MISSING WOMEN COMMISSION OF INQUIRY

FROM REPORT TO SUBSTANTIVE CHANGE – HEALING, RECONCILIATION AND IMPLEMENTATION

Statement of Purpose

This paper is a policy discussion report prepared by the Missing Women Commission of Inquiry to facilitate public input and to assist in deliberations on potential recommendations for change.

The Commission invites public input on the issues, policy options and questions raised in this report and other issues within its terms of reference. Please provide us with your written submissions by May 31, 2012.

The report provisionally identifies a series of issues and questions that are likely to inform the Commission's analysis. Neither the Commissioner nor Commission staff has reached any conclusions on these issues. This is a summary of the major issues identified so far, but the list of issues and options is neither exhaustive nor fixed. We encourage interested parties to provide input and make recommendations on other issues and questions we have not identified.

1.   INTRODUCTION

Many reports have already been published on how to improve missing women investigations and how to address the root causes that contribute to the vulnerability and marginalization of specific groups of women, including street-engaged women and survival sex trade workers, and Aboriginal girls and women. The Commission's report will provide an additional perspective by focusing on the policing aspects of these issues and, more particularly, on what went wrong in a specific series of missing women investigations.

In its consultations to date, the Commission has heard that what is needed is an action plan for moving forward. The Commission has been encouraged to make recommendations specifically tailored to the implementation of its report. Therefore, the Commission is seeking input on best practices for initiating, managing and sustaining the change process that is required to make vulnerable women safer.

The Commission is well aware that many family members, friends and community members grieve the loss of the missing women and, in particular, that the missing women were mothers to many children who are left to cope with the devastation of these untimely and tragic deaths. In its consultations the Commission has heard about the intergenerational impacts of these violent deaths and the weight of uncertainty of those who mourn the women who continue to be missing and are missed. Acknowledging this loss underscores the urgency of the need to achieve substantive change.

Initiating, managing and sustaining change is a huge topic that spans many different schools of thought and approaches, from psychology to organizational management. This brief paper cannot purport to set out even a superficial treatment of all of this literature and research. Rather, this discussion paper provides an overview of four approaches or schools of thought that may be relevant to implementing change in the context of the Commission's report. These are acknowledgment and reckoning; healing and reconciliation; the "wicked problems" approach to complex social problems; and organizational change management.

In the Canadian context, many of the central concepts and processes have been developed, refined and applied in the context of the ongoing truth, healing and reconciliation processes to address the legacy of residential schools on Aboriginal peoples and, more broadly, to restore the relationship between Aboriginal peoples

and non-Aboriginal peoples. At the international level these approaches have been developed mainly in response to mass human rights violations and genocide. Neither is a perfect analogy to the situation of missing and murdered women; however, the underlying premises and techniques developed in these other contexts may be instructive and could be adapted to the issues covered in the Commission's mandate. This approach is consistent with the leading text on trauma and recovery, which is based on an understanding that there are commonalities in the aftermath of all types of violence, from domestic abuse to political terror.[1]

In her doctoral dissertation, Dr. Kim Stanton explores the extent to which commissions of inquiry can fulfill a truth and reconciliation function.[2] With reference to the Berger Inquiry into the Mackenzie Valley Pipeline, she concludes that with visionary leadership and an effective process, a public inquiry can be a pedagogical tool that promotes social accountability for historical injustices. The Missing Women Commission of Inquiry's more limited terms of reference have constrained this function. However, the Commission's report and recommendations for future action could contribute to further developments along this line.

The purpose of this discussion report is to facilitate public input and deliberations on how to move effectively from inquiry report to substantive change, particularly at the policy forum on this topic to be held in the near future. The concluding section sets out a number of questions designed to facilitate further discussion and to generate recommendations for change.

The Commission welcomes input on all of aspects of this paper, including on additional issues, questions and options regarding promising avenues to contribute to substantive change through the Commission's report and recommendations.

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[1] Judith Herman, *Trauma and Recovery: The Aftermath of violence from domestic abuse to political terror* (New York: Basic Books, 1997).

