



# CALGARY INDIGENOUS SHARING NETWORK



Indigenous Services  
Canada

Services aux  
Autochtones Canada



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# ACKNOWLEDGEMENTS

Acknowledging the land is an Indigenous protocol.

We want to acknowledge and honour all who live in Calgary or Moh'kinsstis (in Blackfoot) who make our homes in the traditional Treaty 7 territory of the Blackfoot confederacy: Siksika, Kainai, Piikani, and the Stoney Nakoda and Tsuu T'ina Nations. We acknowledge the Métis peoples and the Métis Nation Region Three as well as the settlers who call this land home in Southern Alberta.

We are all treaty peoples.

Talking with Elders, we acknowledged at the Grassroots Gatherings that the journey to reconciliation starts with each of us as individuals, by connecting within ourselves, our families, our land and resources we are able to have a collective impact for a stronger urban Indigenous community within Calgary.

We would like to thank our Elders for the guidance of bringing traditions into today with words of wisdom, traditional teachings, and ceremony to guide our journey of healing.

Doreen Spence - Cree Elder

Pam Heavy Head – Cree Elder

Martin Heavy Head - Blackfoot Elder

Leonard Bastien – Blackfoot Elder

Clarence Wolfleg - Blackfoot Elder

Sykes Powderface - Stoney Nakota Elder

Camille (Pablo) Russell - Blackfoot Elder

Doreen Bergum - Metis Elder



Funded by:  Indigenous Services Canada Services aux Autochtones Canada

Representative: David Gilbert – UPIP - Indigenous Services Canada

Grassroots Gatherings Facilitator – Justin Solamillo



Supported by: Native Counselling Services of Alberta



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## BACKGROUND

Supporting Indigenous Sharing Network (SISN) *is community driven by the community, for the community* to strengthen the voice of Indigenous peoples and the relationships with key stakeholders for within two coalition groups, the Lethbridge (LISN) and Calgary Indigenous Sharing Networks (CISN).

Urban Programming for Indigenous Peoples (UPIP) Coalition Community Initiative is funding both Lethbridge and Calgary cities wanting to engage with urban Indigenous communities. UPIP seeks their input to develop, to establish and maintain Indigenous coalitions. These coalitions will share information, discuss current emerging issues, identify local priorities and needs, continue with community planning and promote collaboration at a local level. The Community Engagement & Partnership program(s) lead by Native Counselling Services of Alberta (NCSA) and funded through UPIP is supporting this work.

The SISN has established a multi-stakeholder network in both Lethbridge and Calgary. Community, organizations, agencies, et al... come together on a regular basis for information sharing, partnership building, to identify local priorities and emerging issues, community planning and provide support for Indigenous programs and organizations serving the urban Indigenous population.

Staying connected in an urban setting is identified as a barrier; not receiving the information of what is available, or going on in our community limits access. Often times, Indigenous peoples get their information through word of mouth or from a poster on the wall of the agency. In keeping with traditional knowledge, communication was the foundation to the village, council fires, talking circles and sharing circles. The SISN website will inform Indigenous communities of any upcoming events/functions.



The Calgary Indigenous community came together as **“One Heart, One Mind, One Spirit”** to have a conversation through the Grassroots Gatherings about what we want to see happening in Calgary in the next two to five years. We came together to discuss community change by connecting people who care about the same thing and to work together to see action take place and to steward resources.

# CALGARY INDIGENOUS TODAY...

According to Stats Canada from 2016, the demographic of Calgary identified 41,645 Indigenous residing Calgary and area.<sup>1</sup>

## Aboriginal, First Nations, Métis and Inuit

Urban Aboriginal people are fast becoming a significant social, political and economic presence in Canadian cities today. Between 1996 and 2006, Calgary's Aboriginal population grew by 75%, with 46% of these individuals being under the age of 25 (City of Calgary, 2010). This is due in part to an explosion in birthrates and in part to migration from rural areas and reserves to the cities – by as much as 50% Canada-wide. Aboriginal Calgarians are proud of their ancestral heritage, and believe they play a significant role in the political, social and economic landscape as Calgarians.

The following are a few of the recommendations, which assist in moving Indigenous knowledge and reconciliation forward between Indigenous and Non-Indigenous Calgarians<sup>2</sup>.

