

2024 POLICY BRIEF SUMMARIES



The LEVEL Youth Policy Program takes place on the traditional and unceded territories of the *xʷməθkʷə́əm* (Musqueam), *Sḵw̓xwú7mesh* (Squamish) & *səlilwətaʔ* (Tsleil-Waututh) Coast Salish peoples.

GRAPHIC DESIGN

And Also Too

PHOTOGRAPHY

Naybu Taw Photography

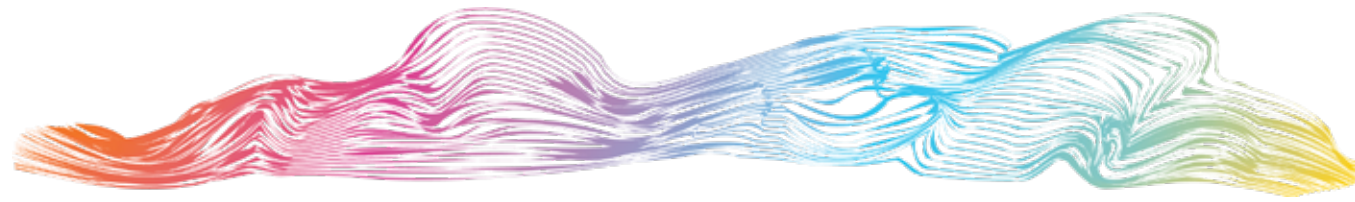
Contents

4	About the LEVEL Initiative	24	Prisca Egbebiyi
6	Ché Curtis Clearsky	26	Roberta Longclaws
8	Fatima Elmasry	28	Savannah Sutherland
10	Hope Eduan Alica	30	Sayano Izu
12	Juan Treviño	32	Shelby-lynn Wasa Anung Soney
16	Katisha Paul	36	Toluwanimi Okunola
18	Khatira Daryabi	38	Wenonah North Peigan
20	Loretta Jeff-Combs		
22	Oceania Chee		



“I always wondered why somebody didn’t do something about that. Then I realized, I am somebody.”

—<https://www.youthdoit.org/themes/advocacy/>



About the LEVEL Initiative

LEVEL is a youth engagement initiative of Vancouver Foundation that aims to address racial inequity. We do this by investing in the leadership capacity of Indigenous, racialized, immigrant, and refugee youth to create more opportunities throughout the non-profit and charitable sector.

Despite being the fastest-growing youth populations in British Columbia, Indigenous, immigrant, and refugee youth don't have the same opportunities as other young people. Race continues to be a factor that hinders their ability to have a say in decisions that impact their lives.

LEVEL empowers these youth by building their capacity to challenge and change those systems that hinder their ability to build a more just world.

LEVEL consists of three pillars of work to advance racial equity

1. LEVEL Youth Policy Program
2. LEVEL Youth Organizing
3. LEVEL BIPOC Granting

About the LEVEL Youth Policy Program (LEVEL YPP)

The LEVEL Youth Policy Program (LEVEL YPP) brings together young people between the ages of 19 and 29 from across British Columbia who identify as being Indigenous or racialized immigrants or refugees. Indigenous and racialized newcomer youth are disproportionately impacted by certain public policies but are rarely included in the development and implementation of public policy process. The LEVEL YPP aims to provide these youth with

equitable training and leadership opportunities to better navigate the public policy landscape, and to develop new tools and skills to influence, shape, and advocate for policy changes that are relevant in their own communities. Having young people directly involved in shaping policies that impact their lives is essential to creating systemic, meaningful change. The LEVEL YPP's training is grounded from and within Indigenous peoples' worldviews, which the program acknowledges, could vary from person-to-person or nation-to-nation. Indigenous worldviews place a large emphasis on connections to the land. This perspective views the land as sacred; where everything and everyone is related and connected; where the quality of the relationships formed are key in life; where what matters is the success and well-being of the community, and where there can be many truths as they are based on individual lived experiences. As such, an important premise of this training is to centre and place a particular focus on the fact that the work that has gone into developing this training, as well as the training itself, has taken and will take place on unceded (never given away/stolen) territories of the hən̓q̓'əmin 'əḿ̓-speaking Musqueam peoples, of the Halkomelem-speaking Tsleil-Waututh peoples, and of the sníichim-speaking Sḵwx̱wú7mesh (Squamish) peoples.



“I think this program specifically tends to disrupt who gets to see themselves as policy makers and how we can get young people empowered enough, knowledgeable enough, with enough tools, resources and support to be in those spaces.”

*—Youth Policy Program
Past Participant*

Ché Curtis Clearsky

ACCESSIBLE HOUSING FOR YOUTH OF EAST VANCOUVER AND THE DOWNTOWN EASTSIDE



Ché is of First Nation heritage from Lil'wat Nation Mount Currie and of Kainai Nation Blood tribe. He has been born and raised in the city life of Vancouver since 1999.

Ché's passion for being a pillar of support in his community began when he participated in the Bladerunners program for at-risk young adults work training, and housing program during fall of 2019. Ché has varying experiences doing frontline work and supporting the community in the Downtown Eastside (DTES). His work experience in the DTES area has included maintenance work with Atira Property Management in single-room occupancy units (SROs) such as carpentry, plumbing, and electrical duties, as well as a supervisor position with Vancouver Aboriginal Friendship Centre Society in a low-barrier shelter for homeless individuals that had a capacity of 97 occupants. Included responsibilities were groundskeeping of property, cleanliness within building, signing in clients, and referring to reports of barred persons, assigning beds, serving dinner, maintaining bathrooms, administering Naloxone when necessary, de-escalating incidents, and managing on shift workers. Ché is currently working with the community through Watari Counseling & Support Services Society as a Youth Outreach Worker, and connects with youth in the DTES to support and help with resources such as housing, food security, and employment services.

Executive Summary

This policy ask is based around the housing needs of low-income youth in the DTES. Currently, any possible solutions either have a limited time to make an application at a certain time of year, or are not available at all due to long waitlists that offer no short-term accessibility to their services, which leaves youth with no available options. But with many new developments being built around dense metropolitan areas in Vancouver, such as The Broadway plan, the City Of Vancouver now has an opportunity to allocate these new units in an equitable manner.

I propose that housing solutions are implemented with lower-income youth in mind for future developments, and to create stable environments for young adults to flourish in. Doing so would ensure that these youth can become independent, and get a fresh start without the worry of pests and infestations that often come with living in single-room-occupancy (SRO) units.

Various housing efforts in the Greater Vancouver area, such as West Vancouver's Affordable Rental Initiative, and the Vancouver Affordable Housing Project, already exist. TransLink has planned future developments around SkyTrain Stations and Express Bus routes. By pooling together what works from existing housing and transportation projects, I believe we can make a worthwhile investment into the future of Vancouver youth.

I propose that the municipal government and provincial government create accessible housing by holding units for youth from the ages of 18-25 within the low-income bracket, and reduce 20% off of rent to a rate of rent at 80% so that the youth can get out of the \$2000 range if rent is on par with the average monthly rent of \$2375, according to the Metro Vancouver residential report of 2024 from Sterling Management Services, LTD Realty Group. Property managers and/or landlords can still make profit from the other tenants who are not under the policy, and incentivize landlords with tax breaks applied to those new developments opting into the policy. If a building is designed to have under 50 units allocate 8% to youth in low-income and buildings with over 50 have 10% units allocated to youth with low-income. The percentages are based on being able to change a few lives, and to make change without the disruption of major missed income and properties are more willing to apply the policy.