[2] Kim Stanton, *Truth Commissions and Public Inquiries: Addressing Historical Injustices in Established Democracies* (University of Toronto, Faculty of Law, 2010). See also her article: "Looking Forward, Looking Back: The Canadian Truth and Reconciliation Commission and the Mackenzie Valley Pipeline Inquiry", 27 *Canadian Journal of Law and Society* (2012), pp. 81-99.

2.   OVERVIEW OF POTENTIAL APPROACHES

(a)   Acknowledgment and Reckoning

Many family members of missing and murdered women across Canada have called for greater public acknowledgment of the trauma that they have experienced and of their terrible loss. In the context of institutional abuse, the Law Commission of Canada described the restorative process as having four components: acknowledgment, redress, healing, and reconciliation.[3] The Law Commission Report defines acknowledgement as:

> *Naming the acts done and admitting that they were wrong...To be complete, an acknowledgement must have three other features. It must be specific, not general, and forthright, not reticent... Second, it must demonstrate an understanding of the impact of the harms done... Third, it must also make clear that those who experience the abuse were in no way responsible for it.*[4]

The Aboriginal Healing Foundation has concluded that education and public awareness of the 'Legacy' of residential schools is key to healing:

> *By providing a social context for what has historically been viewed as individuals' problems, Legacy education created a climate that facilitated movement toward healing without first facing crisis. Legacy education also provided a constructive framework for addressing Survivors' needs. In fact, open discussion about and different attitudes toward the Legacy have led to public denouncement of powerful, high-profile perpetrators... informants were clear that their work was not complete, since ignorance, denial and silence persist.*[5]

In its comprehensive review and assessment of healing processes, the Foundation found that documentation, history and honour for survivors made significant contributions:

> *Drama worked well, in both a community and a therapeutic context in recounting history and honour to Survivors. Accurate historical accounts of*

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[3] Law Commission of Canada, *Restoring Dignity: Responding to Child Abuse in Canadian Institutions* (Ottawa: Law Commission of Canada, 2000).

[4] *Ibid,* at p. 81.

[5] Kishk Anaquot Health Research, *Final Report of the Aboriginal Healing Foundation Volume II Measuring Progress: Program Evaluation* (Ottawa: Aboriginal Healing Foundation, 2006), at p. 249 ["AHP Final Report Vol. II"]

> *Métis contributions to society contributed to increased Métis identification, attendance at Local meetings and broader community celebration of Métis history and culture. Honouring Survivors facilitated understanding of the Legacy, disclosure and, ultimately, counselling. For others, reviewing history was a method of engaging in remembrance and mourning, an essential stage of healing from trauma.[6]*

Commissions can contribute to public acknowledgment by creating a shared narrative based on information gathered during the truth-seeking or fact-finding process that moves away from a focus on individual problems and integrates an understanding of social context. In order to be effective, the commission must first "manage to penetrate the collective consciousness of the people."[7] It is not so much a question of exposing facts that were previously unknown and even less a question of uncovering "one truth."[8] Rather, the commissions can "make an indispensable contribution in acknowledging these facts".[9]

Others have proposed that more than simple public acknowledgment is required; they call for social or collective reckoning. For example, Amber Richelle Dean has called for "Reckoning with our individual and collective implication in the disappearances of women in the DTES" and their "untimely and unjust deaths".[10] She argues that "the kinds of change needed to provoke something like justice in response to the disappearance of so many women from the Downtown Eastside are necessarily, thoroughly, social or collective."[11] From this perspective, change cannot occur unless we confront ourselves and our social conditions, thereby creating a "responsible memorial kinship."[12]

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[6] *Ibid*, at p. 152.

[7] Erin Daly and Jeremy Sarkin, in *Reconciliation in Divided Societies* (Philadelphia: University of Pennsylvania Press, 2007) at 110 as cited by Kim Stanton, "Canada's Truth and Reconciliation Commission: Settling the Past?" 2 *The International Indigenous Policy Journal*, (2011), at p. 8

[8] Stanton, *supra,* at p. 6.

[9] Pablo de Grieff, "Justice and Reparations" in Jon Miller and Rahul Kumar, eds. *Reparations: Interdisciplinary Inquiries* (Toronto: Oxford University Press, 2007) 153 at 161-162 as cited in Stanton, *supra,* at p. 7.

