



FEDERATION  
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MUNICIPALITÉS



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

## PATHWAYS TO RECONCILIATION

Cities respond to the  
Truth and Reconciliation Commission  
Calls to Action

# PATHWAYS TO RECONCILIATION

## OPENING MESSAGE

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

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

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

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

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

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

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

#### **Don Iveson**

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

#### **Brian Bowman**

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



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

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

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

## PATHWAYS TO RECONCILIATION

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## PATHWAYS TO RECONCILIATION

# INTRODUCTION

The work of the Truth and Reconciliation Commission (TRC) continues to have a profound impact on Canadians' awareness of the deep and lasting trauma that Canada's Indian Residential Schools had on Indigenous<sup>1</sup> peoples and their families, communities and cultures. On June 2, 2015, the TRC released its final report which included 94 Calls to Action to "redress the legacy of residential schools and advance the process of Canadian reconciliation."

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

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

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

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

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

## PATHWAYS TO RECONCILIATION ABOUT THIS GUIDE

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

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

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

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

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

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

### Pathways to Reconciliation

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

– TRC Final Report



## PATHWAYS TO RECONCILIATION

### PATHWAY 1: FOSTERING COMMUNITIES, ALLIANCES AND HOPE

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

— Justice Murray Sinclair

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

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

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

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

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

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

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

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

— Calgary Mayor Naheed Nenshi

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

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

– TRC Final Report

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

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

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

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

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

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



### Responding to Call to Action 45 iii

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

### Responding to Calls to Action 69 iii and 77

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

### Responding to Call to Action 75

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

### Responding to Call to Action 79 iii

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

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

– TRC Final Report

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

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

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

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

### Joint community economic development leads to:

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

Learn more about [CEDI](#).

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

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

– TRC Final Report

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

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

### Responding to Principle 10 and Calls to Action 57 and 66

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

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

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

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

– TRC Final Report

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

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

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

– John Tory, Mayor of Toronto

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

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

## MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

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



### From community action to national action – moving forward together

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

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

– TRC Final Report

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

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

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

– TRC Final Report

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

# PATHWAYS TO RECONCILIATION RESOURCES

## Truth and Reconciliation Commission

[Principles of Truth and Reconciliation](#)

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

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

## Informing Reconciliation

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

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

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

## Municipal Resources

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

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

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

[First Nation Urban Development Area](#)

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

## Pathway 1 - Fostering Communities, Alliances and Hope

[Winnipeg, Indigenous Relations Division](#)

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

[Calgary Aboriginal Urban Affairs Committee](#)

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

[ReseauMTInetwork](#)

## Pathway 2 - Advancing Awareness and Recognizing Rights

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

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

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

Edmonton, [Exploring Reconciliation](#)

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

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

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

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

[Edmonton city council continuing reconciliation work](#)

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

Montréal, [Land Insights](#)

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

[The First Peoples' University](#)

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

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

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

## Pathway 3 - Improving Health and Wellness

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

Saskatoon, [Aboriginal Leadership Program](#)

Regina, [Aboriginal City Employees](#)

[Surrey Urban Aboriginal Initiative](#)

Ottawa, [Soccer Mentorship Program](#)

[Aboriginal Edmonton Welcome Guide](#)

[Aboriginal Edmonton Directory](#)

Montréal, [Cooperative Agreement](#)

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

## PATHWAYS TO RECONCILIATION

# TRC PRINCIPLES OF RECONCILIATION

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

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1

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

2

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

3

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

4

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

5

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

6

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

7

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

8

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

9

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

10

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

# PATHWAYS TO RECONCILIATION

## TRC CALLS TO ACTION

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

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### LEGACY

#### Child welfare

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

#### Education

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

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

### Language and culture

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

### Health

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

23. We call upon all levels of government to:
  - i. Increase the number of Aboriginal professionals working in the health-care field.
  - ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
  - iii. Provide cultural competency training for all healthcare professionals.
24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

### Justice

25. We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.
26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and antiracism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.
33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
  - i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
  - ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
  - iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
  - iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.



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

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

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

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

### **Royal Proclamation and Covenant of Reconciliation**

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

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

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

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

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

### **Equity for Aboriginal People in the Legal System**

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

### **National Council for Reconciliation**

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

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

### Professional Development and Training for Public Servants

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

### Church Apologies and Reconciliation

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

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

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

### Education for reconciliation

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

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

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

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

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

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

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

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

### Youth Programs

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

### Museums and Archives

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

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

69. We call upon Library and Archives Canada to:

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

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

### Missing Children and Burial Information

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

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

### National Centre for Truth and Reconciliation

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

### Commemoration

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

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

### Sports and Reconciliation

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

### Media and Reconciliation

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



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

### Business and Reconciliation

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

### Newcomers to Canada

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.
94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:
- I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.