Fatima Elmasry

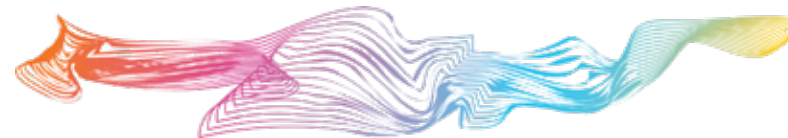
CONFRONTING ANTI-PALESTINIAN RACISM: A CALL TO ACTION FOR CANADA'S IMMIGRANT SERVICE SECTOR



Fatima, born as a stateless Palestinian refugee, came to the unceded land of the Coast Salish peoples over 15 years ago. She completed her studies in Political Science and Social Justice in Education at Simon Fraser University (SFU).

Fatima has a deep passion for social justice and organizing with racialized migrant communities. She has been working with and engaging newcomers for several years through her involvement with DIVERSEcity Community Resources Society, Umoja Operation Compassion Society, and World University Services of Canada.

In her free time, she enjoys spending time with her five sisters, two cats, and too many nephews and nieces to count.



In Canada, Anti-Palestinian Racism manifests through systemic discrimination, cultural biases, and political pressures, resulting in exclusion, silencing, and stereotyping that marginalize Palestinians and undermine their identity and rights.

Executive Summary

The immigrant service sector operates within inherently political contexts, where understanding and supporting newcomer clients necessitates a comprehensive grasp of global impacts, historical narratives, current events, and foreign affairs. This nuanced perspective is particularly crucial when addressing the unique experiences of Palestinians and the oppressive systems that hurt them.

Among the diverse clientele of the immigrant sector, a large portion comprises Palestinian newcomers. While these individuals share commonalities with immigrants from other regions, their experiences are also shaped by the distinct challenges posed by Anti-Palestinian Racism (APR).¹

APR originates from the historical colonization of Palestine and the ongoing denial of the Nakba, symbolizing the mass displacement of Palestinians in 1948. This racism perpetuates through misinformation, distortion of historical truths, and the erasure of Palestinian narratives and rights.² By discrediting Palestinian identity and minimizing their grievances, APR reinforces systemic inequalities and violence.

In Canada, APR manifests through systemic discrimination, cultural biases, and political pressures, resulting in exclusion, silencing, and stereotyping that marginalize Palestinians and undermine their identity and rights.³ This pervasive issue extends across educational institutions, workplaces, media portrayals, and refugee policies, perpetuating injustice and impeding Palestinian inclusion and advocacy efforts.⁴

The immigrant service sector plays an important role in addressing and dismantling APR. By implementing targeted staff training, advocating for equitable policies, and creating healing spaces, organizations can actively combat APR and support Palestinian refugees and immigrants. It is imperative that immigrant-serving agencies affirm Palestinian identities and ensure comprehensive support and advocacy.

To effectively combat APR, organizations such as DIVERSEcity Community Resources Society must provide their staff with education and training around APR. This approach fosters awareness, provides holistic support to clients, and advocates for policy reforms that contribute to more equitable and inclusive spaces for Palestinians in Canada. Recognizing and addressing APR as a distinct and urgent issue in Canada is crucial, necessitating the amplification of Palestinian voices, respect for their rights, and validation of their experiences.

Hope Eduan Alica

MODEL FOR COLLABORATION TO ADDRESS THE SAFETY AND RIGHTS OF SEX WORKERS PRIORITIZING THEIR VOICES



Hope (she/her) is an immigrant settler born and raised in Uganda. She took the opportunity to start her post-graduate education on the unceded lands of the Lheidli T'enneh. She is in her final semester towards a BA in Sociology and a Certificate in Social Justice at Simon Fraser University (SFU), which is located in Musqueam, Squamish, and Tsleil-Waututh territories.

Hope previously served as Co-Chair of the SFU Black Caucus, where she collaborated, and pushed for, the Black community's visibility and fiscal support by SFU through the Caucus. She currently seeks to explore meaningful ways to advocate for policy changes that acknowledge the intersectionality of experiences. She is interested in advocating for policy through community-engaged approaches. Hope is passionate about racial and gender equity and is an ally for sex workers' rights. When not working or studying, Hope enjoys the company of her family and friends, taking walks, reading, painting, and dancing.



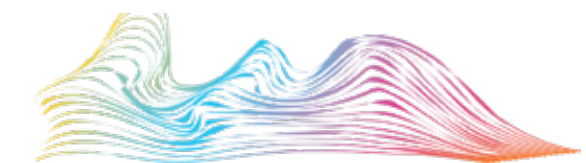
Executive Summary

Sex Work is one of the oldest occupations in the world. In Canada, discourse on constitutional rights and the legal standing of Sex Work came to the forefront in December, 2013. This occurred when the Supreme Court of Canada made its ruling on the case of *Canada v. Bedford*,⁵ where the court struck down the criminal code provisions that restricted sex workers in three ways. These unconstitutional sections involved:

1. Prohibiting sex workers from communicating with clients in public,
2. Working from fixed locations and,
3. Prohibited others from receiving sex workers' earnings.⁶

To this day, sex workers in Canada are still fighting for their labour to be recognized. They are also fighting for the rights associated with the recognition that this labour should be supported nationwide. When the Supreme Court struck down the three sections that were unconstitutional, and not in line with the Charter of Freedom Rights for sex workers, most organizations supporting the decriminalization of Sex Work hoped the next step would be decriminalization. Organizations that were of this view included Amnesty International and Pivot Legal Society, among others.⁷

Unfortunately, striking these unconstitutional sections paved the way for the creation of the Protection of Communities and Exploited Persons Act (PCEPA), which, according to Pivot Legal Society, "...replicates the pre-Bedford conditions by stripping sex workers of the opportunity to create supportive work environments where they can expect fair labour practices[141]."⁸ This policy brief provides context on what has transpired in Canada and in other countries with similar systems and recommendations for the future. The challenges for sex workers persist, and this is why it is important to establish policies to establish a background for safe Sex Work.



To this day, sex workers in Canada are still fighting for their labour to be recognized.

Juan Treviño

RIGHT TO JUSTICE: EQUITY, REPARATIONS, AND PERMANENT RESIDENCY FOR MIGRANT WORKERS



Juan (he/him) was born and raised in the north of Mexico. He is a former international student with a Communications degree from Simon Fraser University (SFU) and has been living on unceded Coast Salish Territories since 2016. Juan has been working with, and advocating for, migrant workers since 2019. As a racialized immigrant and advocate for migrant worker's rights, Juan has witnessed firsthand the exploitation and violations committed against documented and undocumented workers in Canada. As a Settlement Worker with MOSAIC's Migrant Workers Program, he provides support to migrant workers who experience workplace violence, abuse, threats of deportation, and are in vulnerable situations because of a power imbalance created by employer-specific work permits. As an advocate, Juan is vocal about the necessity for a radical change to Canada's immigration system, including Permanent Resident status for all immigrants, and better laws to protect the dignity and human rights of migrant workers. In his role, Juan has supported over 50 workers in securing an open work permit for vulnerable workers and provides guidance to people who are at risk of being abused.

Juan is committed to help strengthen the capacity that exists within the migrant workers community through organized advocacy, awareness, and accessible learning. He is always open to new collaboration opportunities in order to learn from organizers and activists who also operate within an anti-capitalist and anti-oppressive framework.

Executive Summary

This policy proposal attempts to provide a more critical and in-depth exploration of the relationship between the policies that make possible the Temporary Foreign Workers Program (TFWP) in Canada and the exploitative and inhumane labour practices that foreign workers are forced to endure when hired under employer-specific work permits, also known colloquially as closed work permits. More precisely, it aims to identify the link between the policies implemented by Immigration, Refugees, and Citizenship Canada (IRCC) through the Immigration and Refugees Protection Regulations (IRPR) and the effects they have in the lives of migrant workers, particularly for vulnerable workers who have faced financial abuse, psychological abuse, or sexual abuse at the hands of their employers.

