

City of Lethbridge & Lethbridge Indigenous Sharing Network

RECONCILIATION IMPLEMENTATION PLAN

2017-2027



RECONCILIATION
LETHBRIDGE

"COMING
TOGETHER"

TABLE OF CONTENTS

Acknowledgment Statement.....	3
Acknowledgements & Recognition.....	4
Message from the Mayor.....	5
Message from the Community & Social Development Chair.....	6
Message from the Reconciliation Committee Dual-Chairpersons.....	7
Our Vision for Reconciliation & Guiding Principles.....	8
Introduction & Purpose.....	10
Background of Reconciliation Committee.....	14
Reconciliation Lethbridge Logo.....	16
Calls to Action Chart.....	17
Direct Municipal Action Recommended (City).....	17
Community Support Recommended (Lethbridge Indigenous Sharing Network).....	23
Appendix A: FAQs.....	30



“The road we travel is equal in importance to the destination we seek. There are no shortcuts. When it comes to the truth and reconciliation, we are all forced to go the distance.”

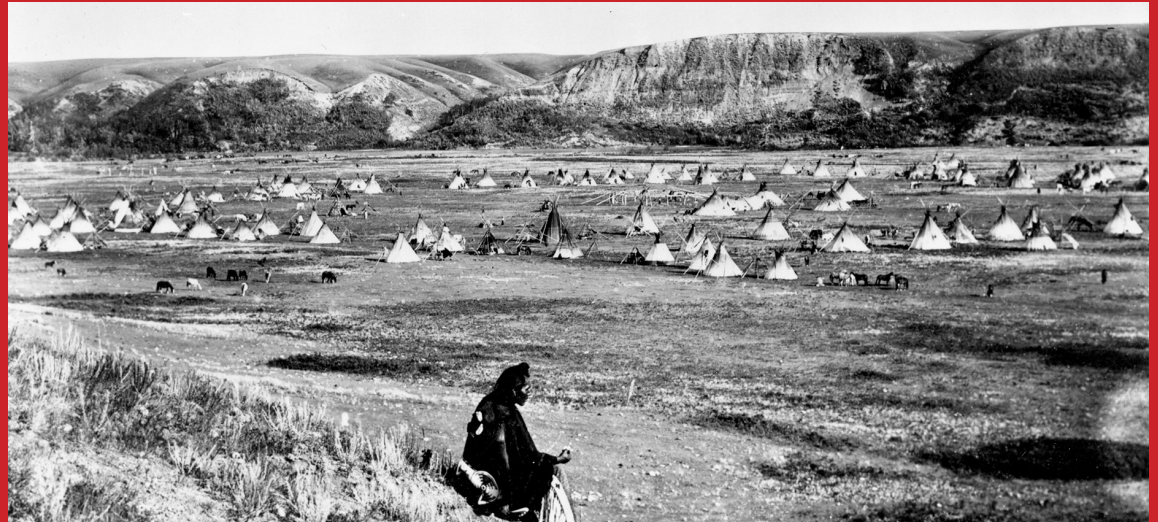
—Honourable Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada

ACKNOWLEDGEMENT STATEMENT

The Acknowledgement Statement is an opportunity for the City of Lethbridge to recognize that we are residing on Blackfoot lands. This statement was discussed with Elders at an Open Call event and a Round Table Discussion, and was vetted through the Reconciliation Committee:

Long Form

The City of Lethbridge acknowledges that we are gathered on the lands of the Blackfoot people of the Canadian Plains and pays respect to the Blackfoot people past, present and future while recognizing and respecting their cultural heritage, beliefs and relationship to the land. The City of Lethbridge is also home to the Metis Nation of Alberta, Region III.



Blackfoot tipi village: courtesy of Galt Museum & Archives

Short Form

I would like to acknowledge that we are on Blackfoot land and would like to give recognition to the Blackfoot people past, present and future.



Plains buffalo, an essential part of lives of Blackfoot people, Niisitapi



Chief Mountain, Nínaistáko: sacred site of the Blackfoot people, Niisitapi



ACKNOWLEDGMENTS & RECOGNITION

The Reconciliation sub-committee would like to acknowledge the contributions, support and guidance of the community members that attend the Lethbridge Indigenous Sharing Network (LISN) inter-agency meetings. It is also important to acknowledge the wisdom, guidance and sharing from a number of Elders and Knowledge Keepers:

Blanche Bruised Head, Martha Many Grey Horses, Rod McLeod, Winston Wadsworth, Peter Weasel Moccasin, Harriett Wells, Liz Scout, Travis Plaited Hair, Ira Provost, Lance Scout, Wendy English

We would also like to acknowledge the City of Lethbridge for their advice, commitment and collaboration towards the development of this implementation plan; and we extend gratitude to all the members who sat on the Reconciliation Sub-Committee for their commitment and contributions to the finalization of the Reconciliation Implementation Plan.

Finally, we would like to acknowledge the work of the Truth and Reconciliation Commission of Canada (TRC) and their leadership towards producing the TRC Calls to Action and support through research and strategies towards becoming a community of Reconciliation.



Elders panel at the Lethbridge Indigenous Sharing Network Community Gathering



Knowledge Keeper, Travis Plaited Hair, at the International Peace Pow Wow



Reconciliation Committee Elders Talking Circle

"This is proof that we are committed to reconciling Aboriginal rights in Canada,... We aren't stuck in the past, we are prepared to evolve."

