

DISCUSSION

Surrey is located on the traditional territories of the Semiahmoo, Katzie, Kwikwetlam, Kwantlen, Qayqayt, and Tsawwassen First Nations. In addition to the local land-based First Nations people, Surrey has a large, young, and growing urban Indigenous population that includes First Nations, Métis, and Inuit people.

The All Our Relations: Phase 1 report provides an understanding of the urban Indigenous population in Surrey. This includes highlighting some of the challenges that impede a positive experience of city life. For example, Surrey has an extremely high rate of Indigenous child poverty (45%) and an over-representation of Indigenous children in the child protection system. The Social Innovation Strategy Phase 2 provides recommendations for action to achieve the Surrey Urban Indigenous Leadership Committee's Vision of:

A city that values Indigenous contributions to city life. A city that is committed to working towards reconciliation at all levels. A city where every Indigenous person has the opportunity to achieve their full potential.

Truth and Reconciliation Commission of Canada

The TRC has had a profound impact on Canadians' awareness of the deep and lasting trauma of Indian residential schools on Indigenous peoples, and the need for reconciliation to transform Canadian society.

The TRC's final report, released in 2015, includes 94 Calls to Action to redress the legacy of residential schools and advance the process of Canadian reconciliation (included as Appendix "IV"). One of these, Call to Action #43, calls on the "federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations *Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation."

United Nations Declaration on the Rights of Indigenous Peoples

A United Nations General Assembly declaration is a document expressing political commitment on matters of global significance. A declaration is not legally binding, unlike a treaty or a covenant. Declarations are not signed or ratified by states, but can be adopted by consensus or by vote. Declarations only represent political commitment from the states that vote in favour of adopting them.

UNDRIP is a document that describes both individual and collective rights of Indigenous peoples around the world. It offers guidance on cooperative relationships with Indigenous peoples based on the principles of equality, partnership, good faith, and mutual respect. UNDRIP addresses the rights of Indigenous peoples on issues such as culture, identity, religion, language, health, education, and community.

UNDRIP was adopted by resolution of the United Nations General Assembly on September 13, 2007. In May 2016, the federal Minister of Indigenous and Northern Affairs announced that Canada was a full supporter, without qualification, of the declaration. In July 2017, the mandate letter from the Premier of British Columbia to the new provincial Minister of Indigenous Relations and Reconciliation included the adoption and implementation of UNDRIP as a key priority.

UNDRIP: A Framework for Municipal Governments

In 2016, the Federation of Canadian Municipalities (FCM) released “Pathways to Reconciliation: Cities respond to the Truth and Reconciliation Commission Calls to Action” (included as Appendix “V”). The FCM report notes that “across the country, mayors and councils are working with Indigenous leaders and organizations to create better cities by acknowledging and addressing the experience and needs of the growing urban Indigenous population, strengthening government to government partnerships and learning from the past.”

Related to UNDRIP, the FCM report notes that as sub-national governments, municipalities are not signatories to the United Nations and, therefore, look to the federal government to provide leadership by developing a national framework for reconciliation guided by UNDRIP. The Big Cities Mayors’ Caucus was supportive of the federal government’s commitment to adopt UNDRIP and “will continue to dialogue with the federal government to understand and address the local implications and needed actions.” It notes that cities such as Toronto and Vancouver have endorsed UNDRIP.

Montreal, City of Reconciliation: Celebrating the 10th anniversary of the United Nations Declaration on the Rights of Indigenous Peoples – September 2017

On September 12 and 13, 2017, a major international event is being held in Montreal to celebrate the 10th anniversary of the adoption of UNDRIP. The event is being hosted the Honourable Denis Coderre, Mayor of Montreal, Ghislain Picard, Chief of the Assembly of First Nations of Quebec and Labrador (AFNQL) and Sébastien Goupil, Secretary General of the Canadian Commission for the United Nations Educational, Scientific and Cultural Organization.

As an official celebration of UNDRIP, the Montreal event will bring together Indigenous peoples; representatives of the UN Permanent Forum and other international bodies; federal, provincial, and municipal government representatives; as well as dignitaries “who through their actions have represented a public will to make the rights of Indigenous Peoples known and respected throughout the world.”

A letter of invitation to the Montreal event was sent to Mayor Hepner in July 2017 (attached as Appendix “VI”). Councillor LeFranc will attend the event on behalf of Mayor and Council.

UNDRIP & the City of Surrey

According to the TRC, “reconciliation requires that a new vision, based on a commitment to mutual respect, be developed.” UNDRIP provides a set of principles to guide the process of reconciliation. Council’s endorsement of UNDRIP as the framework for reconciliation represents the City’s commitment to a process of reconciliation and to working collaboratively with the local First Nations and the urban Indigenous peoples in Surrey to determine how UNDRIP’s principles can be implemented at the local level in the Surrey context.

SUSTAINABILITY CONSIDERATIONS

This Corporate Report supports the following Desired Outcome (DO) and Strategic Direction (SD) identified in the Sustainability Charter.

Inclusion

- DO7: Surrey's Urban Aboriginal community is thriving with high educational outcomes, meaningful employment and opportunities for cultural connections.
- SD2: Work with Aboriginal leaders to support and strengthen social innovation in the Surrey Urban Aboriginal community.

CONCLUSION

The Planning & Development Department recommends that Council:

- Receive this report as information; and
- Endorse UNDRIP, included as Appendix "I," as the framework for the City to use in its on-going process of reconciliation with local First Nations and urban Indigenous peoples in Surrey.

Original signed by

Jean Lamontagne

General Manager, Planning & Development

AM/ss

Appendix "I" - United Nations Declaration on the Rights of Indigenous Peoples

Appendix "II" - Corporate Report No. R100; 2016 (Appendices "I" and "III" omitted)

Appendix "III" Corporate Report No. R131; 2017 (Appendices "II," "III," and "IV" omitted)

Appendix "IV" - Truth and Reconciliation Commission of Canada: Calls to Action, 2015

Appendix "V" - Pathways to Reconciliation: Cities respond to the Truth and Reconciliation Commission Calls to Action, Federation of Canadian Municipalities

Appendix "VI" - Letter of Invitation to Mayor Hepner to the UNDRIP celebration in Montreal on September 12 and 13, 2017



United Nations

United Nations
DECLARATION
on the **RIGHTS**
of **INDIGENOUS**
PEOPLES



United Nations

United Nations Declaration
on the Rights of Indigenous Peoples



Resolution adopted by the General Assembly

[*without reference to a Main Committee (A/61/L.67 and Add.1)*]

61/295. United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Taking note of the recommendation of the Human Rights Council contained in its resolution 1/2 of 29 June 2006,¹ by which the Council adopted the text of the United Nations Declaration on the Rights of Indigenous Peoples,

Recalling its resolution 61/178 of 20 December 2006, by which it decided to defer consideration of and action on the Declaration to allow time for further consultations thereon, and also decided to conclude its consideration before the end of the sixty-first session of the General Assembly,

Adopts the United Nations Declaration on the Rights of Indigenous Peoples as contained in the annex to the present resolution.

*107th plenary meeting
13 September 2007*

Annex

United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

¹See *Official Records of the General Assembly, Sixty-first Session, Supplement No. 53 (A/61/53)*, part one, chap. II, sect. A.

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social

progress and development, understanding and friendly relations among nations and peoples of the world,

Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights² and the International Covenant on Civil and Political Rights,² as well as the Vienna Declaration and Programme of Action,³ affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

²See resolution 2200 A (XXI), annex.

³A/CONF.157/24 (Part I), chap. III.

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights⁴ and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to

⁴Resolution 217 A (III).

their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
 - (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
 - (d) Any form of forced assimilation or integration;
 - (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise 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, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.

2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.

3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.

2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources

equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.
3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.
2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.

2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.
2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38

States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law

and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.



CORPORATE REPORT

NO: R100

COUNCIL DATE: **May 2, 2016****REGULAR COUNCIL**TO: **Mayor & Council**DATE: **May 2, 2016**FROM: **General Manager, Planning and Development**FILE: **5080-01**SUBJECT: **Surrey Urban Aboriginal Social Innovation Strategy****RECOMMENDATION**

The Planning and Development Department recommends that Council:

1. Receive this report as information;
2. Adopt the Strategy titled "*All Our Relations: Phase 1 of the Surrey Urban Aboriginal Social Innovation Strategy*", a copy of which is attached as Appendix "II" to this report; and
3. Authorize staff to continue to work with the Surrey Aboriginal Leadership Committee on the development of Phase II of the Surrey Urban Aboriginal Social Innovation Strategy.

INTENT

The purpose of this report is to update Council on the findings of the first phase of the Surrey Urban Aboriginal Social Innovation Strategy ("the Strategy") and on the plans for the next phase of the Strategy.

BACKGROUND

On February 4, 2015, inspired by the work of the Truth and Reconciliation Commission, the Surrey Social Planning Advisory Committee (SPAC) identified Aboriginal issues and the development of an Aboriginal Strategy as a priority focus area for the SPAC and Social Planning in 2015-2016.

Supported by Aboriginal agencies in Surrey, the City of Surrey applied to the British Columbia Association of Aboriginal Friendship Centres (BCAAFC) for funding through the Urban Partnerships program. In July 2015, the City of Surrey was awarded a grant of \$90,979.00 to convene the Aboriginal agencies in Surrey to develop a social innovation strategy. On September 29, 2015, Council received a report on the Surrey Urban Aboriginal Social Innovation Strategy (Corporate Report No. R198, included as Appendix "I"). The report highlighted the project's goals, as well as the activities that would be undertaken to develop the strategy.

A Surrey Aboriginal Leadership Committee was established to guide the project. Phase I of the Surrey Urban Aboriginal Social Innovation Strategy identifies 14 key findings. The findings and associated conclusions are based on research and consultations conducted with Aboriginal residents and people who work directly with the Aboriginal community in Surrey.

DISCUSSION

The Aboriginal population in Surrey is young, diverse, and growing. It is estimated that the current size of the Aboriginal population in Surrey has surpassed the Aboriginal population in Vancouver and will grow exponentially over the next 15 years.

The overall goals of the Strategy are to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey. At the same time, the project itself was an opportunity to build stronger working relationships between the City of Surrey and Aboriginal governments and organizations.

Aboriginal Leadership Committee

An Aboriginal Leadership Committee was convened by the City of Surrey to guide the project, chaired by Councillor LeFranc, Vice-Chair of the SPAC. The Committee includes the First Nation governments in whose traditional territory Surrey is located, Aboriginal service organizations, and non-Aboriginal government agencies such as the Surrey School District, the RCMP, Fraser Health, and the Ministry of Children and Family Development.

The Leadership Committee met regularly to provide advice and guidance on the development of the Strategy. Evaluations at the end of this phase indicated strong commitment from Committee members to continue to provide leadership in developing Phase II of the Strategy.

Research and Consultations

Research and consultations provided a baseline for understanding the issues related to barriers and opportunities for Aboriginal people in Surrey. Activities included:

- **Research:** A profile of the Aboriginal Population in Surrey was compiled from existing data and information, including information from the 2011 Census and the National Household Survey. The profile is included as Appendix "II".
- **Key Informant Interviews:** Interviews were held with 40 participants representing 23 different organizations that interact with the Aboriginal community in Surrey.
- **Focus groups:** Focus groups were held with 32 Aboriginal residents of Surrey.

Leaders' Celebration

A celebration was held on April 22, 2016 at Surrey City Hall. The reception brought together Mayor and Council, Aboriginal leaders, and other community leaders to celebrate the completion of the first phase of the project, and to confirm the community's collective commitment to building relationships and strengthening the Aboriginal community in Surrey.

All Our Relations Report

The *All Our Relations* report, included as Appendix "I" to this report, summarizes activities and results of Phase 1 of the Surrey Urban Aboriginal Social Innovation Strategy. The report identifies 14 findings accompanied by 37 conclusions for the urban Aboriginal community and service organizations. The findings are:

- **Finding #1:** There is a distinction between the urban Aboriginal population and the legal and political rights of those First Nations on whose traditional territories the City of Surrey sits.
- **Finding #2:** It is estimated the current size of the Aboriginal population in Surrey has surpassed the Aboriginal population in Vancouver and will grow exponentially over the next 15 years.
- **Finding #3:** The urban Aboriginal community in Surrey is very diverse.
- **Finding #4:** While Aboriginal people live all over Surrey, some neighbourhoods have higher concentrations of Aboriginal people than others.
- **Finding #5:** The Aboriginal population in Surrey is significantly younger than the non-Aboriginal population in Surrey and Metro Vancouver. Aboriginal youth face unique challenges with personal safety, police relations, and age appropriate services.
- **Finding #6:** There is a disconcertingly high number of Aboriginal foster children living in Surrey. These children and their families face very significant challenges and barriers.
- **Finding #7:** Most Aboriginal adults in Surrey have a post-secondary education; however, a disproportionate number of Aboriginal adults in Surrey lack a high-school diploma, compared to non-Aboriginal adults in Surrey.
- **Finding #8:** The labour force participation rate for Aboriginal people in Surrey is on par with municipal and regional averages; however, the unemployment rate for the Aboriginal community is considerably higher than that of the Surrey population as a whole. The Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region.
- **Finding #9:** The majority of Aboriginal people that move to Surrey stay in the city. Home ownership levels among Aboriginal households in Surrey are much higher than in Vancouver. More Aboriginal-specific housing options are needed for renters and the homeless.

- **Finding #10:** While the collective Aboriginal community in Surrey is largely invisible as a group, Aboriginal individuals report facing negative stereotypes and ignorance in daily life.
- **Finding #11:** There are a wide variety of social services and programs in Surrey; however, most of the services and programs are delivered by non-Aboriginal agencies and are not designed to serve Aboriginal specific needs or preferences.
- **Finding #12:** There is a need to augment existing services for Aboriginal people.
- **Finding #13:** Aboriginal people in Surrey do not have a central place to connect with the community.
- **Finding #14:** The Aboriginal community in Surrey can be better organized to give voice to their issues and the unique needs of the urban Aboriginal population.

Next Steps

Phase II of the project will be an opportunity to build on the findings and conclusions contained in the *All Our Relations* report, and to build the commitment for collective action and positive change by:

- Convening a broader cross-section of non-Aboriginal organizations and funders to help develop solutions and strategies for addressing the findings and conclusions contained in the *All Our Relations* report; and
- Considering the establishment of the Surrey Aboriginal Leadership Council as a means to increase the capacity of the Aboriginal community to influence the policy, programs, and services that impact urban Aboriginal people the most.

Funding will be required to support Phase II. Staff will work with the Aboriginal Leadership Committee to secure the needed resources.

SUSTAINABILITY CONSIDERATIONS

The Surrey Urban Aboriginal Social Innovation Strategy will assist in achieving the objectives of the City's Sustainability Charter; more particularly, the following action items:

- SC4: Cultural Awareness in the Community; and
- SC5: Plan for the Social Well Being of Surrey Residents.

CONCLUSION

The title of the Phase I report – *All Our Relations* – emphasizes a relational worldview shared by many Indigenous peoples and points to the many relationships that need to be created, strengthened, or expanded in Surrey.

The objective of the Surrey Urban Aboriginal Social Innovation Strategy is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey. Phase I of

the project has provided an opportunity for collaboration with the urban Aboriginal community in Surrey and builds the groundwork for further collaborative action in Phase II.

Based on the above discussion, it is recommended that Council:

- Adopt the "*All Our Relations: Phase 1 of the Surrey Urban Aboriginal Social Innovation Strategy*", a copy of which is attached as Appendix "I" to this report; and
- Authorize staff to continue to work with the Surrey Aboriginal Leadership Committee on the development of Phase II of the Surrey Urban Aboriginal Social Innovation Strategy.

Original signed by
Jean Lamontagne
General Manager,
Planning and Development

Appendix "I" – Corporate Report No. R198

Appendix "II" – All Our Relations: Phase I of the Surrey Urban Aboriginal Social
Innovation Strategy

Appendix "III" – Profile of the Aboriginal Population in Surrey

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"ALL OUR RELATIONS"

**Phase 1 of the Surrey Urban Aboriginal
Social Innovation Strategy**

Prepared by Sheldon Tetreault & Michele Guerin for the Surrey Aboriginal
Leadership Committee

Message from the Mayor



The Truth and Reconciliation Commission opened the eyes and hearts of many Canadians to the terrible legacy of residential schools in Canada. More than 150,000 Aboriginal children attended residential schools over the century that they were in operation. The Commission exposed the cultural genocide of the system and the on-going trauma for survivors. Graciously, it also created an opportunity for the past to be acknowledged and reconciled with our present. In that way, it has created a movement for change – a change that we hope to advance here in our own community.

I want to acknowledge and thank the Aboriginal Leadership Committee for their commitment to this project. The time and dedication spent working on this project will benefit not only our community today but for generations to come.

Surrey is a healthy, vibrant, and livable community for everyone that chooses to live here including the urban Aboriginal population. As the largest Aboriginal community in the Metro Vancouver region, we recognize that the urban Aboriginal population has so much to contribute to the rich tapestry of our City.

On that point, as Mayor of Surrey I want to acknowledge the First Nation communities that have called the land upon which we have built our City their home since time immemorial – in particular I mean the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt and Tsawwassen First Nations.

This project has provided an opportunity for collaboration with the urban Aboriginal community in Surrey. In the spirit of reconciliation, our Council is committed to strengthen our relationship with the First Nations.

*Linda Hepner
Mayor*

Message from the Chair



In December, I had the pleasure of attending a seasonal gathering for Aboriginal families in the Surrey School District. Over 1,000 young children and parents came together to share a festive meal. The smiles and laughter I witnessed is a constant reminder to me that as we undertake this work, we cannot get caught up in the statistics and “deficits” of the community. Rather, we need to remember that the children are full of hope and opportunity and; with careful supports throughout their journey they will grow up in Surrey as active and valued contributors to our community. We want these young families to succeed in Surrey. That means growing up in safety and with access to culturally appropriate services and programs that help foster a healthy sense of identity and opportunity.

Phase I of the Urban Aboriginal Social Innovation Strategy has been an opportunity to engage the community, share some of their stories, and establish the groundwork for the future. Phase II of the Strategy will be more concrete in terms of specific strategies to address the priorities and conclusions of this report.

For me personally, this project has been a learning journey. As part of that journey I must acknowledge members of the Aboriginal Leadership Committee that was established to help guide this project. They have been very patient and their insights and observations have been invaluable for the success of this project. It has been an honour to work alongside them and learn from their experience and knowledge. I also wish to thank Michele Guerin and Sheldon Tetreault. I appreciate the tremendous knowledge, experience and skill that they contributed to this project. I am especially grateful for the thoughtful advice and guidance that they offered to me and the project team as we embarked on this important journey of strengthening all our relations.

*Councillor Vera LeFranc
Chair, Surrey Aboriginal Leadership Committee*



ACKNOWLEDGEMENTS

We recognize the traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt and Tsawwassen First Nations.

We respectfully acknowledge the many nations who are represented by the urban Aboriginal population in Surrey.

We appreciate the many individuals and organizations that contributed to the findings contained in this report through their participation in focus groups or key informant interviews. They were able to share their experiences and enrich the outcome of our research. In particular, a large group of youth participated in a focus group we hosted at the Fraser Region Aboriginal Friendship Centre and they shared openly their struggles to find a path forward. Their courage to be so open and honest with their hopes and fears impressed us greatly and we would like to dedicate this report to them.

We thank the Aboriginal Leadership Committee for giving freely their advice, guidance, and wisdom to ensure this project would truly reflect the urban Aboriginal community in Surrey.

We are grateful for the funding and support of the BC Association of Aboriginal Friendship Centres and the Urban Partnership Program of the Government of Canada.

We hold our hands up to you. All my relations. All our relations.

EXECUTIVE SUMMARY

This report is Phase I of the Surrey Urban Aboriginal Social Innovation Strategy. In this phase we have illuminated aspects of the Surrey urban Aboriginal population. As a result of our research we have found information that breaks down common misconceptions about the urban Aboriginal population while other statistics are simply distressing. For example:

- It is estimated that the current urban Aboriginal population in Surrey is greater than the urban Aboriginal population in Vancouver.
- In 15 years it will be significantly higher, reaching from between 19,000 to as high as 48,000 people.
- Aboriginal people in Surrey are not transient – they are often long-term residents in the community.
- They are almost equal parts homeowners and renters.
 - They are engaged in the labour force at similar rates to non-Aboriginal people.
- It is a very young population made up of many young families.

Too many Aboriginal children are in foster care, not graduating from high school, and living in poverty. Statistics tell one side of the story but not all of it. So we talked to Aboriginal residents of Surrey and those people that work directly with the urban Aboriginal community. From these conversations we were able to develop the following 14 key findings:

FINDING #1: There is a distinction between the urban Aboriginal population and the legal and political rights of those First Nations on whose Traditional Territories the City of Surrey sits.

FINDING #2: It is estimated the current size of the Aboriginal population in Surrey has surpassed the Aboriginal population in Vancouver and will grow exponentially over the next 15 years.