While this proposal focuses on the TFWP, as this is the program that attracts most low-wage and so called "low-skilled" workers to Canada (some of the most-vulnerable newcomer groups), there are other immigration programs such as the International Mobility Program (IMP), through which foreign labour is hired under conditions that also restrict their freedom of movement and their liberty to find other employment opportunities when facing abuse. In addition to people hired under these programs, there are thousands of undocumented workers whose mere existence has been deemed illegal, and who have to endure precarious working conditions, unstable and unsafe jobs, and violations to their dignity in the workplace and in their day-to-day lives. For these people, there are few and fairly inaccessible options to regularize their status, or to become Permanent Residents, regardless of the length of time they've spent in the country.

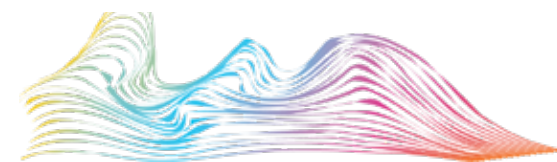
Thousands of people become undocumented precisely because of these policy choices. Exploitation and vulnerability pushes workers into precarious status as they can't find any help. At the same time, many of those who are undocumented due to other systemic barriers are often left with no option but to accept unlawful and fraudulent job offers where they have to pay thousands of dollars in recruitment and hiring fees to regularize their status through the TFWP, only to then experience even more abuse and exploitation as they become tied to their employer. In this sense, these restrictive conditions imposed on Temporary Foreign Workers (TFW) create a power imbalance that favours the employer, and opens up opportunities to profit off the necessity of low-income, racialized, and vulnerable individuals in Canada and around the world. This cycle of exploitation disproportionately affects racialized workers from the global south who are the target demographic of the program.

The Government of Canada's rhetoric around foreign labour has been clear and invariable: This program represents an economic benefit for Canada and for participants of the program. However, the restrictive conditions in TFW's work permits, the multiple barriers they face to exercise their rights, the shocking stories of abuse, and undignified living conditions have led to loud and persistent criticism by labour groups, human rights activists, and even the United Nations (UN), who rightfully describe the program as a tool for exploitation and a form of modern slavery. It is evident that employers are the main beneficiaries of this program, while workers have to settle for unequal rights and hostile working conditions.

At the international level, Canada tries to portray itself as a country that fosters diversity, inclusion, and respect for human rights. And, while these may be values and ideas shared by some of its inhabitants, Canada as a colonial entity and economic force has failed to uphold these values. Instead, it continues to perpetuate unfair and inhumane labour practices wherein Canada's economic growth and the prosperity of its Permanent Residents and citizens are obtained at the expense of the suffering of racialized and vulnerable people from the global south, whose existence in this country is strategically deemed "temporary" and whose labour has been proved disposable.

Efforts to mitigate the abuse of migrant workers by the Government of Canada have been perceived by workers, advocates, and allies as performative actions intended to clean Canada's reputation, but with little impact to the working conditions and wellbeing of

those affected. These "Band-Aid" solutions show that the public concern and discontent does impact the Government's decisions and policy implementation. Sadly, the solutions and special programs that have been created to help workers escape situations of abuse are ineffective, inaccessible, and do not prevent situations of violence and exploitation from taking place. As described by the UN Special Rapporteur on contemporary forms of slavery "employer-specific regimes, including certain Temporary Foreign Worker Programmes, make migrant workers vulnerable to contemporary forms of slavery, as they cannot report abuses without fear of deportation."



This cycle of exploitation disproportionately affects racialized workers from the global south who are the target demographic of the program.



"I think for young people the biggest thing is getting over the hurdle of understanding or believing that we are qualified to do policy work."

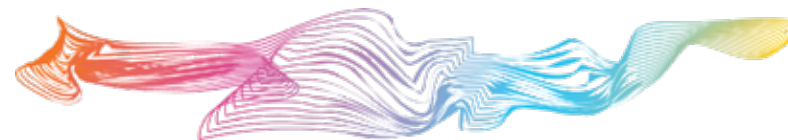
—Youth Policy Program Past Participant

Katisha Paul

XEĆ TFE WILNEW: THE FIRST NATIONS DECIDE



Katisha Paul, also known as Kwikws lvsáos (Little Angel), is a xwíləxw sténi? (woman of this land: she/her pronouns) from the WJOLELP and Lil'wat nations living in xwməθkwəyəm (Musqueam) territory. She is the elected Union of BC Indian Chiefs (UBCIC) Youth Representative, Global Indigenous Youth Caucus North American Regional Focal Point, Urban Native Youth Association Board member, BC First Nations Climate Leadership Agenda Steering Committee member, an administrative mentee of Tsatsu Stalqayu (Coastal Wolf Pack), and a political science student. In 2023, she was working with the Indigenous Youth Internship Program at the Ministry of Attorney General, BC Public Service Agency (Equity, Diversity, and Inclusion), and UBCIC as a policy analyst. Kwikws lvsáos advocates for the advancement of land, title, and human rights by implementing the action items of the Declaration Act Action Plan, amalgamating Indigenous law and Canadian law, and sustaining Indigenous relations. Influenced by the traditional ways of her ancestors, she holds a strong belief in the power of balance and equality.



Executive Summary

The Declaration Act is used as the framework for each of the BC provincial ministries to advance reconciliation with First Nations in a collective effort. Three key sections of the Declaration on the Rights of Indigenous Peoples Act (Declaration Act) that will help guide the recommendations in this policy proposal are as follows:

Section 3: In consultation and cooperation with the Indigenous peoples in British Columbia, the government must take all measures necessary to ensure the laws of British Columbia are consistent with the Declaration.

Section 4 (1): The government must prepare and implement an action plan to achieve the objectives of the Declaration.

Section 5 (1): Each year the Minister must prepare a report for the 12-month period ending on March 31.

On July 30, 2024, the fifth Annual Report was published. The first three Annual Reports do provide a detailed account of co-developed programming, funding initiatives, economic agreements, and advancement of infrastructure projects, but are not transparent about the completion of action items that each ministry in the provincial government is accountable to. The previous Annual Reports were met with feedback from First Nations and the Province of BC has implemented the recommendations to improve the measuring progress by developing a new website that includes a comprehensive and accessible report that describes the levels of transformation, complexity, risks and management, and engagement.

Each of the Annual Reports highlights the various procedures used to measure progress, which include consulting and cooperating with Indigenous peoples to determine the indicators for monitoring, accessing, and reporting on progress.

A co-developed Action Plan Indicator Framework was announced in the latest Annual Report as being a new mechanism that will effectively measure change based on shared priorities and standards of success. The new framework will be created in consultation and cooperation with Indigenous peoples, but an Indigenous-led system and institution is required for a paradigm shift from Indigenous compliance to self-reliance.

In addition to the Declaration Act Annual Report and Action Plan Indicator Framework, the Government of Canada and the Government of BC must co-develop a new fiscal framework that will support the First Nations Leadership Council during the creation and implementation of a Declaration Act Annual Shadow Report (Shadow Report). The development of a Shadow Report, as a concrete measure, will prioritize self-determination, Indigenous data sovereignty, transparency, and accountability. To fulfill Section 5 of the Declaration Act, transformative change is required by the Government of BC to allow space for First Nations to provide adequate responses and recommendations to the progress towards achieving the goals of the action plan.