*White Goose Flying - A report to Calgary City Council on the Indian Residential School Truth and Reconciliation - Call to Action 2016 pg. 13*<sup>3</sup>

Stream "A" – Public awareness and Training

# 57: support awareness training to public sector staff

# 62.i: develop curriculum for children

#69.iii: support public awareness programming in libraries, museums and archives

#93: create new immigrant information kits



For more information on the City of Calgary Reconciliation Plan, please visit:

<http://www.calgary.ca/CSPS/CNS/Pages/First-Nations-Metis-and-Inuit-Peoples/First-Nations-Metis-Inuit-Peoples.aspx>

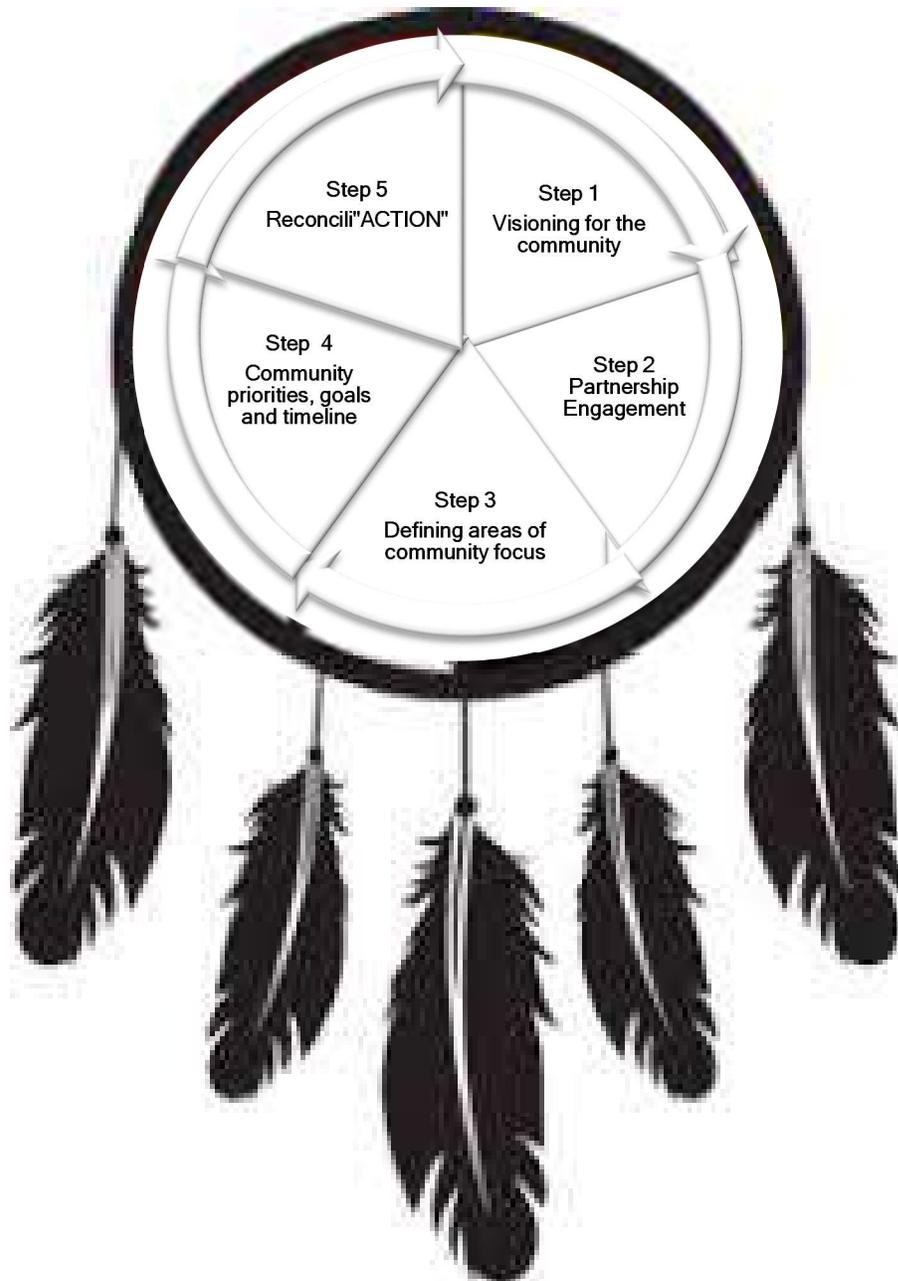
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<sup>1</sup>([<sup>2</sup><http://www.calgary.ca/CSPS/CNS/Pages/First-Nations-Metis-and-Inuit-Peoples/First-Nations-Metis-Inuit-Peoples.aspx>](http://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=CSD&Code1=4806016&Geo2=PR&Code2=48&Data=Count&SearchText=Calgary&SearchType=Begins&SearchPR=01&B1=All&GeoLevel=PR&GeoCode=4806016&TABID=1, 2016)</a>)</p></div><div data-bbox=)