FINDING #3: The urban Aboriginal community in Surrey is very diverse.

FINDING #4: While Aboriginal people live all over Surrey, some neighbourhoods have higher concentrations of Aboriginal people than others.

FINDING #5: The Aboriginal population in Surrey is significantly younger than the non-Aboriginal population in Surrey and Metro Vancouver. Aboriginal youth face unique challenges with personal safety, police relations, and age appropriate services.

FINDING #6: There is a disconcertingly high number of Aboriginal foster children living in Surrey. These children and families face very significant challenges and barriers.

FINDING #7: A disproportionate number of Aboriginal adults in Surrey lack a high-school degree. However, most Aboriginal adults in Surrey do have a post-secondary education.



FINDING #8: The labour force participation rate for Aboriginal people in Surrey is on par with municipal and regional averages, however, the unemployment rate for the Aboriginal community is considerably higher than that of the Surrey population as a whole. The Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region.

FINDING #9: The majority of Aboriginal people that move to Surrey stay in the city. Home ownership levels among Aboriginal households in Surrey are much higher than in Vancouver. More Aboriginal-specific housing options are needed for renters and the homeless.

FINDING #10: While the collective Aboriginal community in Surrey is largely invisible, Aboriginal individuals report facing negative stereotypes and ignorance in daily life.

FINDING #11: There are a wide variety of social services and programs in Surrey, however most of the services and programs are delivered by non-Aboriginal agencies and are not designed to serve Aboriginal specific needs or preferences.

FINDING #12: There is a need to augment existing services for Aboriginal people.

FINDING #13: Aboriginal people in Surrey do not have a central place to connect with community.

FINDING #14: The Aboriginal community in Surrey can be better organized to give voice to their issues and the unique needs of the urban Aboriginal population.

In addition, we have also outlined some of the major implications of these findings for the City and social service organizations that work with the Aboriginal community in Surrey.

Phase I of the project has helped to shine a light on the urban Aboriginal community in Surrey and some of the barriers or challenges that impede a positive experience of city life. Phase II of the project will be an opportunity to build on the findings and conclusions contained in this report. Our goal for Phase II is to build the commitment for collective action and positive change in our community.

Relationships are the defining feature of this report. Like any relationship, Aboriginal relationships in the City must be cared for and nurtured. When we do that they will become strong and sustain us. In this way, we recognize that all our relations are important.





INTRODUCTION

Surrey is a refuge and a lifeline to many people. People come from all over Canada and the world to make a new start in Surrey. It is a growing, dynamic population and the City affords its residents the best opportunity for setting down roots that will grow and sustain them. This is no different for many Aboriginal people who choose Surrey as their home. For the most part they come from other parts of BC to find their way in the City. They come for many reasons – both positive and negative. When they get here, however, they need to find their place, and most importantly, their community of identity that will support them to survive and flourish. This means establishing relationships that will make the transition to success easier. Relationships are the defining feature of this report and

they are also at the centre of indigenous worldviews.

“All my relations” is a sacred phrase that is said at the end of prayers and thanksgiving. It is a phrase that evokes an Aboriginal worldview and acknowledges everyone’s place in a web of relationships. In the City, we have many relationships between: Aboriginal people and families; Aboriginal and non-Aboriginal neighbors; Aboriginal service organizations and non-Aboriginal service organizations; between all of these people and organizations and the City itself. All of these relationships are important to the health and wellbeing of the Aboriginal community and in turn to the health and wellbeing of Surrey. Like any relationship, Aboriginal relationships in the City must be



cared for and nurtured. When we do that they will become strong and sustain us. In this way, we recognize that all our relations are important.

The objective of the Surrey Urban Aboriginal Social Innovation Strategy is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey. At the same time, the project itself was an opportunity to build stronger working relationships between the City of Surrey and Aboriginal governments and organizations. To this end, the City convened an Aboriginal Leadership Committee to provide advice and guidance to the project. The Aboriginal Leadership Committee was an open invitation to the First Nations governments in Surrey, the Métis Nation leadership, Aboriginal service organizations, and a few non-Aboriginal organizations that have the most significant presence in the Aboriginal community (such as Surrey Schools). The role of the Committee as a partnership is invaluable because the City itself has very limited mandates for the provision of social services and programs to Aboriginal people. Rather the City sees itself as a “convener” and a “catalyst for action”. The Aboriginal Leadership Committee is a diverse group of individuals and organizations united by a shared commitment to improve the lives of urban Aboriginal people in the City. The first step towards achieving that goal was through developing a deeper understanding of the urban Aboriginal experience in Surrey and looking for new and creative ways to support the Aboriginal community. By

definition, this is social innovation and it was on this basis that a research plan was developed and approved by the Aboriginal Leadership Committee. The research was completed between August 2015 and February 2016. It involved the following:

- Review of existing studies and reports.
- Key informant interviews with 40 participants representing 23 different organizations that interact with the Aboriginal community in Surrey.
- Focus groups with 32 Aboriginal residents of Surrey.
- Regular meetings of the Aboriginal Leadership Committee.
- Compilation of data and analyses from the 2011 Census and National Household Survey.¹

“All my Relations” means all. When a speaker makes this statement it’s meant as recognition of the principles of harmony, unity and equality. It’s a way of saying that you recognize your place in the universe and that you recognize the place of others and of other things in the realm of the real and the living. In that it is a powerful evocation of truth. ...if we could all glean the power of this one short statement, we could change the world. We could evoke brotherhood and sisterhood. We could remind ourselves and each other that we need each other, that there is not a single life that is not important to the whole or a single thing that is not worth protecting and honoring.” Richard Wagamese

¹ This information is five years old, however it remains the most definitive data available to the public. A report of our data and analysis can be found at www.surrey.ca “A Profile of the Urban Aboriginal Population in Surrey”. Census data from 2016 will be released in 2018.



“Social innovation is the result of the intentional work of people trying to make a positive change by addressing complex problems at their roots. Social innovation is any initiative (process, product or programs) that profoundly changes the way a given system operates and changes it in such a way that it reduces the vulnerability of the people and the environment in that system.”
Social Innovation Generation Knowledge Hub

The findings were formulated from the research and tested against the lived experience of the Aboriginal Leadership Committee. Each finding led to a discussion of the implications for the urban Aboriginal community and service organizations.

These implications are included with the findings as “conclusions”. While the conclusions still necessitate action, we have completed Phase I of the project with these findings. Phase II, which we hope to begin immediately, will be our opportunity to bring more people and organizations to the table (such as funders and non-Aboriginal service organizations) to create a shared ownership in the development of solutions and strategies for change.

“Where the City has primary responsibility, it is important that the City articulate goals and address the identified gaps. In the case of gaps for which the City has secondary, limited, or no responsibility, it is important for the City to articulate the needs of the community, and take a role in advocating and championing the needs of Surrey residents.” **Plan for the Social Well-Being of Surrey Residents (March 2006)**





FINDINGS

FINDING #1: There is a distinction between the urban Aboriginal population and the legal and political rights of those First Nations on whose Traditional Territories the City of Surrey sits.

The City of Surrey was founded on the Traditional Territory of Coast Salish First Nations including the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations. The development of villages, towns and cities replicated a pattern of colonization that marginalized all First Nations in the lower mainland. As a result, the growth of the settler population over the last 150+ years has not been positive from the local First Nations perspective. In the last 30 years, however, the legal and political rights of First Nations have been recognized. It is established in law that First Nations are governments with legal authority and jurisdiction over their lands and their people and who may hold title to traditional lands. To reconcile this past and recognize the collective legal and political rights of these First Nations today, all governments have to acknowledge this history and forge a new relationship based on recognition and respect.

Strictly for the purpose of the Urban Aboriginal Social Innovation Strategy the members of Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and the Tsawwassen First Nations who live in and around Surrey will be considered a part of the urban Aboriginal community. They work, shop, socialize and access services within the City. It is important to note that this does not diminish the collective legal and political rights of these particular First Nations communities nor absolve the City from forging a new relationship with their governments.

Conclusion:

- Building on a foundation of recognition and respect, the relationship between Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations and the City of Surrey needs to be cultivated and strengthened on a government-to-government basis.



FRAFCA Staff Photo

FINDING #2: It is estimated the current size of the Aboriginal population in Surrey has surpassed the Aboriginal population in Vancouver and will grow exponentially over the next 15 years.

In 2011, 10,950 people in Surrey identified as Aboriginal. This was roughly the same number of Aboriginal people then living in Vancouver. What differentiates the Aboriginal population in Surrey from Vancouver, however, is how quickly it is growing. For example, between 1996 and 2011, the Aboriginal population in Surrey, effectively doubled in size.² This increase is equivalent to an annual growth rate of 7.7%, compared to 3.6% for all Surrey residents. In contrast, the Aboriginal population in Vancouver grew at only 0.6% annually. Based on the growth rate, it is estimated that the current Aboriginal population in Surrey has already surpassed the Aboriginal population in Vancouver. In 15 years it will be significantly larger, reaching from 19,000 to as high as 48,000 people. By contrast, the growth in the Aboriginal population in Vancouver over the next 15 years will be negligible.

These statistics have important implications for the funding of programs and services now and in the near future. For example, the general perception of key informants was that funding for Aboriginal programs and services in Surrey is based on the historical fact that at one time there were many more Aboriginal people in Vancouver than anywhere else in Metro Vancouver. The result is that funding for Aboriginal programs and services in Surrey is significantly less than funding in Vancouver and absolutely less than the demand for Aboriginal services in Surrey.

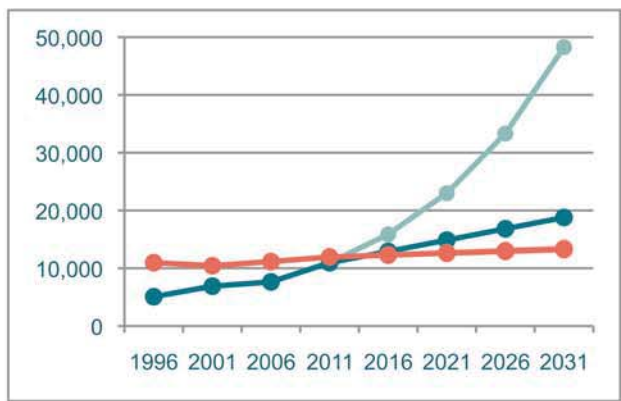
² 2011 was the last Census. At that time Vancouver had 1,000 more Aboriginal people than Surrey.

“There are a disproportionate number of services available to urban Aboriginal people in Vancouver versus in Surrey yet almost identical populations.”

Conclusions:

- There should be a similar or greater level of funding, programs and services for Aboriginal people in Surrey as there is in Vancouver.
- The demand for culturally appropriate services in Surrey will grow significantly over the next 10 years.

PROJECTED GROWTH, ABORIGINAL PEOPLE, SURREY



Legend: Scenario 1 Surrey (dark blue), Scenario 2 Surrey (medium blue), Scenario 1 City of Vancouver (red), Scenario 2 City of Vancouver (orange)

Source: Statistics Canada, 2011 NHS

FINDING #3: The urban Aboriginal community in Surrey is very diverse.

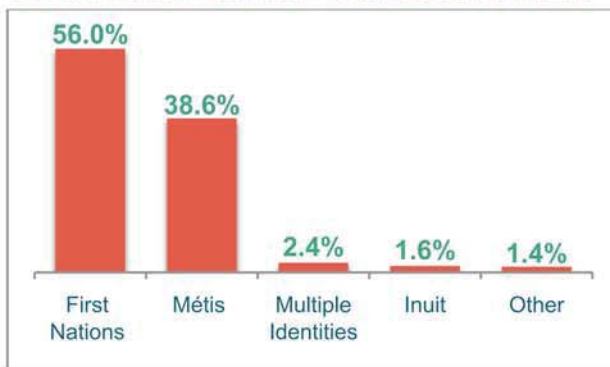
Aboriginal peoples in Canada share a similar history and legacy of colonialism, including residential schools. Having said that, the urban Aboriginal population is not all the same. "Aboriginal people" by definition are the Métis, First Nations, and Inuit peoples of Canada. Each group is a broad category of people within which there are significant differences. For example, the urban Aboriginal community in Surrey is composed of Aboriginal people that have different legal status (status, non-status, treaty, non-treaty), come from very different cultures (Coast Salish, Cree, Dene, Anishinaabe, Nuuchahnulth), and represent different socio-economic aspects of the population (elders, students, working class families, LGBTQ2S+, professionals, single parents, etc.). Similarly, Aboriginal people come to cities for different reasons (to attend school, to find work, to advance careers, to start fresh, to be part of city life). The key message is that the Aboriginal community is very diverse and shouldn't be considered a homogenous group.

Conclusion:

- Policy and programs need to reflect and appreciate the diversity of the urban Aboriginal community.

"The needs of the community might be different than the needs of the First Nations in Surrey versus the needs of the urban Aboriginal population. How can we make people aware that the urban Aboriginal population is not homogeneous: Métis, First Nation, urban Aboriginal, status, non-status, vulnerable women, elders, working class families, single moms, etc."

ABORIGINAL GROUPS (%), SURREY, 2011



*For total counts see Appendix
Source: Statistics Canada, 2011 NHS*

DEFINITIONS:

"Aboriginal People" - the collective name for indigenous (aka "original") peoples of North America. The Canadian Constitution recognizes three groups of Aboriginal Peoples: First Nation (aka "Indian"), Métis, Inuit. In 2011 there were 1.4 million Aboriginal people in Canada.

"First Nations" - a specific political community (not Métis or Inuit) with a history and territory pre-dating Canadian sovereignty. There are 634 First Nations in Canada.

"Métis" - means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.

"Urban Aboriginal People" - may be First Nation, Métis, or Inuit individuals living in cities or towns which are not part of their ancestral home community or territory. In 2011 56% of Aboriginal people in Canada are considered "urban Aboriginal people".



FINDING #4: While Aboriginal people live all over Surrey, some neighbourhoods have higher concentrations of Aboriginal people than others.

Aboriginal people can be found everywhere throughout Surrey. Some neighbourhoods, however, contain higher concentrations than others. In the north, Whalley is an important hub of the Surrey Aboriginal community. Important pockets of Aboriginal people are also found in Guildford, and in Newton in the area around Kwantlen Polytechnic and the stretch along King George Boulevard south of 88th Ave to the Newton Exchange Bus Loop. Aboriginal people can also be found in significant numbers in Cloverdale, both in its centre and in Clayton and in South Surrey west of Highway 99. Where people live has important implications for the geographic distribution of programs and services in Surrey.

Conclusions:

- Services for Aboriginal people need to be spread out across the City and not only concentrated in North Surrey.
- Social service agencies will have higher costs to service the Aboriginal population effectively due to Surrey's large geography and the distribution of Aboriginal people throughout the community.
- Accessible and affordable public transportation across Surrey is a high priority for the urban Aboriginal population.

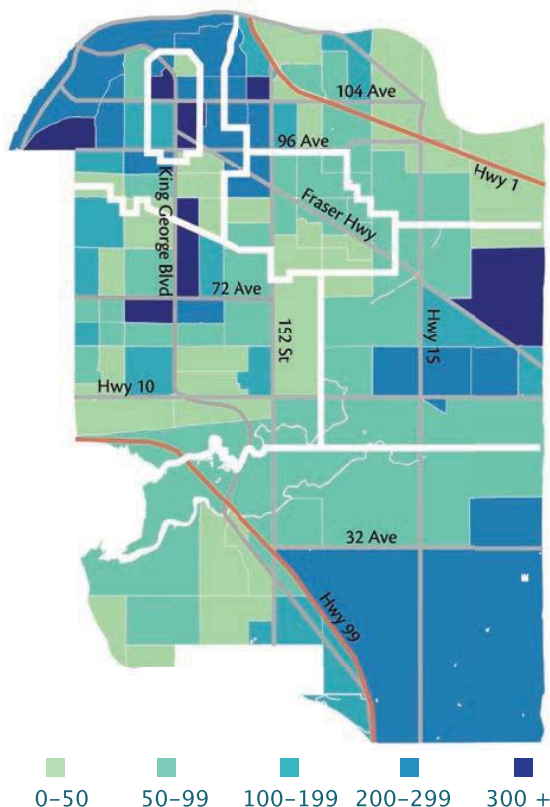
FINDING #5: The Aboriginal population in Surrey is significantly younger than the non-Aboriginal population in Surrey and Metro Vancouver. Aboriginal youth face unique challenges with personal safety, police relations, and age appropriate services.

The Aboriginal population in Surrey is exceptionally young. With a median age of 25.6 years, half of Aboriginal people in Surrey are younger than 26 years of age. This is younger than the Aboriginal population in Vancouver, the Aboriginal population in the province of BC, and even younger than the Aboriginal population in Canada as a whole. By comparison, the median age of all residents in Metro Vancouver is 40.2 years. Consequently, Surrey also has the largest population of Aboriginal children and youth in Metro Vancouver. There are 4,115 Aboriginal children and youth in Surrey, compared to 2,600 in Vancouver.³ Interestingly, Aboriginal people in Surrey are more likely to live in a family unit than Aboriginal people in Vancouver.⁴ The implication of these statistics is that significant investments in children and families is warranted and could have the largest net positive impact for the future.

³ These are children and youth between the ages of 0 and 18 years

⁴ There are 4,905 Aboriginal children living in census families in Surrey (this includes adult children, but excludes foster children) compared to about 3,000 in Vancouver.

NUMBER OF PEOPLE WITH ABORIGINAL IDENTITY, SURREY (BY CENSUS TRACT), 2011



Source: Statistics Canada, 2011 National Household Survey

In addition to these findings, participants between the ages of 16 and 24 in an Aboriginal youth focus group identified other concerns including:

- Personal safety
 - Interaction with criminals, perverts, violent offenders, etc.
 - Negative interactions with police
 - Interaction with drugs and crime
 - Concern for physical assault and sexual assault
 - Traffic and pedestrian interaction
- Lack of connection to other Aboriginal youth and culture leading to isolation and loneliness
- The need for more education support that is accessible and affordable
- More employment services – especially training and support to get a first job
- Age appropriate drug and alcohol counseling
- Transportation and the high cost of transportation
- “Aging out of care” and the challenges associated with the sudden requirement to face the world without any help or support
- Lack of youth specific shelters

These voices added a unique insight into the world of Aboriginal youth living in Surrey. Given the demographics of the Aboriginal population, their concerns deserve our attention.



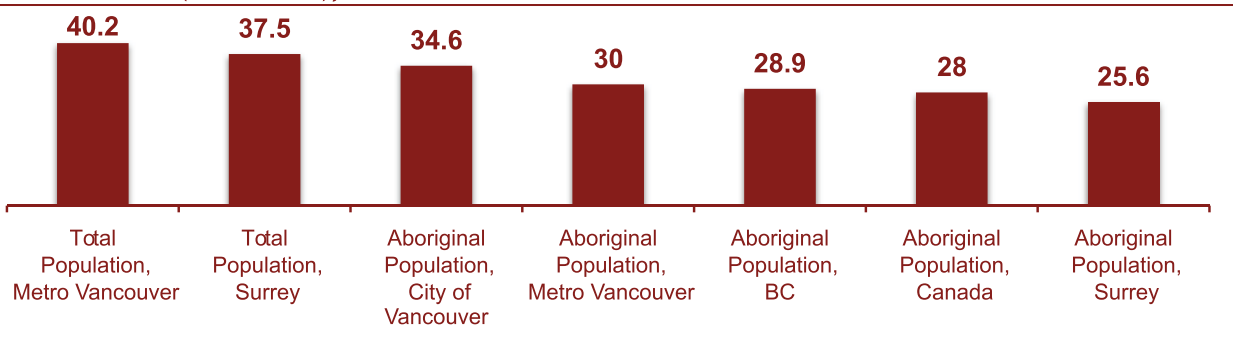
Kekinow Native Housing

Conclusions:

- Programs and services that focus on Aboriginal children, youth and young families need to be strengthened and expanded.
- Physical safety is a significant concern for Aboriginal youth (and women).
- Police outreach to Aboriginal youth needs to be given more attention and resources.

*“What works for the family that is thriving?
How can we support a community to flourish?”*

MEDIAN AGE (IN YEARS), 2011



*The median age is the age where exactly one-half of the population is older and the other half is younger.
Source: Statistics Canada, 2011 NHS*



FINDING #6: There is a disconcertingly high number of Aboriginal foster children living in Surrey. These children and families face very significant challenges and barriers.

A small sub-set of the Aboriginal child and youth population in Surrey are foster children or “children in care”. While small in absolute number, it is high relative to the number of Aboriginal children in care elsewhere in Metro Vancouver and also compared to the number of non-Aboriginal children in care. For example, there are almost 300 Aboriginal foster children living in Surrey, compared to about 200 in Vancouver. Relative to the general population the numbers are shocking. For example, the Ministry of Children and Family Development reports that at least 60% of children in care in Surrey are Aboriginal even though the Aboriginal population is less than 3% of the total population in Surrey. These statistics are a wake-up call for all of us, especially given the significant challenges these children will face as they grow up in the City. For example, a report⁵ on homelessness in Surrey from 2014 pointed out that “In Surrey, many of the Aboriginal youth who are homeless or at-risk have been “in the system” (i.e.-foster care) for most of their lives.” Additionally, among service providers, there is a growing awareness of and concern for children that are aging out of care. Many of these children are the most vulnerable and are left to fend for themselves when they turn nineteen.

