

Civic-Indigenous Placekeeping and Partnership Building Toolkit

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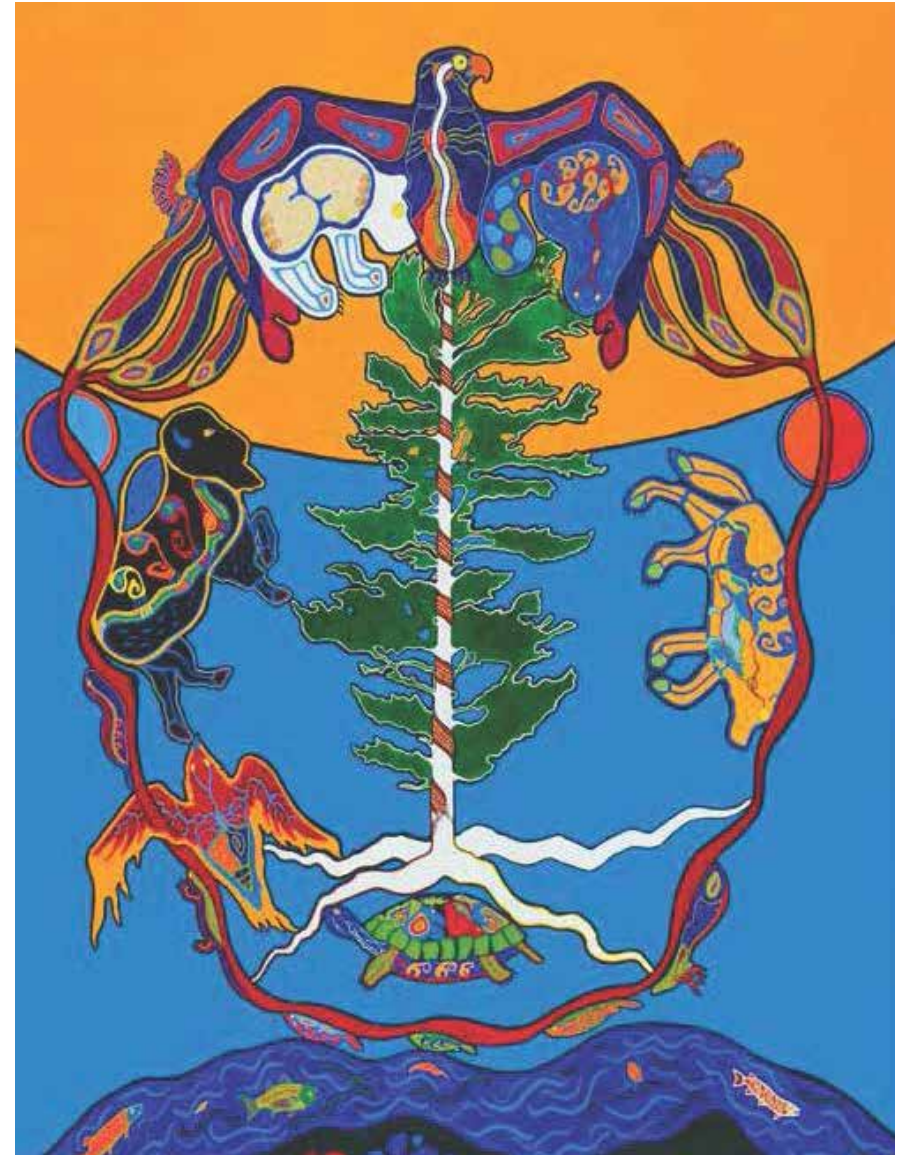
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LAND ACKNOWLEDGEMENT

Future Cities Canada respectfully acknowledges that the sacred lands upon which we operate, and the built communities and cities across the country, are the traditional territories, treaty lands, homelands and nunangat of the respective First Nations, Inuit and Métis Nations who are the long-time stewards of these lands.

Future Cities Canada acknowledges that these are occupied lands and subject to inherent rights, covenants, treaties, and self-government agreements to peaceably share and care for the lands and resources across Turtle Island. These regions are home to diverse Indigenous peoples and we are grateful to have the opportunity to live and work on these lands.



Credit: Holism & Tree, KRISTY CAMERON, *The Seven Sacred Teachings Of White Buffalo Calf Woman* (Niizhwaaswi Aanike'iniwendiwini Waabishiki Mashkode Bizhikiins Ikwe) 2009

PREFACE

Aani bozhoo, kweh, tansi, shé:kon, wela'lin, éy swayel, ulakoot, greetings!

A very warm welcome to you, the reader of this Civic-Indigenous Engagement Toolkit, produced by Evergreen and Future Cities Canada, with a focus on partnerships in urban placekeeping.

Municipalities and civic organizations are increasingly interested in and being called to commit to the Truth and Reconciliation Actions and engage with and support the leadership of Indigenous partners through reflexive, equitable and reciprocal relationships and partnerships. The history and future of cities in Canada are interwoven with Indigenous peoples, lands, rights, systems, identities and futures so it's appropriate that municipalities and civic leaders commit to investing in and supporting opportunities directed at the restoration of land rights, strengthening of cultural identities and capacity building, and building robust communities that are self-determined by Indigenous peoples. It makes sense that their identity, presence, contributions and voices as Indigenous peoples are reflected throughout public spaces, institutions, and services throughout cities, based on their visioning and needs. As eloquently stated by Roberta Jamieson, when urban Indigenous communities have the space and resources to feel secure and validated in their identities and to live as Indigenous peoples, they flourish in cities.¹

1 - Jamieson, R. (2015). The key to making a city more Indigenous, keynote address presented at the Walrus Talks, Calgary.
<<https://www.youtube.com/watch?v=H0r-oxXfHYI>>

Based on interactions with and feedback from Indigenous and civic practitioners across Canada, the consensus among them is that while municipalities and civic organizations wish to engage and partner with Indigenous communities, there is a common lack of knowledge and confidence among civic leaders about what that path should be.

The varied and complex terrain of legal rights, governance structures, economic conditions, demographics and cultures, capacities and resources, and relationships with settler governments and institutions across diverse Indigenous Nations and geographies make the process even more daunting. Added to these challenges are the impacts of colonialism, poverty and homelessness, divisive national and regional policies, intergenerational trauma, and damaging urban planning policies that have contributed to this gap in Indigenous engagement at the municipal level.

Unlike the federal government's fiduciary responsibility to consult with and safeguard the interests and lands of First Nations and Inuit, municipalities are not legally required under Canadian Law to consult with neighbouring Indigenous communities or urban Indigenous communities on policies and initiatives that occur in city spaces. As such, many municipalities have opted for co-existing with Indigenous community instead of building pathways for collaboration.²

2 - Bamford, M., Breedon, T., Lindberg, C., Patterson, H. and Winstanley, M. (2019). Stronger Together: A Toolkit for First Nations-Municipal Community Economic Development, A Community Economic Development Initiative (CEDI) of The Federation of Canadian Municipalities (FCM) & Cando. <<https://fcm.ca/sites/default/files/documents/resources/tool/stronger-together-Toolkit-cedi.pdf>>

This dynamic is changing as more civic leaders begin to understand that: Indigenous peoples are sovereign rights-holders (including those in cities); urban centres take place on Indigenous lands governed by treaties and comprehensive land agreements; and Indigenous peoples have an ongoing presence and invaluable contribution to the evolution of cities and city building. Moreover, while Indigenous and civic practitioners may have different worldviews, they share similar priorities and hopes for building strong and resilient futures for communities.

The Civic-Indigenous Toolkit is based on an emerging body of work on Indigenous placekeeping and reimagining of cities, developed through Future Cities Canada and Evergreen. The Indigenous Reimagining of Cities (IRC) program showcases diverse expressions of Indigenous placekeeping and civic-Indigenous partnership-based approaches, championing Indigenous leadership and approaches to unsettling and reimagining urban public and natural spaces occurring on occupied Indigenous lands in cities. A suite of co-creative activities focused on Indigenous engagement and placekeeping partnerships include capacity-building resources and tools, convenings, thought pieces, and knowledge mobilization.

This work is guided by the expertise and teachings of many Indigenous knowledge-keepers and practitioners (see Contributors section), and aims to provide a model of learning, guidance, and practical application for civic organizations. It aims to guide them as they explore their roles in an emerging movement to transform Canada's cities and social institutions in alignment with Indigenous values and approaches, the Truth and Reconciliation calls to action, and the principles of the UN Declaration for the Rights of Indigenous Peoples.

The content is based on the input and learnings from a varied range of engagement and partnership-building experiences with First Nations, Inuit, and Métis partners and collaborators, as well as published tools and materials from other Indigenous engagement leaders and consultants working for Indigenous, civic and non-profit organizations. Many of the source materials that have inspired content featured in the Toolkit are included in the Resource List.

This Toolkit is intended to weave together a diversity of perspectives, methodologies, experiences, and creations from across the discourses and practices of urban placekeeping and Indigenous engagement in Canada. It is only a humble sample of the vast richness of Indigenous design and community protocols and practices that are dynamically activated across the country and not meant to be a comprehensive or definitive representation of that richness. Similarly, the engagement tools and resources offered here are intended to be a baseline for civic practitioners to develop their awareness, learning, capacities, and approaches in Indigenous design and community engagement.

ACKNOWLEDGEMENTS

Contributors

The toolkit was written primarily by Tanya Chung-Tiam-Fook, in her former role as Senior Lead of Indigenous Engagement for Evergreen and Future Cities Canada (FCC). Catherine Támara, Wyandot Faith-keeper, artist and Elder in Residence at Evergreen contributed to the Toolkit's design with beautiful and sacred graphic artwork and images; and Tash Naveau, Senior Fellow in Indigenous Placekeeping for FCC and media artist led research on Toronto-based Indigenous placekeeping initiatives and wrote the case study for her Teaching Lodge project in collaboration with Indigenous knowledge-keepers. Both Catherine and Tash contributed their insights and expertise that inspired and guided content development. Images of the exquisitely rendered artwork on the Seven sacred teachings of White Buffalo Calf Woman by Métis artist Kristy Cameron are featured in the Toolkit. Evergreen staff: Nathalia Prieto, Aileen Jang, Genrys Goodchild, Molly Fremes and Andrew Stokes all contributed their amazing skills in project management, graphic design, communications, and editing to the toolkit's development, production and dissemination. Lois Lindsay, Executive Director of Strategic Initiatives has championed and provided invaluable executive support to this Toolkit project and the wider civic-Indigenous partnerships sphere of programming.

Acknowledgements

The Toolkit was created as part of the Indigenous Reimagining of Cities program, and the Future Cities of Canada platform. We wish to acknowledge that the knowledge presented here is informed by the values, experiences and practices of many Indigenous knowledge-keepers and practitioners from different Nations and professional contexts across Canada and is intended to guide capacity building and best practices for civic and Indigenous practitioners and thought leaders, especially those facilitating community engagement and co-design initiatives and processes in collaboration with urban and rural Indigenous communities.

The learning and knowledge shared in this resource would not have been possible without the wise guidance, generous insights and reflections, and professional expertise of the many Indigenous Elders, knowledge-keepers, practitioners, community leaders and scholars across the diverse Nations of Turtle Island; and the municipal and civic practitioners and community allies. We offer our deep gratitude for their immensely valuable contributions to this Toolkit, either in direct or indirect ways.

We honour the passion and commitment of present-day placekeepers – Elder, artist, designer, story-teller, architect, Earth-worker, language-carrier, planner, innovator, ceremony conductor, and land defender (Indigenous and ally) – who is working to honour, revitalize, restore, disrupt, reimagine, and transform public spaces and urban landscapes in

ACKNOWLEDGEMENTS

creative, decolonizing and life-sustaining ways.

Their creations and actions animate and (re)activate Indigenous presence, stories and productions that have often been invisibilized and marginalized by settler colonial city building and planning interventions.

We also honour the creative, innovative and courageous work of Indigenous ancestors and former placekeepers to invigorate lands, communities, arts and culture, education, technology, infrastructure and cities of the future. It is their visions, teachings, designs, content and artifacts of place and space that contemporary placekeepers learn from, are inspired by, and build upon.

Author

Tanya Chung-Tiam-Fook specializes in Indigenous approaches to research, education and community engagement in the areas of environmental stewardship, climate resilience, innovation, placekeeping, and health and mental wellness. She has worked in non-profit, academic, government and grassroots settings across Canada and internationally. Tanya leads Indigenous-informed research, program and content development, partnerships, strategy, and advising as: Director of Research for the Centre for Indigenous Innovation and Technology (CIIT); and Associate of Evergreen and Future Cities Canada (FCC). Two of the Indigenous programs that she has led for FCC are: i) Indigenous Re-imagining of Cities, focused on Indigenous placekeeping and civic-Indigenous partnerships; and ii) Community Solutions Network, an innovation capacity building initiative in partnership with Indigenous community and technology leaders.

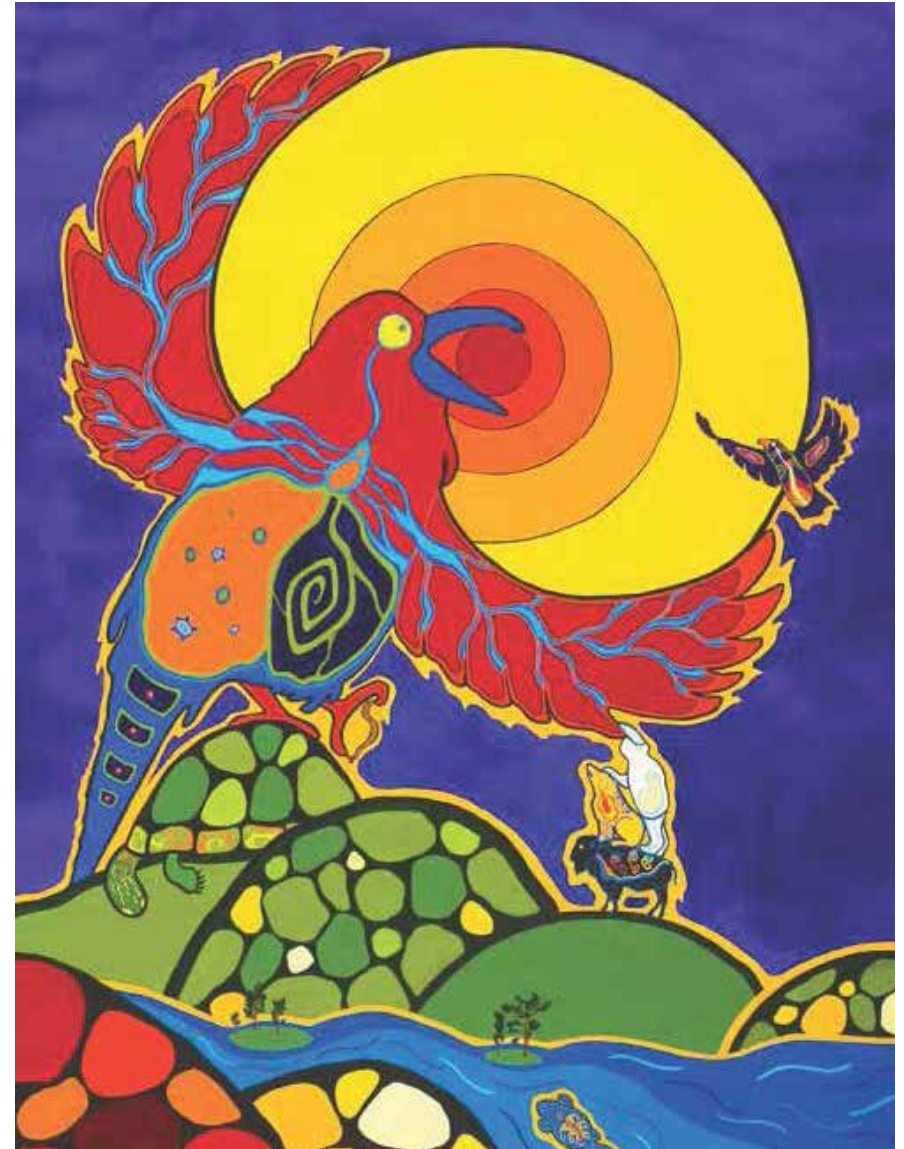
Tanya holds a PhD in Environmental Studies, and has graduate and postdoctoral training and fellowships in international development studies, climate change adaptation, Indigenous health, and psychotherapy. She has extensive experience as a university lecturer, delivering educational modules and workshops, and presenting her research and publications. She also holds an advisory role as subject specialist on diverse panels and committees. Tanya's Akawaio and mixed ancestry from Guyana and the Netherlands, combined with interdisciplinary and international experiences, enable her to bring a unique and multifaceted perspective to her work.

INTRODUCTION

Purpose

The Toolkit is intended to be a resource for users, guiding them in community engagement, designing, and planning processes on Indigenous and intercultural placekeeping initiatives and re-imagining public spaces. The placekeeping principles, values, and practices showcased here are intended to be an adaptable model for Indigenous and non-Indigenous communities working in the spaces of Indigenous design, architecture, art, planning and innovation, reconciliation, and civic commons. We strongly believe that centering compassionate use of language, practice, ideology, and principle are at the heart of this work.

While many of the ideas, practices, and stories shared here are grounded in specific lands, places, and nations, the overarching themes and archetypes should resonate with different Indigenous Peoples across Turtle Island and even other global regions. This Toolkit is intended to weave together a diversity of perspectives, methodologies, experiences, and creations from across the discourses and practices of urban placekeeping and Indigenous engagement in Canada. It is only a humble sample of the vast richness of Indigenous design and community protocols and practices that are dynamically activated across the country and not meant to be a consummate or definitive representation of that richness. Similarly, the engagement tools and resources offered here are intended to be a baseline for civic practitioners to develop their awareness, learning, capacities, and approaches in Indigenous design and community engagement.



Credit: Eagle & Sun, KRISTY CAMERON, *The Seven Sacred Teachings Of White Buffalo Calf Woman* (Niizhwaaswi Aanike'iniwendiwini Waabishiki Mashkode Bizhikiins Ikwe) 2009

Objectives

The tools, resources and case studies offered through the Toolkit are intended to contribute to national and international discourse and calls to actions on placekeeping, righting relationships between settler institutions and Indigenous Peoples, and an Indigenous reimagining of city-building in the following ways:

- To contribute to and grow a national platform for knowledge co-creation and sharing, and improved cultural competencies and engagement practices that prioritize Indigenous leadership in placekeeping, and transforming city building and public urban spaces to be more inclusive, generative, and equitable for all peoples.
- To champion and enable Indigenous placekeeping approaches and practitioners in urban hubs across Canada.
- To build collaborative and reciprocal relationships between Indigenous and non-Indigenous practitioners actively working to re-preserve and elevate Indigenous identities and stories in urban placekeeping and innovation spaces across Canada.

Audience

The Toolkit is intended for all those who are interested and passionate about Indigenous worldviews and truth and reconciliation. It will be especially useful for community leaders, practitioners staff from municipalities, civic and cultural organizations working in the spaces of placekeeping, city building and reconciliation and who want to strengthen their relationships with Indigenous partners. Although the focus is on urban placekeeping and civic-Indigenous engagement, the

Toolkit can also be used by organizations in other sectors interested in Indigenous engagement; Indigenous community and organizations outside of urban centres; and provincial and territorial associations and organizations.

The Toolkit is based on both the expressions of interest and intentionality by civic practitioners to improve their cultural and procedural learning and competencies around building respectful and mutually beneficial relationships and initiatives with Indigenous partners; and the experiences, expertise and guidance of First Nations, Inuit, and Métis practitioners, knowledge-keepers and activists from across Canada.

The Toolkit is expected to appeal to a broad audience. This is because the tools, teachings and approaches aim to cover a diversity of relational,



Credit: ThriveGarden. Courtesy Aphria Inc.

cultural, spiritual, ecological, philosophical, governance, legal, and strategic dimensions that are at play in relationship-building and engagement processes with Indigenous Peoples, placekeeping thinking and practice, and cities of the future. While many of the ideas, tools, approaches and examples shared here are grounded in specific lands, places and Nations, the overarching themes and learnings should resonate with different civic and Indigenous practitioners across Turtle Island and internationally.



Future Cities Canada

Future Cities Canada is a collaborative platform that harnesses the momentum for change already in progress in cities. It brings together people, ideas, platforms and innovations from across sectors to address two of the most pressing issues of our time: inequality and climate change and their challenges they bring to cities.

Drawing on the expertise of its founding organizations and together with a diverse and growing network of partners, Future Cities Canada's unique collaborative infrastructure will accelerate innovation to build regenerative, inclusive cities of the future.

Evergreen is a Values-Driven Organization

Evergreen is a non-profit organization dedicated to making cities flourish. We imagine cities that are low carbon, inclusive to all, and sustainable at their core; cities to live, move, work, play, learn and thrive in. Since 1991, we've been facilitating change by working with partners and community groups to convene, collaborate and catalyze ideas into action.

Our cities are on the verge of transformative change and opportunity. From open smart cities to hyper-informed citizens, new ideas, new technologies, new infrastructure, new models of governance, new levels of investment, and new opportunities for public participation are inspiring cities of the future.

At the same time, our residents and leadership are facing unprecedented challenges: structural inequality, climate change adaptation, demographic shifts, growing infrastructure deficits, and the disruption brought by the digital age. Addressing these challenges and harnessing these opportunities requires unprecedented creativity, coordination, alignment, and clarity of roles and purpose across all sectors of society. It requires a new kind of collaborative platform.

As a settler organization of city builders, land stewards and resilience leaders working to make cities more inclusive, equitable, liveable and resilient, Evergreen is committed to collaborating with Indigenous and civic practitioners and institutions to build shared understanding and transform urban centres in honour of, and alignment with the Truth and Reconciliation Commission (TRC) calls to action, the UN Declaration of

the Rights of Indigenous Peoples (UNDRIP), and the values and protocols of the particular Indigenous partners and communities with whom we engage in this important work.

Evergreen is a values-driven organization and as such, this Toolkit is guided by and rooted in our core values of connection, innovation, and sustainability. These values are commensurate with diverse Indigenous placekeeping values:

- Evergreen prioritizes place- and land-based relationships in placekeeping, community and city building, and urban land stewardship as vital to the enrichment and achievement of project and programmatic outcomes. Also paramount is Evergreen's acknowledgement of the organization's settler relationship to the Indigenous lands and Peoples of Toronto, and how we use this awareness to improve our relationships with Indigenous communities and organizations to be more reciprocal, respectful, and enduring.
- Evergreen supports Indigenous social and technological innovation by endeavouring to work together with Indigenous practitioners and knowledge-keepers and cross-sectoral partners to learn, adapt, and scale ideas that create context-relevant and culturally-informed solutions. Our focus is on consultation, and collaborative sharing, learning, and creative problem-solving.
- Evergreen works to enable socially and ecologically resilient and sustainable futures for diverse urban communities across Canada based on seven generations thinking, inclusiveness, and justice by contributing to dialogue, knowledge mobilization and decision making platforms that align with the social, environmental, and

economic aspirations of our programs.

Relationship to Place

The author and contributors hold their roles as land and cultural stewards, educators, creators, researchers, innovators, knowledge-keepers, and caretakers of place with honour, humility, and lifelong commitment. The perspectives and experiences of the material presented in this Toolkit are shared from their particular Indigenous or settler identities, positionality and connection to the lands (Ancestral and adopted) that have nourished their sense of place.

The author and contributors are humbled and grateful to be visitors and settlers on the sacred homelands of the Michi Saagiig of the Credit First Nation and the traditional territories of the Wendat, Anishinaabeg, and Haudenosaunee confederacies, subject to the Dish with One Spoon Wampum Covenant¹. They wish to acknowledge the ancestral and present-day care-takers and stewards of Indigenous territories (urban and rural) throughout Turtle Island and recognize their continuing connection to the lands, waters, kin and culture. They pay their respects to Elders past, present and future; and aspire to be more attentive and engaged ancestors for the coming seven generations.

User Map for Toolkit

The table of contents is your base point for navigating the particular Tools: Teachings, Case Studies, Approaches, and Resources that are relevant for your organization's needs, and where you're at on your engagement learning path. The components of the Toolkit may be used in any sequence or as stand-alone pieces.

- **Tools : Teachings & Approaches:** tools and plans that provide the conceptual, cultural, ethical, legal, relational, political, and planning contexts that frame engagement, relationship-building, and design development processes when working in partnership with Indigenous community and practitioners in Canada.
- **Case Studies:** profiles of civic-Indigenous placekeeping partnership initiatives and actions are provided to highlight different examples of engagement protocols, principles and processes in action.
- **Resource List:** provides a wide-ranging list of resources that showcase Indigenous perspectives and approaches to placekeeping and partnership-building, and the multi-faceted themes associated with civic-Indigenous engagement.



*Credit: KRISTY CAMERON, The Seven Sacred Teachings Of White Buffalo Calf Woman
(Niizhwaaswi Aanike'iniwendiwini Waabishiki Mashkode Bizhikiins Ikwe) 2009*

Indigenous peoples are the first placekeepers and city builders

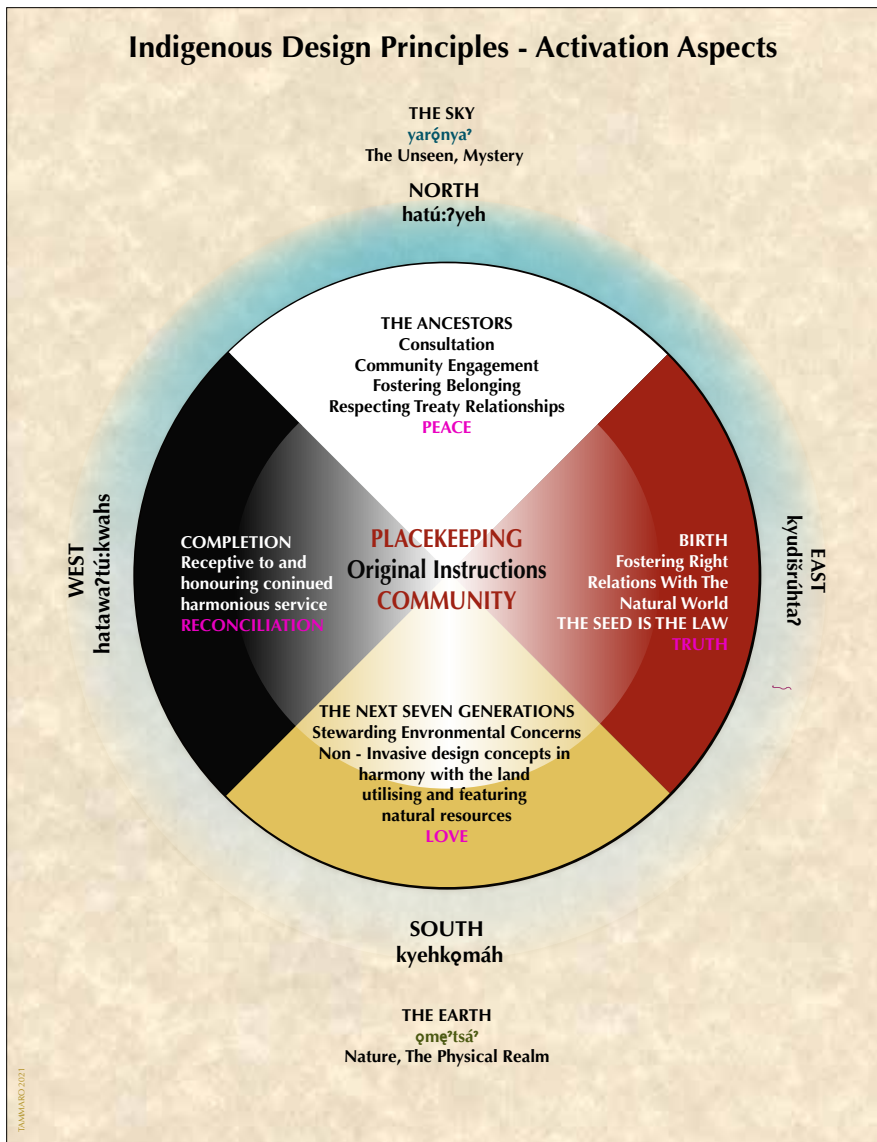
Despite the lingering perception that Indigenous peoples are not urban and modern, the reality is that cities of all sizes were settled on the ancestral territories and permanent or seasonal use sites of First Nations, Inuit, and Métis Nations, and they have always been a contributing force within cities. In 2021, more than 80% of Indigenous peoples in Canada call cities home, and are active in every sector of society and the economy. As such, urban hubs across Canada are in fact not settler cities, but Indigenous cities. In fact, the Squamish, Musqueam and Tsleil-Waututh Nations in Squamish and Vancouver Area, BC; St. Mary's First Nation in Fredericton, New Brunswick, and the Yellowknife Denes in Yellowknife, Northwest Territories are all First Nations that are annexed with major municipalities.

Another way of understanding Indigenous city-building both historical and contemporary is that many Indigenous Nations across Turtle Island and around the world have large populations and provide similar governance, social, health, public infrastructure, and environmental services as municipalities. For Indigenous Nations, the path towards the resurgence of peoples' sovereignty and self-governance has been increased self-sufficiency for their communities and bridging systemic divides and barriers by bridging gaps in data and digital infrastructure; health and social services; and opportunities in economic, educational, and entrepreneurship opportunities.

Many Indigenous community and technology leaders across Canada are transforming their communities to be leaders in clean energy and nature-inspired technologies, fibre optic-enabled community-based broadband networks, e-health services, digital education platforms, net-zero housing innovation, food sovereignty, and culturally informed approaches to mental health and life promotion. The innovation excellence demonstrated in areas such as technology, land stewardship, climate resilience, and architecture is on par with large municipalities and is also being harnessed by urban Indigenous practitioners and entrepreneurs in the development of cities.

As the First Peoples of their respective lands, the ancestors of contemporary Indigenous Nations built vibrant settlements, governance structures, housing, land and water stewardship, and food production technologies, and social and health systems. They were the original placekeepers and city builders, artists, planners, innovators, scientists, and architects. Indigenous models have transformed natural environments and urban landscapes and embody connectivity to land and place, kinship, holism, sovereignty, resilience, and cultural revitalization.

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Credit: Wyandot/Wendat Lodge and Design activation principles, Catherine Támara

Models from Indigenous and other ancient cultures have much to teach innovation and municipal leaders about more resilient and nature-attuned ways to build regenerative urban communities and economies of the present and future. There are hundreds of thousands of Indigenous and ancient technologies and designs from all over the world that have been orally or textually documented and many are being revitalized in their original form to improve current systems.

They are also inspiring new nature-inspired sensibilities and models that are hybrid forms of traditional and contemporary technologies, adapted and scaled to the specific ecologies, social contexts, and urban challenges of diverse urban and rural communities.

Decolonization, Unsettling the Commons and Transformative Reconciliation

Decolonization and Unsettling the Commons

All city-building practices in settler cities across Turtle Island and other Indigenous homelands and treaty lands take place on the occupied lands of First Nations, Inuit and Métis – past, present, and future – and are subject to traditional covenants, inherent land rights, treaties, and self-government agreements. By virtue of cities taking place on Indigenous lands, and that more than 80% of Indigenous peoples in Canada live in cities, large urban hubs are in fact Indigenous Cities.

Moreover, all municipalities from small cities to large urban hubs have an opportunity to align the Truth and Reconciliation Commission's calls to action with placekeeping and city building policy and practice to become Cities of Reconciliation – as attempted by the City of Vancouver¹.

The creation of a City of Reconciliation framework was designed to honour Vancouver's Indigenous history and culture, and compels all departments of the City to find new ways to conduct city building, design and planning, and land stewardship in acknowledgement of the unceded Musqueam, Squamish, and Tsleil-Waututh Nation homelands that it is situated upon. Furthermore, Vancouver has also become the first major city in Canada to commit to implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), as formally acknowledged by the First Nations Leadership Council (FNLC).

Despite the distinctly Indigenous lineage, citizenry, and influence within cities of all sizes, there has been a systematic and systemic denial of Indigenous peoples' rights in urban spaces, including their right to self-determination over land-use planning and stewardship, and public space planning and design² that impact their community and heritage. Colonial and assimilation policies have attempted to erase Indigenous presence and expressions of placekeeping and innovation in public spaces and civic institutions throughout Canada's cities. While cities often symbolize beacons of opportunity for flourishing and prosperity, they have frequently become places and spaces of marginalization and

1- Vancouver's City of Reconciliation, and precipitatory city-wide policy and service review, was led by the pioneering work of urban planner and thought leader Ginger Gosnell-Myers (former inaugural Indigenous Affairs Manager with the City of Vancouver). Her work also contributed to opening up dialogue between the municipal government and the Musqueam, Squamish, and Tsleil-Waututh, which led to Vancouver becoming a City of Reconciliation and hosting the landmark Canada 150+ celebrations in 2017.

2 - Fawcett, R.B., Walker, R. & Greene, J. (2015). Indigenizing City Planning Processes in Saskatoon, Canada, *Canadian Journal of Urban Research*, 24(2): 158-175.

pain for many First Nations, Métis, and Inuit, including experiences of: discrimination and racialized and gendered violence; and disproportionate levels of vulnerability to poverty, economic and social marginalization, sub-standard housing and homelessness, incarceration, and health impacts from intergenerational trauma.

Even the public natural and built spaces of the civic commons that are intended for all residents to live, work, play, celebrate, and participate in how they are programmed – have often been designed and planned in ways that privilege the worldviews and rights of access of particular settler groups above those of urban Indigenous and racialized communities. In this way, civic commons or public spaces are complicit in producing and maintaining colonial structures and have thus become naturalized settler spaces.^{3,4}

While urban Indigenous practitioners are rooted within their cultural teachings and practices, urban forms of earth-working, art and design, and ceremony and structures, it is often still necessary in for them to legitimize and (re)claim their right to be in city spaces that link to long histories of colonial oppression and erasure of Indigenous cultures. As evidenced by too many recent cases of racism and neglect by hospitals and police services and continued violence against Indigenous girls, women and two-spirited people, public spaces and institutions in Canadian cities can be extremely unsafe, unwelcome, and even deadly for many Indigenous people.

3 - Great Lakes Commons: works with a national network of water keepers and stewards to awaken and restore our relationship to these water; to activate a spirit of responsibility and belonging in the bioregion; and to establish stewardship and governance that enables communities to protect these waters forever.

4 - Fortier, C. (2017). *Unsettling the Commons: Social Movements Within, Against, and Beyond Settler Colonialism*. Arbeiter Ring Publishing

This is completely unacceptable and shameful, especially in a country where settler governments and institutions have formally committed to the Royal Proclamation on Aboriginal Peoples, the Truth and Reconciliation (TRC) and UNDRIP calls to action, and launched a national inquiry into missing and murdered Indigenous women and girls. For the sake of their future, cities need to become much more inclusive, safe, and just for all people; and it should be formally acknowledged that the First Peoples of Canada have rights to the city and to practice placekeeping and other cultural forms in the civic commons.

Civic leaders are increasingly being called on by Indigenous and grassroots organizations to unsettle and challenge colonial settler planning and governance of the commons. They are simultaneously being called on to restore Indigenous and commons stewardship, design, and participatory decision-making models in natural systems and public spaces.^{5, 6}

These models demonstrate that the commons can be transformative by connecting all peoples through cultivating trust, inclusion, and belonging; and creating shared benefit and responsibility. In response, progressive civic leaders are innovating new and better ways to design, operationalize, and govern public spaces that are aligned with the realities and visions of Indigenous and diverse communities in order

5 - Indigenous Land Stewardship Circle: a Circle of Elders, knowledge keepers, community members and leaders who have joined with the City of Toronto, Urban Forestry, the TRCA, the High Park Nature Centre, and other local organizations around our shared commitment to healing Indigenous lands and community in Toronto. <<https://indigenouslandstewardshipto.wordpress.com/>>

6 - Great Lakes Commons: works with a national network of water keepers and stewards to awaken and restore our relationship to these water; to activate a spirit of responsibility and belonging in the bioregion; and to establish stewardship and governance that enables communities to protect these waters forever.

to deliver social, economic, and environmental benefits for their communities.^{7,8,9}

Despite the challenges faced by contemporary urban Indigenous communities, Indigenous voices, knowledges, creations and innovations in 2021 are as alive, vibrant, and generative as ever. They are prompting the level of truth-telling and transformational shifts that our societies desperately need in this current moment of persistent colonialism, patriarchy, and racism; global pandemic; structural inequality and insecurity; climate and environmental crises; and health and mental wellness crises. It is very hopeful and exciting to see amazing place-based interventions and creative forms disrupting sites around cities across Canada by Indigenous youth, artists, innovators, designers, knowledge-keepers, and activists.

For example, urban Indigenous practitioners and grassroots organizations across Canada have struggled for, negotiated and reclaimed public spaces to imagine and self-determine the worlds they want to create and live on their terms and according to their stories and values. Reworlding or reimagining the places and spaces they inhabit as Indigenous peoples, and the underlying settler paradigms that dominate them, opens up a multiplicity of ways for Indigenous people to be, know and do in cities.

7 - Evergreen: works in collaboration and partnership with Indigenous placekeeping practitioners and civic leaders to reimagine and transform civic commons, and cities of the future in ways that reflect Indigenous leadership and are in service of future generations. <<https://futurecitiescanada.ca/programs/indigenous-re-imagining-of-cities-project/>>

8 - The Bentway: re-imagines how we build, experience, activate, and value public space together. <<https://www.thebentway.ca/>>

9 - Civic Commons: by elevating community voices and uniting different sectors around mutually agreed goals, Civic Commons aims to build the infrastructure and collective muscle needed to address the root causes of inequity in Greater Seattle. <https://www.civic-commons.org/>

Ways that connect them to their Indigeneity, community, ancestors and the land. Through reworlding, Indigenous people are also imagining and activating their own futures, as well as re-shaping the landscapes and futures of the cities and civic commons they call home.

Based on Future Cities Canada Fellow Tash Naveau's work as a media artist, creative producer, arts administrator, and Placekeeping accomplice, the following Toronto-based and other urban examples and analysis of Indigenous and ally collectives and organizations represent the vibrancy of land/place-based and creative forms of unsettling and reimagining urban public spaces:

Indigenous collectives and grassroots groups are focusing their efforts on activating their inherent rights in cities to access lands, harvest traditional medicines and foods, and re-presence Indigeneity in culturally significant sites, though some may not have official names or outwardly present themselves as organized:

- Indigenous Land Stewardship Circle is a collaborative Indigenous and settler-allied circle centering its stewardship work on the Indigenous-created Oak Savannahs of High Park, and the caretaking of plant kin within the Park's boundaries. High Park is also known to contain places of great spiritual significance and harvestable medicines for the Haudenosaunee and Wendat who hunted and settled in Toronto, and current Indigenous users of High Park and Toronto lands.
- Mi'kmaq, Maliseet, Peskotomuhkati, and Gaspé region First Nations members who have been asserting and practicing their right to a moderate livelihood in fishing in their territorial homelands do this work to provide healthy sustenance, practice cultural knowledge, while ensuring, in their stewardship, the sustainability of fish stocks.

- There are many examples of research and land-based learning collectives around revitalizing and empowering Indigenous lands and cultures both local to the Toronto area and beyond. They organize and sometimes work arms-length with the City of Toronto and adjacent groups to forward stewardship, land-based learning and ceremony to community members. They are directed by community members in collaborative Indigenous praxis and have shaped their work utilizing intergenerational and intersectional leadership models:
 - Indigenous food sovereignty matrices including: the Centre for Indigenous Environmental Resources, the Cultural Conservancy (US)/Native Seed Project, Ojibiikaan, Mohawk Seedkeepers, and Taiaiak: on Historical Preservation Society.
 - Dechinta Centre for Research and Learning in Denendeh territory (Yellowknife, NWT) offers collaborative teaching and research in Indigenous knowledge including post-secondary education and research methodologies in arts and science fields. They are known for their land-based pedagogy and practices in education that are anchored in relationship-building and collaborations with Indigenous communities and governments.
 - Naadmaagit Ki/ Helpers of the Earth are a First Nations Ecological Restoration team working to remove non-native invasive plants and restore native ecosystems are based in the Weston/Black Creek neighbourhood.
 - Maamwizdaa is a group of Indigenous mothers/caregivers living in Toronto's West End, coming together to provide land-based cultural activities with a focus on learning how to build healthy relationships and supportive networks.

- Ogimaa Mikana is an artist collective working to reclaim and rename the roads and landmarks of Anishinaabek territory with Anishinaabemowin place names e.g. re-naming a small section of Queen Street in Toronto Ogimaa Mikana (Leader's Trail) in tribute to all the strong women leaders of the Idle No More movement.
- Land-based Placekeeping initiatives born out of necessity to protect ancestral lands include the Unist'ot'en camp on Wet'suwet'en territory in British Columbia, Kanesatake Resistance on Kanien'kéhaka territory in Oka, Québec, and the ReZpect Our Water protests and grassroots movement initiated by the Standing Rock Sioux Nation and surrounding Lakota, Dakota and Nakota Nations in Sioux County, North Dakota against the Dakota Access Pipeline.
- Wet'suwet'en house clans united to create camps to protect against the proposed expansion of Tar Sands and Fracking Gas pipelines running through Unist'ot'en territory. Daily activities within the camp change with the seasons and support the reclaiming of Indigenous land stewardship and cultural lifeways.

Indigenous urban community and allies also build community and placekeeping and decolonial actions through encampments in either protest, by necessity protection, or to be a part of a restored community.

There are many complex reasons for these instances; some starting point questions to consider before entering into a space of resolving land use disputes on/near Indigenous territories and the 'homelessness crisis' are:

- Why are Indigenous peoples' inherent rights to sovereignty, self-determination, access and use of their homelands and resource base, and governance leadership and structures not understood or honoured in urban and reserve settings?
- Is Indigenous people's agency and ability to access the land in cities not also important while they live unsheltered?
- How can municipalities and civic leaders intervene to make civic commons and already gentrified places safer and more welcoming to those who live on the land without shelter (Indigenous Peoples not on reserve may find themselves unhoused while resettling in host communities)?
- How can municipalities and civic leaders work with Indigenous and all marginalized groups to rewrite the civic commons first, so that it considers all bodies and their need for connection to land and water essential and sovereign?

An emerging tension and challenge for Indigenous and grassroots groups in arts and land-based placekeeping and decolonial work comes with the potential for mainstreaming and diluting Indigenous paradigms and practices amid the rising interest by settler institutions in reconciliation and engagement with Indigenous cultures and communities. How do Indigenous practitioners and organizations partner with civic organizations while resisting against Indigenous placekeeping practices and platforms being made mainstream or imposed on by dominant cultural agendas?

A strategy used by many Indigenous and ally collectives and organizations to preserve the integrity of their work and cultural roots has been to maintain their grassroots orientation in and for the community.

Where there is not a built-in process for co-creation with Indigenous partners, Indigenous groups will often stay arm's length from funders and collaborators, abiding by their commitments to granting agencies and partners while prioritizing their engagement with and commitment to Indigenous community stakeholders.

It is often important for the groups to remain fluid in their structure so that leadership can shift and grow with the community's needs. Programming within municipal and civic organizations that funded through government, corporate or institutional sources, may be beholden to frameworks and processes that are not aligned with Indigenous placekeeping values and methodologies, or visions for building an ecologically sustainable, community-centric and socially just city.



Credit: Marc Crabtree

Ongoing struggles occur within ideological values of place and land use because of a lack of knowledge and meaningful relationship-building with Indigenous communities.