[10] Amber Richelle Dean, *Hauntings: Representations of Vancouver's Disappeared Women* (University of Alberta: Doctoral Dissertation, 2009), at p. 236 [unpublished]

[11] *Ibid.*

[12] *Ibid*, at p. 225, citing Roger Simon, "The Terrible Gift: Museums and the Possibility of Hope without Consolation," 21 *Museum Management and Curatorship* (2006) 187-204, at p. 203.

(b)   Healing and Reconciliation

In the context of dealing with the aftermath of violence and the ongoing cycles of violence, healing is a process by which unresolved trauma can be addressed in meaningful terms in a manner that works toward breaking the cycle of abuse. In her landmark study that was the first to recognize post-traumatic stress disorder, Herman describes trauma recovery as unfolding in three stages: establishing safety, reconstructing the trauma story (referred to as remembrance and mourning), and restoring the connection between survivors and their community.[13]

Individuals can suffer trauma in a variety of ways, including by serious threats or harm to loved ones. Trauma can have a range of different cognitive, emotional, physical, and behavioural effects on individuals. Through its effects on individuals, trauma also has a dramatic influence on communities. For example, when trauma becomes prevalent, society can lose the sense of trust. Unresolved trauma can also be transmitted across generations.

Healing can prevent future violence and facilitate reconciliation. To be effective, healing requires long-term support. Testimonies, memorials, and group ceremonies may be helpful for healing, but there is also risk that these acts could reinforce oppositional identities.   Finding common goals to work toward facilitates engagement.

There are many healing approaches.[14] Healing can take place in various settings and can focus on individual growth and/or community development and can address intergenerational impact.[15] In the context of the legacy of residential schools, increasing capacity of Aboriginal peoples to heal others through meeting training needs related to crisis intervention, trauma awareness, counselling skills and family functioning is critical.[16] The Aboriginal Healing Foundation found that community dynamics have a very strong influence:

> *Also credited with contributing to success are a safe healing environment, combining group lectures with one-on-one counselling, accessible scheduling, supportive leadership, complementary partnerships, community commitment to and readiness for healing, and Survivor involvement in program development. Teams composed of Survivors from the community who are*

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[13] Herman, *supra*.
[14] AHP Final Report Vol. II, *supra*, "Definitions".
[15] *Ibid.*
[16] *Ibid,* at pp. 149-150.

skilled counsellors—successful on their own healing journey, gentle, committed and professional without being imposing—were consistently most effective.[17]

The following specific factors were found to help healing:

- Cultural pride, practice and celebration,
- Interagency collaboration and professional networks,
- Easy, local access to a variety of services,
- Training,
- Awareness of the Legacy,
- Media coverage,
- Word-of-mouth communication,
- Public apologies,
- Family support (particularly regarding parenting skills),
- Student support,
- Recreation (e.g., Elders' gatherings, alcohol-free social events, youth activities),
- Children's services,
- Youth programs,
- Increased openness facilitated by litigation and associated publicity, and
- Individuals and communities genuinely wanting healing. [18]

The unmet need experienced by the family members of the missing and murdered women was addressed in an earlier study Commission report and these comments are repeated here for ease of reference.[19]

As a result of the research and consultations carried out during the Sisters in Spirit initiative, NWAC came to the conclusion that "there is an enormous need for services that promote healing including counseling, grief counseling, spiritual guidance, and support from other families experiencing similar situations."[20] These services need to be "accessible, accommodating, timely and flexible" and they must be culturally appropriate.

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[17] *Ibid,* at p. 153.

[18] Marlene Brant Castellano, *Final Report of the Aboriginal Healing Foundation. Volume 1 – A Healing Journey: Reclaiming Wellness* (Ottawa: Aboriginal Healing Foundation, 2006).

[19] *Towards More Effective Missing Women Investigations: Police Relationships With Victims' Families, the Community and the Media* (March 2012). Available at http://www.missingwomeninquiry.ca/reports-and-publications/

[20] Presentation by Katharine Irngaut of NWAC at Western Regional Forum, at p. 9.