— Jane Stewart

MESSAGE FROM THE MAYOR

On behalf of Lethbridge City Council, I would like to extend congratulations to the Reconciliation Sub-Committee for their work in developing a community implementation plan for the City of Lethbridge. It is essential that we acknowledge the contributions of First Nations, Metis and Inuit citizens to our city and foster a future based on relationship building, awareness and understanding of indigenous histories, traditions and cultures.

It is important for our community to understand the Truth & Reconciliation “calls to action” found in the plan, and to remember that reconciliation involves acknowledging the truth. It is our responsibility to build a community that is welcoming and inclusive to all citizens. Meaningful reconciliation will allow us to start the process of healing and learning from one another.



Chris Spearman

Honourable Mayor Chris Spearman



MESSAGE FROM THE COMMUNITY & SOCIAL DEVELOPMENT CHAIR

I would like to extend my sincere support for the Reconciliation Implementation Plan 2017-2027 on behalf of the Community and Social Development (CSD) Committee of Council. This plan is the cities response to the Truth & Reconciliation Calls to Action and encompasses the spirit and collaboration of our community.

Reconciliation is everyone's responsibility and coming together as a community allows us to build stronger relationships, recognize the accomplishments of the Indigenous community, educate ourselves about the history of Indigenous peoples and start the journey towards healing as a community.

The CSD Committee of Council will offer support, guidance and enhance efforts of the Lethbridge Indigenous Sharing Network in advancing the plan and the work of reconciliation in our community.



A handwritten signature in blue ink, appearing to read 'J. VandenHoek', written in a cursive style.

Jason VandenHoek, Chair CSD Committee of Council



MESSAGE FROM THE RECONCILIATION COMMITTEE DUAL-CHAIRPERSONS

We are happy to present the City of Lethbridge and Lethbridge Indigenous Sharing Network's Reconciliation Implementation Plan 2017-2027.

Our Reconciliation Implementation Plan 2017-2027 is a 10 year plan that is a collaboration between the community and the City of Lethbridge. The plan is in response to the Truth & Reconciliation Commission's (TRC) Calls to Action and will allow us to start the process of building stronger relationships, healing together as a community and to become educated, aware and informed about Canada's residential school past and the inter-generational impact it has on Indigenous peoples throughout Canada.

Our plan is based on the principles of relationship building, respect for one another and creating opportunities for the Indigenous population in our community.

We are confident as a committee and as a community that we can come together and make important contributions with respect to reconciliation and look forward towards a journey of healing and building stronger understanding and relationships in our community.



Roy Pogorzelski

Roy Pogorzelski, Dual-Chairperson



Amanda Scout

Amanda Scout, Dual-Chairperson



OUR VISION FOR RECONCILIATION



Blackfoot tipi in the foyer of Lethbridge City Hall

VISION STATEMENT

The City of Lethbridge values inclusion, equity and diversity in our community and is committed to becoming a community of reconciliation with our Indigenous population on Blackfoot lands and working in partnership with the Lethbridge Indigenous Sharing Network, the Kainai Nation and the Piikani Nation.



"Our leaders need to show the way, but no matter how many deals and agreements they make, it is in our daily conversations and interactions that our success as a nation in forging a better place, will ultimately be measured."

—Honourable Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada

OUR VISION FOR RECONCILIATION: GUIDING PRINCIPLES

Active Participation

The City of Lethbridge will seek the advice, consult and participation of the Urban Indigenous Community on issues of mutual interest in the community and to promote working collaboratively on these issues between the City of Lethbridge and the Urban Indigenous Community.

Communication & Public Awareness

The City of Lethbridge will promote its support for reconciliation as a method of raising awareness for the community, endorse educational opportunities and create an understanding of the reconciliation process.

Service Provision

The City of Lethbridge supports providing relevant services to the Urban Indigenous population that minimizes any disadvantage encountered by Indigenous people and where the responsibility to do so rests with the City of Lethbridge. The City of Lethbridge will advocate to provincial and federal governments for enhanced services where it is recommended.

Cultural Identity & Heritage

The City of Lethbridge acknowledges the continued cultural and spiritual connection that the Blackfoot people have to their lands and will seek opportunities to recognize Blackfoot heritage through physical structures like public art or monuments and by supporting community cultural activities.

Commemoration

The City of Lethbridge will work with the Kainai Nation, the Piikani Nation and the Lethbridge Indigenous Sharing Network to assist with recognizing Indigenous history in the city that represent and reflect the past, present and future contributions of Indigenous people to the City of Lethbridge.



INTRODUCTION & PURPOSE

The residential school system in Canada was a government policy through the Indian Act of 1876 that permitted the Department of Indian Affairs to forcefully remove First Nation, Metis and Inuit children from their home communities and be placed in schools ran by the churches and eventually taken over by the Federal government. The schools initially started in New France in the 1600's as missionary schools with the direct intention of converting First Nations children to Catholicism. In 1831, the Mohawk Indian Residential School opened its doors in Brantford, Ontario and would become known as the longest-operated residential school in Canada.