In honour of the rich Indigenous legacies and futures that are intertwined with the history and future of cities, it is important that civic and Indigenous city builders and practitioners collaborate on an expanded vision of what a city means in 2021, and for the next seven generations. This is a vital part of the transformational reconciliation, placekeeping, and city-building work and must be consistent with the visioning and priorities of the diverse Indigenous, Newcomer, and settler communities that comprise cities.

Commitment to unsettling and decolonizing those colonial settler forms that have caused damage to the worlds of Indigenous peoples is integral to an Indigenous reimagining of cities. It is important to remember that colonialism is not a past moment that ended when power was transferred from the former European colonial powers to the new leaders of independent, sovereign states throughout the colonial empire. The legacies and impacts of colonialism, and the colonial matrix of power (coloniality) are ongoing and perpetuated at some level, in some form, by all social institutions in our society.

It is therefore imperative that municipalities and civic leaders work alongside Indigenous peoples for the long term, identifying and dismantling colonial discourses and practices that persist in placekeeping and city-building. At the same time, civic leaders can be co-creating spaces and opportunities with Indigenous communities to reclaim self-determination of the processes and expressions of place that reflect their identities and futures in urban centres. Moreover, how can civic leaders better commit to listening to, learning from, building reciprocal relationships with, and ceding power to urban Indigenous communities to ensure we are working together to make visible and honour the persistent imprint and activation of Indigeneity in cities?

Truth Telling Before Reconciliation

In coincidence with an emphasis on truth-telling before reconciliation¹, it is imperative that municipalities and civic organizations be honest about the history of conquest, colonialism, and genocide in the making of the Canadian state; and that all city building and placemaking occurs on the occupied lands of Indigenous Nations. An integral part of repairing, restoring, and building mutually respectful and equitable relationships with Indigenous peoples is for settler institutions to become more conscious of the deeply ingrained settler-colonial worldviews and power inequities that persist within contemporary urban planning and design, city-building, and municipal policies. This requires that settlers acknowledge their settler privilege on occupied Indigenous lands and gain in-depth understanding of their own complex relationships to Indigenous lands, peoples, cultures and impacts of colonization. It also requires that settlers understand that the 'Canadian identity' is founded in a colonial system that produces and reproduces polarization and economic inequality between Indigenous, Black, people of colour, newcomers, and European-descended peoples.

Moreover, the TRC calls to action and the preceding Royal Commission on Aboriginal Peoples (RCAP) formally call on people in Canada to unlearn the false and damaging 'truths' about Indigenous peoples that have been taught and socialized within many educational, political, and media spaces. This can be done through direct consultation with Indigenous knowledge-keepers, practitioners, and organizations, as well as learning tools and research led by Indigenous practitioners and scholars.

1 - Yesno, R. (2018, December). Before reconciliation is possible, Canadians must admit the truth, Maclean's Magazine. Retrieved from: <https://www.macleans.ca/opinion/before-reconciliation-is-possible-canadians-must-admit-the-truth/>

These sources can also help people looking to access appropriate and accurate information in ways that are more genuine and grounded in the worlds of Indigenous peoples.

Settler colonialism will continue to be the dominant narrative restricting Indigenous and non-Indigenous worlds if it is not actively and constantly addressed and dismantled. Critical self-reflection of one's own cultural biases and blind spots, especially those that privilege settler colonial views and create exclusionary practices, is the only way to disrupt status quo patterns and inequitable practices. When we do this work with intentionality and open minds and hearts, it becomes possible to re-pattern relationships and approaches that are more honest, mutually valuable and generative for Indigenous and civic partners. Truth-telling about the colonial settler history and present of cities and city building is a necessary part of reconciling and healing for the future.

Many First Nations and Inuit community and technology leaders across Canada are transforming their communities to be leaders in clean energy and nature-inspired technologies, fibre optic-enabled community-based broadband networks, e-health services, digital education platforms, net-zero housing innovation, food sovereignty, and culturally informed approaches to mental health and life promotion. The innovation excellence demonstrated in areas such as technology, land stewardship, climate resilience, and architecture is on par with large municipalities and is also being harnessed by urban Indigenous practitioners and entrepreneurs in the development of cities.

As the First Peoples of their respective lands, the ancestors of contemporary Indigenous Nations built vibrant settlements, governance structures, housing, land and water stewardship, and food production technologies, and social and health systems.

They were the original placekeepers and city builders, artists, planners, innovators, scientists, and architects. Indigenous models have transformed natural environments and urban landscapes and embody connectivity to land and place, kinship, holism, sovereignty, resilience, and cultural revitalization.

Models from Indigenous and other ancient cultures have much to teach innovation and municipal leaders about more resilient and nature-attuned ways to build regenerative urban communities and economies of the present and future. There are hundreds of thousands of Indigenous and ancient technologies and designs from all over the world that have been orally or textually documented and many are being revitalized in their original form to improve current systems.

Transformative Reconciliation

The TRC clearly states that the actual process of reconciliation would only be possible through meaningful, long-term actions by settler governments, institutions and societies to repair and re-build relationships with Indigenous peoples, and dismantle colonial structures and systems in Canada. “A critical part of this process,” they argued, “involves repairing damaged trust by...following through with concrete actions that demonstrate real societal change.” The 94 Calls to Action represent these concrete actions.

Consequently, there is increasing understanding by settler society that reconciliation is not a moment in time, but a long, committed, and ongoing process of truth-telling, dismantling settler colonialism, repair, recognition of Indigenous sovereignty, and healing that involves both settler institutions and Indigenous peoples.²

2 - Fortier, C. (2017). *Unsettling the Commons: Social Movements Within, Against, and*

Yet, it must be initiated and shouldered by settlers in a truthful, lifelong commitment. As famously quoted by former Senator and Chair of the Truth and Reconciliation Murray Sinclair, “Reconciliation is about forging and maintaining respectful relationships. There are no shortcuts.” It is very important that civic leaders understand that reconciliation is primarily the work of settlers and governments – not of First Nations, Métis, and Inuit. Indigenous staff and partners can play a significant role as advisors in reconciliation processes but it is not their responsibility to ensure that non-Indigenous partners become educated and sensitized about Indigenous peoples’ experiences, cultural protocols, dynamics of decolonization, and equitable nation-to-nation relationship-building.

The term ‘reconciliation’ has been critiqued as a misnomer because it implies that there was once a healthy and equitable relationship that became fractured and must now be restored to its prior wholeness. In the Canadian context, Indigenous-settler relationships have never been based on Canada’s recognition of Indigenous Nations as sovereign, equal partners. Instead, the state has systematically oppressed and marginalized Indigenous Nations despite their consistent struggles to assert their sovereignty and inherent rights as the First Peoples of these lands. There are hundreds of years and many many Indigenous lives and experiences that deserve to be brought to light, listened to and given justice. Reconciliation in Canada should therefore refer to “transformative” as opposed to “restorative” reconciliation.³

Beyond Settler Colonialism. Arbeiter Ring Publishing.

3 - Stanton, K. (2011). Canada’s Truth and Reconciliation Commission: Settling the past?, *The International Indigenous Policy Journal*, 2(3): 1-20.

At minimum, transformative reconciliation is about settler organizations working to build strong relationships and shared understandings with First Nations, Inuit, and Métis partners as sovereign nations with inherent rights protected under Canadian Law. Transformative reconciliation is also a multi-faceted process that entails settler institutions working with Indigenous peoples to restore lands and land rights, economic self-sufficiency, and self-determination and self-government for Indigenous peoples. Systems-level transformative reconciliation between settler governments and Indigenous peoples is based on three important points of recognition:

- Indigenous peoples' sovereignty, inherent rights, and land agreements (e.g. treaties and land claims agreements).
- Restoration of land titles and rights to Indigenous Nations; and restoration of a healthy land-base in cities for urban Indigenous communities.
- Indigenous and civic organizations working in collaboration to rebuild a regenerative economy sustained by healthy communities and urban ecosystems.

Without decolonization, truth-telling and negotiations between Indigenous peoples and settler governments regarding restoration of Indigenous lands cannot occur. Without decolonization, a new relationship based on equal sovereign nations sharing political and economic power, lands and resources across Canada cannot occur. And without decolonization, the status quo of structural and economic inequalities against Indigenous peoples instituted during colonial rule will continue, without any genuine chance for transformative reconciliation.

Municipalities and civic organizations are uniquely positioned to embed and lead national transformative reconciliation processes and calls to action at municipal and community levels. At this level, deeper partnerships with Indigenous Nations and Indigenous urban communities are often the strongest. In particular, how can municipal reconciliation processes help to reimagine cities from Indigenous perspectives and models, especially in terms of: transforming the social and ecological systems that nourish communities; and investments into urban equity and social cohesion for all people?⁴

Municipalities also have the capacity to demonstrate proven best practices in transformative reconciliation with Indigenous partners for higher levels of governments.



Credit: New Beginnings, C.Belcourt and I.Murdoch

4 - Evergreen. (2017). Towards a Civic Commons Strategy. Evergreen & McConnell Foundation.

The following relational commitments⁵ are central to a deeper reconciliation that people must enter into first with the natural world if we are to transform the damaging production, trade, transportation, and consumption practices we are all locked into. They are also important commitments for municipalities and civic organizations to consider if they are to engage Indigenous communities in genuine forms of transformative reconciliation and collaborate on building resilient cities of the future. These include:

- Learning to live in a more sustainable relationship with the living earth.
- Learning to live in a more sustainable relationship to each other (Indigenous and settler) in sharing the lands and places of the civic commons.
- Learning to harmonize our relationships with each other (Indigenous and settler) with how we relate to the Earth.
- Learning to transform the destructive and unsustainable relationships of capitalism and settler-colonialism with the living earth and Indigenous and racialized peoples into sustainable relationships.

5 - Adapted from: Tully, J. (n.d.) A View of Transformative Reconciliation: Strange Multiplicity & the Spirit of Haida Gwaii, presented at the Indigenous Studies and Anti-Imperial Critique for the 21st Century Symposium, Yale University.

TIMELINE OF SETTLER-INDIGENOUS HISTORICAL EVENTS

The following is a chronological timeline of key historical, (de)colonial, cultural, legal, military, and relationship-building events¹² between Indigenous Nations and settler society in Canada. It represents a more linear trajectory of time and how important events unfolded from the time of colonial contact until recently. This timeline is not inclusive of many of the milestones that are significant to different Indigenous Nations and people, especially those that represent the particular cultural, spiritual, and legend-based events of each Indigenous nation or confederacy across Canada. An engagement exercise that may be quite valuable to civic and Indigenous partners is for them to work together to develop a local history timeline that reflects both linear and circular time, and significant Indigenous and municipal events.

From across Indigenous cultures, histories are recounted in the oral tradition from the time of ancestral histories beyond living memory. Oral traditions and origin stories describe: their deep connectedness of the peoples with land, water, and more-than-human kin; their conscious use and stewardship of the environment; and their sovereign and self-governing identities and systems that enabled them to be self-sustaining and adapt to changes in land and climate across the vast territories of Turtle Island – long before Europeans arrived and the Canadian state was formulated.

1 - Adapted from: Vizina, Y. and Wilson, P. (2019). Reconciliation with Indigenous Peoples: A Holistic Approach, Toolkit for Inclusive Municipalities in Canada and Beyond, Canadian Commission for UNESCO.

2 - Historica Canada. Key Moments in Indigenous History. <http://education.historica-canada.ca/files/426/Key_Moments_in_Indigenous_History_Timeline.pdf>

Stories such as Sky Woman"/Aataentsic", "Seven Fires Prophecy", Wîsahkêcâhk and the flood, The Great Peace and Peacemaker, Sedna, Raven and the First Men, Gitchi Manitou, The Story of Napi, and Glooscap frees the water are foundational to the cosmologies, identities, land relationships, languages, socio-cultural institutions, and placekeeping practices of diverse Indigenous Nations.

Time Immemorial

Each Indigenous nation tells their own creation story about the origins of the world and their place in it; all claim their ancestry dates to time immemorial. At the same time, there is considerable archeological debate about when humans first came to North America, though broad assumptions suggest waves of migration from northeastern Asia, by both land bridge and boat, between 30,000 and 20,000 years ago.



18,000 –10,000 BCE

Irrefutable archeological evidence of human occupation in the northern half of North America, including in the Tanana River Valley (Alaska), Haida Gwaii (British Columbia), Vermilion Lakes (Alberta), and Debert (Nova Scotia).



10,000 – 2000 BCE

Settlements and communities are present almost everywhere in what is now Canada. From coast to coast, Indigenous peoples adapt to their surroundings and establish complex spiritual, artistic, and literary practices as well as economic, social, and governance structures.

2300 – 1000 BCE

Northeast Woodlands Indigenous Nations introduce agriculture.

2000 – 200 BCE

Indigenous Nations on the west coast establish sedentary living, hierarchical chiefdoms, and stratified communities. All have recognizable governments, intellectual traditions, spiritual and educational practices, and sophisticated implements.

500 – 1200

Developed communities on the Plains employ treaties to share territory with humans and non-human beings.

1000

Norse explorers meet “Skraelings” (possibly Dorset, Inuit, Thule, or Beothuk peoples) on Baffin Island and Newfoundland and Labrador. They exchange goods, but hostility and violence prevent lasting Norse settlement.

1450

The Haudenosaunee Confederacy, organized by Dekanawideh (the Peacemaker) and Hiawatha, tries to provide a peaceful and equitable means to resolve disputes among member nations in the lower Great Lakes region.

1455 & 1493

Further travels by Europeans and encounters with new Indigenous Nations result in foreign diseases infecting Indigenous peoples.

1493

Papal bulls authorize European nations to seize Indigenous lands in the Americas and enslave the peoples they encounter.

The papal bull Inter Caetera (the Doctrine of Discovery) is decreed a year after Christopher Columbus’ first voyage to America. Made without consulting Indigenous populations nor with any recognition of their rights, it is the means by which Europeans claim legal title to the “new world.”

1500

Estimates for the Indigenous population in what would become Canada range from 200,000 to 500,000 people, though some suggest it was as high as 2.5 million, with between 300 and 450 languages spoken.

1500s

France claims ownership of New France.

1500 – 1530s

Continual contact between European fishermen and Indigenous peoples on the Atlantic coast begins.

1534

Papal bull acknowledges Indigenous peoples are human and forbids their enslavement.

1537

Frobisher’s search for the Northwest Passage to Asia constitutes first known contact with Inuit.

1574 - 1778

Indigenous technology and knowledge of hunting, trapping, guiding, food harvesting, and disease control prove crucial to the survival of Europeans and early colonial economy and society, particularly during the fur trade. The establishment of alliances gives Indigenous peoples access to European weaponry and other goods.

1600s & 1700s

Tuberculosis, smallpox, and measles spread, intentionally or inadvertently, across North America, devastating Indigenous populations.

1613

The Two-Row Wampum (Guswentha) establishes the Covenant Chain, a series of agreements between the Haudenosaunee Confederacy and European representatives. They agree to work toward peace as well as economic, political, and cultural sovereignty. Gift exchanges honour promises and renew alliances.

1615

The first European missionaries (Récollets and later Jesuits) arrive to convert Indigenous populations to Catholicism.

1670

The Hudson's Bay Company is established by English Royal Charter, forming a monopoly and increasing the volume of goods in the fur trade.

1700

Métis emerge as a distinct culture

1701

Three dozen Indigenous groups and the French colonial government sign the Great Peace of Montréal, forging peaceful relations that end nearly a century of war between the Haudenosaunee and the French (and their Indigenous allies).

The Dish With One Spoon wampum treaty is made between the Anishinaabe and Haudenosaunee nations, the treaty territory includes part of Southern Ontario between the Great Lakes and extending east along the north shore of the St. Lawrence River up to the border with the current province of Quebec.

1763

King George III of Britain declares dominion over North America east of the Appalachian Mountains.

The British Royal Proclamation gives limited recognition of title to Indigenous communities and provides guidelines for negotiating treaties on a nation-to-nation basis. The Proclamation requires a treaty with Indigenous Nations prior to settling in their territory – this remains the law in Canada.

Pontiac's Resistance provides a strong show of Indigenous unity. Under the leadership of Ottawa chief Obwandiyag (Pontiac), an Indigenous alliance tries to resist European occupation by ridding the lower Great Lakes region of English settlers and soldiers.

1771

First Moravian Mission established among Inuit at Nain, Labrador.

1784

The Haldimand Proclamation grants land, negotiated nine years earlier by Thayendanegea (Joseph Brant), to the Haudenosaunee Confederacy in return for helping Britain during the American Revolution.

1791

Haida chief Koyah organizes the first of many attacks on the British, who had begun coastal explorations in an emergent west coast fur trade.

1812

War with the United States sees tens of thousands of Indigenous people fight for their land, independence, and culture, as allies of either Great Britain or the United States. In British North America, the Western Confederacy, led by Tecumseh and Tenskwatawa, plays a crucial role in protecting Upper and Lower Canada from American invasion. By the end of hostilities, almost 10,000 Indigenous people had died from wounds or disease. The Treaty of Ghent, which is supposed to return lands and “all possessions, rights and privileges” to Indigenous peoples affected by the war, is ignored.

1828

The Mohawk Institute opens in Brantford, Upper Canada (Ontario), as a day school for boys from the Six Nations Reserve. In 1831, it begins to operate as a Residential School with the goal of assimilating Indigenous children. It is the precursor to the more elaborate system of Residential Schools.

1850 – 1854

The Robinson-Superior and Robinson-Huron treaties are signed in what is now Ontario, as are the Douglas treaties in what is now British Columbia. The controversial agreements allow for the exploitation of natural resources on vast swaths of land in return for annual cash payments, and make evident the differing understandings of land ownership and relationship-building through treaties. The controversial agreements reflect the divergent understandings between Indigenous forms of land relationship and stewardship versus colonial settler forms of exploitation of natural resources on vast swaths of land in return for annual cash payments.

1867

Confederation: the British North America Act creates the Dominion of Canada. Colonial responsibility for Indigenous peoples and lands is transferred to the new federal government, under the Department of the Interior.

1869

The Red River Resistance sees the Métis and First Nations allies defend the Red River Colony from the federal government’s attempt to transfer Rupert’s Land to Canada without consultation. Fearing a deluge of settlers and trying to safeguard their lands and culture, 10,000 Métis – led by Louis Riel – establish a Provisional Government to coordinate the resistance and lead an uprising. In the wake of the armed conflict, Riel flees to the United States. White settlement continues to expand westward. Promises to protect Métis rights are ignored.

1871 - 1921

Canada negotiates the numbered Treaties with First Nations.

1876

The Indian Act is passed by the Government of Canada on the premise that economic, social, and political regulation of First Nations peoples (and lands) would facilitate assimilation.

- First Nations peoples restricted to reserves on small parcels of their original territories.
- First Nations peoples required to obtain a pass from the Indian Agent to leave the reserve (1885-1951)
- Many subsequent amendments further restrict their rights and freedoms including: banning hereditary chieftdoms and other forms of governance; expropriating reserve lands for public purposes; prohibiting the potlatch and sun dances; and requiring attendance at Residential School.

1883

Prime Minister John A. Macdonald authorizes the creation of Residential Schools, run by Christian churches, to force Indigenous children to assimilate to Euro-Canadian culture and practices.

1884 - 1951

Potlatch and other traditional gatherings and customs are banned

1885

The Métis and their First Nations allies lead the five-month Northwest Resistance against the federal government in what is now Saskatchewan and Alberta. Anxious about white settlers and government encroachment on their lands, the Métis form a second provisional government in the region, again led by Louis Riel. The Métis Bill of Rights demands improved treatment for all residents of the region, including land rights, political representation, and better education. Calls go unheeded and Gabriel Dumont lead the Métis to take military action. Federal troops prevail and Riel is hanged for treason; Cree chiefs imprisoned.

1903

First RCMP posts established in the Arctic.

1919

The League of Indians forms to advocate for improved living conditions and the protection of Indigenous rights and practices. Though its effectiveness is weakened by government harassment, police surveillance, and disunity among Indigenous groups, it forms the basis for Indigenous political organizing in the future.

1922

The Story of a National Crime, published by the Chief Medical Officer for Canada's Department of the Interior and Indian Affairs, argues that Indigenous people's health is being ignored in Residential Schools and Indian Hospitals, in violation of treaty promises.

1923

Cayuga Chief Deskaheh campaigns to have the League of Nations recognize the Six Nations of Grand River as a sovereign nation.

1929

Complaints about Inuit not bearing traditional Christian names arise, beginning decades of government labelling strategies to ease the recording of census information and entrench federal authority in the North. Among the failed initiatives are metal discs with ID numbers, and Project Surname.

1939 – 1945

Between 5,000 and 8,000 Indigenous soldiers fight for Canada in the Second World War, serving in all major battles and campaigns. Most do not receive the same support or compensation as other veterans upon returning home.

1951

Indigenous lobbying leads to Indian Act amendments that give elected band councils more powers, award women the right to vote in band elections, and lift the ban on the potlatch and sun dances. Some soldiers who fought alongside Indigenous men and women support the change.

1953 - 1955

In the High Arctic Relocation, the federal government forcefully moves 87 Inuit from Inukjuak in northern Québec to Ellesmere and Cornwallis Islands. The relocation is part of the government's effort to secure Canadian sovereignty during the Cold War. Adequate support for the communities does not follow.

1950s and 1960s

Sled dogs are killed as part of the Sled Dog Slaughter, a government assimilationist initiative to force the Inuit of Northern Québec to deny their nomadic lifestyle and move them away from their traditional lands.

1954

Elsie Marie Knott becomes the first female chief of a First Nation in Canada when she is elected to lead the Anishinaabe (Ojibwe) Curve Lake First Nation near Peterborough, Ontario.

1960

Status Indians receive the right to vote in federal elections, no longer losing their status or treaty rights in the process.

1960s – 1980s

Thousands of Indigenous children are taken from their families and communities by provincial and federal social workers and placed in foster or adoption homes, often with non-Indigenous families. The number taken from their birth families in the "Sixties Scoop" varies by province, but is most prevalent in the Prairies. The process is immensely traumatic for parents and children and leaves many children with a lost sense of cultural identity.

1969

A federal White Paper on Indian Affairs proposes abolishing the Indian Act, Indian status, and reserves, and transferring responsibility for Indian affairs to the provinces. In response, Cree Chief Harold Cardinal writes the Red Paper, calling for recognition of Indigenous peoples as "Citizens Plus." The government later withdraws the proposal after considerable opposition from Indigenous organizations.

1971

The Inuit Tapirisat of Canada, renamed Inuit Tapiriit Kanatami in 2001, is formed as a national organization advocating for self-government, social, economic, environmental, health, and political welfare of Inuit across the 4 regions of the Nunangat in Canada, and preservation of language and history.

1973

The Supreme Court of Canada agrees that Indigenous peoples held title to land before European colonization, that this title existed in law, and that it continues unless specifically extinguished. Named for Nisga'a chief Frank Calder, the Calder Case forces the government to adopt new policies to negotiate land claims with Indigenous peoples not covered by treaties.

1974

The Native Women's Association of Canada is established to advocate for the social, political, and economic welfare of Indigenous women and girls. It promotes education, challenges discriminatory policies, and works to reduce inequality.

1982

The Canadian Constitution is patriated, and thanks to the advocacy of Indigenous peoples, Section 35 recognizes and affirms Aboriginal title and treaty rights. Later, Section 37 is amended, obligating the federal and provincial governments to consult with Indigenous peoples on outstanding issues.

The Assembly of First Nations (AFN) is formed out of the National Indian Brotherhood to promote the interests of First Nations in the realm of self-government, respect for treaty rights, education, health, land, and resources.

1980s – 1990s

Several politically charged standoffs occur on disputed lands. More than 800 people are arrested during the "War in the Woods" when Tla-o-qui-aht and environmentalists fight to protect ancient forests from loggers in Clayoquot Sound, British Columbia. The Oka Crisis entails clashes between Mohawk activists and Québec provincial police for 78 days. Tensions over the Kettle and Stony Point First Nation occupation at Ipperwash Provincial Park contribute to protestor Dudley George's death at the hands of an Ontario Provincial Police officer.

1984

The Inuvialuit and the federal government sign the Inuvialuit Final Agreement, a massive Western Arctic land claim.

1985

The Indian Act is amended to address discrimination faced by First Nations women who face the loss of their Indian status if they marry non-status Indians.

1990

The Meech Lake Accord collapses when Elijah Harper, the lone First Nations member in the Manitoba legislature, blocks its passage, citing the accord's failure to consult with First Nations or recognize their constitutional rights.

1990s – 2000

The Supreme Court makes several key decisions respecting Indigenous people, including but not limited to:

- 1997 ruling that traditional Indigenous land rights and title cannot be extinguished by the British Columbia government and validating oral testimony as a source of evidence;
- 2003 ruling prescribing three conditions for Métis status: self-identification as Métis; ancestral connection to a historical Métis community; and acceptance by a Métis community.

1993

Inuit and the governments of the Northwest Territories and Canada sign the Nunavut Land Claims Agreement, the largest in Canada's history.

1996

The final report of the Royal Commission on Aboriginal Peoples is published. It recommends a public inquiry into the effects of Residential Schools and calls for improved relations between governments, Indigenous peoples, and non-Indigenous Canadians.

Last Residential School in Canada closes at Gordon First Nation in Saskatchewan

1999

The new territory of Nunavut is created.

2000

The terms of the Nisga'a Final Agreement come into effect, granting the Nisga'a \$196 million over 15 years plus communal self-government and control of natural resources in parts of northwestern British Columbia.

2006

The Nunavik Inuit Land Claims Agreement comes into effect, addressing ownership of land and resources in James Bay, Hudson Bay, Hudson Strait, and Ungava Bay, as well as part of northern Labrador.

2008

Prime Minister Stephen Harper issues a statement of apology to former students of Residential Schools in Canada for the harm caused by assimilationist goals, abuse, and cultural loss. Prime Minister Justin Trudeau extends the apology in 2017 to students of Residential Schools in Newfoundland and Labrador.

Indigenous and Northern Affairs Canada formally acknowledges Supreme Court rulings on the Crown's "duty to consult" and, if appropriate, accommodate when the Crown considers initiating activities or decisions – often dealing with natural resource extraction – that might impact Indigenous peoples' treaty rights.

2012

Four women from Saskatchewan: Jessica Gordon, Sylvia McAdam, Sheelah McLean and Nina Wilson start Idle No More as a national (and online) movement of marches and teach-ins, raising awareness of Indigenous rights and advocacy for self-determination.

2015

Truth and Reconciliation Commission Report concludes that Residential Schools attempted cultural genocide and issues 94 Calls to Action. The Report documents the experiences of approximately 150,000 Residential School students and Survivors.

Supreme Court of Canada Chief Justice Beverley McLachlin notes that the mistreatment of Indigenous peoples is the “most glaring blemish on the Canadian historic record.” She further states that assimilationist efforts constitute “cultural genocide.”

2016

An Inquiry into Missing and Murdered Indigenous Women and Girls is launched in response to calls for action from families, communities, and organizations.

In Daniels et al. v. Canada, the Supreme Court rules that Métis and non-status Indigenous peoples are “Indians” within the meaning of s. 91:24 of the Constitution Act, 1867. Like the Inuit, they are not included under the Indian Act.

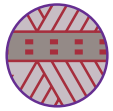
Canada officially signs the 2007 UN Declaration on the Rights of Indigenous Peoples, which recognizes Indigenous peoples’ rights to self-determination, cultural practices, land, and security.

2019

The National Inquiry into Missing and Murdered Indigenous Girls and Women Final Report is released and reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada’s staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people.

Indigenous Languages Act tabled in Canadian Parliament. Simultaneous translation of Indigenous languages offered in House of Commons for the first time.

TEACHINGS, TOOLS, AND APPROACHES FOR COMMUNITY ENGAGEMENT



TOOL:

[Truth-Telling & Indigenous Cultural Awareness \(pg. 34\)](#)



TEACHING:

[Partnership and Legacy-building through Seven Fundamental Truths \(pg. 38\)](#)



TEACHING:

[Two Row and Dish With One Spoon Wampum Covenants \(pg. 42\)](#)



TOOL:

[Decolonizing from Within the Organization \(pg. 47\)](#)



TEACHING:

[Indigenous Principles for Civic Collaboration \(pg. 54\)](#)



TEACHING:

[7 Messages for Indigenizing the City \(pg 65\)](#)



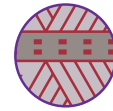
TOOL:

[Guiding Protocols for Civic-Indigenous Engagement \(pg. 67\)](#)



TOOL:

[Important Guidelines, Commissions and Reports \(pg. 77\)](#)



TOOL:

[Relationship Agreement & Memorandum of Understanding \(pg. 80\)](#)



TOOL:

[Understanding Indigenous Sovereignty & Rights \(pg. 89\)](#)



TOOL:

[150 Acts of Reconciliation as a Learning Journey \(pg.103\)](#)



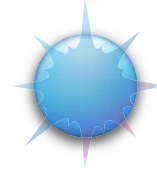
TOOL:

[International Indigenous Design Charter \(pg. 111\)](#)



TOOL:

[Indigenous Knowledge and Data Sovereignty \(pg. 116\)](#)



APPROACH:

[Indigenous Approaches to Program Evaluation \(pg. 121\)](#)

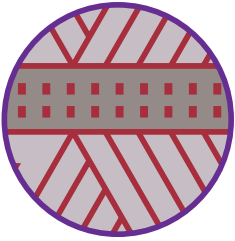


APPROACH:

[Community Engagement Event Planning \(pg. 132\)](#)

TOOL

Truth-Telling and Indigenous Cultural Awareness



Truth-Telling

In coincidence with an emphasis on truth-telling before reconciliation¹, it is imperative that municipalities and civic organizations be honest about the history of conquest, colonialism and genocide in Canadian state formation; and that all city building and placemaking occurs on the occupied lands of Indigenous Nations. An integral part of repairing, restoring and building mutually respectful and equitable relationships with Indigenous peoples is for settler institutions to become more conscious of the deeply ingrained colonial settler worldviews and power inequities that persist within contemporary urban planning and design, city building and municipal policies.

1 - Yesno, R. (2018, December). Before reconciliation is possible, Canadians must admit the truth, Maclean's Magazine. Retrieved from: <https://www.macleans.ca/opinion/before-reconciliation-is-possible-canadians-must-admit-the-truth/>

Moreover, the TRC Calls to Action and the preceding Royal Commission on Aboriginal Peoples (RCAP)² formally call on people in Canada to unlearn the false and damaging 'truths' about Indigenous peoples that have been taught and socialized within many educational, political and media spaces. This can be done through research, direct engagement and attending events and presentations led by Indigenous knowledge-keepers, practitioners and organizations.

Settler colonialism will continue to be the dominant narrative restricting Indigenous and non-Indigenous worlds if it is not actively and constantly addressed and dismantled. Critical self-reflection of one's own cultural biases and blind spots, especially those that privilege settler colonial views and create exclusionary practices, is the only way to disrupt status quo patterns and inequitable practices. When we do this work with intentionality and open minds and hearts, it becomes possible to repair and rebuild relationships and reorient approaches that are more honest, mutually valuable and generative for Indigenous and civic partners. Truth-telling about the colonial settler history and present of cities and city building is a necessary part of reconciling and healing for the future.

2 - See Tool: Important Guidelines, Commissions and Reports.

Self-Reflection

Actively participating in self-reflection and challenging patterns that are damaging to Indigenous peoples – at personal and institutional levels – is a lifelong journey of learning and self-awareness, and requires us to look deeply and critically at our own beliefs, practices, histories, roles and biases – and those that have become part of an organization's culture and policies. The journey requires cultural humility including listening without judgement, being open to learning our own culture and our biases. The following questions³ can guide deeper self-reflection and compassion vis-à-vis colonialism, truth and reconciliation, settler identities, Indigenous cultural awareness, intercultural awareness, and inclusion:

- What is your personal and family history that brought you to this land?
- Are you aware of the history of the land you live and work on?
- What sources have you drawn on for this information?
- Were your family or ancestors impacted by colonialism, oppression, structural violence, war or poverty?
- What is your understanding of the impacts of colonial violence against Indigenous communities?
- What is your understanding of the role played by municipalities and urban planning in perpetuating colonial policies and forms of marginalization and erasure of Indigenous peoples?

3 - See Tool: Important Guidelines, Commissions and Reports.

- What does reconciliation mean to you? What does reconciliation look like to you?

Activating reflections into practice ⁴

- What guides your own cultural practices? What traditional teachings, systems of knowledge, or worldviews, inform your own philosophy of practice?
- Have you had the opportunity to learn Indigenous teachings and/or protocols? Are you able to practice these teachings in your profession? Why or why not?
- What is the relationship between Indigenous and non-Indigenous members of your personal and professional communities?
- What are some things you are doing, or can do in future, to decolonize your personal practice; to be inclusive of Indigenous practice?

4 - Adapted from: Indigenous Working Group of the BC Association of Social Workers. (2016). Towards a New Relationship: Toolkit for Reconciliation/Decolonization of Social Work Practice at the Individual, Workplace, and Community Level, prepared by the British Columbia Association of Social Workers.

Ally Exercise: Acting as an Ally⁵

Consider a particular experience when you were an ally to another person who was experiencing or an attack on their dignity or oppression, while you were in a location of power and/or privilege:

- What was required of you in terms of being an ally in this context?
- How did you get your experiences of oppression out of the centre in order to be an ally?
- How did you get your own access to power and/or privilege out of the centre in order to be an ally?
- What actions did you take as an ally?
- What differences might your ally actions make for the people involved?
- What response did you get from the person you were trying to be an ally to about your actions or intentions?

How could you invite responses about if or how you were being an accountable ally in this situation? How did you stay open to hearing if you were not acting in line with your ethics and intentions for being an ally? Thinking back on this experience from the relative safety and community of this conversation, what different actions might you have taken? (If you had more access to power/less access to power?)

5 - Reynolds, V. (2013). "Leaning In" as imperfect Allies in Community Work, Narrative and Conflict: Explorations in Theory and Practice, 1(1). <http://journals.gmu.edu/NandC/issue/1>

How can you plan to respond with the discomfort and possible pain that may come from being in an ally position? What differences has being an ally made in your life? Community work?

Indigenous Cultural Awareness

Indigenous cultural awareness is about settler society and institutions attempting to understand the richness and diversity of realities, cultural differences, worldviews, values, practices and contributions of Indigenous Nations across Canada.

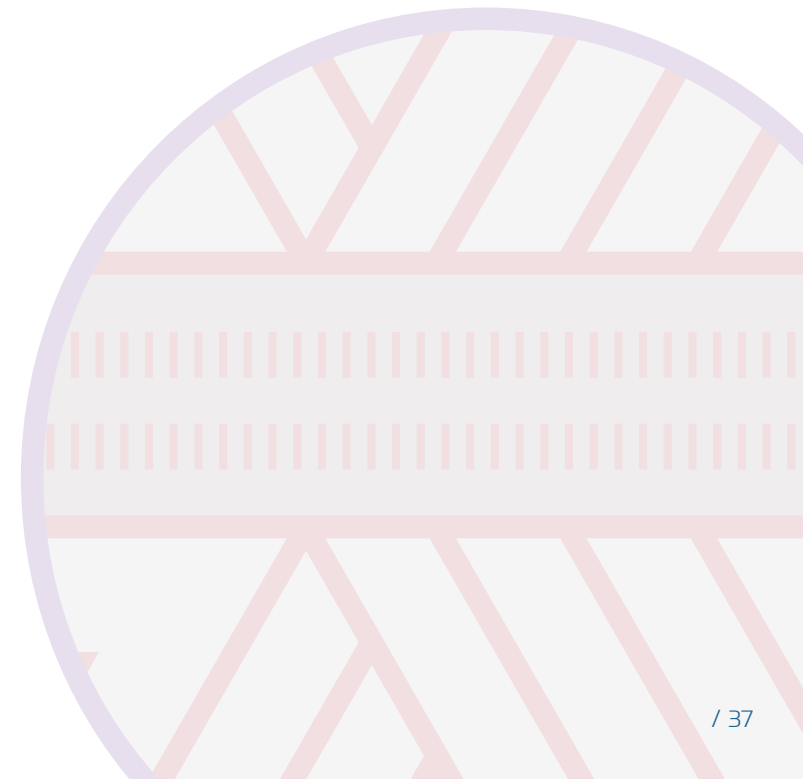
Also an important part of developing cultural awareness is learning about the colonial history of Canada and how settler colonial laws, policies, and perspectives continue to impact Indigenous peoples and their futures. An understanding and respect for Indigenous peoples as sovereign nations with distinct rights and relationships to land, governments and institutions is integral to cultural awareness.

Indigenous cultural awareness and competency does not require non-Indigenous people to become experts in Indigenous cultures, but it does require the ability to enter into the cultural worlds and realities of Indigenous peoples in order to cultivate understanding and compassion. Cultural competency also requires developing a level of understanding and proficiency in culturally specific protocols and knowledge systems commensurate with the scope of the partnership and initiative.

Indigenous cultural awareness encompasses the following important action-oriented values of humility, sensitivity, safety and competence and requires commitment by civic leaders to learn from and defer to the natural laws, cultural teachings and protocols, and needs and priorities of Indigenous community during engagement in co-design, planning and decision making processes.

- **Cultural humility** is a lifelong journey of self-reflection and learning that involves listening without judgement and being open to learning from and about Indigenous peoples. It involves learning about one's own culture and biases. It is an overarching principle that is threaded through one's learning and acts as the process by which change can occur.
- **Cultural sensitivity** grows when one starts to see the influences of their own culture and acknowledge that they have biases. This can be an eye-opening experience, and it may take courage and humility to walk this path. Cultural sensitivity is NOT about treating everyone the same. With cultural awareness and sensitivity comes a responsibility to act respectfully.

- **Cultural safety** aims for all people to feel respected and safe when they interact with cultural, educational, social and health care systems and institutions. Culturally safe services and programs are free of racism and discrimination. In particular, Indigenous and racialized peoples are supported to draw strengths from their identity, culture and community.
- **Cultural competence** requires developing knowledge, skills and attitudes for working effectively and respectfully with diverse and different peoples. It's about reducing the number of assumptions we make about people based on our biases. Cultural competence does not require us to become experts in cultures different from our own.



TEACHING

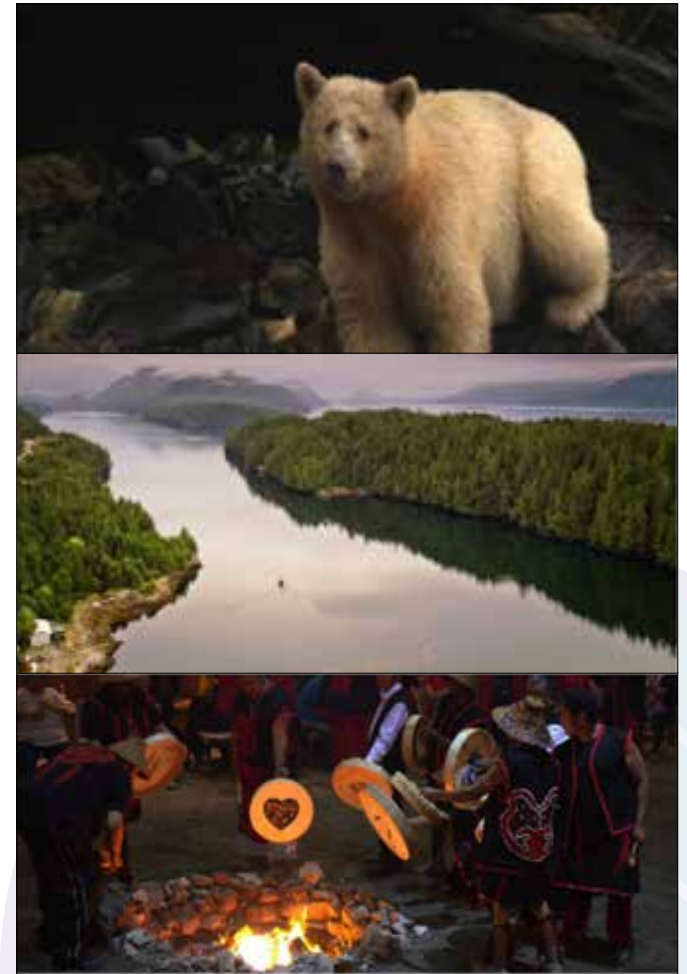
Partnership and Legacy-building through Seven Fundamental Truths¹



The Coastal First Nations are a regional alliance of nine nations: Wui-kinuxv, Heiltsuk, Kitasoo/Xaixais, Nuxalk, Gitga'at, Metlakatla, Old Massett, Skidegate, and Council of the Haida Nation that inhabit British Columbia's North and Central Coast and Haida Gwaii. The seven fundamental truths have guided these communities in the care and stewardship of their ancestral marine and terrestrial ecosystems, cultural knowledges, and practices for millennia.

The lands, waters, animals, and plants are our oldest relations and teachers and they nourish and sustain the diverse peoples of Mother Earth. We have a responsibility to live in respect, balance, connectivity, and reciprocity with the lands, waters, and all beings. The Coastal First Nations have been living on and caring for the lands and waters of their ancestral territories since time immemorial, and will continue to do so for the next seven generations and beyond.

1 - Brown, F. and Y.K. Brown (compilers). 2009. "Staying the Course, Staying Alive – Coastal First Nations Fundamental Truths: Biodiversity, Stewardship and Sustainability." Biodiversity BC: Victoria, BC. 82 pp.



Top: white bear, middle: river, bottom: circle with fire and drums
Credit: Coastal First Nations Great Bear Initiative²

2 - <https://coastalfirstnations.ca/>



Credit: Haida Gáa'aang (Totem Pole) Credit: Tanya Chung-Tiam-Fook

Each of the seven fundamental truths is grounded in the particular language, connectivity to, and understanding of land and place, maps, stewardship practices, and stories from different Coastal First Nations. Consolidated as a set of truths from the wise counsel, experiences and stories of three matriarchs and sacred knowledge-keepers: Hilistis Pauline Waterfall (Heiltsuk), Wikalalisame'ga Gloria Cranmer-Webster (Namgis of the Kwakwaka'wakw), and Kii'iljuus Barb Wilson (Haida Nation), these core values encode the deep connection of each Nation to their ancestral territories and have been passed from one generation to another through stories.

Heiltsuk Elder and knowledge-keeper, Hilistis Pauline Waterfall contextualizes the application of the seven fundamental truths as sacred teachings and protocols gifted by the Creator in her piece, *Coming of Age and Making It Right: Our Moral and Ethical Responsibility*³. The truths prepare people for their life journey, teaching them how to live in balance with the lands, waters, and animal and plant relations:

Our stories affirm our values and truths and validate who we are and where we come from. It is a custom among Coastal First Nations to have a coming of age ceremony when a child becomes a young adult. The young person is provided with gifts and teachings in preparation for their life's journey. In 2008 British Columbia celebrated its first 150 years as a province, which may, in some respects, be considered its "coming of age". The teachings that we are sharing may then be regarded as gifts from Coastal First Nations to mark this coming of age. They reflect the core values that have enabled us to live sustainably

2 - Ibid.

within our homelands for the past several thousand years.

We are stewards of the land on which we live, knowing that our health as a people is intricately tied to the health of the land and waters. It is with this in mind that we must continue to exercise stewardship to maintain biodiversity and enrich our homelands so as to sustain them as the most beautiful place on the planet.

