web of injustices has led to a growing Indigenous population experiencing homelessness in Prince George, many of whom are women. Prince George also has been one of the cities hardest hit by BC's toxic drug crisis, regularly recording the highest death rate per capita. There is a strong sense in Prince George that public safety is in decline. This region also sees a staggering overincarceration of Indigenous people, with the Prince George Regional Correctional Centre at 28% over-capacity and with 63% of people in custody in the northern region being Indigenous.

Due to this legal landscape and the risk factors that Indigenous people in Prince George experience, there is a recognized, urgent need to support Indigenous people here who are involved with the criminal justice system or are at risk for involvement. The IDC will allow us to prioritize the well-being, dignity, and safety of participants, while also creating positive long-term outcomes, breaking cycles of reoffending, and strengthening community safety. The IDC represents a collaborative action to address a shared concern. It is our hope that this program will eventually see a provincial expansion.

## Indigenous Diversion Centre

📍 1475 10<sup>th</sup> Avenue, Prince George, V2L 2L2

✉️ [diversion@bcfnjc.com](mailto:diversion@bcfnjc.com)

📞 236-765-7077



# Policing, Oversight & Accountability

Strategy 7 & 22



## Encouraging Police Reform

We know that police are often the first aspect of a community member's interaction with the justice system and that for many Indigenous people, this interaction is filled with fear and distrust due to past and current contexts of policing.

Our Policing, Oversight & Accountability team has made important progress this year to improve these interactions and highlight policing as a priority sector that requires comprehensive attention and funding. Our team has advanced Strategies 7 and 22 (which describe the need for accountability and police reform) with BC and Canada, developed a series of bilateral relationships with police oversight bodies with the objective of bettering their processes, and continues to push for change so that policing properly reflects and serves the needs and interests of Indigenous people.

## Police Accountability Unit Pilot Program (PAU)

Under Strategy 7, BCFNJC is ensuring there are reliable, transparent systems of oversight and accountability across the justice system so those who wield significant powers and responsibilities, such as police forces, do not abuse their powers over community members.

In alignment with this strategy, BCFNJC has established the Police Accountability Unit (PAU), which received direction from Council in August 2024 to begin operations and take on cases.



# Police Accountability Unit (PAU)

Strategy 7 & 22

## What is the PAU?

The PAU pilot program currently provides legal representation and assistance to select Indigenous people affected by police violence, misconduct, or negligence. Based out of the Vancouver Indigenous Justice Centre, the PAU operates on a legal-clinic model, providing direct legal services to individual clients across BC. The PAU can provide summary advice on police-related issues, as well as represent individual clients navigating the various accountability processes currently available under provincial and federal law. The pilot program is currently made up of one civil litigator and one legal assistant.

## What files can the PAU take on?

The PAU pilot program can assist clients in any civil (i.e. non-criminal) issue relating to policing in BC. Such issues may relate to the conduct of municipal police officers, RCMP members, as well as individuals in other law enforcement roles, such as by-law officers. Depending on the circumstances, the PAU can assist clients filing police complaints, pursuing civil actions in court, or filing complaints before tribunals like the Human Rights Tribunal. At present, the PAU is unable to assist with other civil issues, such as debt claims, wills and estates, or contractual issues.

At present, the PAU pilot program is unable to offer full representation to every client requesting assistance. As we move carefully through the launch of this pilot program, we ask for your patience and understanding. While we know the demand that communities have for this service, we are in uncharted waters and still exploring sustainable funding for a full service unit and comprehensive community engagement.



Vancouver Indigenous Justice Centre





## Elders & Knowledge Keepers Council

Front left to right: Dr. Gwendolyn Point, Dolores Bazil, Geraldine Manson, Gloria Morgan  
Rear left to right: Calvin Swustus Sr, David Rattary

### Strengthening Traditional Knowledge in the Justice System

Honouring the instrumental roles that Elders and Knowledge Keepers play in upholding restorative justice, harmony, and healing in our communities, BCFNJC established the Elders and Knowledge Keepers Council (EKKC) in fulfilment of Strategy 21.

The EKKC is a province-wide, regionally representative body of Elders and Knowledge Keepers. With their vast, unique experience and expertise, each EKKC Member is helping BCFNJC advance restorative justice processes, expand the roles of Elders and Knowledge Keepers in the justice system, provide cultural guidance and facilitate cultural competency across BCFNJC, and guide the implementation of the BC First Nations Justice Strategy every step of the way.

