

Indigenous Policy Framework for The City of Calgary



Presented by:
The Calgary Aboriginal Urban Affairs Committee



April 11, 2017



A Note on the Buffalo

The iinnii (buffalo) presented throughout the framework is an artistic rendering of a painted iinii provided by Kainai Traditional Knowledge Keeper Wilton Good Striker. As explained by Kainai Traditional Knowledge Keeper Andy Black Water (2016), the arrow pointing downward towards two yellow dots that depict the kidneys represents human beings living a healthy balance in their cycle of life. Lifelines are symbolically and artistically painted on animals as the spirit of the animal is the protector of the people. Individuals will mostly see these animals drawn on lodges (tipis) because they provide this protection through caring for and blessing the occupants of the lodge.



How to Read the Document

Grounded in the **spirit of Truth and Reconciliation** - the document in front of you has been developed to account for historical context of the traditional territory, including the perspectives of Treaty 7 Traditional Knowledge Keepers. The first half of the framework provides the reader with the necessary **historical context** to comprehend the complexities and uniqueness of our shared history and foundations as a city flowing from the traditional territory it resides on. The second half of the framework focuses on CAUAC's proposed **policy and action** that The City and its various business units and departments can champion to sustain the active and shared process of reconciliation through listening to, learning from, and acting on ways forward together with Indigenous communities in planning, advising, and decision-making.

To fully comprehend how CAUAC's proposed policy provided in the second half of the framework and the associated Indigenous Policy will complement and benefit our shared history and foundations, **we strongly encourage you to read the Indigenous Policy Framework in its entirety**. Reading the framework from cover to cover will assist you in fully understanding the local history and legacy of assimilation processes, and how this information contributes to larger conversations and actions that have been spurred by the work of the Truth and Reconciliation Commission of Canada. Focused on both education and action, the Indigenous Policy Framework is a unique and versatile guiding policy document intended to assist us as a municipality in being active partners in the process of reconciliation at the confluence of two rivers. As noted in the Final Report of the Truth and Reconciliation Commission of Canada, "Reconciliation is not an Aboriginal problem; it is a Canadian one" (TRC, 2015b, p. VI).

The Calgary Aboriginal Urban Affairs Committee

The Calgary Aboriginal Urban Affairs Committee (CAUAC) reports to The City of Calgary's Council through the Standing Policy Committee on Community and Protective Services. CAUAC was **established in 1979** as an Advisory Committee to Council at the request of the Treaty 7 Chiefs on behalf of their growing urban population. The primary function of CAUAC is to provide Council with professional and strategic advice on matters that affect Aboriginal Calgarians, and offer ongoing guidance in relation to the implementation of strategies that advance Aboriginal interests in ways that benefit all Calgarians.

CAUAC's **10-Year Strategic Plan** was approved by Council in 2014 with the perspective of enhancing the understanding of roles and contributions of Indigenous peoples and improve inclusion practices so that The City's decision making and policy planning can be more effective and contribute to a prosperous and inspiring Calgary. The Indigenous Policy Framework is a key deliverables emerging from CAUAC's 10-Year Strategic Plan to address Goal 7, Strategy 7.7, which states "CAUAC will create a City of Calgary Indigenous Policy Framework".

Previous Council Direction / Policy

On 2015 April 1, through CPS2015-0334, Council directed Administration to support the Calgary Aboriginal Urban Affairs Committee in **developing an Aboriginal Policy Framework** to be brought back to the SPC on Community and Protective Services no later than 2017 April.

Acknowledgments

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The development of the Indigenous Policy Framework for The City of Calgary was managed by a project team comprised of Lorna Crowshoe from The City and Fraser McLeod from Stantec Consulting Ltd. ('Stantec') who brought together a group of diverse individuals to support the policy development process. Traditional Knowledge Keepers and community leaders from Treaty 7 First Nations, members of the CAUAC, urban Indigenous community leaders and organization representatives, and City staff from across business units who formed the City Specialist Advisory Team collectively advised on the process. These participants contributed to the unique and iterative policy development approach by sharing content and ideas for the Indigenous Policy Framework. The framework is a reflection of the knowledge shared and the common desire to do things differently and better as a City within the traditional territory of the Blackfoot and the people of Treaty 7 and the community of diverse urban Indigenous communities, including First Nations, Métis, and Inuit peoples.

Treaty 7 First Nations Traditional Knowledge Keepers

A group of Traditional Knowledge Keepers from Treaty 7 First Nations, as part of the Indigenous Policy Framework development, were brought together to share their knowledge, outline their ideas and concerns, and advise the project team. Their role was significant in this unique process, as well as their commitment and efforts to establish an Indigenous Policy Framework. In this regard and on behalf of the project team, we would like to extend our gratitude to the following Traditional Knowledge Keepers:

Wilton Good Striker (Kainai Nation)

Evelyn Good Striker (Kainai Nation)

Andy Black Water (Kainai Nation)

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Stewart Breaker (Siksika Nation)

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Virgil Stevens (Bears paw Nation)

Ellery Starlight (Tsuut'ina Nation)

Kathy Breaker (Piikani Nation)

Soiipi'ksaki

Executive Summary

The Indigenous Policy Framework for The City of Calgary ('The City' and/or 'the Corporation') complements engagements already unfolding with Treaty 7 First Nations and Indigenous communities at the City-level on a case-by-case basis. It is intended to support internal efforts primarily by City Council and Administration to sustain meaningful and mutually beneficial ways forward together with Treaty 7 First Nations and urban Indigenous communities. The framework is a key deliverable of CAUAC's 10-Year *Strategic Plan 2014-2023, Revised* (2016) and has been developed in response to CPS2015-0334, in which Council directed Administration to support CAUAC in developing an Aboriginal Policy Framework to be brought back to the SPC on Community and Protective Services no later than 2017 April. It is a living document intended to create the necessary policy practices at The City to fully recognize and support the shared history and foundations of Calgary through providing business units and departments across the Corporation both the historical context and policy guidance to build more specific and sustained actions. The framework and CAUAC's proposed Council Policy actively supports meaningful long-term efforts to bring Indigenous identities, histories, cultures, languages, traditions, principles, worldviews, relationships, and ways of knowing into municipal planning, advising, and decision-making efforts.

Grounded in the **spirit of Truth and Reconciliation**, the framework begins by providing historical context to the traditional territory that Calgary resides on – historical context that many individuals have never heard before. This opening section offers insights into Moh'kinsstis, including one Blackfoot creation story to assist in enhancing understandings of time, space, and place at The City as it relates to the shared history of the traditional territory of the Blackfoot and the people of Treaty 7. Recognizing and supporting the shared history and foundations of Calgary through mutually beneficial ways forward will take time, effort, and commitment, but it will enable us to move towards being an increasingly equitable and inclusive city for all Indigenous and non-Indigenous peoples.

In the section that follows titled **Knowledge**, the reader is provided further context into the shared history, foundations, and relationships to the land and ecology. This section is based on content shared by Treaty 7 First

Nations Traditional Knowledge Keepers and research, and recognizes how local archaeological information supports the history. There is also a brief discussion of the Numbered Treaties and Treaty 7, the lived experiences and realities faced by urban Indigenous peoples in Calgary, and the Métis Nation in Alberta to highlight the complexities of the shared history of the land and people.

The framework then shifts to the third section titled **Recognition**, which outlines to the reader the landscape in which the policy framework has emerged, how it aligns with existing policy, what aspects of the day-to-day work of The City it could align to, and how City staff can interact with and benefit from the framework.

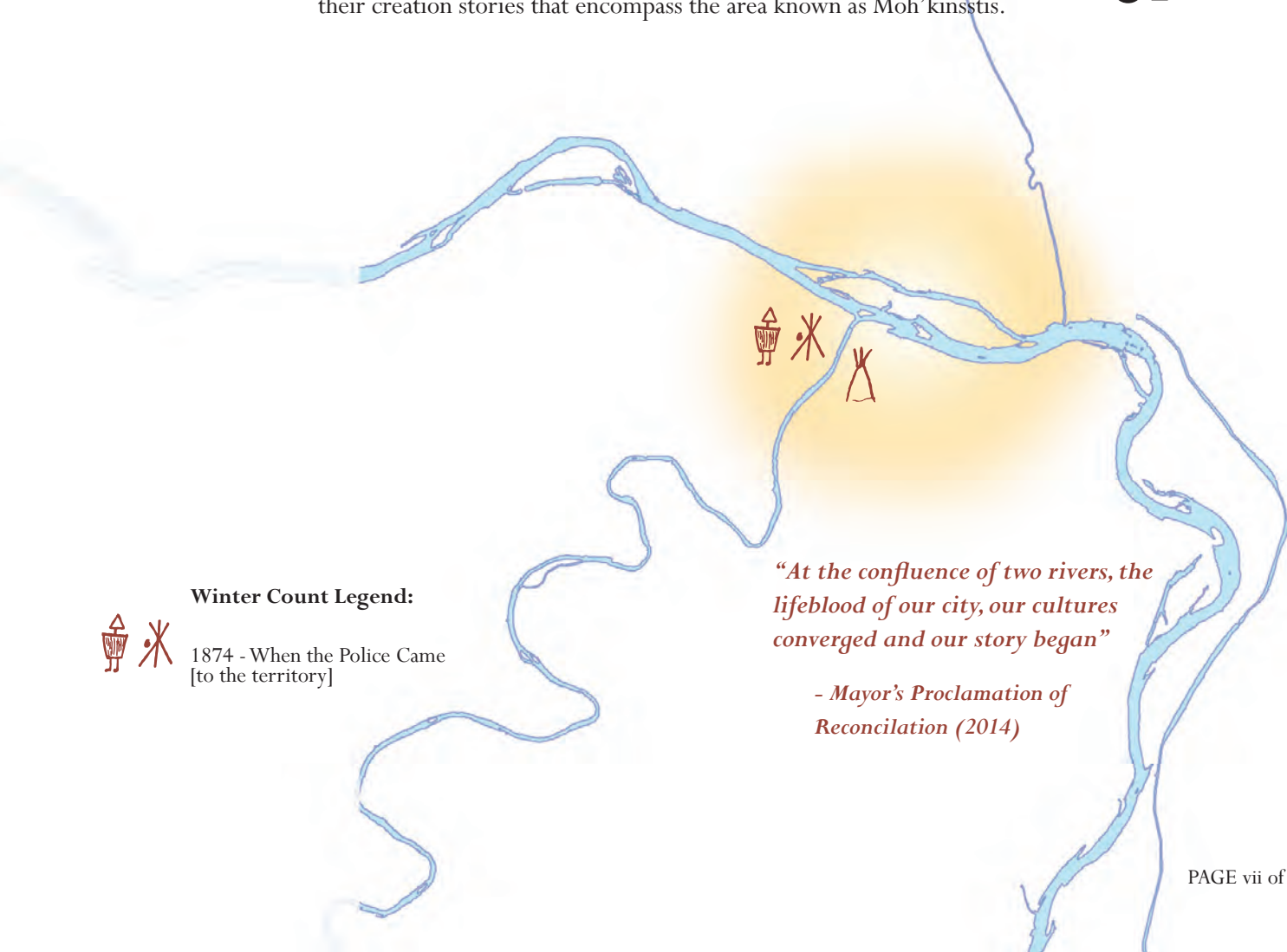
The fourth section titled **CAUAC's Proposed Policy**, proposes policy statements and procedures for The City to sustain the active and shared process of reconciliation, and strengthen its understandings, relationships, and opportunities with Treaty 7 First Nations and urban Indigenous communities. The policy statements and procedures that form the basis of the framework's systems-based approach are divided into four ways forward, including: Ways of Knowing, Ways of Engaging, Ways of Building Relationships, and Ways Towards Equitable Environments. This section also provides clarity into why a distinction is made between Treaty 7 First Nations and urban Indigenous communities on matters of historical, traditional, and cultural significance and matters of contemporary significance. Matter of contemporary significance may involve both Treaty 7 First Nations and urban Indigenous communities while the former may only involve Treaty 7 First Nations because of these Nations' occupation of the traditional territory prior to the arrival of the North-West Mounted Police and the making Treaty 7, and their ongoing connections to the territory that Calgary resides on.

The final section titled **Action**, concludes by sharing the words, and stories of a range of individuals, including City staff, to illustrate that City Administration has important roles to play at The City in building trust and accountability with Indigenous communities. It also highlights important protocols to account for when engaging with Treaty 7 Traditional Knowledge Keepers.

The **Indigenous Policy Framework** is our collective starting point towards a shared pathway together.

Moh'kinsstis

Moh'kinsstis is a Blackfoot word used to describe the landscape of what is now known as Calgary. The literal meaning of Moh'kinsstis is *elbow* and references the area where the Elbow River meets the Bow River. Moh'kinsstis was a gathering place for the Niitsitapi (the Blackfoot people) since time immemorial. The Niitsitapi evolved into four nations consisting of the Piikani, Siksika, Kainai Nations who are currently located in Southern Alberta, and the Amsskapiikunni or Blackfeet who are currently located in Montana and were once part of the larger group of the Piikani Nation. The Niitsitapi maintain a strong alliance known as the Siksikaitstapi (Blackfoot Confederacy) and they also share common creation stories, histories, language, culture, customs and kinships, and a sacred traditional territory that was bestowed upon them by Is tsi pa ta piyopi (Creator or Source of Life). Is tsi pa ta piyopi marked the territory of the Niitsitapi by significant landmarks which are found within the vast area that border the North Saskatchewan River to the north, the Great Sand Hills (Cypress Hills) to the east, the Yellowstone River to the south, and the Continental Divide (Rocky Mountains) to the west. Upon their traditional territory Is tsi pa ta piyopi instructed the Niitsitapi to co-exist with all parts of creation, including the sacred land, environment and all other living beings. It is Is tsi pa ta piyopi's teachings that are captured, preserved and expressed in the creation stories of the Niitsitapi, including their creation stories that encompass the area known as Moh'kinsstis.



Winter Count Legend:



1874 - When the Police Came
[to the territory]

*“At the confluence of two rivers, the
lifeblood of our city, our cultures
converged and our story began”*

*- Mayor's Proclamation of
Reconciliation (2014)*

Niitsitapi

History of Niitsitapi

First Nations from every territory across North America have their respective **creation stories** that are transmitted as oral traditions and histories; the Niitsitapi are no exception. John Borrows, Canada Research Chair in Indigenous Law at the University of Victoria has highlighted that “oral history in numerous Aboriginal groups is conveyed through interwoven layers of culture that entwine to sustain national memories over the lifetime of many generations. The transmission of oral tradition in these societies is bound up with the configuration of language, political structures, economic systems, social relations, intellectual methodologies, morality, ideology, and the physical world. These factors assist people in knitting historic memories more tightly in their minds” (Borrows 2001, p.8). In this respect, the Niitsitapi have interwoven and integrated themselves with the land, environment and other living beings in the territory given to them by Is tsi pa ta piyopi, which is evidenced through songs, ceremonies, and stories that have been passed down since time immemorial. These oral traditions, passed down by the Traditional Knowledge Keepers, form the cultural memory of the Niitsitapi, including the memory of Napi (also known as Old Man to the Niitsitapi) who created the landscape in the traditional territory of the Niitsitapi. One such creation story of Napi that speaks directly to the said traditional territory surrounding Calgary, was told by Double Runner of the Amskapipiikunni in the late 19th century. This story is a common story amongst the Niitsitapi and frequently told by Traditional Knowledge Keepers. The Niitsitapi understand Is tsi pa ta piyopi as all of creation and Napi as the entity that adds moral and ethical values to creation by learning from his actions. The account provided by Double Runner is as follows:

All animals of the Plains at one time heard and knew him, and all the birds of the air heard him and knew him. All things that he had made understood him, when he spoke to them – the birds, the animals and the people.

Old Man was travelling about, south of here, making the people. He made the mountains, prairies, timber and brush first. He made the Milk River (the Teton) and crossed it, and being tired, went up on a little hill and lay down to rest. As he lay on his back, stretched out on the ground, with arms extended, he marked himself out with stones – the shape of his body, head, legs, arms and everything. There you can see those rocks today. After he rested, he went northward and stumbled over a knoll and fell down on his knees. Then he said, ‘You are a bad thing to be stumbling against’ so he raised up two large buttes there, and named them the Knees, and they are called so to this day. He went on further north, and with some rocks he carried with him he built the Sweet Grass Hills.

When he got to the north point of the Porcupine Mountains, there he made some more mud images of people, and blew breath upon them, and they became people. He made men and women. He made images of clay, in the form of buffalo. He blew breath on them, and they stood up, and when he made signs to them, they started to run. Then he told the people – ‘those are your food.’ He took them to a cliff, and made them build rock piles... and made the people hide behind the rocks. After he had told them how to act, he started on toward a herd of buffalo. He began to call them, and the buffalo started to run toward him, and they followed him until they were inside the lines. Then he dropped back and as the people rose up, the buffalo ran in a straight line and jumped over a cliff. He told the people to take the flesh off the animals.

After he had taught those people these things, he started off again, travelling north, until he came to where the Bow and Elbow Rivers meet. There he made some more people, and taught them the same things. From there he again went northward. When he had come nearly to the Red Deer’s River, he reached a hill where the Old Man sleeps. There he lay down and rested himself. The form of his body is to be seen there yet.

When he awoke from his sleep, he travelled further northward and came to a fine high hill. He climbed to the top of it, and there sat down to rest. He looked over the country below, and it pleased him. Before him the hill was steep, and he said to himself ‘well, this is a fine place for sliding, I will have some fun’ and he began to slide down the hill. The marks where he slid down are to be seen yet, the place is known to all people as the ‘Old Man’s Sliding Ground’ (Grinnell, 1962, p. 137- 143).

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Knowledge

(Top middle clockwise) Kainai Nation; Siksika Nation; Stoney Nakota Nations; Tsuut'ina Nation; and Piikanni Nation as represented by the Blackfoot Winter Counts.

1.0 A Collective Foundation

Traditional Territory

The traditional territory of the Niitsitapi encompasses the land in and around Calgary. The sustained presence and connections of the Niitsitapi people to this land is well captured in their creation stories and oral history, which have existed since time immemorial. Creation stories of the Niitsitapi, including the story presented earlier in the document, validate and provide context to the territory that Calgary is situated upon, and their oral history provides context to the arrival of other peoples to the area. These oral histories transferred between individuals for generations, were further validated through the development of a commissioned archaeological site inventory entitled *of Calgary Native Archaeological Site Inventory, Volume 1 and Volume 2* (Lifeways Canada, 2001). It should be acknowledged that there can be discrepancies between archaeological perspectives and oral perspectives of First Nations, and that they are not mutually exclusive. However, as archaeologists begin to build relationships with First Nations communities and begin to understand worldviews, individuals find common ground about the shared history. As noted by Kainai Traditional Knowledge Keeper Andy Black Water “The traditional worldviews are grounded to the territory pre-contact. Post-contact has influenced and shaped understandings- adding a degree of complexity” (Andy Black Water, 2016).

In 2001, CAUAC presented a recommendation to the Standing Policy Committee (SPC) on Community and Protective Services that Council endorse the *City of Calgary Native Archaeology Site Inventory* and the proposed implementation of recommendations from that inventory (CPS 2001-66, 2001 December 05).



SIKSIKAITSITAPI MEDICINE WHEEL IN NOSE HILL PARK
(SOURCE: MCLEOD, F. 2015)

As noted in the commissioned archaeological site inventory:

During the Fur and Whiskey Trade Era, the 1700's- mid-1800's, a number of different Native groups seasonally wintered in the Calgary region. They included: the three Blackfoot speaking tribes; the Kainai (Blood), the Piikani (Peigan), and Siksika (Blackfoot) who traditionally referred to themselves as the Nitsitapii (People), and the Tssu T'ina (Sarcee) and the Nakota (Stoney). Some tribes are long-time residents in the region, others are more recent arrivals.

The Calgary Region was traditional Piikani wintering territory. In the late 1700's when the first fur traders were sent from the Hudson Bay area forts down the Saskatchewan to over-winter with the Natives along the Rocky Mountains and bring them into trade at the forts in the spring, they wintered with bands of the North Piikani on and south of the Bow River. Some Cree families were wintering with the Piikani in these early years along the Rocky Mountains and had been doing so since at least in the early 1700's. Traditional Cree wintering territory at that time was in the parklands to the north along the Saskatchewan River which was also the traditional wintering of the Siksika. The Kainai traditional wintering area lay between the Siksika and Piikani, as well as out in the plains in wintering 'islands' such as the Cypress Hills. Piikani traditions point to a long –standing occupancy and association with the foothills of today's southern Alberta and northern Montana extending back 1,000 of years (Reeves and Peacock 2001). The Blackfoot and Cree languages are among the oldest of the Algonquin languages (primarily spoken by many Native groups traditionally resident in Northeastern North America) pointing to a very long residency of the Nitsitapii and Cree in their traditional homelands in the west (ibid).

The Atsina (Gros Ventre), the northern-most tribe of the Arapaho-speaking peoples of which there were originally five tribes, also sometimes wintered with the Nitsitapii and Cree during the 1700's and early 1800's. The Atsina like the Nitsitapii, speak an ancient Algonquin language and are long-time residents of the Northwestern Plains. In the 19th Century, they along with the Tsuu T'ina (both tribes sometimes wintered with the Nitsitapii as well as joining them on trading expeditions to the Hudson Bay Company and American Fur Company forts and on raids on their mutual enemy the Crows and the American Free Traders to the south) became collectively known to the white man as the Blackfoot Confederacy. The Gros Ventre reside today on a reservation in northeastern Montana.