We need to stay the course in order to stay alive. We need to revitalize the teachings our ancestors left us, affirm our identity and reconnect to the land and sea, and share our traditional knowledge within our nations and with those around us.

From *Staying the Course, Staying Alive – Coastal First Nations Fundamental Truths: Biodiversity, Stewardship and Sustainability* (Brown and Brown, 2009):

The seven truths flow naturally from one to another and together form an integrated set of beliefs about the relationships of first peoples with nature and about the practices our ancestors evolved since Creation to sustain life in all its forms. Living in the same place where our ancestors have always lived, we naturally came to understand the interconnectedness and equality of all life. That understanding in turn fostered an intimate relationship with and knowledge of nature and its cycles, and an appreciation that the survival of the natural world required careful and constant stewardship. But we also recognize that stewardship by itself is not enough.

For our own strength and survival, we must accept our responsibility to share with and support all other beings to keep them strong too and to be prepared to continually adapt to change.



Respectful harvesting of cedar bark from the tree of life by shirl 'yvxmi hallfrom and was taken from: Brown, F. and Y.K. Brown (compilers). 2009. "Staying the Course, Staying Alive – Coastal First Nations Fundamental Truths: Biodiversity, Stewardship and Sustainability." Biodiversity BC: Victoria, BC. 82 pp

- **Fundamental Truth 1: Creation**
We the coastal first peoples have been in our respective territories (homelands) since the beginning of time.
- **Fundamental Truth 2: Connection to Nature**
We are all one and our lives are interconnected.
- **Fundamental Truth 3: Respect**
All life has equal value. We acknowledge and respect that all plants and animals have a life force.

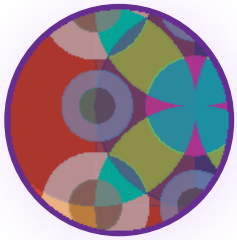


Credit: KRISTY CAMERON, *The Seven Sacred Teachings Of White Buffalo Calf Woman* (Niizhwaaswi Aanike'iniwendiwin Waabishiki Mashkode Bizhikiins Ikwe) 2009

- **Fundamental Truth 4: Knowledge**
Our traditional knowledge of sustainable resource use and management is reflected in our intimate relationship with nature and its predictable seasonal cycles, and indicators of renewal of life and subsistence.
- **Fundamental Truth 5: Stewardship**
We are stewards of the land and sea from which we live, knowing that our health as a people and our society is intricately tied to the health of the land and waters.
- **Fundamental Truth 6: Sharing**
We have a responsibility to share and support to provide strength and make others stronger in order for our world to survive.
- **Fundamental Truth 7: Adapting to Change**
Environmental, demographic, socio-political, and cultural changes have occurred since the creator placed us in our homelands and we have continuously adapted to and survived these changes.

TEACHING

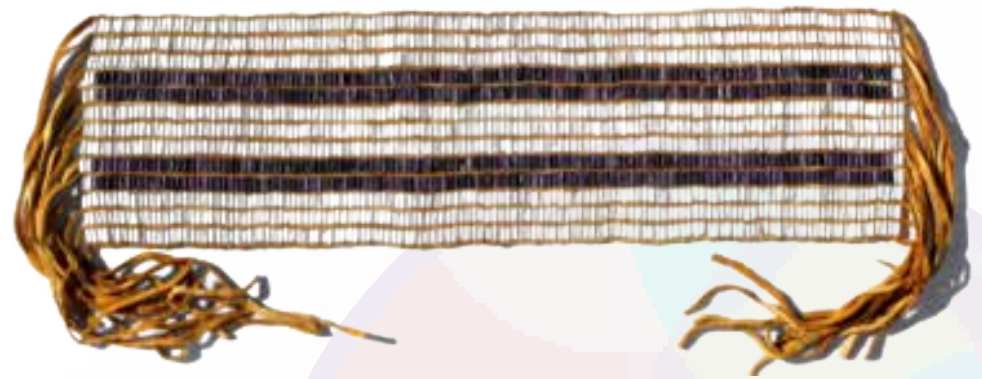
Two Row and Dish With One Spoon Wampum Covenants



Many Indigenous stories and teachings focus on relationships and forging alliances and covenants: with Creator; with the cosmos, lands, waters, animals and plants; with the ancestors and future generations; and between sovereign nations (Indigenous and settler). There are often sacred symbols and metaphors that conceptualize teachings and relationships in ways that make them both more accessible and deepen their meaning, adding an enduring relevance and application that are not bound to a specific moment in time or place. With respect to truth and reconciliation commitments and building long-term, mutually respectful, and reciprocal relationships with Indigenous community, Indigenous teachings and metaphors are rich learning tools for municipalities and civic institutions. Although centuries old, the Two Row Wampum and Dish With One Spoon Covenants continue to be important guiding principles for guiding city building and urban planning in 2021.

Background

The Guswenta¹ or Wampum Treaty is considered the “Grandfather of all treaties” and was a mutual covenant made in 1613 between representatives of the 5 Nations of the Haudenosaunee (Mohawk, Oneida, Onondaga, Cayuga and Seneca – previous to the Tuscarora joining the confederacy in 1722) and representatives of the Dutch government in what is now upstate New York. The Two Row Wampum agreement was later renewed with the French, British, and American governments under the framework of the Silver Covenant Chain agreements.²



Credit: Two Row Wampum Belt (Photo Credit: Wampum Chronicles)³

1 - There are a number of different Indigenous names for the Wampum treaty or covenant depending on the Indigenous language such as Teioháte in Mohawk and Aterihwihson:sera Kaswénta in Cayuga.

2 - Maracle, C. (2015). Grandfather of All Treaties. Vtape: Toronto. <<https://www.vtape.org/video?vi=8500>>

3 - <http://www.wampumchronicles.com/tworowwampumbelt.html>

After much conflict, both the Dutch and the Haudenosaunee were inspired to build peace between their nations. The Two Row Wampum covenant is a foundational metaphor and teaching across Indigenous Nations of what an equitable, mutually respectful, and healthy relationship of co-existence can be between Indigenous peoples and settler society. The Two Rows of the Wampum Belt are a visual depiction of the alliance, with two parallel lines of purple beads symbolizing the canoe carrying the Haudenosaunee peoples, traditions, laws, and lifeways; and the ship carrying the traditions and laws of the Dutch.

The Two Row Wampum teaching tells the story of two sovereign peoples separately steering their own vessel on the human-made river of peace, strength through unity, and a good mind/equal justice. It tells of two distinct peoples and political entities bound in the spirit of alliance and mutual respect for each nation's right to self-determine their own path, and agree to share the same lands and resources peaceably. The Guswenta teaching was given to the Haudenosaunee peoples by the Peacemaker and ancestors and has been passed down over the centuries in the oral tradition. The Two Row and other Wampum belts are used by First Nations for the purposes of teaching, ceremony, governance, and as a model for repairing nation-to-nation relationships across Turtle Island.

Contemporary interpretations of the Two Row Wampum oral teaching consider that its founding architects had the foresight to know that there would come a time in the two row journey when either settlers may want to enter into the canoe or worldviews of Indigenous Nations, or on the other hand, Indigenous people may want to (or be forced into) the ship and ways of settler governments and society. There was also a prophecy in the Two Row teaching that people from either nation would have a foot in each vessels or world, and become unstable in their foundation.⁴ The legacies of colonialism and assimilation, coupled with new

4 - Hill, R. (2016). Two Row Wampum Conversation in Cultural Fluency #5 Guest Lecture

opportunities and futures for Indigenous peoples at the intersection of Indigenous and non-Indigenous systems, make the straddling of both worlds a common reality for many – especially younger generations.

Unfortunately, centuries of colonial rule by different European nations in Turtle Island corrupted the original spirit, intention, and manifestation of the values and principles of the wampum covenant. In particular, the British Crown and contemporary Canadian governments sought to systematically and systemically disrupt, control, and damage Indigenous Nations and territories. "Polishing" the Guswenta refers to a commitment to revisit this powerful teaching by the Haudenosaunee ancestors to renew their relationships and agreements. This is where the work lies for current and future generations: to protect and reaffirm the original oral teaching and live by their values and principles.⁵ In this current era of Indigenous resurgence and reconciliation and righting relationships, the Two Row Wampum teaching is particularly relevant.

Integral rights and responsibilities outlined within wampum agreements like the Two Row and the Dish With One Spoon are the commitment by all parties to peaceably share the particular lands and resources of the region where they are negotiated. Described as 'one-dish alliances', wampum treaties identified hunting grounds and resource commons to be cared for and used sustainably by all nations sharing the region. Just as family members ate from 'one dish,' each entitled to their own portion, nations in close proximity to one another agreed to share the same hunting territory and resources without conflict over access.

presented as part of the Conversations in Cultural Fluency Lecture Series, Six Nations Polytechnic. <https://www.youtube.com/watch?v=DTpFqm_lUNo&pbjreload=101>

5 - Ibid

6 - Counsel of Grandparents (n.d.), The Dish with One Spoon, Well Living House <<http://www.welllivinghouse.com/about-us/research-ethics-well-living-house-governance/>>

Dish with One Spoon Wampum

The Dish with One Spoon Wampum between the Anishinaabe Three Fires Confederacy (Ojibwe, Odawa and Potawatomi Nations) and Haudenosaunee Confederacy (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora) is the most well-known inter-nation 'one-dish alliances.' It represents a formal peace agreement assuring mutual benefit to all parties and extends to all other Indigenous Nations and settlers who arrived in the area around the Great Lakes region (including Ontario) and along the St. Lawrence River up to the border with the current province of Quebec. This wampum covenant and other 'one-dish treaties' reflect the principles that were given to the Haudenosaunee by the Peacemaker in the Kaienerekowa (Great Law of Peace).



Credit: Dish With One spoon Wampum Belt (Photo credit: Muskrat Magazine)⁷

7 - <http://muskratmagazine.com/toronto-aka-tkaronto-passes-new-city-council-protocol/>

The Peacemaker said that nation leaders should eat from this common dish, sharing one spoon and only taking what each one needs. No knife should be used as there should be no conflict and violence; everyone has an equal right to eat from the dish or harvest from the land's bounty.⁸ There should always be something for others and future generations and the plate should be kept clean. Our harvest from and development of the land should be based on ethical, conscious practice as caring stewards.

Although the Haudenosaunee-Anishinaabe relationship has at times been strained by war, the two confederacies have maintained respectful relations since the creation of the peace agreement in 1701. Again the dish represents shared hunting grounds, but in the Haudenosaunee version there is one spoon not only to reinforce the idea of sharing and responsibility, but also to promote peace. First Nations continue to use a 'one-dish protocol' when obtaining permission to hunt and harvest foods from neighbouring nations and communities, or the right to travel across their lands.⁹ Like the Two Row Wampum, the Dish With One Spoon has deep relevance for both Indigenous and non-Indigenous societies in terms of building equitable and reciprocal relationships across nations, governments, and communities; and ethical planning, use, and stewardship of the lands that we share.

8 - Maracle, C., Hill, R. and Decaire, R. (n.d.) Haudenosaunee Gifts: Contributions to Our Past and Our Common Future, Earth to Table Legacies. <https://earthtotables.org/essays/haudenosaunee-gifts/>

9 - Counsel of Grandparents (n.d.), The Dish with One Spoon, Well Living House <http://www.welllivinghouse.com/about-us/research-ethics-well-living-house-governance/>

Oral Narrative of the Two Row Wampum

The following excerpt outlines the relationship and agreement between Haudenosaunee leaders and the Dutch settlers. It is based on the oral history of the Two Row Wampum covenant and belt by Cayuga Chief Jacob Thomas,¹⁰:

There was not much “love” between the settlers and the Natives in the beginning of first contact.

The parties began to talk about forming a friendship.

The Creator did not intend that we would live in discord, and we should respect one another instead.

They came to one mind to make a legal agreement (meaning words on paper and words in wampum belts) so that all descendants will know what was agreed upon.

They agreed on the symbols of their new relationship:

- *First, they would have friendship and love as the Creator intended. In this way they would have peace. This will be symbolised by the Earth, the Creator’s creation, and its happenings (as long as the Earth lasts, so too will the agreement).*
- *Second, we’ll take each other by the hand (take a hold of each other’s arm). They agreed to call each other ‘brother,’ because brothers cannot control each other. They are equals.*

¹⁰ - Chief Jacob Thomas. (May 2007). Recorded by Michael Foster, Canadian Museum of Civilization Seen in: Hill, R. (2013). Talking Points on History and Meaning of the Two Row Wampum Belt presented at Deyohahá:ge: Indigenous Knowledge Centre, Ohsweken, ON. <<http://honorhetworow.org/wp-content/uploads/2013/03/TwoRowTalking-Points-Rick-Hill.pdf>>

They sealed their friendship by smoking sacred tobacco, so that the Creator will then bear witness to our agreement.

They agreed to solidify their agreements with a three-link chain:

- *First link stands for friendship.*
- *Second link stands for our both having good minds*
- *Third link means there will always be peace.*

Principles of the agreement:

- *They both have their own authority (strength/power), and do not have jurisdiction over each other.*
- *They have their respective beliefs, from the same Creator.*
- *They have their respective laws.*
- *Term of the Agreement – They agreed it will last as long as:*
 - *The Sun always makes it bright on earth.*
 - *The Waters flow in a certain direction.*
 - *The Wild Grasses grow at a certain time of year.*

They placed their two vessels (onake = canoe & honwey = boat, in Mohawk) in the water, lined them up evenly and set them on parallel courses, for the people to follow. Inside each they put their respective beliefs and laws:

- *The Ögwë’ö:weh said: “We will make a wampum belt of that likeness of two paths so people will know what we will go by.”*

- *“People who get into your boat will be guided by it. Your people who will get into the canoe will be guided by the ways of the canoe.”*
- *Someone who has a foot in each boat might fall into the water and no power on earth can help them.*
- *From time to time, they will meet to polish off the dust that has settled in the agreements and thereby renew their relationship and the agreements we have made.*
- *“We will appear the way we did when we first met.” (meaning, wearing distinctive clothing)*
- *“All of our people shall always know of it (the agreements). And there will be peace in the days to come.”*



Credit: Two Row Commemoration (Artist Credit: Mohawk artist Tracy Thomas)

Dish With One Spoon - A poem by Duke Redbird

The Mississauga Nation welcomed settlers from across the seas
 When they arrived in their territories Such beauty revealed before their eyes
 Was beyond their ability to describe
 In all the languages that the settlers spoke
 There were no words that could evoke
 With any clarity a single thought
 What Mother nature's splendour brought
 It was from Indigenous tongues that the settlers learned
 the language of the Earth in all Her idioms
 Toronto from Tkaronto
 Tree standing in the water
 A meeting place where small fish could gather
 Nearby hills where alders grow
 That was called Etobicoke
 And in the autumn, before the winter snows
 The passenger pigeons rested in Mimico
 And to the west, where the great waters flow
 The lake and lands were called Ontario
 Eagles soar high with prayers for manitou
 The Mississauga peoples smudge and launch their birch-bark canoes
 Three sisters: corn, bean and squash
 The planting season has begun
 Tobacco is offered a gift to Grandfather Sun
 Sage, sweetgrass and cedar to Grandmother Moon
 There is peace, joy and harmony in the treaty lands called A Dish With One
 Spoon

TOOL

Decolonizing from Within the Organization



The Towards Braiding reader¹ deftly outlines common blind spots and pitfalls that many settler organizations fall into related to their efforts toward Indigenous engagement, reconciliation and Indigenizing both their internal practices (e.g. employment, programming and partnership opportunities), and external initiatives (e.g. public art and city building). The Towards Braiding project explores the practical, ethical and educational considerations underpinning civic-Indigenous engagement, with its underlying research based on the lived experiences shared by many Indigenous practitioners and thought leaders working within settler governments and organizations.

1 - Jimmy, E., Andreotti, V. & Stein, S. (2019). Towards Braiding. Musagetes.

Their experiences reveal a telltale pattern that emerges in a myriad of engagement scenarios that have similar outcomes of reproducing harmful patterns of relationship and representation, despite the good intentions and reconciliation commitments of the organization. Their experiences reveal a telltale pattern that emerges in a myriad of engagement scenarios that have similar outcomes of reproducing harmful patterns of relationship and representation, despite the good intentions and reconciliation commitments of the organization.²

As part of the Diversity, Equity and Inclusion strategy of many organizations in 2021, executive leadership and management will commit to diversifying their staff and networks, including Indigenous and other BIPOC content in their projects and communications, and developing valuable relationships with BIPOC communities and partners. However, the tendency is to approach the hiring of Indigenous staff, community engagement, reconciliation commitments, programming, and business development opportunities through the status quo lens that they handle all other business within the organization. While equity, inclusion and reconciliation are foundational values toward decolonization for any municipality, organization and company, vows to treat everyone the same and as equals is not actually helpful. Staff and partners from Indigenous and other racialized and marginalized ethno-cultural and socioeconomic identities are not the same as those from historically privileged identities as they often do not have the same worldviews and realities, or equal experiences by virtue of their identities.

2 - Ibid.

The following poem by Indigenous scholar and Canada Research Chair in Indigenous Peoples' Wellbeing Cash Ashkenew³ brilliantly captures the experience of many Indigenous practitioners and thought leaders working in settler universities, organizations, industry and government.

Academic Indian job description: have to know⁴

Have to know...

western knowledge and education

plus the critique of western knowledge and education

Have to know...

indigenous "culture" and education

plus the critique and the critique of the critique of

indigenous "culture" and education

Have to know...

how to embody expected authenticity

and how to embody expected critique

of expected authenticity

Have to know...

when and where to use indigenous literature

and when and where to use the Western canon

to build legitimacy and credibility for indigenous thought and experience

Have to know...

when to vilify, to romanticize, to essentialize

when to apologize, to complexify, to compromise

when and who to be accountable to and why

3 - Ahenakew, C. (2016). Grafting Indigenous ways of knowing onto non-Indigenous ways of being: The (underestimated) challenges of a decolonial imagination. *International Review of Qualitative Research*, 9(3), 323-340.

4 - Ibid.

Have to know...

when, where and how to perform

competence, confidence, boldness, heroic rebelliousness

and humility, compliance and gratitude for the opportunity

Have to know...

how to be an intellectual, an activist, a therapist, and an entrepreneur

how to improve retention, attrition and social mobility

and how to stop exploitation and ecological disaster

Have to know...

how to educate "my people," liberal allies, immigrants, red necks, colleagues

how to relate to gang members, business sponsors, elders, politicians

how to speak with the crows, the trees, the sea, and the media

Have to know...

how to solve, how to fix, how to spell and to pronounce

colonialism, capitalism, racism, slavery, patriarchy

hetero-normativity, ableism, elitism, and anthropocentrism

Have to know...

how to Indigenize and decolonize

disciplines, protocols, ethics and methodologies

to make non-indigenous people feel good about their work.

Have to know...

how to live with the guilt of having credentials, a secure job

and the awareness of compliance with a rigged system

built on the broken back and wounded soul of your family members

Apply online now

The contemporary Indigenous professional is expected to hold (simultaneously) many potentially contrary roles, worldviews, knowledges, agendas and ways of being and doing, but to be ultimately, a living paradox. The poem and preceding discussion speak to the unrealistic, unfair and unattainable expectations and experiences that are either explicitly or tacitly levied onto Indigenous professionals and staff. They are required to be:

- Indigenous in ways that are of value to and strategic to the settler institution; and mainstream enough to maintain the status quo institutional culture and practices.
- Well situated in western worldviews, thought traditions and methodologies (depending on the discipline) to substantiate Indigenous discourse, yet critical enough to be current and progressive.
- Proficient in pan-Indigenous culture and knowledge (singular), but only as it complements or provides local legitimacy for western/institutional views.
- Capable of recognizing, repairing, and solving entrenched structural, systemic and environmental problems (i.e. colonialism, capitalism, racism, oppression, classism and elitism, environmental exploitation and destruction, climate change, patriarchy, heteronormativity, ableism, and anthropocentrism).
- Capable of reconciling, decolonizing and Indigenizing institutions, public spaces, disciplines, protocols, ethics and methodologies on behalf of settler institutions and diverse Indigenous Nations
- To make non-indigenous people feel good about their work
- An authentic Indigenous person but only according to the assumptions and perceptions of the settler institution.

- Capable of straddling and working to create bridges across multiple Indigenous and settler worldviews and modes of practice; and have the innate understanding of how, when and in what space to perform optimism, confidence, criticism, humility, emotion, accountability, heroism, deference, boldness and skepticism.
- Capable of holding multiple and shifting roles as social connector, anthropologist, scientist, creative, intellectual, strategist, activist, therapist, spiritual/cultural advisor, entrepreneur, and administrator.
- Able to secure the interest and engagement of Indigenous community and practitioners in any activity, event, committee, and consultation – often at short notice and/or without appropriate compensation or recognition of their unique contributions.
- Capable of improving access to, and productivity and retention of Indigenous staff; and creating opportunities for capacity building, skills and economic advancement and leadership in the target Indigenous community.
- Tireless in the pursuit of educating, building awareness, and shifting cultural attitudes (and repeat) among staff and executive leadership, Indigenous community, partners, program participants and wider society.
- Capable of being both a community and an environmental whisperer i.e. the innate ability to translate knowledge and agendas from institutions to community members; and communicate to the land, plants and animals, ancestors and spirit world.

- Reconcile the cultural contradictions and relative privileges (vis-à-vis many members of urban and rural Indigenous communities) of being an educated, professionalized and securely employed Indigenous person in compliance with the inequitable systems of government, higher education, industry, private and research institutions.

An imperative learning for settler organizations interested in engaging Indigenous staff and partners in relationships and processes that genuinely include their worldviews and disrupt and reconfigure inequitable power dynamics and colonial patterns, is for leadership to listen to and learn from the experiences and needs of Indigenous staff and partners. There can be no genuine righting of relationships and transformative reconciliation with Indigenous peoples without an organization's openness to:

- Critical reflection and truth-telling;
- Decolonizing employment practices, workplace culture, relationships with BIPOC staff and communities, and programs and policies; and
- Course-correcting around harmful systemic patterns that are often imperceptible because they have become so normalized.

Willingness by leadership to create space for critical reflection of internal biases and blind spots (no matter how unintentional), and deep learning from and deference to Indigenous leadership, worldviews and methodologies is often challenging for organizations, especially those with long-established systems and cultures.

Yet, the positive outcomes of these actions can lead to enduring and reciprocal partnerships with Indigenous community, as well as deep cultural and humanizing shifts within the organization that benefit all staff, partners and community participants.

It is therefore not enough for organizations to disrupt patterns of internal bias and privileging settler forms of knowledge and practice above Indigenous forms, but to co-create new relationships and institutional practices with Indigenous staff and partners based on trust, mutual respect and benefit, and meaningful inclusion of Indigenous knowledges, protocols and methods. For both civic and Indigenous partners, the work of transformative reconciliation and Indigenous engagement becomes "an experiment to try and rewrite how a story like this generally ends, in an effort to interrupt the cycle, and to see what else is possible if we approach things differently...This requires patience, humility, generosity and a decision on both parts to take a risk, knowing that it might not work."⁵

Organizational decolonizing and inclusion actions

As part of truth-telling and decolonization⁶, it is essential that settler organizations and leadership understand that for Indigenous staff or partners to have a seat and voice at the table, and to be valued as equal members or partners of an organization, should not mean they have to fit themselves into the more mainstream convention of the knowledge, communications and practice set by the organizational culture or discipline.

5 - Jimmy, E., Andreotti, V. & Stein, S. (2019). Towards Braiding. Musagetes. p.9.

6 - See: Context section and Tool – Truth-telling and Indigenous Cultural Awareness

While Indigenous staff should be treated equitably and respectfully, they should also be supported to be Indigenous people and enact their Indigenous identities in the ways that are comfortable and meaningful to them.

Civic leaders should acknowledge and support the self-determination of Indigenous staff and partners, including their unique cultural, spiritual, and land relationships and practices.

Decolonization calls on settler institutions and practitioners to examine their own beliefs about Indigenous peoples and cultures by learning about themselves and the programs/services they deliver, in relationship to the Indigenous communities and treaty lands or homelands where they are guests and conduct business. Settler governments and organizations work within systems that perpetuate colonial ethos and relationships, and privilege Western knowledges, cultures and methodologies because it has been normalized for a very long time.

Colonial ideology is embedded at systemic and structural levels, entering into the fabric of organizations, institutions, governments and social networks in ways that are tacit and not always explicit. That fabric comprises institutional attitudes, policies, ethics and processes, providing advantage for particular settler worldviews and professional cultures while marginalizing the worldviews and expertise of Indigenous and other BIPOC peoples.

Decolonization within the organization must also be approached through systems and structural transformation by: decentering settler biases and dominance in institutions and professional fields; and valuing and revitalizing Indigenous knowledges and approaches. Decolonizing our municipalities and civic organizations is an ongoing, evolving process that requires both settlers and urban Indigenous peoples to work together to create public institutions and spaces that are equitable,

inclusive and honour Indigenous presence, cultures, and futures. Guided by the teachings and protocols of Indigenous staff, practitioners and knowledge-keepers, civic organizations should⁷:

- Include Indigenous perspectives, values, and cultural understandings in organizational cultures, policies and practices.
- As a core facet of transformational reconciliation, position Indigenous values, knowledges and sovereignty at the heart of the institution, which then informs all partnerships, programs and services in support of community.
- Champion self-determination, leadership and positive transformation in the wellbeing and advancement of Indigenous peoples.
- Include cultural competency training, and Indigenous protocols and practices in the institution's operations.

Allyship Exercise: Reflecting on our Fluid Positions as Imperfect Allies⁸

- What people or communities have I made myself available to as an ally?
- Who am I comfortable/experienced being an ally to?
- What ally positions do I hold vis-à-vis Indigenous community other BIPOC communities?

7 - Cull, I., Hancock, R.L.A., McKeown, S., Pidgeon, M. & Vedan, A. (2018). Pulling Together: A Guide for Front-Line Staff, Student Services, and Advisors, Professional Learning Series. Victoria: BC campus. <https://opentextbc.ca/indigenizationfrontlineworkers/>

8 - Reynolds, V. (2013). "Leaning In" as imperfect Allies in Community Work, Narrative and Conflict: Explorations in Theory and Practice, 1(1). <http://journals.gmu.edu/NandC/issue/1/>

- What qualifies me as an ally to Indigenous peoples?
- What ways of being and qualities do I hold that are useful to me in being an ally?
- What trainings/learnings from my life have taught me how to be an ally in this context?
- What ally positions have I not taken?
 - Why?
- What trainings/experiences in my life have made me less capable/able to be an ally in this context?
- What qualities and ways of being about me/this organization get in the way of being an ally to Indigenous peoples?
- What barriers get in the way of me/this organization acting as an ally to Indigenous peoples in these other contexts? (for example: ignorance, bias, not reading the situation, fear of being wrong, political correctness, the “politics of politeness”, past harms, self-interest, indifference, being tired, being busy...)?
- What will it take for me/this organization to act as an ally in Indigenous community contexts?
 - What would it look like?

Prioritizing Indigenous peoples and transformational reconciliation in civic organizations

The following questions can guide a deep process of critical self-reflection and path toward decolonization and centering Indigenous knowledges and approaches within an organization⁹:

- What could transformative reconciliation look like for your organization?
- What are the responsibilities of the organization to the place/land and ancestral custodians from the perspectives of the local/urban Indigenous community?
- Can you identify programming, content and service gaps (specific to your organization) that still exist for Indigenous community?
- What are some examples of specific measures taken by your organization to address these inequalities?
- What role can your organization play in the community to facilitate reconciliation and champion Indigenous-led initiatives and priorities?
- Does your organization currently have a relationship with Indigenous organizations or communities in your local area? Are they formal or informal relationships? How do both parties benefit from this relationship?
- Do your employees have a good understanding and knowledge of Indigenous histories, diversity of Indigenous cultures and the historical impact of colonization?

9 - Indigenous Working Group of the BC Association of Social Workers. (2016). Towards a New Relationship: Toolkit for Reconciliation/Decolonization of Social Work Practice at the Individual, Workplace, and Community Level, prepared by the British Columbia Association of Social Workers.

- Do your employees demonstrate respect for Indigenous cultures and communities?
- Does your organization have an over or under representation of Indigenous staff, vendors and partners?
- If there is under-representation, what is being done to address it?
- Is the physical space welcoming for Indigenous staff and community partners?
- In what ways is your organization supportive of reconciliation discussions with staff?
- How accessible are these conversations to Indigenous community?
- How is your organization taking the discussion further than staff training?
- How can your organization show leadership and best practice in:
 - Indigenous employment and retention;
 - Community engagement and partnerships;
 - Development of cultural competencies and protocols;
 - Business development and procurement; and
 - Co-designing, planning and delivering initiatives with Indigenous partners?

Guiding questions for civic-Indigenous engagement and relationship-building¹⁰

- In light of a history of injustice and mistrust, what principles could make reciprocal and rigorous forms of engagement possible across Indigenous and civic institutions -- helping us move together toward more equitable relationships and wiser futures?
 - What principles could help us achieve shared values and goals for placekeeping and city building that are inspired by Indigenous and intercultural models?
- In thinking about ways that we can challenge and decentre the dominance and damage of settler forms of urban planning and design, land use planning, architecture and managing public spaces:
 - How can civic institutions and leaders learn from and defer to Indigenous leadership and models in terms of decolonizing and transforming these dominant systems and practices?
 - How can civic institutions and municipalities play a role in championing both Indigenous approaches and leadership, and collaborative and intercultural approaches?
- Community engagement is such an important element of the planning, design and implementation processes for any type of project that impacts Indigenous communities.
 - How have you been able to integrate community participation and ownership in the design and delivery of your projects?
- What is your approach to championing and engaging younger generations in Indigenous placekeeping initiatives and actions?

10 - Questions are from a Roundtable of Indigenous and civic placekeeping practitioners and thought leaders, hosted by Evergreen and Future Cities Canada (FCC) as part of the FCC: Unexpected Solutions series.

TEACHING

Indigenous Principles for Civic Collaboration



In light of a long and tangled history of injustice and mistrust, how can we work together to build reciprocal and rigorous forms of engagement across Indigenous and civic institutions -- helping us move together toward more equitable and generative relationships, and mutually valuable outcomes?

Each nation and community has their own set of values and principles that protect their knowledges and interests, and guide relationship-building in diverse collaboration and partnership contexts. It is imperative that civic organizations and practitioners learn from and adhere to such principles for developing lasting relationships and best practices in placekeeping, city building and land stewardship. In thinking through an initial set of foundational principles that could help Indigenous and civic partners to achieve shared values and goals in urban placekeeping, the following sets of principles are curated from a mixture of sources including live engagement sessions with Indigenous practitioners and published frameworks based on input from either diverse First Nations or Inuit practitioners and community members.

As Indigenous peoples, each diverse nation lives by an ancient set of foundational laws, values, knowledges and powers that are grounded in their relationships with the Creator, the Earth and the sacred. They have been given to the people by the Creator and have been passed down intergenerationally through the oral tradition of stories, teachings, ceremonies, philosophical thought, and creative expressions such as dance, music and art. These teachings can be understood as core principles for the People's being in the world and living a good life in alignment with their roles and responsibilities as human beings. As shared principles, they also guide the People in their interconnected relationships with the Earth, kin and community, and the ancestors and spirit world; as well as in collaborative and business partnerships.

The Seventh Generation Principle

The Seventh Generation Principle is emblematic of Indigenous philosophy, ceremony and natural law and has lived through the teachings and lifeways of many Indigenous Nations across Turtle Island, Latin America and the Caribbean. The Principle is derived from the Gayanashagowa or Great Law of Peace/Great Binding Law, the Constitution of the Haudenosaunee Five Nation Confederacy (later six Nations)¹ that was passed down by Deganawida, the Peacemaker.

The Gayanashagowa forms the governance, ceremonial, spiritual and social foundations of the Haudenosaunee peoples and the Seventh Generation Principle particularly articulates an ancient philosophy that:

1 - Also known as the Iroquois Confederacy, arguably the oldest living participatory democracy in the world.

In our every deliberation, we must consider the impact of our decisions on the next seven generations.

The thickness of your skin shall be seven spans which is to say that you shall be proof against anger, offensive actions and criticism. Your heart shall be filled with peace and good will and your mind filled with a yearning for the welfare of the people of the Confederacy. With endless patience you shall carry out your duty and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall find lodgement in your mind and all your words and actions shall be marked with calm deliberation. In all of your deliberations in the Confederate Council, in your efforts at law making, in all your official acts, self-interest shall be cast into oblivion. Cast not over your shoulder behind you the warnings of the nephews and nieces should they chide you for any error or wrong you may do, but return to the way of the Great Law which is just and right. Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground — the unborn of the future Nation.²

The Great Law of Peace from the Great Spirit is perfect, balanced, true and just in every way. Only when each person has the Living Laws of Peace within their heart, thoughts, words and actions will there be lasting peace among the Nations of the Earth.³ Deganawideh, The Peacemaker

2 - The Council of the Great Peace. (no official date but conjectured by Haudenosaunee historians to be written sometime between 1142 and 1500 AD). The Great Binding Law/ Gayanashagowa, the Constitution of the Five Nations Confederacy.

3 - Bouchard, D. & Dr. Joseph Martin. The Seven Sacred Teachings of White Buffalo Calf Woman/ Niihwaaswi Aanike'iniwendiwon Waabishiki mashkode bizhikiins ikwe. (2009). North Vancouver: More Than Words Publishers.

While a sacred philosophy and pillar of governance for most Indigenous Nations, the Seventh Generation Principle has also inspired contemporary thinking and policy on sustainability, especially regarding long term decisions about harvesting and use of lands, waters and natural resources being made with a commitment to their sustainability for seven generations into the future. Civic leadership of cities of the future can model their design, planning and decision making on seven generations cities that are regenerative, co-creative and interconnected and require each of us to be caring and responsible stewards of the Indigenous lands at the foundation of cities.

Seventh generation principle and seven generation cities require us to be more truthful about the world we are leaving behind; and more generous, intuitive and 'seven generations-minded' in our city building for current and subsequent generations. Civic-Indigenous partnerships should similarly be guided by this philosophy so that relationships will be generative and mutually respectful and beneficial for many generations to come.

Seven sacred teachings/or Seven Grandfathers

Each Indigenous Nation's principles and values encode their inherent rights and responsibilities as the First People to occupy and care for their traditional lands; and the inherent rights of nature under natural law. For example, within the Anishnaabeg worldview, the seven sacred teachings or Seven Grandfathers are core principles and natural laws that guide the many dimensions of a person's life and outline their inherent rights and responsibilities. The Seven Grandfathers are⁴:

4 - Education Framework: Inuit Qaujimagatuqangit For Nunavut Curriculum. (2007). Nunavut Department of Education, Curriculum and School Services Division.

- **Zaagidiwin (Love):** There is no shortcut to achieving the state of love and you cannot know love unless you are courageous. You cannot know love unless you are honest. Love is based on the wisdom to understand one's self and the humility to accept weaknesses as well as being proud of one's strengths. Love has as its very core the other Teachings. The loving heart centre of each Uhkwehu:weh or true-hearted person lies within each of us.
- **Debwewin (Truth):** Truth lies in spirit. Give thanks, always. When you are thankful, good will come to you and to those you love. Mother Earth was created on the back of Turtle – Miskwaadesii. Look to Turtle to understand truth. There are thirteen Moons on her back; one for each moon cycle of one earth revolution around the sun. The Thirteen Moons and the Thirteen Grandmothers are signs that Mother Earth cares for you. Look to Turtle for one whose existence is strong and stable. Slow-moving Turtle understands, as you should, that the journey of life is as important as the destination.
- **Manaaj i'iwewin (Respect):** Look to Buffalo – Bashkode-bizhiki – for one who models Respect. And honour him. That Bashkode-bizhiki offers himself to sustain you does not make his life any less than yours. It makes it more. Not long ago countless Bashkodebizhiki roamed the west. I said that he would disappear if he was not respected. Is respect, like Bashkodebizhiki, disappearing from Turtle Island? Do not waste. Use all things wisely. Never take more than you need and always give away that which you do not use. And treat others as you would have them treat you, respectfully. Learn respect and learn balance. What goes up will come down. What you do for others will be done for you. What you give away will always come back to you in the One Circle.
- **Nibwaakaawin (Wisdom):** To live your life based on your unique gift is to live wisely. Look, listen and learn. Observe your life and the lives of others. By watching and listening, you can learn everything you need to know. Knowledge can be learned. Wisdom must be lived. Live and learn. Look into any clear lake. You do not see your reflection. You see that of those who came before you - the Ancestors. Through All Your Relations and this Teaching of Wisdom, you will come to use your gift to direct your life's journey. Do not live based on what you wish you were. Live in honour of what you are. If you have been given the gift of song, then sing. If yours is the gift of dance, then dance.
- **Dibaadendizowin (Humility):** Every day, the beauty and power of creation are ignited in the east. Are you not humbled by the strength and brilliance of the rising sun? Can you not sense that there is something much stronger than you out there? Accept how small and insignificant you are. For the betterment of yourself and all Creation, strive to be humble. Look to Wolf for humility. Observe how Wolf does not live for himself but for the pack. Watch him bow his head in the presence of others. He does this out of deference, not fright. Wolf understands what a small part of the whole he plays. His ultimate punishment is to be cast away from his community. Learn this kind of humility. Learn to not be arrogant. Do not think too highly of yourself. Do not want for yourself. Become Wolf. Become humble.
- **Gwaya kowaa diziwin (Honesty/To live a good life):** Now is the time for you to be honest with yourself; see and accept yourself for

who you are. Then and only then might you accept others for who they are. Be honest with yourself as well as with others. When you speak, speak truthfully. Kitchi-Sabe is the four-legged who walks on two legs. Sabe reminds us to be ourselves and not someone we are not. An honest person is said to walk tall like Kitchi-Sabe. Raven understands Honesty. Like Kitchi-Sabe, Raven accepts himself and knows how to use his gift. He does not seek the power, speed or beauty of others. He uses what he has been given to survive and thrive. To want more than you have been given is to suggest that the Creator has not given you enough. You have enough.

- **Aakodewin (Courage):** You understand to always act on what is right for you and for your family. To do what is right is not easy. It takes courage. It takes courage to heal that which is not well within you before being reborn. Become healer. Become Bear. Just as courage sleeps in Bear through long winter months, it is dormant within you. It need only be awakened. Observe Bear fight when her young are threatened. She will not stop until she overcomes any and all threats. In your life, you will need courage to transform fears that might prevent you from living a good life. Makwa shows you how to face fear and danger.

Medicine Wheel & Lodge Teachings

and Wyandot/Wendat Design Principles

The medicine wheel (also referred to as a lodge by some Nations) is a culturally embedded metaphor and teaching tool for many Indigenous peoples across Turtle Island, with many Nations developing their own symbolism, teachings and adaptations of the medicine wheel.

Although the wheel may have specific thematic concepts overlaid onto the four quadrants, it often encodes (explicitly or implicitly) core teachings such as:

- The circle symbolizes wholeness, inclusion, feminine energy (womb), and eternity.
- The four directions of a healing journey (South, West, North, East).
- The four basic elements of Mother Earth (earth, water fire and air).
- The four dimensions of the human condition and wellbeing (physical, mental, emotional and spiritual).
- Natural laws are based on observations of and interrelationships with the natural world, and are aligned with the sacred laws bestowed by the Creator (e.g. love, respect, truth, reconciliation and peace).
- The four stages of the life cycle (child, youth, adult, Elder).

The Medicine wheel represents a series of interconnected relationships that enable the people to find their place and sense of balance in the world – when they follow the teachings of the wheel, they learn to live in a more balanced way with “all our relations.” Medicine wheel teachings have long been used by First Nations Elders, knowledge keepers, teachers as a holistic paradigm and tool for conceptualizing, teaching, embodying and monitoring approaches to community health, spirituality, philosophy, education and governance.

There is also a recognition that the teachings, and whatever spiritual and thematic concepts are being incorporated, interact with external social, environmental and political systems.

Wyandot Faith-Keeper and artist Catherine Támara designed the following Lodge to represent the Wyandot/Wendat paradigm and understanding of placekeeping principles and activations:

- The Lodge is meant to be dome-like in shape and multi-dimensional, sitting in both Spirit and materiality.
- The People enter the Lodge from the Eastern doorway, where they are born into the natural world and are provided with the first instructions on how they should live a good life and conduct themselves in the world. The Seed is the Law refers to the seeds of peace that the Peacemaker planted, which resulted in the Kayenla'kowa, the Great Law of Peace. Through the honourable harvest of the seeds of peace, there is truth and a birthing of peoples, ideas, projects, and generative actions. Placekeepers learn activation aspects, keeping the sacred principles in mind.
- While in the Lodge, we are always rooted in the Earth (*qmeʔtsáʔ*), Nature, the physical realm. We are located in the centre and can navigate any of the four directions and associated teachings from that

central space of Placekeeping, Community and the Original Instructions given by the Creator to the People.

- Placekeeping in community is guided by the Original Instructions, situated in place on the land. Placekeeping represents: all forms of relationship to and care-taking of place and land, and creative expression about place; learning from the ancestors and preparing for the future generations; and life, death and rebirth.
- The Sky (*yarqnyaʔ*) and its blue aura envelops the Lodge in Spirit and Mystery, the Unseen. Unknown forces provide our pathway and method for the Placekeeper’s vessel of creativity, enabling creative freedoms.
- The Northern doorway (*hatú:ʔyeh*) is the spiritual dimension where the Ancestors reside and provide guiding consultation to the Elders and Placekeepers. The Ancestors and Wendat Peacemaker are behind us and the future generations are in front of us – they teach Placekeepers to make decisions that will guide and sustain the next seven generations. The Treaty rights and sovereignty of Indigenous Nations are to be honoured and respected. Community engagement fosters belonging to land, place, kin and community.
- The Southern doorway (*kyehkqmah*) teaches Placekeepers to love ourselves, to love family and community, and to love the land – acting as caring environmental stewards for the next seven generations. Placekeepers commit to using design concepts and methods that are in harmony with and non-invasive to the land, non-invasive; using designs and materials found in nature.