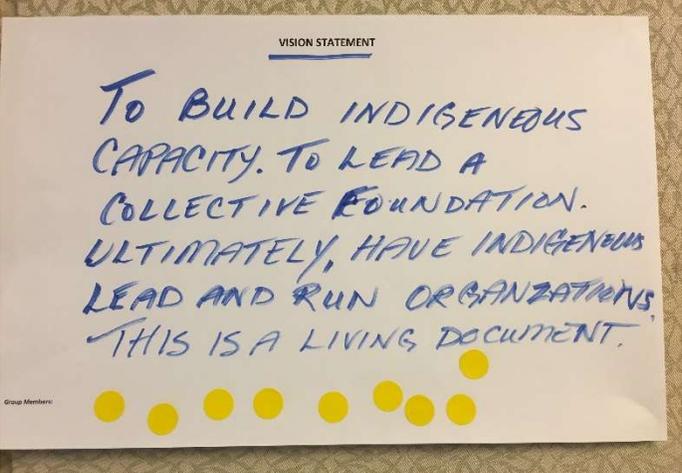
<sup>3</sup> White Goose Flying-A report to Calgary City Council on the Indian Residential School Truth and reconciliation-Call to Action 2016 pg. 13

# CALGARY INDIGENOUS SHARING NETWORK

“Stronger Circle, Stronger Voice”

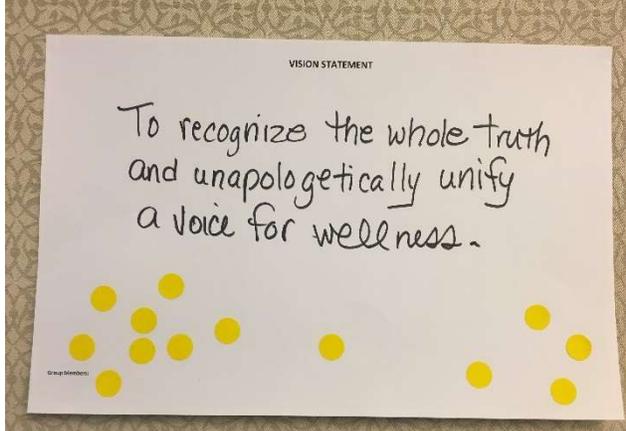


## STEP ONE – VISIONING FOR THE COMMUNITY

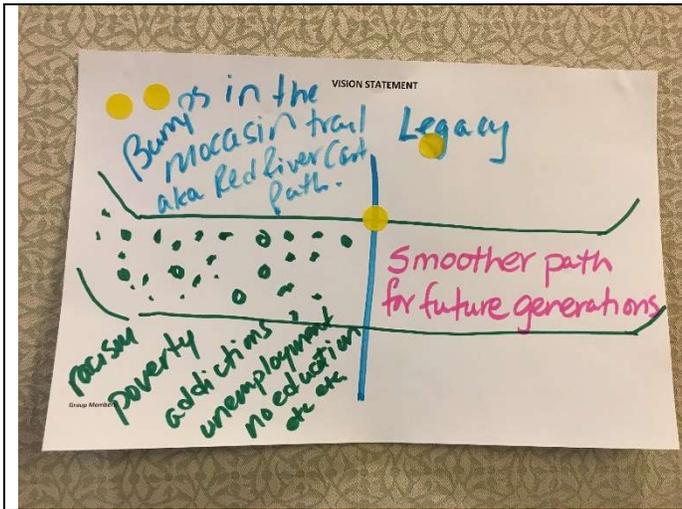
<p><b>To build Indigenous capacity. To lead a collective foundation. Ultimately, have Indigenous lead and run organizations. This is a living document.</b></p>	
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### OVERALL VISION

The coalition has engaged the urban Indigenous community to seek their input on order to develop a coalition in Calgary. The Grassroots Gatherings I, II, III came together to share information, discuss current emerging issues, identify local priorities and needs of Calgary Indigenous with a focus of developing a community plan and to promote collaboration at the local level.