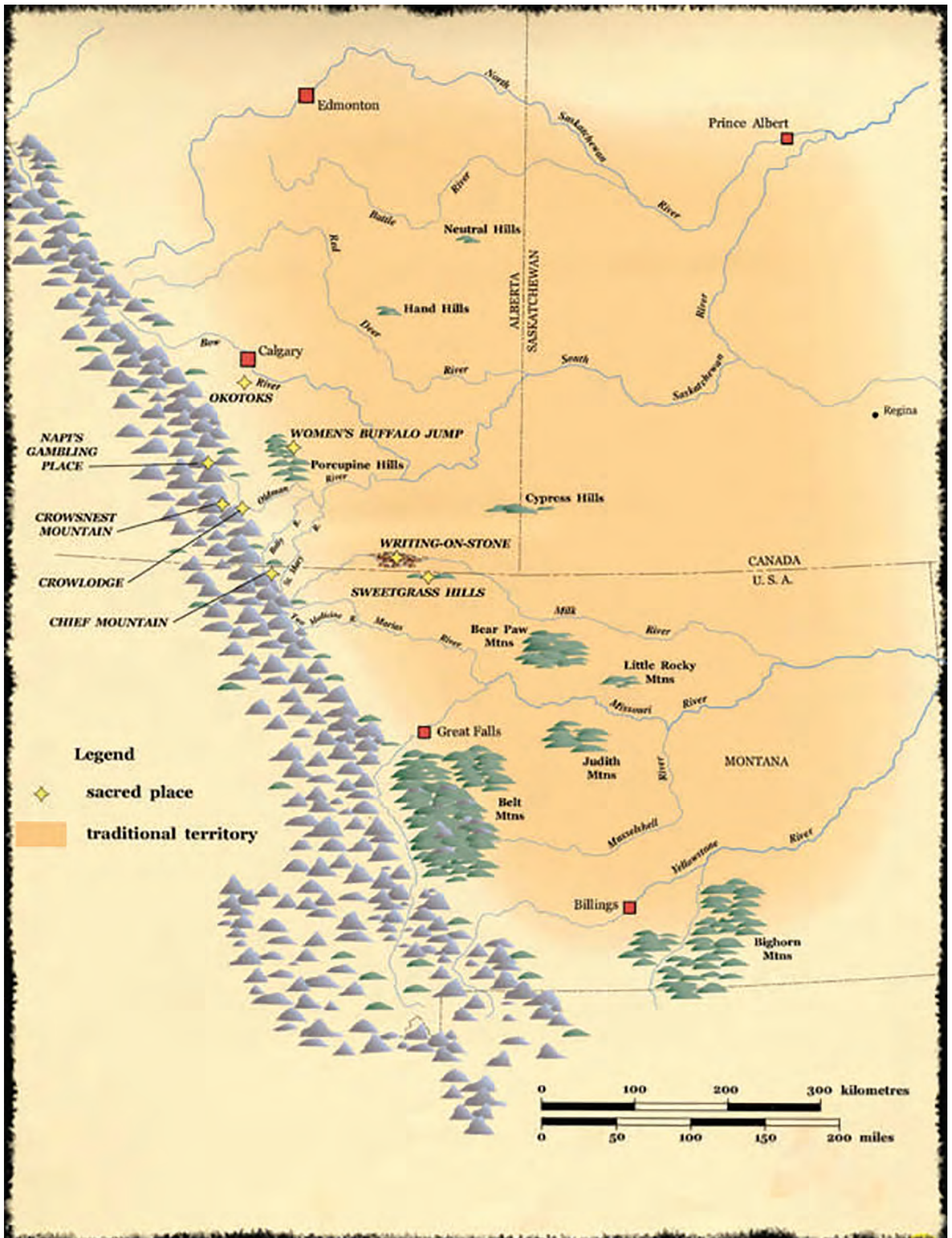
The Tsuu T'ina today reside on the Tsuu T'ina Nation at Calgary and are Dene speakers. They are linguistically closely related to the Beaver, Sekani and Chipewyan peoples who reside in the boreal forest to the north. Tsuu T'ina oral traditions recall and account for their separation at some point in time in the past from their northern relatives, their movement south and adoption of a plains bison-hunting way of life. This probably happened sometime in the late 1700's. Tsuu T'ina bands were closely allied with Siksika bands. According to oral tradition Tsuu T'ina bands began to winter in the Elbow Valley around the turn of the 18th century.

The Nakota who reside today on the Stoney Nation west of Calgary are comprised of three bands – the Chiniki, Bearspaw, and Good Stoney (Wesley). They are Siouan-speaking people and are related linguistically to other Nakota speakers (who generally refer to themselves as Assiniboine) reside today in the Saskatchewan and Missouri plains, as well as more distantly to the Dakota and Lakota of the Northeastern Plains and Prairies. Oral tradition recalls and accounts for the original break-up of these groups, which based on linguistic and archaeological evidence, occurred around 1000 years ago.

In the early 1700's and 1800's the Nakota traditionally ranged along the foothills and Front Ranges of the Rocky Mountains from the Athabasca River south to the Oldman River. Good Stoney oral traditions recall that they arrived in the Bow Valley-Red Deer region before the introduction of the horse (early 1700's). Archaeological evidence suggests their occupancy in the area extends back at least 500 years (Head 1999) (Lifeways, 2001, p.13-14).



THE TRADITIONAL TERRITORY OF THE NIITSITAPI



(SOURCE: GLENBOW MUSEUM, 2016)

While a number of archaeological sites within boundaries of The City of Calgary have been removed due to ongoing growth and development patterns during the last 30 years, the archaeological site inventory (2001) developed by Lifeways Canada provides The City with the necessary information to better understand the sustained connections of Treaty 7 First Nations to the traditional territory that encompasses the Calgary region. In fact, the report identifies:

“Despite the selective nature of the site inventory it does reflect the fact that there are/were a very high number and density of sites in the City of Calgary. This is significant, as Calgary compared to Edmonton or Lethbridge, has a much larger number of known sites that are significant and a unique part of the city of Calgary’s heritage in contrast to other comparable urban municipalities in this Province” (Lifeways, 2001, p. i).

Recognizing the importance of Indigenous traditional, historical, and cultural context, efforts are already underway at The City on a project-by-project basis to understand how Treaty 7 First Nations’ traditional knowledge, including creation stories that individuals give permission to share, can make for more informed municipal planning processes. Yet these efforts continue to be undertaken on an ad-hoc basis. Accordingly, the Indigenous Policy Framework has been developed to enhance The City’s current practices and to support its future efforts. The framework is also intended to provide policy guidance that can assist the Corporation to better understand and act on the history of Moh’kinsstis, including processes that may involve Treaty 7 First Nations and urban Indigenous Calgarians.

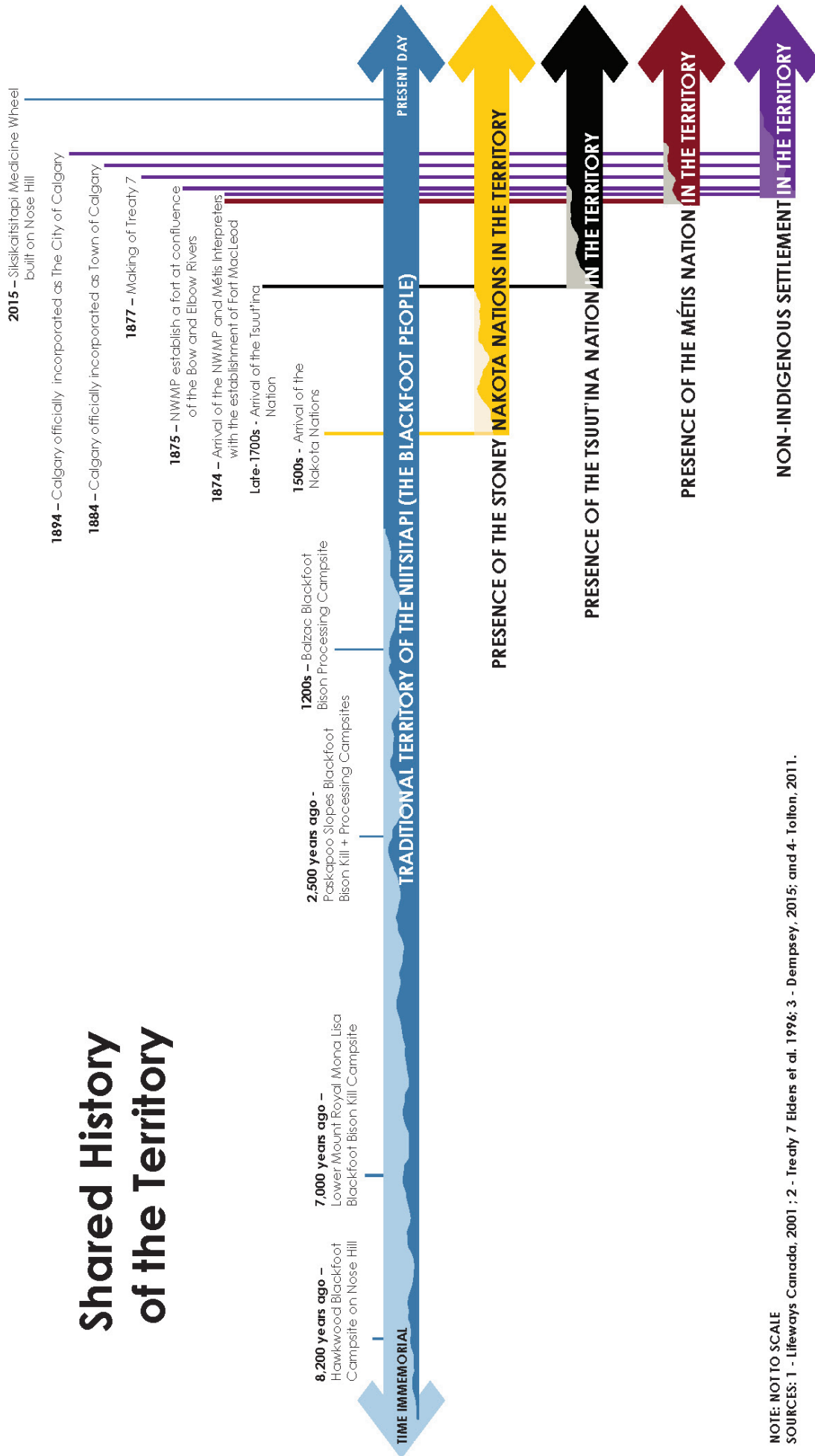
Enhancing The City’s current efforts to work with and learn from Indigenous communities requires a better understanding of the shared history of the traditional territory. Without grasping the shared history, it can be difficult to recognize shared foundations as Indigenous and non-Indigenous peoples, and realize opportunities to build common ground. The timeline provided on page 5 provides further context and clarity into the shared history of the territory and key events that shaped our community’s shared foundations. In reviewing this timeline with the project team, archaeologist Brian Vivian of Lifeways Canada highlighted the important legacy of archaeological sites in and around Calgary. According to Vivian, “the identification of buried tipi rings, campsites and bison kill sites found around Calgary are a lasting legacy of the First Nations of Southern Alberta. The stone and bone artifacts from these archaeological sites endure as a testament of the shared human history of the foothills landscape we now call home” (Brian Vivian, personal communication, November 24, 2016). Following this conversation, he also provided feedback and validated the timeline provided on the adjacent page.



ARCHAEOLOGICAL EFFORTS ON THE UPPER PASKAPOO SLOPES
(SOURCE: CROWSHOE, L. 2015)

SWEET GRASS HILLS

Shared History of the Territory



NOTE: NOT TO SCALE
 SOURCES: 1 - Lifeways Canada, 2001 ; 2 - Treaty 7 Elders et al. 1996; 3 - Dempsey, 2015; and 4 - Toffin, 2011.

Understanding Traditional Knowledge Keepers' Way of Life and Belief Systems

The project team, as part of the iterative process to develop the Indigenous Policy Framework, invited **Traditional Knowledge Keepers** from Treaty 7 First Nations, including the Siksika, Piikani, Kainai, Tsuut'ina and Stoney Nakota Nations, to share their stories and historical worldviews of Moh'kinsstis and the surrounding territory. This information gathering took place during two engagement sessions in November 2015 and January 2016, and at a Full Circle Gathering in September 2016. The sessions were primarily meant to assist The City in grounding the framework in relation to the area and traditional territory surrounding Moh'kinsstis through understanding and documenting the information and belief systems shared by Traditional Knowledge Keepers. It is important to note that Traditional Knowledge Keepers are recognized within their communities as the "conveyors of deeply held Indigenous wisdom" (Timspon, 2009, p.2) due to their commitment to lifelong learning, their role as ceremonialists, and, as cultural practitioners and spiritual advisors. Collectively, they supported a significant part of The City's process to develop the Indigenous Policy Framework through sharing

their ideas, advice, and stories. Some Traditional Knowledge Keepers were also joined and supported by First Nations technicians from their respective communities and City staff who were in attendance to observe discussions that took place between the Traditional Knowledge Keepers. The participants, in addition to other statements made, affirmed that they continue to maintain traditional practices that benefit their communities while promoting a special relationship with the land, environment and all living beings.

The Niisitapi Traditional Knowledge Keepers, whose stories, songs and ceremonies originated from the area in and around Moh'kinsstis, shared their creation stories with other Traditional Knowledge Keepers and with others in attendance at the information gathering sessions. As described by Traditional Knowledge Keeper Andy Black Water in discussions with the project team, "the true history and the truth of land is validated from our oral perspectives, and we cannot change history to accommodate the arrivals of others to this land." The story of the Niisitapi people, which the Traditional Knowledge Keepers indicated was one of their many creation stories, along with other ideas, was shared in the following manner:

The Niisitapi people uphold the laws of Is tsi pa ta piyopi who placed them upon this land to integrate and co-exist with all the natural elements and to co-exist with all creation that existed upon this territory, and declared that the Niisitapi sustain themselves within this environment, and live in and maintain harmony with all creation within this environment. The Niisitapi Traditional Knowledge Keepers affirmed that they have a stewardship responsibility to and with Is tsi pa ta piyopi to ensure the land, resources, and all living beings are respected within their traditional territory to ensure that the same are consistently renewed within the cycle of ecology. They further declared that they have an agreement with Is tsi pa ta piyopi to protect the inherent gifts bestowed upon them in their traditional territory, and to establish and maintain principles to guide them in upholding the natural laws of Is tsi pa ta piyopi that are interconnected with their role in protecting the environment.





The Niitsitapi Traditional Knowledge Keepers, whose traditional territory encompasses the area known as Moh'kinsstis, reiterated that their oral history and traditions confirm that Is tsi pa ta piyopi bestowed the territory that is marked by significant Blackfoot landmarks found in areas bounded by the North Saskatchewan River to the north, the Great Sand Hills to the east, the Yellowstone River to the south, and the Continental Divide (Rocky Mountains) to the west to the Niitsitapi. They further stated that some of the significant sacred sites and landmarks include Chief Mountain, Sweet Grass Hills, Okotoks (Big Rock), Nose Hill, Moh'kinsstis, Belly Buttes, Castle Mountain, Napi's Playground (the headwaters of the Old Man River), Cypress Hills, Hand Hills, Knee Hills, Old Man River, Sheep River, Yellowstone River, North Saskatchewan River, Table Mountain, Whale Back Ridge, Writing on Stone, Cypress Hills, Old Woman's Buffalo Jump and the North Saskatchewan River – all of which have unique stories, ceremonies and songs that are connected to the land and to places within the traditional territory. For example, the Thunder Medicine Pipe Bundles, which are attached to significant ceremonial and spiritual practices of the Niitsitapi, came from the Rocky Mountains near Chief Mountain (Ni'nastako), and every year after the first thunder, members of the Thunder Medicine Pipe Bundle society (Niinaimsska'ks) open their sacred bundles with stories, songs and ceremony for the purpose of extending and providing health, well-being and good fortune to community members, and to affirm the peoples' relationship to the land, environment and all other living beings.

The Traditional Knowledge Keepers also indicated that the rites and rituals associated with Niitsitapi ceremonial practices have a purpose and are a subset of collective Blackfoot worldviews – many of these practices are deeply held within the process of natural laws. These natural laws have been intact since time immemorial and during the period of contact with newcomers in the mid-19th century, the Niitsitapi were resilient through the period of colonization and assimilation by continuing to practice and safeguard their culture and spirituality. Often this was done by repetition or by performing the same stories, songs, ceremonies and languages in secret without the knowledge of the government, which in turn kept these traditional and cultural practices, as well as their language alive, rich and vibrant today.

Although the Traditional Knowledge Keepers from the Stoney Nakota and Tsuut'ina Nations did not share their creation stories, the project team understood that their creation stories would have originated from before they came into the area known as Moh'kinsstis. The Stoney Nations are from the northeastern plains and prairies, in and around what is now South Dakota, while the Tsuut'ina Nation is from the northern subarctic region of Canada. When the Tsuut'ina people arrived in Blackfoot territory, the Siksika people traditionally adopted them and they were accepted into Blackfoot territory (Andy Black Water, personal communication, May 12, 2016; Yanicki, 2014). Tsuut'ina culture, language and identity were also accepted by the Niitsitapi. In the traditional roles of adoption, both the Siksika people and the Tsuut'ina people adopt each other. This way they are honouring the relationship. This is common knowledge amongst the people. As noted by Kanai Traditional Knowledge Keeper Andy Black Water (2016), “eventually, the Tsuut'ina people have become part of the sacred transfer rites of the Blackfoot people. They have many names which originate from the Blackfoot people.” This history is supported by how Tsuut'ina Traditional Knowledge Keeper Bruce Starlight spoke to the adoption in Gabriel Yanicki's book, *Old Man's Playing Ground*, through identifying that “naturally the Dene culture got set aside, and we adapted Blackfoot ceremonies. But we never gave up our language – there are only four words borrowed from Blackfoot in the Tsuut'ina language” (2014, p. 14). These traditional adoptions are sustained through good relationships and close kingships.



Understanding Who Traditional Knowledge Keepers Are

Traditional Knowledge Keepers qualify their information by reciting knowledge that has been passed down to them through stories, songs or through culture and traditions. Stories are a way of transferring knowledge through an oral culture. When a story is told, Traditional Knowledge Keepers qualify where the story came from, as well as the place or event where or when a story was told to them. Traditional Knowledge Keepers also verbally cite who told them the story qualifying the credentials of that person. These are similar to principles of academia. Traditional Knowledge Keepers are known to correct the story amongst themselves if it is told with errors. While minor details of the story may somewhat vary, the fundamental origin of the story remains intact. As indicated at the Full Circle Gathering in September 2016 by one Traditional Knowledge Keeper, “I can’t even express how much knowledge is at this panel. At a university, these men and ladies would be doctors. They can’t give everything and have to keep some knowledge to let our people flourish.”

The role of a Traditional Knowledge Keeper is to share, maintain and sustain the natural laws from generation to generation. Members who accept transferred rites make a commitment to a life-long role and dedication to carrying out this ‘way of life.’ Some of these individuals make this commitment when they are young people. There are many tribal customs and ceremonies maintained through sacred societies. The ceremony most commonly known for local Treaty 7 First Nation communities is the Sundance. As Traditional Knowledge Keeper Andy Black Water articulated to the project team, “Sundance gatherings are a time for renewal of who we are and what we are. It is a time for renewal of friendships, and to restore our lineages and clan systems. We follow traditional rules and teachings of the societies for those days.”

In the Blackfoot language, Traditional Knowledge Keepers are called Kaa’ahsiksi or grandparents. They are the ones who have been transferred specific rites through sacred ceremonies, thus, they have received the ‘rites of passage’ to conduct sacred traditional practices. As a result of being called grandparents, there is a western perception that they are Elders when the term was translated into English. Their role has nothing to do with age and everything to do with a commitment to a sacred way of life. Men, women, and children can join sacred societies starting at a very young age – thus, they hold the title of Traditional Knowledge Keeper at any age – but this mostly starts as a young adult. Traditional Knowledge Keepers prefer this title over the term ‘Elder.’

Despite sustained efforts to assimilate Indigenous peoples through the implementation of residential schools and government policies intended to disconnect people from the land, language and culture of their respective communities, Traditional Knowledge Keepers have strived to maintain their oral traditions and languages (TRC, 2015b; Timpson, 2009). By passing on their sacred knowledge and wisdom to subsequent generations, Traditional Knowledge Keepers continue to preserve their ways of life and belief systems. By recognizing how beliefs and values of Traditional Knowledge Keepers are inherently tied to the territory and place, The City has a great opportunity to listen to and sustain respectful dialogue with Treaty 7 Traditional Knowledge Keepers. Understanding and respecting Indigenous ways of life and belief systems will only make for richer collective understandings of who we are and where we can go together as Indigenous and non-Indigenous peoples along a shared pathway of reconciliation.



TRADITIONAL KNOWLEDGE KEEPERS ANDY BLACK WATER AND BRUCE WOLF CHILD AT THE NAMING CEREMONY FOR MEDICINE HILL (SOURCE: CROWSHOE, L. 2015)

Evolving Culture

“Long ago, you used a pipe to seek big information as part of the sacred transfer of asking and receiving knowledge from an Elder. In the contemporary context as a result of our evolving culture, tobacco has replaced the mutual agreement of giving and receiving knowledge that was initial embodied in the sacred agreements of the pipe. Similarly the offering of horses for big information has been replaced by the offering of honourariums. For an Elder to be transferred rites and knowledge, they have also made significant offerings and sacrifices over time.” -Wilton Good Striker (2016)

Principles and Values

Principles

The principles the Treaty 7 First Nations Traditional Knowledge Keepers described at engagement sessions as part of the policy development process form the fundamental basis of what they hold and prioritize in their worldview. This worldview was created and is sustained by a belief system entirely based on their connection to the land, environment and to all other living beings. Such Indigenous principles are grounded in the collective spirit and wisdom of the Traditional Knowledge Keepers, and are different from Western paradigms, which often place a large emphasis on individualism. Their principles include these statements:

“ Statement of principles is our belief system.