Khatira Daryabi

STRENGTHENING MONITORING AND COMPLIANCE IN THE BC FOSTER CARE SYSTEM



Khatira Daryabi is a passionate advocate for Afghan women and refugee rights. Born and raised in Afghanistan, she faced significant challenges, including the violation of children's and women's rights and discrimination against her Hazara ethnic group. These experiences inspired her to bike to school and encourage other girls to do the same, organizing biking protests for peace and equality in Kabul.

At the age of 14, Khatira left Afghanistan alone and moved to Canada, where she overcame cultural shocks and language barriers while placed in Foster Care. She is now pursuing a dual degree in Political Science and a minor in Economics along with a Master of Business Management at Sauder School of Business on a full scholarship. Despite the hardships, Khatira remains dedicated to advocating for the rights and dreams of Afghan girls and now children in the Foster Care System to live and thrive in a safe and supportive environment.

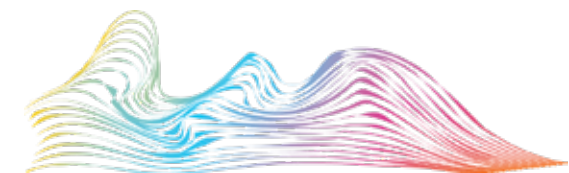


Executive Summary

The BC Foster Care System encounters challenges, including neglecting important issues.

The BC Foster Care System faces significant challenges, primarily due to inadequate monitoring and compliance with established care standards. This policy brief identifies three critical issues: lack of regular inspections, insufficient data tracking, and inconsistent enforcement.

Each of these issues compromises the safety and well-being of foster children, leading to variable care quality and increased risk of abuse and neglect. To address these issues, this brief proposes a series of policy recommendations, including implementing regular, unannounced inspections, developing a comprehensive data tracking system, and ensuring consistent enforcement of standards. By addressing these gaps, the BC Foster Care System can become more accountable and effective, ultimately improving outcomes for children in care.^{9 10 11}



The BC Foster Care System faces significant challenges, primarily due to inadequate monitoring and compliance with established care standards.

Loretta Jeff-Combs

BROADBAND INFRASTRUCTURE DEVELOPMENT IN INDIGENOUS COMMUNITIES IN BRITISH COLUMBIA



Sid sughuzi Loretta Jeff-Combs, Tsilhqot'in Deni nesdlin. Nad ?elhch'aghnan gu?en diny Xida, ?inlhes gwanisni jid, ?inkwel nesdlin ?esgul sidash, Nilhtsidish Hiyen Hiyax. Se?Inkwel Martina Jeff, Se?Intsu Tsideldel Helena Grambush Xinli, Se Intsi Tl'etinqox't'in Atwell Jeff Xinli. K'andzin gwanisni neh whenes nased. Nenjan Nenqay Jedeni gubenen nased. Sechanalyagh.

My name is Loretta Jeff-Combs, I'm Chilcotin from and residing in Toosey First nations. I'm currently 24 years old, a proud mom to my daughter Nildziyehiyah. My mom is Martina Jeff, my late granny is Helena Grambush from Redstone Reserve, my Late grandpa is Atwell Jeff from Anaham Reserve.

Balancing the roles of a full-time mom to an energetic, resilient little girl, a small-time Indigenous business owner, and a full-time

post-secondary student pursuing my Bachelor of Social Work alongside completing my Interprofessional Mental Health Practice Certificate. I'm a recent graduate from Thompson Rivers University with my Human Service Diploma and my Education Assistant and Community Support Certificate. On top of my already very busy lifestyle, I recently graduated from a nine-month policy program called "Indigenous Youth Policy School" and I just finished another training program called 'Indigenous Leadership in Policy Advocacy'. It's a comprehensive course-based program, specifically designed for early career Indigenous individuals with an active interest in policy and Indigenous digital equity in Canada. As a Fellow I deepened my knowledge and experience in shaping, challenging and decolonizing policy at the local, regional and national levels. My passion and fight is for the future generations and how I can help pave the way for a brighter future, for not only my daughter, but for the next generations to come. My message for other Tsilhqot'in/ Indigenous youth would be; In the face of challenges and opportunities, remember the resilience of our ancestors, who persevered against all odds. Each step you take forward paves the way for future generations, embodying the strength and wisdom of our people. Keep moving forward with courage and determination, knowing that we carry the strength of our past and the light for our future. Sechanalyagh.

Executive Summary

The lack of broadband infrastructure development in Indigenous communities across British Columbia has profound and far-reaching effects on the social, economic, and cultural well-being of Indigenous communities. The digital divide between Indigenous and non-Indigenous populations continues to widen, exacerbating existing inequalities and limiting opportunities for growth and development.

Firstly, the absence of reliable and high-speed internet access severely hinders educational opportunities for Indigenous youth. In an increasingly digital world, students in remote Indigenous communities face significant challenges in accessing online resources, participating in virtual learning, and pursuing higher education. This disparity not only limits academic achievement but also restricts future employment prospects. Healthcare delivery is another critical area impacted by the lack of broadband infrastructure. Telehealth services, which have become essential in remote areas, are often unavailable or unreliable due to poor internet connectivity. This limits access to timely medical consultations, mental health support, and specialist care, exacerbating health disparities and contributing to poor health outcomes in Indigenous communities. Economic development is also significantly hindered by inadequate broadband infrastructure. Indigenous businesses, particularly those in remote areas, struggle to compete in the digital marketplace, limiting their ability to reach broader markets, attract investment, and create jobs.

The lack of digital connectivity stifles innovation and entrepreneurship, further entrenching economic disparities between Indigenous and non-Indigenous populations. Moreover, the preservation and promotion of Indigenous languages, cultures, and traditions are increasingly dependent on digital platforms. Without robust internet access, efforts to maintain and share cultural knowledge, connect with diaspora communities, and engage in digital advocacy are severely restricted.

In summary, the lack of broadband infrastructure development in Indigenous communities in British Columbia is a critical issue that undermines educational outcomes, healthcare access, economic opportunities, and cultural preservation. Addressing this digital divide is essential for promoting equity, enhancing community resilience, and supporting the self-determination of Indigenous Peoples in the province. Immediate and sustained investment in broadband infrastructure is crucial to ensuring that Indigenous communities can fully participate in and benefit from the digital economy.

Oceania Chee

CULTURAL COMPETENCE IN BRITISH COLUMBIA SOCIAL SERVICES



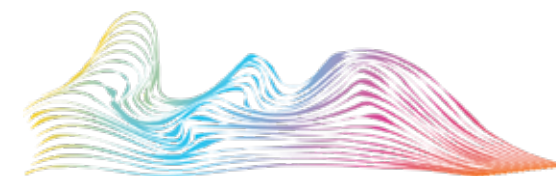
Oceania (they/them) currently lives in "Vancouver," on the unceded territories of the Musqueam, Squamish, and Tsleil-Waututh peoples. Oceania's identity as a nonbinary immigrant from China and Malaysia informs their deeply-held policy interests in intersectional justice, healthcare access, and food security. They have been named an International Major Entrance Scholar (IMES) at UBC where they are currently pursuing a BA in Political Science. They also work as a disability care attendant for a professor in the Downtown Eastside (DTES), and volunteer their time with Community Canteen, a mutual-aid distributor in Vancouver. Oceania is also a regular contributor to CiTR Radio's Discorder Magazine, a mentee at Centre A's Art Writing Mentorship, and is more recently a knit and crochet garment-maker. In their free time, Oceania can be found watching an old movie, going to a live music show, or taking a long walk through Chinatown.