In 1842, the Bagot Commission recommended agricultural based boarding schools that would be placed far from parental influence and this was supported by Eggerton Ryerson's study on Indian education with an emphasis on religious based government funded industrial schools. In the 1850's-60's "Education" through assimilation becomes official policy through the government. The responsibility of "Indian Education" was transferred from the imperial government to the newly formed province of Canada. The British North American Act of 1867 under section 91(24) gave control of "Indians" and "Lands reserved for Indians" to the federal government, which launched into creating an Indian Department with Indian Agents to start the process of addressing, what was coined the "Indian Question" in the newly formed dominion of Canada.¹



Thomas Moore before and after his entrance into the Regina Indian Residential School, Sask., in 1874.



A group of female students and a nun pose in a classroom at cross Lake Indian Residential School in Cross Lake, Man., in 1940. (Library and Archives Canada/Reuters)

¹ Castellano, M. Archibald, L. & DeGangn, M. "From Truth to Reconciliation: Transforming the Legacy of Residential Schools". Aboriginal Healing Foundation, 2008.

"Those schools were a war on Aboriginal children, and they took away our identity. First of all, they gave us numbers, we had no names, we were numbers..."

— Doris Young, former residential school student
A quote from the Truth & Reconciliation Report

INTRODUCTION & PURPOSE CONT'D

In 1876, the Indian Act was established in Canada with the goal of “controlling the lives of Indians”. The document aimed at elimination of status, addressed educational policy for Indian children and laid out the foundation for a colonial document that is still fully operational in Canada presently. The Davin Report of 1879 made 13 recommendations concerning the administration of industrial boarding schools. Davin studied the industrial institutions in the United States of America and provided the foundation for “aggressive assimilation”, which led to the public funding of the residential school system in Canada.² He is quoted as saying “if anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions”.³

In 1892, this report led to the formal partnership between the churches and the federal government towards the operation of Indian residential schools. Despite Indian Affairs Chief Medical Inspector P.H. Bryce reporting numerous deficiencies of the schools in 1907 by identifying a 30-60% mortality rate at Indian residential schools, the policy continued to be about eliminating the cultural identity of Indigenous children in very inhumane conditions. In 1920, Superintendent General of Indian Affairs Duncan Campbell Scott makes residential school compulsory for all children becoming the age of 6 years old and is quoted as saying:

“It is readily acknowledged that Indian children lose their natural resistance to illness by habituating so closely in the residential schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards a final solution of our Indian Problem.”



Blackfoot tipi village: courtesy of Galt Museum & Archives

² World Wide Web. <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html> (Retrieved February 17, 2017).

³ Davin, N. “Report on Industrial Schools for Indians and Half-Breeds”. Davin Report, 1879.

⁴ Excerpt of letter from Duncan Campbell Scott to British Columbia Indian Agent General-Major D. MacKay, 1918.



INTRODUCTION & PURPOSE CONT'D

In 1944, Senior Indian Affairs officials argue towards a policy shift that residential schools should be changed into day schools, while at this time in the 1940's and 50's, the federal government begins efforts to integrate Aboriginal and non-Aboriginal educational systems. In 1958, Indian Affairs Regional Inspectors recommend that Residential Schools be abolished and in 1969 the partnership between the government and the churches comes to an end with the government taking over the residential school system with the understanding of looking into transferring control to Indian bands.⁵ In 1972, the National Indian Brotherhood (NIB) in response to the assimilatory White Paper of 1969 released a report entitled "Indian Control of Indian Education".⁶

In 1996, the last federally run residential school closes its doors on Gordon's reserve in Saskatchewan and in 1998 St. Michael's Indian Residential School officially closes as the last band run residential school in British Columbia. From 1986-1994, the Churches issue apologies for their role in residential schools: United Church (1986), Oblates of Mary Immaculate (1991), Anglican Church (1993) and Presbyterian (1994). In 1996, the Royal Commission on Aboriginal Peoples (RCAP) releases its final report with one chapter being dedicated to residential schools. This 4,000 page document makes 440 recommendations calling for changes in the relationship between Aboriginal people, non-Aboriginal people and all levels of governments. In 1998, the federal government releases its Statement of Reconciliation "Gathering Strength: Canada's Aboriginal Action Plan", which includes a \$350 million dollar healing fund, which would be managed by the Aboriginal Healing Foundation.⁷

⁵ Castellano, M. Archibald, L. & DeGangn, M. "From Truth to Reconciliation: Transforming the Legacy of Residential Schools". Aboriginal Healing Foundation, 2008.

⁶ World Wide Web. http://www.afn.ca/uploads/files/education/3_2010_july_afn_first_nations_control_of_first_nations_education_final_eng.pdf. Date Retrieved February 17, 2017.

⁷ Castellano, M. Archibald, L. & DeGangn, M. "From Truth to Reconciliation: Transforming the Legacy of Residential Schools". Aboriginal Healing Foundation, 2008.



Students in crafted traditional headdress with nuns in front of Pukatawagan Indian residential School, Ont., in 1960. (Library and Archives Canada/Reuters)



Swampy Cree boys pray before bedtime with an Anglican supervisor looking on at Bishop Horden School on Mosse Factory Island, Ont., in 1950. (Shingwauk Residential Schools Centre)

"Let us understand that what happened in Residential Schools...was the use of education for cultural genocide."