Numerous families reported that these services are not available to them.[21] Furthermore, the support services that are available tend to be insufficiently sensitive to the needs of the families or to the culture of Aboriginal families.[22]

Several Aboriginal communities have had success in utilizing a family gathering model as a culturally appropriate crisis intervention model.[23] NWAC has used family gatherings to assist in healing in cases, particularly where women have been missing for a long time.[24] The Sisters in Spirit vigils have also provided an exemplary way for families to heal and to experience an outpouring of community support for them.[25]

These reports also make recommendations tailored to the needs of the families and friends of missing and murdered women.

- Have fully funded accessible services to support families of murdered and missing persons, in all communities across Canada, that take into consideration the particular needs of individuals in remote areas.
- Provide travel support for family members, family respite space and separate family space for any court proceedings, and resource guides for family members, and designate tent areas at investigation sites.
- Provide the families of the missing and murdered women resources for searches, funding for cultural healing services, loss and grieving counselling, assistance in dealing with the police and the courts, and family gathering funds.
- The Department of Aboriginal Affairs and Northern Development Canada — in collaboration with the provinces, territories, Aboriginal organizations, and other federal government departments — support the families and victims of violence against Aboriginal women, which should include funding for searches, legal services, court assistance, victim services, loss and grief counseling and cultural healing services.
- Enhance public acknowledgement and support to recognize the trauma and grief experienced by the families of missing persons and to recognize the spiritual connection including some form of memorial.[26]

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[21] *Ibid.* The Highway of Tears Report comes to a similar conclusion.

[22] *Ibid.*

[23]Saskatchewan First Nations' Women's Commission Secretariat Federation of Saskatchewan Indian Nations, *Missing First Nations Persons In Saskatchewan: A preliminary Overview* (March 31, 2007, Submitted For Review to: Provincial Partnership Committee on Missing Persons).

[24] NWAC, *Voices of Our Sisters in Spirit, supra,* at pp. 80-82.

[25] *Ibid.*

[26] *Ibid.*

Reconciliation means coming to accept one another and developing mutual trust. The focus here is on forgiveness, acceptance and seeing and building upon the possibility of a constructive relationship.[27]

Reconciliation is a collective practice, which encompasses a breadth of approaches;[28] it can be a one-time event or a series of ongoing experiences over the lifespan of an individual as well as across generations. Critical self-evaluation, accepting that a wrong was done, is often seen as the first essential step. Recent research identifies two modes of reconciliation:

> *The restorative dimension seeks to restore and heal a pre-existing 'we', by closing up a temporary breach, while the transformative dimension seeks to create a new 'we', which requires opening up new possibilities that did not exist before.[29]*

In our context, it is not a question of reconciling victims and perpetrators but rather restoring the relationship between members of the community and public institutions, particularly policing agencies.

(c) 'Wicked' Problems: The Challenge of Complex Social Problems

The Missing Women Commission of Inquiry's mandate relates to very complex policy problems. Borrowing the terminology used to describe other current complex issues, these policy problems might be called 'wicked'. The term 'wicked' in this context is used not in the sense of evil, but rather as an issue highly resistant to resolution.[30]

The Australian Public Service Commission has published a very helpful discussion paper entitled *Tackling Wicked Problems: A Public Policy Perspective*[31] ["APS

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[27] AHP Final Report Vol. II, at p. 251.

[28] Ashok Mathur, Jonathan Dewar and Mike DeGagne, eds., *Cultivating Canada: Reconciliation through the lens of cultural diversity* (Aboriginal Healing Foundation Research Series, 2011).

[29] Will Kymlicka and Bashir Bashir, eds., *The Politics of Reconciliation in Multicultural Societies* (Oxford: Oxford University Press, 2008) "Introduction" at p. 19.

[30] The terminology was originally proposed by H. W. J. Rittel and M. M. Webber, both urban planners at the University of California, Berkeley, USA in 1973. See: H. W. J. Rittel and M. M. Webber, "Dilemmas in a General Theory of Planning", 4 *Policy Sciences*, (1973), pp. 155–69.

[31] Australian Public Service Commission, *Tackling Wicked Problems: A Public Policy Perspective* (Commonwealth of Australia, 2007). ["APS Report"]

Report"]. Some of the key points raised in that publication are summarized here to facilitate discussion on potential approaches to implementing the reforms needed to address issues related to missing and murdered women in British Columbia.