Executive Summary

Cultural competence—the ability to understand and effectively engage with people from diverse backgrounds—is crucial for ensuring equitable access to social services. In British Columbia (BC), where 34% of the population identifies as an ethnic or cultural minority, there is a notable lack of cultural sensitivity in the social services sector. This gap leads to significant barriers in accessing essential services such as food security and healthcare. These shortcomings in larger organizations push smaller, community-based organizations to address these gaps— but with limited resources.

Additionally, marginalized communities face systemic barriers in mental-health care and addiction treatment due to a lack of culturally competent services and pervasive stereotypes. To address these issues, it is vital for provincial policies to emphasize cultural competence, improve language access, and ensure that marginalized groups receive equitable care. Effective policy frameworks must reflect the province's cultural diversity and strive for inclusive and accessible social services for all residents.



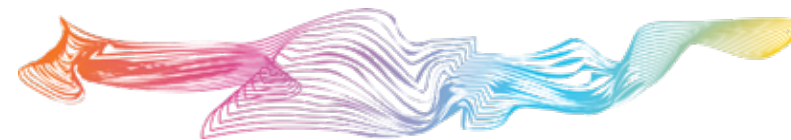
Cultural competence—the ability to understand and effectively engage with people from diverse backgrounds—is crucial for ensuring equitable access to social services.

Prisca Egbebiyi

ENHANCING AFFORDABLE HOUSING OPTIONS FOR VANCOUVER'S AGING POPULATION



Prisca Egbebiyi is a dedicated leader with a passion for community inclusion, leadership, and fostering equality and equity for all members of society. As a product of immigration, she possesses a deep understanding of the complex challenges faced by immigrants as they seek a better life in Canada. Prisca's commitment to social justice led her to pursue a Bachelor's degree in Criminology at Simon Fraser University (SFU), followed by over five years of experience working with women, children, and the elderly facing extreme poverty in Vancouver's Downtown Eastside. Through her work, Prisca has developed a strong understanding of the systemic issues contributing to poverty and inequality, and she is passionate about advocating for marginalized populations. Her experience has ignited a profound dedication to creating a more inclusive and equitable society where everyone feels valued, supported, and empowered through advocating for policies and projects that promote equality and inclusion for all members of society.



Executive Summary

Vancouver is facing a critical housing affordability crisis, acutely affecting the city's growing senior population. The rising cost of living, coupled with stagnant or insufficient retirement incomes, has made it increasingly difficult for many seniors to secure safe, adequate, and affordable housing. This situation is exacerbated by the city's overreliance on Single Room Occupancy (SRO) units, particularly in the Downtown Eastside. These units, often plagued by poor living conditions, safety concerns, and a lack of essential support services, are disproportionately occupied by individuals facing homelessness, living with mental-health issues, struggling with substance use, or they are seniors who have few other affordable options.

Research has shown that a significant portion of Vancouver's seniors live on low incomes, with many relying on Old Age Security (OAS) and the Guaranteed Income Supplement (GIS) as their primary sources of income. These benefits, while crucial, often fall short of covering the high costs of housing in the city. According to a 2023 report by the BC Non-Profit Housing Association (BCMPHA), the average rent for a bachelor apartment in Vancouver exceeds the maximum amount a senior on OAS and GIS would receive, leaving many seniors in a precarious financial situation.

The reliance on SROs as a housing solution for low-income individuals, specifically seniors, is not only inadequate but also detrimental to their well-being. A 2020 study by the Carnegie Community Action Project found that SROs in the Downtown Eastside are associated with high rates of poverty, social isolation, and health problems. Additionally, these units often lack accessibility features, making it difficult for seniors with mobility issues to live independently.

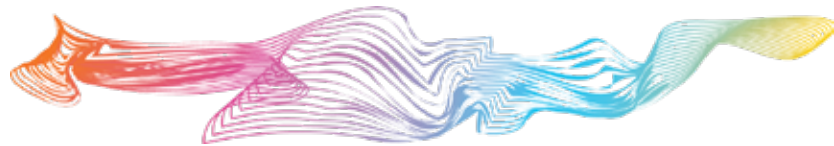
This policy proposal advocates for a paradigm shift in how Vancouver addresses the housing needs of its aging population. It recommends moving away from the reliance on SROs and investing in the development of affordable, accessible, and supportive housing options specifically designed for seniors. This includes increasing the supply of subsidized housing units, exploring innovative housing models such as "co-housing," enhancing rent supplements and subsidies, and collaborating with community organizations to provide essential support services. By implementing these recommendations, Vancouver can create a more inclusive and equitable housing landscape for its seniors, ensuring that they can age with dignity, security, and access to the resources they need.

Roberta Longclaws

FAMILIES UNITED: KEEPING INDIGENOUS/BIPOC FAMILIES TOGETHER

Roberta is an Indigenous mother of four. She started her advocacy journey in her early teen years, fighting for the rights and resources that were needed for youth in care. She was a part of an Urban Green Team, and it snowballed from there. Continuing into her adult years, she has been a voice in an Individual Placement and Support program (IPS) that helps youth and young adults, who are struggling with addictions and mental health, search for and keep jobs, or get into schooling. She has joined and suggested many programs to other young adults in her life, and is always trying to make sure everyone knows about the resources that are available, so they can gain the most that they can from them.

Roberta is passionate about seeing others thrive and getting what they need from the resources available, so that they are able to live comfortably and happily. Together is the best way to access things, and word of mouth is one of the best ways to find every bit of accessible and attainable knowledge.



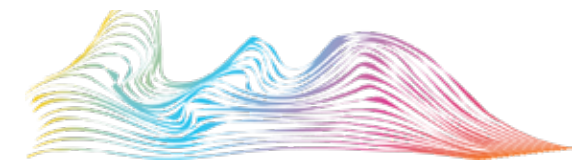
Executive Summary

In this policy, I am asking for stronger supports for Indigenous parents, and that of BIPOC / racialized parents, so that they are able to have more resources provided to them throughout the intake process for children in care. There is a disproportionate number of Indigenous youth in care who are being taken from their homes and their families. And, while Indigenous children aren't the only ones being removed, currently, they make up a majority of the kids in care. This process has been something that has gone on for many years, and it needs to be addressed in the most humane way possible.

"How can this be?" you may ask.

Well, the idea is to make sure that when there is a parent asking for help, when that parent is told to reach out to the Ministry of Children and Family Development (MCFD), that there is a proper intake process for the family to actually be helped, rather than scrutinized.

We need to be able to reach out without fear of having the children taken out of their homes without properly evaluating what kind of help is being asked. Young parents should be able to believe that they are able to reach out and ask for help without being told that they shouldn't be asking for help. If there was help available to parents before things got bad, it would create a world of possibilities for things to be better. Not only for the children, but for the parents, as well. It seems, most times, that it is forgotten that the parent is also involved, and that the parent's positive mental state is the most-valuable thing to the children, so that they don't need to be placed in care.



There is a disproportionate number of Indigenous youth in care who are being taken from their homes and their families.

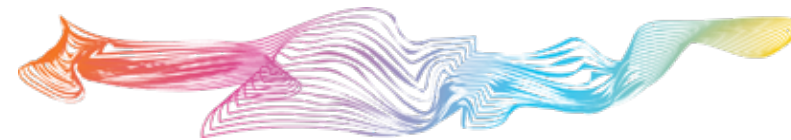
Savannah Sutherland

IT TAKES A VILLAGE: FAMILY LEAVE TO SUPPORT EARLY CHILDHOOD CARE



Savannah Sutherland is a dedicated advocate for community building and development. Her commitment to transformative change is evident in her initiatives, from founding University of British Columbia's (UBC) first Black Student Union to working with anti-violence nonprofits, where she provided vital support to survivors of gender-based violence.