We believe Creator put us here for stewardship and to ensure the environment is protected. ”

“ Statement tells the world who Indigenous peoples are and how we see the environment in a special way. ”

“ Our belief system is common to us Indian (Indigenous) people – (we) use the pipe, the smudge, and the sweat to allow us to communicate to our Creator and the spirit of our ancestors. ”

“ In connection to the land we sense the spirit of our ancestors in places. Prayers summon the spirits of our ancestors. ”

“ Places tell stories which allow us to continue our belief systems. The City has to take that into consideration. ”

“ We need to remind visitors that this is Indigenous territory – offering sites give us that constant reminder. ”

“ Ties to the land is very strong – when you change the land it involves offerings and ceremonies. In contrast, for non-Indigenous people it involves a ribbon cutting ceremony. Residential schools and government policies enabled a disconnection to the land to occur. ”

“ Our ancestors knew how to co-exist and we feel the future is about everyone going forward together. ”

“ We need to concentrate on what we are here for. We have a shared responsibility to share the gifts of life with others. ”

“ Water is the source of who we are – the policy has to recognize that First Nations have a connection to the water. ”

“ Wetlands and rivers are part of that sacred connection and (this) needs recognition. ”

“ We have a sacred responsibility to everything; air, trees and all plants, and rocks. Creator put them on earth so we could depend on them. They are also used to make a smudge and tobacco for our pipes. ”

“ In our community, literacy is about understanding that everything is connected and acknowledging that sacred kinship. ”

Values

The Traditional Knowledge Keepers were also thorough in discussing values. They noted that The City is beginning to better recognize distinct and diverse Treaty 7 First Nations, and more broadly Indigenous communities in Calgary, and that collectively the starting point for expressing their shared values is through the basic actions of honesty, compassion, and kindness. They also noted that values are the action tied to principles. They understood collective values in these terms:

- “ **Compassion, respect** and **understanding** often are driven by economy and not what is within. Respect and compassion for the water and the land is what we need to talk about. ”
- “ Values do not come with a price, not driven by economy. Money is not the goal to fulfillment in life. (Values are) driven by walking the talk – not how much is in your pocket, instead it’s about **how you treat others**. ”
- “ Values are already embedded in **prayer** – everything leads back to spirituality for our people. ”
- “ **Respect** has always been entrenched in First Nation’s way. Respect is required for the person sitting holy (Traditional Knowledge Keepers) as they are leading the process. Respect begins within you before you can share it with anyone else. ”
- “ **Honor** Indigenous culture- the songs and ceremonies. ”
- “ **Culture** is a living entity. (We) need to have non-Indigenous people experience Indigenous culture so they can understand (Indigenous perspectives). ”
- “ **Compassion** is shown by providing love, caring, concern and empathy for others especially in their time of need or crisis. ”
- “ **Generosity** is key – our people are very generous. This is an extension of our compassion for others. ”
- “ We pray every day that there will be **harmony** and wellness in our communities and for all communities. ”
- “ It’s important to **listen, share, and take care** of your body. ”

Numbered Treaties and Treaty 7

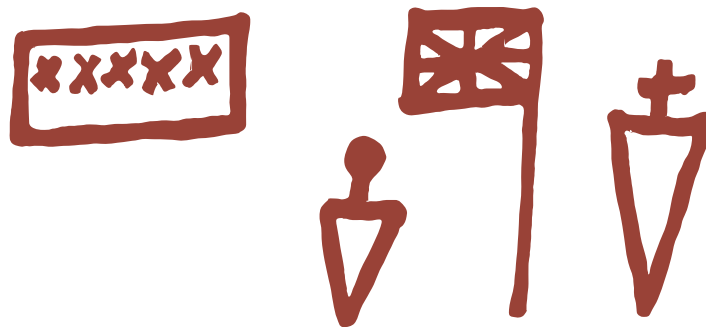
Peace and friendship treaties with First Nations began with the British Crown in the early 18th century in Eastern Canada. These pre-Confederation treaties were to allow for peaceful European settlements on Indigenous lands (Brizinski, 1993; RCAP, 1996a). By the late 18th century, the British began to ask for ceded land and negotiated in what is now known as Ontario.

The nature of treaty making changed in Canada following the Royal Proclamation of 1763 being issued by King George III (see Borrows, 1997; RCAP, 1996b). This founding document, that First Nations ratified with the making of the Treaty of Niagara in 1764, recognized not only Aboriginal rights, and the nation-to-nation nature of Crown-First Nations relationships, but it put in place principles to guide the Crown in treaty making (Borrows, 1997; RCAP, 1996; TRC, 2015b). As documented in the Final Report of the Truth and Reconciliation Commission of Canada (2015, p. 199), “the Royal Proclamation of 1763, in conjunction with the Treaty of Niagara of 1764, established the legal and political foundations of Canada and the principles of Treaty making based on mutual recognition and respect.” These obligations set forth in the Proclamation still guide ongoing Crown-First Nations relationships and the Crown’s fiduciary obligations within contemporary contexts. However, much of the true spirit and intent of the Proclamation has been lost from our public understanding (RCAP, 1996; TRC, 2015).

Following Confederation in 1867, Western expansion was seen by the Crown as a way to realize further economic development through land and resources. To support Western expansion, the Crown established 11 numbered treaties across Canada, with each of these treaties involving relocating First Nations to reserve lands to clear the way for newcomers (RCAP, 1996a).

These treaties became acts of government and First Nations often entered these treaties with a different understanding than the Crown – thus, the true spirit and intent of these treaties has largely never been rectified in practice (Treaty 7 Elders et al. 1996). The common provisions in these numbered treaties in addition to the provision of reserve lands, included developing agriculture

1877 - TREATY AT BLACKFOOT CROSSING



lands and provisions for farming and ranching assistance, education, a medicine chest for health and wellbeing, allowing hunting and fishing on reserve and Crown land, and per capita annual annuities (Brizinski, 1993; RCAP, 1996b). For the Crown, the most important aspect of the written treaty was the ‘surrender’ of land (Treaty 7 Elders et al. 1996). However, all First Nations understand and maintain that the true meaning and intent of the process and lasting treaty relationships that followed were about ‘sharing’ the land and peaceful co-existence as separate nations (RCAP, 1996a; Treaty 7 Elders et al. 1996).

Specific to our story in Moh’kinsstis, Treaty 7 was made with the Crown in 1877. While many misunderstandings exist regarding Treaty 7, which is often framed to be a distant written artifact (see page 13 and Appendix F), oral traditions and accounts of treaty-making shared by Traditional Knowledge Keepers illuminate that its true spirit and intent was understood as a reciprocal peace treaty when negotiated by First Nations (Elders et al. 1996). For Treaty 7 First Nations, the arrival of the North-West Mounted Police (NWMP) into the territory in late 1874 with the establishment of a fort along the Oldman River - Fort MacLeod - was viewed as a means to establish a peace process and stability over the region in advance of future settlement of Southern Alberta (Dempsey, 2015). As noted in the *True Spirit and Original Intent of Treaty 7* (1996, p. 112), “the treaty was not understood to be land surrender but rather a peace treaty, and tribes were left to move freely about their territory.” The Treaty 7 First Nations Traditional Knowledge Keepers and community leaders maintain that a land surrender did not occur; instead, they continually refer to the process as making Treaty 7 (Treaty 7 Elders et al. 1996).

Treaty 7 First Nations Perspectives

Traditional Knowledge Keepers' oral traditions and testimonies of the making of Treaty 7 provide detailed insight regarding the events and gathering at Blackfoot Crossing. While there was common agreement about the nature of the process as a peace treaty to share the land – individual Nations carry different accounts and perspectives of the events that unfolded. For instance, Bill McLean of Bears paw Nation provided this oral account from his people:

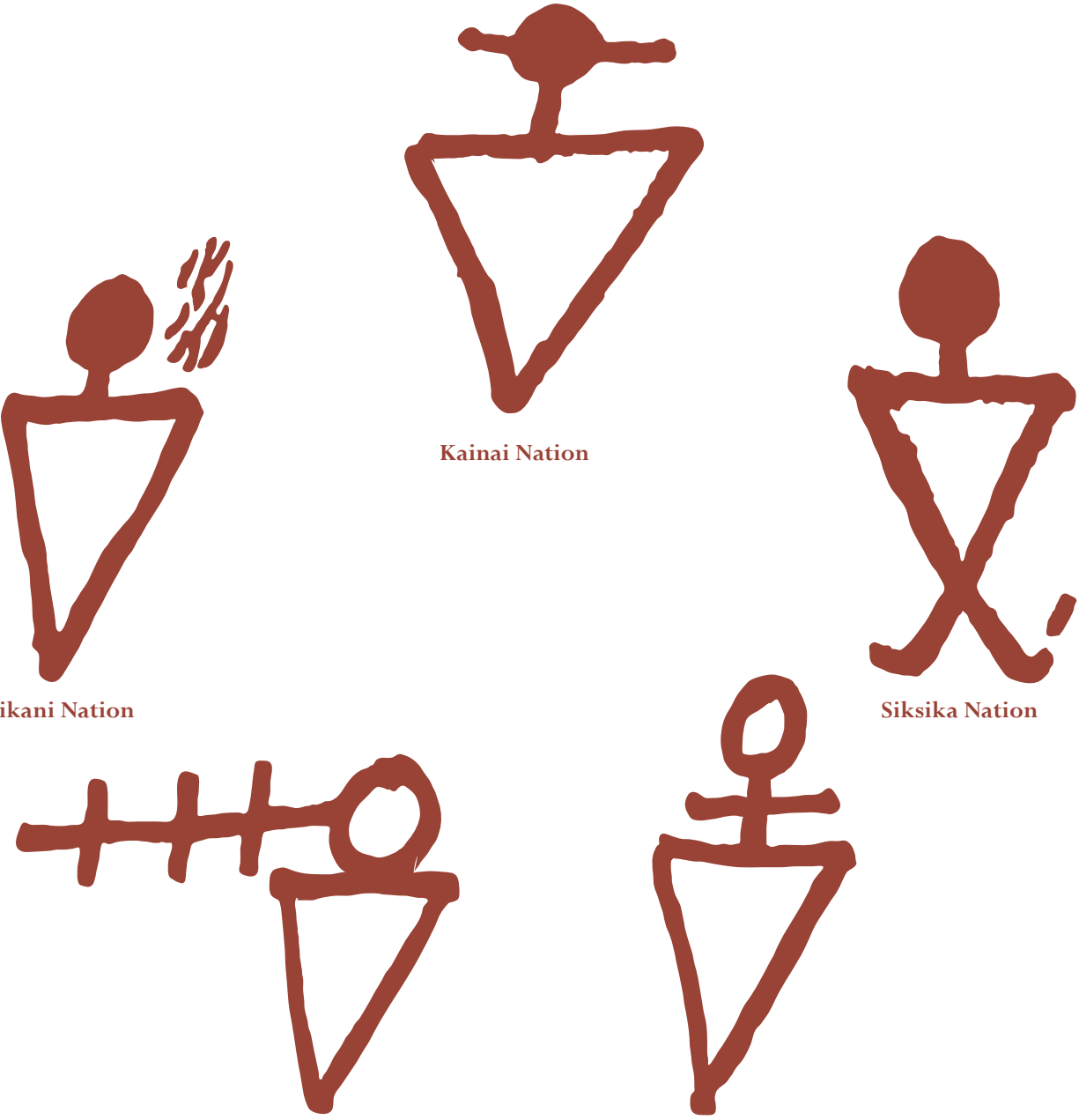
The old Stoney people tell of stories about a certain place where the Blackfoot live....referred to as Blackfoot Crossing. Again, it was the missionaries who told the tribes when and where the treaty was to take place.

The different tribes, the Blackfoot, the Sarcees, the Peigans, the Bloods and the Stoneys, were told when the time comes they were to gather at Blackfoot Crossing to make a peace treaty. That was why they were told to go there – to make a peace treaty. The chiefs of the Stoney tribe, there were three, were told to proceed to Blackfoot Crossing when it was time. So when it was time, the Stoney chiefs, along with many of the Stoneys proceeded to Blackfoot Crossing. The old people say that the other tribes (the Blackfoot Confederacy) camped on one side of the Bow River and the Stoneys camped on the other side. The commissioners, along with the police and the Natives, gathered to start the treaty-making process. It is said that there were discussions on the treaty amongst the commissioners, the heads of police, and the Natives. However, the White people's side, the government people, had a pre-written document containing only their concept of what the treaty entails. They told Indian chiefs, 'this is our terms of the treaty and this is what will be in the treaty agreement.' But in those days, there was nobody at all from the Natives' side to translate or understand exactly the legal jargon in the treaty document. Nonetheless, the Indian chiefs had an indication of why they were there – to make a peace treaty. Even though all the various tribes were gathered at Blackfoot Crossing, all the tribes together made a single treaty. (Treaty 7 Elders et al. 1996, p. 77)

Oral traditions are not just limited to treaty-making – these collective accounts can also expand understanding of pre-treaty life prior to the settlement of our relatively young city. As Helen Meguinis illuminated with respect to the Tsuut'ina Nation:

Originally the Tsuut'ina were part of the Dene Nation from the North. We broke away from them a long time ago but not intentionally. The story goes that the Dene wanted to migrate to the south. It was during the winter when they began to migrate because all the lakes and rivers were frozen. They were crossing this one river when a little boy, carried by his mother on her back, began to cry for this set of antlers that was sticking out of the frozen water. His mother agreed and started to pound the ice with her hatchet. When she was doing this, she did not realize that the ice was cracking behind her. Finally, the ice cracked and gave way. She barely made it across to the other side of the river where many of her people were. The rest of the others were left behind and are now the present Dene of the North. Part of the Tsuut'ina people stayed on the prairies and the rest kept migrating south. These are the Navahos and the Apaches. When the Navaho die, they bury their people with their feet facing north, so that they can be reborn in the place where they originally came from (Treaty 7 Elders et al. 1996, p.108).

Within the Calgary context, and as previously indicated, oral traditions of Treaty 7 First Nations have been further validated by the archaeological information contained in the *City of Calgary Native Archaeological Site Inventory Volume 1 and Volume 2* (Lifeways Canada, 2000). The archaeological site inventory indicates that the Niitsitapi occupied the territory in and around the city of Calgary since time immemorial and that the Stoney Nakota and Tsuut’ina Nations arrived much later, approximately 500 years and 300 years ago respectively (Lifeways, 2000, p. 14). However, both at the time of the making of Treaty 7 as well as after the years that followed the conclusion of Treaty 7 in September 1877, the Siksika, the Piikani, the Kainai, Stoney Nakota and Tsuut’ina Nations all settled onto reserves. With the Siksika Nation near Glechien, the Piikani Nation near Brocket, the Kainai Nation near Standoff, the Tsuut’ina Nation near Calgary, and the Stoney Nakota Nations near Morley, the city of Calgary is situated in the foothills of the traditional territory of Treaty 7 First Nations.



Piikani Nation

Kainai Nation

Siksika Nation

Tsuut’ina Nation

Stoney Nakota Nations

Urban Indigenous Peoples

Establishing meaningful ways forward with Indigenous communities for The City of Calgary also means accounting for matters of contemporary significance to diverse urban Indigenous communities, including First Nations, Métis and Inuit peoples, who call Calgary home. Regardless of whether an individual is from a Treaty 7 First Nation community or from another traditional territory, province or city, urban Indigenous peoples have diverse identities, histories, languages, cultures, perspectives, and lived experiences that The City must better understand. A continued lack of recognition, understanding, and appreciation of the insights, identities, and experiences of urban Indigenous communities in planning, advising and decision-making as it relates to matters of contemporary significance is no longer an acceptable status quo. In fact, Calgary has the fourth largest urban Indigenous population in Canada (STATSCAN, 2011). According to The City of Calgary, there were 28,895 Indigenous identity persons in Calgary in 2011, including: 51 percent (14,645) identifying as Métis; 44 percent (12,855) identifying as First Nations; one percent identifying as Inuit (235), and three percent (1,005) identifying with an Indigenous identity not included elsewhere (City of Calgary, 2011).

While urban Indigenous peoples represent one of the fastest growing segments of urban populations in Canada, there continue to be challenges in the ways distinct Indigenous communities are framed and understood by municipal policy and decision-makers. For instance, Indigenous peoples acknowledge that they are often framed as transitional and individuals who are “just passing through” urban environments (Adams & Gosnell-Myers, 2013). This common assumption juxtaposes the lived reality documented in the comprehensive *Urban Aboriginal Peoples Study: Calgary Report* (2012) by the Environics Institute, which highlighted that a large proportion of urban Indigenous peoples surveyed in the study consider Calgary to be home.

Assumptions are not just limited to this common transitional narrative. Indigenous peoples also assert that they continue to be seen through a needs-based lens in the

urban context as vulnerable populations, which emerges from and sustains colonial narratives and stereotypes. An overemphasis and reliance on this assumption dispossesses Indigenous peoples from opportunities to actively define who they are on their own terms. This continued focus on vulnerable populations frequently ignores “the larger context of colonization, including dispossession from their own lands and cultures, and the inter-generational effects of residential schools” (Peters, 2011, p. 7). As noted by one participant at the Urban Indigenous Advisory Session in March 2016, The City must know about the diversity of Indigenous cultures as there remains a common stereotype that “we are all the same.”

Homogenizing complex Indigenous communities, identities, and connections to traditional territories and home communities within the urban context, only hinders opportunities for The City to expand its own collective understandings, approaches and actions. For example, reference to the term Métis is evolving as it “sometimes refers to descendants of First Nations and European people, and it sometimes refers to descendants of the Metis Nation that emerged in the Prairie provinces” (Peters, 2011, p. 27). Within the Alberta context, Métis people may also have inherent connections to the eight Métis Settlements that are found within the northern regions of Alberta (GoA, 2017).

An overemphasis and reliance on the narrative of vulnerable populations also shifts attention away from the successes of Indigenous peoples within the urban context and perpetuates colonial language and stereotypes that dominate how individuals are collectively framed as oppressed and disadvantaged (Peters, 2011). Within the Calgary context, eight in ten Indigenous respondents to the *Urban Aboriginal Peoples Study* (2012) felt that the most common stereotype that their non-Indigenous neighbours associate with their communities were addiction problems (Environics, 2012). Nearly nine out of ten Indigenous peoples in Calgary, based on the same comprehensive study, felt that others behave in an unfair or negative way towards Indigenous peoples (Environics,



2012). Recognizing these lived realities and the continued challenges faced by urban Indigenous peoples, the Indigenous Policy Framework endeavours to embrace an alternative narrative through the use of a systems-based approach. Expanding The City's approach to focus on how Indigenous ways can benefit, inform, and enhance The City in planning, advising, and decision-making efforts is a key aim of the framework and echoes what was heard at various engagement sessions. This approach and subsequent efforts can assist in shifting the burden of addressing detrimental assumptions and narratives that dispossess Indigenous communities and voices from being active in discussions and processes, to be a shared responsibility, in which The City plays an active role. It should be noted that this approach is not intended to counter or disregard important and effective community-based efforts in programs and services for segments of urban Indigenous communities already underway across Calgary, but it will exist in parallel to these initiatives and lead to a more informed and understanding Corporation.

In contrast to Treaty 7 First Nations and Traditional Knowledge Keepers, urban Indigenous peoples, community leaders and organizations will play a different role in future initiatives, protocols, strategies, and efforts flowing from the framework. Ways forward with urban Indigenous communities will primarily focus on matters of

contemporary significance, particularly those identified in the *White Goose Flying Report* (2016). These matters overlap and may include but are not limited to policy updates to the *Civic Sports Policy* (2005), the *Public Art Policy* (2014), the *Cultural Plan* (2016), the *Welcoming Communities Policy* (2011) and the *Cultural Landscape Plan* (2013) among others. In these policy updates as well as future policy developments, The City of Calgary can learn from and work with urban Indigenous peoples as well as Treaty 7 First Nations early on to help design and implement long-term system changes to support and advance Indigenous interests. The ongoing burden of challenging assumptions, myths, and stereotypes of Indigenous communities within the urban context is a shared responsibility that Indigenous peoples can no longer attend to and address on their own. The City is in the position to take on a leadership role alongside urban Indigenous peoples to change the narrative of Indigenous-municipal relations. Actively listening, working with, and learning from urban Indigenous communities, leadership, and organizations in authentic and accountable ways will greatly assist in creating a more inclusive and equitable Calgary truly reflective of its shared history and foundations.



OVERLOOKING THE INDIAN VILLAGE AT STAMPEDE PARK (SOURCE: GUALTIERI, F., 2016)

Understanding Who Urban Indigenous Peoples Are

‘Urban Indigenous peoples’ refers to First Nations, Métis, and Inuit peoples who reside in urban areas. In the case of Calgary, urban Indigenous peoples may have come to the city from another traditional territory, province, or city. They may also be members of a Treaty 7 First Nation and call Calgary a city within their own traditional territory, home.

These communities are often interchangeably referred to as urban Aboriginal communities, which draws from the collective term ‘Aboriginal’ that refers to First Nations, Métis, and Inuit peoples of Canada as identified in Section 35 of the Constitution Act, 1982. It is important to note that identities and terminology associated with urban Indigenous communities are complex. Indigenous Calgarians add to our rich diversity and shared foundations as a city.

First Nations

First Nations peoples who reside in an urban area may be status or non-status First Nations, and may have membership and continued connections to their home First Nation community. Some urban First Nations peoples in Calgary may be members of a Treaty 7 First Nation, while others may have moved to the city from another traditional territory across Canada. First Nations identities in the city are diverse, and include among others - the Anishinaabe, Coast Salish, Cree, Haudenosaunee, and Mi’kmaq peoples. Many First Nations peoples in Calgary from other territories often stay connected to their community and traditional territory.

Métis

As identified by the Métis Nation of Alberta, “The term ‘Métis’ in section 35 does not encompass all individuals with mixed Indian and European heritage; rather, it refers to distinctive peoples who, in addition to their mixed ancestry, developed their own customs, way of life, and recognizable group identity separate from their Indian or Inuit and European forebears” (Métis Nation of Alberta, 2017a). Further details into the Métis Nation in Alberta are found on page 19.

Inuit

As identified by Indigenous and Northern Affairs Canada, “Inuit are the Indigenous peoples of the Arctic. The word Inuit means ‘the people’ in the Inuit language of Inuktitut. The singular of Inuit is Inuk” (INAC, 2017). Three quarters of Inuit or approximately 43,455 Inuit in Canada live in 53 communities across the northern regions of the country comprising of four regions, known as Inuit Nunangat – the place where Inuit live (INAC, 2017). The remainder of Inuit people live across Canada, including some urban areas. The largest Inuit population outside of Inuit Nunangat is in the city of Edmonton (INAC, 2017).