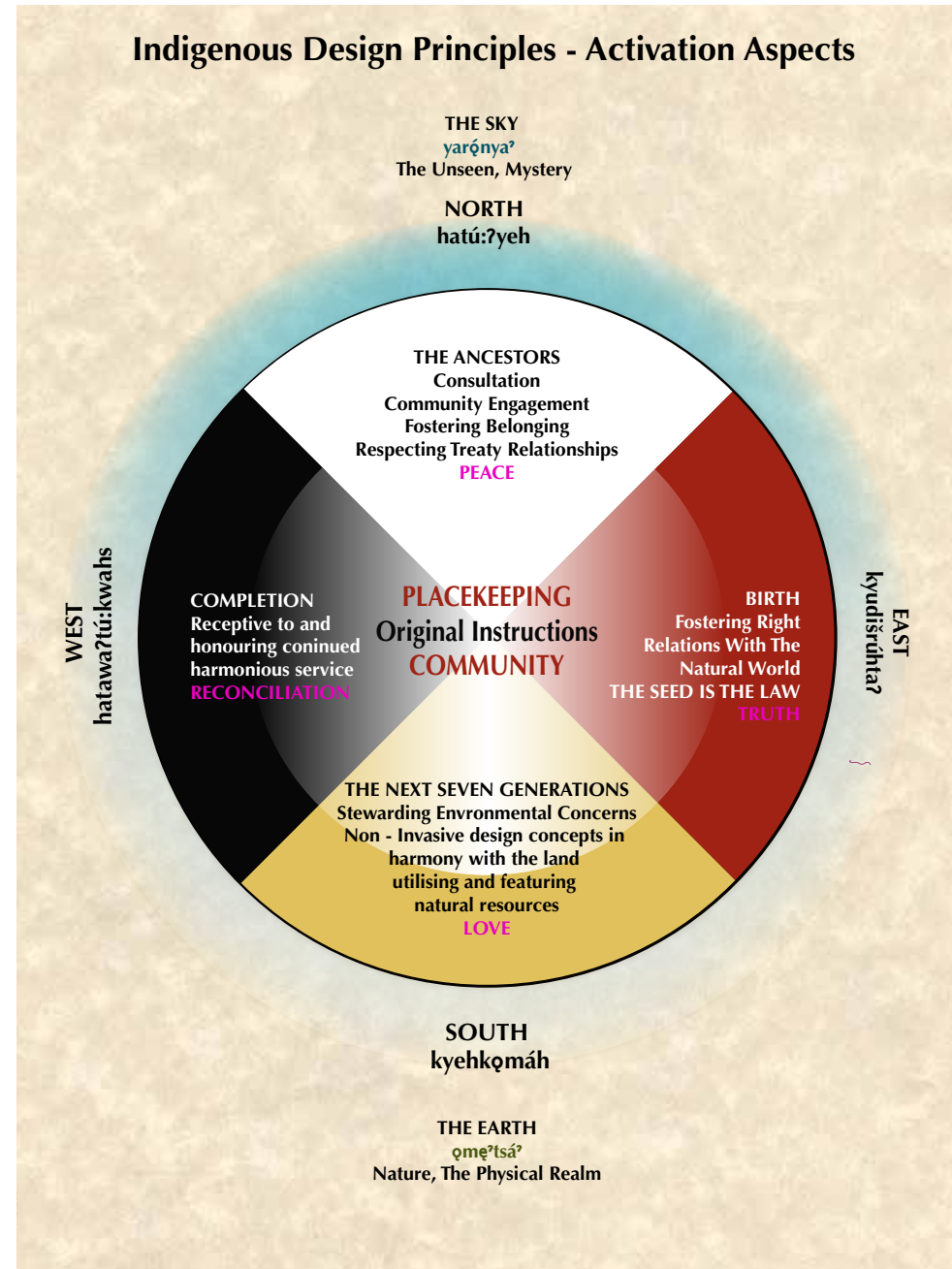
- The Western doorway (**hatawa?tú:kwahs**) brings our Placekeeping actions to completion, knowing that our relationships and work honour a continued, harmonious service to the land, place and community. Humans must first reconcile with the Earth and all her beings and landscapes about all of the harm and broken responsibilities that have take place. After this, settlers can focus on the road to reconciliation with Indigenous Nations: to be honest about the truth of Indigenous lands and sovereignty; and to repair and build healthy and equitable relationships with Indigenous peoples.

Inuit Qaujimagatuqangit (IQ)/ Inuit Ways of Knowing

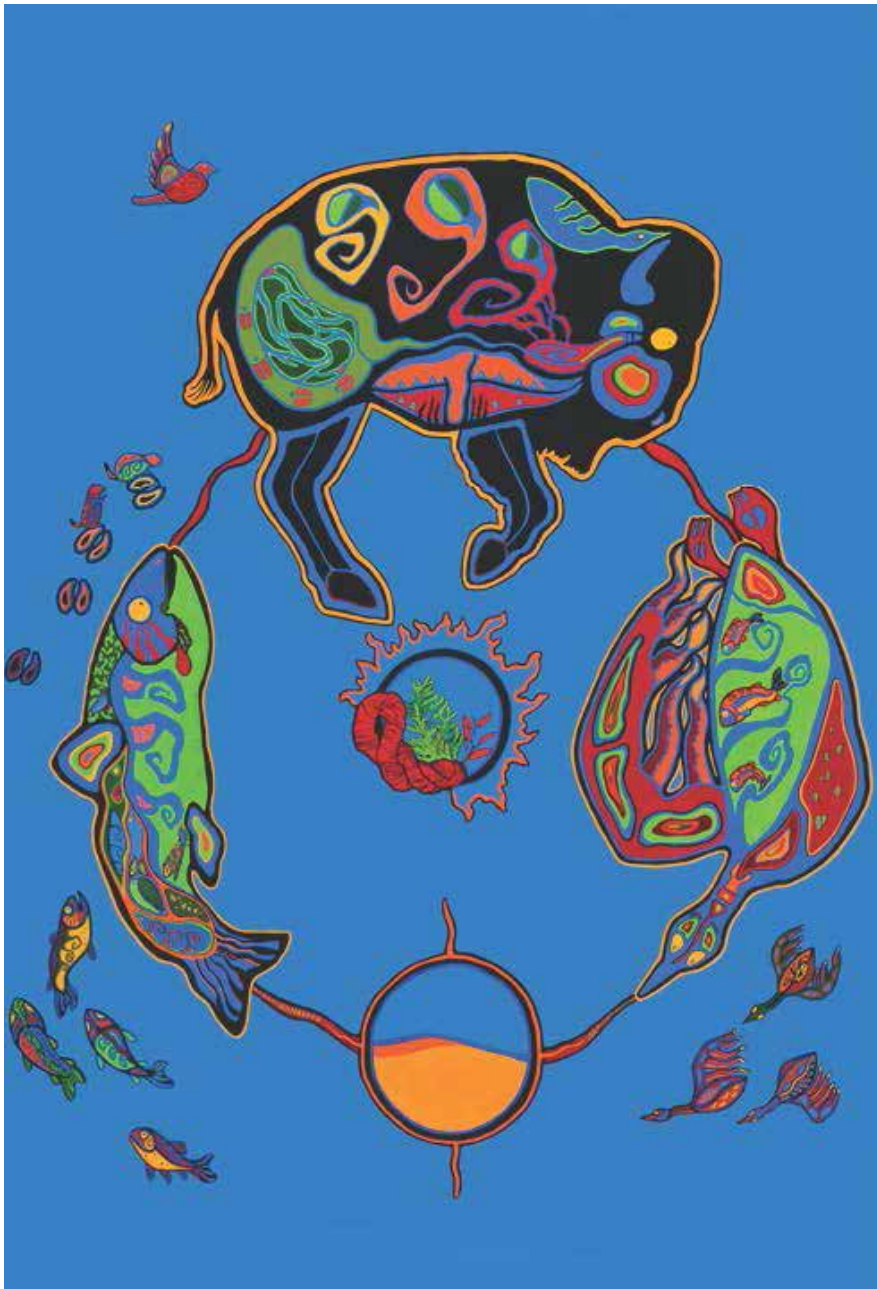
For the four Inuit regions across the nunangat, Inuit Qaujimagatuqangit (IQ) or Inuit ways of knowing is the guiding backbone for the people to live according to their values.

IQ values, practices and ways of being and living in the world are commonly held and practiced by the People and socialized by Inuit Elders, knowledge-keepers, government, teachers and community practitioners. The Government of Nunavut has incorporated Inuit societal values into legislation, policy, operations, programming, research, workplace culture and practices, and community engagement protocols across all sectors including culture and heritage, education, health, environment and climate change, and livelihoods and economic development. The following values are thus alive in every facet of Inuit life and act as a framework of holistic principles for Inuit relationships with the land, kin, community and collaborators; capacity building and innovation; governance and community development; and ceremonial and cultural practice⁵:

5 - Relationship Building with First Nations and Public Health Research Team. (2017). Relationship building with First Nations and public health: Exploring principles and



Credit: Wyandot/Wendat Lodge and Design activation principles, Catherine Támmaro



Credit: KRISTY CAMERON, *The Seven Sacred Teachings Of White Buffalo Calf Woman* (Niizhwaaswi Aanike'iniwendiwin Waabishiki Mashkode Bizhikiins Ikwe) 2009

- Inuuqatigiitsiarniq (respecting others, relationships and caring for people);
- Tunnganarniq (fostering good spirit by being open, welcoming and inclusive);
- Pijitsirniq (serving and providing for family and community);
- Aajiiqatigiinni (decision making through discussion and consensus);
- Pilimmaksarniq/Pijariuqsarniq (development of skills through practice, effort, action);
- Piliriqatigiinni or Ikajuqtigiinni (working together for a common cause);
- Qanuqtuurniq (being innovative and resourceful); and
- Avatittinnik Kamatsiarniq (respect and care for the land, animals and the environment)

Although the environmental, social, political and economic contexts framing and conditioning the way Inuit live is always dynamic, changing and often influenced by external actors and events, Inuit Elders maintain that their core values and teachings are constant and always relevant. They are important teachings not only for Inuit but also for the world – with so much value for civic-Indigenous partnerships.

practices for engagement to improve community health – Literature Review. Sudbury, ON: Locally Driven Collaborative Projects. <https://www.phsd.ca/wp-content/uploads/2017/12/FirstNationsTeam_LiteratureReview_FINAL.pdf>

Collaborative Partnerships

Indigenous approaches to urban placekeeping, city building, innovation, land stewardship, food sovereignty and community development reflect a holistic and systems-based understanding of the complex and interconnected nature of both the challenges facing Indigenous peoples in cities, and the multi-faceted solutions that will be most relevant.

Civic initiatives and partnerships with Indigenous community that are meaningfully guided by and infused with the particular or commonly held First Nations, Métis and Inuit values and principles of partners will achieve more meaningful relationships and outcomes. Mutual trust and respect create the basis of strong relationships with Indigenous peoples and require a level of deep learning, time and commitment, and honouring the distinct rights, cultural values and practices, governance and social models, and priorities.

For trust and respect to develop genuinely, there is a need for civic practitioners to be humble enough to admit they do not know everything, and should not make assumptions about the diverse contexts, perspectives and priorities of Indigenous peoples. This principle resonates within the cultural awareness framework based on interlocking values of humility, awareness, sensitivity, and competence. Practitioners must open their minds (and hearts) to worldviews and methodologies that are different from the professional ethos and principles they have been trained in, ready to listen and learn from the values, experiences and expertise of Indigenous partners. When entering into relationship with Indigenous community – from municipal projects to community health initiatives – both Indigenous and non-Indigenous practitioners stress the importance for settlers to be humble, aware of their relative positionality, and committed to consistent learning and evolution in their engagement and collaboration practices.

A valuable and culturally appropriate approach to collaboration entails civic practitioners to working with Indigenous partners to gain cultural literacy and competency, adapting the elements of an initiative to the particular values and perspectives of the partner community. This approach is very different from the tendency of many organizations and governments to expect Indigenous partners to contort their knowledges and priorities to fit dominant civic design, planning, policy, and governance practices that have historically caused a lot of damage to Indigenous peoples and cultures.

Etuaptmuk/ Two-eyed Seeing & Ethical Space

The process of building mutual respect and value is a lifelong journey of humility, self-reflection and (un)learning settler colonial dominance --where civic practitioners can listen to Indigenous partners without judgement, and be self-aware of the dynamics and reproduction of settler power, privilege and biases within placekeeping and city building projects. Practices inspired by Indigenous teachings that honour the diversity of Indigenous cultural protocols, principles and practices in collaboration with civic approaches can also reinforce humility, understanding and respect.⁶ The teachings of two-eyed seeing and ethical space are particularly relevant to processes of Indigenous cultural competency, intercultural engagement, building trust, and collaborative and participatory processes for dialogue and co-design.

6 - Relationship Building with First Nations and Public Health Research Team. (2017). Relationship building with First Nations and public health: Exploring principles and practices for engagement to improve community health – Literature Review. Sudbury, ON: Locally Driven Collaborative Projects. <https://www.phsd.ca/wp-content/uploads/2017/12/FirstNationsTeam_LiteratureReview_FINAL.pdf>

Etuaptmuk or two-eyed seeing is a teaching championed by Mi'kmaq Elder Albert Marshall and outlines, "learning to see from one eye with the strengths of Indigenous knowledge and ways of knowing, and from the other eye with the strengths of Western knowledge and ways of knowing...and learning to use both these eyes together."⁷

Two-eyed seeing explores the integration of multiple perspectives (i.e. Indigenous and settler worldviews) to create a holistic understanding of multi-faceted relationships, experiences, content and processes. This process requires that those engaged understand the whole, integral nature of each Indigenous worldview or knowledge system (represented as a whole eye), alongside the whole, distinct nature of the settler system (also represented as a whole eye); while enabling these two eyes to work together (as they do in binocular vision).

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6 - Bartlett, C., Marshall, M., and Marshall, A. (2012). Two-Eyed Seeing and other Lessons Learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing, *Journal of Environmental Studies and Sciences*, 2(4): 331-340.

This teaching also calls on our understanding that in some circumstances such as Indigenous placekeeping and innovation initiatives, the strengths within the Indigenous world should be dominant in the process. Whereas in other circumstances such as a broad-based municipal program, the strengths of multiple settler and Indigenous perspectives would be more relevant. Two-Eyed Seeing can therefore require a "weaving back and forth" between perspectives, and this will draw upon abilities to meaningfully and respectfully engage in an informed manner in collaborative settings.⁸

Most invaluably, two-eyed seeing refers to the ability of Indigenous and non-Indigenous partners to engage in a process of mutual respect for one another's values and practices, while building a shared platform of learning and knowledge translation, and balanced understanding. In coincidence with this teaching, and with the aim of developing and enabling opportunities and synergies that will benefit Indigenous community outcomes, civic organizations can use a two-eyed seeing approach to engagement and project development, inviting the multiple perspectives and active participation of Indigenous collaborators at every stage of project co-design, planning and delivery.

Ethical space⁹ is an encounter between the distinct (and often opposing) worldviews of Indigenous and settler groups, where the space created in the middle enables respectful, cooperative and collaborative engagement. The intersection between their respective systems of knowledge, governance, science, law, economics, culture and spirituality can be quite fragile and often fraught with the weight of history and future expectations.

8 - Ibid.

8 - Ermine, W. (2007). Ethical Space of Engagement, *Indigenous Law Journal: Looking Forward: Paths to a New Relationship*. 6(1): 193-203.

Sharing community stories, organizing recurring community meetings, and using participatory and Indigenous-informed communication tools can support ethical spaces for healthy, respectful discussions and decision making.

Indigenous-led ethical standards in research and data sovereignty; and more equitable rules of engagement with the inherent Aboriginal Rights and Treaty Rights provisions under Canadian Law (and especially landmark Supreme Court decisions)¹⁰ have provided an ethical space as a framework for dialogue and intercultural communication between Indigenous Nations and settler governments, institutions and practitioners.

Common principles to guide collaborative partnerships¹¹

- Community engagement and relationship-building are foundational to every process and project.
- Build internal values and competencies within the organization in support of Indigenous leadership, engagement and cultural awareness.
- Engage and consult early and often throughout a project.
- Community-driven, inclusive and representative of the diversity of community voices.
- Provide time to understand the experiences and emotions embodied in people's stories.
- Create spaces and opportunities for Indigenous community actors to share their reflections, concerns and ideas.
- Identify appropriate solutions and roles to leverage individual and collective capacities.
- Consult Indigenous knowledges and methodologies to shape processes and inform decisions.

10 - Curated list adapted from consultations with Indigenous partners and various materials on Indigenous engagement and reconciliation: Walker, Jojola and Natcher (2013) *Reclaiming Indigenous Planning*, Montreal: McGill-Queen's University Press. Coalition of Inclusive Communities. (2019). *Reconciliation with Indigenous Peoples: A Holistic Approach* International Coalition of Inclusive and Sustainable Cities: Toolkit for Inclusive Municipalities in Canada and Beyond, Canadian Commission for UNESCO with the support of International Coalition of Inclusive and Sustainable Cities (ICCAR). Indigenous Working Group of the BC Association of Social Workers. (2016). *Towards a New Relationship: Toolkit for Reconciliation/Decolonization of Social Work Practice at the Individual, Workplace, and Community Level*, prepared by the British Columbia Association of Social Workers.

Wyandot/Wendat Lodge and Design activation principles, Catherine Támara.

10 - See Tool: Understanding Indigenous Sovereignty & Rights

- Get educated about and honour Indigenous sovereignty, governance and inherent rights (related to lands in cities) in urban planning, design and decision making.
- Prioritize land stewardship and land-based approaches, strive for responsible development.
- Reflect on and understand how your municipality can improve its own policies, practices, procedures and institutional values to achieve fully respectful relationships.
- Advance mutually respectful and cooperative dialogue, consensus decision making and collaboration skills.
- Once a baseline understanding has been achieved, reach out to Indigenous practitioners and community leaders, and start to build a respectful relationship based on a true appreciation for each other that will evolve over time.
- Collaboratively create shared content and value within the design development process to ensure the results reflect Indigenous people's cultural values, identities and expressions; are usable and relevant; and meet their needs and desired outcomes.
- Bring an open mind and an open heart, and be ready to challenge yourself and your preconception.



Credit: Leland Bell. Seven Grandfathers

7 Messages for Indigenizing the City¹



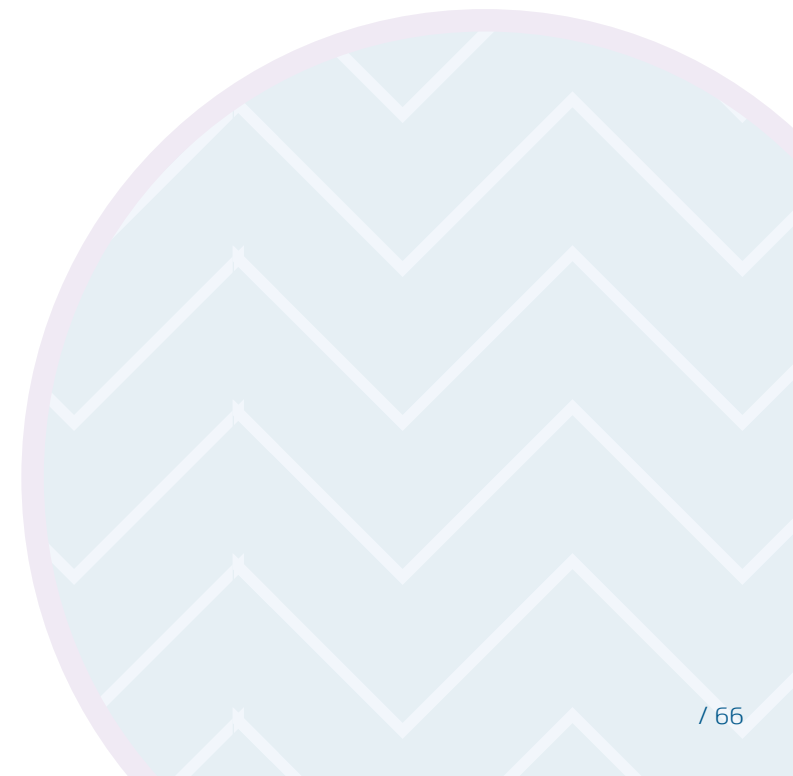
1. Create a Two Row Wampum city whereby cities become a place for all of its peoples according to their own worldviews, practices and aspirations.
2. Humanize this place and its peoples as:
 - A home for human beings; focus on the spirit of this place and its beings - beyond the material and commercial manifestations.
 - A network of communities and neighbourhoods; a thousand Council fires or safe and equitable places for dialogue, where all peoples have a voice in the planning of the future city.
 - A place of extended kinship and caring, where we want to raise our families and spend our lives.
3. Indigenizing the city means realizing our vital connections to the land base that nourishes and sustains us.
 - Indigenizing the city means realizing our vital connections to the land base that nourishes and sustains us.
 - Honouring our waters, lands and resources.
 - Can we build a permanent relationship between the city and the lands that give cities life?
4. Open space in the cities so that Indigenous peoples can thrive as Indigenous peoples - everyone will be the richer for it:
 - A home for human beings; focus on the spirit of this place and its beings - beyond the material and commercial manifestations.
 - A place of extended kinship and caring, where we want to raise our families and spend our lives.
 - When Indigenous youth and adults have the space and resources to feel secure and validated in their identities and to live as Indigenous peoples, they flourish in cities. Indigenous peoples make powerful contributions to the city through arts, land stewardship, innovation, science, healing, architecture, restorative justice, and community-building.

¹ Messages condensed from Roberta Jamieson's keynote on The key to making a city more Indigenous address at the 2015 Walrus Talks in Calgary. Roberta is an Haudenosaunee lawyer and the President and CEO of Indspire, a national Indigenous registered charity that enriches Canada through investment in Indigenous education and by inspiring achievement by First Nations, Inuit and Métis people.

5. Educate the city's children to be human beings before anything else; to be comfortable with diversity:
 - Educate each other on a different story of Canada where our history as Canadians begins with Indigenous peoples and continues with Indigenous peoples.
 - Where different nations were able to respect, learn, and share with one another; maintain their own cultures and live side by side.

6. Build relationships across sectors and levels of government, at every level:
 - Repair broken relationships, polish away the tarnish and strengthen existing ones, and build cherished and new respectful and reciprocal relationships with Indigenous peoples.
 - Loving, caring, and reciprocal relationships with the natural world
 - Intergenerational relationships
 - Embrace the promise of the Giswenta

7. All these messages are in a holistic bundle and indivisible:
 - To Indigenize the city, let's embrace and practice all seven with full and committed hearts, and for the next seven generations.



TOOL

Guiding Protocols for Civic-Indigenous Engagement



Although protocols have a strictly procedural and guidance function in many contexts, in Indigenous cultures they are considered sacred. Protocols are intentional agreements between Elders and knowledge-keepers, community members, the land and the Creator within a ceremony, practice or process. In fact, protocol is the backbone of ceremony, governance and cultural practice and includes the following elements that reinforce trust, reciprocal relationships, knowledge-sharing and community-building:

- Honouring the living memory of ancestors.
- Honouring the land and place.
- Honouring the knowledge of Elders, community leaders and those who know.

As recent as 1951, most First Nations, Inuit, and Métis/Michif ceremonies were legally banned in Canada. After that, changes in the Indian Act enabled the performance of ceremonies and use of regalia without

interference and threat of lawful punishment. Due to the tireless efforts of many in the Indigenous world to unsettle, creatively disrupt, reclaim and reimagine these cities as Indigenous cities, critically important shifts have happened and we are slowly coming to a place where Indigenous values, models and protocols are finally being acknowledged as important to the future of cities.

This tool is informed by the knowledge, experiences and stories shared by a co-creation circle and a panel of Indigenous thought leaders, artists, architects and activists active in urban placekeeping, creative practice, decolonial action, and reimagining of cities. It is also inspired by many dialogues with and teachings by esteemed Indigenous Elders and knowledge-keepers from across Turtle Island. The protocols featured here are culturally informed, land and place-based protocols that can guide best practice on engagement between civic practitioners, and Indigenous knowledge and expertise in the spaces of placekeeping, urban land stewardship and city building. Some common examples of protocols include:

- Land acknowledgements;
- Guidelines for working with Elders;
- Meaning of and participation guidelines for ceremonies, feasts, pow wows and other cultural activities;
- Planning community engagement events and processes;
- Language;
- Governance regulations and guidelines.

Protocols are intended to guide municipalities and organizations in developing:

- Learning to come together with Indigenous community in shared understanding and respect for Indigenous sovereignty and self-determination in all matters that relate to Indigenous identity, knowledge and data, land, cultural productions and practices, language and governance.
- Learning how to follow the protocols of those whose land practitioners are working on.
- Cultural competency learning and capacity building with respect to repairing and building relationships
- Deferring to Indigenous leadership and governance, values, knowledges and approaches.
- Community engagement in collaborative design, planning, research, decision making and evaluation processes.
- Reimagining public spaces from Indigenous and intercultural perspectives.
- Building equitable, intentional and committed partnerships with Indigenous community and organizations.

Guiding Civic-Indigenous Engagement through Indigenous cultural and ethical protocols

Most of the following experiences, insights and wisdoms were generously shared by a diversity of Indigenous placekeeping leaders who participated in a workshop aimed at co-creating guidelines based on their experiential and cultural teachings that could inform civic practitioners in their engagement and partnership-building processes with Indigenous community. They are also informed by a number of roundtables and symposia with Indigenous knowledge-keepers and practitioners and civic allies working across different forms of placekeeping and city building. The protocols and teachings offered here are intended to be an initial guide and are not an exhaustive list, nor are they intended to be a representation of pan-Indigenous teachings and protocols. Indigenous teachings and protocols are context-specific and dependent on the particular norms and practices of the particular Nation your organization is engaging, as well as the nature of engagement.

From their particular experiences working with Indigenous communities and partners, participants described the cultural and ethical protocols instrumental to cultivating: Indigenous leadership, self-determination, community specific, deep listening, shared knowledge and benefits, and positive impact (ethical, respectful, ecological, sustainable) in the design, planning and/or decision-making process.

Land and Place-based Protocols

Important to learn and commit to the protocols of the Indigenous nation(s) whose land the initiative is occurring upon but also, the protocols from the land itself. Across Indigenous cultures, the lands, waters, plants and animals are understood to be living beings with their own personhood and rights¹, agency, and wisdom. Under traditional land regimes across diverse Indigenous societies, lands are held in common and cared for and protected under collective or common use regimes. The protocols and responsibilities for how people should relate to, sustainably use and steward land and resource commons come from the Earth and Creator, embodied and enacted through Natural laws and teachings.

Both Indigenous and non-Indigenous peoples can learn the most foundational protocols on placekeeping, care-taking, relationship-building, environmental ethics, respect, justice, and living a good life by listening, observing and being in presence with the forests, rivers and lakes, mountains, plants and animals – even in urban contexts.

- Important for civic and Indigenous partners to explore where Indigenous and settler conceptions of protocol differ and where they overlap. Although conventional protocols and guidelines are very useful in many contexts, Indigenous protocols have deeper layers of intentionality and cultural and relational meaning that can inspire richer forms of community engagement, co-design and reimagining public space.

1 - Examples of Environmental personhood and rights: Rights of Nature, Ecuador Constitution (2008) <<https://therightsofnature.org/ecuador-rights/>>; Whanganui River Settlement, Aotearoa; Ganges and Yamuna rivers, Uttarakhand India; Lake Erie, Ohio, US.

- Indigenous protocols for community engagement and placekeeping are dynamic, alive, and infused by spirit; they are informed by place, relationships with land, place and community, and sharing knowledges and best practices among practitioners and knowledge-keepers.

Language

- Due to their status as sovereign nations, Indigenous peoples are distinct from Canadian communities and municipalities and should not be subsumed under the name 'Canada/Canadian'. Indigenous peoples belong to nations with constitutionally protected rights and therefore have a different status coming to the table of a project or process relative to other stakeholder groups. As such, First Nations, Inuit and Métis should be addressed as partners, collaborators, rights-holders, etc. and not as 'stakeholders' indistinguishable from non-Indigenous collaborators.
- Using monolithic and pan-Indigenous terminology like "the Indigenous culture" or "all Indigenous people" to denote or describe the multiplicity of Indigenous Nations and peoples is not only too broad, but it also negates the hundreds of Indigenous Nations across Canada and their respective communities, cultures, knowledges and experiences. When there is need to refer collectively to First Nations, Métis and Inuit – or when the particular group or Nation is unknown – the plural forms of words are preferred i.e. Indigenous peoples, Indigenous Nations, knowledges and cultures.
- When a person's or community's Nation affiliation is known, it is important to use that instead of always deferring to "Indigenous" or "Native" i.e. the Anishinaabe community of Curve Lake, or "my colleague is Kanien'kehá:ka (Mohawk) from Kahnawà:ke."

- Framing Indigenous experiences and realities as “issues” can have a negative and deficit-orientated connotation that implicitly casts Indigenous community as mired in problems. “Issues” does not also implicitly reflect the self-determination, strengths, resiliency, creativity, solutions, and momentum that also exist in community. Awareness of the limiting terminology that is often used to frame topics through an Indigenous lens is required so that communications and content about and for Indigenous community are in sync with how Indigenous peoples understand their world.
- Awareness is required in municipal regulatory and planning contexts about how concepts such as “allow” and “permission” carry implicit power inequities that cast Indigenous people in a disempowered and disadvantaged position. These terms also extend from Western capitalist notions and legal structures of ownership and control of land, which is in discord with Indigenous peoples’ relationships with land defined by stewardship and collective use responsibilities.
- All communications and messages that are targeted at and/or inclusive of Indigenous community should be culturally sensitive and inclusive. All formal communications and publications should formally acknowledge relevant territories, treaties and protocols. When Indigenous communities and municipal participants are participating in a service or event, Indigenous-focused content should be emphasized.

Ceremony

- Important to recognize the Indigenous ancestry of a place/land as soon as we arrive in that space because all processes and activities should begin from a grounding in land stewardship. By learning and honouring the original caretakers and contemporary stewards, we can honour the lineage of place. As a baseline protocol, all other protocols can then be built from this relational acknowledgement of place².
- Important to acknowledge that the ceremonial and other cultural practices of faith-keepers, knowledge-keepers, Elders and healers are central to placekeeping within each Indigenous Nation and urban community. Space for these practices should always be built into projects and community engagement process and include the following elements:
 - Role of ceremonial facilitation in placekeeping, acknowledging ancestral energies in places.
 - Acknowledging the land and ancestry of a place by holding a piece of earth from that place in their hand – a powerful way of connecting our words and actions.
 - Role of Indigenous placekeeping practitioner as a cultural teacher, mentor and advisor within Indigenous community, and increasingly by non-Indigenous institutions.

² -Teaching given by Cree Elder Joanne Okimawinew Dallaire, Honorary Board Elder at Ryerson University.

- Important to acknowledge the continued relevance and value of oral tradition in different Indigenous cultures and that this form of knowledge collection, dissemination and communication is as valid as written and digital forms. When being told a story, it is important to listen and learn, and not to interrupt with questions or comments until invited to do so after the storyteller has finished speaking. Questions can imply disbelief, which is an insult to the storyteller.

Oral traditions are a living compendium and archival system of the history and knowledge of different nations and families, encoded within ceremonies, creation stories, teachings, relationships, cultural practices, technologies, myths, language, and scientific knowledge. These vast bodies of knowledge and technology have been transmitted intergenerationally through the oral tradition for thousands of years without ever being transcribed.

While written and digital documentation and communication is now very common among Indigenous community, the oral tradition and storytelling continue to be valued and strongly used and should therefore be an accepted form of sharing within a process or project. In fact, the Supreme Court ruling on the Delgamuukw³ case legally acknowledged Indigenous oral history as admissible evidence in Aboriginal rights and titles cases.

- In urban settings, it is important to be aware of those who have been removed and dispersed and then take root as guests in the ancestral lands of other Indigenous peoples, acknowledging their homelands where possible.

3 - On December 11, 1997, a unanimous Supreme Court of Canada handed down its much-studied Delgamuukw judgment, providing some important definition and description of Aboriginal title, affirming the legal validity of Aboriginal oral history, and clarifying the nature of the Crown's duties of consultation and accommodation in the context of infringement of Aboriginal rights.

Engagement

- Engagement and co-design processes with community should take place at the initial visioning and development stages (upstream) and across the design development process rather than seeking approval from them in the latter stages (downstream). Upstream processes include relationship-building, agenda-setting, planning, co-creation and content development; downstream processes include implementation, activation and evaluation.
 - Ensure that Indigenous knowledge, methodology and priorities are written into the DNA of the process or project.
- When engaging community, relationship-building at the pace of trust and consent by community regarding entering into partnership must be central to the process. Also, respect for and openness to incorporating oral tradition, ceremony and land-based teachings into the engagement process are instrumental to building trust and co-creating valuable outcomes for Indigenous and civic partners. The onus is on municipalities and civic organizations to honour the needs communicated by communities; to give them the space and respect to communicate their needs in their own words and their own ways.
- Important to recognize that relationships with community and the quality of the value proposition being offered are vital to any partnership and project, particularly in recognizing and compensating people's capacity to engage and consult on initiatives external to the community. Indigenous knowledge-keepers, practitioners and community leaders are often overwhelmed with requests to advise on or engage in events and initiatives, in addition to the work they do professionally and for their communities.

Civic leaders cannot assume that because an initiative is inclusive of Indigenous content and has community-oriented outcomes, that it will be considered a priority for Indigenous community. Nor can it be assumed that an Indigenous community or organization has the capacity to commit to the initiative.

- It is incumbent on non-Indigenous leadership and staff in civic organizations to understand and commit to their roles as settlers within the reconciliation and righting relationships process with Indigenous community. It is not the role of Indigenous staff to do the work of or absorb responsibility for reconciliation on behalf of settler institutions and leadership.

Awareness of the complex and sometimes uncomfortable role that Indigenous staff must inhabit within civic organizations as they attempt to bridge between Indigenous and settler worldviews and priorities. Governments and institutions may unrealistically expect Indigenous staff to singularly embody and deliver reconciliation commitments – reconciling all institutional gaps and community mistrust, and building strong relationships and program buy-in with community on behalf of the institution. Due to their capacity to navigate between Indigenous and institutional cultures, Indigenous staff are often instrumentalized by civic organizations to legitimize agendas and processes that are not in sync with the values and priorities of Indigenous community. In this scenario, Indigenous staff are put in a compromising position and the organization risks jeopardizing its relationships with Indigenous partners and project outcomes.

- Important to embrace a non-corporate and more organic approach to engagement of Indigenous community in design, planning and governance processes. Processes that are grounded in co-creative/participatory approaches, multiple sources of knowledge and forms of knowledge sharing, and a non-linear understanding of time will

be more in sync with Indigenous methods – making the engagement process more generative and successful for community.

Organizations and funders adhere to predetermined outcomes and stringent timelines for workflow and deliverables, often imposing those expectations on Indigenous community partners. However, when collaborating with community, it is imperative to not pre-define what the process and outcomes are going to be before community partners have been consulted. Predetermining and streamlining an approach is a disservice to Indigenous community as there is no space for them to engage their expertise, experience and priorities in a robust and meaningful way.

Therefore, approaching programs, processes and activities with a respect for the natural timing of relationship-building and creative problem solving makes good sense when working with community. Complex topics and processes need time and space to be processed and resolved in ways that are holistic and hold value for both Indigenous and civic partners. Taking cues from traditional land-based teachings, a seasonal approach to planning around land stewardship and use, design, climate adaptation, innovation, food harvesting, health and service provision has served Indigenous community very well in diverse contexts.

- While checklists of required elements for community engagement and events can be useful entry points and reminders for civic practitioners, it is important to understand that working with communities is not a checklist. Relationship-building and design and planning processes must be organic, co-creative, and deeply and broadly engaging so as to avoid transactional approaches, and outcomes that are impractical or even damaging to Indigenous community.

- Civic partners must learn to be sensitive to the deep levels of trauma and mistrust in Indigenous community that stem from the impacts of colonialism, genocide and physical and cultural dislocation. It will take generations of healing and engagement work to overcome centuries of colonization and contemporary social and environmental injustices experienced by Indigenous community and territories. Community and the people themselves are their own greatest strengths and tools in terms of overcoming barriers and rebuilding their nations. Active listening, patience and flexibility are necessary qualities of the engagement process because community members will best articulate their needs and priorities when they feel the trust and confidence to do so.

Guiding Principles

Cultural Competency

- Developing Indigenous cultural competency at individual and organizational levels is imperative to building respectful and mutually beneficial relationships with Indigenous peoples, and co-creating initiatives that will be relevant and responsive to, and informed by Indigenous knowledges and priorities. Cultural competency requires ongoing awareness and self-reflection regarding personal world-views and attitudes toward cultural differences, as well as awareness of settler privilege and unequal power dynamics. It includes both knowledge of, and openness to, the cultural and social realities and contexts of the particular Indigenous communities and groups that are being engaged.
- Indigenous cultural competency does not require non-Indigenous people to become experts in Indigenous cultures, but it does require

the ability to enter into the cultural worlds and realities of Indigenous peoples in order to cultivate understanding and compassion. Cultural competency also requires developing a level of understanding and proficiency in culturally specific protocols and knowledge systems commensurate with the scope of the partnership and initiative.

- Competency in intercultural awareness relates particularly to the interaction between diverse Indigenous and settler cultures and approaches through engagement and partnership processes that are based in mutual respect, fairness and equality, collaboration, co-creation and reciprocity. It also requires in-depth learning and critical self-reflection regarding complex concepts such as colonialism, race, racism, culture; commitment to challenging stereotypes and cultural biases; and learning how to become better allies and champions of Indigenous leadership and models.
- Cultural competency requires the following considerations by municipalities and civic organizations:
 - Commitment by organizational leadership to support Indigenous cultural competency, inclusion and leadership across the organization.
 - Inclusive and comprehensive cultural competency training and immersive cultural experiences led by Indigenous knowledge-keepers and professionals.
 - Reviewing and developing organizational policies for cultural competency and protocols and research ethics and/or data sovereignty with Indigenous staff and partners.
 - Articulating a clear and accessible conflict resolution and grievances process.

- Fostering a commitment to evaluation, reporting, and continuous improvement of cultural competency and safety across the organization.
- Making efforts to ensure the organization representatively includes Indigenous staff across all levels.
- Enlist knowledge-keepers and Elders as mentors, educators and advisors to guide and monitor cultural protocols and activities.
- Making efforts to ensure the organization hires Indigenous consultants and/or engages Indigenous partners (with appropriate compensation) where there are gaps in internal capacity and expertise on Indigenous programming, content development and initiatives.
- Ensuring organizational environments, programs and services reflect local Indigenous cultures and priorities.

Organization-wide Indigenous Inclusion & Reconciliation Actions

- Develop an organizational Indigenous engagement and transformative reconciliation policy in partnership with Indigenous staff and partners; and a plan to integrate commitments through policies, processes and actions.
- Promote and implement relevant Truth and Reconciliation Commission's calls to actions and principles from the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) across the organization and work collectively to advocate for systemic change at municipal and community levels.

- Develop an Indigenous hiring and retention strategy with targets and performance tracking for Indigenous employment and leadership.
- Hiring of Indigenous staff and consultants to lead the co-creation and co-ownership of initiatives that impact Indigenous community (urban and rural) in direct and indirect ways.
- Build and cultivate a network of local and national Indigenous partners through relationships based on trust, respect and reciprocity.
- Appropriately remunerate and credit Indigenous practitioners and knowledge-keepers for their expertise and time when inviting their participation as knowledge partners in events and advisory committees.
- Create safe space for Indigenous staff, partners, community members and participants at meetings, events, activities, and in making decisions that affect them
- Intentionally incorporate appropriate First Nations, Métis and Inuit art, cultural symbols, knowledges and structures within organizational and public spaces; fostering Indigenous peoples' presence and belonging throughout public spaces and activations.
 - Create a permanently accessible area dedicated to Indigenous cultural awareness resources for all staff.
- Build meaningful and equitable relationships and partnering with local Indigenous communities and organizations.
- Incorporate meaningful Land Acknowledgements in all formal staff gatherings and public events, and included in internal and external-facing documents.

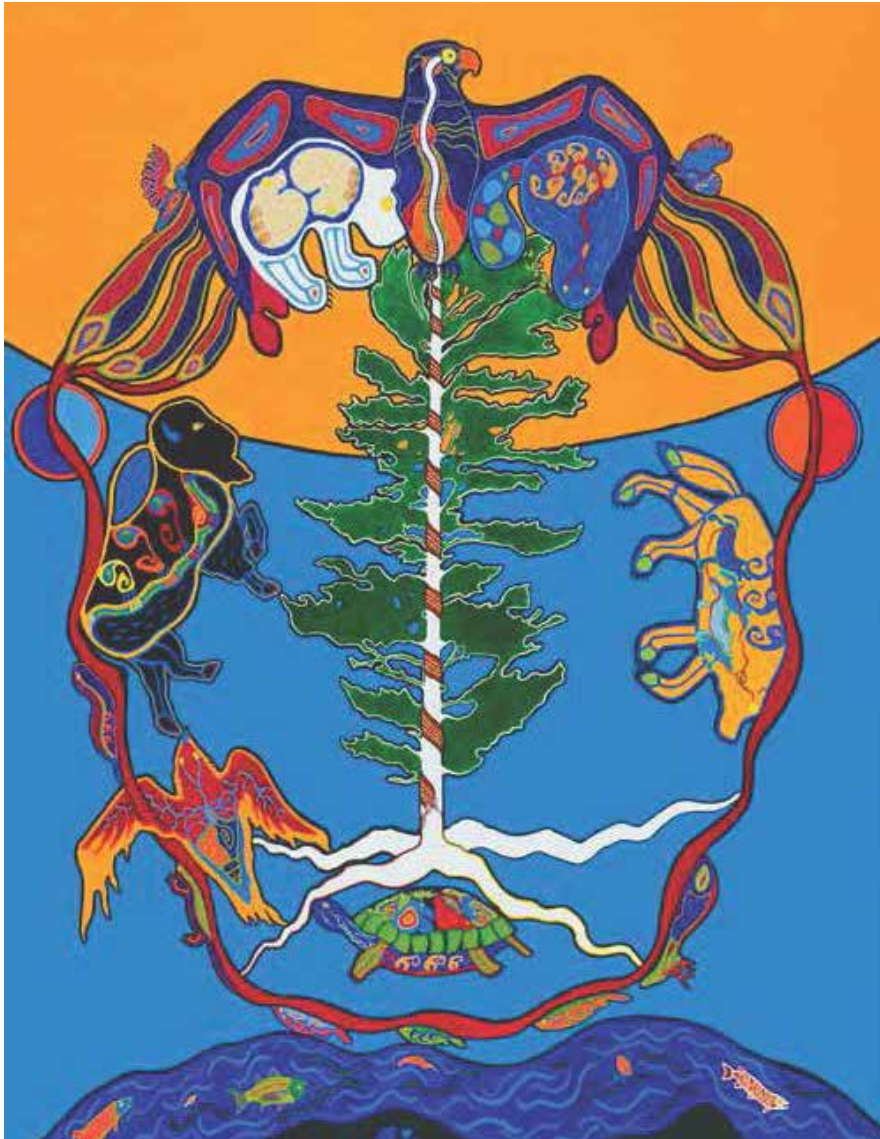
- Support Indigenous staff-led cultural awareness and education activities for staff and partners throughout the month of June in honour of Indigenous History Month.
- Recognize that Indigenous peoples have ownership, control, access, and possession of their information, knowledge, experiences, and stories (see Tool on Indigenous knowledges and data sovereignty)
- Develop value-added and reciprocal business development and procurement activities with Indigenous vendors and partners

Public Spaces & Municipal Bylaws

- Indigenous practitioners and community in many cities are frustrated about the barriers to and lack of dedicated, safe and culturally appropriate public spaces (natural and built) where Indigenous ceremonies and gatherings can be convened by and for Indigenous people. A key element of urban placekeeping and decolonizing the civic commons is for civic leaders to work with Indigenous partners to: decolonize public spaces i.e. being aware of and dismantling the settler colonial histories, policies and practices that have marginalized or erased Indigenous peoples from those spaces; and enable Indigenous transformations of those spaces to reflect Indigenous presence, belonging and cultural continuity.
 - Indigenous peoples have the right to access city lands, and the places upon them, as recognized through their inherent and/or treaty rights. There is tremendous need for improved education by municipalities about Indigenous rights within cities and urban public spaces and negotiations with Indigenous communities.
- Another frustration for the urban Indigenous community in cities is

the bylaw barrier to holding sacred fires, smudges and other ceremonial practices in public spaces, and building traditional structures in public spaces. Elders, community members and practitioners require permits and must navigate permissions processes that are often not well publicized, are long and costly. Enforcement by police officers and city officials is also quite challenging.