Community lies at the core of Savannah's efforts. She plays a vital role in the Van Vogue Jam Arts Society, enhancing Vancouver's ballroom scene through strategic community engagement. This work earned her the "Helping Hand of the Year" award in 2024. Savannah looks forward to one day becoming an aunty, seeing it as a meaningful way to support and nurture her community.



These policies primarily support parents, and exclude extended family and community members who often play vital roles in caregiving.

Executive Summary

Canada's current childcare policies, built on outdated nuclear-family structures, fail to meet the diverse needs of today's families. With 20% of children in Canada living in single-parent households, and the cost of childcare on the rise, low-income, Indigenous, and racialized families face significant challenges. These policies primarily support parents, and exclude extended family and community members who often play vital roles in caregiving.

This proposal introduces a Family Caregiver Benefit for Early Childhood Care to address these gaps. By redefining "parent" to include extended family members and other key caregivers, this policy allows them to access up to 25 days of paid leave during a child's early years. We propose administering this benefit through the Employment Insurance (EI) Caregiving Benefits Program, with additional support for those ineligible for EI through provincial income assistance and Jordan's Principle for First Nations, Inuit, and Métis families.

This policy actively addresses inequities in access to childcare support, strengthens community bonds, and enhances cultural continuity. It provides a safety net for families facing economic hardship, and promotes a collective approach to caregiving that many communities have practiced for generations.

By implementing this policy, we align with Canada's goals for poverty reduction, gender equity, and reconciliation, ensuring that all children grow up in nurturing and secure environments. We will conduct regular evaluations to measure the policy's impact and ensure it continues to effectively meet the evolving needs of diverse families.

Sayano Izu

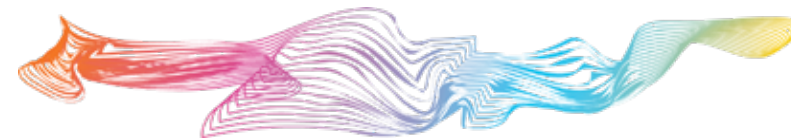
BEYOND RECONCILIATION: DIALOGUES AMONG INDIGENOUS AND IMMIGRANT COMMUNITIES FOR SOLIDARITY



Sayano Izu is a first generation settler on the unceded, ancestral, and traditional territories of the xʷməθkʷəy̓əm, Skwxwú7mesh, and səliłwətał Nations. She graduated from the University of British Columbia with a degree in Interdisciplinary Studies with a focus on urban studies and human geography.

Through her experience of living in the so-called “Metro Vancouver” area as an international resident, she developed an interest in advancing formal and informal representations of young international students and workers. She is also passionate about providing just and accessible educational opportunities for new and temporary immigrants about the history and presence of colonialism in Canada.

Sayano currently works at a local municipality as a Public Engagement Practitioner and is keen on enhancing accessibility and equity in civic spaces, especially for BIPOC and disabled youth.



Executive Summary

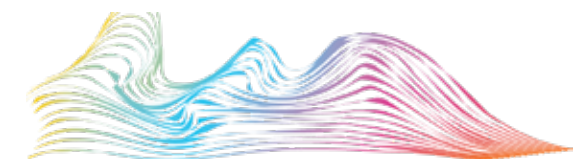
The City of Vancouver is located on the unceded, ancestral, and traditional territories of the xʷməθkʷəy̓əm, Skwxwú7mesh, and səliłwətał Nations, territories that have never been surrendered to the Crown through treaties or agreements. Despite this, Vancouver is also a chosen home to a large number of immigrants.

The City of Vancouver has created and facilitated the Vancouver Dialogues Project in 2010 to host spaces for Indigenous and immigrant communities to come together, and published First Peoples: Guide for Newcomers in 2014 to inform Newcomers about Indigenous matters. However, there have been little to no efforts by the City to create spaces for Indigenous People and immigrants to engage with each other or updates on the Guide.

It has been nearly 15 years since the City facilitated the Vancouver Dialogues Project and 10 years since the publication of First Peoples: Guide for Newcomers, the City of Vancouver must reintroduce these efforts for its residents as a part of the City’s reconciliation and diversity journey.

The City of Vancouver should curate an advisory committee to inform the process of updating the content and format of the new Vancouver Dialogues Project and First Peoples: Guide for Newcomers, as well as to follow the engagement best practices to make the opportunities as accessible as possible for the Indigenous and immigrant residents.

To avoid disruption of these efforts due to municipal budget and election cycles, the City should also work towards the establishment of the Vancouver Dialogues Institute a few years after the reintroduction of the Vancouver Dialogues Project. The City of Vancouver must commit to creating safe and welcoming spaces for its Indigenous and immigrant residents to come together and build trust amongst each other.



There have been little to no efforts by the City to create spaces for Indigenous People and immigrants to engage with each other.

Shelby-Lynn Wasa Anung Soney

CITY SOIL, ROOTED CONNECTIONS: FOSTERING LAND-BASED LEARNING IN URBAN SPACES



Boozhoo! Shelby-Lynn Soney (she/they) is Anishnaabe and Kanien'keha'ka from Bkejwanong First Nation in Southern Ontario. Raised in the small urban city of Windsor, ON, she got to experience nature only on weekend trips to the Rez and in short moments of quiet in public parks. Shelby attended the University of British Columbia (UBC) where she studied First Nations and Indigenous Studies, and hopes to pursue further qualifications to become a land and Ojibway language teacher. She is a lifelong language learner and hopeful polyglot, who is passionate about Indigenous language revitalization.

After working as a camp counsellor for many summers, with both Indigenous and non-Indigenous youth, she saw a gap where the possibility of connection and community existed. She is an advocate for language and land-based learning, believing connection to the Earth being essential to well-being and overall health. Shelby has been a passionate advocate for human and Indigenous rights since she first began learning about colonization, and is a strong supporter in liberation movements for people all over the world. She believes that children should be at the forefront in these movements, including language and culture revitalization pursuits, which is where her passion for land-based learning stems from.



Executive Summary

This policy proposal advocates for the creation and expansion of land-based education programs rooted in Indigenous ways of life that are specifically designed to serve Indigenous, Black, POC, and Immigrant children and youth in urban settings. These programs are crucial to fostering strong, resilient communities and for bridging cultural, social, and environmental gaps that persist within the urban space. Investment in land-based education rooted in Indigenous ways of life is an investment in the future of our shared communities, our shared environment, and our shared humanity.

It is my belief and experience that these programs are able to foster connections between various different groups, communities, and individuals who otherwise may not have connected, thus creating community and allyship. By participating in these programs, Indigenous, Black, POC, and Immigrant youth will have the opportunity to build meaningful relationships, share experiences, and cultivate mutual respect and understanding.

This policy also emphasizes the importance of teaching youth about sustainable practices, environmental stewardship, and the reciprocal relationship between humans and nature. Globally, youth have long been strong advocates for the land, from Autumn Peltier to Greta Thunberg, and it is my belief that this passion and love for the land exists in all children and can be nurtured and encouraged through land-based education programs. Grounded in Indigenous knowledge, these lessons are vital for addressing the environmental challenges of today and tomorrow and for creating future advocates for the land.

This policy proposes several actionable items including:

1. Capacity Building

- **Educator Training:** Develop mandatory specialized training programs for educators to undergo if they are to participate in these programs. These training programs should be able to equip them with the skills and knowledge to deal with Indigenous students, practices, and ways of life with understanding and openness.

- **Youth Leadership Development:** Establish leadership programs that empower Indigenous, Black, POC, and Immigrant youth to take on the role as educators, facilitators, and mentors within their communities.

- **Partnerships and Collaboration:** Fostering partnerships between Indigenous communities, educational institutions, local governments, and other organizations as a means of co-creating these programs. This will ensure the programs are culturally appropriate and community-led.