The Métis Nation in Alberta

Calgary is also home of a Métis community that has a culture, traditions, and values unique from other urban Indigenous peoples. More broadly, within Alberta, there are eight Métis Settlements all located in northern regions of Alberta, which total approximately 1.25 million acres in area (GoA, 2017). Métis people first arrived in the province in the late 1700s through playing a role in the establishment of the fur trade, including the development of Fort Chipewyan in 1778 (Métis Settlements General Council [MSGC], 2017). In addition to the fur trade, the establishment of Métis Settlements in Northern Alberta can be attributed to other factors, including but not limited to political events in other prairie provinces, that led to a movement of Métis people to Alberta (MSGC, 2017). For instance, the scrip processes led to a number of Métis people leaving Saskatchewan and Manitoba to receive homestead lands in Alberta granted by the Department of the Interior (Library and Archives Canada, 2012). The land granted to individual Métis families through these certificate-based processes was not always equitably realized due to increased land values associated with ongoing non-Indigenous settlement, pressures from land speculators, issues with departmental officials, and issues with the overall scrip process (Library and Archives Canada, 2012).

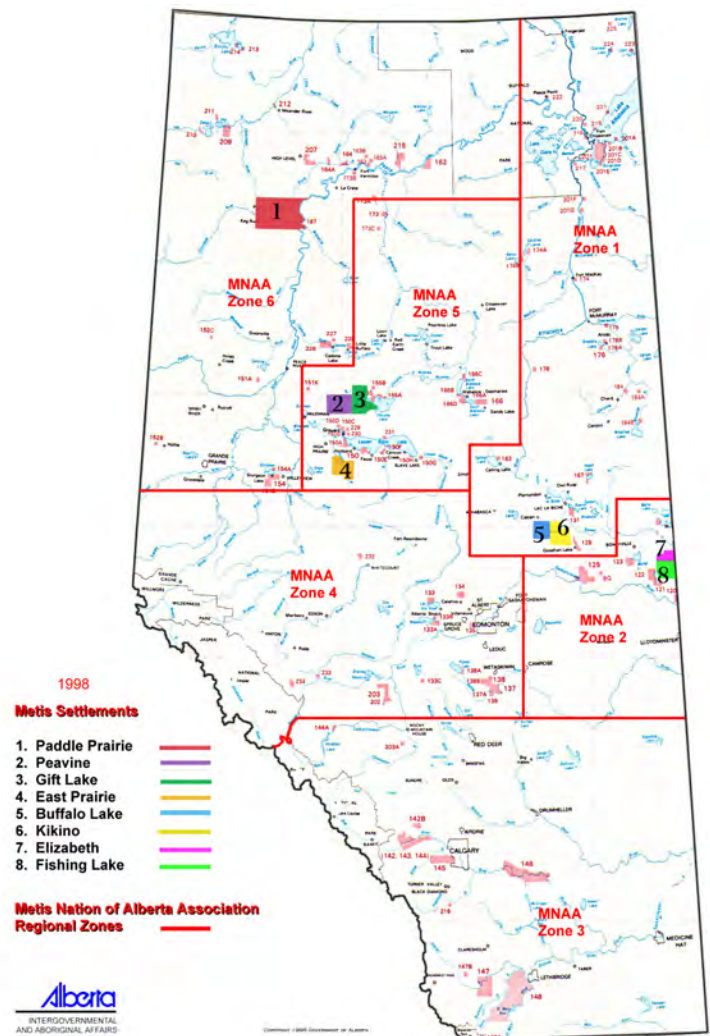
Following this period of settlement in Northern Alberta that began in the late 1700s, Métis communities faced adverse challenges associated with changing economic realities, including the decline of the fur trade, and the closing of many Hudson's Bay Company trading posts (MSGC, 2017). There were also increased loss of traditional food sources with the rapid decline of buffalo populations, and ongoing unresolved scrip processes (MSGC, 2017).

In 1928, the Métis Nation of Alberta was founded “to represent the interest and concerns of Métis people of Alberta” with the primary objective of securing a land base for its people (Métis Nation of Alberta, 2017b). By 1935, due to lobbying of the Alberta government, the Ewing Commission, after learning about the living conditions of the Métis Nation, recommended that lands be set aside for the Métis people (MSGC, 2017). Initially 12 settlement areas were established as a direct result of provincial legislation in 1938 (MSGC, 2017). Eight of these areas remain today and have retained Métis cultural heritage and traditions. This continued presence was in part because of the resiliency of the early Métis homesteaders to overcome ongoing challenges from settling and establishing economic opportunities and livelihoods in these northern areas of the province (MSGC, 2017).

Métis interpreters arrived with the NWMP into Southern Alberta and the traditional territory of the Niitsitapi in late 1874 with the establishment of Fort MacLeod along the Oldman River (Dempsey, 2015). In fact, Métis interpreter Jerry Potts assisted in early discussions with the chiefs of the Blackfoot Nations in late 1874 (Dempsey, 2015). In 1875, Métis people were present and assisted with the establishment of a second fort in Southern Alberta by the NWMP at the confluence of the Bow and Elbow Rivers, Fort Brisebois – which became Fort Calgary (Tolton, 2011). As such, Calgary's shared foundations include Métis people who are connected to early settlements, and to Fort Calgary. Adding to the complexities of our shared foundations, Calgary is also home to Métis people who are connected to Métis communities outside of Alberta.



MÉTIS SASH AND INFINITY SYMBOL (SOURCE: UBC, 2012)



MÉTIS REGIONAL MAP (SOURCE: MÉTIS NATION OF ALBERTA, 2017)

Insights from the Urban Indigenous Advisory Engagement Session

In March 2016, individuals who form part of and/or work closely with urban Indigenous communities representing government, industry, public institutions, non-profit organizations and community members were invited to participate in an Urban Indigenous Advisory Session. Participants had the opportunity to provide initial comments and introductory remarks, including:

- “In 2016, we’re still making strides and **need to hold our (City) Council and leadership accountable** to get boots to the ground to figure out what support is needed. If we have the best mayor in the world, we **need the best people in the world.**”
- “By no means am I an Oilers fan, but I envy what Edmonton has. They have sweat lodges in the city. **We have no place in the city (Calgary) we can practice our culture.** We’ve been able to use the Valley Ridge Golf Course (for certain cultural practices). In Edmonton, the City has given an area for spiritual ceremonies, sweat lodges, cultural camps, and other cultural places to practice and learn.”

When asked what **reconciliation** means to them, participants responded with:

- “Reconciliation is about **respectful relationships**. If you need to be involved with someone – respect is paramount. Respect is different for different people.”
- “Need to **recognize how reconciliation connects to colonization** and how it’s important to address colonial legacies that impede changes in relationships from occurring. Staff and management need to know that at a business level.”
- “Creating social change – that’s reconciliation. **How do we create changes in people’s attitudes so understanding isn’t based on stereotypes?** Opportunities to rebrand the City to assist in these larger cultural changes are necessary to reflect Treaty 7 foundations, including changing signage on the City boundary to say ‘Welcome to Calgary – Home of the Treaty 7 People’ and changing City letterhead to recognize Calgary exists within the Treaty 7 territory. Most of us to Calgary are visitors so we need to recognize those foundations.”
- “Reconciliation means for me something complex. Reconciliation is decolonization. It’s deeper than building a relationship. **Healing unresolved issues of our ancestors.** Colonial aspects of every institution need to be changed. I keep coming back to its more than respect and relationships. Real change has to come from the non-Indigenous side of things. We need Council and managers to recognize that non-Indigenous viewpoints need to change. Compassion and generosity like we’ve never seen it before will require sacrifices. If the framework has something built into it to keep the non-Indigenous side of things to come to awareness that change is so obvious. That’s where reconciliations happens – at decolonization.”
- “Need **dedicated resources to support reconciliation** for both Indigenous and non-Indigenous people to educate people and mitigate animosity and jealousy.”

- “The repatriation of sacred objects as belonging to Indigenous communities is a major step that museums have been taking lately to reconcile the past. In other instances, **Indigenous peoples are actively defining how their culture should be represented publicly** and who non-Indigenous peoples should learn from.”

When asked about **training or education initiatives** for the City, participants identified:

- “The **focus of educational and training efforts should be placed on political and historical aspects**, including First Nations a sovereign nations, and the nation to nation nature of treaties. For instance, the Wampum Belt and the principles of it recognizes interaction and separation between Indigenous and settler societies.”
- “I don’t accept not knowing is a good excuse. **People didn’t honour the [treaty] relationship, we need to relearn it.**”
- “Need to know about the diversity of cultures as specific communities are not like one another. **Common stereotype is that we are all the same.** (The) most effective way to learn this is directly from the people otherwise the risk is that diverse and distinct Indigenous cultures get homogenized.”
- “**One session is not enough**, but it’s a start.”
- “People should not be trained to receive a certificate – it needs to be **something that sparks an interest.**”
- “Education **doesn’t happen in the boardrooms**, participants should be on the ground.”

When asked what **institutional racism** and the lived experience of urban Indigenous peoples in Calgary, participants shared the following:

- “I’ve live this reality in my life. **Policy is the advocacy piece.** If it informs better decisions, then we should do this.”
- “(The) experiences of paternalistic mentality go unchecked. Racist experiences exist in the everyday as **Indigenous staff need to constantly justify approaches to others.** These inherent and unchecked behaviors need to be addressed.”
- “Need to make a big change at the management level to **change the culture in the City.** This is maybe the hardest conversation of all, but it’s important to do.”



CITY OF CALGARY TREATY 7 FLAG RAISING CEREMONY PROCESSION (SOURCE: CITY OF CALGARY, 2017)

1875 – When there were many buffalo



Recognition

Shared Vision



The City of Calgary is situated in the traditional territory of the Niitsitapi and the people of Treaty 7 at the confluence of the Elbow River and the Bow River. The City of Calgary will sustain the active and shared process of reconciliation through investing in ways of knowing, ways of engaging, ways of building relationships, and ways towards equitable environments with Treaty 7 First Nations and urban Indigenous peoples to improve relations between The Corporation and Indigenous communities.

3.0 Why A Policy Framework?

The Indigenous Policy Framework for The City of Calgary is a key deliverable of CAUAC's 10-Year *Strategic Plan 2014-2023, Revised* (CAUAC, 2016) and follows recent changes to the role and terms of reference of CAUAC. Since 1979, CAUAC has existed as an Advisory Committee to Calgary City Council with a primary focus on programs and services for urban Indigenous communities. However, with an increasing number of government and non-profit organizations supporting Indigenous-focused programs and services in recent years, there was recognition internally that the approach of CAUAC and the focus of its collective efforts could evolve to better benefit Indigenous communities and interests in Calgary, including Treaty 7 First Nations. Following the adoption of revised *Terms of Reference* (CAUAC, 2014), CAUAC formally shifted its focus away from a needs-based agenda centred around community issues and services to an asset and systems-based approach centred on Corporate and systems-level activity with The City. This activity encompasses both contemporary and historical matters, and Treaty 7 First Nations and urban Indigenous communities.

Focusing on supporting the internal functions in The City instead of external functions in the community, CAUAC has recently begun to mobilize its efforts to ensure The City is reflective of its shared history and foundations. With the release of CAUAC's 10-Year Strategic Plan (CAUAC, 2016), the main catalyst for this policy framework, members are now actively reframing the conversation surrounding Indigenous communities at The City by focusing on what communities have to share and how Indigenous ways can benefit, inform and enhance The City in planning, advising and decision-making.

This systems-based approach is also starting to materialize on an ad-hoc project-by-project basis within The City. While certain municipal projects, as in other Canadian municipalities, are triggering a legal duty to consult due to provincial and federal regulatory requirements stemming from Crown obligations guided by Crown

legislation (Fraser & Viswanathan, 2013), various City business units are also beginning to explore opportunities to meaningfully engage Treaty 7 First Nations Traditional Knowledge Keepers on projects in parallel processes. This focus on meaningful engagement is coming as a direct result of the sustained desire of City Administration to do the right thing. There is also stronger recognition across City business units of the benefits flowing from better understanding, recognizing, and acting on Calgary's shared history and foundations through directly working with and learning from Treaty 7 First Nations and urban Indigenous communities. Yet, without a clear policy platform or guidance, certain opportunities to enhance The City's collective knowledge, sustain dialogue and relationships with Indigenous communities may not be fully realized.

On 2015 April 1, through CPS2015-0334, Council directed Administration to support CAUAC in developing an Aboriginal Policy Framework to be brought back to the SPC on Community and Protective Services no later than 2017 April.

This framework is a flexible starting point and a unique departure from a conventional needs-based policy. An overemphasis on needs can situate Indigenous peoples in predetermined passive roles as vulnerable populations. The framework in its content and design focuses both on education and action as means to chart a new course for The City. It is a living document intended to create the necessary policy environment at The City to sustain meaningful and mutually beneficial ways forward together and actively with both Treaty 7 First Nations and urban Indigenous communities. These policy environments are intended to grow with other initiatives, protocols, strategies, and efforts that build directly from and as a result of the guidance of the framework so that Calgary continues to evolve as *'a great place to make a living, a great place to make a life'* for all Indigenous and non-Indigenous peoples.



4.0 Strategic Alignment and Anchoring

Background

In the spring of 2014, the Mayor on behalf of City Council and the citizens of Calgary proclaimed March 27, 2014 to March 27, 2015 as 'The Year of Reconciliation'. This year-long proclamation, aligning with the efforts nationally of the Truth and Reconciliation Commission (TRC), symbolized increasingly visible changes in approaches and understandings at the Corporation with respect to Indigenous communities. Yet for reconciliation to shift from an idea that is often discussed to sustained action at the municipal scale, additional efforts and resources were needed as outlined in CAUAC's 10-Year *Strategic Plan 2014-2023, Revised* (2016), including:



CAUAC's Strategic Plan 2014-2023, Revised (2016): "Strategy 2.2 CAUAC will develop a proposal for establishment of a City of Calgary Indigenous Relations Office."

"Strategy 7.7 CAUAC will create a City of Calgary Indigenous Policy Framework."

In support of this strategic plan, through CPS2015-0334, City Council directed Administration to support CAUAC in developing an Aboriginal Policy Framework to be brought back to the SPC on Community and Protective Services no later than 2017 April.

Led by Calgary Neighbourhoods (CN), in collaboration with CAUAC and an external consultant team, a policy development process was undertaken by The City in 2015. This first phase of the development of the Indigenous Policy Framework included multiple engagement sessions with Treaty 7 First Nations Traditional Knowledge Keepers, urban Indigenous community leaders, members of CAUAC, and City staff from 16 business units, who actively supported the process by being part of a City Specialist Advisory Team. The engagement sessions ranged in size from individual interviews to larger focus group discussions. Phase 1 of the process focused on listening and learning from others to establish a framework that would lead to further opportunities at the City to prioritize and invest in ways forward with diverse and distinct Treaty 7 First Nations and urban Indigenous communities. Treaty 7 First Nations Traditional Knowledge Keepers were instrumental in Phase 1 through presenting distinct worldviews, protocols and practices that informed the framework.

Strategic Alignment

The Indigenous Policy Framework for The City of Calgary, and subsequent initiatives, protocols, strategies and efforts resulting from its implementation align with the following:

Cultural Landscape Strategic Plan (2013): "The City of Calgary Parks will develop an education and interpretive component to celebrate the history of First Nations within the Calgary landscape, while still maintaining the significance of the individual artifacts."

Cultural Plan for Calgary (2016): "Strategic Priority 5: Conserve and Celebrate Calgary's Built, Natural and Indigenous Heritage."

Engage Policy (2013): "The City of Calgary (Council and Administration) recognizes that decisions are improved by engaging citizens and other stakeholder groups where appropriate. Within The City's ability to finance and resource, The City commits to conduct transparent and inclusive engagement processes that are responsive and accountable."

Fair Calgary Policy (2012): "In the implementation of these principles and in the development of public policy, The City of Calgary will acknowledge the unique historical place and contemporary experiences of Aboriginal people in the history of this community through planning and communication."

Imagine Calgary (2007): "By 2020, all public institutions and systems create and implement an urban Aboriginal policy that recognizes the detrimental colonial history experienced by First Nations, Métis, and Inuit people; reduces barriers to public participation and governance; and supports economic, social and political advancement."

Mayor's Proclamation of Reconciliation (2014): "Whereas: The Story of Moh'kinsstis says that before there was the place we call Calgary, the First Peoples were stewards of this land. At the confluence of two rivers, the lifeblood of our city, our cultures converged and our story began." See Page 27 read full Proclamation of Reconciliation.

Municipal Development Plan (2015): "2.3 Creating great communities. 2.3.3 Heritage and public art. Objective - Protect historic resources and promote public art."

PROCLAMATION

- Whereas:** The Story of Moh'kinsstis says that before there was the place we call Calgary, the First Peoples were stewards of this land. At the confluence of two rivers, the lifeblood of our city, our cultures converged and our story began;
- Whereas:** The first European settlers did not honour the unique culture of our Aboriginal ancestors. Aboriginal people were isolated from their traditional and spiritual ways. This is exemplified by the many thousands of Aboriginal children who were forcibly removed from their homes and taken to residential schools, but is also evident in many other examples of disenfranchisement;
- Whereas:** The effects of government policies toward Aboriginal peoples have had a tremendously negative impact on our city and country. Canada has been denied the benefit of the contribution of First Nations to our collective history. Our story cannot be complete without listening to this voice;
- Whereas:** Reconciliation is an opportunity for us to advance with a greater understanding of the historical impacts that have shaped the experiences of Aboriginal people to date. It will not right the wrongs of the past, but is the start of our journey, together;
- Whereas:** The City of Calgary will use the lessons of reconciliation to continue the work we have started through the Listening Circles of the Calgary Urban Aboriginal Initiative, the Calgary Aboriginal Urban Affairs Committee, the imagineCalgary Plan, and the Calgary Poverty Reduction Initiative to ensure that our Aboriginal population has a meaningful role within our community, as full and equal participants in our city's quality of life;
- Whereas:** It is essential that Calgarians of every culture and tradition walk on a shared path paved with opportunity, recognizing that we are connected to each other and to this place, where our collective spirit generates enough for all.

On behalf of City Council and the citizens of Calgary,
I hereby proclaim March 27, 2014 – March 27, 2015 as:

"THE YEAR OF RECONCILIATION"



NAHEED K. NENSHI
MAYOR





One City, One Voice (2015): “We are striving for a culture of One City, One Voice. We want our citizens and customers to experience us as one organization. When we think and act as One City rather than one business unit, department or division, we live up to their expectations of us, of our organization and of ourselves. We are truly at our best when we are working together and collectively focused on meaningful outcomes for our citizens.”



2015-2018 Council Priorities: *A city of inspiring neighbourhoods.* N10: “Review The City’s heritage processes to improve the protection and enhancement of heritage assets. Focus Area: Working with heritage-based community groups to raise awareness and conserve Calgary’s cultural landscapes.”

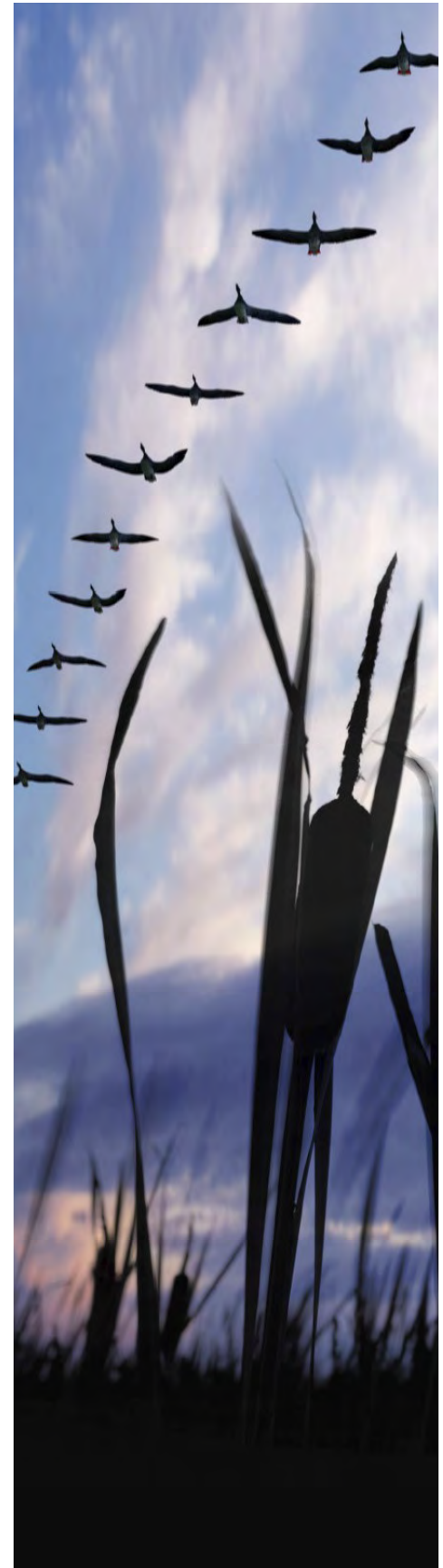


Final Report of the Truth and Reconciliation Commission of Canada (2015b): Where existing Corporate language and policy falls short with respect to Indigenous communities and interests, and the need to prioritize and invest in ways forward to support the active process of reconciliation, the Indigenous Policy Framework’s systems-based approach is strengthened by the language and ideas of the *Final Report of the Truth and Reconciliation Commission of Canada (2015b)*. This final report emerged from a 5-year mandate that began in June 2008 after the TRC was established as a component of the Indian Residential School Settlement Agreement, the largest class action in Canadian history. The TRC was funded with contributions from the federal government and churches involved.



