



Native Women's Association of Canada

Background Document on

Accountability for Results from an Aboriginal Women's Perspective

For the Canada-Aboriginal Peoples Roundtable Sectoral
Follow-up Session on Accountability for Results

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Introduction

At this Sectoral Follow-up Session, *Accountability for Results*, there is a critical task at hand in attaining real change for Métis, Inuit and First Nations peoples in Canada. It is only through an examination of the ways in which we are all accountable that we can move beyond the current realities facing our peoples. We need to create an environment where the results of our actions lead to a country in which all Aboriginal peoples are treated in a fair, just and equal manner. Aboriginal peoples need an adequate food supply and to live in safe, healthy and happy homes. We need to have economic and educational opportunities that are based on a sustainable environment and strong governance structures. This is a forward-looking process, in terms of determining how to change current accountability frameworks to achieve better results. Yet it also requires an honest reflection on past wrongs, an accounting of what is required to rectify those wrongs and acting on the results of this accounting. The process of accountability cannot be truly actualized until all stakeholders agree on a process and strategy that results in a transparent and measureable accountability process.

This background document sets out the perspective of the Native Women's Association of Canada (NWAC) which works toward the collective goal to enhance, promote and foster the social, economic, cultural and political well-being of Aboriginal women in Canadian societies. NWAC has outlined the needs of its constituents and why it is important to have Métis, First Nations and Inuit women participate in these important discussions. Below, we will set out our perspective on the responsibilities of the respective stakeholders in relation to the four main objectives set out for this session:

- to improve accountability relationships in an Aboriginal context,
- to establish the basis for what constitutes “good reporting”,
- to improve the reporting process and
- to move forward on an Aboriginal Report Card.

Improving Accountability Relationships in an Aboriginal Context

In order to improve accountability relationships in an Aboriginal context, the existing systems must be framed in culturally appropriate, holistic ways, as captured by the Union of Ontario Indians:

Traditionally, there were checks and balances that were functional and appropriate for the Anishnabek. The leaders were servants to the people and upheld the values that were inherent in the community.

Accountability was not a goal or aim of the system; rather it was embedded in the very make-up of the system.¹

Aboriginal peoples need an accountability framework that meets their needs in these contemporary times. This framework would be constructed and designed to include traditional values and principles that have informed mutually respectful relationships of the past. It is essential to bring about structural changes to the existing relationship between Canada and Aboriginal peoples which is strained by inequalities and injustices that prevent all Aboriginal peoples from enjoying a high quality of life equivalent to that of other Canadians. In identifying the need for a renewed relationship between Aboriginal peoples and the federal government from one of domination to partnership, from paternalism and attempted assimilation to mutual respect and co-operation, the Commission outlined four compelling reasons to change the relationship:

- Canada's claim to be a fair and enlightened society depends on it.
- The life chances of Aboriginal people, which are still shamefully low, must be improved.
- Negotiation, as conducted under the current rules, has proved unequal to the task of settling grievances.
- Continued failure may well lead to violence.²

Today, these reasons remain relevant. An accountability framework should evaluate the extent to which Canada has made progress on changing the nature of the relationship and the extent to which this progress has led to substantive change in the lives of Aboriginal peoples. Unfortunately, we know that Canada continues to fail in living up to its reputation as a human rights leader in relation to the lives of Indigenous Peoples and that the life chances of Aboriginal people remain shamefully low, as noted by the Prime Minister himself in the most recent Throne Speech. We know that negotiations continue to be based on unequal power relationships and subversive tactics by Canada (such as initiating litigation that contends that Aboriginal rights do not exist in a number of given situations). We also know that the alarmingly high rates of violence, particularly against Aboriginal women, are a reflection of a lack of overall community well-being. There must be a substantive shift made to the relationship, as articulated by RCAP, if real change is to occur. NWAC believes that women play a central role in making this shift to a power base of leadership within the community. This is well articulated by Patricia Monture-Angus, who discusses the changes necessary to community leadership as follows:

I began to understand that real change must come from the community.
This is the only way to really change things for Aboriginal people. Real

¹ Union of Ontario Indians, Brief to the Commission [RCAP], in Canada, Royal Commission on Aboriginal Peoples, *People to people, nation to nation: Highlights from the report of the Royal Commission on Aboriginal Peoples* (Ottawa: Minister of Supply and Services Canada, 1996) at 27.