— Right Honourable Paul Martin, former Prime Minister of Canada

INTRODUCTION & PURPOSE CONT'D

In 2002, the federal government announces an Alternative Dispute Resolution Framework to provide compensation for the abuse inflicted on residential school survivors, which goes into an arduous court process revealing a long list of Inter-generational Trauma and unveils horrific stories of abuse from the residential school system. In 2008, the federal government launches the Indian Residential Schools Truth & Reconciliation Commission and Prime Minister Stephen Harper offers an apology to former First Nation, Metis and Inuit students of Indian Residential Schools for the federal government's role in the school policy and announces that the treatment of children in Indian Residential Schools is a sad chapter in our history.⁸ In 2009, Pope Benedict XVI expresses sorrow to a delegation from the Assembly of First Nations (AFN) for the abuse and deplorable treatment that Aboriginal students suffered at Catholic run residential schools. Although it was not an official policy, the AFN's leader Phil Fontaine hopes it "closes the book" on the issue of apologies.⁹

In 2010, the TRC held its first National Event to launch the hearings of testimony from survivors across the country. It is important to understand this history as it will not allow us to forget the "truth" when it comes to reconciliation and the important role that education plays in our opportunity to build stronger relationships and become a community of reconciliation. The purpose of this Implementation Plan is to start the process of reconciliation on Blackfoot Lands in Lethbridge, Alberta, Canada through an ingrained community process that is based on utilizing Indigenous knowledge systems alongside Western knowledge systems to implement the Calls to Action as it pertains to the City of Lethbridge and the Community of Lethbridge. This community Implementation Plan will allow us to start the process of relationship building, healing as a community and providing education and awareness about residential schools, intergenerational trauma and reconciliation.

⁸ Castellano, M. Archibald, L. & DeGangn, M. *"From Truth to Reconciliation: Transforming the Legacy of Residential Schools"*. Aboriginal Healing Foundation, 2008.

⁹ World Wide Wed. <http://www.cbc.ca/news/canada/a-timeline-of-residential-schools-the-truth-and-reconciliation-commission-1.724434> . Retrieved February 17, 2017.



BACKGROUND OF RECONCILIATION COMMITTEE



Members (left to right): (back row) Kelly Smith, Jerry Firth, George Kuhl, Bob Campbell, Susan Burrows-Johnson, Jacinda Weiss, Diane Randell, Charleen Davidson, Susan Stockman (front row) Treena Tallow, Amanda Scout, Mayor Chris Spearman, Wendy English, Councilor Jeff Carlson, Jeff Greene, Roy Pogorzelski

Missing: Les Vonkeman, Chelsey De Groot, Theron Black, Coby Eagle Bear, David Gabert, Harley Crowshoe, Peter Imhof, Travis Plated Hair, Wendy Kalkin, Louise Saloff, Melissa Johnson, Perry Stein, Ira Provost, Louise Saloff, Sarah Harper

In 2014, the Aboriginal Council of Lethbridge (ACL), which was an urban Indigenous agency located in the downtown closed its doors. This closure left a large gap in services for Indigenous people in our downtown and created a number of barriers to accessing important cultural services. ACL previously held a relationship with City Council as the supporting agency of the Urban Indigenous Charter signed in 2005. In 2015, the Lethbridge Indigenous Sharing Network (LISN) began a process of reinstating important collaborative community meetings. The monthly meetings were chaired by the Native Counselling Services of Alberta (NCSA) with support from individuals, community agencies, representatives from Indigenous communities, municipal representatives and representatives from the provincial government.

"As a community we have the opportunity to create greater understanding, move past historic divisions, and seize the opportunities generated by being a diverse and inclusive place. Reconciliation is an important step on this journey."

— Jeff Greene, Director of Planning & Development, City of Lethbridge

BACKGROUND OF RECONCILIATION COMMITTEE CONT'D

In 2015, the Truth and Reconciliation Commission (TRC) released their final report and their 94 Calls to Action. The TRC defines Reconciliation as an “on-going process of establishing and maintaining respectful relationships”. The Calls to Action are an opportunity for all levels of government: Federal, Provincial, Territorial and Municipal to “redress the legacy of residential schools and advance the process of Canadian reconciliation”.¹⁰ In 2016, the Lethbridge Indigenous Sharing Network started a strategic planning process facilitated by Alberta Culture and Community Spirit Department of the Alberta Government. This process provided an opportunity to create the *Lethbridge Indigenous Community Strategic Plan 2016* to address the gaps and barriers to community access for First Nations, Metis, Inuit and non-status First Nations citizens that live in or frequent the community of Lethbridge.

The Lethbridge Indigenous Community Strategic Plan 2016 provided 4 strategic areas of focus, which included: Social Justice; Health and Wellness; Education, Training and Employment; and Community Supports and Services.¹¹ These 4 strategic areas were placed into sub-committees of the members that attend the Urban Indigenous Inter-agency Committee. Through discussion with the social justice sub-committee, Reconciliation in the City of Lethbridge was a top priority, so a community based “Reconciliation” committee was formed with a Co-Chair from the Community & Social Development Department of the City of Lethbridge and a Co-Chair from the Native Counselling Services of Alberta.

The TRC’s 94 Calls to Action called on Municipalities to take an in-depth look into the recommended actions that cities could take to support reconciliation efforts in the community. Through these efforts the Reconciliation Sub-Committee collaborated with members of City Council, Senior Management, Departments of the City of Lethbridge, representatives from the neighbouring Kainai Nation and Piikani Nation to begin the process of creating an implementation plan.