White Goose Flying: A Report to Calgary City Council on the Indian Residential School Truth and Reconciliation Calls to Action (2016): In 2015 June, the TRC released 94 calls to action for all Canadians to respond to as part of its final report. Council then asked CAUAC to review the 94 calls to action and provide a report that takes into consideration how to respond locally. In 2016 May, CAUAC presented *White Goose Flying (2016)*, a local review of the TRC’s final report that identifies 18 calls to action for The City to own and give the highest level of investment to. The

ideas from this report and discussions with CAUAC members into the TRC have greatly impacted and shaped this framework. To support ongoing efforts to realize the direction provided in *White Goose Flying (2016)*, a White Goose Flying Implementation Plan is currently being developed by Calgary Neighbourhoods. The Indigenous Policy Framework and the White Goose Flying Implementation Plan for the TRC will work in tandem and complement each other as The City expands its ways forward with Treaty 7 First Nations and urban Indigenous Calgarians. For instance, the Indigenous Policy Framework is grounded in the spirit and intent of reconciliation and gives high-level guidance on ways forward that The City can develop for future initiatives, protocols, strategies and efforts. In contrast, the White Goose Flying Implementation Plan identifies actions for The City to own and be accountable for.



SOURCE: WHITE GOOSE FLYING REPORT (2016)

Strategic Anchoring

As business units and departments interact with and act on the guidance provided in the Indigenous Policy Framework in their day-to-day work, along with future initiatives, protocols, strategies, and efforts flowing from it, the intent is that the framework will enable more informed municipal planning, advising and decision-making. Gradually, ways forward with Indigenous communities will move from something that occurs on an ad-hoc project-by-project basis to something that occurs naturally at The City and to the benefit of all Calgarians. New ways forward may also emerge as relationships form and Corporate culture evolves. This type of strategic anchoring ideally aligns with the aims of *One City, One Voice* (2015) by encouraging collaboration, better serving Calgarians, and planning for and building a great city. How various business units interact with, act on, and benefit from the framework in the long-term depends on the scope and nature of their day-to-day work. Methods include, but are not limited to:

- **Building external and meaningful relationships;**
- **Enabling informed decision-making opportunities by Council and senior leadership;**
- **Revising Corporate training to include Indigenous knowledge and awareness;**
- **Developing annual business plans and budgets to accommodate policy implementation;**
- **Updating existing/new policies and/or practices that intersect Indigenous communities and worldviews;**
- **Informing future initiatives, protocols, strategies and efforts flowing from the framework; and**
- **Recognizing, respecting, and sharing rich Indigenous histories, cultures, and languages with the citizens of Calgary.**

Further analysis and implementation plans will be required to identify short-term and long-term anchoring strategies and actions for The City and for individual business units. These implementation plans should be updated on a 4-year basis to coincide with future Business Planning and Budget Coordination Process to ensure they effectively reflect current directions and common goals of The City, Treaty 7 First Nations and urban Indigenous communities. Dedicated resources to support the strategic anchoring of the framework and support actions of various business units will also be required.

5.0 Implementing the Framework

Purpose

The Indigenous Policy Framework supports **internal efforts** at The City to strengthen understandings, engagements, relationships and equitable environments with diverse and distinct Treaty 7 First Nations and urban Indigenous communities. Through providing business units and departments across the Corporation the necessary high-level guidance to build more specific and sustained actions, the Indigenous Policy Framework actively supports meaningful efforts to bring Indigenous identities, histories, cultures, languages, traditions, principles, worldviews, relationships, and ways of knowing into municipal planning, advising, and decision-making efforts. This type of holistic and systems-based approach responds directly to the TRC (2015b) and is to the benefit of all Calgarians as The City begin to better understand that we are connected to each other as Indigenous and non-Indigenous peoples and to this place at the confluence of two rivers.

Recognizing and celebrating who we are as a larger community begins with understanding the shared history and foundations, including the ancestral cultural footprint of the Niitsitapi, and Treaty 7 First Nations, and the contemporary contribution, and lived experiences of urban Indigenous communities in Calgary. The Indigenous Policy Framework at its core is about acknowledging what has happened, figuring out what is going to be done about it, and then following through with action to sustain a shared pathway forward together. Moving towards becoming an increasingly equitable and inclusive city for all Indigenous and non-Indigenous peoples requires recognizing and supporting our shared history and foundations in the collective actions and efforts of the Corporation.

Reconciliation is not a moment; it is a sustained and active process that will extend generations as individuals share responsibility to work towards stronger ways forward between Indigenous and non-Indigenous peoples.

The framework enables The City to be flexible and innovative in how it actively sustains the process of reconciliation and does things differently with Treaty 7 First Nations and urban Indigenous communities. It should not be viewed as a ‘one-size-fits-all’ approach to all matters encountered by The City, but a necessary tool and policy platform to expand our understandings, our engagements, our relationships, and our common ground at The City with diverse Indigenous communities.

The Indigenous Policy Framework is a living document and a collective starting point for The City into larger conversations and sustained action focused on restoring relationships and trust, addressing misunderstandings, and reshaping Calgary to truly be an inclusive and equitable place for all Indigenous and non-Indigenous peoples.

The Role of CAUAC



Since the committee’s inception in 1979, CAUAC has acted as a citizen advisory committee to City Council. The committee provides advice on Indigenous topics that benefit the Corporation, Indigenous Calgarians and Treaty 7 First Nations. With the framework emerging as key deliverable of *CAUAC’s Strategic Plan 2014-2023, Revised (2016)* and the ongoing involvement of CAUAC, members of CAUAC will continue to play a leading role in supporting and advising City Administration and Council as individuals learn to work with and implement the framework within their departments and business units. CAUAC will act as an important steward of the policy and continue to champion efforts that advance Indigenous interests in ways that benefit all Calgarians.

Moving Towards Sustainability...

Investigating An Indigenous Relations Office

There is a positive Corporate shift happening in the organization with respect to The City's relationships with Treaty 7 First Nations and urban Indigenous peoples. Engaging with First Nations peoples, including Traditional Knowledge Keepers, with respect to historical matters tied to the land, and environment is a course of action that The City has voluntarily chosen to pursue. These engagements are expected to increase because of the number of Treaty 7 First Nations archaeological and heritage sites within The City's boundaries.

Provincial consultation requirements are also impacting efforts undertaken by The City and are currently triggered when a development or project has been determined by the Government of Alberta (GoA)'s Aboriginal Consultation Office to adversely impact First Nation's treaty rights or traditional uses as outlined in the GoA's *Policy on Consultation with First Nations* (2013), *First Nations Consultation Guidelines on Land and Natural Resources Management* (July, 2014) and *The Proponents Guide to First Nations Consultation Procedures for Land Dispositions* (February, 2015). This process is currently under review (February 2017). Complying with the Government of Alberta's evolving Duty to Consult legislation and policy guidelines may result in a significant increase in formal consultations with Treaty 7 First Nations. Furthermore, building respectful relationships with Treaty 7 First Nations is a key activity The City will continue to support and grow.

Beyond these emerging engagements and consultations, The City is also developing the White Goose Flying

Implementation Plan in response to the calls to action of the TRC. Implementing The City's calls to action will impact business units and departments across the Corporation as City Administration undertake engagement and activity with Indigenous peoples in the coming years. The request from the Corporation for guidance and support in these emerging areas of engagement and activity with Indigenous communities is significantly increasing because a growing awareness and desire within The City to do the right thing. As such, a coordinated team of subject matter experts is required to assist in responding to the growing needs of City Council and Administration. CAUAC believes without a dedicated team at The City to champion the Indigenous Policy Framework, the White Goose Flying Implementation Plan, support Duty to Consult activity, and mobilize the sustained desire of City Council and Administration, the potential impact of these and other efforts may fall short.

As noted by the Final Report of the TRC (2015) – reconciliation requires “political will, joint leadership, trust building, accountability, and transparency, as well as substantial investment of resources” (TRC, 2015a, p. 126). This type of investment by The City sustains the process of reconciliation and moves it from the discussion table to meaningful action that benefits all Calgarians and how City staff understand and act on the shared history and foundations of the territory. Further, an Indigenous Relations Office has been identified in CAUAC's *10-Year Strategic Plan 2014-2023, Revised* (2016) Strategy 2.2 states “CAUAC will develop a proposal for the establishment of a City Indigenous Relations Office.”



CITY STAFF VALIDATING FINDINGS OF THE SEPTEMBER FOCUS GROUP SESSIONS AND IDENTIFYING KEY IMPLEMENTATION STEPS (SOURCE: MCLEOD, F. 2015)



CAUAC's Proposed Policy

6.0 Ways Forward - Through Indigenous Policy

With an enhanced understanding of the shared history and foundations of the land, the Corporation can mobilize the growing desire of City Administration to do the right thing towards strengthened understandings, respectful relationships, and mutually beneficial opportunities with diverse Indigenous communities on matters of significance. Focusing on **matters of historical, traditional, and cultural significance** will

help guide efforts and opportunities flowing from ways forward with Treaty 7 First Nations. **Matters of contemporary significance** will be the primary focus of efforts and opportunities flowing from ways forward with Indigenous communities, including Treaty 7 First Nations and urban Indigenous communities (First Nations, Métis, and Inuit). We understand these matters in the following ways:

Matters of Historical, Traditional, and Cultural Significance

Genuine understandings, relationships, and opportunities with Treaty 7 First Nations will focus on listening, learning and acting on important matters of historical, traditional, and cultural significance as the Siksika Nation, the Piikani Nation, the Kainai Nation, the Tsuut'ina Nation, and the Stoney Nakota Nations have ongoing connections to the traditional territory that Calgary resides on, including the land, water, air and ecology. These connections flow from the ancestral footprints of these Nations in the territory that extend past the making of Treaty 7 and the arrival of newcomers. Determining these matters will be an ongoing process supported by sustained dialogue networks and mutually beneficial relationships with all Treaty 7 First Nations, established by The City.

Matters of Contemporary Significance

Genuine understandings, relationships, and opportunities with Indigenous communities, including Treaty 7 First Nations and urban Indigenous communities (First Nations, Métis, and Inuit) will focus on listening, learning and acting on matters of contemporary significance within a modern environment. The diverse perspectives, identities, and lived experiences of urban Indigenous communities in Calgary can be better understood and acted on by The City. Determining these matters will be an ongoing process supported by sustained dialogue networks and mutually beneficial relationships with appropriate Indigenous communities, established by The City.

Matters and identified priorities may vary depending on the subject. However, the ways forward can provide The City the necessary high-level guidance through proposed policy statements and procedures to focus The City’s collective efforts on moving towards, realizing, and sustaining dialogue and equitable environments¹ with Treaty 7 First Nations and urban Indigenous communities. The ways forward have been developed as a direct result of discussions held at various engagement sessions with key groups and partners, including CAUAC, Treaty 7 First Nations, urban Indigenous community leaders and representatives, Traditional Knowledge Keepers, and City Administration. The ideas shared by participants have greatly influenced the content of the ways forward and the entire framework.

The framework’s systems-based approach² consists of four ways forward (see page 33) that include:

- **Ways of Knowing;**
- **Ways of Engaging;**
- **Ways of Building Relationships; and**
- **Ways Towards Equitable Environments.**

They are grounded in the spirit and intent of reconciliation as a shared pathway forward and a firm belief that building an equitable and inclusive city requires a fundamental shift in how The City learns from and works with Indigenous communities on their own terms. Recognizing and supporting the shared history and foundations of the territory will greatly benefit how, and where, Calgary can go as an equitable and inclusive city within the traditional territory of the Niitsitapi and the people of Treaty 7.

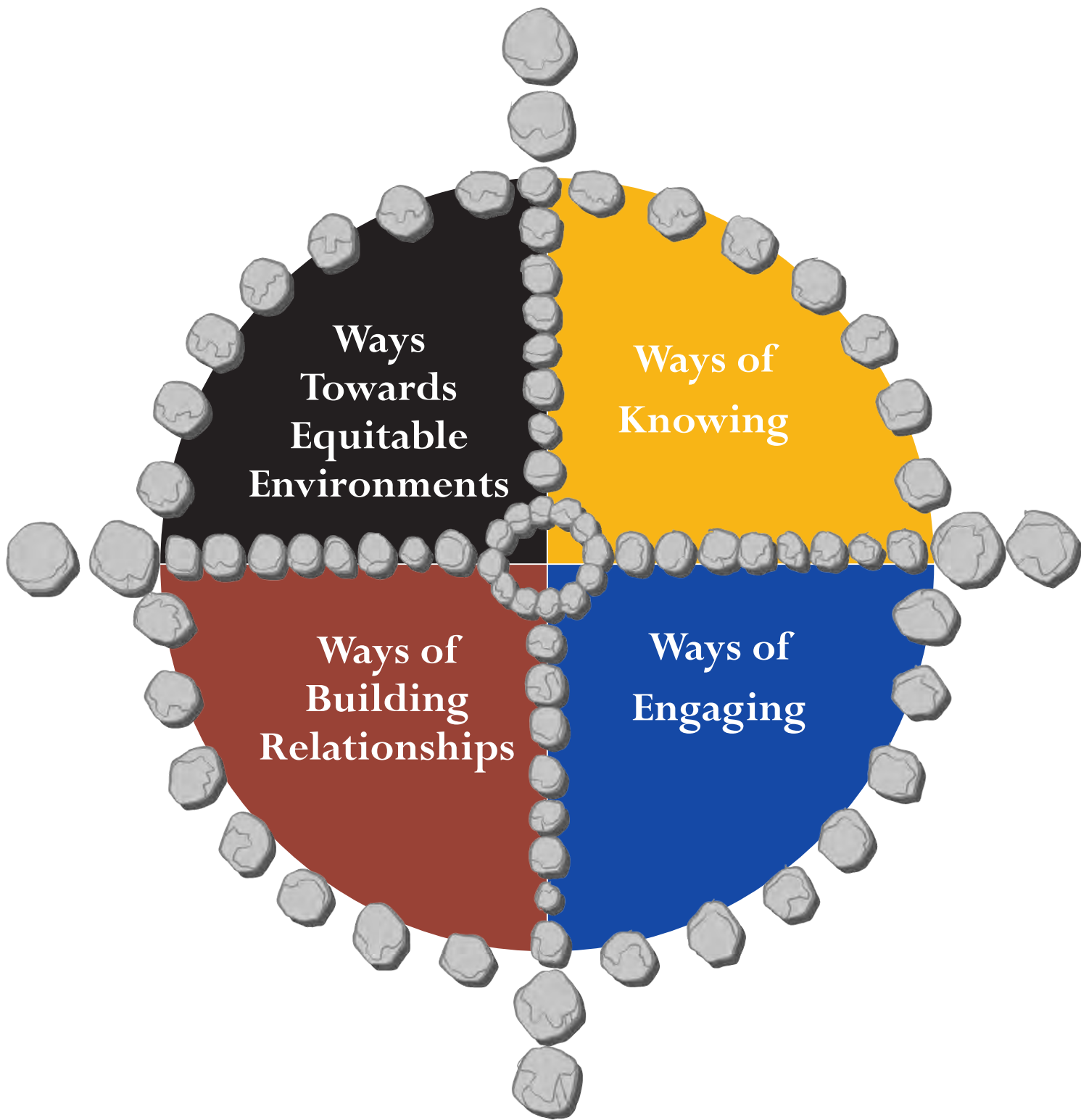
¹ Equitable environments means contexts which recognize and accept differing worldviews for meaningful and sustained dialogue to occur between Indigenous and non-Indigenous peoples so that constructs, matters and priorities associated with Indigenous communities are actively defined and shaped by Indigenous peoples on their own terms. This type of process can assist in moving us towards common ground where opportunities for mutually beneficial relationships and co-operative activities are sustained.

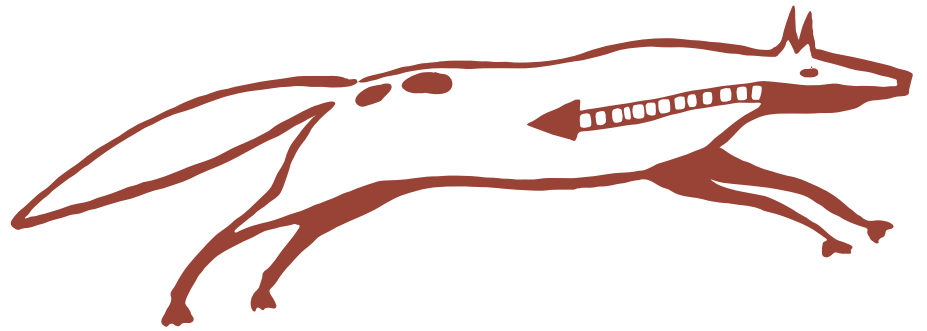
² The framework’s systems-based approach intentionally does not speak in great detail to the Duty to Consult and subsequent consultations as these types of efforts that unfold on a project-by-project basis will occur separate and/or parallel to the policy guidance set out in the framework. Procedural aspects of the Duty to Consult linked to federal and provincial regulatory requirements guided by Crown legislation may be delegated to The City of Calgary as a third party and these efforts will continue to occur separate and/or parallel to the Indigenous Policy Framework. Ways forward through sustained dialogue and mutually beneficial relationships with Treaty 7 First Nations may enhance communication and knowledge at the City, which may provide the necessary foundations and understandings to assist in delegated aspects of the Duty to Consult being carried out.



SIKSIKAITSITAPI MEDICINEWHEEL IN NOSE HILL PARK
(SOURCE: MCLEOD, F. 2015)







Purpose

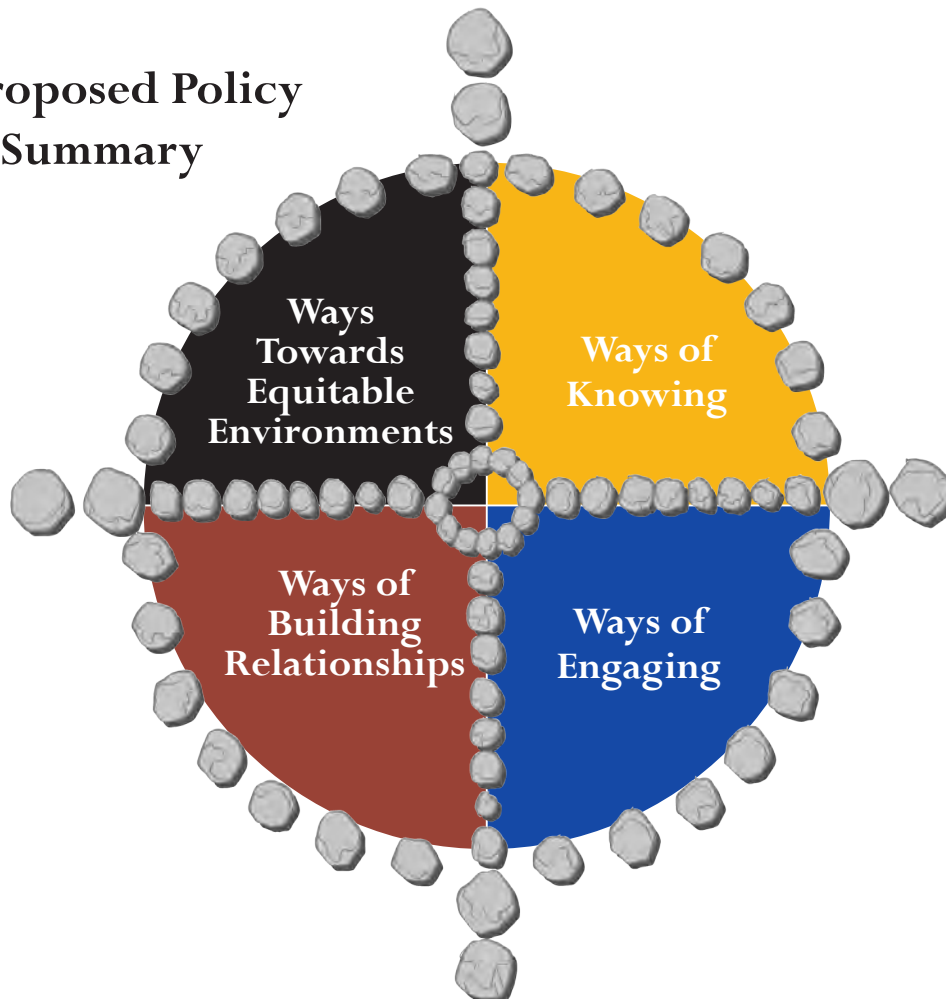
The Indigenous Policy Framework provides guidance and establishes as proposed procedures for The City:

1. To guide Council on how best to listen to, learn from, and act on ways forward together with Indigenous communities in planning, advising and decision-making;
2. To strengthen Council and Administration's understandings, relationships, and opportunities with Treaty 7 First Nations on matters of historical, traditional, and cultural significance due to their traditional territory; and
3. To strengthen Council and Administration's understandings, relationships, and opportunities with Indigenous communities on matters of contemporary significance.

Building on this purpose, a series of policy statements have been developed for each individual way forward in the Indigenous Policy Framework to support and guide The City in its efforts. A summary of CAUAC's proposed policy statements can be found on pages 37 and 38. Further details into each of the four ways forward, including their procedures are provided from page 39 onwards.



CAUAC's Proposed Policy Statements Summary



Ways of Knowing

1.1 CAUAC recommends that The City of Calgary should undertake formal cross-cultural awareness and education on Indigenous histories, cultures, languages, worldviews, Indigenous and treaty rights, Treaty 7, and relationships, as professional development for City staff and Council and part of broader awareness for Calgarians where appropriate.

1.2 CAUAC recommends that The City of Calgary should support learning opportunities for City Administration to share and exchange knowledge with Treaty 7 First Nations on matters of historical, traditional, and cultural significance due to their traditional territory and urban Indigenous peoples on matters of contemporary significance.



Ways of Engaging

2.1 CAUAC recommends that The City of Calgary will support and advance multiple projects to respectfully engage Treaty 7 First Nations Knowledge Keepers by identifying opportunities early in the planning of City projects, processes and events related to matters of historical, traditional, and cultural significance to Treaty 7 First Nations.

2.2 CAUAC recommends that The City of Calgary will develop engagement processes and opportunities with Treaty 7 First Nations on matters of historical, traditional, and cultural significance due to their traditional territory.

2.3 CAUAC recommends that The City of Calgary will develop engagement processes and opportunities with Indigenous communities, leadership, and organizations on matters of contemporary significance.