² Canada, Royal Commission on Aboriginal Peoples, *People to people, nation to nation: Highlights from the report of the Royal Commission on Aboriginal Peoples* (Ottawa: Minister of Supply and Services Canada, 1996) at 1.

change will come when the women stand up. When the women stand up, the men and children will also soon be standing. The experience of the community of Alkali Lake in British Columbia may be one of the best popular examples of this process. One woman sobered up and it rippled through the entire community.³

Thus, the role of Aboriginal women is central to building accountability by leadership from within the community. Métis, First Nations and Inuit women are often referred to as the keepers of the culture and language. As jurisdictional control is transferred to First Nations, Métis and Inuit governments, it will be imperative that women play a central role in the development, implementation and evaluation of the governance systems. Without the active involvement of women, these systems will fail to effectively achieve the goal of self-determination to move beyond the confines of colonialism.

An accountability framework must find ways to substantively address existing systemic power imbalances that exist so that the principles of inclusiveness, equality (including full and equal participation and representation of women), transparency and justice underpin accountability frameworks. The power imbalances in need of redress include those between Canadian governments and Aboriginal communities, those between Aboriginal governments and the people and those between men and women in First Nations, Métis and Inuit communities.

With respect to power imbalances between Canadian governments and Aboriginal communities, these can only be remedied if new relationships are developed based on adequately addressing historic wrongs and the effects of colonization and post-colonization. Adequate resources need to be allocated to ensure that this occurs. Further, leadership must be cultivated that is reflective of traditional values and customs. Within this paradigm, Aboriginal women must play a central role to ensure that community leadership is reflective of Aboriginal women's perspectives and of holistic, integrative and balanced approaches to governance.

In terms of power imbalances between Aboriginal governments and the people, these currently exist in large part because of colonial and post-colonial influences. For example, in the context of First Nations, the *Indian Act* creates patriarchal governance structures that are exacerbated by high levels of poverty and violence against Aboriginal women. Self-determination and increased community control over governance (including the full and equal participation of Aboriginal women) will improve the approach taken to addressing systemic, socio-economic conditions in a holistic way. This will create the enabling environment and capacity for good governance to flourish.⁴ The

³ Patricia Monture-Angus, *Journeying Forward: Dreaming First Nations' Independence* (Halifax: Fernwood Publishing, 1999) at 15.

⁴ Sayers and MacDonald note the importance of reaching both goals of equality and self-government concurrently when they state, "Self-government is a prerequisite for achieving equality, human dignity and freedom from discrimination, and the full enjoyment of all human rights. To have good governance and to achieve all those objectives, especially equality and human dignity, there must be a strong role for women embedded in the structure of First Nations governments." in Judith F. Sayers and Kelly A. MacDonald, A

systems developed must be inclusive and sensitive to gender, age, disability, race, culture, language and sexual orientation. The distinct geographic needs of Aboriginal people must be considered.

Related to this is the power imbalance between men and women in Métis, First Nations and Inuit communities. This power imbalance is exacerbated by high levels of violence, discrimination experienced by Aboriginal women and low levels of political participation of women. The application of a gender equality analysis is useful in monitoring the extent to which all actors are living up to national and international human rights standards and commitments. This includes gender budgeting and the need to measure things that are not typically considered relevant to measure, or are difficult to measure, that are just as important, particularly to Aboriginal women, such as creating the pre-conditions necessary for a culturally appropriate quality of life.

Establishing the Basis for What Constitutes 'Good' Reporting

The basis for what constitutes "good reporting" must go beyond the current Management Accountability Framework employed by the federal government. It is too narrow in scope in terms of its performance measurement strategy and the results it seeks to measure in relation to Aboriginal peoples. The main components of the framework for Aboriginal peoples include measuring educational attainment, employment rates, median income, health status and housing. Social and cultural indicators of well-being as well as environmental sustainability are absent from this framework. For example, initiatives that have a positive impact on reducing the systemic level of violence against Aboriginal women, such as NWAC's Sisters in Spirit Campaign, should be considered. An example of a cultural indicator that could be included is the extent to which educational curricula that reflects the cultural traditions of Aboriginal peoples lead to higher educational achievement. This is problematic when attempting to measure the overall improvements to the quality of life of Aboriginal peoples and reflects the lack of an application of a gender based analysis (GBA) (also referred to as a gender equality analysis [GEA]) to the accountability framework.