One of the significant challenges for Aboriginal youth in general, and Aboriginal youth in care in particular, is maintaining a connection to the Aboriginal community and Aboriginal culture. This challenge is noted elsewhere in this report, however it is compounded for foster

children by the fact that over 95% of the children in foster care in Surrey live in non-Aboriginal foster homes.

These findings point to the fact that more resources could be directed at this segment of the population as they represent some of the most vulnerable individuals in our community.

Conclusions:

- There should be a similar or greater level of funding, programs, and services for children-in-care in Surrey as there is in Vancouver.
- Programs and services that focus on Aboriginal children, youth and young families need to be strengthened and expanded.
- More resources are needed to support children as they age out of care.

“We have a young and growing Aboriginal population. We need to ensure that these young people have the best opportunity to succeed. The Truth and Reconciliation Commission was not just about making recommendations but also about taking action.”
Vera LeFranc Surrey Council, September 28.

⁵ Master Plan for Housing the Homeless in Surrey – Appendix A: Situation Report (March 2012 and updated June 2013)

FINDING #7: A disproportionate number of Aboriginal adults in Surrey lack a high-school degree. However, most Aboriginal adults in Surrey do have a post-secondary education.

Almost 20% of Aboriginal adults in Surrey lack a high-school degree, compared to 13% of all adults in Surrey. Despite the significant number of Aboriginal people in Surrey without a high-school degree, most Aboriginal adults do have a postsecondary education (52%), which is only slightly below the rate for all Surrey residents (59%). This does not mean that most Aboriginal people in Surrey with a postsecondary education have gone to university. In fact, only a small percentage of those with a postsecondary education have a bachelor-level university education or above (11% of Aboriginal men and 13% of Aboriginal women). These rates are significantly below broader municipal and regional averages.

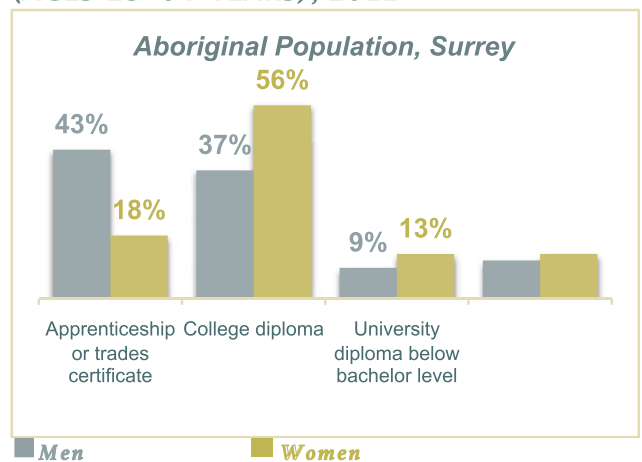
Among Aboriginal people in Surrey with a postsecondary education, men tend to participate in trades and apprenticeships programs (43%), while women are more inclined to go to college (56%).

There are a number of implications that one can draw from these statistics – from the need for greater supports for school aged children to the need to provide more adults with opportunities to complete high school. Additionally, the lack of university achievement raises questions about the reasons for post-secondary education choices.

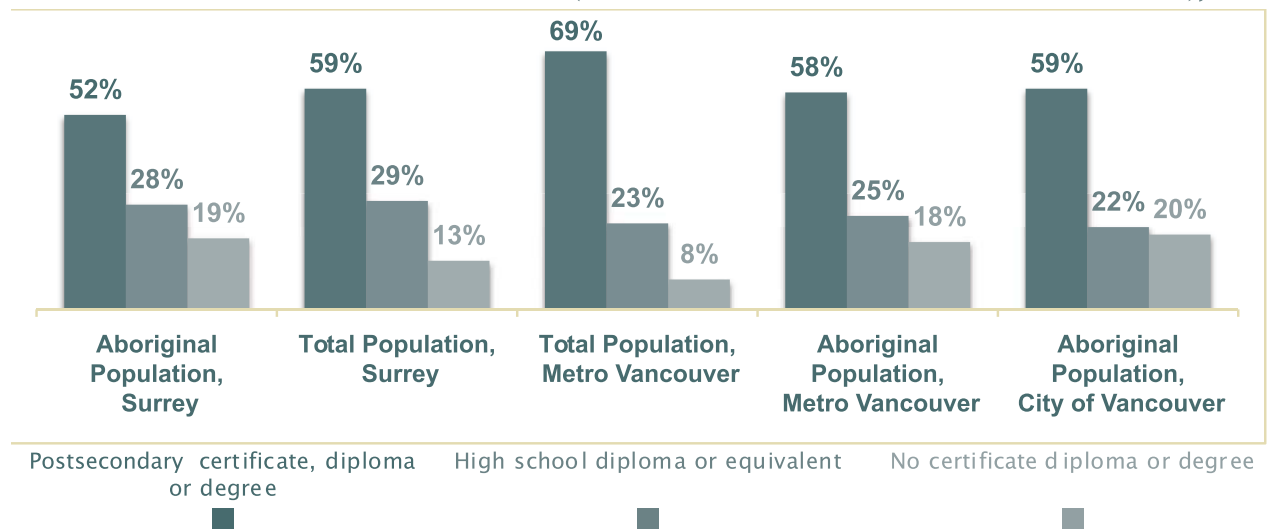
Conclusions:

- Culturally sensitive programs and services to support Aboriginal youth to graduate from high school need to be strengthened.
- Programs that assist Aboriginal adults to complete a high school degree need to be made more accessible.
- There needs to be a greater understanding as to whether Aboriginal people are strategically choosing trades/apprenticeships programs and college education over a university degree; or whether there are barriers that prevent Aboriginal people from going to university.

POSTSECONDARY EDUCATION (AGES 25-64 YEARS), 2011

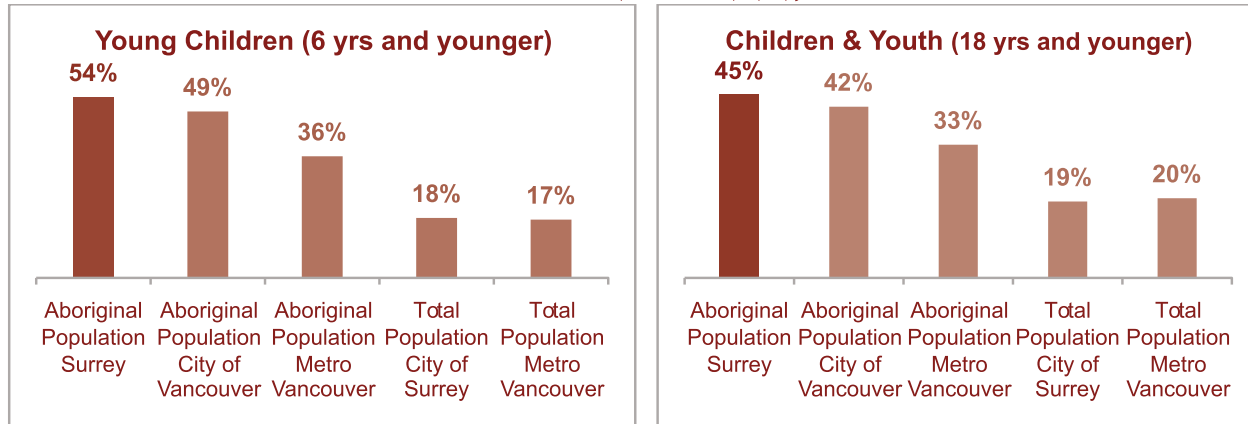


HIGHEST EDUCATIONAL ATTAINMENT (POPULATION AGED 25 TO 64 YEARS OLD), 2011



Source: Statistics Canada, 2011 NHS

PEOPLE IN LOW INCOME BY AGE GROUPS (LIM-AT) (%), 2011



Source: Statistics Canada, 2011 NHS

In 2011, Statistics Canada used the "Low Income Measure" (LIM-AT) as an indicator to measure low-incomes status. LIM is a widely-used indicator, defined as half of the median adjusted household income.

FINDING #8: The labour force participation rate for Aboriginal people in Surrey is on par with municipal and regional averages, however, the unemployment rate for the Aboriginal community is considerably higher than that of the Surrey population as a whole. The Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region.

The labour force participation rate for Aboriginal people in Surrey (67%) is on par with municipal and regional averages. In other words, Aboriginal people in Surrey are equally likely to be in the labour force as the rest of the population. However, the unemployment rate for the Aboriginal community in Surrey (13%) is considerably higher than that of Surrey as a whole (8%). Additionally, when they are working, Aboriginal people in Surrey earn about \$5,000 less than the average Surrey resident, and about \$6,000 to \$7,000 less than the average Metro Vancouver resident.⁶ Perhaps not surprising then, 34% of Aboriginal people in Surrey live in low-income households. This is about twice the low-income rate for Metro Vancouver and Surrey as a whole (17% and 16% respectively). And as referenced earlier, the low-income Aboriginal population in Surrey is significantly younger than other low-income populations in Metro Vancouver. Sadly, this is reflected in the fact that the Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region. 54% of Aboriginal children (6 years and younger) in Surrey live in a low-income household. 1,730 Aboriginal children and youth in Surrey live in low-income households compared to 1,025 in Vancouver.

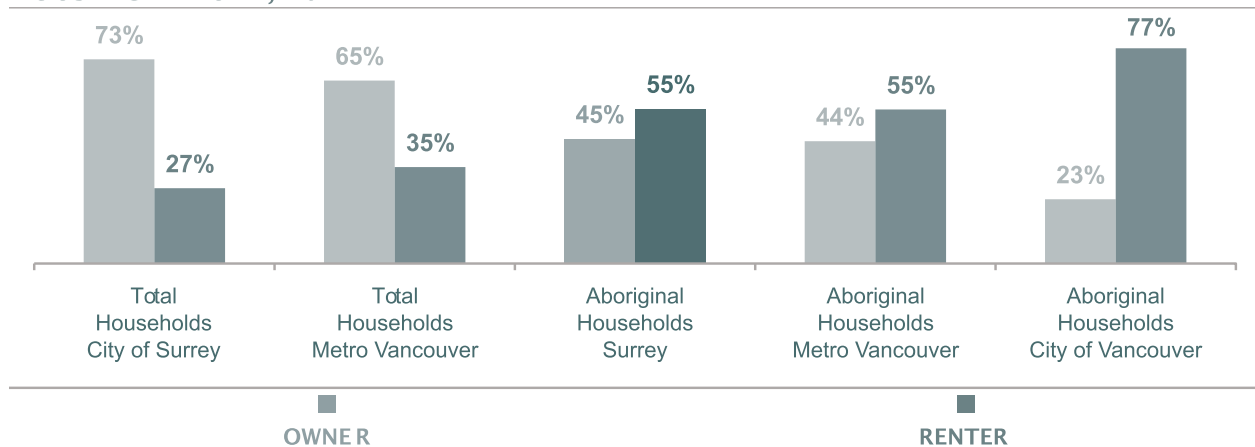
⁶ The median after-tax individual income for Aboriginal people in Surrey is \$20,400. This is on par with the Aboriginal population in Vancouver. Disparities in income become more apparent when compared to the broader municipal and regional populations.

Employment is an obvious means to reducing child poverty in this segment of the population. These statistics provide a significant rationale for additional investments in children, youth and families as well as meaningful employment and training support for all Aboriginal people.

Conclusions:

- Programs and services that focus on Aboriginal children, youth and young families need to be strengthened and expanded.
- Support youth through education and training that leads to employment.
- Increase opportunities for career progression (Low wage to higher wage).

HOUSING TENURE, 2011



Source: Statistics Canada, 2011 NHS

FINDING #9: The majority of Aboriginal people that move to Surrey stay in the city. Home ownership levels among Aboriginal households in Surrey are much higher than in Vancouver. More Aboriginal-specific housing options are needed for renters and the homeless.

Aboriginal people in Surrey are noticeably less transient than their counterparts in Vancouver. Having said that, 19% of Aboriginal people did move residence in the past year – a significant number that is higher than municipal and regional averages. However, the majority (67%) of Aboriginal people in Surrey who moved in the past year did so by staying within the City's boundaries. In other words, mobility among Aboriginal people in Surrey is largely 'intra-municipal.'

55% of Aboriginal households in Surrey are renters, compared to 45% who are owners. Ownership levels among Aboriginal households in Surrey (45%) are much higher than for Aboriginal households in Vancouver (23%). 41% of Aboriginal households in Surrey spend 30% or more of their household income on shelter costs.

The Master Plan for Housing the Homeless in Surrey Report⁷ noted that Aboriginal people make up 24% of the homeless population in Surrey. It stated "This is disproportionate to the City's total population where less than 3% are Aboriginal. Aboriginal homeless people have a unique set of needs and circumstances and have greater success when services are tailored to their cultural needs. Aboriginal-specific housing and services are needed."

⁷ Master Plan for Housing the Homeless in Surrey – Appendix A: Situation Report (March 2012 and updated June 2013)

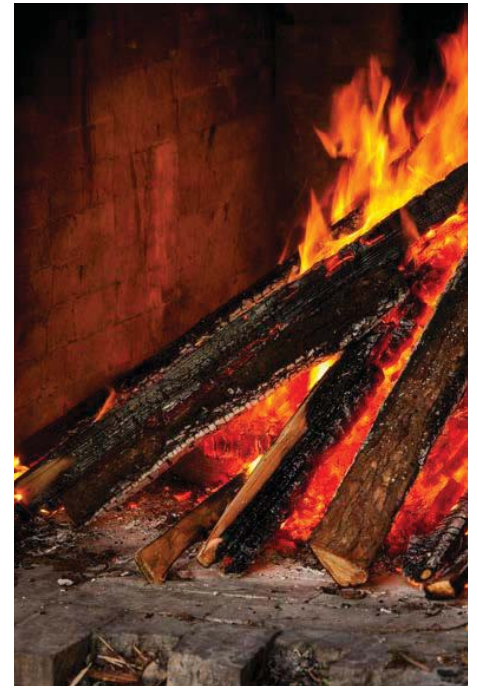
Public transit use among Aboriginal people in Surrey is about twice as high as for all Surrey residents (22% compared to only 13%). These higher ridership rates reflect the importance of public transit to the Aboriginal population in Surrey.

The implications of these statistics are that Aboriginal people in Surrey, if given the opportunity, are likely to stay in Surrey, invest in their future, and set down roots in the urban Aboriginal community. Having said that, finding appropriate rental suites for Aboriginal people is a challenge and at the other end of the spectrum there is a particular need to develop culturally appropriate housing options for the Aboriginal homeless and at-risk population.

Conclusions:

- The majority of the Aboriginal population will stay in Surrey over the long term.
- Aboriginal people are homeowners and taxpayers.
- The majority of Aboriginal people will still need appropriate rental housing: family orientated, in safe supportive environments, close to public transportation.
- Appropriate services and options for Aboriginal people who are homeless or at-risk of homelessness are required.





FINDING #10: While the collective Aboriginal community in Surrey is largely invisible, Aboriginal individuals report facing negative stereotypes and ignorance in daily life.

Currently the Aboriginal community in Surrey is largely invisible. This is an observation relative to other municipalities in BC and confirmed by many of the key informants participating in this study.

At the population level, the community doesn't acknowledge the contribution that Aboriginal people make to the fabric of community life. For example, Aboriginal people are not represented in many public buildings, libraries, or Surrey parks. Aboriginal people are not consistently acknowledged in our public ceremonies, protocols, or festivals. As a result, people don't feel valued or welcome in Surrey. This invisibility affects funding organizations as well as they don't recognize the size and importance of the urban Aboriginal population in Surrey relative to other cities. At an individual level we heard many stories of racism that individuals experience in Surrey. These negative stereotypes affect the ability to find rental accommodation, employment, and physical safety.

All of these examples point to the negative impact of being invisible in one's community. The Truth and Reconciliation Commission has called on all levels of government in Canada to do more to acknowledge, respect, and support the healing and reconciliation of Aboriginal people in this country. We believe the City of Surrey, and the community more generally, can do more to raise the profile


of Aboriginal people in the City and to make the City a welcoming place for Aboriginal people.

"No conversations on Murdered and Missing Indigenous Women. Two women murdered in Surrey this year were our clients. Unless I sit on 72 committees, no one is talking about it."

Conclusions:

- The profile of Aboriginal people in the City needs to be more visible.
- Aboriginal people face negative stereotypes and discrimination in the City.
- The City can take a leadership role by publicly declaring support for the Truth and Reconciliation Commission's 94 "Calls to Action" and identify how the City of Surrey can implement or support the implementation of the Calls to Action.⁸

⁸ Calls to Action directed specifically at local government: #43 endorse United Nations Declaration on the Rights of Indigenous People; #57 education to public servants; #77 community archives identify records relevant to residential schools.



FINDING #11: There are a wide variety of social services and programs in Surrey, however most of the services and programs are delivered by non-Aboriginal agencies and are not designed to serve Aboriginal specific needs or preferences.

There are a wide variety of social services and programs in Surrey. An Aboriginal person may engage with many different service providers – some Aboriginal and many more non-Aboriginal. Most of the services or programs are not designed to serve Aboriginal specific needs or preferences.

While many of these services and the agencies delivering the services are invaluable for supporting the health and well-being of Aboriginal people it was generally agreed that we should strive to provide more culturally appropriate services to the Aboriginal community. Culturally appropriate services are important because Aboriginal people may be reluctant to access services that don't reflect their own values, experiences, or ways of being. Reinforcing Aboriginal culture and identity is also a central component of a positive personal identity and belonging – two things that are essential in healthy individuals.

Given this, it would be preferable for Aboriginal organizations to deliver services to the Aboriginal population. In the short to mid-term, however, this is not practical as there aren't enough Aboriginal organizations to deliver the full range of services that are needed. The implication therefore is that non-Aboriginal service agencies will continue to provide front line services to the Aboriginal community. As a result, it becomes necessary to find ways for non-Aboriginal service agencies to deliver culturally appropriate services – especially if they are funded by program dollars specifically targeted for service delivery to the Aboriginal population.

“The legacy of colonialism and racism are ailing the Aboriginal community all across the country. There is a medicine for that ailment. That medicine is indigenous culture – in the broadest sense.” Paul Lacerte – presentation to Surrey Council September 28.

Unfortunately, members of the Aboriginal community do not have confidence that non-Aboriginal service organizations can deliver services in a culturally appropriate manner. They cite as evidence that there are very few Aboriginal employees in these organizations and there is very little Aboriginal awareness training that is offered to non-Aboriginal employees. Importantly then, there needs to be a concerted effort to build trust between Aboriginal people and non-Aboriginal service agencies so that more collaborative relationships can exist which in turn will lead to more capacity to deliver culturally appropriate services. One way to do this is to give Aboriginal people greater control over the allocation of targeted Aboriginal funding and greater input into the design and delivery of Aboriginal targeted services and programs.

Conclusions:

- Aboriginal people should have more control over the funding and program design of services for the Aboriginal population in Surrey.
- Increase targeted funding to create new culturally appropriate services for Aboriginal people.
- More community partnerships, more connections between service providers, more collaboration and opportunities for learning between Aboriginal organizations and non-Aboriginal organizations are needed.
- Service providers must make greater efforts to offer culturally appropriate programs and services.
- Service providers must make greater efforts to hire Aboriginal people.
- Increase the awareness of Aboriginal programs and services available to Aboriginal individuals and families.





FINDING #12: There is a need to augment existing services for Aboriginal people.

While there are already many services available to the urban Aboriginal population, many more key informants identified gaps in services to the community. For example, people reported that there are:

- No youth recovery houses;
- Very few supports for Aboriginal men at all;
- No safe homes for children, youth (over 18 years) or women with children;
- A lack of appropriate, accessible, and affordable housing for Aboriginal people with a range of different needs;
- No detox or urban treatment facility in Surrey;
- Insufficient supports for children “aging-out-of-care”;
- A lack of appropriate services for Aboriginal women;
- A lack of services for Aboriginal youth; and,
- A resistance to culturally appropriate (or at least culturally friendly) health care services (including grieving support).

“There is a lack of trauma services that are accessible. Surrey is a vast community with limited transportation services so vulnerable women are in isolation.”

Some of these service gaps have been previously identified by the City of Surrey.⁹ They need to be addressed as they are supports that can provide a lifeline to the most vulnerable segments of the population. As stated previously, the services should always be provided in culturally appropriate ways that build the capacity of the Aboriginal community and strengthen partnerships among Aboriginal people and organizations and non-Aboriginal service agencies.

Conclusions:

- Increase targeted funding to create new culturally appropriate services for Aboriginal people.
- Create new Aboriginal organizations or Aboriginal led partnerships to address gaps.