2. Infrastructure

- **Invest in Public, Accessible, and Outdoor Community Learning Spaces:** Community gardens, outdoor classrooms, and cultural centers are all examples of possible outdoor learning spaces. These act as a bridge for folks who may not be able to access further outdoor spaces to connect with and learn about nature.

- **Transportation Support:**

The financial burden of many land-based education programs can be enough to deter many participants, and the further cost of transportation may be enough to make many programs inaccessible. Investment into free and subsidized transportation is necessary to ensure that all youth, especially those in remote or underserved areas, can participate in land-based education programs.

- **Financial Aid for Participants:**

The cost of land-based education programs is one of the biggest barriers that many families face, as most programs cost hundreds of dollars, which is unfeasible for many. Investing in long-term subsidies, grants, and overall financial support is essential to bridging the financial gap.

3. Policy Integration

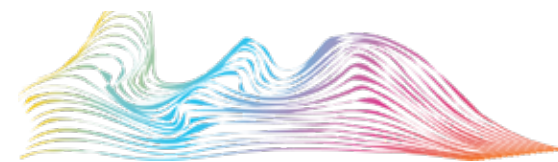
- **Integrate Indigenous Land-Based Learning into Existing Educational Institutions:**

Existing educational and organizational institutions are urged to integrate Indigenous land-based education into existing educational frameworks and policies. This would aid in the recognition of these practices as a vital component of holistic, inclusive, and equitable education.

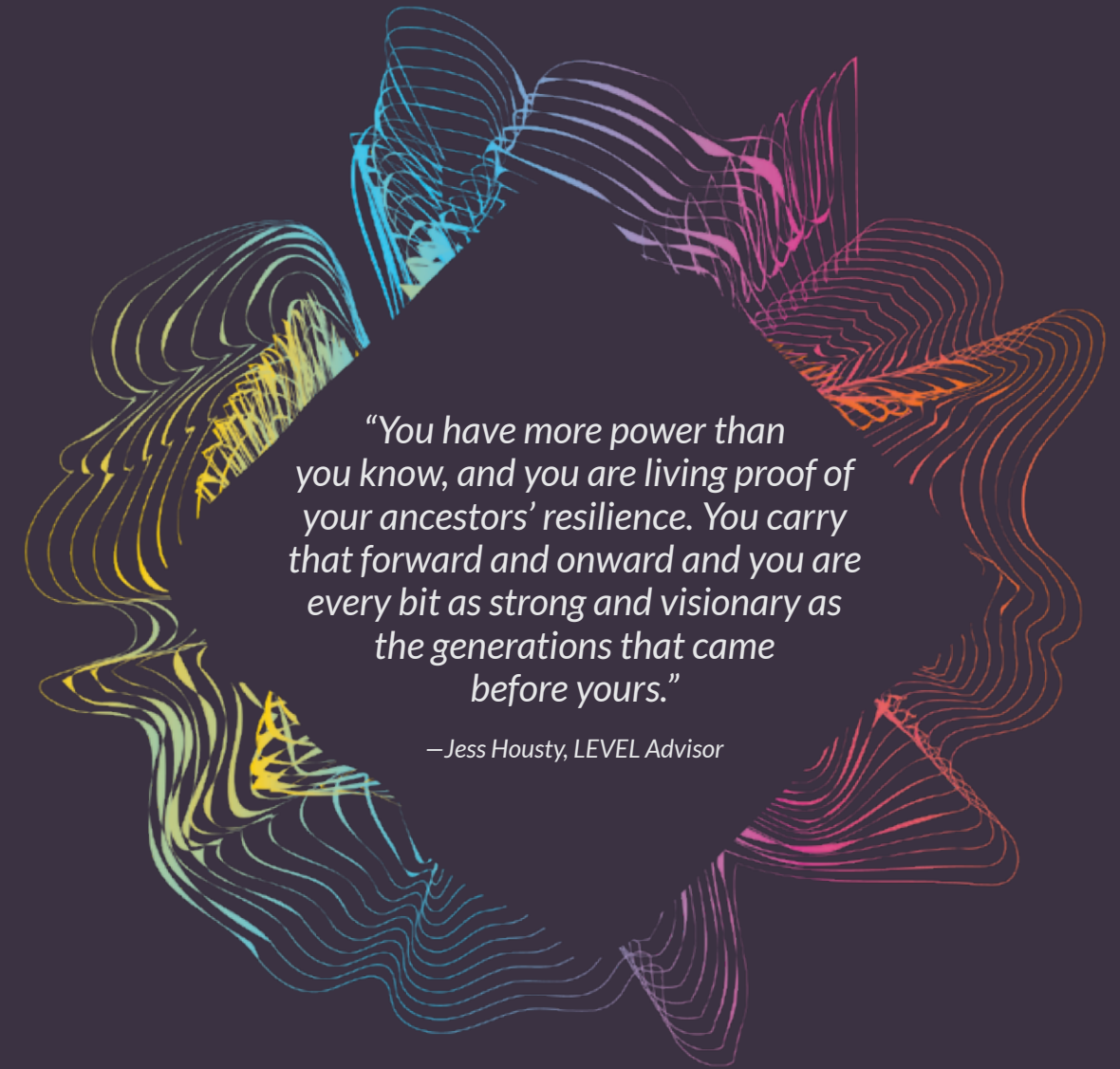
- **Land Access Agreements and Partnerships:**

Promote legal agreements and processes that secure access to traditional land for educational purposes, ensuring Indigenous communities have the autonomy to access and use the lands according to their customs and traditions and needs.

This policy proposal is rooted in the belief that Indigenous land-based education offers a unique opportunity to bridge social, cultural, and environmental gaps within our communities. By empowering and investing in Indigenous, Black, POC, and Immigrant youth with knowledge that honors and connects them to the people of the land, we can cultivate a generation of leaders who are deeply committed to sustainability, equity, and community resilience.



Investment in land-based education rooted in Indigenous ways of life is an investment in the future of our shared communities, our shared environment, and our shared humanity.



“You have more power than you know, and you are living proof of your ancestors’ resilience. You carry that forward and onward and you are every bit as strong and visionary as the generations that came before yours.”

— Jess Housty, LEVEL Advisor

Toluwanimi Okunola

WORKING HANDS, EMPTY POCKETS: WHO WILL PAY THE PRICE OF LIVING?



Toluwanimi is a daughter, a sister, a friend, and a child of God. She moved to Canada as a teenager and has experienced the losses, frustrations, celebrations, and triumphs that come with being an immigrant.

Tolu attended Mount Royal University (MRU) from 2016 – 2019 and was the recipient of the MRU Centennial Gold Medal in recognition of her academic performance and campus leadership. At the University of British Columbia (UBC), she is a Beyond Tomorrow Scholar and has been on the Dean's Honor Roll for two consecutive years. She loves learning and is always open to a positive challenge.

Tolu has a Social Work diploma and has worked with some of the most-vulnerable populations in Calgary, Alberta. In addition to the skills and expertise she is currently acquiring in Business Management, Tolu is actively building a professional identity that combines human-centeredness with business savviness.

If you were to leave her alone with a good Netflix show and a bowl of ice-cream, then you've made her day!

Executive Summary

Soaring prices are posing a serious threat to the well-being of Canadians and residents of British Columbia (BC), as the cost of living surpasses wages earned in most households. When workers are paid more, they can afford more. Better still, when workers are paid, at

the very least, what they need to cover their basic expenses, everyone benefits. This is what the Living Wage stands for, and it is what Canadians, particularly low-income earning Canadians, need in these tough economic times.