Despite the theoretical implementation of a GBA in all federal government policies and programs since 1995, the widespread application of non-Aboriginal Canadians' values and approaches (devoid of a GBA) continues to be the norm. A legacy of policies and programs predating the GBA policy perpetuates numerous inequalities between men and women. A GBA requires that the gendered racism facing Aboriginal women be particularly examined to ensure substantively equal outcomes for all Aboriginal women

Strong and Meaningful Role for First Nations Women in Governance, in First Nations Women, Governance and the Indian Act: A Collection of Policy Research Reports, 1-54 (Ottawa: Status of Women Canada, 2001) at 10.

result from the implementation of policies and programs. This includes addressing discrimination based on sexual orientation and disability of two-spirited Aboriginal women and Aboriginal women with disabilities.

In terms of existing structures and relationships between the Canadian government and Aboriginal communities, the need to apply a GBA and to ensure a central role is played by Aboriginal women is critical. Accountability frameworks must be designed to specifically measure outcomes that are important to Aboriginal women, in terms of levels of social and economic terms. Examples include measuring levels of poverty, of violence against Aboriginal women (including the prevalence of missing and murdered Aboriginal women due to extreme racialized and sexualized violence), of discrimination, particularly gendered racism towards Aboriginal women, and of educational and economic participation rates of Aboriginal women. Environmental protection is a key area of concern in terms of ensuring sustainable economic bases for Aboriginal communities.

The role that the criminal justice system plays in perpetuating the marginalization of Aboriginal women caused by gendered racism is in need of redress. That is, often poverty and lack of housing, of education, of property and of protection from violence result in Aboriginal women's involvement in the criminal justice system. Rather than address these systemic inequities and injustices, the criminal justice system further discriminates against Aboriginal women, including Aboriginal women with disabilities. Numerous government reports and studies have concluded that the Canadian criminal justice system violates the human rights of Aboriginal women. Yet, significant systemic changes to protect, promote and fulfill Aboriginal women's human rights in this context have not yet materialized.

As part of an accountability framework, Canada should be required to track existing international human rights commitments. These include those made under the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, the UN human rights treaties,⁵ and those made at world conferences, such as the Beijing Conference on Women and the Beijing +5 Conference on Women and the World Conference Against Racism. From the perspective of NWAC, the existing results-based management monitoring process used by the Canadian government is too narrow in focus and fails to identify systemic barriers to the achievement of a rich, sustainable quality of life based on culturally relevant outcomes.

Improving the Reporting Process

In order to improve the reporting process currently used by the federal government and Aboriginal communities, Aboriginal women and men must be directly involved

⁵ These are: the Convention on the Rights of the Child, the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, the Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families.

throughout the design, delivery and implementation of the reporting process. This includes from data collection and analysis to the development of indicators, performance measures, reports and report cards. In terms of data collection and analysis, disaggregation by gender, race, disability, age, sexual orientation and all other relevant factors is needed. This will facilitate improvements to the accountability frameworks that are more responsive to the Aboriginal women and other sectors of Aboriginal societies. The need for disaggregated data collection and analysis on the basis of gender is being increasingly recognized, including by international bodies such as the Permanent Forum on Indigenous Issues.⁶

Community-based evaluation models should be developed that reflect the perspectives of Métis, First Nations and Inuit peoples. The Aboriginal Healing Foundation's *Community Guide to Evaluating Aboriginal Healing Foundation Activity* is a good example of a model that reflects community concerns and methodology. This Guide could be used as a model to other evaluation processes and accountability frameworks. It represents a holistic, yet streamlined approach to measuring short- and long-term outcomes, defining success and reporting the results.

Moving Forward on an “Aboriginal Report Card”

In order to move forward on an Aboriginal Report Card (ARC), the framework of analysis needs to be appropriate. Currently, the ARC does not adequately account for all of the systemic factors that negatively impact upon the lives of Aboriginal women, men and their families. The ARC must identify the key objectives, principles, issues and processes required to measure holistic changes to Métis, Inuit and First Nations communities.

The Canada-Aboriginal Peoples Roundtable (CAPR) and Sectoral Follow-up Sessions constitute a positive start on the road to constructing a better reality for the lives of Métis, Inuit and First Nations peoples. However, there are other key areas of concern that need to be addressed, such as the environment, language and culture, human rights, the social security system, the justice system and the legacy of the residential school system and other colonial and/or post-colonial influences. The *Royal Commission on Aboriginal Peoples* as well as a litany of other commissions, and works by academics, communities and governments provide insight and concrete recommendations for change. The missing ingredient is too often political will. NWAC hopes that this CAPR process is the first step to building the political will needed to make fundamental improvements to the quality of life for all First Nations, Métis and Inuit women, men and children.