¹⁰ Truth and Reconciliation Commission of Canada. *“Truth and Reconciliation Commission of Canada: Calls to Action”*, (2015).

¹¹ Urban Aboriginal Inter-agency Committee. *“Lethbridge Aboriginal Community Strategic Plan”*, (2016).



RECONCILIATION LETHBRIDGE LOGO



RECONCILIATION LETHBRIDGE

Designed by: Jerry Firth, Kaleidoscope Graphic Design

two jagged
worlds converging
(coming together)

The concept of the Reconciliation Lethbridge logo is based on Leroy Little Bears notion of two jagged worlds colliding (noted in his article, "Jagged Worldviews Colliding").

The graphic takes a slight shift in depicting these "two jagged worlds converging" - coming together. To converge is to move or cause to move towards the same point, to come together from different directions so as eventually to meet, to tend towards a common result.

The graphic is captured in a circle, which is symbolic of many Indigenous cultures, but also illustrates the focus on collaboration, reciprocity and our coming together as a whole.

The dots within the two halves are interpretive. The dots on the one half represent the First Nations, Metis and Inuit cultures (including non-status First Nations people) while the three dots on the other half represent the original settlers to Canada, Canadian born citizens, and immigrants and refugees to Canada.

The graphic highlights the four sacred colours of the Medicine Wheel and the alignment of the physical, emotional, mental and spiritual realities. The colours also represent the diversity of people in Lethbridge and Canada.

The graphic elicits elements of nature, with the middle zig zag pattern depicting mountains, rivers and a red sunrise. The upper portion resembling the night sky and the bottom portion resembling golden wheat fields or prairie grass.

The graphic also displays elements of the Sun, the Moon and the Morning Star (powerful Blackfoot images), illustrating the light of both day and night, to guide us in reconciliation.

"Today is a great day, not only of healing and reconciliation, but also coming together."

— Winthrop Rockefeller

CALLS TO ACTION: DIRECT MUNICIPAL ACTION RECOMMENDED

Call to Action	Potential City Action	Lead	Comments
<p>3. JORDAN'S PRINCIPLE</p> <p>We call upon all levels of government to fully implement Jordan's principle.</p>	<p>Review all services the City offers to children to ensure equitable access. Facility age guidelines are being developed. Identify affordable programming opportunities for children.</p>	<p>Community & Social Development (CSD), Recreation & Culture</p>	<p>https://fncaringsociety.com/jordans-principle</p> <p>Communicate resources that offer free/nominal fee programs:</p> <p>Recreation and Culture Fee Assistance Program (City of Lethbridge)</p>
<p>43. RECONCILIATION</p> <p>We call upon the federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation.</p>	<p>Review the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and prepare for potential city adoption and implementation implications.</p> <p>Look for leadership on UNDRIP from the Federal and Provincial Governments.</p> <p>https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html</p>	<p>City Council/City Manager's Office (CMO)</p>	<p>Education and awareness training on UNDRIP and discussion on how the Municipality can support.</p>
<p>47. RECONCILIATION</p> <p>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</p>	<p>Send a letter indicating that the City is willing to participate where they may have a role in it's implementation.</p> <p>Explore, in partnership with respective City departments and interested Blackfoot Nations, the legal context and practical implications for the exercise of Treaty and inherent rights within the City of</p>	<p>Legal, Planning, Parks, CSD</p>	<p>The ability of Indigenous peoples to exercise Treaty and inherent rights on lands publically owned within a municipality should be clarified. That clarity will support the City in ensuring that the policies and provisions of future parks and community</p>



Call to Action	Potential City Action	Lead	Comments
<p>Discovery and Terra Nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.</p>	<p>Lethbridge, including locations where these activities can safely take place.</p> <p>Update the Heritage Management Plan to incorporate policy language that specifically addresses Indigenous Heritage in Lethbridge, including:</p> <ul style="list-style-type: none"> i.) Guiding principles (or similar) and protocol for identification, assessment, preservation, interpretation and commemoration of Indigenous heritage sites (including cultural landscapes), as well as provisions that address continued access and use of designates sites by Indigenous peoples; and ii.) Proper protocol for municipal designations that include Indigenous heritage sites (including cultural landscapes). <p>Update the Terms of Reference for the Historic Places Advisory Committee to include representation from an Indigenous person as well as a qualified registered Archaeologist or Traditional Indigenous</p>	<p>Planning, Parks</p> <p>Planning, City Clerk's Office, City Council,</p>	<p>plans appropriately address traditional activities in the Oldman River Valley by Indigenous Peoples, and are not seen to unduly infringe upon Treaty and Inherent Rights.</p> <p>The Heritage Management Plan is the City's guiding framework for managing and protecting heritage. Updating the plan will ensure there is a clear process for identifying, assessing and protecting Indigenous heritage sites, including through formal municipal designations (or otherwise) that meets the needs of the City of Lethbridge, the Blackfoot Confederacy, and all urban Indigenous peoples.</p> <p>To effectively incorporate the identification, assessment and protection of Indigenous heritage in the City, Indigenous Traditional Knowledge and other expertise are required.</p> <p>Collaboration is needed to protect significant Indigenous heritage sites for the benefit of all residents of the region, Indigenous and non-Indigenous. Given the current political context which sees the</p>

"Too many Canadians know little or nothing about the deep historical roots of these conflicts. This lack of knowledge has serious consequences for first nations, Inuit and Metis peoples and for Canada."