⁹ Surrey Vulnerable Women and Girls Research Project “In Their Own Words: a service and housing needs assessment for vulnerable women and youth in Surrey.” Final Report (April 2015)



FINDING #13: Aboriginal people in Surrey do not have a central place to connect with community.

It is difficult for Aboriginal people in Surrey to connect with culture, people, and services that would support and enhance their experience of the City. Currently there is no clear centre or gathering place for the Aboriginal community in Surrey. Almost all of the key informants pointed to the success of the Vancouver Friendship Centre to connect people with each other and would like to replicate that experience here in Surrey. Some people recognize that the Fraser Region Aboriginal Friendship Centre currently fulfills this role even if the location of the centre is not ideal. Others, however, suggested that it might be unrealistic given the geographic size of the City to have just one center for Aboriginal people. They point to the possibility of a wheel “hub and spoke” model of gathering spaces. Either way, it is very clear that the Aboriginal community wants a gathering place that it can call its own. If the space has the ownership of the Aboriginal community then it can also become a focal point for connecting services to

Aboriginal individuals. An Aboriginal centre could be the physical and existential heart of the Aboriginal community in Surrey.

“Where is the hub of the Aboriginal community in Surrey?”

Conclusion:

- An appropriate space (or spaces) for gathering is critically important for the Aboriginal community and can serve to better connect individuals and families to each other and to programs and services.



FINDING #14: The Aboriginal community in Surrey can be better organized to give voice to their issues and the unique needs of the urban Aboriginal population.

Currently there isn't an Aboriginal organization or coalition of individuals or organizations that has the mandate to speak on behalf of the urban Aboriginal community in Surrey. This leaves a void in terms of community leadership and advocacy. Most key informants recognized that Aboriginal people and organizations need to be better organized in order to advocate for change in Surrey. This doesn't mean that existing Aboriginal organizations aren't constantly working to improve the lives of Aboriginal people but their input into civic planning and discourse isn't happening in a coordinated or impactful way. As a result, informants would like to see more collaboration, coordination and advocacy from within the Aboriginal community.

Specifically, an organized Aboriginal voice in the City could take responsibility to:

- Advocate for Aboriginal people in Surrey;
- Educate the broader community about Aboriginal history and people;
- Encourage coordination and collaboration among service providers;
- Develop policy and strategy through an urban Aboriginal lens; and
- Update the population profile of the urban Aboriginal community at every Census.

Even with the structure and mandate in place there still

need to be people to fill the leadership roles. Many people cited the challenge of identifying the next generation of urban Aboriginal leaders and asked how we can collectively support individuals to be engaged and groomed for leadership roles. Ideally, more Aboriginal individuals should be sitting on boards and committees and be employed by organizations that interact with the urban Aboriginal community. In other words, steps must be taken to build capacity at both an institutional and personal level that will strengthen the Aboriginal voice in Surrey.

"Where is the next generation of Aboriginal leaders? How can we support them? It's always the same people at Aboriginal advisory tables. Who will take their place?"

Conclusions:

- Formalize the Aboriginal Leadership Committee to address the conclusions of this report.¹⁰
- Identify and cultivate more Aboriginal people to take on leadership roles within Aboriginal and non-Aboriginal organizations in Surrey.

¹⁰ It is important to clarify that the First Nations in Surrey are all represented by their own governments and so any collective group to represent the urban Aboriginal population would not be speaking for the legal or political rights of First Nations.



Conclusion and Next Steps

The title of this report - All Our Relations - emphasizes a relational worldview shared by many Indigenous peoples and points to the many relationships that need to be created, strengthened or expanded in Surrey. The objective of the Surrey Urban Aboriginal Social Innovation Strategy is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey. Phase I of the project has helped to shine a light on the urban Aboriginal community in Surrey and some of the barriers or challenges that impede a positive experience of city life. Phase II of the project will be an opportunity to build on the findings and conclusions contained in this report in two significant ways.

First, we plan to formally establish the Surrey Aboriginal Leadership Council as a means to increase our own capacity to influence the policy, programs and services that impact us the most. As the Leadership Council, Aboriginal people will be the voice of the community as it relates to the urban Aboriginal population in Surrey. We will own the issues and take on the responsibility to advocate for Aboriginal people in Surrey; educate the broader community about Aboriginal people; cultivate the next

generation of Aboriginal leaders; encourage coordination and collaboration among service providers; and develop policy and strategy through an urban Aboriginal lens. We cannot do this alone, however, and we will continue to seek the support of the City and other allies that support our vision for the future. In light of this, our second step is to convene in Phase II a broader cross-section of non-Aboriginal organizations and funders to help us develop solutions and strategies for addressing the findings and conclusions contained in this report. Our goal is to build the commitment for collective action and positive change in our community.

All our relations.



PROFILES

Fraser Region Aboriginal Friendship Centre Assoc. (FRAFCA)

FRAFCA is dedicated to providing culturally based programs and services to respond to the needs of the urban Aboriginal population in Surrey. They support activities that promote the health and well-being of Aboriginal people and promote the resurgence of Aboriginal culture, language and teachings. The organization started in the early 1990s as the Surrey Aboriginal Cultural Society and eventually became Kla-how-eya Aboriginal Centre. This grass roots organization facilitated tremendous work to provide much needed support to First Nations, Metis and Inuit residents in the city. In 2012, the organization joined the National Association of Friendship Centres, becoming the newest of 25 Friendship Centres in BC. FRAFCA's community outreach is extremely broad and programs fall into the general categories of Wellness, Education, Housing and Community. They offer programs such as: Positive Health Outreach, Indigenous Women's Violence Prevention; Aboriginal Infant Development; Community Action Program for Children; Awahsuk Aboriginal Head Start; Adult Basic Education; and Aboriginal Homeless Outreach. These are only some of the programs and services offered by FRAFCA and the organization is continually seeking ways to expand its capacity and outreach to better serve Aboriginal people in the Fraser Valley. It is clear that FRAFCA will play a central role in addressing the well-being of the urban Aboriginal population in Surrey well into the future and looks forward to growing with our community members.

Surrey Schools

For many Aboriginal families in Surrey, schools are the most consistent element in their children's early development. Given the large and youthful nature of the Aboriginal population in Surrey, it is clear that a successful future is bound together with a positive school experience. To improve that experience, the Surrey School District has developed a multi-stakeholder agreement for supporting Aboriginal learner success.¹¹ The top three goals of the agreement are to: 1. Increase positive identity and sense of belonging for all Aboriginal learners; 2. Increase students' knowledge and understanding of Aboriginal history, traditions, and cultures; 3. Increase achievement for Aboriginal learners. Practically speaking, this means the Aboriginal Education Services staff work directly with teachers and about 3,200 Aboriginal

¹¹ Aboriginal Education Enhancement Agreement

students to provide a range of support services that keep students and families engaged with the school system and improve student connections to Aboriginal people and cultures. For example, Aboriginal Education Services runs: the Little Eaglets program which builds a connection between Aboriginal families and the school system prior to beginning kindergarten; an afterschool literacy program for Aboriginal children and parents called 'Bannock and Books'; regular cultural workshops in Surrey schools that expose students to traditions and practices like cedar bark basket weaving; an annual winter family gathering and feast that last year brought out over 1,000 Aboriginal children and families to share a meal together; a leadership program called 'Windspeaker' that builds leadership capacity in Aboriginal youth through experiential outdoor education; and, a traditional honoring ceremony for grade 12 graduates that recognizes their accomplishment through culture and ceremony. These initiatives highlight how Surrey Schools brings together learning and culture to strengthen Aboriginal student outcomes.

Surrey RCMP

Surrey RCMP are part of the First Nations Policing Program (FNPP) with a goal to provide police services that are professional, effective, culturally appropriate and accountable to the communities they serve. Under the program, First Nations work with the RCMP to identify risks and develop policing services to enhance the safety of their communities. Surrey RCMP Constable Troy Derrick (of the Gitksan Nation) acts as a liaison to Surrey's urban Aboriginal residents, and provides dedicated policing services to Semiahmoo First Nation. The program incorporates principles and objectives to ensure sensitivity to Aboriginal culture. A highlight for the program was in 2015 when Surrey RCMP was a partner in the 'Pulling Together Canoe Journey'. Hosted by Semiahmoo First Nation, the 100 mile canoe journey began on Harrison Lake and finished at Semiahmoo. Eight Surrey RCMP police officers and municipal employees participated, along with 500 other individuals. Participants were able to witness and participate in long standing traditions and cultural protocols, such as sharing of songs and prayers, stories and teachings, meals, gift giving and friendship. These kinds of initiatives – big and small – allow RCMP officers to develop meaningful relationships with the urban Aboriginal community based on respect and positive cultural awareness. It is



good work that can be the basis for strengthening the connection and outreach to the urban Aboriginal community in the future.

Kekinow Native Housing Society

Since 1986, Kekinow Native Housing has provided housing for people of Aboriginal ancestry living on limited incomes in Surrey. This service has been a lifeline for many Aboriginal people in Surrey as safe, secure, and affordable housing is the foundation for moving from survival to success in the city. This is particularly true of young families in Surrey. For this reason, Kekinow constructed five family townhouse complexes with 199 units – all which have a special emphasis on the family. For example, each housing complex has a ‘common room’ for tenants to host family events and gatherings, and include an outdoor playground area for children. A positive experience and connection to Aboriginal culture is critically important for families and young children. As such, Kekinow encourages the healthy expression of Aboriginal culture in all of its complexes. For example, each of the housing complexes run by the Society has an Aboriginal name from Sohkeyak (meaning ‘robin’s nest’) to Ama-huuwilp (or ‘good home’). Furthermore, tenants of each complex are encouraged to have a committee that plans culturally based activities and events such as traditional workshops (on medicinal herbs, food preservation or drum building for example) or graduation celebrations for tenants and children of the complex. Recognizing the great demand for its services in Surrey, Kekinow has worked tirelessly with the City and other partners to lay the groundwork for a large expansion of housing units in the near future. Soon they will be able to offer even more Aboriginal individuals and families appropriate housing options and the opportunity to build a safe and secure life in the city.

Cwenegitel Support House

Cwenegitel (which means ‘helping one another’) is a recovery house for men. It provides safe, accessible, and suitable housing for homeless Aboriginal men while helping them break the cycle of substance and alcohol abuse. The Support House has successfully served all Nations in the Surrey area since 1995. It provides a family-orientated atmosphere for up to 12 men. Resources include individual and group counseling services, support meetings, and financial education assistance. Residents build wellness through long-term support, skills development, community involvement,

cultural and spiritual guidance, educational mentoring and counseling. Pride in Aboriginal culture is fostered in smudge ceremonies, drumming, and medicine sharing circles, anger management programs, and a large sweat lodge. The site and programs are open for all members of the community. Cwenegitel also provides cultural work and education for the Surrey School District, Fraser Aboriginal Health; Gateway Mental Health and local First Nations. They operate seven days a week, 24 hours a day (with funding only provided for 17 hours a day). Due to the shared commitment and perseverance of staff and residents many former Support House residents have gone on to complete their post-secondary education, become business owners, successful artisans, and highly skilled tradesmen. The work of Cwenegitel is one of the quiet success stories of the urban Aboriginal community in Surrey.

Xyolhemeylh

Fraser Valley Aboriginal Children and Family Services Society, Xyolhemeylh, provides culturally appropriate and holistic services through prevention, community development, and child welfare programs to Aboriginal children, youth and their families residing in the Fraser Valley including Surrey. The Surrey program, called Supported Connections, in partnership with Circle 5, Aboriginal Family and Child Services, provides support to parents, social workers, and caregivers by facilitating visits between children who are in care and their families. The program uses a strength-based practice, and the guiding principle is that a child is entitled to have safe, positive and meaningful contact with their family and culture. The primary service goal is to support families in making changes required to have their children returned to their care as quickly as possible. The program is staffed by support workers who arrange and support visits on site or in the community, attend meetings, and provide intensive outreach to families. Although this can be challenging work at times, it is very rewarding to witness the families make positive changes in their lives, which results in their children returning home. The experience of Xyolhemeylh in Surrey has emerged as a best practice that serves as an example of how to deliver critically important services in ways that build and strengthen the urban Aboriginal community.



APPENDIX A – CONTRIBUTORS TO THE SURREY URBAN ABORIGINAL SOCIAL INNOVATION STRATEGY

Aboriginal Leadership Committee

- Councillor Vera LeFranc, City of Surrey (Chair)
- Dina Lambright, Fraser Health Authority (Aboriginal Health)
- Dwight Yochim, Metro Vancouver Aboriginal Executive Council
- Gloria Raphael, Surrey School District (Aboriginal Education)
- Joanne Charles, Semiahmoo First Nation
- Joanne Mills, Fraser Region Aboriginal Friendship Centre (FRAFCA)
- June Laitar, Kekinow Native Housing Society
- Frieda Vairo, Kekinow Native Housing Society
- Mindi Moren, Xyolhemeylh Child and Family Services
- Rebecca Easson, Xyolhemeylh Child and Family Services
- Pat Reid, Kekinow Native Housing
- Phil Hall, First Nations Health Authority
- Rocky James, Metro Vancouver Aboriginal Executive Council
- Samantha Wells, Semiahmoo First Nation
- Shannon Courchene, Kwikwetlem First Nation
- Shelly Hill, Kekinow Native Housing Society
- Sol Lee, Surrey School District (Aboriginal Education)
- Tom Oleman, Cwengitel Support House
- Troy Derrick, RCMP
- Christine Simmons, Ministry of Children and Family Development (Circle 5)

Project Team

- Sheldon Tetreault & Michele Guerin, Guerin Tetreault Governance Consulting
- Aileen Murphy, Marlis McCargar, Kristin Patten, City of Surrey
- Jacopo Miro, School of Community and Regional Planning, UBC
- Brandon Gabriel, Brandon Gabriel Fine Art and Design
- Byron Smith, Greenhouse PhotoGraphix Inc.

Key informant interviews

- Surrey RCMP: Constable Troy Derrick
- ACCESS: John Webster & Lynn White
- Surrey Food Bank: Marilyn Hermann
- Cwengitel: Tom Oleman
- Kekinow: Frieda Vairo, Pat Reid, June Laitar
- Options : Christine Mohr & Aboriginal Engagement Team: Joe Woodworth, Stacie Prescott, Cori Kleisinger, Jen Mantyka, Vanessa Masters
- Fraser Health Authority: Dina Lambright
- Kwantlen Polytechnic University: Diane Purvey
- FRAFCA: Joanne Mills; Harley Wylie; Kyla Bains; Theresa Anderson; Vanessa Hickman; Leah Bull
- SFU: Natalie Wood-Wiens
- Native Courtworker and Counselling Association of BC: Arthur Paul
- Surrey Womens Centre: Sarah Rehim; Corrine Arthur
- Pacific Community Resources Society (PCRS): James Musgrave; Erin Harvie
- Xyolhemeylh Child & Family Services: Mindi Moren
- Elizabeth Fry Society: Bonnie Moriarty; Shilo St. Cyr
- MCFD Aboriginal Family and Child Services: Sheila Wilkins
- Surrey Schools: Gloria Raphael
- Kwikwetlem First Nation: Shannon Courchene
- City of Surrey: Councillor Vera LeFranc
- Metro Vancouver Aboriginal Executive Council: Kevin Barlow
- Probation Services: Koulis Kyriakos
- Surrey Libraries: Laurie Cooke & Caroline Johnson







CORPORATE REPORT

NO: R131

COUNCIL DATE: June 12, 2017

REGULAR COUNCIL

TO: **Mayor & Council** DATE: **June 8, 2017**

FROM: **General Manager, Planning & Development** FILE: **5080-01**
Acting General Manager, Finance & Technology

SUBJECT: **All Our Relations: A Social Innovation Strategy – Phase 2 of the**
Surrey Urban Aboriginal Innovation Project

RECOMMENDATION

The Planning & Development Department and the Finance & Technology Department recommend that Council:

1. Receive this report as information;
2. Authorize staff to partner with the Surrey Urban Indigenous Leadership Committee (the “Leadership Committee”) on the implementation of All Our Relations: A Social Innovation Strategy - Phase 2 of the Surrey Urban Aboriginal Social Innovation Project (the “All Our Relations Strategy”), attached as Appendix “I” to this report;
3. Approve City support of the recommendations for which the City can play a role; and
4. Approve a contribution of \$25,000.00 from the Council Initiatives Fund to support the implementation of the All Our Relations Strategy, attached as Appendix “II.”

INTENT

The purpose of this report is to seek Council’s commitment to support the Leadership Committee in implementing the All Our Relations Strategy and, specifically, to support those recommendations for which the City can play a role. In addition, this report serves as a request for a financial contribution of \$25,000.00 from the Council Initiatives Fund to be assigned to support the facilitation of the Leadership Committee.

BACKGROUND

Inspired by the work of the Truth and Reconciliation Commission (TRC), in February 2015 the Social Policy Advisory Committee (SPAC) identified Aboriginal issues and the development of an Aboriginal strategy as a priority focus area for the SPAC and Social Planning.

On September 28, 2015, Council received a report informing them that the City, with the support of Aboriginal agencies in Surrey, had been awarded funding by the BC Association of Aboriginal

Friendship Centres (BCAAFC) through the Urban Partnerships Program to convene the agencies to develop a social innovation strategy (Corporate Report No. R198; 2015, Appendix “III”).

On May 2, 2016, Council adopted the All Our Relations Strategy. Based on research and consultations, the Phase 1 report identified 14 key finding related to the Aboriginal population in Surrey (Corporate Report No. R100; 2016, Appendix “IV”).

DISCUSSION

The Surrey Urban Aboriginal Social Innovation Project (the “Project”) is an initiative of the Leadership Committee. The overarching goal of the Project is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Indigenous population in Surrey.

In 2016-2017, the Leadership Committee built on the 14 key findings identified in Phase 1 to develop the All Our Relations Strategy. The process included consultation with non-Aboriginal community stakeholders. Phase 2 was supported by a contribution of \$83,300.00 from the BCAAFC through the Government of Canada’s Urban Partnerships program. As with Phase 1, for Phase 2 the City supported the Leadership Committee by administering the BCAAFC contract.

Surrey Urban Indigenous Leadership Committee

The Leadership Committee’s mission is to be the collective voice of the Urban Indigenous population in Surrey. Convened by the City, it is composed of representatives of Aboriginal service organizations, as well as representatives from Aboriginal programs within non-Aboriginal public agencies, including Surrey Schools; RCMP; Fraser Health; and Ministry of Children and Family Development. The Leadership Committee is chaired by Councillor Vera LeFranc, Vice-Chair of the SPAC.

The First Nations governments on whose traditional territory Surrey is located have an open invitation to participate in the Leadership Committee; this includes the Semiahmoo, Katzie, Kwantlen, Kwikwetlem, Qayqayt, and Tsawwassen First Nations.

Since the Leadership Committee was first convened in 2015, it has met regularly to guide the Project. Leadership Committee meetings also serve as an opportunity for City staff and other community groups to inform and seek the support and guidance of the Leadership Committee on initiatives that relate to the Urban Indigenous community in Surrey.

All Our Relations: A Social Innovation Strategy

The Vision of the All Our Relations Strategy is:

“A city that values Indigenous contributions to city life. A city that is committed to working towards reconciliation at all levels. A city where every Indigenous person has the opportunity to achieve their full potential.”

The All Our Relations Strategy includes five strategic objectives, supported by 42 goals and 98 strategies.

The five strategic directions are:

1. Create and Strengthen Partnerships;
2. Expand Indigenous Leadership Capacity;
3. Improve and Grow Programs and Services;
4. Increase Education and Understanding; and
5. Increase Funding.

The document identifies the Leadership Committee as “the protagonist driving the change we want to see.” It also extends an invitation to other organizations and all levels of government to join the Leadership Committee in working together to implement the Strategy.

Since completing the All Our Relations Strategy, the Leadership Committee has formed working groups to focus on implementation of five initial priorities:

- Building leadership capacity among urban Indigenous residents;
- Planning a mixed use cultural and service hub;
- Increasing the community’s awareness and understanding;
- Supporting vulnerable women and girls; and
- Developing an urban Indigenous child poverty strategy.

Reconciliation and the City of Surrey

The TRC has had a profound impact on Canadians’ awareness of the deep and lasting trauma of Indian residential schools on Indigenous peoples, and the urgent need for reconciliation to transform Canadian society. The TRC’s final report includes 94 Calls to Action “to redress the legacy of residential schools and advance the process of Canadian reconciliation.” Thirteen of the TRC’s Calls to Action relate specifically to municipalities.

In 2016, the Federation of Canadian Municipalities’ responded to the TRC with a document entitled “Pathways to Reconciliation: Cities Respond to the Truth and Reconciliation Commission Calls to Action” (the “Report”). The Report highlights how municipal governments “are rolling up their sleeves to support reconciliation as a national challenge that is deeply felt at the local level.”

There are three somewhat overlapping groups of Indigenous people with whom the City could engage in reconciliation. These include:

1. Land-based First Nations governments in what is now the City;
2. Non-land-based Metis governments that represent Metis people living in the City; and
3. Urban Indigenous residents of Surrey.