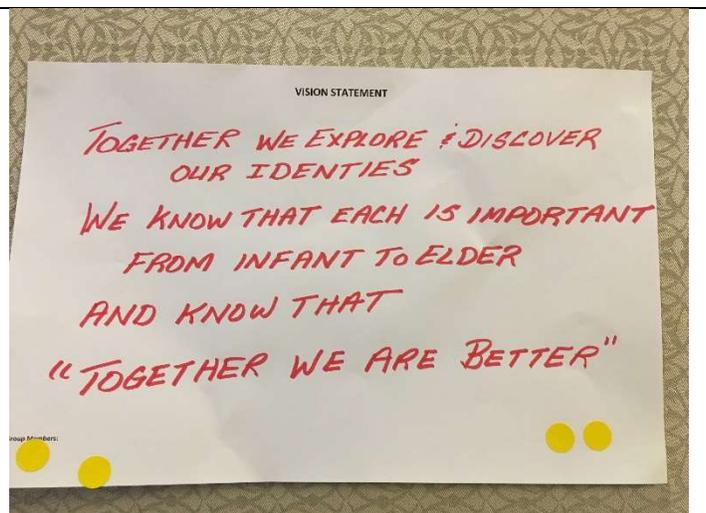
	<p><b>To recognize the whole truth and unapologetically unify a voice for wellness</b></p>
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# STEP ONE – VISIONING FOR THE COMMUNITY



**Bumps in the moccasin trail aka Red River Cart Path**  
**Legacy**  
**Smooth path for future generations**  
**Racism, poverty, addictions, unemployment, no education, etc...**

**Together we explore & discover our identities**  
**We know that each is important from infant to elder**  
**And know that "together we are better"**



# STEP ONE – VISIONING FOR THE COMMUNITY

## THOUGHTS FROM EXERCISE

### ❖ Strengths

- Willing to learn
- Smudge – spiritual – mental health practice
- Forgiveness and love – learn from the past for today

### ❖ Threats

- Government changes of priorities, technology
- Threat of emotions (fear, jealousy, etc.)
- Technology – disconnection
- Not nurturing youth
- Apathy and lack of cultural awareness

### ❖ Opportunities

- People centered opportunities human-centric time to sit and listen
- To work together and share knowledge and culture
- Funders
- Diversity of learning
- Leadership sharing information
- Youth and elders connections
- Communications – native and non-native
- Peacemaking
- Common interests – seeking truth and justice important role of elders need to bring people together defining reconciliation

### ❖ Insights

- Time to take responsibility and stop blaming the past
- Systemic racism of institutions
- Listen to our youth
- Challenge of fitting into structures
- Issues and challenges can overwhelm – connections and relationships help
- Exhausted from trauma buy people have strength and courage
- Generational change – takes time – and the work needs to be done again



## STEP ONE – VISIONING FOR THE COMMUNITY

What goals do you feel would have the HIGHEST IMPACT?

Goal
Acknowledge and celebrate Indigenous peoples resilience and survival skills
Mentoring future Indigenous leaders (youth)
Education for Indigenous and non-Indigenous. All education and community. (Based on the assumption that people do not know the truth. Perceptions need to change!)
To lead a collective foundation “coalition building”
To eliminate lateral violence and bullying
Unify FNMI (First Nations, Metis, Inuit) with allies to hold governments (Federal, Provincial, Territorial, Municipal) accountable for the calls to action
To stop lying about history and writing history as how we feel it should be rather than it was
Re-introduce the 7 sacred teachings as a guide to conducting ourselves
Bring people back to the traditional ways of knowing and being
To acknowledge the effects of residential schools and intergenerational trauma and its impact on Indigenous society
Educate educators and employers about the TRC and calls to action
Educate non-Indigenous organizations and workers on culturally appropriate ways of communication (all equal in circles)

What goals do you feel we have the HIGHEST CAPACITY to accomplish?

Goal
Bring people back to the traditional ways of knowing and being
Education for Indigenous and non-Indigenous. All education and community. (Based on the assumption that people do not know the truth. Perceptions need to change!)
Preventative, age-appropriate “hard conversations” programs (i.e. mentorship, life skills)
To lead a collective foundation “coalition building”
Mentoring future Indigenous leaders (youth)
Re-introduce the 7 sacred teachings as a guide to conducting ourselves
T7 priority - treaties are a priority
To stop lying about history and writing history as how we feel it should be rather than it was
Educate FNMI and allies about the TRC and calls to action
Acknowledge and celebrate Indigenous peoples resilience and survival skills

## STEP ONE – VISIONING FOR THE COMMUNITY

What goals do you feel have a strong LINK TO YOUR AGENCY MANDATE or aligns with things you are already doing relate to this goal?