Call to Action	Potential City Action	Lead	Comments
	<p>Land Use Expert.</p> <p>Explore potential partnerships with respective City departments, Lethbridge County and interested Blackfoot Nations, the protection and restoration of significant sites found within and near to the City of Lethbridge, including applying for grants to conduct this work.</p> <p>Require all statutory plans prepared by the City of Lethbridge to include an acknowledgement of Blackfoot Traditional Territory (that will be previously approved by City Council). Statutory Plans include: Municipal Development Plan, Area Structure Plans and Area Redevelopment Plans. Work with the Development Industry to incorporate similar statements in developer initiated plans.</p> <p>Work with our partners in Lethbridge</p>	<p>Planning, Historic Places Advisory Committee (HPAC)</p> <p>Planning, Parks, Infrastructure Services</p> <p>Planning</p>	<p>presence of sites in multiple jurisdictions, coordination and collaboration among all parties is paramount.</p> <p>Long range community plans guide the development of our community for generations to come, and the impacts of these plans are often not felt for several decades. Ensuring long range plans provide an accurate portrayal of the history of the region lays the foundation for visioning the future.</p> <p>Understanding traditional knowledge and land use and how it manifests in our City is important to ensuring Indigenous heritage is protected. Protection can come in many forms, from physical protection through designation, physical barriers (fences), and soft protection through education and awareness. Including this information in our long range community plans ensures that we can design parks, neighbourhoods, infrastructure and other land uses in a way that minimizes impact to Indigenous heritage and explores ways to protect and celebrate it in the built environment.</p>



Call to Action	Potential City Action	Lead	Comments
	<p>County to explore the incorporation of an acknowledgement of Blackfoot Traditional Territory into the Intermunicipal Development Plan the next time it is reviewed.</p> <p>Require all new Area Structure Plans prepared by the City of Lethbridge to conduct a Traditional Knowledge and Land Use Study (or similar) at the outset of the project. This does not apply to amendments to existing Area Structure Plans. Work with the Development Industry to explore the completion of similar studies in developer initiated plans.</p> <p>Require all new Area Structure Plans prepared by the City of Lethbridge with plan boundaries that include or border undeveloped top-of bank lands to conduct a Traditional Knowledge and Land Use Study (or similar). This does not apply to operational amendments to existing Area Redevelopment Plans (e.g., land use reclassifications), but does apply to Area Redevelopment Plans that are undergoing significant updates.</p>	<p>Planning</p> <p>Planning</p>	



“We owe the Aboriginal peoples a debt that is four centuries old. It is their turn to become full partners in developing an even greater Canada. And the reconciliation required may be less a matter of legal texts than of attitudes of the heart.”

— Romeo LeBlanc, Canadian Politician

Call to Action	Potential City Action	Lead	Comments
	Encourage all new Outline Plans prepared by the City of Lethbridge under Area Structure Plans for which there was no Traditional Knowledge and Land Use Study (or similar), to prepare such a study. Work with the Development Industry to explore the completion of similar studies in developer initiated plans.	Planning	
<p>55. NATIONAL COUNCIL FOR RECONCILIATION</p> <p>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.</p>	To ensure sustainability of the Reconciliation Implementation Action Plan it would be important to provide updates, reports and to maintain communication with the National Council for Reconciliation.	CSD Committee of Council, Community	Assist the Inter-Agency Committee or an additional committee tasked with reporting our progress to the National Council for Reconciliation.
<p>57. PROFESSIONAL DEVELOPMENT AND TRAINING FOR PUBLIC SERVANTS</p> <p>We call upon the federal, provincial, territorial, and municipal governments to provide education to public</p>	Build this training into the City of Lethbridge’s staff training plan.	Human Resources (HR), CSD, Planning	<p>Human Resources Department exploring options for delivery of an Indigenous Culture and History training program for City staff.</p> <p>Related work is happening through the City’s Coalition of Municipalities Against Racism and Discrimination (CCMARD)</p>



Call to Action	Potential City Action	Lead	Comments
servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the UNDRIP, 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.			Committee and the Traditional Knowledge and Use Assessment (TKUA) with Planning and Development.



Students learning about Metis culture.



Raising of the Lethbridge Police Services tipi in Galt Gardens.



Lethbridge Indigenous Sharing Network Inter-agency Meeting at the Lethbridge Public Library.



“The legacy of the Indian Residential Schools and our need to address the Call to Actions of the TRC directly affect survivors in our local communities, who still walk among us today, of whom have shown tremendous courage coming forward with their experiences and stories.

— Ira Provost (Piikanikoan), Manager, Piikani Traditional Knowledge Services Piikani Nation

CALLS TO ACTION: COMMUNITY SUPPORT RECOMMENDED

The following Calls to Action fall under the federal and provincial levels of government, but may still have an impact on the urban Indigenous community in Lethbridge. The broader community will provide support to these additional calls to action.