The Elders & Knowledge Keepers Council is comprised of five members, which include:

- Yaw Yawt all XaXa7 t/e Boonllp, Gloria Morgan (Splatsin té Secwépemc)
- Swutth'tus, Calvin Swustus Sr (Cowichan Tribes)
- Legiibu, Ann (Dolores) Bazil (Wet'suwet'en First Nation)
- C'tasi:a Geraldine Manson (Snuneymuxw First Nation)
- Shoyshqwelwhet, Dr. Gwendolyn Point (Skowkale First Nation)
- Ta na'as, David Rattray (Tahltan Nation)

# Elders & Knowledge Keepers Council

Strategy 21

## Guided by the Pillars of our Communities

Our Elders and Knowledge Keepers have always been pillars of First Nations communities, ensuring that justice is grounded in and administered according to teachings and customs that aim to heal and restore – not punish and incarcerate.

BCFNJC is excited and grateful to have the EKKC with us. Each member brings immeasurable knowledge, compassion, and generosity that strengthens, comforts, and empowers us. Moving forward, the EKKC aims to expand its membership, ensuring there is accurate representation from the 204 BC First Nations that BCFNJC serves. These EKKC members will represent the Interior, Northern, Fraser, Vancouver Coastal, and Vancouver Island Regions, bring a strong understanding of their daily realities within their communities, and celebrate the cultural, spiritual, and geographical diversity of Indigenous people across BC.



"I am Ann (Dolores) Bazil and my hereditary name is Legiibu (child of a wolf). I am from the Likhsilyu (Small Frog) Clan of Wet'suwet'en First Nation and I join the Elders and Knowledge Keepers Council as someone who hold a deep connection to my family, community, and the lands of my people. Community is at a center of our cultures and ways of life, and I look forward to helping Indigenous communities across BC thrive in my role at the Elders and Knowledge Keepers Council."

**Legiibu, Ann (Dolores) Bazil**

"My name is Swutth'tus Calvin Swustus Sr and I am joining the Elders and Knowledge Keepers Council as a Cowichan Tribes citizen from the Village of Quamichan. Having served as an elected official for Cowichan Tribes for 26 years and in the RCMP for 22 years, I am passionate about serving my community and ensuring our people are truly looked after and protected by the justice system. I am a true believer in sacred medicines and healing in ceremonies, and I look forward to bringing my knowledge and cultural guidance to BCFNJC."



**Swutth'tus, Calvin Swustus Sr**



"I am C'tasi:a Geraldine Manson, a proud member of the Snuneymuxw First Nation. I join the Elders and Knowledge Keepers Council as an Elder of the Snuneymuxw Elders' Advisory Committee, an Elder-in-Resident at the Vancouver Island University, and a lifelong educator who is passionate about sharing my Nation's history and traditional protocols. As a Residential School Survivor and a Sixty Scoop Survivor, I look forward to advancing trauma-informed, culturally-grounded approaches to important justice work at BCFNJC."

**C'tasi:a Geraldine Manson**



# Elders & Knowledge Keepers Council

Strategy 21



"My name is Ta na'as, or David Rattary. My mother is Isadaya, or Evelyn Rattary. My grandmother is Grace Edzerza. We are ch'iyone (wolf) and Etzenlee. I am a Tahltan Elder who has spent much of my life in northwestern British Columbia. As an Elder who has devoted my life to giving back to my Tahltan community and healing the trauma in my Nation, I am excited to join the Elders and Knowledge Keepers Council and find ways to include Elders in the protection of our rights, lands, communities, and justice systems."

**Ta na'as, David Rattary**

"I am Gloria Morgan, an Elder of the Splatsh First Nations community near Enderby, BC. My Secwepemctsin name is Yaw Yawt all XaXa7 t/e Boonllp, which means Strong and Smart Juniper. I am a Residential School and Sixties Scoop Survivor and have served as a Crown Prosecutor, a Circuit Counsel where I travelled with the court team to villages along the BC coast to represent Indigenous clients, and as a Federal Adjudicator with the Indian Residential Schools Independent Assessment Process. I know that justice and decision-making must be put back in the hands of our people. I am excited to support this and improve the lives of our people on the EKKC."