Goal
To acknowledge the effects of residential schools and intergenerational trauma and its impact on Indigenous society
To lead a collective foundation “coalition building”
To expand Indigenous capacity
Preventative, age-appropriate “hard conversations” programs (i.e. mentorship, life skills)
Bring people back to the traditional ways of knowing and being
To stop lying about history and writing history as how we feel it should be rather than it was
Develop an FNMI led Reconciliation Watch to track the governments implementation of calls to action
Educate educators and employers about the TRC and calls to action
Acknowledge and celebrate Indigenous peoples resilience and survival skills
T7 priority - treaties are a priority
Indigenous healthy on leaders to lead communication through: newsletters, banners, media, transit
Mentoring future Indigenous leaders (youth)
Ethical spaces
Educate FNMI and allies about the TRC and calls to action
Educate non-Indigenous organizations and workers on Indigenous ways of learning
Use the medicine approach (holistic) to acknowledge and address Indigenous peoples authentic self
Re-introduce the 7 sacred teachings as a guide of conducting ourselves

What goals do you feel would be of BENEFIT TO THOSE YOU SERVE?

Goal
Use the medicine approach (holistic) to acknowledge and address Indigenous peoples authentic self
Reconciliations
Acknowledge and celebrate Indigenous peoples resilience and survival skills
Re-introduce the 7 sacred teachings as a guide of conducting ourselves
Bring people back to the traditional way of knowing and being
Mentoring future Indigenous leaders (youth)
Making community/teaching awareness - develop empathy & celebrations - feasts
To expand Indigenous capacity
To lead a collective foundation “coalition building”
To stop lying about history and writing history as how we feel it should be rather than it was
Ethical spaces
Educate educators and employers about the TRC and calls to action
Educate non-Indigenous organizations and workers on culturally appropriate ways of communication (all equal in circles)
Educate non-Indigenous organizations and workers on Indigenous ways of learning

## STEP ONE – VISIONING FOR THE COMMUNITY

The Grassroots Gathering II invited Elders to guide us on this journey, to encourage reconciliation in reclaiming our voice in order to self-determine where we want to be and who can best assist us along the way. A traditional approach to lay the foundation was utilized, four Elders (two Blackfoot male Elders, two Cree women Elders) three out of four from their Nation's societies and that practice traditional ceremony lead the circle. The Elders spoke about traditional roles and responsibilities of a village, that it is our responsibility to begin the process of working together as a community to eliminate lateral violence that was introduced by the dominate society and historical practice of the church from residential school in their practice of obedience to the Indigenous residence.

The Gathering began in a traditional circle to create an atmosphere of everyone in circle being equal; on the same level and that, the circle is ceremonial in which the Elders explained the sacred seven teaching. In utilizing the traditional approach, it did not allowed individuals to disrespect the circle with intrusive behavior; it created a safe environment with the guidance of our Elders, and hopefully a stronger urban Indigenous community within Calgary.

At the Elders & Seniors Grassroots Gathering, they came with an open mind to unite as a community and address what it is that they want to see, how they want to see it, and declare a plan of action to guide us achieve it. One of many conversations that took place that will direct us in a good way is the need to listen to the voices of community members, agencies, and organizations to come up with Calgary Coalitions Circles that want to see change happen.



# STEP ONE – VISIONING FOR THE COMMUNITY

## ELDER'S GRASSROOTS GATHERING

At the gathering Elders and youth were asked:

How do you see moving tradition into today?

- Smudge
- Pray
- Go slowly
- Language Apps
- Language
- Art
- Have patience
- Culture Camps - must teach our youth how powerful they are! The power that our medicine men/women possess is awesome and should be known, it has been lost
- Teaching/educational workshops of the old ways for the youth or others
- Learning the language so that feel connections to their spiritual ancestors and their own self
- Going back to your roots to heal
- Teach what happened when people went to "boarding school"
- General Gatherings were we learn/respect others tradition teachings (not just our own, so that we can introduce others to our traditions and we can be introduces to others traditions)
- Families – together everyone had a role. We need to go back to that
- Traditional parenting – need to be taught to our youth
- Elders need to be mentors and set up with people who want to be taught
- Traditional Society instead of Western Society – where children/youth can learn the roles of male/female
- The youth need to reach out to the elders as well as the Elders reaching out to youth to teach identity and culture
- Elders should be open to respect the youth and accept them for who they are today
- In order to move tradition into today, youth and elders must learn from each other
- Central place of gathering, for all groups of people to share knowledge in a welcoming safe place
- Language – to bring our languages into our society (the younger generations).
- Our Elders – need more opportunity to share with our youth
- To expose our people to their own culture
- More Elders and our younger generation get together to share our culture, ways and tradition
- Elders passing down our teachings, they are gifts and they are the gifts that we have to bring into this era to fortify
- Gathering of traditional medicine, collecting that knowledge and sharing it
- Respecting and honoring all people, teaching this to all groups
- Bringing back our "Holidays" (feasts, ceremonies, seasonal activities like berry picking, storytelling, songs)