The All Our Relations Strategy relates to Urban Indigenous residents of Surrey. It offers an opportunity for the City to make a commitment to reconciliation with the Urban Indigenous community in Surrey.

City of Surrey: Role in Implementing the All Our Relations Strategy

The Leadership Committee has identified priorities for action and extended an invitation to the City to work alongside them.

Staff are recommending that the City should remain supportive of the Leadership Committee by committing to:

- Having a City representative on the Leadership Committee;
- Authorizing staff to provide support to the Leadership Committee;
- Leveraging City contacts and networks to advance the capacity of the Leadership Committee and the Urban Indigenous community more generally; and
- Continuing to channel requests for Urban Indigenous perspectives on City initiatives through the Leadership Committee.

Input from the City’s Senior Management Team indicates that there is support and a willingness to partner with the Leadership Committee to implement the All Our Relations Strategy. In some cases, engagement with Indigenous people is already embedded in existing plans. For example, a strategic priority for Surrey Libraries’ is to “engage with the community,” including Urban Aboriginals. The RCMP has confirmed that all of the goals in the All Our Relations Strategy are consistent with the current programs in the RCMP’s Diversity Unit and the service delivery model in Surrey. Cultural Services has confirmed that the public art program and Public Art Advisory Committee are very supportive of welcoming more artworks by Indigenous artists in the City’s public art collection, including acquiring works for City facilities.

The tables below highlight goals and strategies contained in the All Our Relations Strategy for which the City could play a role. It identifies the department(s) that could be involved in working with the Leadership Committee on specific strategies. In total, there are 17 goals and 32 strategies that Council and staff from various departments and/or the RCMP could partner with the Leadership Committee to implement. There may be additional goals and strategies that the City could play a role in supporting.

The tables also include notes and examples of current and past City initiatives that align with the Leadership Committee’s strategies. It shows that many City departments are already engaging with the Urban Indigenous community.

In the fall, staff will convene a series of inter-departmental consultations, as well as a consultation with the Leadership Committee, to identify new or additional actions or projects that the City could undertake to support the implementation of the All Our Relations Strategy. Following this consultation process, a report will be forwarded for Council’s consideration by early 2018.

STRATEGIC DIRECTION I: CREATE AND STRENGTHEN PARTNERSHIPS

Goal #3: Strengthen the relationship with the City of Surrey.

STRATEGY	DEPT.
Continue to have a City representative on the Urban Indigenous Leadership Committee. <i>Note:</i> <ul style="list-style-type: none">• Councillor LeFranc chairs the Committee and Social Planning provides administrative support.	Planning & Development (P&D)

<p>Continue to seek funding and partnerships by leveraging City relationships</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> • Social Planning staff has recently convened meetings with private foundations. The meetings are an opportunity for the Leadership Committee to share the Strategy and discuss possible partnership or funding opportunities. • The City’s Community Art Program partnered with the Friendship Centre on a project that engaged the Centre’s youth advisory committee in developing a committee image/logo. 	<p>Multiple Depts.</p>
<p>Actively support and give guidance to City initiatives to build awareness of Urban Indigenous matters.</p> <p><i>Example:</i></p> <ul style="list-style-type: none"> • Parks staff met with the Leadership Committee regarding the creation of an Urban Indigenous youth mural project. 	<p>Multiple Depts.</p>
<p>Actively support City initiatives in order to incorporate urban Indigenous perspectives into City policy, programs, and planning.</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> • Parks staff met with the Leadership Committee on the Parks, Recreation and Culture (PR&C) Strategic Plan. • Libraries staff met with the Leadership Committee to secure support and guidance on the Taan’s Moon childrens’ exhibit. • Human Resource (HR) staff met with the Leadership Committee to confirm an appropriate celebration format for Orange Shirt Day. 	<p>Multiple Depts.</p>

STRATEGIC DIRECTION II: EXPAND INDIGENOUS LEADERSHIP CAPACITY

Goal #6: Identify and cultivate more Indigenous people to take on leadership roles within Indigenous and non-Indigenous organizations in Surrey.

<p>STRATEGY</p>	<p>DEPT.</p>
<p>Create mentorship opportunities so that emerging Indigenous leaders can connect with experienced community leaders.</p>	<p>Multiple Depts.</p>

Goal #7: More Indigenous people serving as directors of community organizations, on city committees, and other boards.

<p>STRATEGY</p>	<p>DEPT.</p>
<p>Seek Indigenous representation for city committees.</p> <p><i>Note:</i></p> <ul style="list-style-type: none"> • SPAC has recently designated a seat for an Indigenous youth. DAC has a member who is Indigenous. 	<p>Council/ Legislative Services</p>

Goal #10: Indigenize public spaces.

STRATEGY	DEPT.
<p>Partner with the City of Surrey to increase Indigenous art in City Hall, City-owned buildings, and public spaces.</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> • The City website’s Arts & Culture map includes a layer on Indigenous art which features 10 public art pieces. • Surrey Art Gallery has a free on-line teacher’s resource on Indigenous art in the Gallery’s collection; it includes interviews with Kwantlen artist Brandon Gabriel. • Surrey Art Gallery has increased the curriculum and school booking opportunities for the “Sharing Perspectives: Indigenous Contemporary Art Workshop,” led by a local First Nations artist/educator. 	PR&C
<p>Advocate for the City to consult local Coast Salish First Nations on appropriate ways to recognize their connections to the land (e.g., signage and designation of heritage sites, et cetera)</p>	Council/ Multiple Depts.

STRATEGIC DIRECTION III: IMPROVE AND GROW PROGRAMS AND SERVICES

Goal #13: More appropriate and affordable Indigenous-run housing options serving the diverse needs of the community.

STRATEGY	DEPT.
<p>Lobby all levels of government for more housing units and more diversified housing systems for the Urban Indigenous population.</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> • Master Plan for Housing the Homeless identifies Aboriginal housing as one of the priorities. • The E. Fry project on a City-owned site will include 15 units for Indigenous female youth; the Friendship Centre will operate these units. 	Council/P&D

Goal #14: Increase opportunities for career progression (Low wage to higher wage).

STRATEGY	DEPT.
<p>Work with large employers in the City to create career development opportunities for urban Indigenous people.</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> • In 2011/12 HR partnered with an Aboriginal employment agency (ACCESS) on an employment initiative. • The City’s Emerging Leaders Program has a project to develop employment opportunities for members of three under-represented groups, including Indigenous people. 	HR

Goal #19: Increase early literacy for Indigenous children.

STRATEGY	DEPT.
<p>Partner with Surrey Libraries to increase utilization rates among Indigenous people.</p> <p><i>Note:</i></p> <ul style="list-style-type: none"> • Library Strategic Priorities #2 “Engage with Community” identifies Urban Aboriginals as one of the population groups to “identify community needs and invite participation in developing programs and services.” <p><i>Examples:</i></p> <ul style="list-style-type: none"> • To raise the profile of Indigenous literature, Libraries hosted Taan’s Moon (Haida story) exhibit/activities in May 2017. • Growing trusted relationships with the Indigenous community through staff outreach to Aboriginal agencies (Friendship Centre, Awahsuk pre-school, et cetera). • Promoting Indigenous collections (displays, Bibliocommons booklists for children, teens, and adults, story-time kits). • To increase access to Indigenous literature, a book labeling discussion is underway to make the collection more visible on the shelves; creating a separate funded budget for Children’s Indigenous materials (supporting and aligning with new Curriculum First Nations Principals of Learning). • Helping to spread the awareness of Indigenous issues through programming or displays (Residential schools – Libraries hosted an author reading by Bev Sellars and had displays in branches), exposing the public to Indigenous culture (incorporating Indigenous titles into book clubs), and staff attends various aboriginal workshops. • Libraries has an active and ongoing Aboriginal Committee. 	<p>Libraries</p>
<p>Expand programs that get age appropriate Indigenous books and stories into the homes of Indigenous families.</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> • Taan’s Moon books available for borrowing. • UBC Library student conducted an analysis of Indigenous Teen Fiction collection in 2016. • Connecting to Indigenous families with newborns – Aboriginal Read to Baby kits. • Supporting literacy with Indigenous content in programs – Moe the Mouse workshop (InterLINK) – four staff attended. 	<p>Libraries</p>

Goal #20: Increase police outreach to Indigenous youth.

STRATEGY	DEPT.
<p>Create opportunities for police to collaborate with Indigenous youth leaders.</p> <p><i>Note:</i></p> <ul style="list-style-type: none"> RCMP has a First Nations Officer as part of their Diversity Unit. 	RCMP
Work with Surrey Schools to increase positive interactions between Indigenous youth and police.	RCMP

Goal #21: Improve the physical safety of Indigenous youth.

STRATEGY	DEPT.
Work with Surrey RCMP and others to develop a task force to address Indigenous youth physical safety issues.	RCMP/ Public Safety

Goal #22: Improve the physical safety of Indigenous women.

STRATEGY	DEPT.
<p><i>Note:</i> Strategies identified do not include a specific role for the City. Surrey Vulnerable Women’s and Girl’s Working Group has a potential role (Social Planning, Public Safety, and RCMP are Working Group members.)</p>	N/A

Goal #27: Increase Indigenous youth participation in sport.

STRATEGY	DEPT.
Partner with the Aboriginal Sport, Recreation and Physical Activity Council and/or PR&C to develop strategies for increasing Indigenous youth participation in sport in Surrey.	PR&C

Goal #29: Increase the awareness of Indigenous programs and services available to Indigenous individuals and families.

STRATEGY	DEPT.
<p>Ensure information on Indigenous programs and services offered in Surrey are easily accessible on the City’s website.</p> <p><i>Note:</i></p> <ul style="list-style-type: none"> An initiative is underway to create a community services web-portal on the City’s website. 	Multiple Depts.

Goal #32: Build an appropriate space (or spaces) for the Aboriginal community to gather.

STRATEGY	DEPT.
Convene a Cultural Centre Working Group with the City of Surrey.	PR&C/P&D

STRATEGIC DIRECTION IV: INCREASE EDUCATION & UNDERSTANDING

Goal #35: Greater understanding of First Nation and Métis experiences and opportunities to explore the meaning of reconciliation.

STRATEGY	DEPT.
<p>Create and deliver a Métis cultural competency training module.</p> <p><i>Example:</i></p> <ul style="list-style-type: none"> In 2012, the City partnered with the BC Métis Association to deliver Métis cultural competency training. 	HR
<p>Create and deliver a First Nation cultural competency training module.</p> <p><i>Examples:</i></p> <ul style="list-style-type: none"> In 2016, HR hosted a staff Lunch & Learn with indigenous author Bev Sellars on the topic of Indian residential schools as part of Orange Shirt Day. Libraries staff attended the full day “Building Bridges” workshop hosted by the School District and Options. 	HR

Goal #36: Individuals have the opportunity to learn about the history of residential school.

STRATEGY	DEPT.
<p>Host Orange Shirt Day in cooperation with the City of Surrey.</p> <p><i>Example:</i></p> <ul style="list-style-type: none"> The City and RCMP hosted Orange Shirt Day on September 30, 2016. 	Multiple Depts.
<p>Partner with the City of Surrey to host a Truth and Reconciliation Commission event.</p>	Council
<p>Partner with Surrey Libraries to bring in authors and speakers that can share First Nation and Métis experiences of Indian Residential Schools.</p> <p><i>Example:</i></p> <ul style="list-style-type: none"> In 2016, Libraries hosted a public event with BC Indigenous author Bev Sellars on the topic of Indian residential schools. 	Libraries

Goal #37: More First Nation and Métis cultural events and celebrations in Surrey.

STRATEGY	DEPT.
<p>Expand Louis Riel Day activities.</p> <p><i>Example:</i></p> <ul style="list-style-type: none"> Council proclaimed Louis Riel Day in 2016 and has done so a few times in past years. 	Multiple Depts.

Investigate the potential to host North American Indigenous Games or other Indigenous sporting events in Surrey.	PR&C
Lead and coordinate National Indigenous Day events. <i>Note:</i> <ul style="list-style-type: none"> In 2016 and 2017 PR&C staff has worked with the Aboriginal Committee organizing a National Aboriginal Day event at Bridgeview on June 21. 	PR&C
Participate in other cultural events and celebrations as requested. <i>Example:</i> <ul style="list-style-type: none"> Surrey International Children’s Festival includes an opening welcome by the local Circle of Elders Group. The programming expectation is to include Indigenous performances and art activities at every Festival. Surrey Civic Theatres includes Indigenous programming every year at Culture Days event. 	Multiple Depts.

Goal #38: Combat negative stereotypes and discrimination in the city.

STRATEGY	DEPT.
Develop and implement an anti-racism campaign. <i>Examples:</i> <ul style="list-style-type: none"> The Local Immigration Partnership’s “True Colours of Surrey” anti-racism campaign includes one Aboriginal poster. Marketing assisted the campaign by putting posters in bus shelters and the Web Team sent out social media messages. In 2017, staff are being updated on the City’s Respectful Workplace and Human Rights Policies through City Essentials. Both Policies were recently updated to expand their inclusive language. 	Multiple Depts.
Seek commitment from Surrey Schools, RCMP, the City of Surrey and others to complete cultural competency training.	HR/ Multiple Depts.
Partner with the City of Surrey to increase the visibility of traditional Coast Salish place names.	Multiple Depts.
Create opportunities for visual representations of reconciliation.	Multiple Depts.

City of Surrey: Council Initiatives Funding

Over the past two years, the work of the Leadership Committee was been supported by the BCAAFC through the Government of Canada’s Urban Partnerships program. The 2016-2017 contract with the BCAAFC was completed in April 2017.

In order to sustain momentum and begin to implement the All Our Relations Strategy, the Leadership Committee is requesting a contribution of \$25,000.00 from the Council Initiatives Fund. This funding will be used to continue to retain an Indigenous consultant to facilitate

Leadership Committee and Working Group meetings, help prepare funding proposals and other documents, and provide City staff with as-needed advice and support. Council's contribution will assist in enabling the Leadership Committee to leverage additional resources.

The Council Initiatives Fund is attached to Appendix "II" of this report, based on an assumption that Council will approve the recommendations included in this report.

SUSTAINABILITY CONSIDERATIONS

This Corporate Report supports the following Desired Outcome (DO) and Strategic Direction (SD) identified in the Sustainability Charter 2.0.

Inclusion

- DO 7: Surrey's Urban Aboriginal community is thriving with high educational outcomes, meaningful employment and opportunities for cultural connections.
- SD 2: Work with Aboriginal leaders to support and strengthen social innovation in the Surrey Urban Aboriginal community.

CONCLUSION

Based on the above discussion, it is recommended that Council:

- Receive this report as information;
- Authorize staff to partner with the Surrey Urban Indigenous Leadership Committee (the "Leadership Committee") on the implementation of All Our Relations: A Social Innovation Strategy - Phase 2 of the Surrey Urban Aboriginal Social Innovation Project (the "All Our Relations Strategy"), attached as Appendix "I" to this report;
- Approve City support of the recommendations for which the City can play a role; and
- Approve a contribution of \$25,000.00 from the Council Initiatives Fund to support the implementation of the All Our Relations Strategy, attached as Appendix "II."

Original signed by
Jean Lamontagne
General Manager, Planning & Development

Original signed by
Kam Grewal, CPA
Acting General Manager, Finance & Technology

AM/ss

Appendix "I" - All Our Relations: A Social Innovation Strategy - Phase 2 of the Surrey Urban Aboriginal Social Innovation Project

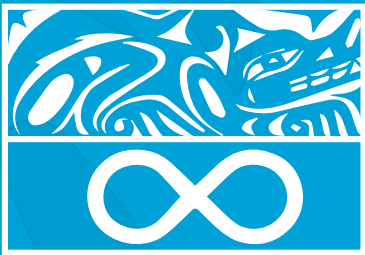
Appendix "II" - Council Initiatives - Allocations for 2017

Appendix "III" - Corporate Report No. R198; 2015

Appendix "IV" - Corporate Report No. R100; 2016

ALL OUR RELATIONS

A SOCIAL INNOVATION STRATEGY



.....
PHASE 2 of the
Surrey Urban Aboriginal
Social Innovation Project
.....

Prepared by Sheldon Tétreault
for the Surrey Urban Indigenous Leadership Committee



A Note on Terminology

For the purposes of this strategy, the term “Indigenous” means Métis, First Nations, and Inuit people.

ACKNOWLEDGEMENT

We recognize the traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations.

We respectfully acknowledge the many Indigenous nations who are represented by the urban Indigenous population in Surrey.

We are grateful for the funding and support of the BC Association of Aboriginal Friendship Centres and the Urban Partnership Program of the Government of Canada.

We hold our hands up to you. All my relations. All our relations.

The following organizations have actively supported Phase 2 of the Surrey Urban Indigenous Leadership Committee:

Aboriginal Community Career Employment Services Society (ACCESS)
City of Surrey
Cwenengitel Aboriginal Society
First Nations Health Authority
Fraser Health Aboriginal Health
Fraser Region Aboriginal Friendship Centre Association
Kekinoow Native Housing Society
Kwikwetlem First Nation
Métis Nation of British Columbia
Metro Vancouver Aboriginal Executive Council
Ministry of Children and Family Development Circle 5
Nova Métis Heritage Association
RCMP
Surrey School District
Fraser Valley Aboriginal Children and Family Services Society (Xyolhemeylh)

INTRODUCTION

We are the **Surrey Urban Indigenous Leadership Committee**. In 2015 we came together to facilitate the development of a Surrey Urban Aboriginal Social Innovation Project.

The overarching objective of the **Surrey Urban Aboriginal Social Innovation Project** is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Indigenous population in Surrey.

In **Phase 1** our goal was to develop a deeper understanding of the urban Indigenous experience in Surrey. To this end, we released the **"All Our Relations"** report in May 2016. Our research showed that:

- The urban Indigenous population in Surrey is estimated to be the largest urban Indigenous population of any city in Metro Vancouver;
- Over the past decade Surrey's urban Indigenous population has doubled in size;
- 50% of the urban Indigenous population in Surrey is younger than 25 years old; and,
- Surrey's Indigenous child poverty rate of 45% is significantly higher than the national poverty rate for off-reserve Indigenous children and youth (31%).

These research findings and many others from the **"All Our Relations"** report are a wake-up call to all of us and require action.

Phase 2 of the Social Innovation Project has been an opportunity to organize our thinking and ideas into a concrete strategy. However, we also recognized the need to bring more people and organizations to the table to create shared ownership in the strategies for change. To that end, we hosted a Solutions Workshop in October 2016. At the workshop we sought input for new and creative ways to tackle the most pressing needs of the urban Indigenous community.

What follows is our **Social Innovation Strategy**. You will see our Vision for the future, our Mission, the Values by which we will work, our five Strategic Objectives, and finally our Goals and Strategies for Change. This is our commitment to action. As the Surrey Urban Indigenous Leadership Committee, we are the protagonist driving the change we want to see. More than that, however, this document is an invitation for you to work with us. **Join us.**

All our relations.



- Photo by Kelsie Marchand, Fraser Region Aboriginal Friendship Centre Association

SOCIAL INNOVATION STRATEGY

OUR VISION

A city that values Indigenous contributions to city life. A city that is committed to working towards reconciliation at all levels. A city where every Indigenous person has the opportunity to achieve their full potential.

OUR MISSION

Our mission is to be the collective voice of the urban Indigenous population in Surrey. We will advocate on behalf of all urban Indigenous people in Surrey and work collaboratively with other governments, organizations, and individuals that are committed to understanding and achieving our vision.

OUR VALUES

- Respect for the political autonomy of the Coast Salish First Nations in Surrey.
- Respectful engagement with the Coast Salish First Nations in Surrey.
- Cultural understanding and competence.
- Commitment to address racism and intolerance.
- Collective action.
- Perseverance and determination.
- Space for First Nation and Métis voices.
- Inclusive of all Indigenous people regardless of status or membership.
- Caring for and nurturing relationships.
- Leading with our hearts.

OUR STRATEGIC OBJECTIVES

- I. Create and strengthen partnerships that will benefit urban Indigenous people.**

- II. Expand the urban Indigenous leadership capacity in Surrey.**

- III. Improve and grow programs and services for urban Indigenous people.**

- IV. Increase education and understanding about the urban Indigenous community in Surrey.**

- V. Increase funding for urban Indigenous programs and services.**



Our Victory captures the five strategic objectives identified by the Surrey Urban Indigenous Leadership Committee. These objectives guided the creation of the All Our Relations strategy.

I. CREATE AND STRENGTHEN PARTNERSHIPS

This strategic objective is important because we exist within a web of relationships in the city. All of these relationships are important to the health and wellbeing of the Indigenous community and, like any relationship, Indigenous relationships in the city must be cared for and nurtured. When we do that, relationships will be strong, healthy and self-sustaining.

Goal #1

Improve the relationship between Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations and the Surrey Urban Indigenous Leadership Committee.

Strategy: Convene a Protocol Working Group.