**Yaw Yawt all XaXa7 t/e Boonllp, Gloria Morgan**



"I'm Dr. Gwen Point, also known as Shoyshqwelwhet, from Skowkale. My life's dedicated to the strength of our people. I've had the honor of serving as Knowledge Keeper for the BC Assembly of First Nations since 2015, upholding our traditions. From 2015-2018, I was also Chancellor for the University of the Fraser Valley, championing Indigenous education. With my Doctor of Education and Honorary Doctorate, I advocate for our communities, through roles like Chatelaine for Government House and supporting the First Nation House at the University of Victoria. I'm committed to empowering our people and excited to be part of the Elders and Knowledge Keepers Council, ensuring a brighter future for all."

**Shoyshqwelwhet - Dr. Gwendolyn Point**



BCFNJC is actively implementing the BC First Nations Justice Strategy and we remain dedicated to reporting on our progress and ensuring your community members not only have up-to-date knowledge of and insights into our work, but can have trust and confidence in BCFNJC.

As we move forward, we will continue to recruit talented lawyers, legal assistants, resource and support workers, Aunties, and Elders to build our capacity and establish important connections between our services and your communities. Through our Indigenous Justice Centres, we will continue to provide you with access to a range of culturally appropriate justice services, including legal advice and representation in criminal and child protection matters, Gladue services, police complaints support, and much more.

**If you have questions, require further information about BCFNJC and our services, or are interested in joining our team, please see the following links and resources.**

## **Our Services**

### **Indigenous Justice Centres (IJC)**

BCFNJC is proud to serve Indigenous communities throughout BC. For assistance or to schedule an appointment at any of our IJC locations across the province, please call our toll-free number. Walk-ins are welcome!

**1-866-786-0081**

### **The Virtual IJC**

The Virtual IJC offers a convenient and accessible way to receive free legal services, no matter where you are in BC. Connect with our team virtually Monday to Friday, 8:30 am to 4:30 pm.

**virtual@bcfnjc.com**

### **Gladue Services**

If you are a First Nations, Metis or Inuit person in BC, you have a right to a Gladue services before sentencing. You can access the separate Gladue Services Department through an IJC.

**gladueservices@bcfnjc.com**

### **Police Accountability Unit Pilot Program**

If you need support with a police-related issue, please email our Policing Accountability Unit to get a referral.

**pau@bcfnjc.com**



# BC First Nations Justice Strategy

## Tracking Justice and Storytelling

To review the BC First Nations Justice Strategy and to track updates, progress, and stories related to its impacts and implementation, please explore our public storytelling website, Tracking Justice.

[trackingjustice.bcfnjc.com](https://trackingjustice.bcfnjc.com)

## Funding

### Community Based Justice Fund (CBJF)

In partnership with the Ministry of Attorney General, BCFNJC introduced the CBJF which provides two streams of funding to BC First Nations in the amount of \$42,000 per individual community. Nations can apply on their own, independently, or together with other First Nations as a multi-Nation application. BCFNJC is currently accepting applications - contact us today!

[bcfnjc.com/community-based-justice-fund-application/](https://bcfnjc.com/community-based-justice-fund-application/)

## Reports and Publications

Explore our collection of reports and publications, offering insights into our research, findings, and work to transform the justice system. You'll find in-depth reports on specific areas of work, including:

- **Indigenous Women's Justice Plan:** Created by and for Indigenous women, girls, and 2S+ people, the IWJP supports better outcomes for them across the justice system, from policing and corrections to legal aid and crisis response.
- **The 3rd Annual Justice Forum What We Heard Report:** this report captures insights, findings, and stories from our Justice Forum held in spring 2024.
- **Legal Aid Service Transition: Engagement Summary:** Capturing feedback from province-wide engagement sessions, the report identifies recommendations to guide the development of a Indigenous legal aid services delivery model.

[bcfnjc.com/community-based-justice-fund-application/](https://bcfnjc.com/community-based-justice-fund-application/)

## Careers

We have a range of positions open at our IJC locations throughout BC, including:

- Staff Lawyers
- Legal Assistants
- Resource and Support Workers

Explore all current openings and express your interest on our website.

[bcfnjc.com/careers](https://bcfnjc.com/careers)



BC FIRST NATIONS  
JUSTICE COUNCIL

## BC First Nations Justice Council

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