# STEP ONE – VISIONING FOR THE COMMUNITY

## ELDER'S GRASSROOTS GATHERING

- Elders teaching youth respect, manners, gender roles and traditional ways
- Bringing back our languages
- Face-to-Face contact – family, gatherings, and meetings all should be “electronically free” NO DEVICES
- Bring back the importance of food. Sharing food, traditional foods and traditional ways to prepare it and way we did it that way. It may be faster to do it other ways – but there was a reason it was done that way. Remembering that it is a sacred experience that leads to good health and exercise
- Using social media to get the word out, to be connected to the community in a safe, not excessive way
- Teaching Elders how to mentors and how to relate at youth's level. Respect is an earned two way street. We cannot demand our youth to respect the Elders without teaching them why they are so important
- Creating high self-worth through storytelling, oral tradition
- Move forward together in a positive way, by each learning from one another
- We MUST have more events like this so we as indigenous can learn from one another
- We must learn from residential schools so we can make changes for the future generations by teaching our culture
- Teach real history. Re-Write, correct and change history books so they reflect accurate traditions
- Showing youth how people are connected to the land
- Contemporary Literature about legends example “Napi”
- Using music to influence our culture
- Communication between different cultures. If we do not accept others, how can we expect the same?
- Identify and correct misconceptions
- Make digital archives of our traditional languages more accessible
- We need unity among the Indigenous communities
- Accept that progress happens and bring in reasons why traditions can be important
- Place to go to buy traditional goods (food, clothing, etc)
- Create traditional healing centers geared towards Indigenous population that can assist in treatment of medical, psychological, holistic, addiction care etc
- Hiring of Indigenous people in positions to effect change in education and health industry
- Having Elders accessible and approachable in the community, who understand that lack of knowledge of tradition is not negative or disrespectful, who is willing to teach rather than get offended that our youth are not aware
- By living the principal of giving back
- Tradition isn't moving into today because we are going different places to marry (no one is 100% anymore)
- Elders do not treat health anymore and our identity is lost

## STEP TWO – PARTNERSHIP ENGAGEMENT

Building stronger partnerships between federal, provincial, and municipal governments, service providers and urban Indigenous peoples. These partnerships will support the implantation of a community strategic plan, promote a collaboration and coordinate on issues and areas that affect the Calgary Indigenous community.

Grassroots Gatherings were open to ALL community members Indigenous and Non-Indigenous

### PARTICIPANTS WHO HAVE ENGAGED IN THE PLANNING PROCESS FOR CALGARY

- ❖ Aboriginal Friendship Centre of Calgary
- ❖ Alberta Government - Human Right Commission
- ❖ Alberta Health Service - Manager, Elbow River Healing Lodge
- ❖ APTN
- ❖ Aspen Family Service
- ❖ Banff Leadership Centre
- ❖ Blood Tribe Consultant
- ❖ Bow Valley College - Indigenous Centre
- ❖ Boys & Girls Club of Calgary
- ❖ Calgary Alliance or Common Good
- ❖ Calgary Board of Education
- ❖ Calgary Catholic School Board - Indigenous Programs
- ❖ Calgary Foundation
- ❖ Calgary John Howard Society
- ❖ Calgary Police Service-Indigenous strategist
- ❖ Calgary United Way
- ❖ Calgary Youth Correction Centre
- ❖ Canada Revenue Service
- ❖ Canada Services
- ❖ Canadian Red Cross Society- Alberta & Northwest Territories Vice-President, DRR Senior Manager, Indigenous senior Advisor
- ❖ Children's Cottage
- ❖ City of Calgary - Probation, Neighborhood Community Services
- ❖ Closer to Home Community Resource Centre
- ❖ CJWE Radio
- ❖ Enviros Wilderness School Association
- ❖ First Nation Health Authority
- ❖ Glenbow Museum
- ❖ Grassland School Board - Indigenous worker
- ❖ HIV Community Links
- ❖ Home Front Calgary
- ❖ Housing First Worker
- ❖ Hull Services
- ❖ Inn from the Cold
- ❖ Legal Aid Society
- ❖ Mahmawi-atoskiwin Family Services
- ❖ Metis Calgary Family Services
- ❖ Momentum
- ❖ Mount Royal University-Indigenous Centre Director
- ❖ Norfolk Housing
- ❖ Pathways Community Service Association
- ❖ Riel Institute
- ❖ Tsuu T'ina Elders Lodge
- ❖ University of Calgary - Public Law
- ❖ University of Calgary - Werklund School of Indigenous Studies
- ❖ Urban Society for Aboriginal Youth
- ❖ Vibrant Communities Calgary
- ❖ YMCA - Indigenous Programming

## **STEP THREE: STRATEGIC AREAS OF COMMUNITY FOCUS**

Participants identified what they saw as priority areas and they were and then worked together, this is what emerged (in no particular order).