The APS Report points out that successfully tackling wicked problems requires a broad recognition and understanding that there are no quick fixes and simple solutions. These problems share a range of characteristics:

- They are difficult to clearly define: the nature and extent of the problem depends on who is asked because different stakeholders have different views of what the problem is.
- They are often interdependent or co-exist with other problems and there are multiple causal factors.
- They usually have no clear solution.
- They go beyond the capacity of any one organization to understand and respond to.
- There is often disagreement about the causes of the problems and the best way to tackle them.
- They tend to be "socially complex" rather than "technically complex".
- Usually, part of the solution to wicked problems involves changing the behaviour of groups of citizens or all citizens.
- Some wicked problems are characterized by chronic policy failure and therefore appear intractable.
- Attempts to address wicked problems often lead to unforeseen consequences.

All of these pose challenges to traditional approaches to policy-making and program implementation.

Key ingredients in solving or at least managing wicked problems include:

- Holistic rather than partial or linear thinking – the need to grasp the big picture including the interrelationships between the range of causal factors and policy objectives;
- Innovative and flexible approaches;
- Successfully working across both internal and external organizational boundaries;
- Engaging citizens and stakeholders in policy making and implementation;
- A principle-based rather than a rule-based approach;
- Iterative processes involving continuous learning, adaptation and improvement; and
- Developing innovative, comprehensive strategies or solutions that can be modified in the light of experience and on-the-ground feedback.

Wicked problems require governmental and non-governmental agencies to work together in new ways and through novel processes. This shift must be facilitated through:

- Supportive structures and processes;
- A supportive culture and skills base;
- Facilitative information management and infrastructure;
- Appropriate budget and accountability frameworks; and
- Ongoing forums of exchange.

Important steps to facilitate working across organizational boundaries include inter-organization mapping on a given issue, strategic reviews, and creating shared understanding of problem across organizations. Community engagement is key:

> *Because wicked problems are often imperfectly understood it is important that they are widely discussed by all relevant stakeholders in order to ensure a full understanding of their complexity. If a resolution of a wicked issue requires changes in the way people behave, these changes cannot readily be imposed on people. Behaviours are more conducive to change if issues are widely understood, discussed and owned by the people whose behaviour is being targeted for change.*

The APS Report points out that with the social complexity that accompanies nearly all wicked problems, "a lack of understanding of the problem can result in different stakeholders being certain that their version of the problem is correct".[32] It can be extremely difficult to make any headway on an acceptable solution to the wicked problem if stakeholders cannot agree on what the problem is. Achieving a shared understanding of the dimensions of the problem and different perspectives among external stakeholders who can contribute to a full understanding and comprehensive response to the issue is crucial because:

> *... the Holy Grail of effective collaboration—is in creating shared understanding about the problem, and shared commitment to the possible solutions. Shared understanding does not mean we necessarily agree on the problem ... Shared understanding means that the stakeholders understand each other's positions well enough to have intelligent dialogue about the different interpretations of the problem, and to exercise collective intelligence about how to solve it. Because of social complexity, solving a wicked problem is fundamentally a*

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[32] APS Report at p. 27.

social process. Having a few brilliant people or the latest project management technology is no longer sufficient.[33]

Canada's Institute on Governance has developed a framework to facilitate active participation or citizen engagement that may be relevant to the solution of wicked problems. The principles of the framework include 'shared agenda-setting for all participants; a relaxed time-frame for deliberation; an emphasis on value-sharing rather than debate, and consultative practices based on inclusiveness, courtesy and respect'.[34]

(d)   Organizational Change Management

Change management entails thoughtful planning and sensitive implementation and above all consultation with, and involvement of, the people affected by the changes. Communication is one of the keys to change management, in particular enabling or facilitating involvement from all people involved as early, openly and fully as possible.

There are many different approaches to change management. These are often drawn together in sets of principles or guidelines to be employed by individuals and entities responsible for implementing reforms. Three approaches are summarized here for discussion purposes. It should be noted that these approaches were developed in a corporate business context, so the language and the framework may not be always directly transferable to the realm of government social planning and civil society; however, the insights in terms of marshaling changes to organizational behaviour remain valuable.