Strategy: Open invitation to any representative appointed by any of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations to sit ex-officio on the Urban Indigenous Leadership Committee or any of its sub-committees or working groups.

Strategy: Extend an invitation to develop a Memorandum of Understanding between the Leadership Committee and each of the First Nations.

Goal #2

Formalize the Surrey Urban Indigenous Leadership Committee

Strategy: Approve a revised terms of reference.

Strategy: Seek operational funding from a variety of sources. For example, the Vancouver Foundation, Vancity Community Foundation, United Way, INAC, etc.

Strategy: Meet regularly and invite delegations from the community-at-large to present and seek input or collaboration.



Goal #3

Strengthen the relationship with the City of Surrey.

Strategy: Continue to have a City representative on the Urban Indigenous Leadership Committee.

Strategy: Continue to seek funding and partnerships by leveraging City relationships.

Strategy: Actively support and give guidance to City initiatives to build awareness of urban Indigenous matters.

Strategy: Actively support City initiatives in order to incorporate urban Indigenous perspectives into City policy, programs and planning.

Goal #4:

More opportunities for learning between Indigenous organizations and non-Indigenous organizations.

Strategy: Seek opportunities for Indigenous and non-Indigenous organizations to attend or co-host professional development workshops together.

Strategy: Present the Social Innovation Strategy to the Surrey Board of Trade and other associations and groups.

Goal #5

More community partnerships, collaboration and more connections between Indigenous and non-Indigenous organizations.

Strategy: Host an annual event that highlights collaboration and partnerships.



Leadership Committee, Strategic Planning Workshop

– Photo by Jon Benjamin photography

We will know we have been successful when:

- Government is an active partner and ally to urban Indigenous people and organizations
- Indigenous people have a strong community of allies in Surrey
- Indigenous events and occasions are well-supported and well attended in Surrey
- The Urban Indigenous Leadership Committee is recognized as the voice of urban Indigenous people in Surrey



– Photo by Fraser Health Aboriginal Health

II. EXPAND INDIGENOUS LEADERSHIP CAPACITY

This strategic objective is important because Indigenous people need to lead the changes that will support the urban Indigenous population. That means growing the pool of Indigenous candidates who are prepared to use their voice for positive change. According to the 2011 census, there are at least 13,000 urban Indigenous people living in Surrey. Who is ready to be part of our agenda for change?

Goal #6

Identify and cultivate more Indigenous people to take on leadership roles within Indigenous and non-Indigenous organizations in Surrey.

Strategy: Partner with educational institutions and/or non-profits that provide leadership training to develop and implement an urban Indigenous leadership program.

Strategy: Create mentorship opportunities so that emerging Indigenous leaders can connect with experienced community leaders.

Goal #7

More Indigenous people serving as directors of community organizations, on city committees, and other boards.

Strategy: Request community organizations to dedicate a seat for an Indigenous person on their board of directors.

Strategy: Place graduates of the urban Indigenous leadership program onto community boards or committees.

Strategy: Offer non-profit director training for Indigenous organizations and potential leaders.

Strategy: Seek Indigenous representation for city committees.



Goal #8

Recognize urban Indigenous leadership in Surrey.

Strategy: Create a leadership award that is presented to a urban Indigenous person, urban Indigenous organization, or successful program that provides services to urban Indigenous people.

Goal #9

Policy and programs reflect the urban Indigenous community in Surrey.

Strategy: Welcome delegations seeking policy advice and input to attend Urban Indigenous Leadership Committee meetings.

Strategy: Seek a Métis representative for all sub-committees or working groups of the Urban Indigenous Leadership Committee.



Leadership Committee, Strategic Planning Workshop

– Photos by Jon Benjamin photography

Goal #10:

Indigenize public spaces.

Strategy: Partner with the City of Surrey to increase Indigenous art in City Hall, city-owned buildings and public spaces.

Strategy: Advocate for the City of Surrey to consult local Coast Salish First Nations on appropriate ways to recognize their connections to the land (e.g. – signage and designation of heritage sites etc.)



– Photo by Fraser Health Aboriginal Health

We will know we have been successful when:

- Indigenous people hold positions of power in local institutions
- Existing Indigenous leadership is recognized and celebrated
- Indigenous youth are actively developed into future leaders
- Indigenous presence is visible through spaces and places in Surrey
- The Urban Indigenous Leadership Committee plays a significant role in setting policies and programs in Surrey



– Photo by Fraser Health Aboriginal Health

III. IMPROVE AND GROW PROGRAMS & SERVICES

This strategic objective is important because although there are a wide variety of social services and programs in Surrey, most of the services and programs are not designed to serve Indigenous needs or preferences. We need to strive for more culturally appropriate services because Indigenous people are more likely to access services that reflect their own values, experiences and ways of being.

HOUSING

Goal #11

Increase culturally appropriate services for Indigenous homeless people.

Strategy: Identify best practices for the provision of culturally appropriate services for Indigenous people who are homeless or at-risk of homelessness.

Goal #12

Develop an accurate picture of Indigenous homelessness in Surrey.

Strategy: Participate in the Metro Vancouver homeless count.

Strategy: Complete a needs assessment to determine how to improve services to Indigenous homeless people.



HOUSING

Goal #13

More appropriate and affordable Indigenous-run housing options serving the diverse needs of the community.

Strategy: Lobby all levels of government for more housing units and more diversified housing systems for the urban Indigenous population.

Strategy: Document innovative best practices of sustainable housing solutions from other jurisdictions.

EMPLOYMENT

Goal #14

Increase opportunities for career progression (Low wage to higher wage).

Strategy: Work with large employers in the city to create career development opportunities for urban Indigenous people.

Goal #15

More youth participating in education and training that leads to employment.

Strategy: Work with Surrey Schools to identify opportunities to overcome youth education and training challenges.

Strategy: Engage university partners (for example SFU Radius) to investigate ways to support urban Indigenous entrepreneurs in Surrey.

EDUCATION

Goal #16

Expand programs that assist Indigenous adults to complete a high school degree.

Strategy: Advocate for the province to reinstate a new and improved version of Adult Basic Education programs.



Leadership Committee, Strategic Planning Workshop

Goal #17

More urban Indigenous people from Surrey attending post-secondary institutions in Surrey.

Strategy: Partner with post-secondary educational institutions to develop strategies to achieve this goal.



– Photos by Jon Benjamin photography



EDUCATION

Goal #18

Strengthen and expand culturally sensitive programs and services that support Indigenous youth to graduate from high school.

Strategy: Work with Surrey Schools to explore opportunities for the Urban Indigenous Leadership Committee to help achieve this goal.



Goal #19

Increase early literacy for Indigenous children.

Strategy: Partner with Surrey Libraries to increase utilization rates among Indigenous people.

Strategy: Expand programs that get age appropriate Indigenous books and stories into the homes of Indigenous families.



Leadership Committee, Strategic Planning Workshop

– Photos by Jon Benjamin photography

PUBLIC SAFETY

Goal #20

Increase police outreach to Indigenous youth.

Strategy: Create opportunities for police to collaborate with Indigenous youth leaders.

Strategy: Work with Surrey Schools to increase positive interactions between Indigenous youth and police.

Goal #21

Improve the physical safety of Indigenous youth.

Strategy: Document barriers that limit Indigenous youth from accessing programs and services.

Strategy: Inventory existing programs and services targeted to Indigenous youth.

Strategy: Work with Surrey RCMP and others to develop a task force to address Indigenous youth physical safety issues.

Goal #22

Improve the physical safety of Indigenous women.

Strategy: Develop a report of best practices from other jurisdictions.

Strategy: Work with women's advocacy organizations to develop a strategy for improving the physical safety of Indigenous women.

Goal #23

Raise the profile of Murdered and Missing Indigenous Women and Girls in Surrey.

Strategy: Identify individuals that are willing to share their story.

Strategy: Host an annual event to raise the profile of Murdered and Missing Indigenous Women and Girls in Surrey.



CHILDREN & FAMILIES

Goal #24

Strengthen and expand programs and services that focus on Indigenous children, youth and young families.

Strategy: Partner with MCFD to create an Indigenous Child task force to understand the root causes of Indigenous child poverty in Surrey and develop strategies for change.

Strategy: Work with MCFD to evaluate the effectiveness of resource deployment and utilization in Surrey.

Strategy: Advocate for more funding to increase programs for Indigenous children, youth and young families in Surrey.

Goal #25

More resources to support children that age out of care.

Strategy: Advocate for more funding to support Indigenous children that age out of care.

Strategy: Work with MCFD and others to determine best practices for supporting Indigenous youth aging out of care.

Goal #26

Increased food security for Indigenous families.

Strategy: Partner with Surrey/White Rock Food Action Coalition to pilot a “traditional foods” food bank or service.

Strategy: Develop a healthy eating or nutrition literacy type program or resources that can be used by organizations working with Indigenous families.

CHILDREN & FAMILIES

Goal #27

Increase Indigenous youth participation in sport.

Strategy: Partner with the Aboriginal Sport, Recreation and Physical Activity Council and/or City of Surrey Parks and Recreation to develop strategies for increasing Indigenous youth participation in sport in Surrey.



Leadership Committee, Solutions Workshop

HEALTH

Goal #28

Create a wellness plan specifically targeted to the urban Indigenous population in Surrey.

Strategy: Compile and review existing health statistics for the Indigenous population in Surrey.

Strategy: Partner with post-secondary institutions and others to develop the objectives and methodology for a wellness plan (including research, community engagement, etc.)



– Photos by City of Surrey



GENERAL

Goal #29

Increase the awareness of Indigenous programs and services available to Indigenous individuals and families.

Strategy: Create a website, webpage or an app for Indigenous services and activities in Surrey.

Strategy: Ensure information on Indigenous programs and services offered in Surrey is easily accessible on the City's website.

Goal #30:

More Indigenous people hired to work in non-Indigenous service organizations.

Strategy: Host an annual job fair.

Strategy: Provide co-op placements for participants in the urban Indigenous leadership program in non-Indigenous organizations.

Strategy: Encourage non-Indigenous organizations to actively recruit Indigenous students from KPU and SFU.



– Photo by Fraser Health Aboriginal Health

Goal #31

Service providers offering culturally appropriate programs and services.

Strategy: Seek a commitment from service organizations to complete a cultural competency training program.

Strategy: Seek a commitment from service organizations that they will endeavor to hire Indigenous people to deliver Indigenous programs.

Goal #32

Build an appropriate space (or spaces) for the Aboriginal community to gather.

Strategy: Convene a Working Group to explore options for construction or acquisition of appropriate spaces.

Goal #33

Create new Indigenous organizations or Indigenous led partnerships to address service gaps.

Strategy: Develop feasibility studies as directed by the Urban Indigenous Leadership Committee.

We will know we have been successful when:

- Indigenous people are served by programs in all key areas: housing, health, employment, etc.
- Indigenous people are working in diverse organizations providing services to the Indigenous community
- Access barriers are removed for all subpopulations of the Indigenous community such as Elders, youth, families, etc.
- Indigenous youth and children do not live in poverty
- Cultural gathering places are created and meet the needs of healing, integration and connection
- Services for Indigenous people are spread out across the City and not only concentrated in North Surrey



– Photo by Kelsie Marchand, Fraser Region Aboriginal Friendship Centre Association

IV. INCREASE EDUCATION & UNDERSTANDING

This strategic objective is important because the collective Indigenous community is largely invisible in Surrey. Perhaps because of this, Indigenous individuals report facing negative stereotypes and ignorance on a daily basis. Greater education and understanding are critical for combating ignorance, racism and creating a city where every Indigenous person has the opportunity to achieve their full potential.

Goal #34

Media understands Surrey urban Indigenous issues and successes.

Strategy: Urban Indigenous Leadership Committee hosts an annual media awareness day.

Strategy: Urban Indigenous Leadership Committee issues press releases on topical issues in Surrey.

Strategy: Urban Indigenous Leadership Committee issues press releases to highlight achievement and success in the Indigenous community.

Strategy: Assign a member of the Urban Indigenous Leadership Committee to be a media liaison.

Goal #35

Greater understanding of First Nation and Métis experiences and opportunities to explore the meaning of reconciliation.

Strategy: Create a cross-cultural dialogues project.

Strategy: Create and deliver a Métis cultural competency training module.

Strategy: Create and deliver a First Nation cultural competency training module.



Goal #36

Individuals have the opportunity to learn about the history of residential schools.

Strategy: Host Orange Shirt Day in cooperation with the City of Surrey.

Strategy: Partner with the City of Surrey to host a Truth and Reconciliation Commission event.

Strategy: Partner with Surrey Libraries to bring in authors and speakers that can share First Nation and Métis experiences of Indian Residential Schools.

Goal #37

More First Nation and Métis cultural events and celebrations in Surrey.

Strategy: Expand Louis Riel Day activities.

Strategy: Investigate the potential to host North American Indigenous Games or other Indigenous sporting events in Surrey.

Strategy: Lead and coordinate National Indigenous Day events.

Strategy: Participate in other cultural events and celebrations as requested.



Orange Shirt day events at City Hall honoured the resilience and bravery of Indian residential school survivors and their families, and remembered those who didn't make it home

– Photo by City of Surrey

Goal #38

Combat negative stereotypes and discrimination in the City.

Strategy: Develop and implement an anti-racism campaign.

Strategy: Seek support from Surrey Board of Trade to promote cultural competency training for members.

Strategy: Seek commitment from Surrey Schools, RCMP, the City of Surrey and others to complete cultural competency training.

Strategy: Partner with the City of Surrey to increase the visibility of traditional Coast Salish place names.

Strategy: Create opportunities for visual representations of reconciliation.



– Photos by Fraser Health Aboriginal Health



– Photo by Kelsie Marchand, Fraser Region Aboriginal Friendship Centre Association

Goal #39

Raise the profile of First Nation and Métis people in the City.

Strategy: Invite all local MLA's and MP's and promote awareness of the urban Indigenous population in Surrey, the All Our Relations Social Innovation Strategy and the work of the Urban Indigenous Leadership Committee.

Strategy: Host a workshop at the C2U Expo Community Jam 2017.

Strategy: Host an annual fundraising benefit for an Indigenous program.

We will know we have been successful when:

- **The public is well-informed of First Nations and Métis histories and the legacies of colonialism**
- **Indigenous issues are well-understood in the Surrey context**
- **Media covers Indigenous successes and challenges fairly**



– Photo by Fraser Health Aboriginal Health

V. INCREASE FUNDING

This strategic objective is important because the Indigenous population in Surrey is more than 13,000. It is estimated to be larger than the Indigenous population in the City of Vancouver and has been growing at a much higher rate. The population is expected to grow quickly over the next 15 years. As a result, the demand for culturally appropriate services in Surrey will also grow significantly over the next 15 years. Given these facts, there needs to be more resources targeted to the urban Indigenous community in Surrey. In addition to more targeted resources, there must be greater accountability to Indigenous people for the use and outcomes associated with those resources.

Goal #40

Urban Indigenous people from Surrey have more control over the program design of services for the urban Indigenous population in Surrey.

Strategy: Develop partnerships between Indigenous organizations and also between Indigenous and non-Indigenous organizations to access new funding sources.

Strategy: Invite government and other funders to seek advice and guidance from the Urban Indigenous Leadership Committee on urban Indigenous funding priorities in Surrey.

Strategy: Invite government and other funders to commit to transparency with regards to the allocation and effectiveness of funds earmarked for urban Indigenous people, programs and services in Surrey.

Strategy: Offer training (like program design and proposal writing) to support the capacity of Indigenous individuals, organizations and groups to access funding.

Strategy: Seek urban Indigenous representation on non-profit boards, funding review committees, and other project teams.



Goal #41

Greater levels of funding and diversity of programs, and services in Surrey.

Strategy: Meet and lobby the Minister of Aboriginal Relations and Reconciliation, The Minister of Children and Family Development (MCFD), the Minister of Indigenous Affairs, and any other minister or foundation that provides funding for urban Indigenous services and programs.

Strategy: Continue to use the “Profile of the Aboriginal Population in Surrey” report to make the case for increased funding for urban Indigenous programs and services.

Strategy: Explore the possibility of partnerships with local Coast Salish First Nations for service delivery options that span on-reserve and off-reserve communities.



– Photo by Kelsie Marchand, Fraser Region Aboriginal Friendship Centre Association

Goal #42

More effective use of existing funding for Indigenous children and families.

Strategy: Partner with MCFD to create an Indigenous child task force to understand the root causes of Indigenous child poverty in Surrey and develop strategies for change.

Strategy: Work with MCFD to evaluate the effectiveness of resource deployment and utilization in Surrey.

Strategy: Advocate for more funding to increase programs for Indigenous children, youth and young families in Surrey.



– Photo by City of Surrey

We will know we have been successful when:

- Adequate funding is available for Indigenous programs and services
- Indigenous organizations have the capacity to compete with non-Indigenous organizations for funding
- Funding and reporting mechanisms are transparent and effective
- Funding is used effectively – particularly to support children, youth and families



CONTRIBUTORS TO THE SURREY URBAN INDIGENOUS SOCIAL INNOVATION STRATEGY

Aileen Murphy, City of Surrey, Social Planning

Alexis Grace, Kwikwetlem First Nation

Anthony Trevelyan, Fraser Region Aboriginal Friendship Centre Association

Ashleigh Rajala, City of Surrey, Social Planning

Brock Endean, Kwantlen Polytechnic University

Christy Defever, Cwenengtal Aboriginal Society

Cllr Vera LeFranc, City of Surrey

Collette Trudeau, Métis Nation of British Columbia

Cynthia Stirbys, Fraser Region Aboriginal Friendship Centre Association

Dan Ludeman, Fraser Valley Aboriginal Children and Family and Services Society (Xyolhemeylh)

Danielle Milano, Fraser Health Aboriginal Health

David Young, Sources Community Resource Centres

Dennis Bigsky, Fraser Region Aboriginal Friendship Centre Association

Dina Lambright, Fraser Health Aboriginal Health

Eric Di Nozzi, Kwikwetlem First Nation

Gordon Powell, Surrey Schools

Heather Lynch, Options Community Services Society

James Musgrave, Pacific Community Resources Society

Jay Lambert, First Nations Health Authority

Josh Gottfriedson, Métis Nation of BC

Joanne Mills, Fraser Region Aboriginal Friendship Centre Association

June Laiter, Kekinow Native Housing Society

Kam Parmar, Elizabeth Fry Society

Karen Blackman, Ministry of Children and Family Development

Karen Longmuir, Native Courtworkers and Counselling Association of BC

Keenan McCarthy, Nova Métis Heritage Association

Ken Fisher, Nova Métis Heritage Association

Kendra Newman, Aboriginal Community Career Employment Services Society (ACCESS)

Kevin Barlow, Metro Vancouver Aboriginal Executive Council

Kristin Patten, City of Surrey, Social Planning

Kyla Bains, Fraser Region Aboriginal Friendship Centre Association

Laurie Cavan, City of Surrey, Parks, Recreation & Culture

Leah Bull, Fraser Region Aboriginal Friendship Centre Association

Leah Delorme, Cwenengital Aboriginal Society

Linda Fox, Lookout Emergency Aid Society

Lyn Daniels, Surrey Schools

Maninder Sandher, Ministry of Children and Family Development Circle 5

Matthew Simpson, Fraser Region Aboriginal Friendship Centre Association

Matthew Walker, Ministry of Children and Family Development Circle 5

Meghan Martin, Fraser Health

Mindi Moren, Fraser Valley Aboriginal Children and Family Services Society (Xyolhemeylh)

Phil Hall, First Nations Health Authority

Rebecca Easson, Fraser Valley Aboriginal Children and Family Services Society (Xyolhemeylh)

Rick Trevena, Cwenengital Aboriginal Society

Rocky James, Metro Vancouver Aboriginal Executive Council

Ron Rice, BC Association of Aboriginal Friendship Centres

Ronda Merrin Parker, Fraser Region Aboriginal Friendship Centre Association

Ronnie Takhar, Surrey Women's Centre

Sara Grant, Surrey Libraries

Shannon Potter, Indigenous and Northern Affairs Canada

Shelly Hill, Kekinow Native Housing Society

Shilo St Cyr, Elizabeth Fry Society

Sybil Mecas, Cwenengital Aboriginal Society

Tracy Moulaison, Fraser Region Aboriginal Friendship Centre Association

Tanya Tomina, Fraser Region Aboriginal Friendship Centre Association

Tom Oleman, Cwenengital Aboriginal Society

Tracy Steere, Fraser Health Aboriginal Health

Troy Derrick, RCMP, Diversity Unit

Wade Moses, Native Courtworkers and Counselling Association of BC





Truth and
Reconciliation
Commission of Canada

Truth and Reconciliation Commission of Canada: Calls to Action





**Truth and
Reconciliation**
Commission of Canada

Truth and Reconciliation Commission of Canada: Calls to Action



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2015

Truth and Reconciliation Commission of Canada, 2012

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: info@trc.ca

Website: www.trc.ca

Calls to Action

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

Legacy

CHILD WELFARE

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
 - i. Monitoring and assessing neglect investigations.
 - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
 - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
 - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
 - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and

publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.