- How can municipalities work with Indigenous practitioners and community: to decolonize bylaws and practices to be more transparent, address barriers to sacred fires and other cultural practices/uses of public space experiences by Indigenous community; and to build cultural awareness and competency (including understanding Indigenous rights) and long-term relationships based on mutual trust, collaboration, reciprocity and reconciliation?
- E.g. City of Toronto, especially through the Indigenous Affairs Office, has been working to engage Indigenous community in Indigenous placekeeping and bylaw consultations to develop short and long term resolutions that are respectful and supportive of Indigenous cultural values and practices, and benefit the community's wellbeing.
- The mutual trust and reciprocity aspects of civic-Indigenous relationships is very apparent here in that if municipalities and civic organizations want advisory and creative input and consultation from Indigenous community, they have to be honest about what is the value they are offering the community as part of the exchange? Equitable access to public spaces and more cultural awareness in how Indigenous Elders and practitioners can navigate the municipal bylaws process for purposes of ceremony and cultural and stewardship practices on the land are two prominent areas for improved



Credit: Eagle & sun, KRISTY CAMERON, *The Seven Sacred Teachings Of White Buffalo Calf Woman* (Niizhwaaswi Aanike'iniwendiwın Waabishiki Mashkode Bizhikiins Ikwe) 2009

Leadership & Governance

- Awareness that national, provincial/territorial and municipal governments are very different from Indigenous governance structures and it should not be assumed that settler government leadership and policy have been in consultation with Indigenous community, or represent their interests. The engagement principle of “nothing about us without us” should be adhered to by municipalities and organizations at every level of planning and decision-making on projects linked to Indigenous community. All decisions affecting community must be made by and in community so civic practitioners should make every attempt to go into community. Going into community shows how you practice and respect placekeeping.
- Youth leadership in contemporary placekeeping and innovation actions pushes knowledge and practice in more dynamic and uncharted directions that are vital for the evolution of Indigenous models and their influence across sectors. Civic programs would be prudent to invite youth leaders within engagement and co-creation processes, but to also invest in youth capacity building and leadership through diverse programming (arts, land stewardship, innovation) that reinforces their roles in self-determination and self-governance.

TOOL

Important Guidelines, Commissions and Reports



The history of relationships between the Canadian state and settler institutions with First Nations, Métis and Inuit in Canada has been fraught with tension, often disempowering and alienating for Indigenous peoples. Municipalities and organizations are encouraged learn and comply with established Indigenous protocols and guidelines in the development and execution of their programming, outreach and partnership building processes, particularly as they relate to Indigenous partners and content. It is vital for settler institutions to recognize the importance of their commitment to building reconciliation and righting relationships with Indigenous communities, and aim to align their policies, procedures and activities with the appropriate Indigenous guidelines and protocols across local, regional and national programs.

The following protocols are key to informing and guiding engagement with Indigenous communities and practitioners:

- [Truth and Reconciliation Commission \(TRC\) Calls to Action](#)

Established on June 1, 2008, the goals of the Truth and Reconciliation Commission included documenting and promoting the extent and impact of residential school experiences; providing a safe setting for former students to share their stories; and producing a report to the federal government on the legacy of the residential school system. The Commission defines reconciliation as, “an ongoing process of establishing and maintaining respectful relationships. A critical part of this process involves repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change” (page 16). This work by Justice Murray Sinclair, from the Cree Nation led to 5 volumes of reports and 94 Calls to Action. The Calls to Action outline recommended systemic and relational changes for implementation by each sector of the public service: education, child welfare, health care, language, culture, governance, and land stewardship – vital facets of the lives of First Nations, Inuit and Métis peoples.

- [United Nations Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#)

When UNDRIP was first adopted by the UN General Assembly in 2007, Canada was one of only four nations to hold opposing votes (alongside United States, Australia and New Zealand).

In 2010, the Canadian government endorsed UNDRIP describing it as an “aspirational document,” but have never ratified or tangibly applied the principles. In 2016, the Canadian government then announced removal of its permanent objector status to UNDRIP, committing to “fully adopting this and working to implement it within the laws of Canada, which is our charter.” Bill-262 is an Act that is in process to ensure that the laws of Canada are in harmony with the UNDRIP.

- **Right of Indigenous communities to Own, Control, Access, and Possess (OCAP®) information about their peoples**

The First Nation principles of OCAP (Ownership, Control, Access and Possession) were initially coined as ‘OCA’ in 1998 as a framework for asserting self-governance over information related to research at a First Nations Regional Longitudinal Health Survey (RHS) Committee meeting in an attempt to translate the First Nations inherent ways of knowing about information into something that could be easily described and interpreted to the research community. Possession of data was later identified to be of vital importance as it has proved nearly impossible to exert ownership, control and access over data when it is in the possession of governments and academia. The current legislative and policy environments generally do not respect First Nations as self-governing jurisdictions with collective rights over community information.

The original research focus of OCAP was to provide a framework related to data ownership, collection, analysis and dissemination for the RHS, as well as to provide a political response to counteract the harm done to First Nations by research that failed to respect the importance of understanding the First Nations way of knowing while

treating First Nations as specimens rather than people with specific human rights. The First Nations principles of OCAP, with respect to research, provided a foundation for taking control over these activities.

- **Report of the Royal Commission on Aboriginal Peoples**

The Royal Commission on Aboriginal Peoples (RCAP) was established shortly after the Oka Crisis, a 78-day armed standoff between the Mohawk community of Kanasatake, the Sûreté du Québec, and the Canadian army. In light of state-sanctioned acts of genocide and historical and structural injustice embedded within historical and contemporary relations between settler governments and societies and Indigenous peoples, the commission was meant to “help restore justice to the relationship between aboriginal and non-aboriginal people in Canada, and to propose practical solutions to stubborn problems.”

RCAP released its final report in 1996, outlining a 20-year agenda for implementing systemic and substantive changes to improve all aspects of Indigenous peoples’ lives including self-governance, treaties, health, housing, northern priorities, economic development, and education. The report includes 440 recommendations, focusing on reconciling the structural and systemic barriers and gaps facing many Indigenous rural and urban communities, as well as calling for a major shift toward more respectful, equitable and intentional nation-to-nation relationships.

- **Cultural Safety (humility, awareness, sensitivity and competence)**

Cultural safety is an immense step in the reconciliation of and righting relationships with Indigenous communities. The goal of cultural safety is for Indigenous people to feel respected and safe when they interact with systems, institutions and projects that are free of anti-Indigenous racism and discrimination. Cultural safety considers how colonial, socioeconomic, political and regulatory contexts shape a person's experiences, and ask us to look reflexively at our own beliefs, practices, histories and biases – examining how these factors might affect Indigenous peoples and other racialized communities. It is an outcome based on respectful engagement with and recognition of Indigenous people's experiences, perspectives, priorities and wellbeing, and encompasses the following action-oriented values of cultural humility, sensitivity, awareness and competence:

Cultural humility is a lifelong journey of self-reflection and learning that involves listening without judgement and being open to learning from and about Indigenous peoples. It involves learning about one's own culture and biases. It is an overarching principle that is threaded through one's learning and acts as the process by which change can occur.

Cultural sensitivity grows when one starts to see the influences of their own culture and acknowledge that they have biases. This can be an eye-opening experience, and it may take courage and humility to walk this path. Cultural sensitivity is NOT about treating everyone the same. With cultural awareness and sensitivity comes a responsibility to act respectfully.

Cultural awareness is about recognizing that differences and similarities exist between cultures. Learning about the histories that impact Indigenous peoples in Canada is an important part of developing cultural awareness.

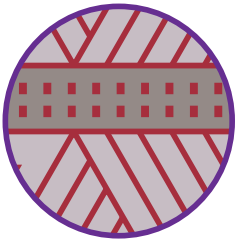
Cultural competence requires developing knowledge, skills and attitudes for working effectively and respectfully with diverse and different peoples. It's about reducing the number of assumptions we make about people based on our biases. Cultural competence does not require us to become experts in cultures different from our own.



Credit: Tsilhqot'in Nation v. British Columbia. On 26 June 2014, the Supreme Court of Canada issued an unprecedented decision granting the first declaration of Aboriginal title in Canadian history. (courtesy Thompson Rivers University)

TOOL

Relationship Agreement & Memorandum of Understanding



Purpose of Memorandum of Understanding (MOU) Agreements

A memorandum of understanding (MOU) is a jointly signed (and sometimes jointly phrased) statement of agreement to proceed toward an agreed-upon goal that will be realized as an alliance or partnership. It is a statement of committed intent to communicate, collaborate, and exchange knowledge and information to advance the mutual interests of each partner, and the collective interests of Indigenous communities represented by the Indigenous partner. An MOU is an important instrument that both symbolizes and puts into action the importance of establishing and maintaining respectful, equitable, and reciprocal relationships between municipal governments/civic organizations and Indigenous communities.

Instances when an MOU are likely necessary include: a research project or structural design project agreement between an Indigenous community, organization, or business and an external organization or institute; a partnership agreement to forge new ways to work together in the spirit

of reconciliation and advance the wellbeing of Indigenous residents in urban and rural communities; an access road through band-owned property; or a shared fish processing that would become a joint venture.

Often the MOU is preceded by a letter of intent signed by each partner of the agreement. Questions to consider when structuring an MOU²³

- Who are the partners involved?
- What is the arrangement? (i.e. sub-contracting, joint venture, other)
- What is the project and its purpose?
- How long is the agreement going to be in effect for?
- Who will manage the day-to-day business of carrying out and maintaining the MOU?
- A clear process for how partners can exit from the agreement if things are not working for everyone's benefit.
- Clear definition of each party's risks and responsibilities.
- What will the decision-making process be, and who will be a voting member? Will decisions be by consensus?
- If parties are going to be paid in the venture, what is the schedule and details?
- Where will the project be located and which partner will be housing the staff?

1 - Indigenous Works <<https://indigenousworks.ca/en/resources/articles-reports/mou>>

- Identify a clear plan for marketing the project in terms of logos, websites, and who will get top billing. Ensure that project funders are identified in all publicity.
- What is the process of bringing new partners into the project?
- What process will be used to make changes to the agreement?
- How will you deal with conflicts?
- Is one partner taking on more risk (e.g. funding agreements with government) and how will that be identified?
- A clear process for how partners can adapt the agreement if both parties agree that changes are necessary to reflect a shift in the relationship and/or objectives of the arrangement.

Purpose of Relationship Agreements^{2, 3}

A relationship agreement is an intentional commitment publicly declared between one or more Indigenous communities and one or more municipalities to a long-term relationship based on friendship, mutual respect, and mutual benefit. Relationship agreements are often called Friendship Agreements/Accords or Protocol Agreements, but they can take many forms and names.

2 - Adapted from CANDO: Relationship/Friendship Accords <<http://www.edo.ca/cedi/relationship-friendship-accords>>

3 - Adapted from CANDO: Relationship/Friendship Accords <<http://www.edo.ca/cedi/relationship-friendship-accords>>

Friendship Agreements embody the spirit of reconciliation because they indicate a willingness by non-Indigenous partners to learn from and repair past missteps and shortcomings, renewing the relationship between communities. They present a clear, long-term joint vision for a new/renewed community-to-community relationship.

Also important for the longevity of the relationship, these Agreements create a formal commitment that protects the relationship from a change in leadership, and signals its importance to staff working on behalf of all partner communities. True to their name, Friendship Agreements unite community members in joint celebration and build positive, equitable, and binding relationships. Values embodied by these documents include:

- Strengthen the relationship and provide a framework to undertake joint work
- Providing structure, although not a legal document or a business agreement
- Inspire and guide the long-term relationship
- Celebrate with the broader communities and regional partners
- Formalize the spirit, intent, and cooperative agreement of the partnership and broader commitments toward righting relationships

Structure of a Friendship Accord

While each Agreement should be tailored to the particular context and priorities of each partner, common elements include:

- Preamble
- Purpose statement
- Vision statement
- Set of shared values or principles
- Outline each community's commitment to maintain the relationship (e.g. through regular meetings, joint committees, or working groups)

The following are sample purpose and vision statements and commitment to maintain the relationship agreements extracted from the Friendship Accord between the Opaskwayak Cree Nation - Town of The Pas and Rural Municipality of Kelsey, MB:

- **PURPOSE:** The councils as governing bodies wish to establish stable and effective “government-to-government” relations and a framework that will strengthen, enhance, and honour our historical, political, economic, social and cultural relationships.
- **VISION:** We will share our wisdom to build a better future for our children and generations to follow. Three communities committed to trusting, celebrating and respecting one another, our ancestors and our environment.
- **COMMITMENT:** Each community's council agreed to meet together regularly (at least twice a year), and set up a joint committee to identify ways to address common priorities and establish working groups as required.

ANNEX 1:

Ontario Federation of Indigenous Friendship Centres and Association of Municipalities of Ontario Memorandum of Understanding

MEMORANDUM OF UNDERSTANDING BETWEEN The Association of Municipalities of Ontario (“AMO”) AND The Ontario Federation of Indigenous Friendship Centres (“OFIFC”)

1. PREAMBLE

The Association of Municipalities of Ontario and the Ontario Federation of Indigenous Friendship Centres recognize the importance of continuously establishing and maintaining respectful relationships between municipal governments and Indigenous communities. It is with this understanding that the OFIFC and AMO enter into a partnership agreement to forge new ways of working together in the spirit of reconciliation to advance the wellbeing of Indigenous residents in urban and rural communities.

2. CONTEXT

The OFIFC and AMO began working together in 2018 in the interest of identifying areas of mutual interest and potential collaboration between our member organizations. This relationship-building recognizes the vital role local Indigenous Friendships Centres and municipal governments play in creating strong and diverse communities that celebrate and welcome the contributions of Indigenous people while providing services to meet the unique needs of Indigenous residents.

The OFIFC and AMO are collaborating on initiatives that create tangible opportunities and outcomes for our respective member organizations to engage and work together in local initiatives advancing the well-being of our communities. It is our common objective that this MOU build a foundation for a strong, mutually-beneficial relationship between AMO and the OFIFC for many years to come.

The following guiding principles provide the foundation for this positive and productive relationship as AMO and OFIFC work together to advance the wellbeing of urban and rural Indigenous communities:

- **Equity and Access:** Equitable access requires working to address barriers to ensure all urban and rural Indigenous people are able to receive services, regardless of geographic or physical location.
- **Collaboration and Co-development:** The value of Indigenous expertise and knowledge to design, plan, implement and evaluate public policy and programs that impact the wellbeing of Indigenous people is recognized.
- **Indigenous Leadership:** Urban and rural Indigenous communities have involvement and responsibility over planning and development of policies and services for urban and rural Indigenous people.
- **Responsiveness to Community Priorities:** Community-identified needs and priorities provide the basis for policy and program development.
- **Respect for Indigenous Diversity and Cultures:** The distinctions and diversity of Indigenous people across Ontario are recognized and respected, with additional consideration given to gender, sexual orientation, age, language, ability, religion and socioeconomic difference.

3. BACKGROUND OFIFC

Founded in 1971, OFIFC is a provincial Indigenous organization that represents the collective interests of twenty-nine member Friendship Centres. Its Friendship Centres improve the quality of life of Indigenous people living in an urban and rural environment by supporting self-determined activities which encourage equal access to and participation in Canadian society and which respects Indigenous cultural distinctiveness.

The OFIFC administers several culture-based programs and services which are delivered by local Friendship Centres in areas such as health, poverty reduction, homelessness, ending family violence, justice, family support, and employment and training. OFIFC member Friendship Centres currently deliver culture-based programs and services in most of these areas, which has had a positive impact on Indigenous and non-Indigenous communities across Ontario. Friendship Centres do not operate in a vacuum, and often develop meaningful relationships and innovative partnerships with local municipalities to ensure that urban and rural Indigenous people are receiving equitable access to culturally-based services. As such, Friendship Centres are recognized as Indigenous community hubs in the cities and towns in which they are located, providing services in a self-determining, holistic, and integrated manner to local Indigenous people and communities.

AMO

The Association of Municipalities is a non-partisan non-profit organization representing almost all of Ontario's 444 municipal governments. AMO's mandate is to support and enhance strong and effective municipal government in Ontario by working together on shared goals and common challenges.

AMO promotes the value of the municipal order of government as a vital and essential component of Ontario and Canada's political system.

Strengthening relations with Indigenous partners to promote neighbourly relationships and to better serve Indigenous residents is an AMO priority. AMO recognizes that as service providers, municipal governments must be responsive to the needs of Indigenous residents and those accessing municipal services.

4. STATEMENT OF PURPOSE

This MOU is a statement of intent to communicate, work together, and exchange program and policy information to advance the interests of our collective memberships across Ontario.

5. SCOPE OF AGREEMENT

This MOU does not create any binding legal obligations on the parties or any authorities for one party or another.

6. SPECIFIC ACTIVITIES

a) Relationship-Building and Maintenance

i) OFIFC and AMO policy directors will meet annually to share information about potential partnership opportunities and to update one another on joint initiatives, with further meetings as required.

ii) AMO and OFIFC policy staff will communicate regularly on items of mutual interest or shared concern

b) Information Sharing

i) OFIFC and AMO staff will share information when relevant opportunities arise for joint advocacy in influencing or shaping the policy landscape.

c) Collaboration

i) Policy Development and Implementation: OFIFC will have representation on AMO's social services task forces, and others as deemed fit.

ii) Training and Professional Development: OFIFC and AMO will share educational opportunities on issues of mutual interest and support mutual access to these opportunities as deemed fit by both parties.

iii) Joint Initiatives: OFIFC and AMO will consider opportunities to advance mutually-beneficial joint initiatives, as appropriate.

7. DURATION

This MOU takes effect on the date it is signed by both parties, until it is terminated.

8. TERMINATION

Either the OFIFC or AMO may terminate this agreement with 90 days written notice to the other party.

9. CONCLUSION

In signing this agreement we, the undersigned agree upon the elements set out in our MOU. It is further agreed that should additional activities and areas of collaboration be identified, they will be included in the spirit and intent of this agreement.

ANNEX 2:

Memorandum of Understanding on Cooperation and Communication between BC First Nations and District of Kent



Credit: Memorandum of Understanding on Cooperation and Communication - Cheam First Nation, District of Kent, Scowlitz First Nation, Seabird Island Band, Stó:lo Tribal Council, Sts'ailes First Nation and Village of Harrison Hot Springs, BC

WHEREAS Cheam First Nation, District Of Kent, Scowlitz First Nation, Seabird Island Band, Stó:Lo Tribal Council, Sts'ailes First Nation and the Village Of Harrison Hot Springs (hereafter known as the Parties) have a common interest in developing a collaborative working relationship which will benefit our communities;

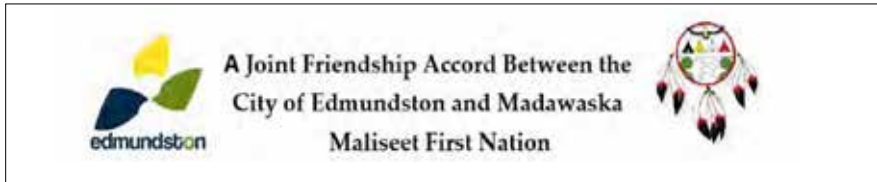
AND WHEREAS the Parties also have shared interests in cooperative intergovernmental relationships, including those between each Party before and after treaties are signed;

AND WHEREAS cooperative working relationships between governments build effective communications and trust. Collaborative actions in areas such as economic development and natural resources management contribute directly to the health and wellbeing of our communities;

NOW THEREFORE LET IT BE RESOLVED that this Memorandum of Understanding represents a commitment by the Parties to work together to promote cooperative relationships between the Parties.

ANNEX 3:

Joint Friendship Accord Between the City of Edmundston and Madawaska Maliseet First Nation



WITH RESPECT THAT:

- The Mayor and the Edmundston city council, and the Chief and council of the Madawaska Maliseet First Nation (“the Communities”) recognize and accept that we share a territory and common interests.
- The Communities wish to close the social, spiritual, and economic gaps that exist between the two and enhance their relationship based upon mutual respect and recognition because this is beneficial to both communities.

PURPOSE of this Agreement:

- The City of Edmundston and Madawaska Maliseet First Nation Friendship Accord provides the framework upon which The Communities, including their respective governments, residents and members, will collaborate with one another; and
- Targets will be set up, with steps and benchmark for progress, to make our communities better places for all the residents and visitors.

- We feel the need to develop mutual protocols and activities that engage First Nations leaders or their representatives on issues of initiatives of community economic development, and other matters that respect the heritage, the provision of services tailored to the culture and inclusive social participation. This may include a range of sectors, including:
 - Recreation
 - Tourism
 - Business
 - Wellness

VISION to guide our work together:

- We share our wisdom to build a better future for our children and generation to follow; two communities committed to trusting, celebrating and respecting one another, our ancestors and our environment.

PRINCIPLES AND VALUES to guide our relationship:

We, The Communities:

- Acknowledge our past and histories but are not governed by them;
- Commit to honesty, mutual sharing and to building and maintaining strong mutual trust and respect, including of each other’s customs and beliefs;
- Share values and culture in spirit and practice;
- Will enhance communication and information sharing by committing to open, frank, honest and straightforward interaction;

- Commit to the importance of implementing solutions to address heritage protection and environmental stewardship;
- Will invest in the youth, the future of our communities, by providing accessible cultural, recreational, educational and professional opportunities;
- Respect the skills, governance authorities and respective community governance practice of the other community; and
- These values strengthen our community; and our collective, spiritual, economic and physical wellness. They also serve our common interests in accordance with the guidelines on accountability, transparency, inclusiveness, responsiveness and joint management.

PROCESS to sustain our relationship:

We, The Communities:

- Will establish a joint council, in consultation on issues of joint interest of both communities. The councils and their designated representatives will meet regularly at times determined to promote an open and constructive dialogue in order to define common priorities.
- Will establish concrete and effective procedures for cooperation on common issues, concerns, prosecution and initiatives based on favorable current opportunities to an open community and meetings in person;
- Will establish protocols to establish open and improved lines of communication;
- Agree that the Joint Council will develop a framework process, with

elders of both communities as members, to address any misunderstandings or disagreements between The Communities;

- Agree that this Friendship Accord will be regarded as a “living document” intended to evolve as The Communities’ relationship evolves;
- Agree that the Council of any of The Communities can initiate a change process to this Friendship Accord at any time, with the understanding that amendments must be mutually agreed by the Councils of each of The Communities; and
- Agree that any of The Communities may withdraw from this Friendship Accord at any time.

COMMITMENT of each signatory community:

We, The Communities:

- Commit to maintaining our relationship as outlined in this Friendship Accord;
- Commit to building and maintaining strong mutual trust and respect with one another.

LIMITATION of the agreement:

- Nothing in this Friendship Accord will be construed:
- To abrogate or derogate from any Aboriginal, constitutional, legal or Treaty rights of The Communities;
- To prejudice or affect any statutory power of decision or discretion of any of The Communities.

ANNEX 4: Sioux Lookout Friendship Accord

SIoux LOOKOUT FRIENDSHIP ACCORD

WHEREAS The Municipality of Sioux Lookout is committed to strengthening its relationships with First Nation governments and people in and around the Sioux Lookout area;

AND WHEREAS the Sioux Lookout Friendship Accord has been drafted to provide the overall framework upon which the Municipality will build agreements and action plans in partnership with First Nation governments and people;

NOW THEREFORE BE IT RESOLVED THAT:

The Municipality of Sioux Lookout, within the traditional area of Lac Seul First Nation, recognizes the significant contributions First Nations people and organizations have made to this community.

Together, we acknowledge and honour our ancestors, traditions and the spirit of Sioux Lookout which first drew First Nations people together. We acknowledge and honour the long history of service to the community that continues to be embodied by the Municipality of Sioux Lookout and its employees. We acknowledge that we reside on Treaty 3 land and play an integral role as a 'service hub' to the Treaty 5 and 9 communities, and together we call upon our traditions and spirit to maintain a respectful and lasting relationship between the Municipality of Sioux Lookout and First Nation peoples.

We believe that all people in the Sioux Lookout Area are served well through positive relationships between the Municipality of Sioux Lookout and the First Nation communities. We have a mutual need for First Nation people to be involved in all aspects of the community to ensure the ongoing development of culturally-sensitive municipal services that meet First Nation needs.

We believe that good relationships must be based upon a foundation of shared values of honesty, respect, mutual sharing and contribution. These values enhance our community as well as our collective social, spiritual, economic and physical well-being. They also serve our shared interests within the guidelines of accountability, transparency, inclusiveness, responsiveness and shared stewardship



This principle-based relationship agreement between First Nation communities, people in the Sioux Lookout Area, and the Municipality of Sioux Lookout, establishes commitments and objectives to be put in place in order to make Sioux Lookout a better place for all residents and visitors. Milestone shall be set and our progress reviewed.

This Accord shall provide the framework for the development of agreements regarding, but not limited to, the following:

- The recognition and respect of the various levels of First Nation government, culture and people;
- Regional leadership, demonstrating how Municipal and First Nation governments can work together;
- The development of protocols to establish open and improved lines of communication;
- Supporting First Nation culture and the development of recreation and leisure activities that are culturally appropriate;
- Encourage First Nation investment in Sioux Lookout including, but not limited to, people, culture, business, community and social participation;
- Increase First Nation participation in our local economy;
- Improve our community by making it more economically vibrant and sustainable;
- Investing in our youth, the future of our community, by ensuring cultural, recreational, educational, and career opportunities are readily available; and,
- Addressing root causes relating to public safety, so that all residents and visitors safe and welcome in the community.

Mayor Dennis Loney

Chief Clifford Bull

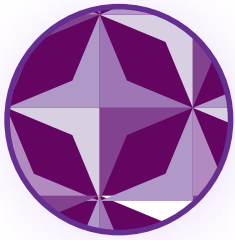
Chief Lorraine Crane

Chief Russell Wesley

Signed on this day of 2nd in the month of DEC, 2013

TOOL

Understanding Indigenous Sovereignty & Rights



Since time immemorial, Indigenous Nations have exercised their inherent rights, responsibilities and legal and governance traditions as the original sovereign nations over the lands, environments, resources and peoples of Turtle Island. Their diverse ways of visioning and goal-setting, planning, decision making, and law making were and continue to be guided by the Natural Laws of the land and Creator and manage all aspects of life such as water and land stewardship, food, health and medicine, education, and economy. Shared leadership and decision making processes and structures, and distribution of roles and responsibilities vary depending on the particular cultural and governance traditions of each Indigenous nation.

The inherent rights of Indigenous Nations have never been relinquished through conquest, discovery, terra nullius, domination, force or acquiescence. Despite ongoing violations of Indigenous peoples' fundamental rights under Treaty and land claims agreements, section 35 of Canada's Constitution Act and modern international human rights

legal frameworks like the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) represent important instruments to protect Aboriginal and Treaty rights.¹

This section is intended as an introduction or refresher for municipal and civic leaders working within Indigenous territories (including cities) and initiatives with Indigenous community. Developing at least a basic level of knowledge about the topic areas of Indigenous sovereignty, inherent rights, legal frameworks, governance and treaty-making is crucial for understanding the foundational relationships, processes, systems, and political and social architectures of what we know as Canada and Canadian cities. These topics are incredibly vast, diverse and complex and are imprinted on the lands, ecosystems, municipalities, civic and cultural institutions, and practices of city building and placekeeping/placemaking that comprise cities of today. Users of this Toolkit are invited to research more into areas within this topic that are of interest and relevance to their partnerships and projects with Indigenous peoples.

Indigenous sovereignty, inherent rights and self-determination

Sovereignty for Indigenous peoples

'Sovereignty' is a term that has often been used to refer to the absolute and independent authority of an individual, institution or nation (state) within a territory or international state system.

1 - Assembly of First Nations. (2018). Affirming First Nations Rights, Title and Jurisdiction: Report from the AFN National Policy Forum. <https://www.afn.ca/wp-content/uploads/2018/11/18-11-01-Affirming-FN-Rights-Title-and-Jurisdiction-Forum-Report-EN_REV.pdf>

Sovereignty is not an absolute or static concept but one that is conditional and evolving, with different governance models challenging conventional understandings of the nature of authority and how it is exercised.

Swap highlighted text with "Under diverse Indigenous legal systems, Canadian Aboriginal Law, and Tribal Sovereignty in the US, Indigenous peoples across Turtle Island are to be recognized as Nations and Peoples on equal footing with nation states like Canada and settler governments." As distinct Nations, sovereignty refers to the inherent and constitutional rights of First nations, Inuit and Métis to self-determination, self-government, cultural and spiritual practices, language, social and legal systems, political structures, and inherent relationships with lands, waters and all upon them. Sovereignty is also contingent on the fulfillment of certain fundamental obligations of each Nation's governance structure to its own citizens.

Indigenous peoples' sovereignty and inherent rights were not endowed by any other nation state, but are passed on through birthright, are collective, and flow from the relationships of the People to their lands and the Creator. As such, Indigenous sovereignty, inherent rights and jurisdiction over their communities exist regardless of the nation state's say so and without interference by settler governments.

Indigenous sovereignty importantly links contemporary efforts and struggles by Indigenous knowledge-keepers, community leaders, practitioners, youth and scholars around environmental justice, restoration of lands and rights of Mother Earth, anti-racism, social equity and justice, safety and protection for girls and women, opposition to the commodification and financialization of nature, protection of sacred sites and repatriation of ancestral remains and sacred objects, and protecting and nurturing tribal sovereignty.

Principles to guide recognition of First Nations sovereignty by settler governments²

- Affirm the pre-existing sovereignty and inherent title of First Nations. Inherent rights and title already exist and have been affirmed under section 35 of the Constitution Act, 1982 and international law.
- First Nations rights as Peoples and Nations cannot be extinguished, and do not owe their existence to any other level of government;
- First Nations laws, language, culture, governance, jurisdiction must inform mutually acceptable solutions;
- Honour of the Crown means that the Crown's words meet their actions and the Crown always keeps its promises, including the full implementation of treaties, agreements and other constructive arrangements;
- Value the equality of peoples which is evident in the Guswenta (Two Row Wampum Treaty);
- Fair and Inclusive Collaboration means making decisions together not in isolation;
- Clear, Transparent Communication to restore not erode trust; and
- Organize government and government practices to make the UN Declaration on the Rights of Indigenous Peoples the foundation for guiding reconciliation.

² - Adapted from: Ibid.

Inuit Sovereignty³

For Inuit living within the states of Russia, Canada, the USA and Denmark/Greenland, issues of sovereignty and sovereign rights must be examined and assessed in the context of their long history of struggle to gain recognition and respect as an Arctic Indigenous people having the right to exercise self-determination over their lives, territories, cultures and languages. In exercising Inuit right to self-determination in the circumpolar Arctic, the people continue to develop innovative and creative jurisdictional arrangements that will appropriately balance their rights and responsibilities as an Indigenous people, the rights and responsibilities they share with other peoples who live among them, and the rights and responsibilities of states.

In seeking to exercise Inuit rights in the Arctic, the People continue to promote compromise and harmony with and among their neighbours. International and other instruments increasingly recognize the rights of Indigenous peoples to self-determination and representation in inter-governmental matters, and are evolving beyond issues of internal governance to external relations. (E.g. ICCPR, Art. 1; UNDRIP, Art. 3; Draft Nordic Saami Convention, Art. 17, 19; Nunavut Land Claims Agreement, Art. 5.9).

Inherent Rights

First Nations and Inuit across Turtle Island were politically sovereign and governing themselves under their own laws, structures and processes for decision-making and governance when the Europeans arrived. Despite hundreds of years of settler occupation and attempts to control In-

3 - Inuit of Inuit Nunaat (2009). A Circumpolar Inuit Declaration on Sovereignty in the Arctic, Adopted by the Inuit Circumpolar Council on behalf of Inuit in Greenland, Canada, Alaska, and Chukotka.

igenous lands and peoples, and the settler state's systematic disavowal of Indigenous presence and territorial rights, Indigenous peoples have never surrendered their legal and political identity as sovereign peoples with the inherent right to self-determine their lands and resources, communities, governance and laws, languages, economic development, cultural institutions, and social and health services. The 1982 Constitution Act of Canada and Canadian law recognize two sets of unique rights for Indigenous peoples: Aboriginal Rights (inherent) and Treaty Rights (legally binding treaty agreements).

Aboriginal Rights

While there is no single definition for Aboriginal rights, the following features describe this unique set of rights:

- Collective rights that reflect continued use and occupation of the land.
- Aboriginal title is a sui generis (unique), inherent, and collectively held right to ancestral territory.
 - It's source is the use and occupation of lands prior to the assertion of Crown sovereignty.
 - Aboriginal title is pre-existing and is not granted by any external source (ex. the Canadian legal system).
 - It flows from historic and ongoing political, social, and legal systems that sustain a relationship with ancestral lands.
- While section 35 of the 1982 Constitution Act gives recognition and affirmation to existing Aboriginal rights, including Aboriginal title, it does not address their proof, their nature or their location.

- Starting in the 1970s, the Supreme court of Canada and provincial court have been attempting to clarify the general nature of Aboriginal rights by defining legal tests by which they can be identified, legally proved and, where necessary, infringed by the Crown (see Supreme and BC Court decisions below).
- The Crown's duty to consult is both a substantive duty and a procedural duty readily triggered where claimed or proven rights, or treaty rights, may be impacted by a potential Crown action or authorization (i.e. of a project).⁴
 - The extent of consultation will vary with the circumstances and will be determined by the nature of the Aboriginal interest impacted, and the degree of that impact.
 - Decisions must be reasonable and supported by facts, and processes must be fair and allow Indigenous Nations to be informed and respond in reasonable timeframes.
- Consultation with an Indigenous Nation requires a duty to accommodate in certain circumstances where there is strong evidence supporting a claim of an Aboriginal Right that may be impacted by a proposed action or authorization by government or industry.
 - In such circumstances, accommodation requires that the government take steps to avoid irreparable harm or to minimize adverse impacts to the Indigenous Nation.
 - Accommodation primarily means addressing an Indigenous Nation's concerns and adapting to or reconciling interests.

4 - Province of British Columbia. (n.d.). Building Relationships with First Nations Respecting Rights and Doing Good Business. < https://www2.gov.bc.ca/assets/gov/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations/building_relationships_with_first_nations_english.pdf>

Treaty Rights

Treaty rights are set out in legally binding agreements that outline rights, responsibilities and relationships of First Nations and the Crown (now federal and provincial governments) – those rights are protected under the Canadian constitution. First Nations entered treaties as sovereign, self-governing nations with inherent rights. The rights, responsibilities, commitments (and in some cases engagement processes) set out in treaty agreements (also called land claims agreements or Final Agreements) are considered by Indigenous Nations to be sacred oaths between treaty partners.

Treaties provide a framework for Indigenous and settler peoples living together and sharing the lands Indigenous peoples traditionally occupied in a peaceable and reciprocal manner³⁰. They form the basis of the relationship between Indigenous and settler society and for ongoing co-operation and partnership as we move forward together to advance reconciliation. Although many treaties were signed more than a century ago, treaty commitments are just as valid today as they were then. As the original occupants and caretakers of many of the lands across Canada and Turtle Island, First Nations with the Crown negotiated and signed a number of historic treaties in exchange for benefits that may include hunting, fishing and trapping (See Map 1 below) including:

- Treaties of Peace and Neutrality (1701-1760)
- Peace and Friendship Treaties (prior to 1779)
- Upper Canada Land Surrenders and the Williams Treaties (1764-1862/1923)
- Robinson Treaties and Douglas Treaties (1850-1854)
- Numbered Treaties (1871-1921)

Modern treaties (also called comprehensive land claim agreements) are nation-to-nation relationships between Indigenous peoples, the federal and provincial Crown and in some cases, a territory. These treaties define the land and resource rights of Indigenous signatories, improve the social, cultural, political, and economic well-being, and enable Indigenous peoples to rebuild their communities and nations on their own terms. They set out rights and obligations for all parties, including land ownership and consultation obligations. The first modern treaty came into effect in 1975 (James Bay and Québec Government), and the latest modern treaty to come into effect was in 2016 (Tla'amin Nation and the Province of British Columbia). To date, 26 modern treaties have been concluded between the Crown and Indigenous peoples (covering over 40 percent of Canada's land mass) but more than 70 Indigenous Nations are currently negotiating modern treaties with the Government of Canada. Modern treaties address such matters as:

- Self-government and public government arrangements
- Ownership and use of land, water and natural resources, including the subsurface
- Management of land, water, and natural resources, including fish and wildlife
- Harvesting of fish and wildlife
- Environmental protection and assessment
- Economic development
- Employment
- Government contracting
- Capital transfers

- Royalties from resource development
- Impact benefit agreements
- Parks and conservation areas
- Social and cultural enhancement
- The continuing application of ordinary Indigenous and other general programming and funds

Inuit Land Claim Agreements

There are 65,000 Inuit in Canada, the majority of whom live in Inuit Nunangat (Homeland), which comprises four distinct Inuit regions and land claim agreements across Canada: Inuvialuit, Nunavut, Nunavik and Nunatsiavut (covering nearly one third of Canada's landmass and 50% of its coast-line and offshore area).

All of the land claim agreements developed between Inuit and the Government of Canada are extremely comprehensive and complex and vary significantly from one another. Common features include: Inuit sovereignty and self-determination, government that is representational of each region's Inuit population, implementation of traditional knowledge or Inuit Qaujimajatuqangit (IQ), and education, employment and economic development opportunities for Inuit. There are four distinct Inuit land claim agreements⁵:

5 - Inuit Tapiriit Kanatami. (2020). About Canadian Inuit – Inuit Tapiriit Kanatami. Available at: <https://www.itk.ca/about-canadian-inuit/#nunangat>

James Bay and Northern Quebec Agreement is the oldest and established the Inuit region of Nunavik in 1975. This land claim is managed by the Makivik Corporation, which represents the roughly 11,000 Inuit in Nunavik.

Inuvialuit (Western Arctic) Claims Settlement Act was established in 1981. This land claim agreement gave mining rights to the region that are managed by the Inuvialuit Regional Corporation.

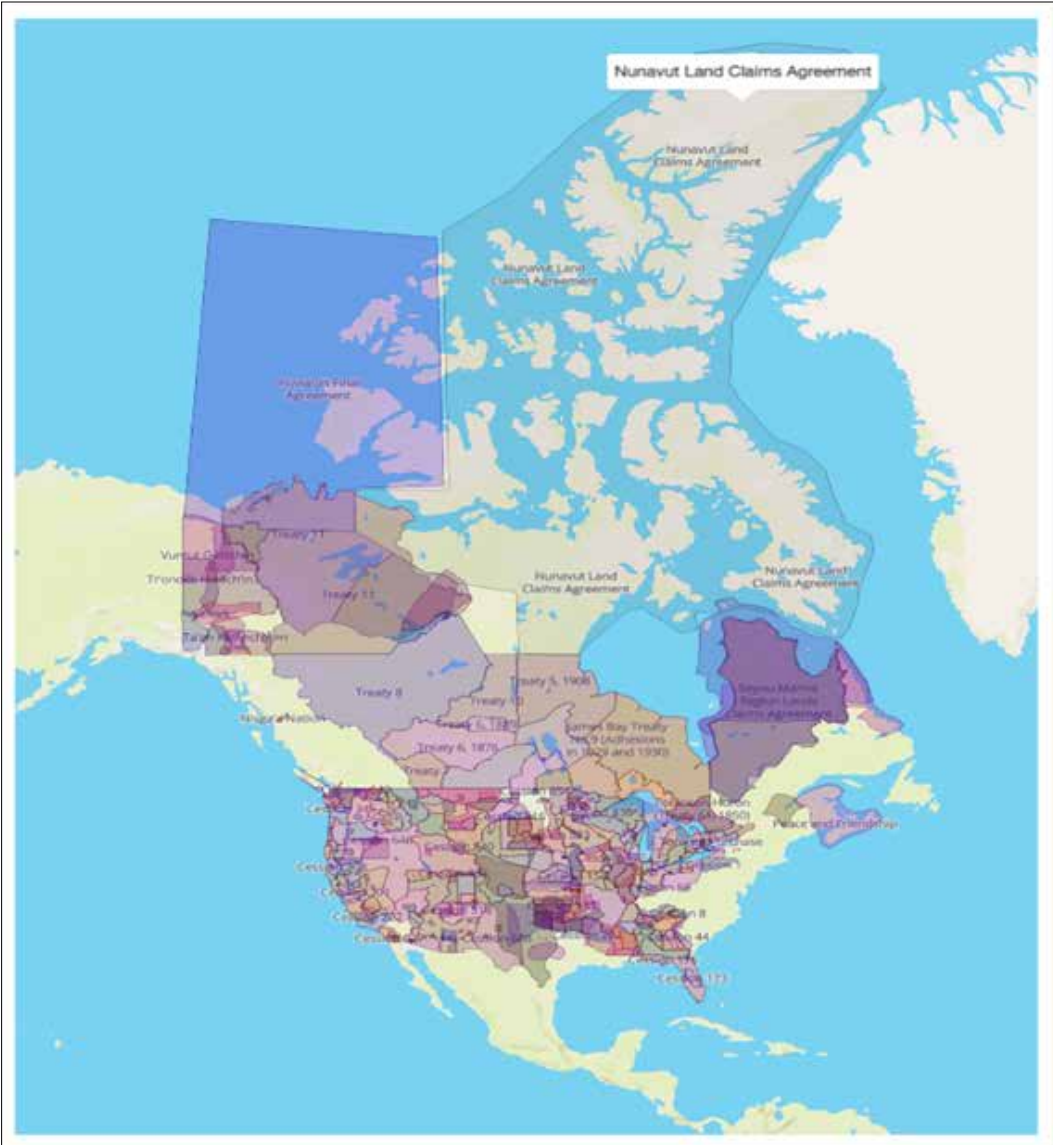
Nunavut Land Claims Agreement created the new territory of Nunavut in 1993. This land claim agreement is managed by Nunavut Tunngavik Incorporated (NTI) and comprises an area of land that makes up roughly one fifth of Canada's entire landmass.

Nunatsiavut Land Claims Agreement was established in 2001 and created the Inuit-led Nunatsiavut Government.