Call to Action	Potential Community Support	Comments
<p>1. CHILD WELFARE:</p> <p>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.</p>	<p>Advocate with federal and provincial governments and respective child care authorities to identify potential collaboration and supports for agencies and Indigenous families to ensure children are in culturally appropriate environments.</p>	<p>According to Vibrant Lethbridge's <i>Low Income in Lethbridge: A Profile</i>; Lethbridge has the fifth highest rate of low income among urban Indigenous people in Alberta cities.</p> <p>1 in 5 children are below the Low Income Cutoff Line, which is the highest rate in Alberta.</p>
<p>12. EDUCATION</p> <p>We call upon federal, provincial, territorial and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.</p>	<p>Advocate & Support local school boards and service providers to ensure that appropriate childhood education programs are available for Aboriginal families.</p>	<p>Continue to attend town halls, community consultations and support the work of the First Nations, Metis and Inuit (FNMI) liaisons.</p>
<p>17. LANGUAGE & CULTURE</p> <p>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</p>	<p>Commit to not charging any administrative costs for name changes.</p>	



Call to Action	Potential Community Support	Comments
of official identity documents, such as birth certificates, passports, driver’s licenses, health cards, status cards, and social insurance numbers.		
<p>23. HEALTH</p> <p>We call upon all levels of government to:</p> <ul style="list-style-type: none"> i) Increase the number of Aboriginal professionals working in health care. ii) Ensure the retention of Aboriginal health-care providers in Aboriginal communities. iii) Provide cultural competency training for all health-care professionals. 	<p>Advocate and Support Alberta Health Services and local health facilities in their recruitment, hiring and retention of Indigenous employees and providing culturally relevant services. As well, collaborate to provide opportunities for cultural competency training efforts.</p>	<p>Continue to work and support Alberta Health Services and the Family Care Clinics. Support efforts to get an Indigenous Health Centre.</p>
<p>33. JUSTICE</p> <p>We call upon 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 preventative programs that can be delivered in a culturally appropriate manner.</p>	<p>Advocate with federal and provincial governments for education, preventative practices and support for agencies working with and individuals that have been diagnosed with Fetal Alcohol Spectrum Disorder (FASD).</p> <p>Support alternative forms of community justice initiatives to divert individuals from criminal justice processes for minor offences to more culturally relevant restorative justice processes framed around healing and rehabilitation.</p>	<p>Continue to work towards Poverty Reduction Strategies and supporting agencies working with individuals that have been diagnosed with Fetal Alcohol Spectrum Disorder (FASD).</p>



“While Indigenous children were being mistreated in residential schools by being told they were heathens, savages and pagans and inferior people - that same message was being delivered in the public schools of this country.”

—Honourable Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada

Call to Action	Potential Community Support	Comments
<p>38. JUSTICE</p> <p>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.</p>		
<p>48. SETTLEMENT AGREEMENT PARTIES AND UNDRIP</p> <p>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 principle's norms, and standards of the United Nation's Declaration on the Rights of Indigenous People's as a framework for reconciliation. This would include, but not be limited to the following:</p> <p>Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practice, 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.</p>	<p>Review the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and prepare for potential city adoption and implementation implications.</p> <p>Look for leadership on UNDRIP from the Federal and Provincial Governments.</p> <p>Collaborate with faith based groups to support Reconciliation in the Community.</p> <p>Provide educational opportunities to people to participate in Indigenous spiritual ceremonies, traditions and rituals as an experiential learning opportunity.</p>	



Call to Action	Potential Community Support	Comments
<p>75 MISSING CHILDREN & RURAL INFORMATION</p> <p>We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current land owners 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.</p>	<p>Participate with community stakeholders to determine the most appropriate and effective strategies.</p> <p>Continue to create and strengthen the relationship between the neighbouring Kainai and Piikani Nations and the City of Lethbridge City Council.</p>	<p>Advise Provincial and Federal Governments that the City is willing to participate where they may have a role.</p>
<p>76 MISSING CHILDREN & BURIAL INFORMATION</p> <p>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:</p> <p>i) The Aboriginal community most affected shall lead the development of such</p>	<p>Build in Indigenous protocols re: invasive technical inspection and investigation of cemetery site in the Cemetery Bylaw.</p>	




"It is time to acknowledge all the contributions and sacrifices the Metis have made in the development of the 3 Prairie Provinces in Western Canada."

— Louise Saloff, Vice-President Metis Nation Local 2003, Lethbridge

Call to Action	Potential Community Support	Comments
<p>strategies</p> <p>i) Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.</p> <p>ii) Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.</p>		
<p>77. NATIONAL CENTRE FOR TRUTH & RECONCILIATION</p> <p>We call upon provincial territorial, municipal, and community archives to work collaboratively with the National Centre for Truth & 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 & Reconciliation.</p>	<p>Mayor to request additional information on the National Centre for Truth and Reconciliation from Federal MP.</p> <p>Offer to send information the City of Lethbridge may have related to cemetery records and land ownership records.</p>	<p>Advise Provincial and Federal Governments that the City is willing to participate where they may have a role.</p>
<p>82. COMMEMORATION</p> <p>We call upon the 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,</p>	<p>In collaboration with urban Indigenous agencies, community stakeholders and through the Heart of Our City work towards a monument in downtown Lethbridge.</p> <p>Work with community stakeholders and Indigenous leadership to determine</p>	<p>A feasibility study and assessment on a space to locate a reconciliation monument in collaboration with the Lethbridge Indigenous Sharing Network (LISN) or other parties to the Settlement Agreement.</p>