Furthermore, Aboriginal peoples would enjoy a high quality of life tomorrow if the Canadian government implemented all of its national and international rights obligations and commitments in relation to indigenous peoples, from Aboriginal and treaty rights

⁶ Third Report of the Permanent Forum at 4.

guaranteed under section 35 of the *Constitution Act, 1982* to section 15 of the *Charter* to the broad range of international human rights instruments and standards to which Canada has already committed itself to upholding.

Results

The ARC should address the results that have been articulated as critical by the participants of the Canada-Aboriginal Peoples Roundtable. In the spirit of identifying concrete results to bring forward for consideration, NWAC has outlined some key results related to the Sectoral Follow-up Sessions to the CAPR. It is important to note that there are two over-arching principles imperative to the improving the lives of Aboriginal women in a holistic, gender-specific and culturally appropriate manner. First, a rights based approach is required to ensure that structural, systemic and meaningful changes occur to improve the overall socio-economic, political status of Aboriginal women who have remained marginalized from colonization to contemporary times. Second, a culturally appropriate, gender equality analysis (frequently referred to as a gender-based analysis [GBA]) must be applied throughout all policy forums by *all* relevant actors. To date, the GBA has been applied almost exclusively by NWAC. This must change – all relevant actors must apply a GBA in a meaningful, strategic way if we are to reach equality and justice for all Aboriginal peoples. It is clear that there remains a strong need for an Aboriginal women's representative political organization if the unique needs and perspectives of Aboriginal women are to be met.

In evaluating the critical areas of improvement required in the six sectoral follow-up sessions of the CAPR, the following is a summary of many of the results NWAC views as necessary:

Crosscutting Results

The following is a summary of the results that are applicable to all six sectoral follow-up sessions to the CAPR process:

1. Existing inequalities between Aboriginal women and men and between Aboriginal women and non-Aboriginal men and women, in terms of social relationships and overall socio-economic status are greatly reduced. A GBA is applied in relation to all federal and Aboriginal governance policies and programs, which requires that the gendered racism facing Aboriginal women is particularly examined. The result is that the requisite gender and cultural factors are incorporated at all levels to ensure substantively equal outcomes for Aboriginal women are attained. Equality rights and human rights standards applicable to all Aboriginal women are respected, protected and fulfilled. These standards must be applied to all members of Inuit, Métis and First Nations society, including youth, seniors, people with disabilities and two-spirited people.

2. The basic needs of First Nations, Métis and Inuit women are met and the rates of racialized, sexualized violence that they experience are no longer at such alarmingly high rates. Rather than perpetuating inequities and injustices, the criminal justice system is responsive to the holistic needs and circumstances of Aboriginal women. Representative Aboriginal women's organizations play a key role in facilitating greater gender equality, bringing the voices of Métis, First Nations and Inuit women's perspectives to the forefront to all forums: programming, policy, governance, etc.
3. Active and equal involvement and participation of all Métis, First Nations and Inuit women at all levels of policy and programming as well as within governance structures to ensure that the specific needs of Aboriginal women are adequately reflected and met.
4. Jurisdictional control is transferred to Métis, First Nations and Inuit governments over all matters (health, lifelong learning, social and economic development, etc.). Jurisdictional control means Aboriginal governments have full legislative, fiscal, administrative and operational control over systems. The systems developed are inclusive and sensitive to gender, age, disability, race, culture, language and sexual orientation. The distinct geographic needs of Aboriginal people are considered.
5. Effective capacity building and sustainability plans are developed for Métis, Inuit and First Nations communities, under which a gender equality analysis is applied in order to address gaps in meeting Aboriginal women's needs. For example, in the area of health, a gender equality analysis would identify gaps in health research and existing health service delivery and administration models. Adequate resources are provided by Canada that reflect population numbers and organizational and community needs. For example, the current AHRDS funding levels would be changed to reflect current data, rather than outdated allocation models.
6. Access and integration to health, lifelong learning, etc. would be attainable for all First Nations, Métis and Inuit peoples. For Aboriginal women, this would be achieved through ensuring their basic needs are met to affordable, high quality housing, safe, reliable and accessible daycare facilities, adequate living allowances and affordable transportation. Disability-related costs are factored into budgets and programs to ensure accessibility for Aboriginal peoples with disabilities.