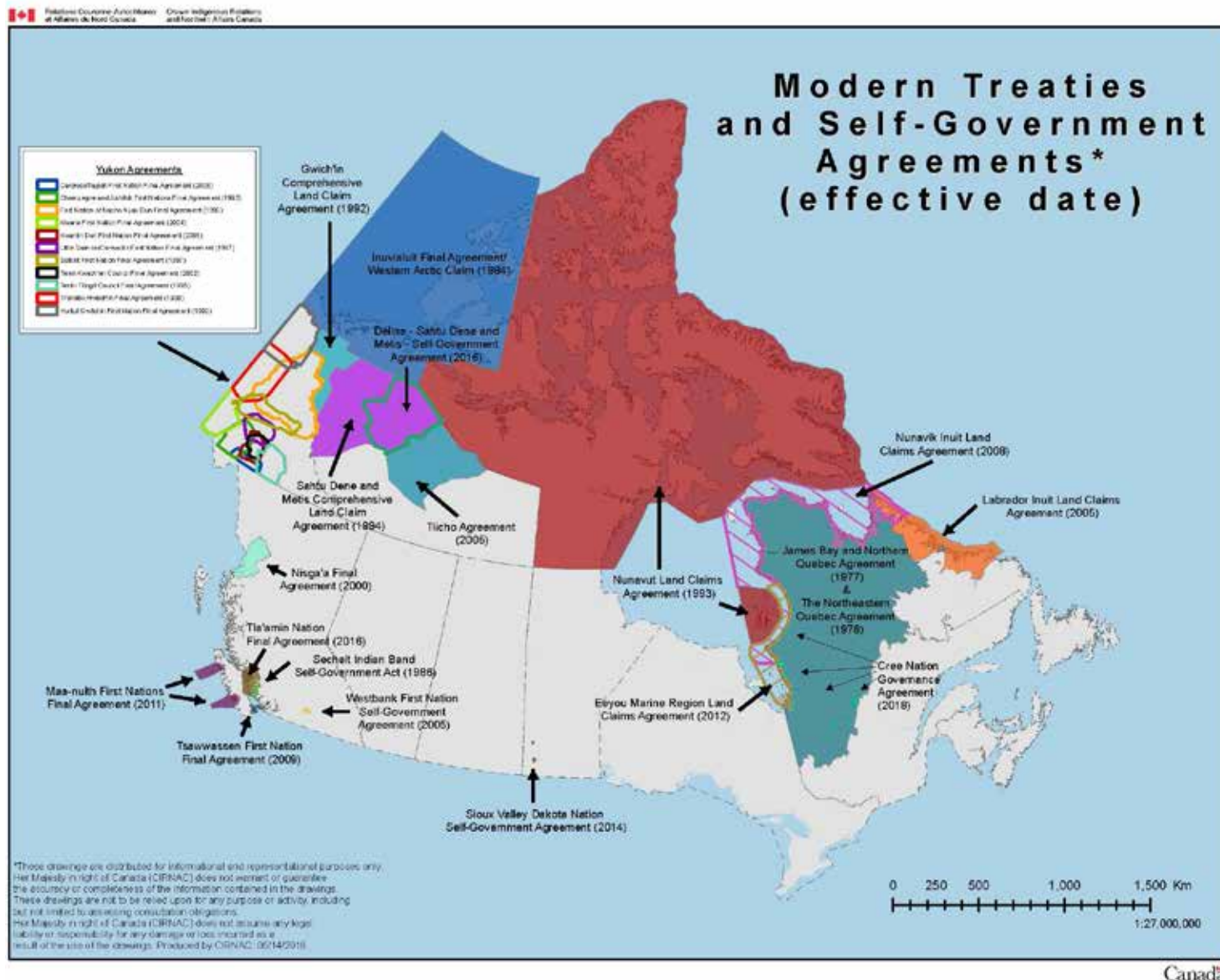
Credit: A map of the four settled Inuit Land Claim Areas in Canada and the five Inuit communities comprising the Nunatsiavut-settled Land Claim Area, as of 2016. Available from: https://www.researchgate.net/figure/A-map-of-the-four-settled-Inuit-Land-Claim-Areas-in-Canada-and-the-five-Inuit-communities_fig1_318383872

Map 1 | Treaty Agreements and Land Claims Agreements – Turtle Island⁶



6 -<https://native-land.ca/>

Map 2 | Modern Treaties & Self-Government Agreements⁷



7 - Crown-Indigenous Relations and Northern Affairs Canada. Modern Treaties & Self-Government Agreements.

https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-AI/STAGING/texte-text/mprm_pdf/modrn-treaty_1383144351646_eng.pdf

Self-determination and Legal Framework

At the heart of the conflict between Indigenous peoples and the Canadian government is a lack of shared understanding and contention on the issue of sovereignty. Settler governments continue to assert the federal government's sovereignty over the legal and political decision-making and procedures within the political and geographical boundaries of Canada. The Canadian state perceives that its state sovereignty endows it with the authority to control Indigenous peoples and lands, especially through colonial instruments such as the Indian Act.

However, Indigenous peoples across Canada never ceded their sovereignty as First Nations and Inuit Nations of their lands and institutions and want to be treated as fellow sovereign nations by the rest of Canada. Therefore, all the incursions on and decisions about Indigenous communities (rural and urban) and traditional territories made by governments and settler society run counter to the inherent sovereign rights and identities of Indigenous peoples. Indigenous Nations want to be a central voice in any dialogue, decision-making and programming made regarding their lives and lands.

For meaningful and transformational reconciliation by the federal government to be possible with Indigenous Nations, an honest attempt must be made by the government to restore the sovereignty, self-determination and inherent rights to Indigenous people that has been long denied. The legal instruments that recognize and restore these rights already exist through Canada's Supreme Court and the provincial courts. International frameworks under the United Nations have also formally recognized the inherent rights of Indigenous peoples.

Section 35(1) of the 1982 Constitution Act of Canada currently recognizes the inherent right of Indigenous peoples in Canada to self-determination and to govern themselves in relation to:

- Matters that are internal to their communities;
- Integral to their unique cultures, identities, traditions, languages, and institutions; and
- Their special relationship to their lands and resources.

Since 1973, the Supreme Court of Canada has confirmed that Indigenous peoples hold Aboriginal title to their lands, based on their occupation on and governance of those lands. A historical and legal understanding of Indigenous peoples' struggle for recognition of Aboriginal rights and treaty rights, and the expansion and definition of Section 35 of the Constitution Act are outlined in the following landmark Supreme and BC Court decisions:

Calder 1973

- Based on the claim by Calder and Nisga'a Elders for recognition of Nisga'a Aboriginal title to their traditional, ancestral and unceded lands.
- Aboriginal title existed at the time of the Royal Proclamation and is neither defined by, nor a construct of, the colonial legal system.
- No ruling was ever made on the legal foundation of Aboriginal title or whether Nisga'a title had been extinguished.
- Set legal precedent regarding the existence of Aboriginal title and initiated the field of Aboriginal Law in Canada and internationally.

- Reinvigorated political will regarding treaty negotiations which had been halted since 1923.

Delgamuukw-Gisdayway 1997

- Based on the claim by the Gitksan and Wet'suwet'en hereditary chiefs to unextinguished Aboriginal title and jurisdiction over their territory in northwest British Columbia.
- Defined the legal definition, content and extent of Aboriginal title or ownership of traditional lands.
- First time oral histories were admissible as evidence.
- Recognition and protection of Section 35 Rights.
- Aboriginal title implies a right to self-government.
- Lays legal foundations for Consultation and Accommodation.

Campbell 2000

- Based on the self-government provisions of the Nisga'a Treaty.
- To exercise the decision-making authority over titled lands accepted by the Supreme Court in Delgamuukw, Indigenous Nations require political structures that are self-governing in nature – self-government is now a constitutionally protected right under Section 35.
- No need to negotiate agreements before implementing self-governance.
- Strongest judicial endorsement so far of the inherent right of self-government.

Haida 2004

- Establishes the Duty to Consult and Accommodate.
- A legally and constitutionally enforceable obligation that arises before title and rights are proven in the court.
- Must be fulfilled in a way “to effect reconciliation between the Crown and the Aboriginal people” (Haida Nation v. BC 2004: 513).
- Must occur at the strategic level of government.

Mikisew Cree 2005

- Based on the claim by the Mikisew Cree First Nation to reject a proposal to re-establish a winter road through Wood Buffalo National Park for winter access to the highway in Alberta on the grounds that it would infringe on the Nation's hunting and trapping rights under Treaty 8.
- The Duty to consult and Accommodate is extended to post-treaty contexts.
- The Crown can't use its own legislation to justify infringement if it would have an adverse effect on Aboriginal treaty rights.

Tsilhqot'in 2014

- Based on the claim by the Xeni Gwet'in of the Tsilhqot'in to prohibit commercial logging operations on their ancestral lands, and establish their claim for Aboriginal title to the land.
- Aboriginal title is proven in the Canadian courts for the first time.

- Approximately 1700km² declared Tsilhqot'in title lands.
- A culturally sensitive approach is required, "based on the dual perspectives of the Aboriginal group...and the common law" (para. 41)
- When contemplating infringement, government and industry should be "obtaining the consent of the interested Aboriginal group" (para. 97).
- Tsilhqot'in timber "no longer falls within the definition of 'Crown timber' and the Forest Act no longer applies". (para. 116)

First Nations and municipal governance and legislation

The following tool was developed for the Stronger Together: A Toolkit for First Nations-Municipal Community Economic Development⁸ to guide civic and Indigenous leaders and practitioners in understanding key features of, and differences between First Nations and municipal governance and legislation systems. and how they contrast listing the services commonly provided by each type of community. (See tables on pages 101 and 102)



Credit: Wet'suwet'en hereditary chiefs. APTN file photo.

6 - 33 Bamford, M., Breedon, T., Lindberg, C., Patterson, H. and Winstanley, M. (2019). Stronger Together: A Toolkit for First Nations-Municipal Community Economic Development, A Community Economic Development Initiative (CEDI) of The Federation of Canadian Municipalities (FCM) & Cando. <<https://fcm.ca/sites/default/files/documents/resources/tool/stronger-together-toolkit-cedi.pdf>>

| | First Nations | Municipalities | Observations |
|---|---|---|---|
| Legislation treaties or agreements | <p>Most First Nation communities operate under the Indian Act, as administered by Indigenous and Northern Affairs Canada (INAC) as well as a Treaty that applies to a certain region.</p> <p>Some First Nations have had their inherent right to self-government and self-determination recognized by the federal government under a modern comprehensive or self-government agreement.</p> | <p>Municipalities operate under legal authority granted to them by a province or territory.</p> <p>They are also subject to Treaties as administered by the federal government.</p> | <p>Different jurisdictions and rights can open up new ways to find solutions to shared problems.</p> |
| Head of local government | <p>First Nations operating under the Indian Act are led by an elected chief and councillors. Some First Nations operate under traditional governance structures.</p> | <p>Municipalities are governed by an elected mayor or reeve, and councillors.</p> | <p>Chiefs and mayors play similar roles in their communities. However, a chief has broader responsibilities than a mayor.</p> |
| Councillors | <p>Indian Act: One councillor for every 100 band members, with no less than two and no more than 12 councillors.</p> <p>Self-government agreements: Unique to each community.</p> | <p>Number of councillors is set by provincial or territorial laws and is often based on population size.</p> | <p>Some similarities in structures and processes make it easier for councils to understand how each other operates.</p> |
| Elections | <p>Indian Act: Every two years.</p> <p>Self-government agreements: Unique to each community, generally every three or four years.</p> | <p>Every three or four years as set out in provincial or territorial laws.</p> | <p>The impact of election turnover on the partnership creates a need for formal commitments and strong staff relationships.</p> |
| Head of administration | <p>Band manager, chief administrative officer (CAO)</p> | <p>Municipal manager, chief administrative officer (CAO)</p> | <p>Similar responsibilities make it easier to work together.</p> |

| | First Nations | Municipalities | Observations |
|--|--|--|--|
| Regional association | <p>Tribal councils are a grouping of bands from a region with similar interests that join together on a voluntary basis. Tribal councils can offer services and programs to their member First Nations and may form agreements from federal departments such as Health Canada and Natural Resources Canada. Some are responsible for regional economic development, comprehensive community planning, technical services and band governance issues.</p> | <p>Regional district councils are made up of elected municipal officials from several municipalities who have been appointed or elected to represent their municipality on the regional district council.</p> <p>Regional district councils have a variety of regional responsibilities including medium and long-term land use planning and economic development.</p> | <p>Experience with a regional approach to economic development makes collaboration with neighbours more likely. Partners can also take advantage of existing structures that support regional collaboration by inviting First Nations to join the regional district council.</p> |
| Funding | <p>First Nations receiving funding from the Federal government; this may be supplemented with revenues from band-owned properties or business and other sources such as property taxes, user fees and payments from resource development companies. In some communities, these revenues exceed what Indigenous and Northern Affairs Canada transfers to the band.</p> | <p>Property taxes make up approximately 40% of municipal revenues and are applied to real estate assets on all property within the municipality's boundaries.</p> <p>Another 40% on municipal revenues come from transfers from federal, provincial or territorial governments. In some cases, the funding is conditional on its use for activities targeted by government programs.</p> <p>Service charges and the sale of goods are another main income source for municipalities, accounting for approximately 16% of revenues.</p> | <p>First Nations and municipalities have access to different funding sources, which can create opportunities to leverage and stack funding.</p> |
| Management of economic development issues | <p>Many First Nations have a committee on economic development and some have dedicated economic development staff.</p> <p>First Nations will often have an Economic Development Corporation (EDC) that is separate from the council and operates band-owned business.</p> | <p>Many municipalities have a committee on economic development and some have dedicated economic development staff.</p> <p>Some municipalities have created EDC's but they are usually not involved in owning or operating businesses.</p> | <p>Similar approaches make it easier to coordinate joint work; when an EDC exists, partners can take advantage of activities allowed only to corporations.</p> |

Path to Self-Governance

The Centre for First Nations Governance identify Five Pillars of Effective Governance³⁴ that underlie each Indigenous nation's inherent right to self-government, which includes a weaving together of the traditional values and Natural Laws of each Nation with the modern realities of self-governance. All Nations have the ability to enact change in all or some of these pillars, no matter where they sit on the path to self-governance.

- **The People:** Helping citizens develop a vision that charts the course from where they are to where they want to be.
- **The Land:** Exercising our inherited right to develop our territories into sustainable economies and our ancestral responsibility to act as stewards of our land.
- **Laws & Jurisdiction:** Exerting our authority beyond the borders of reserves and the limited confines of the Indian Act.
- **Institutions:** Building transparent, results based institutions instilled with the practices and beliefs consistent with the values of our citizens.
- **Resources:** Developing sufficient human and financial means for institutions to operate and for communities to achieve their vision.

Free, Prior and Informed Consent (FPIC)

FPIC is an inherent right of Indigenous peoples and helps ensure their survival, dignity and well-being. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) affirms FPIC and provides a new

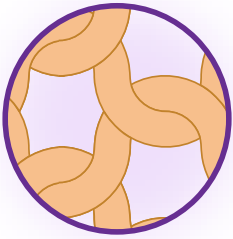
roadmap for interactions between nation states and Indigenous peoples.⁹ Aligned with both these nationally and internationally recognized normative frameworks of UNDRIP and FPIC, municipalities and civic organizations should commit to the following actions:

- Build good relations by creating a starting point of mutual respect.
- Recognize and incorporate provisions for Indigenous peoples' right to self-determination.
- Re-think the quality of interaction between Indigenous and non-Indigenous peoples.
- Reduce conflict by giving those affected an equal voice before conflict-creating decisions are made.
- Prioritize dialogue and understanding.
- It is about ensuring Indigenous communities benefit from activities carried out on their lands.
- It is about mitigating environmental and social impacts on Indigenous communities through the highest standard of precaution in any decision that could affect Indigenous territories.
- It is about acknowledging the history of the land and Indigenous peoples' relationship to it, as well as the historical wrongs of colonization.

⁹ - Office of the High Commissioner for Human Rights, United Nations. Free, Prior and Informed Consent of Indigenous Peoples. <<https://www.ohchr.org/Documents/Issues/ipeoples/freepriorandinformedconsent.pdf>>

TOOL

150 Acts of Reconciliation as a Learning Journey



An important aspect of a civic leader's learning and engagement journey to better understand Indigenous perspectives, realities, and priorities is to unlearn the false and damaging 'truths' about Indigenous peoples that have been taught and socialized within many educational, political, and media spaces. Direct consultation with Indigenous knowledge keepers, practitioners, and organizations, as well as learning tools and research led by Indigenous practitioners and scholars, is imperative to accessing appropriate and accurate information in ways that are more genuine and grounded in the worlds of Indigenous peoples.

A very useful (re)learning tool that can be an informative, challenging, and fun way for civic leaders to engage more deeply and diversely with Indigenous worldviews, histories, experiences, protocols, literature and scholarship, artistic productions, scientific method, placekeeping practices, governance, land-based models, activism, and transformative reconciliation thinking and practice is this curated list of 150 Acts of Reconciliation¹.

1 - Fraser, C. & Komarnisky, S. (2017). 150 Acts of Reconciliation for Canada's 150. <ActiveHistory.ca>

In light of Canada's 150th birthday as a nation state in 2017, and the robust and contentious discussions locally and nationally around reconciliation, Crystal Fraser (University of Alberta) and Sara Komarnisky (University of British Columbia) compiled a comprehensive and varied set of resources and actions that settlers can undertake "to think about Indigenous-settler relationships in new ways."² The acts on the list represent light touch, provocative, and systems-changing ways that people can engage with Indigenous cultures and communities, and reflect on their own roles as allies and potential partners within processes to build improved relationships and future cities through Indigenous and intercultural values and models.

The 150 Acts are grouped according to different engagement and place-keeping themes:

- Cultural Resources & Communications
- Education & Research
- Self-Reflection, Accountability, & Institutional Shifts
- Building Alliances & Solidarity
- Community Engagement
- Socializing Learning
- Protocols

2 - Ibid

Cultural Resources & Communications Resources

1. Purchase an item from an Indigenous artist. For instance, if you are interested in owning a dreamcatcher or a pair of moccasins, find an Indigenous artist who can craft these items for you and provide you with information about these special creations.
2. Download an Indigenous podcast, like Ryan McMahon's *Red Man Laughing* or Molly Swain and Chelsea Vowel's *Métis in Space*.
3. Read an autobiography written by an Indigenous person. For instance, Augie Merasty's *The Education of Augie Merasty*, Maria Campbell's *Halfbreed*, and Mini Adola Freeman's *Life Among the Qallunaat*.
4. Visit your local museum, particularly its section on Indigenous people. If it does not have one, ask the staff why not.
5. Learn a greeting in a local Indigenous language.
6. Listen to Indigenous music. If you do not know any, listen to CBC's Reclaimed. Or start with an album by Tanya Tagaq or Leonard Sumner.
7. Actively seek out Indigenous heroes and role models. How about Dr. Nadine Caron, the first First Nations woman to become a surgeon? Or Métis artist, Christi Belcourt? Or a historical figure, such as Thanadelthur?
8. That fish you are going to catch during this long weekend? Learn the Indigenous word for it and local teachings about it.
9. Learn about Chanie Wenjack's story by watching his Heritage Minute. Know that his story was shared by thousands of other Indigenous children.
10. Did you know that two remarkably successful Hollywood films included Indigenous actors? Watch *The Revenant*'s Melaw Nakeh'ko and *Wonder Woman*'s Eugene Brave Rock!
11. Watch Alethea Arnaquq-Baril's *Angry Inuk*.
12. Learn the original names of places. Learn what places were and are important to Indigenous people.
13. Discover the world of Indigenous blogging. Zoe Todd, Erica Violet Lee, Billy-Ray Belcourt, and Chelsea Vowel are among the best.
14. Consider the words that you use. For example, do not call your group of friends a "tribe," describe a meeting as a "pow-wow," or call a non-Indigenous leader "Chief."
15. Learn the stories behind some of your favourite music. For example, read about how Lillian Shirt's grandmother may have inspired the song "Imagine" by John Lennon.
16. Visit the website of the nearest First Nation(s) or Indigenous communities. Read their short introduction and history.
17. Find opportunities to learn about how Indigenous people experience the place where you live. Look for a local speaker's series or an online resource.
18. Is there any public art by Indigenous artists in your area? If so, visit it and learn about the artists.
19. Read *In This Together: Fifteen True Stories of Real Reconciliation* (2016) and write down your own "lightbulb" moment when you realized the harsh reality of colonization in Canada.
20. Read fiction by Indigenous authors. A good place to start is the most recent copy of *The Malahat Review*, which you can read online for free.

21. Check out some of the videos by the 1491s for a laugh.
22. Visit *Walking With Our Sisters* website and discover if they are coming to your region.

Education & Research

23. Find out if there was a residential school where you live.
24. Memorize its name and visit its former site.
25. Watch CBC's "Eighth Fire".
26. Choose one plant or flower in your area and learn how Indigenous people use(d) it.
27. Register for the University of Alberta's online MOOC, "Indigenous Canada," for free.
28. Read about the Cornwallis Statue in Halifax.
29. Learn why headdresses are not appropriate to wear at music festivals (or outside of Indigenous ceremony).
30. Find a book that delves into Indigenous local histories.
31. Invite your local reconciliation organization to hold a KAIROS Blanket Exercise at your place of employment.
32. Buy some books for your children that explain the histories and legacies of residential school (see CBC's list of suggestions).
33. Educate yourself around the issue of carding and consider why this is an important issue for urban Indigenous populations.
34. Learn the difference between Indigenous, Aboriginal, First Nation,

Métis, and Inuit.

35. Research why Joseph Boyden is not Indigenous.
36. Watch an educational documentary, such as *We Were Children* or *The Pass System*.
37. Find the Indigenous section at your local library.
38. Read the TRC. Seriously. Start with the *Calls to Action*, then the Executive Summary. You can even listen to it online at #ReadtheTRC. Better yet, invite your friends or colleagues to read it with you.
39. Go and see Indigenous scholars and intellectuals speak.
40. If you live in an area where there is a Treaty relationship, read the treaty document.
41. Find out who was forced out of your area before you moved there, whether centuries ago or more recently with new housing developments.
42. Who was the last Indigenous person to win the Polaris Prize?
43. Do more than Google.
44. Learn about why the opinions of Senator Lynn Beyak are problematic.
45. This year was the twenty-seventh anniversary of the so-called 'Oka Crisis.' What do you know about it?
46. Did you know that in the Northwest Territories and Nunavut, territorial law acknowledges Indigenous custom adoptions?
47. Read about the Daniels Decision and why it is important.

48. Read the United Nations Declaration on the Rights of Indigenous Peoples. Our government has committed to implementing it.
49. Read the Indian Act.
50. Read the report on the Royal Commission of Aboriginal Peoples.
51. Look up and learn about an Indigenous athlete. We have NHL players and Olympians among the mix!
52. The Bering Land bridge is one way of telling migration history. But Indigenous people have their own explanation of ancient histories and that needs to be respected. Read about these conversations.
53. Consider using Indigenous research methodologies in your work. Linda Tuhiwai Smith's *Decolonizing Methodologies* (1999) is the singular most important book for this.
54. Familiarize yourself with Cindy Blackstock's important work.

Self-Reflection, Accountability & Institutional Shifts

55. Seriously consider your own position as a settler Canadian. Do you uphold practices that contribute to the marginalization of Indigenous peoples?
56. Although Gord Downie significantly contributed to the conversation about residential schools, consider why some Indigenous people might not support his project.
57. Ask yourself if stereotypes about Indigenous people align with your beliefs (for more on stereotypes, refer to Chelsea Vowel's *Indigenous Writes* [2016]).

58. Learn your family history. Know where your ancestors came from and when they arrived in Canada.
59. In addition, understand how your family story is part of a larger system that sought to dispossess Indigenous people from their ancestral lands.
60. Listen more. Talk less.
61. Acknowledge that as a nation, Canadians choose which histories are celebrated and which ones are erased.
62. Understand and acknowledge that Canada's first prime minister, Sir John A. Macdonald, was an architect of genocide. Say that aloud with us. "John A. Macdonald was an architect of genocide."
63. Hire Indigenous people for positions at your workplace.
64. Remember when Stephen Harper's government sent body bags to the Wasagamack First Nation during the H1N1 influenza outbreak instead of trained medical professionals with vaccines?
65. Do you have access to clean drinking water? You are lucky. Also, 'luck' really has nothing to do with it; these conditions were historically engineered.
66. In a country that is 'safe,' such as Canada, 57% of Indigenous women are sexually assaulted during their lifetimes.
67. Recall that First Nations people were forced to choose between maintaining their Status under the Indian Act and going to university or serving in the armed forces, and women lost their status by marrying a non-Indigenous person.

68. Imagine living for six weeks on a hunger strike, with no sustenance but broth, to get a meeting with the Prime Minister. Hello, Chief Theresa Spence.
69. Does your child have a school nearby? Realize that it receives better funding than on-reserve schools. By at least 30%.
70. Recognize that Indigenous legal orders and laws guiding society existed in this land before the authority of the Canadian nation state.
71. When travelling, know whose land you are visiting while on vacation or travelling for work.
72. Yes, this all might seem scary! Keep going, if you are committed.
73. Acknowledge that current (and sometimes vexed) First Nations politics are governed by the Indian Act.
74. Consider the diverse family forms that existed here before settlers arrived. This included strong matrilineal families in various forms, such as polyamorous relations.
75. Ever wonder why only English and French are Canada's official languages when there are at least sixty Indigenous languages in this land?
76. Remember that good intentions can be harmful too.
77. Do not assume that you are entitled to attend a local sweat or other spiritual ceremony.
78. If you actually want to see the relationship between Indigenous and non-Indigenous people change, and commit to making reconciliation a part of your everyday ethos.
79. When visiting a museum, do so critically. Ask who tells the story, how that item got there, and what processes are in place around repatriation.
80. Consider the line between cultural appropriation and cultural appreciation. Chelsea Vowel has a good blogpost about this.
81. Observe what is celebrated and recognized in the monuments, parks, and street names in your city. Think about how public history could be told differently.
82. Ask yourself how to support Indigenous families who have lost loved ones as the Inquiry into Missing and Murdered Indigenous Women and Girls unravels.
83. Want to incorporate Indigenous elements or policies into your workplace? Hire an Indigenous consultant.
84. If you own property, revisit the documents that gave you 'title' to your land. Think about who has the authority to grant this title and who does not.
85. Next time you want to talk to an Indigenous person about their background, try your best not to frame the discussion in terms of blood quantum (i.e. how "much" Indigenous or white blood they have). Instead, ask what community they belong to and learn the name of their people.
86. Actively commit to eliminating stereotypes about Indigenous identities by gently correcting people. For instance, being "mixed blood" does not make one Métis.
87. Read about the story of one missing or murdered Indigenous woman in your region.
88. Memorize her name and learn about her life.

89. Find out if your local hospital has an All Nations Healing room or something similar. If not, ask your employer to help fund one.
90. Understand that reconciliation is not about “feeling guilty.” It is about knowledge, action, and justice.
91. Be aware that Indigenous people were restricted from voting in federal elections until 1960.

Building Alliances & Solidarity

92. Support Black Lives Matter.
93. Eat at an Indigenous restaurant, café, or food truck.
94. Donate to the Emerging Indigenous Voices award.
95. Support local Indigenous authors by purchasing their books.
96. Write your local councilor, MLA, or MP about the flying of Indigenous flags at local, provincial/territorial, or federal buildings.
97. Write a letter to your local RCMP Officer in Charge or local Police Chief to inquire about how the police force is actively engaged in fostering connections with local Indigenous communities. If they are not doing so, ask that they start.
98. Show your support on social media. ‘Like’ pages and ‘share’ posts that support Indigenous endeavours.
99. Write to your municipal, provincial, and federal representatives and ask them how they are implementing the Calls to Action.
 100. Follow up with your representatives about the Calls to Action.
 101. Learn about how the child welfare system is failing Indigenous

families. Write a letter to your elected representative asking for change.

102. Write to Prime Minister Justin Trudeau and ask that the government implement the promises he made to Indigenous people in the 2015 election.
103. Do you have an Indigenous political candidate in your area? Even though they might not be affiliated with your political party of choice, phone or email them and start a conversation.
104. Support the rights of Indigenous Nations to exercise their sovereignty. For example, learn about the Haudenosaunee Confederacy passport.
105. If you are talking about or researching Indigenous peoples, have you included any of their voices?
106. Support Indigenous parents by learning the issues that they are faced with, which are often scenarios that settler Canadians take for granted. For instance, the use of Indigenous names on government documents and how that can be problematic. But also how these ‘issues’ can be resolved by speaking out!
107. #NODAPL.
108. Write Robert-Falcon Ouellette a letter of support for speaking Cree in the House of Commons.
109. Follow @Resistance150 on Twitter and learn why Canada 150 is not something to celebrate for many Indigenous peoples. After all, Canada does not celebrate the fact that Indigenous Nations have existed in this land since time immemorial.
110. Volunteer your time to an Indigenous non-profit organization.

111. Support Indigenous media (newspapers, radio stations, social media sites, and TV stations).
112. If you read a news story that feeds into stereotypes, write a letter to complain and ask for Indigenous perspectives on local, national, and international news.
113. Commit to being a lifelong student beyond Canada 150.
114. Seek opportunities to collaborate that span forms of both Indigenous knowledge and western knowledge.
115. Check out *Remember, Resist, Redraw: A Radical History Poster Project*. Find more about the project here and support the cause here.
116. Update your email signature to reflect the territory you live and work on.
117. Make a financial donation to a local Indigenous organization.
118. Get behind the initiatives to rename Langevin Block and Ryerson University and learn why this is important.
119. Support initiatives to change the racist names of sports teams. Learn why this is so important to many Indigenous people.
120. Support and celebrate the persistence of land-based economies, such as the seal hunt.
121. Make a financial or in-kind contribution to the National Centre for Truth and Reconciliation.

Community Engagement

122. Find your local reconciliation organization.

123. If there isn't one, consider joining together with others to start one.
124. Attend a cultural event, such as a pow wow (yes, all folks are invited to these!).
125. Visit a local Indigenous writer- or artist-in-residence.
126. Find an organization locally that has upcoming programming where you can learn more. In many areas, this is the Native Friendship Centre.
127. BUT if you are invited to ceremony – definitely go. This is an honour!
128. Invite local Indigenous people into your event or organization.
129. Know that when you are inviting an Indigenous person in, they are often overburdened and overworked.
130. Here is a shout out to all the amazing aunties, kokums, jijuus, and aagaas! Hai cho'o for your continued guidance and support.

Socializing Learning

131. Initiate a conversation with a friend about an Indigenous issue in the news.
132. When discussing LGBTQ issues, always include two-spirited peoples (LGBTQ2S*).
133. Ask your child's school to give a daily land acknowledgement. If the Canadian national anthem is sung at their school, ask that the acknowledgement come before the anthem.

134. Gently counter racist or stereotypical comments with fact-based information whether you are at a party, the office, or the gym.
135. Read Marilyn Poitras' reasons for resigning her Commissioner's position with the Missing and Murdered Indigenous Women and Girls' Inquiry.
136. Did you know there was a separate and inferior health care system for Indigenous peoples? Read Maureen Lux's book, *Separate Beds* (2016).
137. Did you know that Indigenous peoples had sophisticated ways of caring for our landscapes to prevent massive fires, floods, and other natural disasters? Learn more about these methods.
138. Hold businesses accountable to your personal ethics and ideologies.
139. Follow @Resistance150 on Twitter and learn why Canada 150 is not something to celebrate for many Indigenous peoples. After all, Canada does not celebrate the fact that Indigenous Nations have existed in this land since time immemorial.
140. Read *In This Together: Fifteen True Stories of Real Reconciliation* (2016) and write down your own "lightbulb" moment when you realized the harsh reality of colonization in Canada.
141. Make reconciliation a family project and complete items on this list together. Bring your children to events, learn words in an Indigenous language together, and organize a youth blanket exercise, for example.
142. Start your own Heart Garden with messages of support for residential school survivors.
143. Share this list on social media.

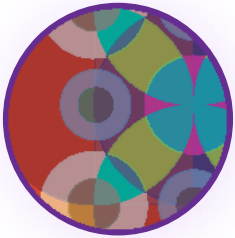
144. Look for and share the positive stories about Indigenous people, not just the negative ones.
145. Encourage the institution you work for or study at to formally acknowledge the territory.
146. Order a "Colonialism 150" t-shirt.
147. Why stop at 150? After all, Indigenous Nations are celebrating millennia on this land. Build on this list or start and share your own.

Protocols

148. Learn the land acknowledgement in your region.
149. Start to learn and understand cultural protocol. Know this will change according to Indigenous nation and region.
150. Give an honorarium if you expect an Indigenous person to contribute their time and effort.
151. Cite Indigenous authors and academics in your work.

TOOL

International Indigenous Design Charter



This tool is inspired by the protocols featured in the International Indigenous Design Charter,¹ which is a self-regulated best practice guide and living document for placekeeping practitioners on the protocols and principles of Indigenous design. The Charter is based on the outcomes of research and community engagement with Indigenous practitioners from around the world. It does not aim to be a pan-Indigenous dilution of engagement and design protocols from across the diversity of global Indigenous cultures. The Charter offers shared protocols for building equitable and effective relationship and co-creation partnerships between Indigenous and non-Indigenous practitioners.

The Charter is aligned with Article 11 of the UN Declaration on the Rights of Indigenous Peoples, which states²:

1 - Kennedy, R., Kelly, M., Greenaway, J. and Martin, B. (2018). International Indigenous Design Charter. Deakin University: Geelong, VIC.

2 - UN General Assembly. (2007). United Nations Declaration on the Rights of Indigenous Peoples: resolution/adopted by the General Assembly, A/RES/61/295. <<https://www.refworld.org/docid/471355a82.html>>

Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect, and develop the past, present, and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies, and visual and performing arts and literature.

The Charter outlines 10 steps for designers and buyers of design to follow when representing Indigenous culture in their professional practice. For the purposes of this Tool, the protocols are intended to guide engagement processes between civic practitioners and Indigenous communities in the context of placekeeping and city-building initiatives. In coincidence with the Charter's mandate "to emphasize the need for respectful exchange, open thinking, deep listening, and a genuine commitment to appropriately engage with Indigenous knowledge," the Tool encourages civic practitioners to cultivate deep listening and learning of cultural values, protocols and priorities during their engagement with Indigenous community. Space for learning and respectful exchange should occur both at upstream and downstream stages of a project: upstream relationship-building, planning and co-creation processes during the early visioning period; downstream implementation, activation, and evaluation in the latter stages.

Representation of Indigenous culture by non-Indigenous practitioners can be complex and problematic when Indigenous people are not actively included in the project from the inception. As with all the components of the Toolkit, this Charter-informed Tool is not a definitive manual for how civic practitioners can ensure appropriate forms of Indigenous culture and design without the direct engagement of Indigenous community and practitioners.

Rather, the Tool provides protocols for how civic practitioners can authentically engage Indigenous community and placekeeping creations through committed and mutually beneficial processes that are guided by place-based Indigenous expertise. In this way, civic practitioners can learn from and benefit from the valuable contributions that Indigenous creations and innovations make to placekeeping and the transformation and evolution of cities, while protecting these vast systems of knowledge and the rights of knowledge-holders and practitioners. The World Intellectual Property Organisation ensures: “The protection of traditional knowledge should contribute toward the promotion of innovation, and to the transfer and dissemination of knowledge to the mutual advantage of holders and users of traditional knowledge, and in a manner conducive to social and economic welfare and to a balance of rights and obligations”³.

NB This Tool can be used in combination with the Tool on *Guiding Protocols for Civic-Indigenous Engagement*.

Engagement and design processes should be...

1. Indigenous-led and self-determined

- Invite Indigenous knowledge-holders and/or practitioners to (co)lead the co-creative planning and design process.
- In addition to community leaders, engage local champions or active practitioners as leaders, as they often have deep relationships with the relevant communities.

3 - World Intellectual Property Organisation (2016). The Protection of Traditional Knowledge: Draft Articles Rev. 2, p.3.

- As much as possible, work through community or regional Indigenous organizations and structures that can provide insight into local context and need, local legitimacy, networks and other invaluable connections
- Respect the rights of Indigenous practitioners and community to determine the application of their cultural knowledge and practice in planning and design process.
- Indigenous peoples have the right to self-determine how their intellectual and creative property is used, including how engagement and design processes engage with and represent Indigenous values, knowledges, and creations.⁴
- Employ Indigenous staff or consultants where possible.

2. Informed by Indigenous knowledge and cultural ownership

- Acknowledge and respect the rich cultural history, innovation, and resilience that are at the heart of Indigenous knowledges and practices including ceremonies, designs, stories, land stewardship, creative productions, and technologies.

4 - 39 For more information on Indigenous intellectual and creative property rights, visit the Indigenous Peoples and Local Communities Portal of the World Intellectual Property Organisation (WIPO) at: <https://www.wipo.int/tk/en/indigenous/>

WIPO provides guidance in the area of cultural innovation and representation. However, it cautions practitioners to be vigilant when sharing Indigenous knowledge. ‘The protection of traditional knowledge should contribute toward the promotion of innovation, and to the transfer and dissemination of knowledge to the mutual advantage of holders and users of traditional knowledge, and in a manner conducive to social and economic welfare and to a balance of rights and obligations’ (WIPO 2014, p.3).

- Indigenous knowledges and traditions are held and valued collectively by the nation/community, mostly by knowledge-keepers, cultural custodians, and practitioners.
- Civic practitioners must recognize that the “ownership” of knowledge and cultural productions remain with the Indigenous custodians.
- Early engagement fosters different perspectives for more robust problem identification and valuable outcomes, as well as a sense of co-ownership of the design and planning process.

3. Community-specific

- Ensure respect for the diversity of Indigenous cultures and practices by acknowledging and following nation-specific cultural forms and considerations.
 - Each Indigenous nation has their own contexts, knowledge, protocols and practices and they should be reflected in the engagement approach and design project.
 - Civic practitioners must develop cultural awareness and competencies aligned with the specific nation (and associated sensibilities) they wish to engage.
 - Acknowledge the diversity of Indigenous Nations and cultures as represented in urban communities and their varied perspectives and practices.
- Civic practitioners must understand that more nuanced and sensitive cultural information and creations may only be shared

by communities when there has been a deeper and more reciprocal level of relationship-building, trust, and shared value established.

4. Committed to deep listening

- Building partnerships with Indigenous communities on a nation-to-nation basis requires a willingness to listen to and learn from the perceptions, experiences and priorities of Indigenous partners.
 - Civic practitioners must commit to learning from the knowledge and guidance of Indigenous partners and advisors in the design, planning and delivery of projects.
 - Ensure that recognized Elders, knowledge-keepers, practitioners, and local champions are actively involved and consulted.
 - Ensure that knowledge, information, and opinions collected from community and practitioners are reflected in project decision-making and outputs.
 - Ensure respectful, culturally specific, and personally engaged interactions for effective communication, positive and mutually valuable experiences, and effective outcomes aligned with community values and priorities.
 - As much as possible, meet community where they are and do not expect people to engage solely through telecommunications or come to meetings and events located far from their community.

5. Featuring co-design and shared knowledge

- Co-design is the act of creating with Indigenous practitioners and community within the design development process to ensure that process and outcomes reflect their cultural values, identities and expressions; and meet their needs and priorities.
- Co-design with community should take place at the initial stage (upstream) and across the design development process rather than seek approval at the end (downstream).
- Different from other collaborative approaches, “co-design” helps identify a more specific type of value-based partnership.
- Cultivate an approach to engagement and co-creation that is mutually respectful and beneficial, culturally specific, and encourages reciprocal knowledge sharing.
 - This involves building trust with community and caring interactions that encourage the transmission of shared knowledge by developing a cultural competency framework to remain aware of Indigenous cultural realities.
 - Ensure the appropriate cultural custodians and knowledge keepers guide the co-design and knowledge-sharing activities.
 - Share back or disseminate all project outcomes and design productions with partners involved.
- Ensure all participants in co-design development understand that consultation may require an extended period of time to enable consultation with community members and appropriate inclusion of participant perspectives in the project.

6. Committed to Shared benefits

- Ensure Indigenous partners enjoy an equitable share in the benefits from the use of their knowledge and cultural productions, especially where it is being commercially applied.
- The non-commercial benefits of placekeeping projects that contribute to the flourishing, well-being and development of people, lands, and communities are often of greater value to Indigenous communities and should be prioritized as shared benefits.

7. Impact of placekeeping

- Placekeeping practices are multi-faceted and respond to complex and interconnected issues within communities such as health and wellbeing, cultural and spiritual values, ecological health and sustainability, rights and governance, political activism, identity and belonging, and food sovereignty.
 - Consider the reception and implication of projects so that they reflect the holistic and interconnected nature of Indigenous worldviews and approaches, as well as remain respectful of cultural values and natural laws over deep time: past, present and future.
 - Projects should also inspire and hold value for different generations and social groups in community, especially Elders, youth, and future generations; and positively impact Indigenous communities as both the subjects and producers of the stories and futures woven into placekeeping.

8. Legal and moral

- Civic practitioners must do their due diligence to learn the legal and ethics frameworks that apply to particular nations, demonstrating respect and honour for Indigenous peoples' inherent rights and cultural ownership, intellectual property, and data sovereignty rights by adhering to appropriate principles and obtaining appropriate permissions where required.
- Civic practitioners must be aware of their professional and moral responsibility and the need to understand the power they

have to advance particular narratives with their projects – careful to co-create space for Indigenous perspectives, decentering persistent colonial and dominating ethos.

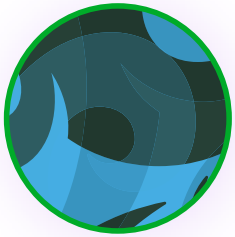
- Civic practitioners must also be aware that some Indigenous content and productions are not suitable for sharing in a public setting or open platform.
- Sacred and ceremonial knowledge and sensitive material is often restricted under a nation's customary law and privacy and confidentiality must be respected.



Credit: Rising Hope. Anita Van Zeumeren

TOOL

Indigenous Knowledge and Data Sovereignty



Working in collaboration and partnership with Indigenous peoples and including Indigenous methodologies, designs and innovations in city building requires that civic leaders learn from and defer to Indigenous knowledges and models when appropriate. Moreover, some projects may require the collection and handling of data on urban Indigenous community members or Indigenous nations. It is therefore really important that municipalities and civic organizations have some baseline understanding of why Indigenous knowledges and information are unique, and why the rights and sovereign powers of each Indigenous nation, organization and individual to self-determine the type of content, use, access and control of to their data.

Civic project and research initiatives and data collection tools that are co-designed in partnership with Indigenous partners, and are reflective and respectful of Indigenous knowledges, community priorities and data sovereignty, can be a way out of colonial-style and appropriative patterns of knowledge transfer. Civic-Indigenous initiatives should always take the lead from Indigenous practitioners and community partners in terms of: their particular experiences and knowledges of placekeeping and city building; their right to decision making and control of their data;

and their priorities and capacities for designing, planning and developing cities of the future that reflect Indigenous knowledges, models and visions for future generations.

Context for decolonizing Indigenous data and asserting Indigenous data sovereignty

The term 'Indigenous knowledges' refers to thousands of complex systems of knowledge, codified forms of communication, and creative and innovative productions that span millennia and regions all over the world. These knowledges are different from many more recent knowledge forms such as information technology and Western science and medicine because they are based on the people's land-based experiential and adaptive learning and experimentation. Indigenous knowledges are also grounded in the sacred and cultural understandings and memory that anchor teachings in particular places and time periods, yet also allow for their relevance across time and space.

While very different from many western and eastern knowledge systems, universally valued skills like critical thinking and problem solving, innovation, creativity, collaboration and communication have been and continue to be the very principles built into commonly held Indigenous values, teachings and technologies. For example, Inuit Qaujimagatuqanigit or the Inuit Way of Knowing, and the seven sacred teachings or Seven Grandfathers of the Anishinaabeg First Nations are core principles and natural laws that encode valuable skills, and guide the many dimensions of a person's life and outline their inherent rights and responsibilities.¹

1- See Tool: First Nations & Inuit Principles for Partnerships.

Data related to health, genetic material, census, land use, housing, migration, education and employment indicators have been collected on Indigenous households and communities by governments, health systems, universities and other institutions for centuries. This data and information has been used and disseminated at the discretion of non-Indigenous institutions and decision-makers, with little to no permissions sought or input from Indigenous leaders or citizens as to how their data should be used. Data gathered on Indigenous peoples (sometimes through unethical means), and its control by external agencies have constituted the majority of research, policy and survey studies on Indigenous peoples – with these data being used historically as a disempowering tool to control populations and gain access to Indigenous lands, natural resources, bodies and knowledges.