Ways of Building Relationships

- 3.1 CAUAC recommends that The City of Calgary will prioritize, form and maintain beneficial leadership-to-leadership relationships with Treaty 7 First Nations and urban Indigenous communities based on mutual recognition, mutual respect, and shared responsibility.
- 3.2 CAUAC recommends that The City of Calgary shall work together with Treaty 7 First Nations to:
 - a. Strengthen understandings of the diverse identities, histories, cultures, languages, worldviews, relationships, and connections to the land of individual Treaty 7 First Nations;
 - b. Identify matters of common interest and understand community priorities;
 - c. Improve communication through dialogue and formal agreements;
 - d. Explore opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes;
 - e. Explore opportunities for The City to reflect on the shared foundations and history of the traditional territory through communication, ceremony, practices and capacity-building; and
 - f. Find common ground from which to reconcile matters of historical, cultural, and traditional significance, including territorial matters with Treaty 7 leadership.
- 3.3 CAUAC recommends that The City of Calgary will work together with urban Indigenous peoples, community leaders and organizations when related to corporate matters to:
 - a. Strengthen understandings of the diverse identities, histories, languages, cultures perspectives, and lived experiences of First Nations, Métis and Inuit peoples who call Calgary home or have an historical association with the land within the boundaries of Calgary;
 - b. Identify matters of common interest and understand community opportunities;
 - c. Improve communication through dialogue and formal agreements;
 - d. Explore opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes;
 - e. Explore opportunities for The City to reflect on the shared foundations and history of the traditional territory as it relates to urban Indigenous communities through communication, ceremony, practices, and capacity-building; and
 - f. Find common ground from which to reconcile matters of contemporary significance.



Ways Towards Equitable Environments

- 4.1 CAUAC recommends that The City of Calgary, when updating existing policies and/or practices, will strive to understand the potential impacts on Treaty 7 First Nations and other Indigenous communities.
- 4.2 CAUAC recommends that The City of Calgary will explore opportunities for Administration to collaborate with Indigenous communities to produce inclusive and equitable amendments to include Indigenous practices.
- 4.3 CAUAC recommends that The City of Calgary, when developing new policies and/or practices, will explore opportunities to collaborate on meaningful and innovative strategic directions and approaches with Treaty 7 First Nations and other appropriate Indigenous communities.

Ways of Knowing

“Tendency is to simplify knowledge, but need to show how complex things are to get the full picture”

“I don’t accept not knowing is a good excuse. People didn’t honour the [treaty] relationship, so we need to relearn it.”

– Participants at Urban Indigenous Advisory Session (2016)

The City of Calgary has a diverse workforce where each employee is shaped by different educational and lived experiences. Our experiences shape our assumptions and influence their day-to-day actions and decisions at The City. Our ability to understand and act on our shared history and foundations at The City begins with our cross-cultural understanding and awareness of each other as Indigenous and non-Indigenous peoples. Ways of knowing and its proposed policy statements and procedures are focused on providing the necessary strategic guidance to enhance their collective knowledge at The City of diverse Indigenous identities, histories, cultures, languages, distinct rights, worldviews, and relationships by learning directly from Indigenous communities over the long-term.

Policy Statements

- 1.1 CAUAC recommends that The City of Calgary should undertake formal cross-cultural awareness and education on Indigenous histories, cultures, languages, worldviews, Indigenous and treaty rights, Treaty 7, and relationships, as professional development for City staff and Council and part of broader awareness for Calgarians where appropriate.
- 1.2 CAUAC recommends that The City of Calgary should support learning opportunities for City Administration to share and exchange knowledge with Treaty 7 First Nations on matters of historical, traditional, and cultural significance due to their traditional territory and urban Indigenous peoples on matters of contemporary significance.

Procedures

1. CAUAC recommends that CAUAC and Administration shall investigate the development of an Indigenous Relations Office.
2. CAUAC recommends that The White Goose Flying report outlined the Truth and Reconciliation Calls to Action that The City will implement and Call to Action #57 that calls for municipal governments to provide education on the history of Aboriginal peoples, which should be a step The City should take in expanding the Ways of Knowing within The Corporation.
3. CAUAC recommends that The City of Calgary should develop strategies and implementation plans for a range of opportunities for City staff and Council to learn about and to learn from Treaty 7 First Nations and urban Indigenous communities.
4. CAUAC recommends that City staff specifically holding an Indigenous portfolio should support business units whose work impacts matters of historical, traditional, and cultural significance due to the Treaty 7 traditional territory; through the development of learning opportunities with Treaty 7 First Nations, particularly Treaty 7 First Nations Traditional Knowledge Keepers.



Ways of Engaging

“What’s important to me is the individual making the offering and their sincerity and authenticity.”



“I like to share my ways. [...] Get the real knowledge, real story from us. If you listen, I’ll teach you so my true way of life continues.”



– Participants at Traditional Knowledge Keepers Initial Session (2016)

Engagement with Indigenous communities requires unique processes, approaches, and understandings of worldviews in addition to mutual respect and trust. It is guided by principles, values, and protocols. Ways of engaging and its proposed policy statements and procedures are focused on providing the necessary strategic guidance to ensure that The City is authentic, respectful, and sincere in their engagement with Treaty 7 First Nations, Traditional Knowledge Keepers, and urban Indigenous communities, leadership, and organizations. To create a more engaged and informed City with diverse Indigenous communities begins with expanding understandings and accounting for shared knowledge, priorities, presence, and existing protocols of individual communities through authentic and respectful engagements.

Policy Statements

2.1 CAUAC recommends that The City of Calgary will support and advance multiple projects to respectfully engage Treaty 7 First Nations Knowledge Keepers by identifying opportunities early in the planning of City projects, processes and events related to matters of historical, traditional, and cultural significance to Treaty 7 First Nations.

2.2 CAUAC recommends that The City of Calgary will develop engagement processes and opportunities with Treaty 7 First Nations on matters of historical, traditional, and cultural significance due to their traditional territory.

2.3 CAUAC recommends that The City of Calgary will develop engagement processes and opportunities with Indigenous communities, leadership, and organizations on matters of contemporary significance.

Procedures

1. CAUAC recommends that CAUAC and Administration shall investigate the development of an Indigenous Relations Office.
2. CAUAC recommends that City Administration, through sustained dialogue with Treaty 7 First Nations and urban Indigenous communities, leadership, and organizations, should assist in determining the nature of the matter of significance requiring engagement.
3. CAUAC recommends that CAUAC and other Trusted Advisors should advise and support City Administration on engagement for individual projects, process, or event, including working with Treaty 7 First Nations and urban Indigenous citizens to determine appropriate Traditional Knowledge Keepers to engage.
4. CAUAC recommends that City Administration should incorporate when appropriate, the Indigenous Archaeological Inventory that could inform The City in future engagements and efforts to manage, monitor, mitigate, and where appropriate, protect and commemorate significant Indigenous archaeological resources as recommended in CAUAC’s report to Council (CPS 2001-66).
5. CAUAC recommends that The City should develop protocols with Treaty 7 First Nations and urban Indigenous communities by working with, listening to, and learning from Indigenous communities on their own terms on a regular basis regarding existing protocols and opportunities for new protocols.



Ways of Building Relationships

“We never consider what is going on in that [First Nation] community’ and that is ‘not until you have a real partnership, not just on paper - that you truly understand how a community is doing.”

– Participant at City Specialist Advisory Team Session (2015)

The City of Calgary has a significant opportunity to build and sustain reciprocal relationships with Treaty 7 First Nations and urban Indigenous communities based on mutual respect and trust. Ways of building relationships are focused on strategically guiding The City to be authentic and reciprocal in how it goes about building and sustaining relationships with Treaty 7 First Nations and urban Indigenous communities. The development and integration of this way forward into the framework emerged as a direct result of dialogue with Treaty 7 First Nations Traditional Knowledge Keepers, urban Indigenous community leaders, members of CAUAC and City staff who all emphasized in various ways that mutually beneficial and respectful relationships are a shared responsibility and vital to how The City makes reconciliation part of the everyday. As outlined in the Truth and Reconciliation Commission of Canada’s Principles of Reconciliation (2015a), “all Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships” (p.126). This way forward is intended to assist The City in strengthening its relationships with Indigenous communities by providing the necessary guidance to build a more equitable and inclusive Calgary that benefits from, and reflects its shared history and foundations.

Policy Statements

- 3.1 CAUAC recommends that The City of Calgary will prioritize, form and maintain beneficial leadership-to-leadership relationships with Treaty 7 First Nations and urban Indigenous communities based on mutual recognition, mutual respect, and shared responsibility.
- 3.2 CAUAC recommends that The City of Calgary shall work together with Treaty 7 First Nations to:
 - a. Strengthen understandings of the diverse identities, histories, cultures, languages, worldviews, relationships, and connections to the land of individual Treaty 7 First Nations;
 - b. Identify matters of common interest and understand community priorities;
 - c. Improve communication through dialogue and formal agreements;
 - d. Explore opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes;
 - e. Explore opportunities for The City to reflect on the shared foundations and history of the traditional territory through communication, ceremony, practices and capacity-building; and
 - f. Find common ground from which to reconcile matters of historical, cultural, and traditional significance, including territorial matters with Treaty 7 leadership.



3.3 CAUAC recommends that The City of Calgary will work together with urban Indigenous peoples, community leaders and organizations when related to corporate matters to:

- a. Strengthen understandings of the diverse identities, histories, languages, cultures perspectives, and lived experiences of First Nations, Métis and Inuit peoples who call Calgary home or have an historical association with the land within the boundaries of Calgary;
- b. Identify matters of common interest and understand community opportunities;
- c. Improve communication through dialogue and formal agreements;
- d. Explore opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes;
- e. Explore opportunities for The City to reflect on the shared foundations and history of the traditional territory as it relates to urban Indigenous communities through communication, ceremony, practices, and capacity-building; and
- f. Find common ground from which to reconcile matters of contemporary significance.

Procedures

1. CAUAC recommends that City Council, through support of City Administration specifically holding an Indigenous portfolio, and in collaboration with Indigenous communities, will develop a formal welcoming protocol that recognizes Treaty 7 and the traditional people(s) of the territory.
2. CAUAC recommends that City Council and senior Administration should lead by example through being actively involved in mutually beneficial leadership-to-leadership relationship-building initiatives, including agreements with Indigenous communities.
3. CAUAC recommends that City Council and senior Administration should strive to attend Indigenous-led events, where invitations are extended to The City, and should strive to invite Indigenous leaders and Treaty 7 First Nations Traditional Knowledge Keepers to participate in City-led events.
4. CAUAC recommends that Business units should include in their annual work plans and long-term planning, relationship-building initiatives with Treaty 7 First Nations and urban Indigenous people wherever appropriate and meaningful.
5. CAUAC recommends that City staff specifically holding an Indigenous portfolio, CAUAC and other Trusted Advisors should act as a resource to support business units across The Corporation in the development of work plans and sustained dialogue networks, individual relationships and mutually beneficial leadership-to-leadership relationship-building initiatives between City staff and Treaty 7 First Nations and urban Indigenous communities wherever appropriate and meaningful.



Ways Towards Equitable Environments



“Need to build empathy and get people to understand why. People just don’t know or understand the systemic processes.”

“Can’t sit on a shelf – has to be an actively integrated part in administration of The City.”



– Members of CAUAC at January Visioning Session (2016)

Ways towards equitable environments strengthen the Indigenous Policy Framework’s aim to sustain spaces of common ground that recognize and accept differing worldviews so that meaningful and constructive dialogue can occur between communities. Moving towards these spaces and shifting City culture will enable Indigenous communities to actively inform and shape planning, advising and decision-making on matters of significance to distinct Indigenous communities. This way forward and its proposed policy statements are collectively intended to inform future policies and practices and to assist in updating existing policies and practices that intersect Indigenous communities and worldviews.

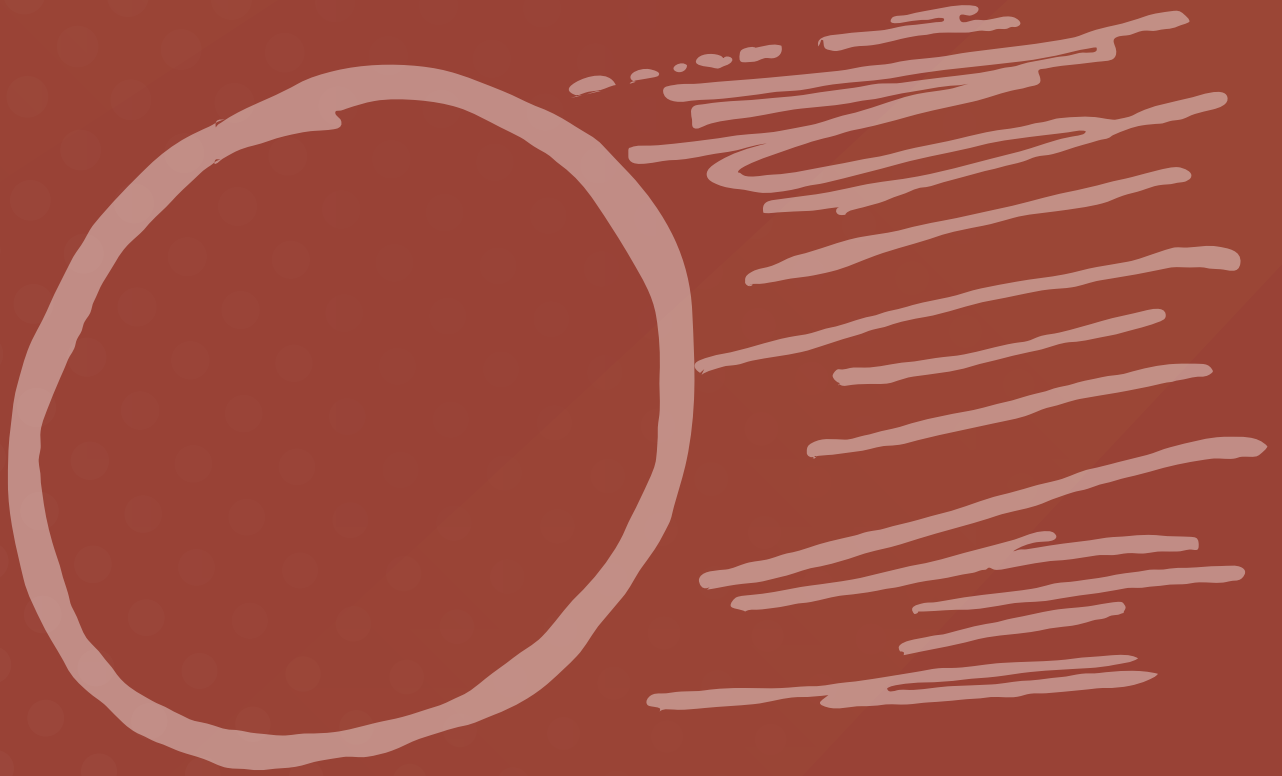
Policy Statements

- 4.1 CAUAC recommends that The City of Calgary, when updating existing policies and/or practices, will strive to understand the potential impacts on Treaty 7 First Nations and other Indigenous communities.
- 4.2 CAUAC recommends that The City of Calgary will explore opportunities for Administration to collaborate with Indigenous communities to produce inclusive and equitable amendments to include Indigenous practices.
- 4.3 CAUAC recommends that The City of Calgary, when developing new policies and/or practices, will explore opportunities to collaborate on meaningful and innovative strategic directions and approaches with Treaty 7 First Nations and other appropriate Indigenous communities.

Procedures

1. CAUAC recommends that CAUAC and Administration will investigate the development of an Indigenous Relations Office.
2. CAUAC recommends that City Administration, in collaboration with CAUAC and other Trusted Advisors, should design strategies and initiatives to assist The City in understanding the impacts of policy decisions on Indigenous communities.
3. CAUAC recommends that City Administration should inform all relevant business units of upcoming updates to existing policies and/or practices including the development of new policies and/or practices to incorporate Indigenous content where it is relevant.
4. CAUAC recommends that CAUAC, in partnership with City Administration and other Trusted Advisors, should identify opportunities to indigenize aspects of new and/or existing policies and/or practices. City Administration should engage Indigenous communities with regards to updates to policies and/or practices and the development of new policies and/or practices when deemed of interest to Indigenous communities and Treaty 7.
5. CAUAC recommends that City Administration, with CAUAC and other Trusted Advisors, should assess the success of efforts to build, promote and sustain equitable environments with Indigenous communities at The City in order for a corporate culture shift in recognition and support of the shared history and foundations of the traditional territory.





Action

6.0 Trust and Accountability

“I bring you greetings today from a place called Moh’kinsstis—the Elbow, a place where two great rivers meet. It’s the traditional land of the the Blackfoot people, shared by the Beaver people of the Tsuu T’ina Nation and the Nakota people of the Stoney Nations, a place where we walk in the footprints of the Metis people.

The Blackfoot people have honoured me with the name A’paistootsiipsii, meaning “Clan Leader: the one that moves camp while the others follow”. It is a name that humbles me. And it reminds me of the humbling responsibility I have every day.

It is an honour to be with you here today, in this time of reconciliation, on the traditional lands of the the Huron-Wendat, the Hodnoshshoneh and the Anishnabe. We are not on new land newly populated. We are on ancient land that has been the source of life for many people for thousands of years. For more than 5,000 years, people have lived, hunted, fished, met, and traded here. People have fought and loved—held fast to dreams and felt bitter disappointment.

This is part of our collective history—a reminder that we are all treaty people. And our common future is one of opportunity for all.”

-Excerpt from The Canada We Hope For – Mayor Nenshi’s Speech to the Lafontaine-Baldwin Symposium hosted by the Institute for Canadian Citizenship (2015)

Building trust and accountability with Indigenous communities requires significant cultural changes, including a willingness on the part of non-Indigenous peoples to break with embedded cultural assumptions and narratives. These implicit assumptions and narratives not only simplify complex Indigenous identities, histories, cultures, languages, distinct rights, worldviews, relationships, and ways of knowing, but they dispossess Indigenous peoples from the opportunity to equitably define and shape matters on their own terms. Yet, the responsibility to challenge and change these prevailing discourses cannot continue to rest solely on the shoulders of Indigenous peoples. Like reconciliation, building trust and accountability is a shared responsibility and if acted upon meaningfully and respectfully, can benefit all of us as treaty people. The Mayor, as illustrated in the previous excerpt, has already and continues to make considerable efforts in building trust and accountability with Indigenous peoples through his choice of words and actions.

By taking the time to continually recognize the land, the traditional people of the territory, and our inherent connections to each other as Indigenous and non-Indigenous peoples, the Mayor is playing an active role in expanding and redefining the ideas often associated with Indigenous communities. While not all City staff will have similar opportunities to speak publicly in other traditional territories across the country, the collective actions of The City through sustained ways forward with Treaty 7 First Nations and urban Indigenous communities will assist The City in learning about and acting on the truth of the territory and building a community for future generations truly reflective of our shared history and foundations. City Administration has a great opportunity ahead to build trust and accountability through individual staff members’ choices and actions. These choices and actions will assist the Corporation in shifting reconciliation from something that is talked about to something is acted upon together every day. We all have an important role to play as Indigenous and non-Indigenous peoples at Moh’kinsstis.



7.0 Knowing the Protocols - How to Engage with Traditional Knowledge Keepers

“When you treat your Elders well, they will share much with you. If you don’t treat them well, they will take out big stitches of information. The Niitsitapi refer to this as Aipi’stapinnima - which indicates that Elders will take out big details in the sharing of the knowledge - not fully sharing what they know.”

– Personal Communication with Traditional Knowledge Keeper (2017)

Given the credentials of Traditional Knowledge Keepers flowing from transferred rites that allow them to share knowledge and to conduct ceremonial activity, it is vital that an appropriate and authentic Treaty 7 First Nations Traditional Knowledge Keeper is requested on matters of historical significance, and seek out either a Treaty 7 or an urban Traditional Knowledge Keeper on matters of contemporary significance and that City Administration and Council follow proper protocols. Further, *an authentic Traditional Knowledge Keeper* will never self-identify or self-promote so it is critical to work closely with appropriate partners within a Treaty 7 First Nation to determine who should be involved. Any engagement processes that may involve Traditional Knowledge Keepers should request assistance from City staff specifically holding an Indigenous portfolio.

When requesting Treaty 7 First Nations Traditional Knowledge Keepers to share knowledge or wisdom as part of a City project, process, or event, the following protocols should be followed, and supported by City staff specifically holding an Indigenous Relations portfolio.

a. **Request:** When initiating dialogue and requesting a Traditional Knowledge Keeper to share knowledge or wisdom, it is vital that The City give advance notice and provide as much detail as possible regarding the nature of the project and request. This will enable the Traditional Knowledge Keeper enough time to accept, decline or consult others. It is advised that the initial request should be face-to-face when possible with the Traditional Knowledge Keeper or representative on behalf of the individual. Do not send packages of relevant information in advance of the request. When necessary, inform the Traditional Knowledge Keeper during the face-to-face meeting that a package will be forthcoming.

b. **Tobacco offering:** Tobacco is a sacred offering and an Indigenous universal exchange for requesting advice, knowledge, or wisdom from Traditional Knowledge Keepers. Tobacco is also used to make an offering to Mother Earth in exchange for taking something or changing the landscape. When offering tobacco prior to an engagement or event, it is important to give a Traditional Knowledge Keeper as much information as possible about the request and the opportunity to accept or decline the tobacco. The acceptance of tobacco by a Traditional Knowledge Keeper signifies the acceptance of the request. This type of offering should occur up front and prior to the commencement of the engagement or event.



c. **Honorariums:** Grounded in the principle of reciprocity, the intent of an honorarium is to provide an offering reflective of what an individual can give for receiving advice, knowledge, or wisdom from a Traditional Knowledge Keeper. An authentic Traditional Knowledge Keeper will never set a fee to share advice, knowledge, or wisdom, but the honorarium provided by The City should adequately reflect the value or the gratitude that is felt by the individual, business unit or department making the request and the ability to give. No monetary amounts have been set within this procedure intentionally as these amounts will vary over time and project. City Administration and members of Council should directly consult City staff specifically holding an Indigenous Relations portfolio regarding honorariums as they will work closely with Treaty 7 First Nations to determine best practices and an appropriate honorarium reflective of the request and context. Honorariums will be provided in person directly after the engagement or event is completed.

d. **Gift Giving:** In addition to honorariums, a small non-monetary gift of gratitude is typically presented after the engagement or event has been completed. Gift giving is significant and respectful to the exchange and the sharing of knowledge or wisdom by the Traditional Knowledge Keeper that has occurred. City staff specifically holding an Indigenous portfolio can advise and provide recommendations on appropriate gifts to show gratitude depending on the context.

e. **Travel, and Accommodation:** If a request by The City for the involvement of a Traditional Knowledge Keeper requires travel, it is appropriate to account for cost of travel and accommodation of the individual in advance and during the planning of the project, processes, or event.

f. **Responsibility of City Administration:** When interacting with a Traditional Knowledge Keeper, act with outmost respect, sincerity, and transparency to be accountable. Be prepared to listen, avoid interrupting at all costs, and allow for meaningful dialogue. Convey willingness to describe the project, process or event and consider any concerns that are raised. Always ensure that a host is available on behalf of The City to oversee transportation, coordination, greeting and hosting Traditional Knowledge Keepers, and ensure all other protocols are met. Hosts should be available to Traditional Knowledge Keepers at the beginning, during and immediately following the project, process, or event.

g. **Intellectual Property Rights:** Protection of intellectual property rights is vital and City Administration must recognize that not all shared knowledge or ceremonies can or should be documented. Face-to-face discussions must occur in advance of an engagement or event to explain how information will be utilized by The City and to receive permission and direction about how Traditional Knowledge Keepers would prefer sacred wisdom or knowledge shared to be documented and utilized, if at all. Traditional teachings must be protected from cultural appropriation and City Administration must recognize that Treaty 7 First Nations will respond to acts of cultural appropriation. As such, The City, with support from City staff specifically holding an Indigenous portfolio, must ensure protocols and guidelines are in place to protect against cultural appropriation and to ensure Treaty 7 First Nations Traditional Knowledge Keepers are actively determining on a regular annual basis (i.e. through regular meetings and debriefs with Treaty 7 Traditional Knowledge Keepers, Administration and/or City Council) how and if information, advice and wisdom can be utilized.