### **We believe that... (strategies/activities)**

- By advocating for system change for Indigenous, people at the provincial portfolios including health, education, children services, human services, and justice will affect positive change.
- Inclusion to help non-indigenous people to learn their role, identities and place in healing/reconciliation.
- TRC calls to action and UNDRIP calls to action.

### **Our work will lead to... (goal/preconditions)**

- Positive affects for Indigenous peoples in equal or enhanced access, increased funding and reduced prejudice barriers, culturally appropriate services is: education, health, justice, human services, child protection/family supports.

### **So that... (vision, desired impact, outcomes)**

- Indigenous families experience culturally appropriate services, choice and self-determination toward health and happy quality of life. Exercising collective empowerment and strengths that are heard!
- Bring all nations together and heal intergenerational, divides introduced by colonialism.
- Return to spirit via revitalization of creation stories.

### **Our team... (stakeholders, governance, who and how you work)**

- Including Ministers of Health, Education, MLA's, Mayors, Calgary Alliance for the Common Good.
- Non for profits – advocacy wants support services
- Indigenous Councils, Elders, informal leadership – life experiences
- Elder led from diverse areas within and abroad Treaty 7
- Focus is on healing and community needs
- Has to be round circle

### **Who will benefit... (target beneficiaries)**

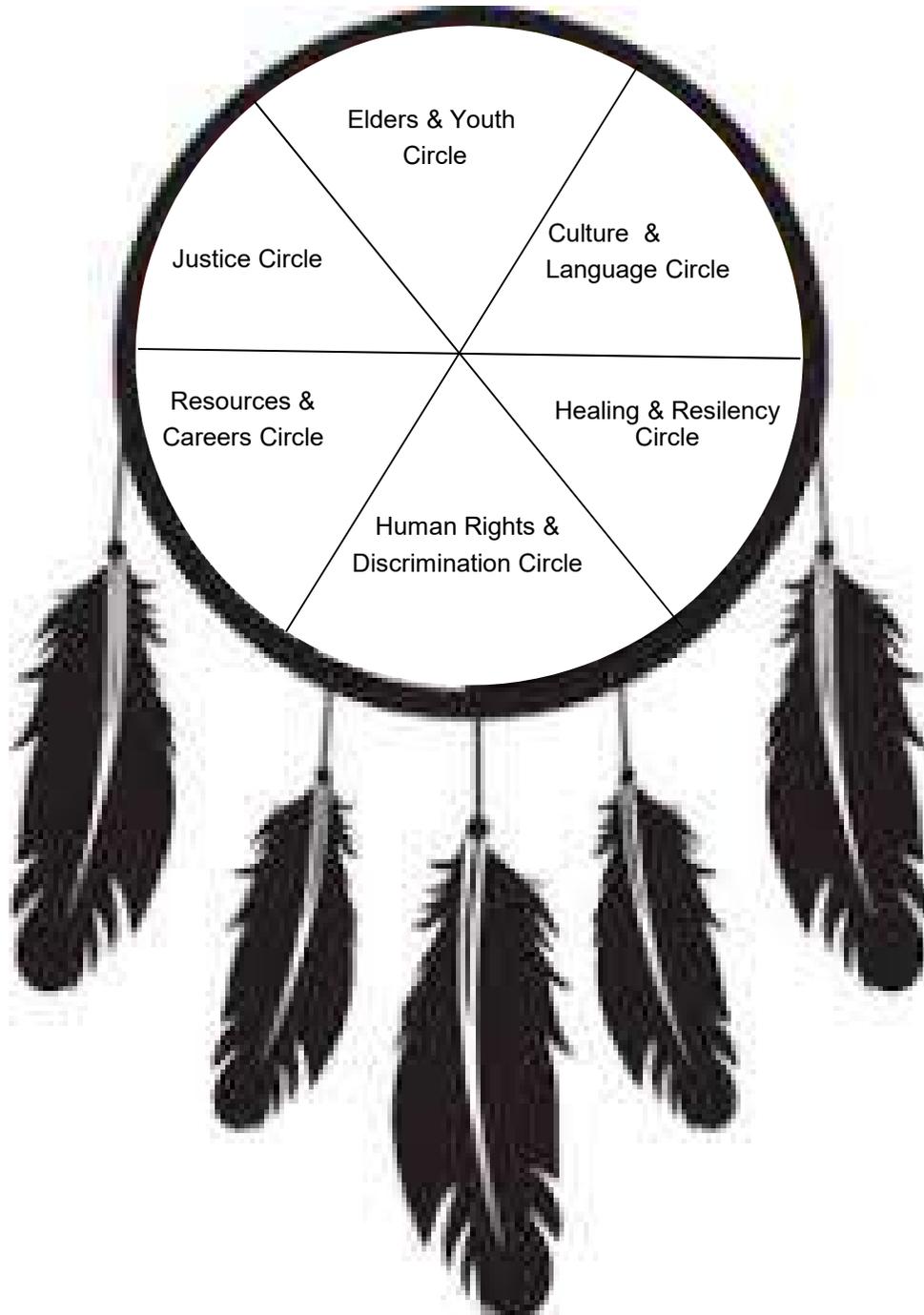
- Urban Indigenous community members
- Non-Indigenous people/new comers
- Future generations
- Urban organizations to meet at a grassroots space
- Meet with City and Government officials in Indigenous led space