Call to Action	Potential Community Support	Comments
Residential Schools Monument in each... city to honour Survivors and all the children who were lost to their families and communities.	an appropriate monument. A capital budget submission may be required.	
<p>87. SPORTS & RECONCILIATION</p> <p>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.</p>	<p>Research local Indigenous athletes. Explore opportunities for public education and recognition.</p>	
<p>92. BUSINESS & RECONCILIATION</p> <p>We call upon the corporate sector in Canada to adopt the UNDRIP 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 & resources. This would include, but not be limited to the following:</p> <p>i) Commit to meaningful consultation, building respectful relationships, an obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.</p>	<p>Collaborate and support Indigenous employment service agencies and review internal recruitment practices to ensure equitable access to jobs.</p> <p>Explore training opportunities to be potentially implemented into staff training.</p> <p>Explore opportunities for job creation, joint economic development opportunities (including the potential for urban reserves) and greater collaboration with Blackfoot Nations and Urban Indigenous agencies to create a joint planning initiative around employment.</p> <p>Create opportunities for Indigenous graduates to enjoy opportunities and remain, contribute and work in Lethbridge upon completing</p>	<p>Participate as requested by the Indigenous community.</p> <p>Ensure input is received from Indigenous Governments regarding Cemetery Bylaw changes that could be brought forward to address Indigenous protocols regarding any invasive technical inspection and investigation of Indigenous cemetery sites.</p>



"As survivors we've been to the top of the mountain. On top of the mountain we were given new fire to talk about our hurts, our pain, our struggle... We were instructed to be strong... We came down from that mountain and we're telling you the truth of what happened."

— Andrew Wesley, former residential school student

Call to Action	Potential Community Support	Comments
<p>i) 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.</p> <p>iii) Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the UNDRIP, 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.</p>	<p>post-secondary.</p>	



Drum circle outside the Lethbridge Police Service tipi in Galt Gardens.



Talking Circle inside the Lethbridge Police Service tipi in Galt Gardens.



Students trying on traditional Metis capote coats.



APPENDIX A: FAQs

1. What is the TRC?*

The TRC is a component of the Indian Residential Schools Settlement Agreement.

Its mandate is to inform all Canadians about what happened in Indian Residential Schools. The Commission will document the truth of survivors, families, communities and anyone personally affected by the IRS experience.

2. What does the TRC hope to achieve?*

The TRC hopes to guide and inspire Aboriginal peoples and Canadians in a process of reconciliation and renewed relationships that are based on mutual understanding and respect.

3. What will the TRC do? *


The TRC will prepare a comprehensive historical record on the policies and operations of the schools and produce a report that will include recommendations to the Government of Canada concerning the Indian Residential Schools system and its legacy.

The TRC will support community events designed by individual communities to meet their unique needs.

4. What has the TRC been doing?

The TRC Secretariat has been working to put in place the essential organizational structure to allow the Commission to implement its various mandate activities.

We are moving forward as quickly as possible to receive statements from anyone affected by the legacy of residential schools.



"As a residential school survivor, there were things taken away from us that we can never ever get back... I left home when I was five years old, so the family bonding that all of you get when you're a child, in those formative years, I don't have that."

— Helen Cromarty, former residential school student

APPENDIX A: FAQs

5. Will the focus of the TRC be on Truth or Reconciliation?*

The TRC's mandate activities focus on both truth and reconciliation. Truth will be addressed through statement gathering, research and public education.

Reconciliation is an overall objective of the TRC. We will move towards achieving reconciliation through activities such as public education and engagement, commemoration and recommendations to the parties.

6. Why is the TRC important to Canadians?

Indian Residential Schools are a part of our shared history, a history that is not well understood by many. Canada's relationship with Aboriginal people has suffered as a result of the IRS system. Healing and repairing that relationship will require education, awareness, and increased understanding of the legacy and the impacts still being felt for everyone involved in that relationship.

7. The Truth and Reconciliation reports that were released in December 2015 address many of the articles of the UN Declaration. How are the two documents linked?

The Truth and Reconciliation Commission of Canada (TRC) was established to help repair the harm caused by the Indian Residential School experience.

In December, the Commission released its final report and described 94 Calls to Action for reconciliation to establish new relationships based on understanding and respect.

Whether it is about fostering increased education about Indigenous history, Treaties and residential schools, reducing the number of children in government care or closing the socio-economic gaps between Indigenous and non-Indigenous Canadians, the TRC report and the UN Declaration are definitely linked.



APPENDIX A: FAQs

Resources

1-6: <http://www.trc.ca/websites/trcinstitution/index.php?p=10>

7: <http://indigenous.alberta.ca/QandA-UN-Declaration.cfm#link7>

More information <https://www.aadnc-aandc.gc.ca/eng/1400782178444/1400782270488>

*Please note that some FAQ's were edited to be more concise. For full FAQ's please follow links.



"Reconciliation means not having to say sorry a second time."

— Cindy Blackstock, First Nations Child and family Caring Society

*"Today is a great day, not only of healing and reconciliation,
but also coming together."*

— Winthrop Rockefeller



"COMING TOGETHER"