Health

7. Holistic, community-based approaches are taken to improving Aboriginal women's health status through addressing broad determinants of health, such as socio-economic marginalization and violence, facing Aboriginal women.
8. The health needs and rights of Aboriginal women are respected, protected and fulfilled in all jurisdictions of Canada, but particularly in the context of increased jurisdictional control over health care services by Aboriginal leadership.
9. The right to health of First Nations, Métis and Inuit women and their families is increased, resulting in access to comprehensive, available, accessible, acceptable and good quality health facilities, goods and services for all Aboriginal women and Aboriginal peoples generally. This will include a change in approach, particularly with respect to sexual and reproductive health and rights, to greater provision of culturally appropriate, gender specific sexual health education, provision of reproductive health supplies and services and increased training and representation of Aboriginal women in all aspects of the health delivery system.

Lifelong Learning

10. A coordinated, holistic approach to delivery of programs and services is taken to lifelong learning, which would extend it as a policy focus to social, economic, cultural and political objectives that taken into consideration the unique needs, aspirations and circumstances of Aboriginal women at all levels.
11. The knowledge and skills of non-traditional teachers and workers who have learned their professions in a non-institutional setting, i.e. healers, traditional teachers, elders, story tellers and those who retain their language are fully supported and utilized to the benefit of the education system.
12. Early childhood development initiatives, such as the Aboriginal Head Start Program, Community Action Program for Children and the Canadian Pre-natal Nutrition Program are available in all Inuit, Métis and First Nations communities would assist our children in their life-long learning path.
13. The needs of children with disabilities and special needs receive adequate study and research in order to develop a strategy that meets the needs of children with disabilities. This strategy fully engages families and caregivers and where age appropriate, the person with a disability to ensure that programs and services are designed with the user in mind.

14. Children diagnosed with FASD are provided with adequate resources, trained teachers/aids and supportive environments to meet their needs. Families and caregivers of FASD children have access to adequate resources and supports (i.e. peer and respite services).
15. Self-determination and control over programs and services is increased and is supported by adequate levels of capacity-building of the entire community. Comparable educational systems are delivered, with an increase in the knowledge base of the community through training and professional learning opportunities in areas such as technology and managerial fields. Curriculum development reflects traditional methods of teaching, such as storytelling.
16. First Nations, Métis and Inuit specific curriculum and research portrays women and girls in positive roles and young girls are encouraged to pursue careers in the sciences and technology fields.
17. First Nations, Métis and Inuit women are directly involved in the design, development and delivery of First Nations, Métis and Inuit specific curriculum and research. This will ensure that curricula portray women and girls in positive roles throughout the educational process and through culturally appropriate methods (e.g. use of Aboriginal languages and traditional storytelling).
18. Aboriginal women have access to women's resource centres, counseling services, pre-employment and life skills programs, that are culturally appropriate.

Housing

19. On-reserve housing policies apply a GBA, is reflected in mandatory and secondary assessment criteria used by INAC for approving First Nations housing proposals. All housing proposals indicate how Aboriginal women's interests will be addressed and specifically require the integration of equality of outcome measures between men and women.
20. Where jurisdictional control is transferred to First Nations, Métis and Inuit communities, NWAC or other representative Aboriginal women's groups, such as Pauktuutit Inuit Women's Association, conduct research and policy development to ensure the application of a GBA to the development and implementation of matrimonial real property codes, such as those currently being developed under the First Nations Land Management Initiative.
21. First Nations women living on reserve have access to legal recourse for obtaining interim exclusive possession of the family home and to equal division of matrimonial property upon separation or divorce, equivalent to that which is available to all spouses living off-reserve. Canadian and Aboriginal governments

- act in accordance with Canadian equality laws and international human rights obligations.
22. In the context of violence against First Nations women living on reserve, legal recourse is available to such protections as obtaining a restraining order and an order for exclusive possession of the matrimonial home. Further research is conducted to determine the most appropriate solutions to violence against Aboriginal women. Access to culturally appropriate services, such as shelters, safe houses and second stage housing, exist for all Aboriginal women and their children.
 23. The current shortages in high quality, safe, affordable housing available to Aboriginal women and their families are resolved through adequate funding for renovations and building of new units. Particularly in urban areas, discrimination, including gendered racism against Aboriginal women, is addressed. The specific needs of single-parented families, the vast majority headed by Aboriginal women, are met.