John P. Kotter, a Harvard Business School professor has developed an eight-stage model for understanding and managing change built on a key principle in which people can "see, feel and then change".[35] Kotter's model involves eight-steps:

1. **Increase urgency** - inspire people to move, make objectives real and relevant.
2. **Build the guiding team** - get the right people in place with the right emotional commitment, and the right mix of skills and levels.

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[33] J. Conklin, *Dialogue Mapping: Building Shared Understanding of Wicked Problems*, West Sussex: John Wiley & Sons, 2008), at p. 29. Cited in APS Report, *supra*, at p. 27.
[34] Institute on Governance, *A Voice for All: Engaging Canadians for Change* (Report of the Conference on Citizen Engagement, Ottawa, 27–28 1998), at p. 25.
[35] John P. Kotter, *Leading Change* (1995).

3. **Get the vision right** - get the team to establish a simple vision and strategy and focus on emotional and creative aspects necessary to drive service and efficiency.
4. **Communicate for buy-in** - involve as many people as possible, communicate the essentials, simply, and appeal and respond to people's needs. De-clutter communications - make technology work for you rather than against you.
5. **Empower action** - remove obstacles, enable constructive feedback and lots of support from leaders, and reward and recognize progress and achievements.
6. **Create short-term wins** - set aims that are easy to achieve, in bite-size chunks, and manageable numbers of initiatives. Finish current stages before starting new ones.
7. **Don't let up** - foster and encourage determination and persistence and ongoing change, encourage ongoing progress reporting, and highlight achieved and future milestones.
8. **Make change stick** - reinforce the value of successful change via recruitment, promotion, and new change leaders. Weave change into culture.[36]

A second set of principles of change management is focused on achieving long term structural transformation, seen to have four characteristics: scale (the change affects all or most of the organization), magnitude (it involves significant alterations of the status quo), duration (it lasts for months, if not years), and strategic importance.[37] The following ten principles are designed to provide a systematic, comprehensive framework for change:

1. *Address the "human side" systematically.* Any significant transformation creates "people issues." A formal approach for managing change — beginning with the leadership team and then engaging key stakeholders and leaders — should be developed early, and adapted often as change moves through the organization.
2. *Start at the top.* Because change is inherently unsettling for people at all levels of an organization, when it is on the horizon, all eyes will turn to the CEO and the leadership team for strength, support, and direction. The leaders themselves must embrace the new approaches first, both to challenge and to motivate the rest of the institution. They must speak with one voice and model the desired behaviors.
3. *Involve every layer.* As transformation programs progress from defining strategy and setting targets to design and implementation, they affect

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[36] Kotter's eight-step model is explained more fully on his website: www.kotterinternational.com.
[37] *10 Principles of Change Management* (San Francisco: Resilience Report, 2004).

different levels of the organization. Change efforts must include plans for identifying leaders throughout the company and pushing responsibility for design and implementation down, so that change "cascades" through the organization. At each layer of the organization, the leaders who are identified and trained must be aligned to the company's vision, equipped to execute their specific mission, and motivated to make change happen.

4. *Make the formal case.* Individuals are inherently rational and will question to what extent change is needed, whether the company is headed in the right direction, and whether they want to commit personally to making change happen. They will look to the leadership for answers. The articulation of a formal case for change and the creation of a written vision statement are invaluable opportunities to create or compel leadership-team alignment.

5. *Create ownership.* Leaders of large change programs must over-perform during the transformation and be the zealots who create a critical mass among the work force in favor of change. This requires more than mere buy-in or passive agreement that the direction of change is acceptable. It demands ownership by leaders willing to accept responsibility for making change happen in all of the areas they influence or control. Ownership is often best created by involving people in identifying problems and crafting solutions. It is reinforced by incentives and rewards. These can be tangible (for example, financial compensation) or psychological (for example, camaraderie and a sense of shared destiny).

6. *Communicate the message.* Too often, change leaders make the mistake of believing that others understand the issues, feel the need to change, and see the new direction as clearly as they do. The best change programs reinforce core messages through regular, timely advice that is both inspirational and practicable. Communications flow in from the bottom and out from the top, and are targeted to provide employees the right information at the right time and to solicit their input and feedback. Often this will require over-communication through multiple, redundant channels.