3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
 - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
 - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
 - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

EDUCATION

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate

educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
 - ii. Improving education attainment levels and success rates.
 - iii. Developing culturally appropriate curricula.
 - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
 - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - vi. Enabling parents to fully participate in the education of their children.
 - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

LANGUAGE AND CULTURE

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
 - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
 - ii. Aboriginal language rights are reinforced by the Treaties.
 - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
 - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
 - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

HEALTH

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes

between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
23. We call upon all levels of government to:
 - i. Increase the number of Aboriginal professionals working in the health-care field.
 - ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
 - iii. Provide cultural competency training for all health-care professionals.
24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

JUSTICE

25. We call upon the federal government to establish a written policy that reaffirms the independence of the

Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
 - i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
 - ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
 - iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
 - iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
 - i. Investigation into missing and murdered Aboriginal women and girls.
 - ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

Reconciliation

CANADIAN GOVERNMENTS AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

ROYAL PROCLAMATION AND COVENANT OF RECONCILIATION

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

- i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius*.
 - ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 - iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
- i. Reaffirmation of the parties' commitment to reconciliation.
 - ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
 - iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 - iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
 - vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

SETTLEMENT AGREEMENT PARTIES AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:
- i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.
49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

EQUITY FOR ABORIGINAL PEOPLE IN THE LEGAL SYSTEM

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and

understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
 - i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
 - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

NATIONAL COUNCIL FOR RECONCILIATION

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
 - i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
 - ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
 - iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.

- iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.

54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
 - i. The number of Aboriginal children—including Métis and Inuit children—in care, compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
 - ii. Comparative funding for the education of First Nations children on and off reserves.
 - iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
 - iv. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
 - v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
 - vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
 - vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.
56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

PROFESSIONAL DEVELOPMENT AND TRAINING FOR PUBLIC SERVANTS

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

CHURCH APOLOGIES AND RECONCILIATION

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.
61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:
- i. Community-controlled healing and reconciliation projects.

- ii. Community-controlled culture- and language-revitalization projects.
- iii. Community-controlled education and relationship-building projects.
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

EDUCATION FOR RECONCILIATION

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
 - ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
 - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
 - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
 - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
 - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
 - iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on

Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

YOUTH PROGRAMS

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

MUSEUMS AND ARCHIVES

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
- i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
 - ii. Ensure that its record holdings related to residential schools are accessible to the public.
 - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

MISSING CHILDREN AND BURIAL INFORMATION

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of

appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
 - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
 - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

NATIONAL CENTRE FOR TRUTH AND RECONCILIATION

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

COMMEMORATION

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
 - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

MEDIA AND RECONCILIATION

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:
- i. Increasing Aboriginal programming, including Aboriginal-language speakers.
 - ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
 - iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians,

including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
- i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
 - ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.

SPORTS AND RECONCILIATION

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
- i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse

cultures and traditional sporting activities of Aboriginal peoples.

- ii. An elite athlete development program for Aboriginal athletes.
 - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
 - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

BUSINESS AND RECONCILIATION

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
 - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
 - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

NEWCOMERS TO CANADA

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

information about the Treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.

Truth and Reconciliation Commission of Canada

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: info@trc.ca

Website: www.trc.ca



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CANADIENNE DES
MUNICIPALITÉS



The Truth and Reconciliation Commission Bentwood Box, carved by Coast Salish artist Luke Marston, is a tribute to residential school survivors.

PATHWAYS TO RECONCILIATION

Cities respond to the
Truth and Reconciliation Commission
Calls to Action

PATHWAYS TO RECONCILIATION OPENING MESSAGE

The Truth and Reconciliation Commission (TRC) had a tremendous impact on our understanding of the historic wrongs committed against First Nations, Inuit and Métis people.

Municipal leaders recognize the significance of the undertaking of the Truth and Reconciliation Commission and its recommendations. Its Calls to Action lay out a journey that we must all make together.

The Federation of Canadian Municipalities' Big City Mayors' Caucus is working to honour the Commission's efforts by ensuring that the rights and aspirations of Indigenous people are acknowledged in policies and practices. We recognize our potential as cities and as a country will only be realized by forging a new path with Indigenous people, based on empathy, respect and an honest understanding of history.

Reconciliation is truly a national process that will require tremendous efforts by all Canadians – and across all orders of government. As mayors and municipal leaders, we commit to moving in a new direction and support the federal government in rebuilding the Nation to Nation relationship.

This guide captures our journey on the pathways to reconciliation. It is a tool meant to help share, sustain and grow our efforts. And it is a living document, as implementing reconciliation is not a time-defined project but an ongoing process. It is learning about understanding, respect, acceptance and inclusion. We hope you draw inspiration and motivation from our efforts.

Reconciliation will not be easy. It is uncharted and will require significant recognition of past choices, new approaches and many resources. Some of our first steps may be seen as symbolic, but they are not lip service. The steps we are taking, big and small, reflect our commitment to reconciliation.

Government to government, people to people, we must walk a path of partnership and friendship, acknowledging past mistakes and building a better future for all.

Don Iveson

Mayor of Edmonton and
Chair of FCM's Big City Mayors' Caucus

Brian Bowman

Mayor of Winnipeg and
Chair of the BCMC Working Group on Partnership and Reconciliation



Back: Mayor Don Atchison, Saskatoon; Mayor Denis Coderre, Montréal; Mayor Linda Hepner, Surrey; Mayor Brian Bowman, Winnipeg; Mayor Naheed Nenshi, Calgary; Mayor Bonnie Crombie, Mississauga; Mayor Marc Demers, Laval; Mayor Fred Eisenberger, Hamilton; Mayor Michael Fougere, Regina

Front: Mayor Jim Watson, Ottawa; Mayor Dennis O'Keefe, St. John's; Mayor Drew Dilkens, Windsor; Mayor John Tory, Toronto; Mayor Gregor Robertson, Vancouver; Mayor Don Iveson, Edmonton; Mayor Maxime Pedneaud-Jobin, Gatineau; Mayor Berry Vrbanovic, Kitchener

Absent: Mayor Matt Brown, London; Mayor Linda Jeffrey, Brampton; Mayor Régis Lebeaume, Québec City; Mayor Mike Savage, Halifax; Mayor Caroline St-Hilaire, Longueuil

PATHWAYS TO RECONCILIATION

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PATHWAYS TO RECONCILIATION INTRODUCTION

The work of the Truth and Reconciliation Commission (TRC) continues to have a profound impact on Canadians' awareness of the deep and lasting trauma that Canada's Indian Residential Schools had on Indigenous¹ peoples and their families, communities and cultures. On June 2, 2015, the TRC released its final report which included 94 Calls to Action to "redress the legacy of residential schools and advance the process of Canadian reconciliation."

In the words of the TRC final report, "Reconciliation must inspire Aboriginal and non-Aboriginal peoples to transform Canadian society so that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share."

All Canadians and all orders of government have a role to play in reconciliation. The TRC's 94 Calls to Action are addressed primarily to the federal, provincial and territorial governments but also to municipal governments, the corporate sector and the broader Canadian society. They cover a wide range of government responsibilities, including child welfare, education, language and culture, health, justice, commemoration, museums and archives, training for public servants, and a number of specific initiatives related to reconciliation. There are eight recommendations that are addressed to "all levels of government", and five that specifically refer to municipal governments. Although most of the Calls to Action require federal, provincial and territorial government leadership, municipal governments are rolling up their sleeves to support reconciliation as a national challenge that is felt deeply at the local level.

Over 50 per cent of Canada's Indigenous population now lives in urban areas and the inter-generational impact of residential schools and other historical injustices are evident in high rates of homelessness and poverty among urban Indigenous peoples. The journey to reconciliation is necessary to right these wrongs and create cities where everyone thrives.

FCM's [Big City Mayors' Caucus](#) (BCMC) has established a Partnership and Reconciliation Working Group to support municipalities in reconciliation efforts, enhance our relationships with Indigenous leaders and identify ways to support the federal government in its commitment to implement the TRC Calls to Action.

¹ We have used the term "Indigenous" when speaking about Indigenous peoples generally, and "Aboriginal" when it is in the name of a group, policy or organization and in reference to the Truth and Reconciliation Commission (TRC) and its reports. Both [Indigenous and Aboriginal](#) refer to First Nations, Inuit and Métis peoples in Canada.

PATHWAYS TO RECONCILIATION ABOUT THIS GUIDE

Across the country, mayors and councils are working with Indigenous leaders and organizations to create better cities by acknowledging and addressing the experience and needs of the growing urban Indigenous population, strengthening government to government partnerships and learning from the past. While the actions are diverse and the journey at various stages of progress, paths are being forged toward reconciliation and the honouring of the TRC's Calls to Action.

Pathway 1 – Fostering Communities, Alliances and Hope captures actions that demonstrate municipal government commitment to reconciliation. These build bridges with local Indigenous leadership and strengthen decision-making to better incorporate reconciliation into local government policies and practice.

Pathway 2 – Advancing Awareness and Recognizing Rights describes efforts to continue the work of the TRC in regards to truth-telling and commemoration and to address the cultural genocide that was the Indian residential school system. It is about raising awareness, increasing knowledge and recognizing rights.

Pathway 3 – Improving Health and Wellness captures actions to close the inequality gap between Indigenous and non-Indigenous people in Canada.

Each of the pathways encompasses a sample of positive and concrete steps forward taken by FCM's BCMC. The pathways to reconciliation are guided by the [10 principles of reconciliation](#) that shaped the Calls to Action, and the municipal actions are accompanied by the principles and Calls to Action they seek to embody and advance.

This guide exists to inspire further action to support the work of reconciliation. Our municipal colleagues are encouraged to follow the links in this guide to learn more about initiatives that can be implemented in your cities and communities. The last section of the guide includes tools that municipalities have developed and external resources to be drawn upon to support efforts across the country.

Pathways to Reconciliation

“By establishing a new and respectful relationship between Aboriginal and non-Aboriginal Canadians, we will restore what must be restored, repair what must be repaired, and return what must be returned.”

– TRC Final Report

“Reconciliation is about forging and maintaining respectful relationships. There are no shortcuts.”

– Justice Murray Sinclair

“We do live side-by-side and we need to work on a relationship to create or promote a common understanding among all our constituents ... we need to find the best way forward to consult with each other, regardless of what legal obligations might exist. I mean, that's just neighbourly, right? ... We share a lot of common interests in areas like resource development. We need to find ways to work together, to support one another on these difficult topics.”

– Tsilhqot'in Chief Percy Guichon, speaking to local community leaders, at the convention of the Union of British Columbia Municipalities in September 2014, as quoted in the TRC Final Report

The TRC was a six-year undertaking, engaging thousands of Indigenous and non-Indigenous Canadians. Through this multi-year process, the TRC laid out **what** must be done. The second stage of the journey to reconciliation begins by determining **how** to implement the Calls to Action.

Since the TRC process began in 2009, municipalities have seen significant changes in how we understand the issues and relationships with First Nations, Inuit and Métis people that live in our cities, resulting in new and revitalized relationships with local Indigenous leaders and organizations.

This pathway highlights a sample of actions to date by Canada's cities to strengthen relationships and decision-making that incorporate reconciliation into local government planning, policies and actions.

Responding to Principles 6, 7 and 9 and Call to Action 45 iii

- The City of **Winnipeg** is committed to enhancing its relationship with and providing opportunities for Winnipeg's Indigenous population. The creation of [the Mayor's Indigenous Advisory Circle](#) works to strengthen and enhance this commitment. The Circle is developing a Winnipeg Indigenous Accord, a living document entrusting signatories and partners to report annually on the success of their commitment and future goals. The [Indigenous Relations Division](#) is mandated to provide leadership and experience from an Aboriginal perspective on civic programs, services and initiatives that support the needs of Winnipeg's Indigenous community.
- The City of **Vancouver** has created a new position in the City Manager's office of [Aboriginal Relations Manager](#). The manager will work across all City departments to bridge Aboriginal policies, programs and relations.
- The City of **London** is developing plans to address TRC recommendations through the [London Diversity and Race Relations Committee](#). This committee provides leadership on matters related to diversity, inclusivity, equity and the elimination of discrimination in London.
- The City of **Calgary** is committed to using the lessons of reconciliation to continue the work of several pre-established initiatives that aim to ensure the city's Indigenous population has a meaningful role within the community. Such initiatives include the Listening Circles of the Calgary Urban Aboriginal Initiative, the [Calgary Aboriginal Urban Affairs Committee](#) (CAUAC), the Imagine Calgary Plan and the Calgary Poverty Reduction Initiative. CAUAC, on behalf of city council, investigates areas of concern to people of Aboriginal ancestry and makes recommendations on policies and resolutions which would give urban Aboriginal people a more meaningful role within the Calgary community.

In this time of reconciliation, it is important we contemplate and learn from our shared history in this place that has been home to people for many thousands of years. Together, right now, we can make sure all Calgarians, especially our Aboriginal community, have the opportunity to lead a great Canadian life. We want to co-create cities together; that can be one of the supreme acts of reconciliation.

– Calgary Mayor Naheed Nenshi

- The City of **Saskatoon** is working closely with the Office of the Treaty Commissioner to develop a [holistic action plan](#) for reconciliation and increased Indigenous inclusion. The City plans to review policies and programs with an Indigenous lens, to connect Indigenous people with employment and economic opportunities and to hold events to brief Indigenous development corporations and businesses on City processes for land and procurement opportunities.
- The City of **Ottawa**'s council established an [Aboriginal Working Committee](#) in 2007 – composed of representatives from the Ottawa Aboriginal Coalition, the City of Ottawa, United Way Ottawa, the Ottawa Police Service and the Ottawa-Carleton District School Board – to provide recommendations to council and identify inter-governmental partnerships. The City is currently working with local Indigenous partners to review the TRC recommendations and determine next steps for approval by city council.
- The City of **Montréal** worked to help create and financially support the Montréal Urban Aboriginal Community [Strategy Network](#), an organization of 700 members and six committees focused on improving the quality of life for Aboriginal people living in the greater Montréal area. The City also participated in the development of a joint strategy among 12 Quebec mayors to address challenges faced by Indigenous people living in urban settings.

“Reconciliation requires that a new vision, based on a commitment to mutual respect, be developed. It also requires an understanding that the most harmful impacts of residential schools have been the loss of pride and self-respect of Aboriginal people, and the lack of respect that non-Aboriginal people have been raised to have for their Aboriginal neighbours. Reconciliation is not an Aboriginal problem; it is a Canadian one. Virtually all aspects of Canadian society may need to be reconsidered.”

– TRC Final Report

Over the course of six years, the TRC researched official records and visited communities across Canada to hear testimony about the impacts of residential schools and colonization from over 6,000 residential school survivors and their families. The TRC’s final report details the federal government’s intrinsic role in the establishment and operation of the residential schools which were central to the cultural genocide that resulted. The report situates Canada’s almost century-long Aboriginal policy within a broader ideology that held that Indigenous peoples and cultures were inferior to Europeans and must be assimilated.

To further the healing process and support reconciliation, the TRC Calls to Action address the need for ongoing truth-telling, awareness, commemoration, understanding shared history and skills-based training. The report calls for changed behaviour and the creation of respectful and healthy relationships among people based on recognition of treaty and human rights and by using the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as the framework for reconciliation.

Cities are showing support for the principles of UNDRIP through city council resolutions as well as joint land use planning and management initiatives. As sub-national governments, though, municipalities are not signatories to the United Nations and, therefore, look to the federal government to provide leadership by developing a national framework for reconciliation guided by UNDRIP. The BCMC supports the federal government’s commitment to adopt the UNDRIP and will continue to dialogue with the federal government to understand and address the local implications and needed actions.

This pathway highlights some of the actions taken to date by Canada’s cities to advance awareness and recognize rights, including treaty recognition as a foundation for reconciliation and respect.

Responding to Principles 1, 2, 8 and 10 and Calls to Action 43, 44, 45 iii, 69 iii, 75 and 79

- **Toronto** and **Vancouver** city councils have endorsed UNDRIP. The City of Toronto, for example, [adopted](#) the UNDRIP as part of the City’s year-long proclamation on Truth and Reconciliation 2013-2014. The City of Toronto in its 2003 Vision Statement on Access, Equity and Diversity acknowledged the unique status and cultural diversity of the Aboriginal communities and their right to self-determination. This aligns with Article 3 of the UNDRIP which calls for Indigenous peoples’ right to self-determination. Article 11 of the UNDRIP states that Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. In the work of Heritage Preservation and other City divisions that complete environmental assessments, the City of Toronto acknowledges this right by consulting with Aboriginal peoples.

Responding to Call to Action 45 iii

- **Edmonton** Mayor Don Iveson opens Council meetings with treaty acknowledgement.
- In a [motion](#) from Councillor Andrea Reimer, seconded by Mayor Gregor Robertson and passed unanimously, Vancouver city council officially acknowledged that **Vancouver** is on the unceded traditional territory of the Musqueam, Squamish, and Tsleil-Waututh First Nations. On December 16, 2014, the Musqueam, Squamish, and Tsleil-Waututh First Nations performed a brushing off ceremony for council members, preparing them for the new term ahead. The ceremony, held in council chambers, was a historic event for city council.
- At a City of **London** council meeting, a [Two Row Wampum Belt](#) was unveiled. The belt is a replica of “the grandfather of all treaties” and was given as a gift from the Chippewas of the Thames First Nation in the presence of the Oneida Nation of the Thames. It is on display in the Mayor’s office to serve as a reminder to all of the deep and abiding friendship and of the mutual duty to respect the lasting principles of the pledge made long ago.
- To mark 2016 [National Aboriginal Day](#), traditional plants and medicines were placed among stone medicine wheels at **Winnipeg** City Hall. Mayor Bowman also opens every meeting and public event with a treaty acknowledgement and recognition that Winnipeg is home of the Métis Nation.

Responding to Calls to Action 69 iii and 77

- **Toronto** [has asked](#) the Equity, Diversity and Human Rights Division of the City Manager’s Office, in consultation with the City Clerk, to identify records held at the city’s Archives and City Divisions that are related to the history and legacy of the residential school system and that could be forwarded to the National Centre for Truth and Reconciliation.
- **Winnipeg** [Library Services](#) will seek to partner with the National Centre for Truth and Reconciliation to become more actively involved in public engagement, education and reconciliation activities.
- **Edmonton’s** Public Library is hosting a series, [Exploring Reconciliation](#), which offers opportunities to develop a deeper understanding of reconciliation and how it impacts all Canadians. The TRC reading challenge is one example of their initiatives to encourage people to learn about reconciliation and indigenous issues.
- [Reconciliation related programming](#) was offered through the **Vancouver** Public Library’s (VPL) dialogue sessions, author readings and documentaries, including a dedicated series with a British Columbia focus. The VPL also re-energized its Aboriginal Storyteller in Residence program, which returns with a storyteller sharing knowledge about traditions and crafts in free workshops and sessions.

Responding to Call to Action 75

- **Regina** city council has pledged to take action to resolve issues with a cemetery near the former Regina Indian Industrial School believed to hold as many as 40 children’s unmarked graves. Several groups have worked for years to get recognition and protection for the site. A [sacred smudge ceremony](#) was held at the site to commemorate the victims.

Responding to Call to Action 79 iii

- Winnipeg’s Mayor Brian Bowman has committed to [work with residential school survivors](#), the National Centre for Truth and Reconciliation, and the existing tenants of the former Assiniboia Indian Residential School to establish historical commemorative signs at the school.

“Reconciliation must inspire Aboriginal and non-Aboriginal peoples to transform Canadian society so that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share.”

– TRC Final Report

MUNICIPAL GOVERNMENTS OF ALL SIZES AND ACROSS CANADA ARE TAKING ACTION.

The City of **Brandon** is working to ensure that any First Nation that wishes to pursue development opportunities within the municipality’s borders is greeted with open doors and set on a path to economic success. [First Nation Urban Development Areas](#) are emerging as successful aboriginal economic generators across western Canada, and Brandon has begun the groundwork and planning needed to better understand the role a municipality plays in establishing such areas. Brandon has also partnered with the Urban Aboriginal Peoples’ Council to offer in-depth training on Indigenous Awareness to key stakeholders who would play a role in such potential partnerships.

The [City of Wetaskiwin](#), Alberta, erected a sign at its outskirts with the city’s name written in Cree syllabics.

In partnership with [Cando](#), FCM’s First Nations-Municipal Community Economic Development Initiative (CEDI) opens the way for First Nations and neighbouring municipalities to work together to create economic and social advantages.

Joint community economic development leads to:

- Better community-to-community relationships
- Coordinated planning efforts to improve land use, land management and environmental/resource protection
- A more attractive climate for investors and tourists
- A stronger, united voice for engaging with businesses and federal and provincial governments
- Less duplication and more efficient use of limited resources
- Access to each partner’s unique human, physical and financial capacities, and alternative funding streams
- More opportunities for local business development and job creation

Learn more about [CEDI](#).