Economic Opportunities

24. Decreased rates of poverty facing Aboriginal women through an adequate welfare state and affordable, high quality child care and housing;
25. Discrimination based on gendered racism facing Aboriginal women in educational institutions and the labour market, both within Aboriginal and non-Aboriginal communities is eliminated;
26. Governance structures responsible for economic development are sensitive to the unique needs of Aboriginal women and involve autonomous Aboriginal women's groups and individual Aboriginal women in the design, delivery and evaluation of economic development strategies and initiatives;
27. Viable, sustainable, ongoing businesses and entrepreneurial activities exist that generate stable incomes for First Nations, Métis and Inuit women and their families. There are adequate educational and employment opportunities for other community members and training opportunities for young Aboriginal women and men, leading to healthy, vibrant communities;
28. Adequate programs and services, such as Aboriginal Women's Business Service Centres and a National Small Business Mentorship Program, are developed, implemented, evaluated and adequately financed. These programs and services are sensitive to the unique needs of Aboriginal women and have benefited from a gender equality analysis;

29. Access to capital and investment, including seed equity, has been improved for Aboriginal women through changes to existing lending processes within Crown corporations, the creation of low-interest micro-loan programs and other innovative ideas;
30. Land and resource development opportunities are increased for Aboriginal women through greater involvement in non-traditional careers, tailored to meet the specific needs of Aboriginal women. Efforts must be made to ensure that these opportunities are sustainable over the long-term;
31. The social security system is improved to better meet the needs of Aboriginal women entrepreneurs that will facilitate their involvement in business; and
32. Governments take an integrated approach to transfer payments to ensure that the holistic needs of First Nations, Métis and Inuit communities are met.

Negotiations

33. In conformity with international human rights standards, the right to equality under section 15 of the *Charter*, as well as other human rights, of those most vulnerable in Aboriginal societies (including women, people living with disabilities, two-spirited people and others) are addressed and protected in the developments related to addressing and recognizing Aboriginal and treaty rights in section 35 of the *Constitution Act, 1982*.
34. The entire policy framework applicable to Aboriginal and Treaty rights under section 35 of the *Constitution Act, 1982* is reviewed and updated to reflect recent legal and relationship developments, which will improve the overall relationship between Canada and Aboriginal peoples, as well as the processes and mechanisms used to address section 35. Particular attention is paid to the way in which section 35(4) can be used to protect the Aboriginal and Treaty rights specific to Aboriginal women.
35. This policy framework review, along with any implementation plans resulting from the policy framework review, must involve the application of a comprehensive GBA of all aspects of land claims, self-government and Treaty negotiations. Renewal of policies to more effectively address section 35 Aboriginal and treaty rights is done, including an examination of the ways in which section 35(4) can be used to benefit Aboriginal women. This renewal is done with the active and equal participation of Inuit, Métis and First Nations women's representative organizations to ensure that policy developments adequately reflect Aboriginal women's needs and perspectives and fully integrate a GBA.

Accountability for Results

36. Accountability frameworks address the systemic power imbalances that exist between the federal government and Aboriginal peoples, between Aboriginal governments and their citizenry and between genders. NWAC supports the concept of a working group that would oversee the process and would ensure accountability. Key aspects of this working group would include:
- representation from the five national Aboriginal organizations;
 - fair compensation paid to these organizations for providing representation and research to the process.
 - annual progress reports by the working group to the community;
 - a fair and equitable recruitment process used to select membership to the working group, ensuring that women, urban, remote, youth, persons with disabilities and two-spirited persons were equitably represented;
 - an external evaluation body used to evaluate the process and report to the Aboriginal community.

Governments must in turn commit to the above noted process by provide adequate resources, keeping the issue high on its political agenda and providing a concrete action plan and strategy for implementing the recommendations generated by the working group in a timely and transparent manner. The process is a collaborative one in which all participating government departments work together to ensure issues are addressed holistically. This model is based on governments working in full partnership with First Nations, Métis and Inuit peoples of Canada.

37. A gender-based analysis is applied to all accountability and evaluation frameworks. Holistic, culturally appropriate models that are sensitive to the most marginalized groups of Aboriginal peoples are developed and implemented. These should measure progress on addressing systemic barriers to achieving a high quality of life that is sustainable.
38. Canada should measure its success in achieving outcomes to which it has already committed itself, including international human rights commitments, such as those made at the Beijing +5 World Conference on Women and the principles contained in Conventions, such as the Convention on the Elimination of All Forms of Racial Discrimination, to which Canada is a party.
39. For all results, definitive timelines and timeframes must be put in place, to ensure that the process does not get lost in Government agendas and political changes.