As stated by the Alberta First Nations Information Governance Centre (AFNIGC), “[t]he content and purposes of data have historically been determined outside of First Nations communities, and the misuse of data has led to situations of misappropriation and broken trust.”² Externally imposed data collection, analysis and reporting approaches also reinforce systemic oppression, barriers and unequal power relations.³

Much of the information and literature on Indigenous peoples has been written from a colonial settler perspective and informed by strategic agendas that do not reflect the ways that Indigenous peoples understand their own experiences, realities, cultures and priorities. The outcome of many of these settler studies and narratives is a narrow and often stereotypical depiction of Indigenous peoples that has caused inestimable damage for Indigenous Nations in Canada and around the

2- Alberta First Nations Information Governance Centre. (2016). Data Resources and Challenges for First Nations Communities: Document Review and Position Paper.

3 - OpenNorth in collaboration with the British Columbia First Nations Data Governance Initiative. (2017). Decolonizing Data: Indigenous Data Sovereignty Primer.

world. Even many contemporary studies and service programs have a tendency to interpret research on Indigenous peoples through a lens of inherent lack, with a focus on statistics that reflect disadvantage and negative stereotyping.

As sovereign entities, Indigenous Nations have an inherent right to self-determination and self-governance over all aspects of their lives, as recognized under Canadian Law and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). Although community-level and regional data collection and studies are useful for identifying priorities, setting strategic goals and community planning in areas such as health, land stewardship and governance, education and technology and innovation, research data collected by non-Indigenous institutions have rarely been of value to or aligned with the priorities of Indigenous communities.

The decision-making and leadership of data collection and control should always be with Indigenous Nations and recognized organizations. Data sovereignty and governance are rights that are long overdue to Indigenous Nations and peoples. Advancing First Nations, Inuit and Métis sovereignty over research and data governance is imperative for enhancing the efficacy, impact, and usefulness of Indigenous research for Indigenous peoples. This requires governments and research institutions to partner with First Nations, Inuit and Métis organizations to implement engagement processes that respect the role of Indigenous peoples in decision-making about research involving them and their lands⁴.

4- Inuit Tapiriit Kanatami. (2018). National Inuit Strategy on Research. <https://www.itk.ca/wp-content/uploads/2018/04/ITK_NISR-Report_English_low_res.pdf>

There has been no meaningful nation-to-nation dialogue about data sovereignty or recognition of Indigenous rights to control and protect their research and data, except for the global data sovereignty movement and calls to action by Indigenous institutions. As such, Indigenous Nations, Inuit Tapiriit Kanatami, and community-driven, non-profit organizations like the AFNIGC, the First Nations Technology Council (FNTC) in British Columbia, and the national-level First Nations Information Governance Centre (FNIGC) are working to assert the rights of First Nations, Métis and Inuit to data sovereignty and to protect and determine the use of their knowledges and information for the benefit of their respective nations.

Indigenous Data Sovereignty

Data sovereignty is actually an ancient concept across diverse Indigenous cultures. As sovereign nations with long-evolved governance structures, Indigenous societies have been collecting, storing, passing on or disseminating and governing knowledge forms and data (at individual and collective levels) for many generations i.e. through various forms of treaty telling and oral storytelling. However, traditional knowledge and data systems are often not honoured by settler governments and institutions.

Although archived (individual and collective memory) and disseminated in the oral tradition for thousands of years until recent times, Indigenous knowledges and information have been traditionally governed in a similar way to contemporary forms of data governance.

They have been recorded, stored, analyzed, and shared, with their value measured according to indicators and metrics decided upon and defined by knowledge-keepers and community members with particular subject expertise.

Contemporary data sovereignty involves ownership and control by a community or institution over the design and collection of data, sharing capabilities, limiting access, security practices, and encryption of data. As such, Indigenous data sovereignty is exercised through interrelated processes of Indigenous data governance and decolonizing data. Principles of Indigenous data sovereignty include⁵:

- Indigenous peoples have the power to determine who should be counted among them;
- Data sovereignty for Indigenous peoples must reflect the interests and priorities of Indigenous peoples;
- Communities must not only dictate the content of data collected about them, but also have the power to determine who has access to these data;
- There will be different approaches to data sovereignty across Nations. Nations themselves need to define their data parameters, how it gets protected and how they wish to tell their story historically, today, and into the future;
- There needs to be investment in community-driven, Nation-based institutions to manage the transition back to self-government. This includes establishing resources for further capacity building in Indigenous' compilation of data and development of use of information.

5 - Principles from: Kukutai, T. and Taylor, J. (eds.) (2016). *Indigenous Data Sovereignty: Toward an agenda*. ANU Press.

Seen in: OpenNorth in collaboration with the British Columbia First Nations Data Governance Initiative. (2017). *Decolonizing Data: Indigenous Data Sovereignty Primer*.

Indigenous Data Governance

Data governance is the system of decision making rights and accountabilities by an Indigenous government or institution for information-related processes, executed according to agreed-upon models which describe who can take what actions with what information, and when, under what circumstances, using what methods.⁶

- Key issues of data governance include ownership, accessibility, possession, data quality/integrity, security, and privacy.
- Each Indigenous Nation governs and protects all their data and information, wherever it resides (internal or external agencies), supporting the needs of the Nation, communities, Indigenous organizations, and members, as well as the needs of the partners they collaborate with.
- Including processes that ensure access to Nation Data is enabled in a secure and protective manner regardless of where it is stored; policies and procedures regarding the collection and use of Nation Data, and mechanisms to monitor compliance with these policies and procedures.
- Nation data stored within the Nation is considered owned by the Nation and stewarded using a data governance Framework.
- All undertakings and publications that involve identifiable Nation Data must be culturally appropriate and benefit the well being of the Nation.
- Data governance is aligned to nation sovereignty and nation re-building priorities and the pursuit of self-government.

6 - Mustimuhw Information Solutions Inc. (2015). Data Governance Framework: Framework and Associated Tools.

An integral aspect of attempting to equalize broadband and digital capacity has been the development of policy frameworks by First Nations, Métis and Inuit governments that can support and drive data sovereignty and governance. Examples of national and international principles to protect Indigenous rights to data sovereignty and governance: OCAP® Principles for First Nations across Canada; CARE Principles (aligned with UNDRIP articles) for Indigenous peoples in global contexts; and the Maori Data Sovereignty Network Charter from Aotearoa (New Zealand).

As a political and decolonizing response to the role of knowledge production in reproducing colonial relations within the Canadian settler state, the OCAP®⁷ principles emerged as a de facto standard for conducting research on First Nations communities and explicitly outlines the right of each Nation to govern the collection, ownership, application and custodianship of its data.⁸

In a similar vein to OCAP®, many Inuit communities and organizations in Canada are also adopting their own principles and data sovereignty policies to govern research and data collection initiated by external entities. Indigenous data sovereignty and governance is an immensely important consideration for the CSN program, particularly as it relates to the concept of open data and OpenNorth's open smart cities advisory services delivery model.

7 - OCAP® is a registered trademark of the First Nations Information Governance Centre (www.FNIGC.ca/OCAP)

8 - First Nations Information Governance Centre. Ownership, Control, Access and Possession (OCAP): The Path to First Nations Information Governance. March 2013. Ottawa: The First Nations Information Governance Centre.

OCAP® (Ownership, Control, Access and Possession) Principles⁹

- **Ownership:** First Nations communities have ownership over their own information and cultural knowledge.
- **Control:** First Nations communities have control over how their information is used or accessed-and must be consulted and give informed consent to all stages of the program.
- **Access:** First Nations communities must have access to their own information and ultimately decide on the group and individual access rights based on cultural needs and protocols.
- **Possession:** First Nations communities are stewards of their own information and data and responsible for its security.

CARE (Collective benefit, Authority to control, Responsibility and Ethics) Principles¹⁰

- **Collective benefit:** Data ecosystems shall be designed and function in ways that enable Indigenous Peoples to derive benefit from the data:
 - For inclusive development and innovation
 - For improved governance and citizen engagement
 - For equitable outcomes

9 - OCAP® is a registered trademark of the First Nations Information Governance Centre <www.FNIGC.ca/OCAP>. The First Nations Information Governance Centre. Ownership, Control, Access and Possession (OCAP): The Path to First Nations Information Governance. March 2013. Ottawa: The First Nations Information Governance Centre

10 - CARE Principles for Indigenous Data Governance <<https://www.gida-global.org/care>>

- **Authority to control:** Indigenous Peoples' rights and interests in Indigenous data must be recognized and their authority to control such data respected.
 - Recognizing rights and interests
 - Data for governance
 - Governance of data
- **Responsibility:** There is the responsibility to be accountable on how data is being used. Accountability requires meaningful and openly available evidence of these efforts and the benefits accruing to Indigenous Peoples.
 - For positive relationships
 - For expanding capability and capacity
 - For Indigenous languages and worldviews
- **Ethics:** Indigenous Peoples' rights and wellbeing should be the primary concern at all stages of the data life cycle and across the data ecosystem.
 - For minimizing harm and maximizing benefit
 - For justice
 - For future use

Indigenous Approaches to Program Evaluation



This evaluation tool shares some of the context, impetus, and models for co-designing a participatory framework for Indigenous program evaluation -- according to the values, principles, stories and performance indicators determined by an Indigenous Nation or organization.

Impetus for Indigenous sovereignty and ownership

Historically, Indigenous Nations have not had a positive experience with researchers and evaluators from external institutions as data has been collected on, analyzed and controlled by institutional, government and industry agendas. Data and information have been used and disseminated at the discretion of non-Indigenous institutions and decision-makers, with little to no permissions sought or input from Indigenous leaders or citizens as to how their data should be used.

Data gathered on Indigenous peoples (sometimes through unethical means) have constituted the majority of program assessments, research, policy and survey studies on Indigenous peoples – with these data being used historically as a disempowering tool to control populations and gain access to Indigenous lands, natural resources, bodies and knowledges.

Evaluation is a systematic determination of an initiative's performance and an assessment of its value and significance, using methodologies and criteria governed by a set of standards that are determined by settler institutions and industries that are not knowledgeable of Indigenous realities. These methodologies and criteria are often considered by communities to be invasive and unresponsive to the interests and priorities of Indigenous peoples. Without understanding the context and program expectations of a particular community, one-size-fits-all approaches and criteria developed for assessing mainstream programs are unable to provide the culturally specific and values-based information that are important to measuring beneficial impacts for the community.

For Indigenous community, program evaluations are culturally sensitive and should include important contextual factors (historical, social, cultural, and environmental) that are aligned with the particular guidelines or regulations governing an Indigenous Nation's engagement with non-Indigenous institutions.

Instead of trying to fit an Indigenous community into externally dictated methods and metrics, Indigenous approaches to evaluation use established practices and methods that fit an Indigenous community's needs and conditions.

As sovereign Nations, Indigenous peoples hold the right to self-determine their own community development pathways, and how knowledge and data about them are collected, used, controlled and shared. This right to self-determination and sovereignty over how data is measured and the narrative created from that data apply to program evaluation.

In terms of control over evaluation, the ideal approach is for the community to have total control over the evaluation, including defining criteria, data collection and analysis, reporting results and decision making -- with the evaluator acting on behalf of the community. An Indigenous-controlled evaluation approach enables the community with self-determination over: participants and depth of participation; and evaluation criteria, performance indicators, data parameters, and how they wish to tell their story historically, today, and into the future.

Developing an Indigenous framework for evaluation

In designing the evaluation framework, the story of the project that is most important to the community -- such as how a dedicated Indigenous gathering space has impacted the social, emotional, cultural, spiritual and physical health and wellbeing of community members -- should dictate the assessment questions/indicators and methods used. The methods influence the design of the evaluation and constitute the scaffolding of the evaluation framework. Moreover, the data produced by the framework's chosen methods will build the story that is valuable to the community and to civic partners.

Program evaluation, informed by the core values and sovereignty of the Indigenous Nation, can help them to tell their stories in an evidence-based way that can strengthen their decision making and devel-

opment of a project to have the greatest impact value for community members. It can also increase a sense of teamwork among participants, program staff and partners. In developing the scaffolding framework for evaluation, the following principles will help guide Indigenous and civic organizations:

- Indigenous Nations have ways of assessing merit or worth based on traditional values and cultural expressions.
- This knowledge should inform how evaluation is conducted and used in our communities.
- Indigenous framing for evaluation incorporates broadly held cultural and ethical values while remaining flexible and responsive to a particular Nation's knowledge and practice.
- Responsive evaluation uses practices and methods from the field of evaluation that fit an Indigenous community's needs and conditions.
- By defining evaluation, its meaning, practice, and efficacy in a community's own terms, they are able to take ownership. They are not merely responding to the requirements imposed by Western assessment methodologies.
- Evaluation should respect and serve a Nation's goals for self-determination and sovereignty.
- Evaluation is an opportunity for a Nation/community to learn from their programs and effectively use their data and information to create strong, viable communities.

- Evaluation design and methods need to revisit the cultural, relational and experiential ways that knowledge is learned, supporting multiple ways of knowing (experiential, observation, experimentation, narrative, taught) -- what Western evaluation science describes as quantitative and qualitative methods.

Strategies for grounding the program evaluation in Indigenous values and knowledges

Beliefs and Values (Indigenous Framework)

Indigenous Knowledge Creation – Context and Use are Critical

- Describe how the evaluation itself will become part of the program and will be included throughout the program implementation Consider how to analyze specific variables without ignoring the contextual situation designs
- Ensure that the context of the program is fully understood by any external evaluators and is described in any evaluation reports
- Allow time for continuous reflection on what is learned and ensure that evaluation findings will be used.

People of a Place – Respect Placed-based Programs

- Honor the places-based nature of many of our programs.
- Include information regarding how the program is situated within the community and how it connects to other programs and initiatives.
- Celebrate success, however do not conclude that what works in the local situation can be transferred or generalized to other contexts without appropriate contextual adaptations.

Centrality of Community and Family – Connect Evaluation to Community

- Create opportunities for engaging community through participatory evaluation practices when planning and implementing the evaluation
- Make evaluation processes transparent so key stakeholders understand its role and how it will be implemented
- Understand that programs may not focus only on individual achievement, but also on restoring community health and well being, and find ways to capture this in the program's story

Recognizing our Gifts – Personal Sovereignty; Consider the Whole Person when Assessing Merit

- Allow for creativity and self-expression
- Recognize that people enter programs at different places and with different skills and experience
- Use multiple ways to measure accomplishment of individuals and/or groups
- Honor accomplishment while recognizing that everyone has value and different gifts
- Make connections to accomplishment and responsibility to self and community

Sovereignty – Create Ownership and Build Capacity

- Follow Native Institutional Review Board processes or other tribal/community protocols for evaluation and research
- Include consent processes that allow people to see how their information is interpreted
- Use approaches and methods that will build evaluation capacity in the community and create opportunities for community members to develop evaluation skills
- Secure proper permission if future publishing is expected

Share evaluation information in ways that celebrate your accomplishments and described what you have learned

Indigenous knowledge traditions remind us that gathering and evaluating knowledge and data is about more than explaining an “objectified” world. Evaluation should value the subjective, which is the relationship of program actors to fact and experience, as interpreted through their own worldview. Without exploring individual and collective experiences, a program’s narrative cannot be fully understood.

As such, quantitative assessment methods and data are only one dimension of the story that an evaluation needs to tell. Qualitative methods and data draw out a richer dimension of the story based on the subjective perspectives, experiences and relationships of the program actors -- and are often expressed through narratives, testimonies and images, rather than numbers. From an Indigenous evaluation lens, this program data can be collected through:

- Stories of experiences, relationships and change captured in talking about the program:
 - From community members and other stakeholders engaged in the program (partners, collaborators, participants, clients/site users)
- Testimonies collected from program actors (partners, collaborators, participants, clients/site users)
- Images created through photographs or drawings; images of relationship captured in video recordings

Participatory Evaluation Framework

Participatory approach to evaluation has the goal of improving the program overall rather than simply proving its efficacy.

A participatory approach is often associated with an improved program performance, empowerment and capacity building of participants, and a sustained organizational learning in the long term.

Within placekeeping and city building practices, there is an emphasis on embedding participatory lens to community engagement and evaluation manifested by processes and tools to facilitate participation, inclusion and experimentation. Tension and trust challenges can arise when these evaluation practices are not culturally sensitive and inclusive of Indigenous Nations’ contextual factors.

Engaging in a participatory evaluation framework that is centered on professional and cultural codes of conduct (featured below) will produce an evaluation with the greatest utility for all program partners (Indigenous and non-Indigenous), and deliver the most effective and meaningful program outcomes.

In a participatory evaluation, Indigenous partners and program actors should be involved in:

- Naming and framing the goals to be addressed.
- Developing a theory of practice (process, logic model) for how to achieve success.
- Identifying the questions to ask about the project and the best ways to ask them - these questions will identify what the project means to do for the community and therefore what should be evaluated.
- Collecting knowledge and data about the project.
- Making sense of that data and revealing the emergent story.
- Deciding what to celebrate, and what to adjust or change to make improvements, based on information from the evaluation.

Beginning the program evaluation process

Program evaluation answers three key sets of questions:

1. What? What do we want to know and what is the program all about?
 - What is the story(ies) about the program that needs to be told?
 - Is the program achieving its goals?
 - Are the program design, content, communications and delivery inclusive and culturally relevant to the community?
 - Does the program respond to identified needs and realities in the community? Is program delivery improved?
 - Is the program accountable to community, program clients, and program funders/sponsors?
2. So what? Is the program making a difference (and for whom)?
 - Is the program still relevant?
 - Is the program informing social policy relevant to the community's well being?
 - Is the program contributing to the base of knowledge/data of the community and partners?
3. Now what? Do we make changes to improve the program?
 - Do we continue funding the program?
 - Can support for the program be amplified?

Code of conduct

Before proceeding with an evaluation project with Indigenous partners and community, it is important to review the code of conduct i.e. ethical principles and standards that will guide the engagement and assessment process with Indigenous program actors. Evaluators and researchers are expected by Indigenous Nations and organizations to follow a code of conduct that will guide ethical practice during an assessment study or process. The role of evaluators in early stages of an assessment includes developing a close, long-term, involved and trusting relationship with community partners, members and program clients.

The following "4 Rs" of engagement with Indigenous peoples are integral to an Indigenous evaluation framework:

1. Respect and value for diverse forms of Indigenous knowledge:
 - Understanding and practicing Nation/community protocols
 - Being critically reflective and non-judgemental
 - Being able to listen and open to learning
 - Building on cultural, social and spiritual values that can only come from the community.
2. Relevance to community and cultural needs and experiences:
 - Communities should be part of designing the research questions as well as the methods and interpretation of findings.
 - Evaluator must be clear about their intentions, and factual information must be useful for local governance.

3. Reciprocity where both the community and evaluator benefit from a two-way process of learning and research.
 - Evaluator must ensure that outcomes and knowledge gained through the evaluation will be shared through the entire process
4. Responsibility to create space for deep engagement and participation by community members throughout evaluation design, data collection, analysis and reporting.
 - Evaluator continues to develop and maintain credibility with the community by considering all perspectives, working collaboratively and sharing findings.

Many Nations and urban Indigenous organizations will have formally articulated codes of conduct that will guide evaluation and research engagement with a particular community. Two Indigenous-informed national level frameworks include comprehensive codes of conduct that are appropriate across different Nations and urban communities in Canada:

- [The Royal Commission of Aboriginal Peoples \(1996\) ethical guidelines for research](#)
- [Tri-Council Policy Statement \(2010\) from: Canadian Institute of Health Research \(CIHR\), Natural Sciences and Engineering Research Council of Canada \(NSERC\), Social Sciences and the Humanities Research Council of Canada \(SSHRC\)](#)

Respect for Indigenous community and Nation sovereignty are core values to bring to the process. To honor these values, evaluators should find ways to engage the community and create a sense of ownership of the evaluation process.

Involving relevant Indigenous practitioners and community actors in program evaluation will increase its cultural grounding, usefulness and credibility. Their input can strengthen evaluation co-design and lead to a more accurate understanding of the program, especially in terms of advancement of community-identified priorities and outcomes.



Credit: Banff Centre for Arts and Creativity, Indigenous Leadership: Indigenous Evaluation Frameworks

Types of Evaluation Activities

1. **Community Needs Assessment:** this type of evaluation study provides a holistic, comprehensive and unbiased documentation of the needs in the whole community. It identifies the strengths, capacities and resources available in the Nation/community (i.e. citizens, agencies, and organizations) to meet the needs of the community and is an essential first step in program development, and also useful in making iterative changes to an existing program (Annex 1).

It provides a framework for identifying and resourcing gaps and barriers; and developing and identifying existing assets (knowledge, cultural, ecological, resources), services and solutions in support of building strong and holistic community wellbeing. The assessment enables an organization to identify if there is a need for a program, community needs, and determine if similar programs exist elsewhere or whether there are gaps in services.

A community assessment may include:

- Demographic data from census records
- Results of surveys conducted by others
- Informal feedback from community partners
- Interviews and focus group discussions
- Community meetings
- Surveys to partnership members and the community

2. **A Joint SWOT Analysis:** (Strengths, Weaknesses, Opportunities, and Threats) (Annex 2) is a well-known strategic planning and evaluation tool that identifies the weaknesses and strengths of an initiative, as well as potential opportunities and threats. A joint SWOT analysis mobilizes community partners or initiative participants to collaborate in evaluating an implemented project or activity as a means of understanding how to develop or strengthen it, where the gaps and barriers are, and how to leverage available opportunities.

It is essential to develop or strengthen a program that reflects and builds on where you are at and where you've come from. This exercise will help to highlight your assets and the positive forces that can contribute to the success of your program and clarify potential problems that need to be addressed.

3. **Assessing Program Theory:** is a valuable approach to articulating program concept, design, goals and objectives and can include the development of the Program Logic Model (Annex 3). A well-defined program theory would include:

- Assumptions about the impacts of the program
- How to reach target community groups or populations
- What services are needed
- An organizational plan that includes interaction between program resources, staff and program activities.

4. Assessing Program Process: review program delivery and management, as well as client satisfaction. where we look at day-to-day program delivery and management, measure client satisfaction, develop a client profile, and see if the program has reached the target population.

5. Assessing Impact: measuring outcomes and impact and benefits to the intended target groups.

6. Efficiency Assessment: indicates the cost-benefit ratio and how cost-effective is the program.

Each activity is developmental in nature and each builds on the other.

ANNEX 1: Community Needs Assessment

There are different approaches to conducting community needs assessments. The following tool outlines the key stages that should be adapted to the unique program and community contexts framing the evaluation.



- **Step 1:**
Plan for a community needs assessment
 - Identify and assemble a diverse community team
 - Develop a team strategy
 - Define community to assess (e.g. urban mixed Indigenous community, rural/remote community, confederacy, region)
 - Identify community sectors to assess (e.g., health care, schools)
 - Identify community components to assess (e.g. art, ceremony, land stewardship)
 - Develop questions to ask for each community component
 - Select sites and number of sites to visit within each sector
 - Determine existing data to use or methods for collecting new data
 - Identify key community organizations, knowledge-keepers, practitioners, community leaders to contact
- **Step 2:**
Conduct the needs assessment
- **Step 3:**
Review, consolidate, analyze and interpret the data (qualitative and quantitative) from all sources
- **Step 4:**
Review data analysis and emerging story/outcomes with Indigenous partners and program actors

- **Step 5:**
Develop a community action plan
 - Identify community assets and needs
 - Prioritize needs
 - Develop and prioritize strategies for improvement based on community input
 - Create an action plan for top priority strategies

ANNEX 2: Community Needs Assessment

Background

A SWOT analysis is a structured way to evaluate a project or idea. It looks at strengths that people can build on; weaknesses that need to be addressed; opportunities to invest in; and threats to identify and mitigate.

Strengths and weaknesses are internal (under the direct control of partners), whereas opportunities and threats are external (not controlled by the partners).

Conducting a SWOT analysis for a specific project or plan will be a familiar practice for many people working in the field of economic development. However, partners may not be familiar with analyzing initiatives from the vantage point of a partnership rather than a single community.

A joint SWOT analyzes the strengths, weaknesses, opportunities, and threats of the partnership. One community's weakness is often the other's strength. By working together, communities can reduce risks and create a stronger project or plan. This tool can help you prioritize opportunities for joint CED based on what is most strategic to pursue jointly. Partners should focus on seeing where strengths and opportunities overlap, rather than on looking at the potential weaknesses and threats faced by a certain course of action.

Instructions

The questions in this exercise are intended to spark conversation and brainstorming. Not all the questions require full answers.

1. Each small group will explore a specific idea for joint Community Economic Development (such as a joint tourism strategy). Ask someone to take notes on what people say and to report back to the larger group.
2. Take 10–15 minutes to discuss what would be involved in pursuing this opportunity for joint Community Economic Development and the benefits you could expect by doing so. Capture the discussion on a flipchart.
3. Take a new flipchart paper and divide it in four equal sections (strengths, weaknesses, opportunities, and threats).
4. Using the questions below, take 10–15 minutes to discuss your partnership's internal strengths and weaknesses, as they relate to your idea.

| Strengths | Weaknesses |
|--|--|
| <ul style="list-style-type: none"> • How would working jointly on this idea be a win-win situation? • Do our communities' strengths build on one another (are they complementary)? • Would working jointly on this idea maximize what we already do well as partners? | <ul style="list-style-type: none"> • Are there reasons why we should not undertake this? • As a partnership, what would need to improve so we can achieve the results we want? • What is our partnership lacking in terms of necessary knowledge, skills, capacity or motivation? |

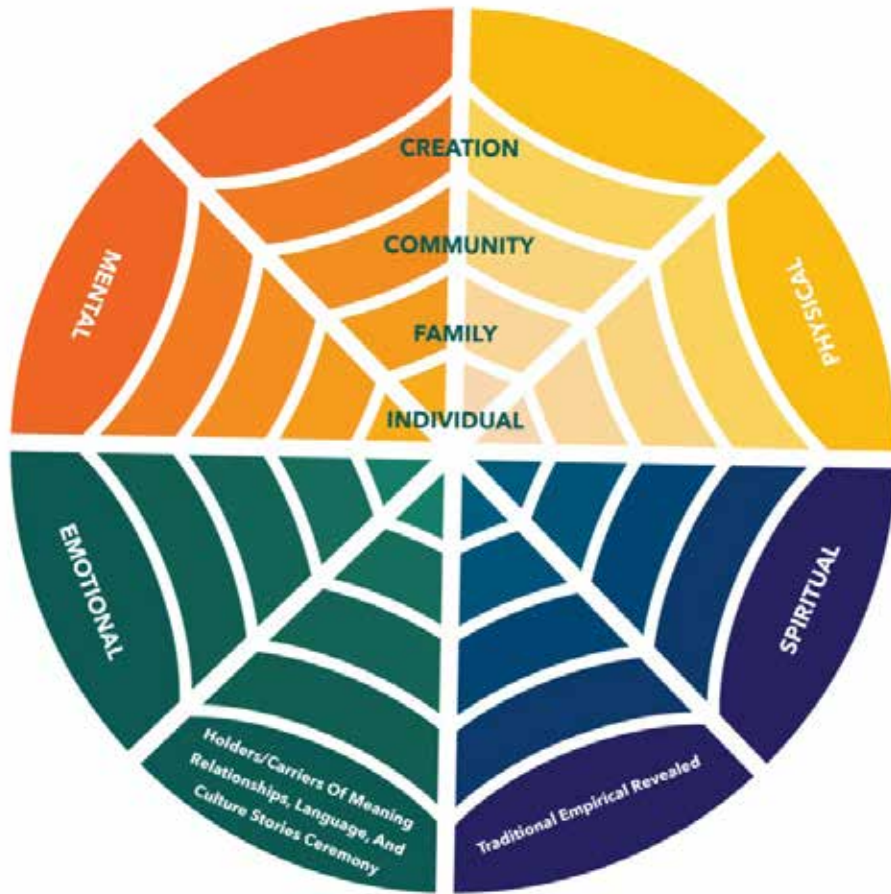
5. Using the next set of questions, take 10–15 minutes to discuss the external opportunities and threats related to your idea.

| Opportunities | Threats |
|--|--|
| <ul style="list-style-type: none"> • What real opportunities exist? • What opportunities might be available to us as communities working in partnership (rather than us doing this alone)? • What is going on around us that could be useful? | <ul style="list-style-type: none"> • What immediate obstacles does our partnership face? • Who might cause problems in the future and how? • What external factors over which we have limited control might cause difficulties for our partnership? |

6. Share your discussion with the larger group.

ANNEX 3: Program Logic Model

The Program Logic Model (PLM) is a tool often used to assess the program theory and outlines the program purpose, why it is important, and the intended program outcomes. The PLM should be the first task completed in any evaluation as it provides a theoretical framework for the evaluation and is meant to be flexible and evolve as the program develops. It is based on community and program actor input as well as a literature review.



Credit: NB3 Foundation's Indigenous Health Model (IHM). Adapted from <https://www.nb3foundation.org/indig-health-mod/>

5 basic PLM components:

1. Barriers and resources that could limit or enable the program delivery
2. Activities such as a process, product, service, or infrastructure
3. Program outputs that narrate and quantify activities
4. Outcomes measured in short, medium and long-term time ranges
5. Impacts or long-term results from the program – often thought as system-, societal-, or policy-level changes

Steps to take when conducting a PLM program evaluation:

1. Engage your stakeholders: who should be involved, how should they be involved?
2. Focus the evaluation: what do we want to know?
 - How will the evaluation be delivered, and how will the findings be used?
3. Collect information: how will you gather information (surveys, interviews, file reviews, reports etc.) and who will be involved?
4. Analyze and interpret your findings: what does the information mean with respect to your program?
5. Use the information – Prepare a report to share the findings. How will you learn from the findings? Develop recommendations and next steps.

APPROACH

Community Engagement Event Planning



No matter how much value you think a program or initiative will bring to an Indigenous community, organization or business, or how much investment has gone into a project that will affect Indigenous community in some way, your organization will need to gain the trust of Indigenous actors, demonstrating the legitimacy and value proposition of the project.



Credit: Tiaré Jung (Drawing Change), 15th Annual Indigenous Comprehensive Community Planning Workshop

Whether planning a community consultation for a research project or a co-design process or a participatory evaluation, the quality and success of the engagement event for both the community and your initiative will depend very much on the trust and relationship building that have been initiated prior to the event. It will also depend on the value proposition and/or demonstrated benefit being offered to the Indigenous actors you are seeking to engage.

Education and research prior to engagement

Prior to and in the early stages of engagement, organizations need to devote some time and attention to educating themselves about the particular contexts, priorities and cultural protocols of the Nation/community. You need to understand the people and communities you are engaging with. It is also respectful to have a comfortable understanding of their history and cultural values, practices and celebrations. Your first meeting is also an opportunity to ask about protocols (e.g. opening prayers, tobacco, gifts, and opportunities to speak).

To create a community profile and preliminary environmental scan, ensure that you research the Nation/community and governing structures you wish to engage before doing outreach to the community for your organization. A community profile will often include the following elements:

- Indigenous rights frameworks and local governing structures.
- Who will benefit and how from the initiative?
- What are their protocols of engagement?

- Identify strengths and assets for the community.
- Identify challenges and constraints for the community.

Collection of information on these elements and other valuable learning about the community will often be based primarily on desktop research, but can include first-hand information gathering through relevant network contacts and organizations. Research topics that will provide an initial community profile and help your organization identify important information such as community needs and priorities, capacities and challenges, relevant initiatives, partnerships and local structures:

- Cultural values and principles
- Community profiles and statistics
- Publicly available strategic reports and assessments
- Fishing, hunting and gathering activities
- Ceremonial activities
- Tribal council affiliations
- Treaty office affiliations
- Community priorities
- Date of next band election
- Media coverage of any issues
- Past agreements - written or verbal

Questions to get started

- **Goals:** What level of engagement do you hope to achieve? Have you invited engagement into the initial stages of the project (i.e. visioning and planning)?
 - Can you parse engagement activities and process into stages that can shift and evolve as the relationship develops?
- **Strategy:** Relationship-building is key to successful engagement, partnerships and collaborative projects.
 - Who will lead communications and relationship building with the community?
 - Who will oversee cultural awareness learning and researching the Nation, territory and the community context?
 - What tactics will you use to ensure success?
- **Tracking and evaluation:** a clear map of communications, impacts, best practices, and lessons learned will be helpful for short and long-term planning of the project.

]Considerations for planning a meeting or event¹

- **Purpose and objectives** – are you clear about why you are engaging with Indigenous peoples?
 - Why are you seeking Indigenous perspectives/content and what are your expectations for doing so?
 - How will you present those perspectives/content and how will you give space for them?
 - Do you have support for the level of engagement you are proposing?
- **Focus** – have you considered all relevant Indigenous voices on the matter?
 - Whose voices have you invited and have you left any out?
 - Are there overlapping interests on the issues(s) among Indigenous people?
 - Ask those you hope to engage whether there are other people whom you should consider inviting to the table. This will help you better understand traditional social structures.
- **Collaboration/ Audience** – Who needs to be there and what are their roles?
 - Level of participation and collaboration should be clearly articulated and should be valuable for Indigenous actors.
- E.g. Active and ongoing engagement is more valuable for community actors vs. passive participation
- Who is your audience?
- What do you want your audience to do at the event?
- What do you want your audience to do after the event?
- **Agenda** – Try to co-develop agenda items with community leads. Be clear about the items on the agenda and set out and respect time allotted to each item.
- **Timing & Scheduling** – timing can be perceived differently by Indigenous and civic partners and should be as flexible as possible.
 - Having an event scheduled at the same time as another community event can cause distraction and the loss of focus for your particular initiative; you may not receive the response you're looking for.
 - It may be prudent to schedule an event ahead of or soon after another regional or local event, especially if you are inviting participants from across a larger geographic area.
 - Travel costs are often high in many rural and remote regions and/or transportation may be complicated for some communities.
 - If they are already coming to an urban or hub area for an event, then they may be more available to attend your organization's event.

¹ - Aboriginal Affairs and Northern Development Canada. (n.d.). First Nations Communications Toolkit.

- **Location** – deciding where to hold an event is another important strategic decision that should be aligned with the realities and considerations for Indigenous participants.
 - While many Indigenous organizations, companies and professionals are often based in cities, engagement of non-urban communities will be a priority if they are impacted by the initiative and/or their consultation is required for a project.
 - As much as possible, events should be planned in community, or in a central location within the region that would be accessible to the different communities and practitioners you wish to engage.
 - Ensure that the facility is in an accessible location for community.
- **Facilitation** – a facilitator or strong chairperson is essential to the effective management of your meeting.
 - Co-facilitation with, or facilitation by a community leader could enhance wider community engagement and ensure more balanced perspectives.
- **Opening/closing** – Identify an Indigenous Elder/knowledge-keeper to offer a traditional welcome and closing (may include a traditional prayer, song and medicines).
- **Land Acknowledgement** – identify someone from the organization to share a respectful and genuine acknowledgement of the host community, lands, First Peoples, relationships and agreements where the event is taking place.
- **Question and Answer period** – ensure there is enough time for people to have the opportunity to ask questions.
- **Catering** – identify community caterers and account for dietary needs.
- **Supporting materials and resources** – provide relevant materials that support the objectives of the event in advance (where possible) or during the event.
- **Media** – determine if it is desirable to have local or national media (if so provide media kits).
- **Event follow up** – identify next steps and how information will be shared following the event.
- **Other considerations** – budget, catering, security and transportation.



Credit: Evergreen

CASE STUDIES AND EXAMPLES OF BEST PRACTICES IN PLACEKEEPING PARTNERSHIPS

Our Common Grounds Case Studies

Our Common Grounds: Incorporating Indigenous placekeeping in Toronto's parks and public realm

Civic commons include natural public spaces and ecologies in cities such as parks, trails and gathering spaces. As the original stewards and care-takers of the lands and waters of Toronto, Indigenous peoples are key to the process of co-creating a narrative based on the shared living history of the Toronto Islands and their cultural, ecological and social significance to diverse communities and to the future of city-making. The City of Toronto's TOcore initiative includes a new 25-year plan for Toronto's downtown area, and a series of five infrastructure-related strategies to implement the plan: community facilities, parks and public realm, mobility, energy and water.

Within the City of Toronto's larger long-term strategy, a framework has been developed for integrating Indigenous placekeeping principles and values within projects, especially related to parks and public spaces. The Indigenous placekeeping framework for downtown parklands includes an Engagement Plan with the Mississaugas of the Credit First Nation and other Indigenous knowledge-keepers and practitioners, proposing the following key insights and opportunities to inform the strategic plan:

- Calls to action and statement of commitment.
- Consultation on TOcore, Parkland Strategy and other initiatives.
- Various one-off programs, places and initiatives.
- Previous park naming proposals.
- Focus on ravine and watercourse projects.
- Semi-annual gathering of AAC, Indigenous collaborators, public realm staff, project leads.
- Cross-divisional engagement and participation to ensure coordination.
- Annual review of upcoming capital projects for prioritization.
- Ongoing engagement and discussion.

Feedback from the Indigenous community focused on the the following principles to guide the placekeeping framework for the transformation of parks and civic spaces in the downtown core so that Indigenous presence and culture are represented in their designs and activations of:

- Everything is connected: think 7 generations into the future.
- Importance of the relationship of Indigenous communities with the land and water.

- Celebrate Indigenous culture and history in public space.
- Space for ceremony and customary use: to restore identity and social structures.
- Restore pre-settlement landscapes (ravines, islands, etc.).
- Engagement and partnerships: involvement of Indigenous youth.
- Implement the Indian Residential School Survivor (IRSS) Legacy project.
- Keep Downtown inclusive: i.e. affordable housing and community services.
- Park re-naming process (Indigenous name agreed upon by Anishinaabe, Wendat and confederacies).

Plan for Indigenous Placekeeping in parklands and public spaces includes:

- Vision recognizes the lands of Toronto as traditional territory and home to diverse Indigenous peoples.
- Shared history should guide future planning and investment.
- Indigenous culture and history to be celebrated in parks.
- Partnership with Indigenous communities in design, development and programming.
- A focus on placemaking, naming, wayfinding, art, and interpretive features.

- 'Core Circle' linking and restoring natural features encircling Downtown.
- Co-create an evolving framework.
- Focus on ravine and watercourse projects.
- Semi-annual gathering of AAC, Indigenous stakeholders, public realm staff, and project leads.
- Cross-divisional engagement and participation to ensure coordination.
- Annual review of upcoming capital projects for prioritization.
- Ongoing engagement and discussion with Indigenous community.
- Sacred fires – develop a protocol for sacred fires in Toronto's parks and identify locations in the four directions for sacred fires
- Lower Don Parklands – naming and place-making "Wonscotonach Parklands"
- Toronto Island Park management plan

Toronto Island Park

For thousands of years, the Toronto Islands have been a place for different First Nations, including present-day treaty holders: Mississaugas of the Credit First Nation, to gather for healing and ceremony. Today, it is one of Toronto's signature parks that acts as an oasis for Toronto residents and visitors. However, the park has faced numerous pressures over the years, including increased demand, aging infrastructure and flooding.



Credit: Toronto Parks, Forestry and Recreation

The Toronto Island Park Master Plan will address these issues and ensure that the Park can be a cherished gathering place for generations to come. Led by the City of Toronto, it will be a long-term planning document that is being collaboratively created with Michi-Saagiig (Mississaugas) of the Credit First Nation (MCFN) and other Indigenous rights holders, local communities, and the public. As traditional treaty holders to the lands and waters of what is now known as the Toronto Islands, the MCFN view the Master Plan as an opportunity to do planning differently and to recognize the need for municipalities to work in step with Indigenous partners and cultural protocols. Mohawk Elder Pat Green of Six Nations of the Grand River shared during the virtual launch of the Master Plan: "Hopefully, if Toronto is being honest and truthful, from this point on we will all benefit from working together to make sure that Toronto Island remains a sacred place."

Cathie Jamieson is the treaty-holder and councillor for MCFN and identified, along with City of Toronto project leads, a number of important values, principles and protocols that will guide development and delivery of the Master Plan for the Toronto Islands:'

- Aligned with Anishinaabeg natural laws, protocols and values.
- Priority given to honouring the ancestral and cultural significance of the land and place that constitutes the Park.
- Priority given to sharing Michi Saagiig teachings and ceremonial practice.
- Storytelling is central to co-creating a shared history and future between the Mississaugas and other Indigenous peoples, and settler communities.
- Acknowledging Indigenous lands and knowledges, and collaborative relationships with Indigenous peoples.
- Observing Michi Saagiig cultural protocols when engaging MCFN partners.
- City of Toronto acknowledges that the Islands Park is an Indigenous place and fostering it as an Indigenous space.
- Planning public green spaces needs to incorporate the elements of water, earth, sky and fire.



Credit: David Smiley. <https://nowtoronto.com/news/toronto-islands-indigenous>

The next steps of the Master Plan co-design process include:

- Pre-engagement Scoping and Planning: Oct - Dec 2020
- Phase 1 Towards a Vision: Jan - March 2021
- Phase 2 Testing ideas: April - Nov 2021
- Phase 3 Confirming a path forward: Dec - May 2022
- Celebration of Final refinements: June - Aug 2022

Toronto Island/MNCFN Friendship Group

The Friendship Group hosts the Mississaugas-Toronto Island Community Exchange and was established to provide the opportunity for Toronto Island residents and visitors of the Toronto Island Park to form closer social and cultural ties with the Mississaugas of the New Credit First Nation. The group's mandate is to build relationships organize public events at which islanders, park visitors, and members of MCFN can learn from and with one other e.g. MCFN flag-raising ceremony, Elder and historian talks, pow wows, feasts, water ceremonies, and medicinal plant tours.

While the flag-raising event was the first official collaboration between the Toronto Islanders and the MNCFN, there has been a long-standing connection between the groups and the Community Exchange events held both on Toronto Island and on the MCFN reserve and demonstrate how to foster relationships that build trust and engagement in public spaces so that multiple (his)stories can co-exist.

Lower Don Parklands

The Don River Valley Park is a collaborative community project between Evergreen, the City of Toronto and the Toronto Region Conservation Authority (TRCA), in consultation with Indigenous Community (including the Mississaugas of the Credit First Nation) and has reenergized an important conversation related to these questions:

- What is the nature of the city's relationship to the Lower Don?
- Can we better define the landscape of the Lower Don and create a special identity for it?
- Can we reclaim an identity lost through industrialization, river straightening and highways?
- While the Lower Don has many places and spaces with their own identities, such as Riverdale Park East, is there potential for an overarching identity from the river's mouth all the way to the "forks" near Don Mills Road, where the East Don, West Don and Taylor Massey Creek converge to become the Lower Don?
- What more can we learn about this place and Indigenous place names, and the teachings and traditions of this place, to inform the project?
- How do we balance the diversity of Indigenous peoples and cultures when considering potential Indigenous names for places in the city?
- What do we need to be considering when we pursue Indigenous place names or other namings that celebrate Indigenous people, culture or language?
- How should the City move forward in pursuing Indigenous place names or other namings for new and existing parks and public spaces?