Over the last five years of the initiative, many communities have come together to build relationships and develop plans for delivering shared priorities. As just one example, [Opaskwayak Cree Nation](#), [Town of The Pas](#) and [Rural Municipality of Kelsey](#) in Manitoba have shared their land use plans and intend to create a joint planning district that will coordinate and harmonize their land use plans and bylaws.

“Creative expression can play a vital role in this national reconciliation, providing alternative voices, vehicles, and venues for expressing historical truths and present hopes. Creative expression supports everyday practices of resistance, healing, and commemoration at individual, community, regional, and national levels.”

– TRC Final Report

Responding to Calls to Action 21, 22, 80 and 83

- As part of **Vancouver’s** reconciliation initiatives, the City has included aboriginal art and displays in Stanley Park, developed a newcomer’s guide on Aboriginal communities, elders and arts, and helped fund the [Britannia Community Centre Carving Pavillion](#) and its programs. The pavillion is a permanent carving and culture-sharing structure to promote awareness of the rich heritage that the First Peoples offer in their traditional practices and to provide education and carving production opportunities to students and members of the greater community.
- **Vancouver** is partnering with three First Nations – Musqueam, Squamish and Tseil-Waututh – to determine an appropriate [permanent art installation](#) for the City of Vancouver’s council chambers that represents both the unceded traditional territories on which the city is situated and the spirit of reconciliation that guides our government to government relationships. One artist from each First Nation will be selected to design and produce a wall panel. The resulting three art panels will represent each of the Nations and their relationships with one another and with the City of Vancouver.
- **Edmonton** council allocated funding for the development of a [ceremonial space in the river valley](#) where Indigenous Edmontonians will soon be able to sweat, celebrate and share their culture with others. Land for the project, to be developed on the old Fox Farms property across from Fort Edmonton Park, has already been donated. Council is also working with the Confederacy of Treaty Six First Nations and the Fort Edmonton Park Management Corporation to better reflect Aboriginal history in the park.
- **Regina** is [examining how Indigenous cultures](#) can be infused into the creative side of the city. City hall is preparing a report for the end of 2016 that will make a number of recommendations to support cultural and artistic inclusion.
- **Toronto** initiated the ceremonial naming of public lanes, [Wabeno Lane and Chechalk Lane](#), to honour two former chiefs of the Mississaugas of the New Credit First Nation.
- **Saskatoon** is providing a \$150,000 grant and organizing support for the 2016 World Indigenous Business Forum and International Indigenous Music and Cultural Festival being held in the city.
- In **Montréal**, the City granted \$40,000 to [Land InSIGHTS](#) for 2016 to help in its work promoting Aboriginal culture and organizing the Montréal First Peoples Festival, *Présence Autochtone*.
- A ceremony including traditional music and dance was held at **Montréal** City Hall in June 2016 for new residents. First Nations chiefs, other Aboriginal community representatives and elected municipal officials attended.
- Since 2001, **Montréal** has dedicated part of its botanical gardens to a First Nations garden featuring traditional food and medicinal plants.
- **FCM members** adopted an annual conference [resolution](#) in 2016 calling upon the federal government to officially declare September 30th [National Orange Shirt Day](#), a national day to honour residential school survivors, their families and their communities so that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

Responding to Principle 10 and Calls to Action 57 and 66

- In collaboration with the [Université du Québec en Abitibi-Témiscamingue](#), the City of **Montréal** held its first training on Aboriginal culture and life for municipal employees in July 2016. Additionally, the police service trains its employees about Indigenous people living in urban centres, and that training will be enhanced in 2017.
- In **Vancouver**, a recent [city report](#) recommended the approval of a cultural competency training workshop for senior managers, as well as basic level cultural competency staff training, with a target of reaching more than 350 employees.
- **Regina** recognized as a priority the continuing need to [recruit more people of Aboriginal ancestry](#) for the city's workforce. Council passed a motion instructing city administration to work on ways Regina can respond to the TRC's Calls to Action.
- In **Saskatoon**, [Aboriginal cultural awareness training](#) is offered to all city employees and is mandatory for Saskatoon Police Service (SPS) employees. As well, Saskatoon partnered to host the Wicahitowin "Working Together" conference. The conference was presented in partnership with the United Way, Aboriginal Friendship Centres of Saskatchewan, Saskatoon Health Region and other community-based organizations. Its goal was to help provide support to the many organizations across Saskatchewan that are inclusive of Aboriginal people as employees, volunteers and decision makers, and who work to enhance the understanding of Aboriginal people in the context of historic and contemporary issues.
- **Winnipeg** has committed to [enhancing the City's existing diversity training](#) for employees by making it mandatory for all city staff, with an increased focus on the legacy of residential schools.
- **Halifax** made [an official statement of reconciliation](#) to the Aboriginal community at a city council meeting. The statement, passed by a unanimous vote, declared that the municipality stands with other big Canadian cities and FCM in ensuring the needs and aspirations of First Nations communities are fully acknowledged.
- After declaring 2016 the Year of Reconciliation, **Winnipeg** Mayor Brian Bowman committed to visiting every high school in Winnipeg over the next two years to emphasize the importance of civic engagement, reconciliation and diversity.
- The City of **Edmonton** partnered with local school boards and post-secondary institutions to host approximately 700 Indigenous and non-Indigenous youth and young adult learners at the Journey to Reconciliation: Youth Leadership Conference. During the day-long conference, participants explored the concept of reconciliation, identified expressions of reconciliation and proposed how the act of reconciliation can impact the future.
- The City of **Edmonton** committed to training each of its 10,000+ employees by 2018 on the history of residential schools and their impact on Indigenous peoples, and to open a dialogue on reconciliation in the workplace. This initiative contributes to creating a respectful and inclusive environment for employees and the citizens they serve. Training began with senior leadership, then moved to front-line staff who often interact with Indigenous peoples on a daily basis. The program also includes online resources that staff can access to learn more about the schools and the culture and vibrancy of contemporary Indigenous communities within the Edmonton region.
- In 2016, **Montréal** provided \$30,000 to the [First Nations Human Resources Development Commission of Quebec](#) for Aboriginal employment workshops. [Plein Milieu](#) was granted \$39,289 by the City to help alleviate homelessness in the Aboriginal community and to alleviate difficulties faced by youth. Additionally, in 2016, Montréal's youth council collaborated with Native Montréal to publish a report on the situation of young Aboriginal in that city.

“Winnipeg is a growing, thriving and diverse city. Now, more than ever, is a time for us to embrace our values of openness and compassion, and realize that acceptance of new people and cultures are what make us strong.”

– Brian Bowman, Mayor of Winnipeg
Chair of the BCMC Working Group on Partnership and Reconciliation

“Reconciliation not only requires apologies, reparations, the relearning of Canada’s national history, and public commemoration, but also needs real social, political, and economic change.”

– TRC Final Report

The legacy of colonization has resulted in a gap between Indigenous and non-Indigenous Canadians in terms of quality of life. Health and wellness, employment and income, education and justice system involvement are all areas highlighted for action by the TRC. Closing this gap is imperative to the journey of reconciliation and to ensure a bright future for Canada. All orders of government must work closely together on these areas of shared responsibility.

Local governments are working to better meet the needs of a demographically and culturally diverse urban Indigenous population that is also relatively mobile. Cities and communities are working to better understand needs, improve the cultural relevance of their services and increase services such as affordable housing and employment opportunities through a wide variety of approaches, including working with other orders of government.

“We can work together to address the basics: Education, housing, food, water, health care. The people in these communities actually see a glimmer of hope that our multiple governments might actually be starting to work together. Leave jurisdiction at the door and actually get things done. Help them address their own challenges, don’t assume ‘our way’ is better.”

– John Tory, Mayor of Toronto

Responding to Principles 4 and 5 and Calls to Action 7, 20, 21, 22, 30, 39, 40, 42, 88 and 89

- **Vancouver** received a [report](#) on ways for the City to respond to the TRC Calls to Action, and the report recommended providing one-time funding for Aboriginal wellness centres. To link primary care and traditional Aboriginal healing and wellness, council approved funds to create two Aboriginal wellness centres at Urban Native Youth Association and Lu'ma Native Housing Society.
- **Saskatoon** has created a partnership with Saskatoon Tribal Council, Gabriel Dumont Institute and other organizations on the delivery of the [Urban Aboriginal Leadership Program](#) to build capacity among Aboriginal people that leads to employment. The program is an umbrella for a variety of exciting projects teaching leadership skills, such as the Aboriginal Lifeguarding Program, Aboriginal Fitness Certification Program, Skills and Employment Summer Training Camp and the recruitment of summer program staff.
- A priority for **Regina** is the development of a First Nation and Métis recruitment and retention strategy. [Aboriginal City Employees](#) is an employee group developed by Aboriginal employees to support Aboriginal employees and the organization in the effort to increase Aboriginal representation.
- **Surrey's Urban Aboriginal Initiative** has established a Leadership Committee which aims to build and strengthen relationships at all levels of the community to improve the economic participation, educational attainment and health outcomes of the Indigenous population in Surrey. The committee conducts research including interviews, focus groups and regular meetings of the Aboriginal Leadership Committee, and a compilation of census data.
- **Ottawa's** Police Service partners with several community groups including Wabano Centre for Aboriginal Health and the Ottawa Inuit Children's Centre to run a [Soccer Mentorship Program](#), an initiative of the City's Aboriginal Working Committee.
- **Edmonton's** [Aboriginal Relations Office](#) helps Indigenous people and organizations to access city programs and services. Two unique resources provided by the Aboriginal Relations Office are an [Aboriginal Edmonton Welcome Guide](#) for those who are new to Edmonton, as well as an [Aboriginal Edmonton Directory](#) to help users navigate the diverse and friendly Indigenous Edmonton community.
- The Service de police in **Montréal** and the Montréal Aboriginal community signed a [cooperative agreement](#) to promote preventative approaches, open communication and understanding. Elements of the agreement range from establishing a Montréal police force Aboriginal advisory committee to developing a protocol for addressing the issue of missing and murdered indigenous women. The police service also has an officer who serves as a liaison with local Aboriginal residents and organizations.
- For 2016, the City of **Montréal** granted \$22,176 to [Projets autochtones du Québec](#) for work with Indigenous women who are victims of violence.
- In April 2016, Mayor Brian Bowman announced the [Winnipeg promise](#) – an initiative dedicated to finding the best way to remove barriers currently preventing low income families and children, of which Indigenous peoples are over-represented, from accessing the Canada Learning Bond.

MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

Indigenous women and girls continue to be victimized by systemic discrimination and are constantly and disproportionately targeted by violence. An alarming number of Indigenous women and girls have been murdered or have gone missing across Canada, and most of these cases remain unsolved. This national tragedy led to calls for a National Inquiry into Missing and Murdered Indigenous Women and Girls, which [FCM supported](#). On behalf of the municipal sector, FCM President [Clark Somerville welcomed](#) the official announcement of a national inquiry on August 3, 2016. "We are particularly encouraged that the Commission will look into addressing the root causes and systemic violence and discrimination that have led to the tragic disappearance and violent deaths of hundreds of Indigenous women and girls."

From community action to national action – moving forward together

“Reconciliation calls for community action. City of Vancouver, British Columbia, proclaimed itself the City of Reconciliation. City of Halifax, Nova Scotia, holds an annual parade and procession commemorating the 1761 Treaty of Peace and Friendship. Speeches are delivered and everyone who attends is feasted. City of Wetaskiwin, Alberta, erected a sign at its outskirts with the city’s name written in Cree syllabics. Other communities can do similar things.

Reconciliation calls for federal, provincial, and territorial government action. Reconciliation calls for national action. The way we govern ourselves must change.”

– TRC Final Report

Whereas many calls to action can be furthered by the actions of one order of government, all orders of government must walk this journey together with Indigenous peoples. FCM’s Big City Mayors’ Caucus is committed to ongoing dialogue with the federal government to support its work implementing the TRC’s Calls to Action. We bring our commitment, solutions and strong relationships with local and national Indigenous leaders to the table. Mayors will also engage with the federal government to implement the Calls to Action where there is shared responsibility.

The BCMC will continue to build relationships with Indigenous governments and to call for a four cornered table to support federal, provincial and territorial, municipal and Indigenous leaders moving forward together on common goals for the people we all serve.

“Collective efforts from all peoples are necessary to revitalize the relationship between Aboriginal peoples and Canadian society – reconciliation is the goal. It is a goal that will take the commitment of multiple generations but when it is achieved, when we have reconciliation – it will make for a better, stronger Canada.”

– TRC Final Report

The BCMC commits to sharing and updating initiatives and lessons learned in this guide as members travel the pathways to reconciliation. The possibilities of what we do next will be the result of further growth and important reflection on our actions and accomplishments.

PATHWAYS TO RECONCILIATION RESOURCES

Truth and Reconciliation Commission

[Principles of Truth and Reconciliation](#)

[Truth and Reconciliation Commission of Canada: Calls to Action](#)

[Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada](#)

Informing Reconciliation

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

[Report of the Royal Commission on Aboriginal Peoples](#)

Minister of Indigenous and Northern Affairs' [Mandate Letter](#)

Municipal Resources

[What I learned on my journey of reconciliation: John Tory.](#)

[White Goose Flying Report](#), a local adaptation of the Truth and Reconciliation Commission's report, It includes 18 calls to action and was prepared by the Calgary Aboriginal Urban Affairs Committee.

[A guide to building strong First Nations-municipal relationships \(CEDI toolkit, Appendix B\)](#)

[First Nation Urban Development Area](#)

[Aboriginal Studies Changing to Centre for Indigenous Studies](#)

Pathway 1 - Fostering Communities, Alliances and Hope

[Winnipeg, Indigenous Relations Division](#)

London Diversity and Race Relations Advisory Committee, [Terms of Reference](#)

[Calgary Aboriginal Urban Affairs Committee](#)

Ottawa, [Mandate of the Aboriginal Working Committee](#)

[Reseamtlnetwork](#)

Pathway 2 - Advancing Awareness and Recognizing Rights

Toronto, [Fulfilling Calls to Action from Truth and Reconciliation Commission Report](#)

Vancouver, [Protocol to Acknowledge First Nations Unceded Traditional Territory](#)

Records at City of Toronto Archives, as it Relates to [Identification and Collection of Records Relevant to the Residential School System](#)

Edmonton, [Exploring Reconciliation](#)

Vancouver, [Year of Reconciliation: June, 2013 – June, 2014](#)

[Smudge ceremony honours children in cemetery by old Regina Indian Industrial School](#)

[Mayor Bowman declares 2016 as the Year of Reconciliation](#)

City of Vancouver/Squamish Nation [Limited Call to Squamish Nation Artists](#)

[Edmonton city council continuing reconciliation work](#)

[City of Regina votes unanimously to act on TRC recommendations](#)

Montréal, [Land Insights](#)

Présence autochtone, [Montréal First Peoples Festival](#)

[The First Peoples' University](#)

[Statement of Reconciliation from Halifax Regional Council](#)

[First Nations Human Resources Development Commission of Quebec](#)

[Plein Milieu](#) (in the original language)

Pathway 3 - Improving Health and Wellness

Vancouver, [Administrative Report](#), Truth and Reconciliation Commission Calls to Action

Saskatoon, [Aboriginal Leadership Program](#)

Regina, [Aboriginal City Employees](#)

[Surrey Urban Aboriginal Initiative](#)

Ottawa, [Soccer Mentorship Program](#)

[Aboriginal Edmonton Welcome Guide](#)

[Aboriginal Edmonton Directory](#)

Montréal, [Cooperative Agreement](#)

Montréal, [Projets Autochtones du Québec](#) (in the original language)

PATHWAYS TO RECONCILIATION

TRC PRINCIPLES OF RECONCILIATION

The Truth and Reconciliation Commission of Canada believes that in order for Canada to flourish in the twenty-first century, reconciliation between Aboriginal and non-Aboriginal Canada must be based on the following principles.

1

The *United Nations Declaration on the Rights of Indigenous Peoples* the framework for reconciliation at all levels and across all sectors of Canadian society.

6

All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.

2

First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.

7

The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.

3

Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.

8

Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.

4

Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.

9

Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.

5

Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.

10

Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

LEGACY

Child welfare

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
 - i. Monitoring and assessing neglect investigations.
 - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
 - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
 - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
 - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
 - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
 - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
 - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

Education

6. We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.
8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i. Providing sufficient funding to close identified educational achievement gaps within one generation.

- ii. Improving education attainment levels and success rates.
 - iii. Developing culturally appropriate curricula.
 - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
 - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - vi. Enabling parents to fully participate in the education of their children.
 - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

Language and culture

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.
14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
- i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
 - ii. Aboriginal language rights are reinforced by the Treaties.
 - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
 - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
 - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

Health

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

23. We call upon all levels of government to:

- i. Increase the number of Aboriginal professionals working in the health-care field.
- ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
- iii. Provide cultural competency training for all healthcare professionals.

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Justice

25. We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.

27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.

30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.

31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.

32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.

34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:

- i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
- ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
- iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
- iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.

35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.

36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
 - i. Investigation into missing and murdered Aboriginal women and girls.
 - ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the Constitution Act, 1982, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012. Reconciliation

Canadian Governments and the *United Nations Declaration on the Rights of Indigenous People*

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.

44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

Royal Proclamation and Covenant of Reconciliation

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:
 - i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and terra nullius.
 - ii. Adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
 - iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
 - i. Reaffirmation of the parties' commitment to reconciliation.
 - ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and terra nullius, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.

- iii. Full adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
 - iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
 - vi. Enabling additional parties to sign onto the Covenant of Reconciliation.
47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

Settlement Agreement Parties and the *United Nations Declaration on the Rights of Indigenous Peoples*

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:
- i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.

49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

Equity for Aboriginal People in the Legal System

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.
51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
- i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
 - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

National Council for Reconciliation

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
- i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.

- ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
 - iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.
 - iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.
54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
- i. The number of Aboriginal children—including Métis and Inuit children—in care, compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
 - ii. Comparative funding for the education of First Nations children on and off reserves.
 - iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
 - iv. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
 - v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
 - vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
 - vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.
56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.
- ### Professional Development and Training for Public Servants
57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
- ### Church Apologies and Reconciliation
58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:

- i. Community-controlled healing and reconciliation projects.
- ii. Community-controlled culture and language revitalization projects.
- iii. Community-controlled education and relationship building projects.
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

Education for reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

iv. Identifying teacher-training needs relating to the above.

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

Youth Programs

66. We call upon the federal government to establish multiyear funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

Museums and Archives

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.

68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.

69. We call upon Library and Archives Canada to:

- i. Fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the *United Nations Joint-Orentlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.

- ii. Ensure that its record holdings related to residential schools are accessible to the public.
 - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:
- i. Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and the *United Nations Joint-Orentlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
 - ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

Missing Children and Burial Information

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.

75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.
76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
 - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
 - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

National Centre for Truth and Reconciliation

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Commemoration

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
 - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.
 - iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.
80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.
- i. Increasing Aboriginal programming, including Aboriginal-language speakers.
 - ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
 - iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.
85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
- i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
 - ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

Sports and Reconciliation

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.

Media and Reconciliation

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:

90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
- i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.
 - ii. An elite athlete development program for Aboriginal athletes.
 - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
 - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

Business and Reconciliation

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
 - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
 - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Newcomers to Canada

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.
94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.

July 12, 2017

Dear Mayor,



September 13, 2017, will mark the 10th anniversary of the adoption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) by the General Assembly of the United Nations.

To celebrate this anniversary, the Honourable Denis Coderre, Mayor of Montréal, Mr. Ghislain Picard, Chief of the Assembly of First Nations of Québec and Labrador (AFNQL) as well as Mr. Sébastien Goupil, Secretary General of the Canadian Commission for UNESCO, are inviting you to **Montréal, City of Reconciliation: Celebrating the 10th anniversary of the United Nations Declaration on the Rights of Indigenous Peoples**, which will take place at the Palais des congrès de Montréal, on September 12 and 13, 2017.

This event is on the program of Montréal's 375th anniversary festivities and is an official celebration of UNDRIP.



This major international event will bring together several dignitaries, Indigenous Peoples from here and elsewhere, representatives of the United Nations Permanent Forum and other international bodies, representatives of the City of Montréal and of Indigenous, Canadian and Québec governments as well as different dignitaries who, through their actions, have represented a public will to make the rights of Indigenous Peoples known and respected throughout the world.

To confirm your attendance, please contact ccunesco@unesco.ca, no later than August 1, 2017.

We are looking forward to welcoming you to Montréal to celebrate the rights of 370 million Indigenous Peoples in 90 countries in a spirit of reconciliation.

Yours sincerely,



Handwritten signature of Denis Coderre in blue ink.

Denis Coderre
Mayor of Montréal

Handwritten signature of Ghislain Picard in blue ink.

Ghislain Picard
Chief of the Assembly of
First Nations of Québec
and Labrador

Handwritten signature of Sébastien Goupil in blue ink.

Sébastien Goupil
Secretary General of the
Canadian Commission for
UNESCO

Encl. Preliminary program of the event