8.0 Learning by Doing Things Differently – Case Studies

Action flowing from the Indigenous Policy Framework will take **time, effort, and commitment** - but efforts to do things differently as a City are already underway. The following case studies illustrate the benefits that can be realized by all those involved when protocols are accounted for early on and guide efforts at The City.

Grounding Public Art Planning to Complement our Indigenous Landscapes

The Utilities and Environmental Protection (UEP) Department Public Art Plan is founded on the principle that public art – in collaboration with other disciplines – can create remarkable places that encourage sustainability and stewardship of our built and natural environment. Since its inception in 2007, the plan’s award-winning public art has brought our water infrastructure and our watershed into focus, and challenged us to think differently about our environment and how our actions impact our rivers.

Building on the success of the plan, we are currently developing a second chapter (Phase II), expanding beyond Water to include Waste & Recycling Services and Environmental & Safety Management. Phase II will continue to explore how the work of artists can create emotional connections between people and our environment - land, air, and water.

Recognizing that Calgarians of every culture and tradition are connected to each other and to this place, we want to ensure Phase II is grounded in an understanding of the whole truth of our history and landscape. Working with Treaty 7 First Nations Traditional Knowledge Keepers, outcomes have been developed to acknowledge and recognize the deep connections of the First Peoples to this place, while aligning and supporting the Indigenous Policy Framework and the seminal work being undertaken by the Calgary Aboriginal Urban Affairs Committee (CAUAC) – and *White Goose Flying* (2016).

At the launch of the planning process in early May 2016, the multidisciplinary consultant team and staff participated in an immersive and intensive research week – to truly experience and understand UEP’s work within the broader context of the landscape. As a part of this research, it was important for us to recall the story of Moh’kinsstis – which reminds us that before there was this place called Calgary, the First Peoples were stewards of this land. We began

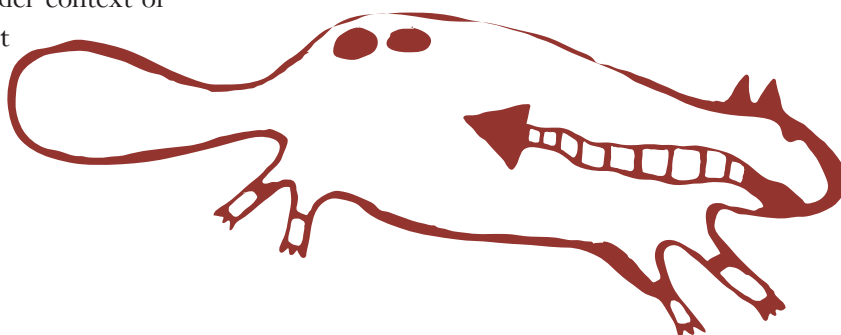
our research week with Traditional Knowledge Keeper Wilton Good Striker. Walking with us at the confluence of the Bow and Elbow Rivers, Wilton from the Kainai Nation shared with us his understanding of this sacred place on traditional Blackfoot territory.

He spoke of his experiences and memories of the landscape, while sharing his traditional knowledge and the deep connections to this land. His stories and connections to the land include his knowledge of a Napi story, of traditional plants that have both sacred and medicinal purposes to the Blackfoot culture, of the connection to water beings, and the important ties to the traditional territory.

The discussions that have since taken place around this meeting, and the work of the Indigenous Policy Framework and *White Goose Flying* (2016) have deeply impacted all of our perspectives. It has reiterated the need to integrate Indigenous ways of knowing and history in our overall thinking and approach. It is fundamental to consider the areas of work within UEP as immovable from the identity, cultural, social, and historical makeup of an Indigenous perspective – that the land, air, and water of this particular place, in Moh’kinsstis, is who we are - not just resources - but part of what makes us human and connects us together.

It is hoped that the resultant public art plan will reflect most broadly the values of our diverse community and, over the next ten years, guide the delivery of public art that continues to connect the community, enhance shared understanding, and both celebrate and challenge our ideas of stewardship in the traditional territory of the people of Treaty 7.

- Heather Aitken, Public Art Program (City of Calgary)





TRADITIONAL KNOWLEDGE KEEPER WILTON GOOD STRIKER WITH CITY STAFF ALONG THE ELBOW RIVER SHARING INSIGHTS ON MOH'KINSSTIS (SOURCE: SANS FAÇON (2016))

There is a sacred kinship among all things – this knowledge was known to all of life. From our stories of creation and origin, rivers and waterways were the lifeline of our nations, the land and all things living, as in the manner that arteries and veins form the lifeline of a human body.

When two separate forces join together, they become stronger. Confluences were where two rivers meet to form a stronger unit. These places were considered sacred in terms of giving strength and improving health. Once such place is where the Elbow River joins with the Bow River. Infants were brought to bathe at the confluence so that they would grow in a strong and healthy manner. The old ones came there for strength and healing. The four legged and the ones that fly came there for strength and nourishment.

These places were respected and kept clean. They became gathering places for healing ceremonies and trading among nations. Conflict was not allowed at sacred places.

When trading posts and forts were established, they were situated at these places because it was known that the nations had high respect and regard for these places (Wilton Good Striker, 2016).



Building A Siksikaitstapi Landmark on Nose Hill Park... and all Calgary Parks did was say yes

Calgary Parks ('Parks') has been working in partnership with Calgary Neighbourhoods for a number of years. Both business units recognize that in order to celebrate and commemorate the Indigenous people of the traditional territory that Calgary resides on, Calgary's landscape will need to play a role. Many of Calgary's parks are natural areas that represent a landscape on which First Nations ancestors may have walked on, gathered from, and sustained from.

In 2015, I received a request from the Siksikaitstapi (Blackfoot Confederacy) regarding erecting a modern landmark on Nose Hill as part of their annual conference. The landmark is based on a traditional medicine wheel, which is divided into four segments; each representing one of the Niitsitapi – the Piikani, Siksika, Kainai, and the Amsskapipiikunni. These landmarks have been erected throughout traditional territory of the Niitsitapi in recent times to mark the work of the Confederacy and recognize important traditional landmarks.

Nose Hill is one of Calgary's most important parks. It is our largest natural area in Calgary and Parks works very hard at managing the landscape to retain its rich biodiversity. There are policies and practices that limit use, limit vehicles, limit people and events, but there are also policies that support traditional Indigenous use. Parks is almost always supportive of traditional use requests, but they are typically only light use requests. This one was relatively intensive for a natural area as it required moving rocks with vehicles and it was to be a permanent installation. This was a new challenge for Parks and we only had a month to figure it out. I knew the person to help us was Chris Manderson, Parks' Urban Conservation Lead. Chris immediately recognized the opportunity and quickly worked with his team to identify a handful of potential areas where the vegetation would be minimally impacted by the landmark and where other traditional lands could be viewed.

It was George Stalker, a Parks Ecologist, who worked most closely with the Siksikaitstapi on this initiative. George works on the ground at Nose Hill and he took the Blackfoot representatives on a tour of the park to review the potential locations, choose the best site, work with them to ensure all The City's policies were adhered to, and assist with the moving and placement of the stones.

The landmark was completed the day before the conference – a large stone circle on Nose Hill, representing the First Peoples of the land, with contemporary Calgary's skyline in the distance. I was, and continue to be, impressed by the simple form that, while clearly grounded to the land, seems to expand over the hill and out into the larger landscape. I am very thankful that it is now part of Nose Hill Park and that other Calgarians get to experience this landmark. I know without a doubt it has enriched the lives and shared understandings of many of my fellow citizens.

When the project team asked me to write a short narrative about the process that went into this landmark being realized I was wary. Parks worked in partnership with members of the Siksikaitstapi to support the installation, but did not lead the initiative. It was the Siksikaitstapi who created the symbol and erected the landmark – they did all of the work and deserve all of the credit. All Parks did was say yes (and it was a fairly simple yes). I do know that, while participating on the development of the Indigenous Policy Framework, I have seen business units across the Corporation commit to saying yes and commit to the ideas of the framework. So many of The City's staff impress me with their commitment and dedication. These are exciting times. I am very excited to see the upcoming implementation of the Indigenous Policy Framework and equally excited to see the long-term legacy of the Framework for our community. Thank you for letting me contribute. It has been an honour.

- Michelle Reid, Cultural Landscape Lead, Calgary Parks



SIKSIKAITSITAPI MEDICINEWHEEL ON NOSE HILL PARK (SOURCE: CITY OF CALGARY, 2015)



Going Forward Together

We often hear about how love disintegrates fear. This may be so, but to be honest, I'm not sure we're ready to love everything about this process. It's not about that. Decolonization is going to be hard, so if you're feeling upset or alienated, I would suggest that this is because we're collectively doing something right. And this makes me curious. And that keeps me moving, and dreaming, and wondering.

I'm curious about what it might be like to live in this place where all our children grow up learning English and Blackfoot, or Tsuut'ina, or Stoney. And then through this can learn both the most advanced of our scientific technologies, and the most advanced relationship with our water, our sky, our earth. Our children would be able to contribute and prosper in a thriving economy, and know how to take care of this place like a homeland, and not a frontier. I'm curious about what it might be like to live in this place where all our children honour their ancestors, and respect each other's differences. Not in a superficial way, where one is more like entertainment for the other on a few unique days in the year, but in the way where they know it, in their hearts, that you are a cherished gift in my world, as I am in yours.

I'm curious about what it might be like to live in this place where the traditional inhabitants of it not only have cultural rights, but political rights to the lands where generations of their ancestors—who cared for this place so that we could all be here now—have danced, and walked, and healed, and are buried. And I'm curious about what it might be like to live in this place where treaties and partnerships to care for and protect each other and our environment actually mean something. Where our children honour their partners—human and more-than-human—and uplift them, even in disagreement, because they know that, while we're all individuals, our lives are also inextricably bound together.

Part of what makes this work hard is also that, in it, we are all learning about the magnanimity we each have inside of us. I'm curious about who of us—like my grandmother—has the courage to step into their own magnanimity. If nothing of consequence gets accomplished without courage, and I don't think it does, then the tragedy isn't that the path to a better world is hard. It's when we ignore everything that our history and world are trying to tell us. It takes courage to give up a portion of your own privilege. But this could also be one of the greatest gifts that we can pass down to our children. Thank you. Nitsiiksiniitsip.

— Dr. Troy Patenaude — urban Indigenous presenter at the Full Circle Gathering (2016)

The Indigenous Policy Framework is a unique and versatile guiding document for The City of Calgary intended to assist the municipality in being an active partner in the process of reconciliation. It is **our collective starting point** to new initiatives, protocols, strategies, and efforts together with Treaty 7 First Nations and urban Indigenous communities. The framework intentionally does not define solutions, but instead defines meaningful ways forward and policy environments to grow from and build common ground. How The City realizes these ways forwards in both the long and short-term will emerge as a result of acting in the spirit of doing the right thing and build trust, respect and accountability with Indigenous communities. While the notion of a shared pathway forward may appear distant and at times out of reach to some, we must remain determined as a City that the journey forward together will leave us in better place than where we are today. By acting on these ways forward together with Indigenous communities, we are beginning to actively explore ways to redefine our understandings, our assumptions, our relationships, and our abilities as a City to build a more inclusive and equitable community to the benefit of future generations. Our collective pulse flowing from the land at the confluence of where the two rivers meet will grow stronger with each initiative and effort that emerges from and is supported by the high-level strategic guidance of the framework.

Moh'kinsstis is our shared history, our shared foundations, and our shared opportunity to listen, learn, and renew relationships as a City grounded in trust, respect, honour, generosity and accountability to our inherent connections to each other and the land under Treaty 7.



Appendices

Appendix A

A Note on Terminology

The term 'Indigenous' is used throughout the framework to refer to First Nations, Métis, and Inuit peoples in Canada to be consistent with the *United Nations Declaration on the Rights of Indigenous Peoples* and the international context. The decision to use this term also emerged following ongoing discussions with various individuals involved in the policy development process. Recently, within the Canadian context, the federal government has also moved towards using the term Indigenous consistently. In the Calgary context and for the purposes of this framework, 'Indigenous communities' refers collectively to Treaty 7 First Nations and urban Indigenous peoples.

The term 'Aboriginal' is only used in certain cases in the document in reference to Aboriginal and treaty rights as these rights of Indigenous Peoples in Canada are constitutionally recognized and affirmed by the Crown under Section 35 of the *Constitution Act, 1982*. It is also used when referencing CAUAC and the language used in its approved terms of reference.

When First Nations within Southern Alberta are referred to, the framework either refers collectively to these First Nations through use of Treaty 7 First Nations, or specifically to individual Treaty 7 First Nations based on the current accepted names by each community, such as the Siksika Nation, the Piikani Nation, the Kainai Nation, the Tsuut'ina Nation and the Stoney Nakota Nations.

Reference to urban Indigenous communities, urban Indigenous peoples or urban Indigenous Calgarians is not intended to homogenize individuals, but is intended to respect and reflect diverse cultural identities and experiences of First Nations, Métis, and Inuit peoples who call Calgary home. In many instances, urban Indigenous Calgarians have come to the city from other traditional territories, provinces, or cities. The use of this term in the framework is also inclusive to Treaty 7 First Nations individuals who reside in Calgary.

Lastly, in terms of other important notes on terminology, the document has also intentionally avoided using lower case letters and the possessive with regards Indigenous, Aboriginal, and individual Treaty 7 First Nations out of respect. If a direct quote is used, terminology and spelling used reflects the approach taken by the cited author(s).

Glossary

Kaa'ahsiki - Grandparents; also known as Traditional Knowledge Keepers or Elders

Is tsi pa ta piyopi - Creator or the Source of Life

Moh'kinstis - Elbow, in reference to the area where the Elbow River meets the Bow River and a place that is now referred to as Calgary.

Napi - Old Man

Niitsitapi - The Blackfoot People

Siksikaitsitapi - The People of the Blackfoot Confederacy, comprising of the Kainai, Siksika, Piikani and Amsskapipiikunni Nations

Appendix B

Definitions

Aboriginal Peoples - A collective term in the Canadian context that refers to First Nations, Métis, and Inuit peoples of Canada as identified in Section 35 of the *Constitution Act, 1982*.

Aboriginal and Treaty Rights – Existing rights of Aboriginal peoples in Canada, identified by the Crown as Aboriginal and treaty rights, are recognized, and affirmed under Section 35 of the *Constitution Act, 1982*.

Calgary Aboriginal Urban Affairs Committee (CAUAC) - The committee that reports to Council through the Standing Policy Committee on Community and Protective Services. Established in 1979, the primary function of CAUAC is to provide Council with cultural and strategic advice on matters that affect Aboriginal Calgarians, and offer ongoing guidance in relation to the implementation of strategies that advance Aboriginal interests in ways that benefit all Calgarians.

Common Ground - The accepting, acknowledging, and/or acting on differing worldviews.

Common Interest - A matter that is mutually beneficial and in the interest of two or more parties, including The City of Calgary.

Engagement - As identified in the *Engage Policy (CS009)*, means focusing on the gathering of input from citizens and stakeholders to support City decision-making. The context for engagement in the Indigenous Policy is the on-going dialogue to strengthen understanding. Engagement efforts offer opportunities for The City and Indigenous Calgarians to learn from and build relationships with each other.

Equitable Environments- Contexts which recognize and accept differing worldviews for meaningful and sustained dialogue to occur between Indigenous and non-Indigenous peoples so that constructs, matters and priorities associated with Indigenous communities are actively defined and shaped by Indigenous peoples on their own terms. This type of process can assist in moving us towards common ground where opportunities for mutually beneficial relationships and co-operative activities are sustained.

Indigenize- An Indigenous-led process focused on reclaiming place, environments, identities, histories, traditions, cultures, languages, truths, and roles in the content and work that impacts Indigenous peoples and has historically been defined by others.

Indigenous- A collective term in the Canadian context that refers to First Nations, Métis and Inuit peoples who have unique and varied legal and political relationships flowing from original occupancy, inherent rights, and/or ongoing connections to specific lands. In the Calgary context Indigenous is used to collectively refer to Treaty 7 First Nations and urban Indigenous peoples.

Indigenous Site Inventory - Studies that explore or have explored the archaeological sites within the City boundaries and can include the Lifeways Native Sites Inventory 2001 and other existing studies.

Leadership-to-Leadership Relationships- Relationships between elected City of Calgary leadership, and elected Treaty 7 First Nations and urban Indigenous leaders.

Learning Opportunities- Any event or process that emphasizes reciprocal sharing of knowledge between The City and appropriate Indigenous communities, in which both parties share responsibilities and benefits flowing from learning from each other and bridging understandings on matters of common interest. These mutually beneficial opportunities are intended to not be limited to formal boardroom settings and may also include opportunities for The City and appropriate Indigenous communities to learn from and on the land together.

Matters of Contemporary Significance - Any contemporary matter deemed significant to urban Indigenous communities, leaders and organizations determined from sustained dialogue and mutually beneficial relationships between communities and The City. Matters may include, but are not limited to ones that overlap culture, heritage, sports and recreation, recruitment and retention, public art, housing, and community health and wellness.

Matters of Traditional, Historical, and Cultural Significance - Any traditional, historical, or cultural matter deemed significant to Treaty 7 First Nations determined from sustained dialogue and mutually beneficial relationships between Treaty 7 and The City. Matters may include, but are not limited to ones that overlap the land, water, ecology, air, historical resources, and cultural and traditional land uses.

Mutual Recognition – As identified in the *Royal Commission on Aboriginal Peoples*, means the ability of Indigenous and non-Indigenous peoples to “acknowledge and relate to one another as equals, co-existing side by side and governing themselves according to their own laws and institutions.” (RCAP, 1996a, p. 649). In the case of The City of Calgary, mutual recognition is a key principle to building relationships and ways forward with diverse Indigenous communities.

Mutual Respect – As identified in the *Royal Commission on Aboriginal Peoples*, means “the quality of courtesy, consideration and esteem extended to people whose languages, cultures and ways differ from our own but who are valued fellow-members of the larger communities to which we all belong,” and is an essential precondition to healthy relationships between Indigenous and non-Indigenous peoples (RCAP, 1996a, p. 649). It also refers to respect for the land, the environment, and all other living beings. In the case of The City of Calgary, mutual respect is a key principle to building relationships with diverse Indigenous communities.

Niitsitapi – The collective term used that translates to “the Real People” that the four nations of the Siksika, the Kainai, the Piikani and the Amsskapipiikunni (the Blackfeet of Montana) call themselves.

Reconciliation- A shared and active process between Indigenous and non-Indigenous peoples to transform relationships and understandings by acknowledging what has happened in the past, addressing the impact of colonial policies, and then following through with action (adapted from *White Goose Flying*, 2016).

Shared Foundations- Recognizing we collectively as Indigenous and non-Indigenous peoples connect to each other and this place, in more ways than we differ, based on our shared history.

Shared History - Recognizing that conventional approaches to history often overemphasize non-Indigenous perspectives and there is an immediate need to expand approaches to equitably appreciate and understand Indigenous worldviews and narratives that flow from the land. For instance, the City of Calgary’s history does not begin at 1884 - our shared history flowing from the land stems back thousands of years.

Shared Responsibility- The duty to act responsibly to each other and towards the land individuals share as Indigenous and non-Indigenous peoples (RCAP, 1996a). In the case of The City of Calgary, there is shared responsibility with diverse Indigenous communities to work with and learn from each other in order to build an inclusive and equitable community to the benefit of future generations.

Should - Policies and Procedures that use the word “should” are to be applied in all situations, unless it can be clearly demonstrated that the policy is not reasonable, practical or feasible in a given situation.

Traditional Knowledge Keeper- Treaty 7 members who have been transferred sacred rites to uphold, maintain, and sustain oral culture and traditions through generations. Having these qualifications, members who accept transferred rites make a commitment to a life-long role and dedication to carrying out this ‘way of life’ to support the collective well-being in their communities.

Traditional Territory - A geographical area that was bestowed upon a First Nation by the Creator and includes the lands of Treaty 7 First Nations which they have occupied and utilized for generations as original occupants and stewards of these ancestral lands.

Treaty 7 First Nations - First Nations who made Treaty 7 with the Crown, including the Siksika Nation, the Piikani Nation, the Kainai Nation, the Tsuut’ina Nation, and the Stoney Nakoda Nations being Bearspaw, Wesley and Chiniki Nations.