7. *Assess the cultural landscape.* Successful change programs pick up speed and intensity as they cascade down, making it critically important that leaders understand and account for culture and behaviors at each level of the organization. Companies often make the mistake of assessing culture either too late or not at all. Thorough cultural diagnostics can assess organizational readiness to change, bring major problems to the surface, identify conflicts, and define factors that can recognize and influence sources of leadership and resistance. These diagnostics identify the core values, beliefs, behaviors, and perceptions that must be taken into account for successful change to occur. They serve as the common baseline for designing essential change elements, such as the new corporate vision, and building the infrastructure and pro-grams needed to drive change.

8. *Address culture explicitly.* Once the culture is understood, it should be addressed as thoroughly as any other area in a change program. Leaders should be explicit about the culture and underlying behaviors that will best support the new way of doing business, and find opportunities to model and

reward those behaviors. This requires developing a baseline, defining an explicit end- state or desired culture, and devising detailed plans to make the transition.

9. *Prepare for the unexpected*. No change program goes completely according to plan. People react in unexpected ways; areas of anticipated resistance fall away; and the external environment shifts. Effectively managing change requires continual reassessment of its impact and the organization's willingness and ability to adopt the next wave of transformation. Fed by real data from the field and supported by information and solid decision-making processes, change leaders can then make the adjustments necessary to maintain momentum and drive results.

10. *Speak to the individual*. Change is both an institutional journey and a very personal one. People spend many hours each week at work; many think of their colleagues as a second family. Individuals (or teams of individuals) need to know how their work will change, what is expected of them during and after the change program, how they will be measured, and what success or failure will mean for them and those around them. Team leaders should be as honest and explicit as possible. People will react to what they see and hear around them, and need to be involved in the change process. Highly visible rewards, such as pro- motion, recognition, and bonuses, should be provided as dramatic reinforcement for embracing change. Sanction or removal of people standing in the way of change will reinforce the institution's commitment.

A third approach can be found in a recent British Columbia report on reform of the civil justice process entitled *Effective and Affordable Civil Justice*. This report had the following to say about implementing system-wide changes:

> *Studies show that imposed procedural changes in large organizations are encouraged by a small but significant "change vanguard" of employees who are dissatisfied with the old system and see the imposed change as an opportunity to take action and help the reform succeed. The change vanguard, confident that a committed leadership is on its side, speaks out in favour of the reforms and helps to convert more skeptical employees to the cause. Support for new systems increases over time, irrespective of personal experience, as it becomes clear that the leadership is not abandoning the changes.[38]*

The report also noted that successful reform requires a coordinated effort on the part of all stakeholders in the system. It also found that collaborative design and implementation processes involving all key stakeholder groups was critical for successful reform. Further, implementation plans must provide for a formal and

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[38] Report of the Civil Justice Working Group to the Justice Review Task Force, *Effective and Affordable Civil Justice* (2006), at p. 44 (footnotes omitted).

comprehensive evaluation process. Without keeping track of key data, meaningful improvement is impossible:

> *Meaningful evaluation, however, cannot be reconstructed after the event. It implies that there are well–thought-out and measurable objectives and goals, comprehensive data collection before and during implementation, and an independent analysis at predefined periods.*[39]

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[39] *Ibid*, at p. 46.

3.   QUESTIONS AND ISSUES FOR DISCUSSION

The third section sets out a number of questions designed to facilitate further discussion and to generate recommendations for change. The Commission invites your responses to one or more of these questions in your written submissions, in addition to feedback on any element of this discussion paper.

Q1:   Are restorative justice measures required to improve the relationship between police and community members in communities that have been particularly affected, such as the Downtown Eastside or along the Highway of Tears? If so, what types of measures could be developed and implemented?

Q2:   Do steps need to be taken for further public acknowledgment of the tragedy of missing and murdered women? If so, what types of steps?

Q3:   Should progress in meeting the recommendations set out in the Commission report be measured and evaluated? If so, what steps should be taken to measure and evaluate change?

Q4:   What types of best practices for initiating, sustaining and managing change processes should be integrated into the Commission report?