Wonscotonach Parklands

The Wonscotonach Parklands engagement process between municipal, non-profit and Indigenous collaborators includes:

- **Program Vision:** What would happen in the Wonscotonach Parklands?
 - What ceremonies, activities, education and art would we bring to this place to live out the new name?
- **Placemaking Vision:** What would the Wonscotonach Parklands look like?
 - As part of the review of the master plan for this park, what needs to be changed or added to the plan so that the vision of the park is realized over time?
- **Language Circle:** "Wonscotonach" may not be the correct spelling and pronunciation for this name.
 - Some have suggested that it is an anglicized version of "Waa-sayishkodenayosh," or perhaps another spelling. A Language Circle will bring Anishinaabemowin language-carriers/scholars together to clarify the name spelling and meaning, which will inform the identity.
- **Identity:** How would the name take shape in visual identity, communications and outreach? What icons, symbols or images would be used on the web, social media, wayfinding, and so on?
- **Public Feedback:** After these first phases of engagement, and communications about the outcomes, the process will move to public feedback on the proposed name.

Restoring the original Anishinaabemowin name has been, and continues to be, an ongoing conversation within the Indigenous Community. Beginning in November 2018, the name was brought forward in a series of community gatherings, events and focused conversations facilitated by Evergreen and the City of Toronto, and in consultation with Indigenous people and organizations. The need for a language circle to explore spelling and pronunciation; place markers in multiple languages, and other way signage along the trail that share Indigenous teachings.



Credit: York as it appeared in 1793 from the mouth of the Don River, looking west, by Sir E.W. Grier in late 1800s, from a picture by Elizabeth Simcoe (1790s). From the Toronto Public Library Digital Collection. <https://donrivervalleypark.ca/news/rivers-parksand-reconciliation-wonscotonach-parklands-proposal/>

Through community and Language Circle meetings and outreach, the name Wonscotonach Parklands (or perhaps Waasayishkodenayosh) emerged as a suggested name that could be used moving forward. Wonscotonach/Waasayishkodenayosh was documented as the Anishnaabemowin place name for the Lower Don River and likely translates as “burning bright point” or “peninsula” as shared in writings by Dr. Basil Johnson, one of the most revered Anishinaabe scholars. There are several translations and many histories, and this name may refer to the practice of torchlight salmon spearing on the river, where the Mississaugas of the Credit River First Nation had a seasonal settlement to fish and hunt in the marshlands for muskrat, duck and deer. This discussion parallels other similar discussions that are happening across the City regarding the naming of public spaces in the context of Truth and Reconciliation and decisions around which words, and which languages to present.

The river, like all bodies of water, is essential to the culture, teachings and life of Indigenous peoples in Toronto, and the move to restore the name of this land is part of a commitment towards transformative reconciliation. In these conversations, topics have included:



Credit: Sculptures from Cree artist Duane Linklater's installation in the Lower Don/Wonscotonach Parklands

- **Indigenous Programming:** What can happen in the Wonscotonach Parklands?
 - What activities, ceremonies, education and art would we bring to this place to live out the new name?
- **Indigenous Placekeeping:** What would the Wonscotonach Parklands look like?
 - What needs to be changed or added to plans so that the vision of the park is realized over time.

Following these conversations, City staff will be bringing forward a final report for the naming of the parklands to Toronto and East York Community Council, which has delegated authority for property naming.

Feedback generated from these gatherings is helping to guide the process along the following themes and opportunities:

Land-based learning opportunities

- Journey walks with youth and elders to explore ecology, medicines and land use.
- Opportunities for land stewardship.
- Areas for urban agriculture to grow and harvest medicinal crops (requires clean soil).
- Water-based learnings: the importance of physically reaching and connecting with the water.
- Sports and space for skill-building activities e.g. space for lacrosse.

- Music and performance spaces.
- Cultural celebrations, including Pow Wows.
- Safe areas for overnight camping: specifically for youth.

Restoration of the lands

- Soil remediation to cleanse polluted lands using plant-based techniques and urban agriculture. A multiyear or multigenerational process i.e. traditional 7 generations way of thinking.
- Growing wild rice along river banks to help cleanse the water and land.
- Transforming the former snow dump area into a program space for ceremony, overnight camp, youth program area, etc.

Facilities

- Facilities to support gathering spaces (i.e. washrooms, sacred fires spaces, TTC access).
- Increased accessibility into the valley (i.e. TTC connections, pathways, elevators, etc.).
- Wigwam and teaching lodge spaces.

Participation

- Ensure all ages and voices are heard during the process.
- Support program opportunities and reduce barriers from permitting.
- Continue to engage in conversations within the community.



Credit: Tash Naveau [still]

Teaching Lodge

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Shkakamikwe kido

Shkakamikwe kido is an installation project from artist Tash Naveau, a documentary media maker based in Toronto, Ontario. The name was given by her cousin, Alex Jacobs, an Elder and languageteacher from Atikamiksiing (Whitefish Bay First Nation). It conveys the idea of knowledge coming from the land, or land-based knowledge in Anishinaabemowin (Ojibwe).

Context

The project started out when Naveau learned about a group of Indigenous activists, community members, and knowledge keepers who were working along the Humber river to restore ecological balance through replanting Indigenous species and removing invasive plants from a section of the Humber river floodplain.

They were also working in various ways to revitalize local Indigenous cultural practices and relearning land-based teachings to re-connect with that space through cultural practice and placemaking on the land.

The Approach

The artist spending time learning about these practices, doing them and developing a relationship with that space and the people involved. She then decided to recreate this experience where Indigenous knowledge of land and water are shared, highlighting the human connection with the land and water through the installation.

Outcomes

“The installation is held within a replicated Anishinaabeg style Teaching Lodge or Kinomaage gamig, which is a multipurpose dwelling designed to relay the ceremonial knowledge, bring community together through building and sharing, and learning from the land itself. The lodge, in this instance, occupies a different space of learning, adding onto what we know as science, Indigenous methods of process and understanding of our natural world”.

Artist & Author

Tash Naveau, is a documentary media maker based in Toronto, Ontario. She received a BFA from NSCAD, Halifax, and is an MFA graduate of Ryerson’s Documentary Media program. She is of eastern European (Polish, Ukrainian/Siberian) and Dene (Chipewyan) heritage, although she was adopted by her Anishinaabe (and French) father, where she was raised in Mattagami First Nation.

The lack of knowledge transfer within all of her cultural connections, due to colonization, has greatly influenced her work and interests that tend to navigate conversations of identity and intersectionality, learning through culture and community, and our relationship to land and the water.



Credit: Tash Naveau [photo]

Knowledge-Keepers

Michael White is from the Bear Clan and the Anishinaabek Nation. Michael is a registered member of M'Chigeeng First Nation and is now an active member of the Toronto Indigenous community, serving as a ceremonial conductor, traditional teacher and trainer.

Alex Jacobs is Anishinaabe from Atikamiksiing, Whitefish Bay First Nation. His Ojibwe name is Waasaanese (Roaring Thunder), and he is a fluent speaker of Anishinaabemowin and had lived in Toronto for over 17 years, teaching the language and participating in cultural activities in an Elder capacity.

Nancy Rowe, Giidaakunadaad, is Mississauga of the Anishinaabek Nation and lives in the Mississaugas of the Credit First Nation, ON. Nancy is an educator, consultant, and a Traditional Practitioner of Anishinaabek perspectives, customs, and lifeways.

Dr. Debby Wilson Danard is Anishinaabekwe, of the sturgeon clan and a member of Rainy River First Nation. She is a Traditional Knowledge Practitioner, Artist, Lecturer, Water Protector, Life Promotion Ambassador and Eagle staff carrier.



Credit: Teacher candidates listen to Métis educator Doug Anderson (centre) as he explains the different lessons the land offers to those who listen

CASE STUDIES AND EXAMPLES OF BEST PRACTICES IN PLACEKEEPING PARTNERSHIPS

Quebec partnership develops shared tourism strategy

The First Nations–Municipal Community Economic Development Initiative (CEDI) is a joint project of the Federation of Canadian Municipalities (FCM) and Cando (the Council for the Advancement of Native Development Officers). From 2013 to 2016, the initiative worked with six community partnerships across Canada in urban, rural and remote settings. Hundreds of communities expressed interest in collaborating with this unique initiative and as a result, FCM and Cando are currently implementing a second phase of CEDI until 2021.



Credit: Kebaowek First Nation, Town of Témiscaming, Municipality of Kipawa and CEDI staff pose with newly created assets for promoting tourism., Federation of Canadian Municipalities

CEDI enables collaboration to pursue joint community economic development (CED) initiatives by fostering stronger relations and supporting mutually beneficial initiatives. Released in September 2015, CEDI's Stronger Together toolkit systematizes the knowledge and experience from the first phase. The First Nations–municipal CED methodology is articulated around four milestones, starting with building a relationship and mutual respect.

In 2017, CEDI staff visited one of the partnerships located in western Quebec. Through CEDI (Phase 1), Kebaowek First Nation (formerly Eagle Village First Nation), the Town of Témiscaming and the Municipality of Kipawa developed a tripartite friendship, agreed to pursue a shared tourism strategy and started to explore a coordinated approach to regional economic development. The CEDI toolkit includes a case study outlining the history and milestones of the partnership. The last activity of the partnership under CEDI support took place in June 2015, but the tripartite collaboration continues to flourish and grow.

First Nations–Municipal Collaboration is Groundwork for National Truth and Reconciliation

In 2013, the Town of Témiscaming (population 2,385) and Kebaowek First Nation (261 on-reserve and 568 off-reserve) described the state of their relationship: "We live next door to one another yet don't necessarily know each other; we coexist." In the wake of the national Truth and Reconciliation process, this situation remains all too common across the country.

Témiscaming and Kebaowek are located on the traditional territory of the Algonquin Nation, in a resource-rich region of Quebec, approximately 70 kilometres northeast of North Bay, Ontario. The two communities were concerned about their dependency on the forestry industry and saw the opening of a new provincial park, Opémican Park, as a way to support tourism growth. They decided that a regional approach would better attract tourists and asked the nearby Municipality of Kipawa (population 474) to join them. They developed a joint vision statement to guide their collaboration. “We want to create a memorable experience by welcoming visitors to share our natural beauty, cultural heritage and friendliness.”

While it seemed that conditions favoured a successful venture, the partnership had a difficult start because the three communities held opposing views over a proposed mine in the region. Over the course of several months, through openness and mutual commitment, community leaders managed to overcome this barrier. They “agreed to disagree” on the rare-earth mineral mine project. The CEDI Dialogue Principles were instrumental to that process. These communities came to better appreciate their respective histories and issues, and the need to collaborate to build a better tomorrow.

Trust and respect were built over time. During a meeting, Chief Lance Haymond repeated these two words. He explained, “Understanding and educating is the biggest part of the Truth and Reconciliation. Fighting prejudice. Few people know the contribution that First Nations have had for the development of Canada.”

This sentiment resonates with his counterparts. Nicole Rochon, Mayor of Témiscaming, said, “Understanding the Indigenous culture has helped me realize some of the constraints and challenges that the Band Council has to deal with. This remains true today.

They have to manage everything, including contracting and paying the nurses. We don't have that responsibility as a municipality.”

By 2016, at the end of their formal involvement in CEDI, the partners had accomplished the four milestones. The foundations of friendship were in place. A tourism strategy had been adopted. And a series of key objectives were in sight:

- Develop a tourism marketing plan
- Create a name, logo and slogan to build the brand
- Hire a joint tourism development officer
- Create a website and promotional material, including a short video

The completion of the four stages of joint First Nation-Municipal CED is not the end of the process; rather it marks the start of a new way of thinking about, and working with, neighbouring communities. Long-term success depends on making joint CED the new normal in communities:

- Invest in building mutual trust and respect
- Develop a broad network of supporters and champions
- Make formal commitments and governance structures
- Address difficult issues as they arise
- Try new things; learn and improve

More than Economic Development, CED is Vital to Social Inclusion and Wellbeing

Chief Haymond knows his community thoroughly. He speaks persuasively of the prejudices of social welfare and challenging circumstances. He points to the legacy of residential schools. He knows the responsibility and small window of opportunity for the five remaining elders in his community, aged between 60 and 86 years old, to pass on their language and culture: the traditions, the names of the lakes, the knowledge of the land. Community development is complex and there is much at risk.

Adding to the challenges are complicated jurisdictions, legal and fiscal arrangements, and accountability mechanisms that can make development processes cumbersome. As Chief Haymond explains, “In Canada, we have Indigenous communities that have a legal relationship with the federal government and municipalities that work under the jurisdiction of their provincial municipal acts.” These dynamics create boundaries and silos, resulting in neighbouring communities that cannot easily collaborate. People circulate freely on the land and through the towns, but social issues create islands of solitude.

One case in point is the segregation of school systems. Throughout the history of the three communities, English and French school systems were planned separately with children divided by language and culture. As a result, children living in the same neighbourhood did not play together. Racism and intolerance feed on ignorance.

While municipalities are not responsible for schools, Témiscaming, Kebaowek and Kipawa have started to advocate together for change with the school boards. These issues affect everyone, and the communities are finding strength and leverage with stakeholders through collaboration.

Chief Haymond acknowledges that the partnership has come a long way, and that it was not always easy. “Through dialogue and mutual respect, and cooperation, we are starting to see the benefits. The more we talk, the more we realize that we have things in common.”

From Coexisting to Long-term Collaboration

At the forefront of the collaboration with Témiscaming and Kipawa, Justin Roy, Director of Economic Development for Kebaowek First Nation, has seen the relationship develop from its early stages. “We haven’t missed a single meeting of our committee since it started. There are a lot of moving parts to our collaboration. We don’t want this to go off the road!”

CEDI provided the technical support, the advice and the encouragement to break down barriers and create relationships. “With time, we build trust,” said Roy. “Trust that gets bigger and better. That’s the biggest thing we’ve got from the project.”

- Reflecting on the lessons learned from the CEDI project, Roy spoke of open communication and transparency as key to success. Trust and friendship were built by:
- Ensuring equal representation of partners in all discussions
- Taking time to get to know one another on topics such as governance, policy, culture, history
- Leaving politics out of the collaboration to focus on joint objectives for community wellbeing
- Creating open conversations
- Picking common goals

“Tourism is a nice, clean industry that we can all take part in,” said Amanda Nadon-Langlois, Tourism Development Officer at Kipawa Tourism, and it is also a strong ground for long-term collaboration.

Leading Together

FCM and Cando were invited to an event to launch the logo of Kipawa Tourism in spring 2017. The logo features three proud loons, standing together heads high under a shared horizon: a beautiful and powerful representation of the relationship that is developing amongst the three partners.

“We are three cultures here: the Algonquins, the French descendants, and the English descendants. We work together. We play together. And we build our future together,” said Norman Young, Mayor of Kipawa. “You cannot work with someone if you don’t know them. The road that we have walked together over the years has built great friendship. We started with the idea of tourism. But now, we’re starting to think about other things.”

An addition to the reserve, growing the snowmobile and bike trails, and developing commercial activities are on the radar, said Justin Roy. Through their collaboration, the communities have been able to attract three doctors. “We see new leaders emerging. We see new faces, younger people. We discuss new things that I don’t think we would have been able to discuss just a few years ago. This is making our communities better.”

At the Kipawa Tourism launch event, all partners acknowledged CEDI’s important contribution to enable and nurture their relationship.

Helen Patterson, CEDI Project Manager reminded guests and partners, “We asked you to show us the way for Canadian municipalities and First Nation collaboration. You have demonstrated rigour, commitment and dedication. Congratulations on your success! Thank you for being the example.”

The launch event culminated with a preview of the promotional video developed as part of the tourism strategy. With the fitting theme “At the heart of nature,” the three communities are poised to take flight into their future.



*Credit: RounddanceatFriendshipAccordSigningin2014.
The First Nations–Municipal Community Economic Development Initiative (CEDI)*

CASE STUDIES AND EXAMPLES OF BEST PRACTICES IN PLACEKEEPING PARTNERSHIPS

CEDI Partnership Profiles: Paqtnkek Mi'kmaw Nation and County of Antigonish

Unique Features of this Partnership

In 2016, just as Paqtnkek Mi'kmaw Nation and County of Antigonish began to explore a formal partnership, Paqtnkek received approval for a major economic development opportunity with the highway Interchange project, a development that is bringing positive impacts to the entire region. While this partnership continues to explore collaboration on energy efficiency initiatives, it is their commitment to one another, their communities and to sharing the benefits of First Nation – municipal partnership with other Nations and municipalities across Nova Scotia that makes them unique. Paqtnkek Mi'kmaw Nation and County of Antigonish participated in CEDI between 2016 – 2019

Areas of Collaboration – Joint CED Themes

- Collaborating on energy efficiency initiatives and developing capacity for renewable energy
- Convening First Nations and municipalities from the region and across Nova Scotia to explore the benefits of joint community economic development.
- Sharing services and land-use planning



Chief Paul Prosper and Warden Owen McCarron planted a black ash tree in an area known as Walnek as part of the Friendship Accord signing ceremony, Cando (Council for the Advancement of Native Development Officers)

Accomplishments

- Joint Workshop to explore traditional and current day land-use, governance and jurisdiction (November 2017)
- Developed and signed an Anku'kamkewey (Friendship Accord). Organized a public signing ceremony including local dignitaries and community members (May 2018)
- Joint Workshop to learn from Indigenous Clean Energy and other provincial energy experts about energy efficiency and renewable opportunities (May 2018)
- Joint Workshop to plan for joint community economic development initiatives and to revise annual work plan (November 2018)
- Hosted first joint council-to-council meeting, chaired by Chief PJ Prosper in County of Antigonish Chambers (November 2018)
- Hosted Anku'kamkewey: Regional Economic Development Forum (in May 2019), bringing Mi'kmaw and municipal leadership from across Nova Scotia to explore regional collaboration on economic development.
- Established a Joint Steering Committee and Terms of Reference (June 2019)
- Worked in collaboration on several joint submissions for projects and programs, including Smart Cities Challenge and Low Carbon Communities.
- Worked collaboratively to develop new Active Living Plans, and recreational programming to ensure inclusion, including Nitap program (a Mi'kmaw word for friend). This program, being modelled elsewhere, brought community members together to share

traditional skills and artistry, develop self-awareness, and explore traditional health.

- Presented on partnership at the 2017 Cando National Annual Conference and 2018 FCM Annual Conference
- Awarded grant funding from the Low Carbon Communities program for a joint solar energy feasibility study (February 2020).

In the Media:

- The Casket, May 17, 2019, "Forum focuses on progressive partnership between Paqtnekek, Antigonish County"
- CBC, January 15, 2019, "Highway interchange gives Paqtnekek Mi'kmaw Nation access to cut-off land"
- CBC, May 6, 2018, "Paqtnekek and Antigonish County sign 'historic' friendship agreement"
- The Globe and Mail, March 5, 2018, "Divided by a Highway, a Mi'kmaw Nation Paves Its Road to Revival in Nova Scotia"
- Port Hawkesbury Reporter, February 19, 2020, "First Nation, municipal and community projects approved under Low Carbon program"

Why Work Together?

"The CEDI initiative provides a new and fresh perspective on how community and economic development can flourish through partnership with our local municipal neighbours. We are a community within communities and through our joint efforts we are exploring new and innovative ways to improve the lives of all our residents."

- Chief PJ Prosper, Paqtnkek Mi'kmaw Nation

"By committing to CEDI the Municipality of the County of Antigonish and Paqtnkek have committed to each other and to recognizing our community as one. Within the first year of the working through CEDI we have and are continuing to develop relationships and both a trend and habit of working more closely together. Russell Boucher our former Warden and I shared a strong desire to explore new ground through this partnership and his enthusiasm and dedication to CEDI and working with Paqtnkek is echoed by myself and Council. CEDI has allowed us to build and strengthen our relationships, our knowledge and understanding of how we govern and how we operate day to day as local governments. That process and base is an important component of reconciliation and will allow us to determine where our collective community goes in partnership through the duration of CEDI and beyond."

- Warden Owen McCarron, the Municipality of the County of Antigonish

"By using the pathways outlined in the calls to action as a guide and keeping Economic Development as a focal point; and with the wisdom and guidance of our Elders, of FCM and Cando we can only succeed. This is a time where municipal leaders have to be open to new approaches, pool resources, and communicate openly. This project is encouraging us to do this with support. We want to make our community, one that includes Paqtnkek and the Municipality of the County of Antigonish a place of peace, and prosperity, a place of respect and dignity, and a place that has a thriving economy. During our initial workshops and meetings together we demonstrated we have the political will, the leadership to do it and that we are committed to working on the rest together."

- Former Warden Russell Boucher, the Municipality of the County of Antigonish

Next Steps

This partnership has graduated from the CEDI program. Through their Joint Steering Committee, elected officials and senior staff meet to forward the joint solar energy feasibility study, energy efficiency initiatives and other regional opportunities. Together, Paqtnkek Mi'kmaw Nation and the County of Antigonish lead the way by actively encouraging and supporting other communities in Nova Scotia to pursue their own First Nation – municipal partnerships.

CASE STUDIES AND EXAMPLES OF BEST PRACTICES IN PLACEKEEPING PARTNERSHIPS

Squamish Nation - The District Of Squamish Government-To-Government Collaboration

Pathway Overview

The District of Squamish is located on the unceded territory of the Squamish Nation, whose territory stretches from North Vancouver to Gibson's Landing to the north area of Howe Sound. Squamish Nation has seven reserves within the District of Squamish, and is a significant land owner within the District, with lands poised for economic development purposes and future member housing. In 2007, the District of Squamish and Squamish Nation formalized their commitments to a spirit of co-operation and government-to-government relationship by signing a Co-operation Protocol agreement.

Based on the principles of co-operation outlined in the agreement, the Nation and the District established a working relationship that has allowed them to collaborate on several fronts. Today, the fruits of this collaborative relationship can be seen in an ongoing initiative to establish a jointly administered community forest.

Project Overview

The District of Squamish and Squamish Nation have been working together in a spirit of collaboration for many years now. In 2007, a Co-operation Protocol was signed with the intention of establishing a government-to-government relationship. The purpose of the protocol was to formalize information sharing, improve communications, address specific issues of mutual interest, and raise awareness and understanding of Squamish First Nation title and rights.

The agreement formalized communication and co-operation protocols, including yearly meetings of the respective Councils and a permanent working level staff committee.

The protocol also committed the two governments to moving forward in a relationship based on "trust, respect, and mutual understanding." Since the signing of the Co-operation Protocol, the District of Squamish and Squamish Nation have moved forward together on several collaborative initiatives.

The Squamish communities are nestled in a beautiful natural area enjoyed by a wide range of people. The Squamish area is an internationally renowned destination for rock-climbing, mountain-biking, ski-touring, hiking, kite-boarding, and other outdoor activities. The forested lands surrounding Squamish are also a productive area for timber harvesting and natural resource development.

The District of Squamish and Squamish Nation have considered options for bringing areas of the forest under local control for several years. In 2018 this initiative was kicked into high gear, with the selection of a board of directors for their newly created oversight company, the Squamish Community Forest Corporation. The board has equal representation from leadership of the District and Squamish Nation. This is the first partnership agreement signed between the Nation and the District where the two governments will be co-managing a local asset.

With the creation of the Squamish Community Forest Corporation and selection of a board, about 10,000 hectares of forest will be brought under a formalized governance structure shared between the two governments. This will allow the Squamish Community Forest Corporation to directly oversee forestry operation and operate a business while retaining community values. Timber harvesting operations will be handled by Sqomish Forestry, a local company owned by Squamish Nation.

Community forests can bring many benefits to local communities. Community forests are different from forests that are under provincial management. Under the province, forestry contracts are awarded through BC Timber Sales and contracts are generally awarded to the highest bidder.

Community forest governance also allows the District and the Nation to share in a portion of the profits from the forestry activity.

Community Forest Agreements

Community Forest Agreements are long-term, area-based land tenures. They are designed to encourage community involvement in the management of local forests while expanding economic opportunities and opening doors for local job creation. Of the Community Forests in BC,

nearly half are operated by First Nations or by partnerships between First Nations and neighbouring non-Indigenous communities.

Outcomes

The formal creation of the community forest is still ongoing as of October 2019, with initial harvesting scheduled for 2020. Community consultation was launched in the spring of 2019, where local residents and community groups shared their visions for local economic benefits and access to recreational areas. A significant amount of well-used recreational assets (i.e. trails) run through the proposed area of the community forest. As the vision for the community forest moves forward, balancing the needs of all users and stakeholders will be necessary for the long-term success of the project.

By allowing the District of Squamish and Squamish Nation to make their own rules for the management of their local forest resources, the creation of the community forest should make it possible to balance the needs of all those who use and benefit from the forest. The community forest will bring local level decision making into place for management decisions regarding cultural and spiritual sites. It will also open up opportunities for education and greater community awareness of forest management. The University of British Columbia (UBC) Faculty of Forestry has already expressed interest in using the forest for educational purposes. The area would be the closest community forest to UBC's Vancouver campus, and it would be an ideal site for students to learn and conduct research on the sustainable management of community forests.

Lessons Learned and Keys to Success

One of the main takeaways from the project was for the partners to build on and strengthen their existing relationship. Other lessons learned and keys included:

Incremental steps. Years before collaborating on the community forest agreement, the District and the Nation of Squamish signed a Co-operation Protocol that established the level of mutual trust and respect needed for bigger projects.

Put your values up front. Agreeing upon shared values can open the door to finding new partnerships and opportunities for collaboration.

Case Study adapted from: PATHWAYS TO COLLABORATION. Pathways to Collaboration is a joint initiative of the Union of BC Municipalities (UBCM), the Province of British Columbia, and the First Nations Summit with funding from the Indigenous Business & Investment Council (IBIC). The project aims to showcase the growing number of successful economic development collaborations and partnerships between First Nations and local governments, while highlighting lessons learned and key steps to success.

The pathways to collaboration communities take are unique, reflecting the context of the communities involved, and involve different activities. Common pathway activities include protocol and communications agreements; servicing agreements and shared infrastructure projects; collaborative land use planning and development projects; joint economic development initiatives; and shared tourism projects. Like signposts along a pathway, these pathway activities are identified in the case study series.

For more information on the project, visit www.ubcm.ca



*Credit: Log sort in Squamish.
Union of BC Municipalities (UBCM), Pathways for Collaboration*

CASE STUDIES AND EXAMPLES OF BEST PRACTICES IN PLACEKEEPING PARTNERSHIPS

Lil'Wat Nation - The Village of Pemberton Building the Path Forward

Pathway Overview

Located just 30 kilometres north of Whistler in the beautiful Pemberton Valley, Lil'wat Nation and the Village of Pemberton have worked collaboratively on numerous projects, including joint servicing agreements and, most recently, a new community forest initiative.

Project Overview

Over the years, the two communities have met regularly and developed a number of joint protocols and agreements. They first engaged with one another at a Community to Community (C2C) Forum organized by the Squamish-Lillooet Regional District that also involved Xa'xtsa7 (Douglas Nation), Samahquam Nation, and the Resort Municipality of Whistler. The Village of Pemberton hosted its own C2C Forum in 2003 with Lil'wat and In- SHUCK-ch Nation. A third forum in 2004 was organized by Pemberton for the two communities and they came together again at a 2006 C2C Forum. Additional relationship building and leadership forums have continued with Pemberton, Lil'wat Nation and other regional partners over the years with the most recent sessions taking place in 2018. Lil'wat and Pemberton also participated in the Federation of Canadian Municipalities' (FCM) First Nations–Municipal Community

Infrastructure Partnership Program to explore servicing agreements.

Building on this work, the two partners have moved ahead with a broader range of projects, including servicing agreements, joint economic development initiatives, and, most recently, a community forest initiative.

Outcomes

In November of 2017, Pemberton and Lil'wat Nation reached an agreement to enter into a three-year service agreement for Pemberton Fire Rescue to provide the same service levels provided to both the Village and the Squamish-Lillooet Regional District. Pemberton Fire Rescue will also work closely with the Lil'wat Nation Fire Department on coordinated training and operational initiatives to support Lil'wat Nation in re-establishing their own Fire Department and Service.

Negotiations on the Water Service Agreement between the Village and Lil'wat Nation to provide water to the Pemberton Industrial Park are continuing. The FCM helped support some early service agreement work through the First Nations–Municipal Community Infrastructure Partnership Program. This involved three facilitated workshops with FCM staff where Lil'wat Nation and Pemberton began to explore and re-negotiate water pricing and shared priorities. Lil'wat Nation currently supplies the Pemberton Industrial Park with water.

In 2017, Pemberton prioritized establishing stronger ties with Lil'wat Nation by expanding their knowledge of the traditions and culture of their important neighbours. To accomplish this, Council and staff attended the "Building Bridges Through Understanding" workshop, organized in partnership with the Squamish-Lillooet Regional District (SLRD).

The Village was also invited to sit on an organizing committee for a regional gathering focused on relationship building and exploring the meaning of reconciliation.

Following the gathering a number of recommendations were put forth to Councils in attendance to further relationship building and collaboration. One of the recommendations led to Pemberton working with Lil'wat Nation to develop a Territory Acknowledgement statement which was adopted by Pemberton Council and has been incorporated into all Pemberton Council meetings.

In 2018, after several years of negotiations between the two partners and the Province, Lil'wat Nation and Pemberton signed incorporation documents for the formation of the Spel̓kúmt̓n Community Forest Corporation. The Limited Partnership will seek to balance environmental, social and economic values of a community forest area while taking into consideration the desires of its member and neighbouring communities. The long-term agreement gives the two communities greater control over, and benefits from forestry activities surrounding the communities. Timber harvesting will be undertaken while preserving and protecting cultural sites, working with local recreation groups and providing local employment and training opportunities.

In 2017, the Regional Economic Development Collaborative was formed, led by the Pemberton + District Chamber of Commerce. The Collaborative includes elected officials and staff from the Village of Pemberton, Lil'wat Nation, the Lil'wat Nation Business Corporation, the SLRD, and

representatives from the Chamber and Tourism Pemberton. The partners recently received a major grant in 2019 to develop a Community Economic Development Strategy and Action Plan for the area.

Lil'wat Nation is also contributing in-kind funds to the initiative. Most recently, the Village of Pemberton has worked with an artist from Lil'wat to design street banners and banner wraps on utility boxes. They can be found throughout downtown Pemberton and at the industrial park to which Lil'wat provides water services.

Lessons Learned and Key Successes

One of the main takeaways from the project was for these partners to utilize the relationship building work done in the past. Through all the work done previously, they were able to harness and build on the knowledge of each other which allowed them to identify and co-develop new areas for collaboration work. Other lessons learned and keys included:

- Engage leadership. Having each community's councillors involved in the process and at the table to talk about initiatives while they are being developed gives everyone a better understanding of the process and responsibilities.
- Learn about your partners. Whether it's a service agreement or a community forest, understanding the general context about governance, leadership structures, and authorities is key to successful collaboration.

Case Study adapted from: Pathways to Collaboration is a joint initiative of the Union of BC Municipalities (UBCM), the Province of British Columbia, and the First Nations Summit with funding from the Indigenous Business & Investment Council (IBIC). The project aims to showcase the growing number of successful economic development collaborations and partnerships between First Nations and local governments, while highlighting lessons learned and key steps to success.

The pathways to collaboration communities take are unique, reflecting the context of the communities involved, and involve different activities. Common pathway activities include protocol and communications agreements; servicing agreements and shared infrastructure projects; collaborative land use planning and development projects; joint economic development initiatives; and shared tourism projects. Like signposts along a pathway, these pathway activities are identified in the case study series.

For more information on the project, visit www.ubcm.ca



GLOSSARY

- **Allyship** is about actively engaging in decolonizing processes, promoting social justice, and disrupting oppressive spaces by educating others on the realities and histories of marginalized peoples. Allies support Black, Indigenous and people of colour (BIPOC) by establishing meaningful relationships of trust with racialized communities, ensuring their accountability to those people and communities.
- **Co-design** is the shared creation of value with Indigenous practitioners and community within the design development process to ensure that process and outcomes reflect their cultural values, identities and expressions. Co-design enables Indigenous practitioners and community partners the opportunity to co-construct the placekeeping experience relevant to their context and priorities. Co-design with community should take place from the initial stage and across the design development process, rather than at later stages.
- **Decolonization** refers to the interlinked processes of:
 - Deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches;
 - Dismantling structures that perpetuate the status quo, problematizing dominant discourses, and addressing unbalanced power dynamics; and
 - Valuing and revitalizing Indigenous knowledges and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being.
- **First Nations** are among the First Peoples of Turtle Island, and are distinguished as ethnically different from Inuit and Métis. They comprise many Status and Non-Status Indigenous peoples across Canada. First Nations peoples identify themselves by the nation to which they belong (e.g. Anishinaabek, Cree, Mohawk, and Oneida), and their home community or Band (e.g. Fort William First Nation or Attawapiskat First Nation). First Nations peoples continue to be legally defined under the 1982 Constitution Act and other Canadian legislation as “Indians” but this term is considered as offensive and inaccurate by many Indigenous peoples. In acknowledgement of the international and national legal rights of Indigenous peoples under the United Nations Declaration of the Rights of Indigenous Peoples, “Indigenous Peoples” as a collective term for all First Nations, Métis and Inuit is now more accepted than the previously used “Aboriginal Peoples.”
- **Free, Prior & Informed Consent (FPIC)** is a specific right that pertains to Indigenous Peoples and is recognized in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). It allows them to give or withhold consent to a project that may affect their communities and/or their territories. Once they have given their consent, they can withdraw it at any stage. Furthermore, FPIC enables them to negotiate the conditions under which the project will be designed, implemented, monitored and evaluated. FPIC, as well as Indigenous Peoples’ rights to lands, territories and natural resources are embedded within the universal right to self-determination.

The normative framework for FPIC consists of a series of international legal instruments including the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the International Labour Organization Convention 169 (ILO 169), and the Convention on Biological Diversity (CBD), among many others, as well as national laws (please see section 3 for additional details).

- **Governance** refers to the formal and informal rules, rule-making systems, and actor-networks at all levels of human society that are established to steer societies to develop and implement appropriate adaptation strategies in response to environmental change.
- **Indigenization** is a process of deep learning from, naturalizing and inculcating Indigenous worldviews and knowledge systems, and making them evident to transform spaces, places, curricula, pedagogies, policies and practices. In the context of secondary education, this involves bringing Indigenous knowledges and approaches together with Western knowledge systems to create intercultural pedagogical models of teaching and learning. Indigenous knowledge systems are embedded in relationship to specific lands, histories, worldviews, languages and communities. Indigenization can be understood as weaving together two distinct knowledge systems so that learners can come to understand and appreciate the holistic richness and effectiveness of bringing together both. It is also imperative to note that Indigenization of classrooms, curricula and pedagogies cannot be achieved without the interlinked processes of reconciliation and decolonization.
- **Indigenous Engagement** refers to intentional engagement made by non-Indigenous governments, institutions and businesses with Indigenous communities and organizations and must take into account the unique relationship between the Crown and Indigenous groups in Canada. Initiatives should be consistent with

reconciliation efforts including upholding the Crown's obligations with respect to Section 35 of the Constitution Act, 1982 to fulfill the duty to consult and, where appropriate, accommodate Indigenous groups whose potential or established Aboriginal or Treaty rights may be adversely impacted. Meaningful partnerships between Indigenous groups, governments or industry proponents can result from establishing mutually beneficial relationships founded on shared understanding and informed decision-making. Jurisdictional authorities may also publish guidelines, policy statements and procedural protocols to support engagement with Indigenous groups. In addition to other tools, these resources should be used to maintain consistency with best practices and legal requirements according to the specific circumstances of an engagement initiative.

- **Inuit** are among the First Peoples of Turtle Island, and are distinguished as ethnically different from First Nations and Métis. The majority of Inuit ("the people" in Inuktitut) population lives in 53 communities spread across the and 4 regions of Inuit Nunangat, the Inuit homeland encompassing 35 percent of Canada's landmass and 50 percent of its coastline. The 4 regions include: Inuvialuit Settlement Region (NWT), Nunavut, Nunatsiavut (QC), and Nunavik (NL). Inuit have lived in their homeland since time immemorial and their communities are among the most culturally resilient in North America. Roughly 60 percent of Inuit report an ability to conduct a conversation in Inuktitut (the Inuit language), and their people harvest country foods such as seal, narwhal and caribou to feed families and communities.

- **The Métis** are among the First Peoples of Turtle Island, and are distinguished as ethnically different from First Nations and Inuit. They are a distinct Indigenous people with a unique history, culture, language and territory. The Métis Nation is comprised of descendants of people born of relations between First Nations women and European men. The initial offspring of these unions were of mixed ancestry. The genesis of a new Indigenous people called the Métis resulted from the subsequent intermarriage of these mixed ancestry individuals. Distinct Métis settlements emerged as an outgrowth of the fur trade, along freighting waterways and water-sheds. In Ontario, these settlements were part of larger regional communities, interconnected by the highly mobile lifestyle of the Métis, the fur trade network, seasonal rounds, extensive kinship connections and a shared collective history and identity.
- **Placekeeping** is a reframing of the more commonly known term ‘placemaking’ from an Indigenous lens. Placekeeping refers to the understanding by many Indigenous knowledge-keepers and practitioners that place (and the land that provides a foundation for place) inherently exists and has agency. As people, we can: hold place; be caretakers or stewards of place; respond to place; and form relationships to place. For Indigenous peoples, place is the setting and co-creator of our being in the world, ancestry and memories, stories and ceremonies, languages, land stewardship, cultural paradigms, and social identities. Indigenous placekeeping is a unique form of expression, design, process and praxis that prioritizes the ecological, historical and cultural setting of ‘place’; and engages an expanded role of community in the design process and activations. Placekeeping practices also work to unsettle and re-presence Indigenous histories and futures in the civic commons within urban areas (public places such as parks, trails, venues and libraries).

- **Placemaking** refers to the process of working together to shape and create public spaces, bringing together diverse people to plan, design, manage and program shared-use spaces. Placemaking is often characterized in very positive ways within contemporary urban planning, architectural, public art and city building circles but activities can also support gentrification, dispossession or marginalization of racialized communities, and real estate speculation, all in the name of “neighborhood revitalization.”

Many mainstream placemaking activities reflect the dominant settler worldview and agenda of municipal and civic decision makers and practitioners and necessitate meaningful inclusion of the perspectives, creations and leadership by Indigenous and other communities of colour.

- **Reconciliation** refers to bringing together Indigenous and Canadian settlers to repair and right their relationships and build shared understandings. The term has been critiqued as a misnomer because it implies that there was once a healthy and equitable relationship that became fractured and must now be restored to its prior wholeness. In the Canadian context, the reality is that Indigenous-settler relationships have never been based on Canada’s recognition of Indigenous sovereignty, but rather, where the state has systematically oppressed and marginalized Indigenous Nations. Thus, in the Canadian context, reconciliation must refer to “transformative” as opposed to “restorative” reconciliation.⁴⁵

Chief Justice Murray Sinclair, chair of the Truth and Reconciliation Commission, has stated, “Reconciliation is not an Aboriginal problem – it involves all of us.”

Reconciliation between Indigenous and non-Indigenous peoples in Canada requires a multi-faceted process that restores lands, economic self-sufficiency, and political jurisdiction to Indigenous peoples, and develops respectful and just relationships between First Nations, Inuit, Métis and Canadians. Advancing reconciliation means working to overcome the systemic inequities and gaps between Indigenous and non-Indigenous peoples such as poverty/income, health, living standards, housing, prejudice and racism. While the onus for reconciliation awareness and action is on settler society, we are all part of the journey. It is intensive emotional work for all groups.

- **Residential School System** refers to an extensive school system set up by the Canadian government and administered by churches that had the nominal objective of educating First Nations, Inuit and Métis children but also the more damaging and equally explicit objectives of indoctrinating them into Euro-Canadian and Christian ways of living and assimilating them into mainstream Canadian society. The residential school system operated from the 1880s into the closing decades of the 20th century (last school to close was in Saskatchewan in 1996). Former students of residential schools have spoken of horrendous abuse at the hands of residential school staff: physical, sexual, emotional, and psychological. Residential schools provided Indigenous students with an inferior education, often only up to grade five, that focused on training students for manual labour in agriculture, light industry, and domestic work such as laundry work and sewing.

- **Settler** describes people who migrated, or whose ancestors migrated, to Canada and who still benefit from ongoing colonialism. This could be also applied to “settlers of colour” but doesn’t apply when referring to people who are descendants of slaves and indentured servants, considering they did not come to the Americas willingly.

It is important to be aware of the various intersections of a person’s identity and how this translates into the types of privileges they are either afforded or withheld.

- **Indigenous Sovereignty** refers to the inherent rights to self-determination, self-government, cultural and spiritual practices, language, social and legal systems, political structures, and inherent relationships with lands, waters and all upon them held by Indigenous Nations across Turtle Island. Indigenous peoples’ sovereignty and inherent rights were not endowed by any other nation state, but are passed on through birthright, are collective, and flow from the relationships of the People to their lands and the Creator.

As such, sovereignty and inherent rights exist regardless of what the nation state does or does not do and for as long as each Indigenous nation and its people continue.

- **Two-eyed Seeing** refers to “learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing...and learning to use both these eyes together” as championed by Elder Albert Marshall (Mi’kmaw Nation).

This concept explores the engagement of multiple perspectives to create a holistic understanding of complex and multi-faceted issues such as reconciliation and land-based education.

CONTRIBUTORS

Indigenous knowledge-keepers and practitioners who contributed directly and indirectly to the Toolkit's content and spirit

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RESOURCE LIST

The best resources on Indigenous content to consult are Elders, knowledge-keepers and subject experts from Indigenous community. Indigenous peoples have long-evolved knowledge systems based on experiential and cultural teachings and learnings, art and creative forms, design and innovation methods, and education and governance models that have much to teach the non-Indigenous world. Places where you can contact to connect with Elders and Indigenous experts include urban friendship and cultural centres, cultural lodges, Indigenous Studies departments and Indigenous student services at universities, and the Indigenous engagement and relations staff at municipal and civic organizations.

However, it may be necessary to supplement direct Indigenous expertise and stories with additional research, frameworks and content. When identifying resources on Indigenous content, these four elements should inform your search.¹

- **Content and accuracy:** Make sure that the content portrays Indigenous peoples in a whole-person and accurate way. Choose topics and resources that reflect who your partners are and where you are in your learning journey.
- **Authorship:** Try to privilege Indigenous authors as they have situated knowledge and lived experience on the topics covered. There are many non-Indigenous people with expertise in Indigenous studies, but it is important to check that they have authentic expertise.
- **Diversity:** Indigenous peoples have knowledge of content that touches on all subject areas, so practitioners can integrate Indigenous content into any process and project. Including Indigenous content and co-creation at every level of a project underlines your commitment to engagement and the multi-dimensional sophistication of Indigenous knowledge.

1 - Adapted from: Freeman, K., McDonald, S. and Morcom, L. (May 2018). Truth and Reconciliation in YOUR Classroom, Education Canada.

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- Squamish Nation & District of Squamish: Government-to- Government Collaboration
[https://www.ubcm.ca/assets/Resolutions~and~Policy/Policy/UBCM-PATHWAYS_Squamish_Squamish\[1\].pdf](https://www.ubcm.ca/assets/Resolutions~and~Policy/Policy/UBCM-PATHWAYS_Squamish_Squamish[1].pdf)
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LEARN MORE

The Civic-Indigenous Toolkit is based on an emerging body of work on Indigenous placekeeping and reimagining of cities, developed through [Future Cities Canada](#) and [Evergreen](#). This work is generously funded by: McConnell and Suncor Energy Foundation.



For more information on the [Indigenous Re-Imagining of Cities project](#), please email futurecitiescanada@evergreen.ca