The Problem

Just last year, over 1.9 million Canadians accessed food banks across Canada, setting a record-high number of visits in Canadian history.¹² It only takes a stroll through the aisles of a grocery store to see the alarming prices listed on the shelves. To put it plainly, Canadians are struggling to buy food to feed themselves and their families.

Such is the story of Anna, a mother of two who, the other day, had to leave behind the fresh tomatoes she had picked so that she could pay for bell peppers instead. Her walk home from Walmart that day was not a happy one. There is nothing worse than feeling inadequate as a parent.

In addition to food prices rising, there has been an upsurge in the prices of other essentials across Canada, such as housing and transportation. Statistics Canada reported a 3.9% increase in the Consumer Price Index (CPI) on an annual average basis in 2023, the second largest increase since 1991.¹³

According to Statistics Canada, “the Consumer Price Index represents changes in prices as experienced by Canadian consumers,”¹⁴ and it consists of the prices of food, clothing, transport, and healthcare, amongst others. When

there is an increase in the CPI, it means things are more costly than they used to be.

Boasting some of the highest food and accommodation prices,^{15 16} BC is reportedly the province with the highest cost of living in Canada.¹⁷ Low-income earners are affected the most when prices rise, as what used to be barely enough then becomes not enough. A 2024 report on the wage gap in BC revealed that, “over 400,000 people earn less than \$20 per hour,” of which 59% are women, 6% are seniors, 52% are racialized, and 6% are Indigenous. It is no surprise that these statistics represent some of BC's most vulnerable populations.¹⁸

Rising prices in BC and in Canada is a complex issue that requires a multi-level and trans-disciplinary approach; however, earning low wages has been cited as a top reason for accessing charitable services like the food bank.¹⁹ For this reason, this Policy Ask will focus on wages.

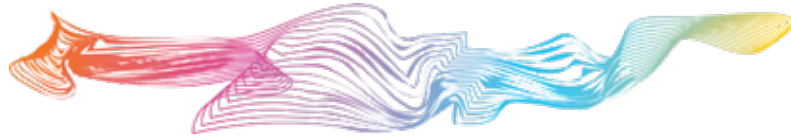
Ultimately, the cost of living in Canada must decrease, and it does look like a positive change might just be on the horizon, as reported by Forbes Advisor (June 2024). Nevertheless, while prices are still high, employees need to earn more money to meet their present needs.

Wenonah North Peigan

COMING HOME



Wenonah North Peigan is Blackfoot and a proud member of the Piikani Nation, Treaty 7, and Anishinaabe from Wiikwemkoong Unceded Territory. Her traditional Blackfoot name is Siikiaayoaki, meaning Black Bear Woman. She holds a Bachelor of Arts in Political Science from the University of British Columbia (UBC), with a focus on Indigenous political and social traditions, and her studies explored ways for Indigenous peoples to rebuild their political and legal systems. Growing up in a traditional Blackfoot household, Wenonah is a dedicated advocate for advancing positive outcomes for First Nations, with a particular focus on women and youth. She currently serves as a Policy Analyst with the Union of British Columbia Indian Chiefs, having joined the organization through the Indigenous Youth Internship Program, a collaboration between the BC Provincial Government and the First Nations Leadership Council. Raised on her Blackfoot territory in what is now Southern Alberta, Wenonah enjoys traditional beading, spending time outdoors, watching films, and thrift shopping in her spare time.



Executive Summary

Repatriation of First Nations Human Remains (Ancestors) and their Belongings, which were, and continue to be stolen, damaged, and/or sold without First Nations' consent, remains a pressing issue. This injustice continues to be perpetuated through auctions, estate sales, and private collections both locally and globally, leading to the ongoing exploitation of our communities. This policy ask aims to address this historical and ongoing injustice by highlighting best practices for communities and all levels of government to undertake. It emphasizes the need for repatriation policies grounded in a First Nations' perspective, and aligned with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

The recommendations presented in this policy ask call on all levels of government to fulfill their legal obligation by developing and implementing legislation that is both guided by and aligned with UNDRIP.

Further, these legislative measures should not only support the repatriation of Ancestors and their belongings, but also empower First Nations to take a leading role in the process. This approach will foster a more transformative and impactful repatriation process, promoting genuine self-determination and the restoration of cultural integrity by allowing First Nations to exercise their heritage stewardship fully.

The work presented henceforth is grounded in a First Nations context, reflecting a Blackfoot and Anishinaabe understanding of the world and the land now known as "Canada."



Further, these legislative measures should not only support the repatriation of Ancestors and their belongings, but also empower First Nations to take a leading role in the process.

Endnotes


- 1 Anti-Palestinian Racism in Canada: CJPME's 2022 Report. December 2023. Canadians for Justice and Peace in the Middle East (CJPME). Accessed July 26, 2024. https://assets.nationbuilder.com/cjpme/pages/7820/attachments/original/1701964321/EN_-_APR_in_Canada_2022_-_FINAL.pdf.
- 2 Majid, Dania. Anti-Palestinian Racism: Naming, Framing and Manifestations. Prepared for Arab Canadian Lawyers Association, 2022. PDF. <https://static1.squarespace.com/static/61db30d12e169a5c45950345/t/627dcf83fa17ad41ff217964/1652412292220/Anti-Palestinian+Racism-+Naming%2C+Framing+and+Manifestations.pdf>.
- 3 Ibid.
- 4 Ibid.
- 5 Canada (Attorney General) v. Bedford (2013).
- 6 Pivot Legal Society Handbook. 2016.
- 7 Ibid.
- 8 Ibid.
- 9 Representative for Children and Youth, Joint Special Report: Hearing the Voices of Children and Youth, January 2010.
- 10 Government of British Columbia, "Data, Monitoring and Quality Assurance," July 11, 2024.
- 11 Melanie Doucet et al., Relationships Matter for Youth 'Aging Out' of Care, Fall 2018.
- 12 Overall Findings - Food Banks Canada
- 13 Statistics Canada - CPI Annual Review
- 14 Statistics Canada - CPI
- 15 CTV News - Rising Food Prices
- 16 Times Colonist - Vancouver Housing
- 17 Global News - BC Cost of Living
- 18 Ivanova, I. (May 2024). Living Wage for Families BC. Who earns less than the living wage in BC?
- 19 Overall Findings - Food Banks Canada



“It is so important to have Indigenous and racialized newcomers' voices in the conversations about public policy. We are all public policy analysts, know that what you have and what you bring to the table is more than enough.”

*—Youth Policy Program
Past Participant*

Notes



*"Where do you begin
telling someone their world
is not the only one?"*

*—Lee Maracle (2017). Ravensong: A Novel,
p.61, Canadian Scholars' Press.*

Vancouver Foundation is Community Inspired. We are a community foundation that connects the generosity of donors with the energy, ideas, and time of people in the community. Together, we've been making meaningful and lasting impacts in neighborhoods and communities since 1943. We work with individuals, corporations, and charitable agencies to create permanent endowment funds and then use the income to support thousands of charities. We recognize that communities are complex and that collaboration between multiple stakeholders is needed to help everyone thrive and evolve. Vancouver Foundation brings together donors, non-profits and charities, government, media and academic institutions, local leaders, and passionate individuals to build meaningful and lasting change in the province of British Columbia. We see young people, their voices and experiences as part of that vision to building meaningful change.

200-475 W. Georgia Street
Vancouver, BC, V6B 4M9

info@levelvf.ca www.levelvf.ca 604.688.2204

f @LEVELVF t @LEVEL_VF @LEVEL_VF ✉ ypp@vancouverfoundation.ca



AN INITIATIVE OF

vancouver
foundation