Trusted Advisors - Individuals or groups with the appropriate expertise engaged by the Administration.

Urban Indigenous peoples - First Nations, Métis, and Inuit peoples who reside in urban areas. In the case of Calgary, urban Indigenous peoples may have come to the city from another traditional territory, province and /or city or may be members of a Treaty 7 First Nation and call Calgary a city within their own traditional territory, home.

Will - Policies and Procedures that use the words “will” must be implemented.

Worldviews – Distinct principles, values, and beliefs collectively held and recognized by diverse Indigenous communities grounded in relationships to the land, the environment, and other living beings.

Appendix C

Participants in the Process

A number of individuals, as part of the Indigenous Policy Framework development, shared ideas and provided guidance at various engagement sessions and meetings, including members of the Calgary Aboriginal Urban Affairs Committee (CAUAC), individuals who form part of and/or work with urban Indigenous communities in Calgary who participated in the Urban Indigenous Advisory Session, City staff who attended various sessions as part of the City Specialist Advisory Team (CSAT), and Treaty 7 First Nations Traditional Knowledge Keepers. On behalf of the project team, we would like to extend our gratitude to the following groups of participants for their dedication, ideas, and common effort in shaping the Indigenous Policy Framework:

Calgary Aboriginal Urban Affairs Committee (CAUAC)

Urban Indigenous Advisory Session Participants

City Specialist Advisory Team (CSAT)

Treaty 7 First Nations Traditional Knowledge Keepers

Appendix D

A Note on the Four Sacred Ochre Colours

Ochre colours, including blue, yellow, red, and black, were intentionally used throughout this document to highlight the significance of these sacred colours to certain First Nations and to ground the look and feel of the document in the ideas of the Niitsitapi and the people of Treaty 7. Kainai Traditional Knowledge Keeper Andy Black Water (2016) shared insight on the colours to the Niitsitapi with the project team in the following way:

“**Blue** is the most sacred and leads you to your destiny. The rites to use blue is held in a sacred ceremony, and only people who have been transferred this rite can handle or touch sacred items. Blue also represents the mountains, and the people of the mountains and water.

Yellow represents the Sun.

Red represents offerings that are made in daylight.

Black represents offerings that are made at night time.”

Appendix E

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Appendix F

Treaty No. 7

This Crown version of Treaty 7 has been included in Appendix F to give the reader further context and understanding into the written articles of the treaty that were presented to each signatory by the Crown. It is a direct transcription of the Treaty 7 document presented on page 13 of the framework. The original Treaty 7 document lives at the Library and Archives Canada in Ottawa, Ontario. Treaty 7 First Nations Traditional Knowledge Keepers and community leaders maintain that a land surrender did not occur; instead, they continually refer to the process as making Treaty 7 (Treaty 7 Elders et al. 1996). The written copy in this appendix represents one interpretation and that of the Crown. For Treaty 7 First Nations perspectives on the making of Treaty 7, we recommend reading *The True Spirit and Original Intent of Treaty 7* (1996).

The following reprinted *Copy of Treaty and Supplementary Treaty No. 7 between Her Majesty the Queen and the Blackfoot and Other Indian Tribes, at the Blackfoot Crossing of Bow River and Fort Macleod* from the Edition 1877 was developed by:

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It can also be found online through Indigenous and Northern Affairs Canada at: <https://www.aadnc-aandc.gc.ca/eng/1100100028793/1100100028803>.

COPY OF TREATY

AND

SUPPLEMENTARY TREATY

No. 7,

MADE 22ND SEPT., AND 4TH DEC, 1877,

BETWEEN

HER MAJESTY THE QUEEN

AND THE

BLACKFEET

AND

OTHER INDIAN TRIBES,

AT THE BLACKFOOT CROSSING OF BOW RIVER
AND FORT MACLEOD.

Reprinted from the Edition of 1877 by

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IAND Publication No. QS-0575-000-EE-A

ORDER IN COUNCIL SETTING UP COMMISSION
FOR TREATY No. 7

P.C. No. 650

On a Report dated 28th June 1877 from the Honourable the Minister of the Interior stating that it having been decided that a Treaty should be made this year with the Blackfeet and other Indians occupying the unceded territory North of the Boundary Line, East of the Rocky Mountains, and West and South of Treaties Nos. 4 and 6, His Honor Lieut. Governor Laird was in the early part of the year instructed to notify the Indians that Commissioners would be sent in the Fall to negotiate a Treaty with them at such time and place as His Honor might appoint for that purpose.

That His Honor has advised the Department that he has accordingly notified the Indians to assemble at Fort MacLeod on the 13th September next to meet the Commissioners to be appointed to negotiate a Treaty with them. That the necessary funds to meet the expense of the Treaty have been duly provided in the Estimates for the coming year.

That the Territory to be included in the proposed Treaty is occupied by the Blackfeet, Crees, Sarcees and Peigans and may be estimated approximately at about 35,000 Square Miles in area.

The Minister recommends that His Honor the Lieutenant Governor of the North West Territories and Lieut. Colonel James F. Macleod, C.M.G., Commissioner of the Mounted Police, be appointed Commissioners for the purpose of negotiating the proposed Treaty.

The Committee submit the foregoing recommendations for approval.

Signed: A. Mackenzie

Approved
12 July 1877
Signed: Mr. B. Richards
Deputy Governor

ARTICLES OF A TREATY

Made and concluded this twenty-second day of September, in the year of Our Lord, one thousand eight hundred and seventy-seven, between Her Most Gracious Majesty the Queen of Great Britain and Ireland, by Her Commissioners, the Honorable David Laird, Lieutenant-Governor and Indian Superintendent of the North-West Territories, and James Farquharson MacLeod, C.M.G., Commissioner of the North-West Mounted Police, of the one part, and the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indians, inhabitants of the Territory north of the United States Boundary Line, east of the central range of the Rocky Mountains, and south and west of Treaties numbers six and four, by their Head Chiefs and Minor Chiefs or Councillors, chosen as hereinafter mentioned, of the other part.

WHEREAS the Indians inhabiting the said Territory, have, pursuant to an appointment made by the said Commissioners, been convened at a meeting at the "Blackfool Crossing" of the Bow River, to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and the said Indians of the other;

And whereas the said Indians have been informed by Her Majesty's Commissioners that it is the desire of Her Majesty to open up for settlement, and such other purposes as to Her Majesty may seem meet, a tract of country, bounded and described as hereinafter mentioned, and to obtain the consent thereto of Her Indian subjects inhabiting the said tract, and to make a Treaty, and arrange with them, so that there may be peace and good will between them and Her Majesty, and between them and Her Majesty's other subjects; and that Her Indian people may know and feel assured of what allowance they are to count upon and receive from Her Majesty's bounty and benevolence;

And whereas the Indians of the said tract, duly convened in Council, and being requested by Her Majesty's Commissioners to present their Head Chiefs and Minor Chiefs, or Councillors, who shall be authorized, on their behalf, to conduct such negotiations and sign any Treaty to be founded thereon, and to become responsible to Her Majesty for the faithful performance, by their respective Bands of such obligations as should be assumed by them, the said Blackfeet, Blood, Piegan and Sarcee Indians have therefore acknowledged for that purpose, the several Head and Minor Chiefs, and the said Stony Indians, the Chiefs and Councillors who have subscribed hereto, that thereupon in open Council the said Commissioners received and acknowledged the Head and Minor-Chiefs and the Chiefs and Councillors presented for the purpose aforesaid;

And whereas the said Commissioners have proceeded to negotiate a Treaty with the said Indians; and the same has been finally agreed upon and concluded as follows, that is to say: the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indians inhabiting the district hereinafter more fully described and defined, do hereby cede, release, surrender, and yield up to the Government of Canada for Her Majesty the Queen and her successors for ever, all their rights, titles, and privileges whatsoever to the lands included within the following limits, that is to say:

Commencing at a point on the International Boundary due south of the western extremity of the Cypress Hills, thence west along the said boundary to the central range of the Rocky Mountains, or to the boundary of the Province of British Columbia, thence north-westerly along the said boundary to a point due

west of the source of the main branch of the Red Deer River, thence south-westerly and southerly following on the boundaries of the Tracts ceded by the Treaties numbered six and four to the place of commencement;

And also all their rights, titles and privileges whatsoever, to all other lands wherever situated in the North-West Territories, or in any other portion of the Dominion of Canada:

To have and to hold the same to Her Majesty the Queen and her successors forever:—

And Her Majesty the Queen hereby agrees with her said Indians, that they shall have right to pursue their vocations of hunting throughout the Tract surrendered as heretofore described, subject to such regulations as may, from time to time, be made by the Government of the country, acting under the authority of Her Majesty and saving and excepting such Tracts as may be required or taken up from time to time for settlement, mining, trading or other purposes by Her Government of Canada; or by any of Her Majesty's subjects duly authorized therefor by the said Government.

It is also agreed between Her Majesty and Her said Indians that Reserves shall be assigned them of sufficient area to allow one square mile for each family of five persons, or in that proportion for larger and smaller families, and that said Reserves shall be located as follows, that is to say:

First.— The Reserves of the Blackfeet, Blood and Sarcee Bands of Indians, shall consist of a belt of land on the north side of the Bow and South Saskatchewan Rivers, of an average width of four miles along said rivers, down stream, commencing at a point on the Bow River twenty miles north-westerly of the Blackfoot Crossing thereof, and extending to the Red Deer River at its junction with the South Saskatchewan; also for the term of ten years, and no longer, from the date of the concluding of this Treaty, when it shall cease to be a portion of said Indian Reserves, as fully to all intents and purposes as if it had not at any time been included therein, and without any compensation to individual Indians for improvements, of a similar belt of land on the south side of the Bow and Saskatchewan Rivers of an average width of one mile along said rivers, down stream; commencing at the aforesaid point on the Bow River, and extending to a point one mile west of the coal seam on said river, about five miles below the said Blackfoot Crossing; beginning again one mile east of the said coal seam and extending to the mouth of Maple Creek at its junction with the South Saskatchewan; and beginning again at the junction of the Bow River with the latter river, and extending on both sides of the South Saskatchewan in an average width on each side thereof of one mile, along said river against the stream, to the junction of the Little Bow River with the latter river, reserving to Her Majesty, as may now or hereafter be required by Her for the use of Her Indian and other subjects, from all the Reserves hereinbefore described, the right to navigate the above mentioned rivers, to land and receive fuel cargoes on the shores and banks thereof, to build bridges and establish ferries thereon, to use the fords thereof and all the trails leading thereto, and to open such other roads through the said Reserves as may appear to Her Majesty's Government of Canada, necessary for the ordinary travel of her Indian and other subjects, due compensation being paid to individual Indians for improvements, when the same may be in any manner encroached upon by such roads.

Secondly—That the Reserve of the Piegan Band of Indians shall be on the Old Man's River, near the foot of the Porcupine Hills, at a place called "Crow's Creek."

And, Thirdly—The Reserve of the Stony Band of Indians shall be in the vicinity of Morleyville.

In view of the satisfaction of Her Majesty with the recent general good conduct of her said Indians, and in extinguishment of all their past claims, she

hereby, through her Commissioners, agrees to make them a present payment of twelve dollars each in cash to each man, woman, and child of the families here represented.

Her Majesty also agrees that next year, and annually afterwards forever, she will cause to be paid to the said Indians, in cash, at suitable places and dates, of which the said Indians shall be duly notified, to each Chief, twenty-five dollars, each minor Chief or Councillor (not exceeding fifteen minor Chiefs to the Blackfeet and Blood Indians, and four to the Piegan and Sarcee Bands, and five Councillors to the Stony Indian Bands), fifteen dollars, and to every other Indian of whatever age, five dollars; the same, unless there be some exceptional reason, to be paid to the heads of families for those belonging thereto.

Further, Her Majesty agrees that the sum of two thousand dollars shall hereafter every year be expended in the purchase of ammunition for distribution among the said Indians; Provided that if at any future time ammunition become comparatively unnecessary for said Indians, Her Government, with the consent of said Indians, or any of the Bands thereof, may expend the proportion due to such Band otherwise for their benefit.

Further, Her Majesty agrees that each Head Chief and Minor Chief, and each Chief and Councillor duly recognized as such, shall, once in every three years, during the term of their office, receive a suitable suit of clothing, and each Head Chief and Stony Chief, in recognition of the closing of the Treaty, a suitable medal and flag, and next year, or as soon as convenient, each Head Chief, and Minor Chief, and Stony Chief shall receive a Winchester rifle.

Further, Her Majesty agrees to pay the salary of such teachers to instruct the children of said Indians as to Her Government of Canada may seem advisable, when said Indians are settled on their Reserves and shall desire teachers.

Further, Her Majesty agrees to supply each Head and Minor Chief, and each Stony Chief, for the use of their Bands, ten axes, five handsaws, five augers, one grindstone, and the necessary files and whetstones.

And further, Her Majesty agrees that the said Indians shall be supplied as soon as convenient, after any Band shall make due application therefor, with the following cattle for raising stock, that is to say: for every family of five persons, and under, two cows; for every family of more than five persons, and less than ten persons, three cows; for every family of over ten persons, four cows; and every Head and Minor Chief, and every Stony Chief, for the use of their Bands, one bull; but if any Band desire to cultivate the soil as well as raise stock, each family of such Band shall receive one cow less than the above mentioned number, and in lieu thereof, when settled on their Reserves and prepared to break up the soil, two hoes, one spade, one scythe, and two hay forks, and for every three families, one plough and one harrow, and for each Band, enough potatoes, barley, oats, and wheat (if such seeds be suited for the locality of their Reserves) to plant the land actually broken up. All the aforesaid articles to be given, once for all, for the encouragement of the practice of agriculture among the Indians.

And the undersigned Blackfeet, Blood, Piegan and Sarcee Head Chiefs and Minor Chiefs, and Stony Chiefs and Councillors on their own behalf and on behalf of all other Indians inhabiting the Tract within ceded do hereby solemnly promise and engage to strictly observe this Treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will, in all respects, obey and abide by the Law, that they will maintain peace and good order between each other and between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians, Half Breeds or Whites, now inhabiting, or hereafter to inhabit, any part of the said ceded tract; and that they will not molest the person or property of any inhabitant of such ceded tract, or the

property of Her Majesty the Queen, or interfere with or trouble any person, passing or travelling through the said tract or any part thereof, and that they will assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this Treaty, or infringing the laws in force in the country so ceded.

IN WITNESS WHEREOF HER MAJESTY'S said Commissioners, and the said Indian Head and Minor Chiefs, and Stony Chiefs and Councillors, have hereunto subscribed and set their hands, at the "Blackfoot Crossing" of the Bow River, the day and year herein first above written.

Signed by the Chiefs and Councillors within named in presence of the following witnesses, the same having been first explained by James Bird, Interpreter.

A. G. IRVINE, Ass't. Com., N.W.M.P.	JAMES F. MACLEOD, Lieut-Colonel, Com. N.W.M.P., and Special Indian Commissioner.	
J. MCDOUGALL, Missionary.		
JEAN L'HEUREUX.		
W. WINDER, Inspector.	CHAPO-MEXICO, or Crowfoot,	his
T. N. F. CROZIER, Inspector.	Head Chief of the South	x
E. DALRYMPLE CLARK, Lieut. & Adjutant N.W.M.P.	Blackfeet.	mark.
A. SHURTLIFF, Sub Inspector.	MATOSE-APIW, or Old Sun,	his
C. E. DENING, Sub Inspector.	Head Chief of the North	x
W. D. AUTROBUS, Sub Inspector.	Blackfeet.	mark.
FRANK NORMAN, Staff Constable.		
MARY J. MACLEOD		his
JULIA WINDER	STAMISCOTOCAR, or Bull Head.	x
JULIA SHURTLIFF	Head Chief of the Sarcccs.	mark.
E. HARDISTY		his
A. MCDOUGALL.	MEKASTO, or Red Crow	x
E. A. BARRETT.	Head Chief of the South Bloods	mark.
CONSTANTINE SCOLLEN, Priest, witness to signatures of Stonixosak and those following.		his
CHARLES E. CONRAD.	NATOSE-ONISTORS, or Medicine Calf	x
THos J BOGG.		mark.
		his
	POKAPIW-OTOIAN, or Bad Head	x
		mark.
		his
	SOTENAH, or Rainy Chief,	x
	Head Chief of the North	mark.
	Bloods.	
		his
	TAKOYE-STAMIX, or Fiend Bull.	x
		mark.
		his
	AKKA-KITCIPIMIWIW-OTAS, or many spotted horses.	x
		mark.
		his
	ATTISTAH-MACAN, or Running Rabbit.	x
		mark.

PITAH-PEKIS, or Eagle Rib.	his x mark.	
SAKOYE-AOTAN, or Heavy Shield, Head Chief of the Middle Blackfeet.	his x mark.	
ZOATZE-TAPITAPIW, or Setting on an Eagle Tail. Head Chief of the North Piegans	his x mark.	
AKKA-MAKKOYE, or Many Swans	his x mark.	
APENAKO-SAPOP, or Morning Plume	his x mark.	
MAS-GWA-AH-SID, or Bear's Paw	his x mark.	} <i>Stony Chiefs</i>
CHE-NK-KA, or John,	his x mark.	
KI-CHI-PWOT, or Jacob,	his x mark.	
STAMIX-OSOK, or Bull Backfat,	his x mark.	
EMITAH-APISKINNE, or White Striped Dog,	his x mark.	
MATAPI-KOMOTZIW, or the Captive or Stolen Person,	his x mark.	
APAWAWAKOSOW, or White Antelope,	his x mark.	
MAKOYE-KIN, or Wolf Collar,	his x mark.	
AYE-STIPIS-SIMAT, or Heavily Whipped,	his x mark.	
KISSOUM, or Day Light,	his x mark.	
PITAH-OTOCAN, or Eagle Head,	his x mark.	
APAW-STAMIX, or Weasel Bull,	his x mark.	
OMSTAM-POKAH, or White Calf,	his x mark	

NETAH-KITEI-PI-MEW, or Only Spot,	his x mark.
AKAK-OTOS, or Many Horses,	his x mark.
STOKIMATIS, or The Drum	his x mark.
PITAH-ANNES or Eagle Robe	his x mark.
PITAU-OTISKIN, or Eagle Shoe,	his x mark.
STAMIXO-TA-KA-PIW, or Bull Turn Round	his x mark.
MASTE-PITAH, or Crow Eagle,	his x mark.
JAMES DIXON,	his x mark.
ABRAHAM KECHPWOT,	his x mark.
PATRICK KECHPWOT,	his x mark.
GEORGE MOY-ANY-MEN,	his x mark.
GEORGE CRAWLOR,	his x mark.
EKAS-KINE, or Low Horn,	his x mark.
KAYO-OKOSIS, or Bear Shield,	his x mark.
PONOKAH-STAMIX, or Bull Elk,	his x mark.
OMAKSI SAPOP, or Big Plume,	his x mark.
ONISTAH, or Calf Robe,	his x mark.
PITAH-SIKSINUM, or White Eagle,	his x mark.

Stony Councilors

APAW-ONISTAW, or Weasel Calf,	his x mark.
ATTISTA-HAES, or Rabbit Carrier,	his x mark.
PITAH, or Eagle,	his x mark.
PITAH-ONISTAH, or Eagle White Calf,	his x mark.
KAYE-TAPO, or Going to Bear,	his x mark.

We the members of the Blackfoot tribe of Indians having had explained to us the terms of the Treaty made and concluded at the Blackfoot Crossing of the Bow River, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and seventy-seven;

Between Her Majesty the Queen, by Her Commissioners duly appointed to negotiate the said Treaty and the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indian inhabitants of the country within the limits defined in the said Treaty, but not having been present at the Councils at which the articles of the said Treaty were agreed upon, do now hereby, for ourselves and the Bands which we represent, in consideration of the provisions of the said Treaty being extended to us and the Bands which we represent, transfer, surrender and relinquish to Her Majesty the Queen, Her heirs and successors, to and for the use of Her Government of the Dominion of Canada, all our right, title, and interest whatsoever which we and the said Bands which we represent have held or enjoyed of in and to the territory described and fully set out in the said Treaty; also, all our right, title, and interest whatsoever to all other lands wherever situated, whether within the limits of any other Treaty heretofore made or hereafter to be made with Indians, or elsewhere in Her Majesty's territories, to have and to hold the same unto and for the use of Her Majesty the Queen, Her heirs and successors forever;

And we hereby agree to accept the several benefits, payments, and Reserves promised to the Indians under the Chiefs adhering to the said Treaty at the Blackfoot Crossing of the Bow River, and we solemnly engage to abide by, carry out and fulfil all the stipulations, obligations and conditions therein contained on the part of the Chiefs and Indians therein named, to be observed and performed and in all things to conform to the articles of the said Treaty, as if we ourselves and the Bands which we represent had been originally contracting parties thereto and had been present at the Councils held at the Blackfoot Crossing of the Bow River, and had there attached our signatures to the said Treaty.

IN WITNESS WHEREOF, James Farquharson MacLeod, C.M G., one of Her Majesty's Commissioners appointed to negotiate the said Treaty, and the Chief of the Band, hereby giving their adhesion to the said Treaty, have hereunto subscribed and set their hands at Fort MacLeod, this fourth day of December, in the year of our Lord one thousand and eight hundred and seventy-seven.

Signed by the parties hereto in the presence of the undersigned witnesses, the same having been explained to the Indians by the said James Farquharson MacLeod, one of the Commissioners appointed to negotiate the said Treaty, through the interpreter, Jerry Potts, in the presence of

JAMES F. MACLEOD, LIEUT. COL.,
Special Indian Commissioner.
 MEANXKISTOMACH his
 or Three Bulls x
 mark.

A. G. IRVINE,
Assistant Commissioner.

E. DALRMYMLE CLARK,
Lieutenant and Adjutant N.W.M.P.

CHARLES E. CONRAD,
 W. WINDER,
Inspector.

“At the confluence of two rivers, the lifeblood of our city, our cultures converged and our story began”

- Mayor’s Proclamation of Reconciliation (2014)