### **From our unique niche... (role/advantage), what the group will do better than others**

- Working together – with all levels of stakeholders – macro (political) to micro (individuals) becomes a collective voice and effective means
- Has to be held in circle

# CALGARY INDIGENOUS SHARING NETWORK

**“Stronger Circle, Stronger Voice”**



## STEP THREE: STRATEGIC AREAS OF COMMUNITY FOCUS

### Elder & Youth

The importance of this becoming a circle is for Elders to connect with youth and pass tradition on to today.

### Truth & Reconciliation-Calls to Action

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

### United Nations Declaration on the RIGHTS of INDIGENOUS PEOPLES

#### Article 13

“Indigenous peoples have the right to revitalized, use, develop and transmit to future generations their histories, language, oral traditions, philosophies, writing systems and literatures, and designate and retain their own names for communities, places and persons.”



Calgary Grandmothers Circle

## STEP THREE: STRATEGIC AREAS OF COMMUNITY FOCUS

### Culture & Language

The Elders feel this is an important Circle so community and youth do not lose touch with their culture and language.

#### Truth & Reconciliation-Calls to Action

**#13** “We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal Language.”

**#14iv** “The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.”

### United Nations Declaration on the RIGHTS of INDIGENOUS PEOPLES

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

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

#### Article 12

1. Indigenous peoples have the rights to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to religious and cultural sites; the right to use and control of ceremonial objects; and the rights to the repatriation of their human remains.



## STEP THREE: STRATEGIC AREAS OF COMMUNITY FOCUS

### Healing & Resiliency

In order for healing and resiliency to begin in a community, it needs to be addressed individually and assisted by the serving agencies.

#### Truth & Reconciliation-Calls to Action

**# 21** “We call upon those who can effect change within the Canadian health-care system to recognized 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.”

#### United Nations Declaration on the RIGHTS of INDIGENOUS PEOPLES



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

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

#### Article 2

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

## STEP THREE: STRATEGIC AREAS OF COMMUNITY FOCUS

### Human Rights & Discrimination

This circle has continued to meet and has recently held the Indigenous Mental Health Symposium with Keynote Speaker, Dr. Cheryl Currie.

### Truth & Reconciliation-Calls to Action

**# 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.”



### United Nations Declaration on the RIGHTS of INDIGENOUS PEOPLES

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

**Recognizing and reaffirming** that Indigenous individual are entitled without discrimination to all humans recognized in international law, and that Indigenous peoples possess collective rights, which are indispensable for their existence, well-being and integral development as peoples.

### Article 2

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

## STEP THREE: STRATEGIC AREAS OF FOCUS

### Resources & Careers

The community feels that focus in this area should be on assisting community members with accessing resources and posting career opportunities on one site.

#### Truth & Reconciliation-Call to Action

- # 5 “We call upon the federal, provincial, territorial, and Aboriginal government to develop culturally appropriate parenting programs for Aboriginal programs.”
- #3 “We call upon all level of government to fully implement Jordan’s Principles.”
- #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.”

### United Nations Declaration on the RIGHTS of INDIGENOUS PEOPLES

#### Article 21

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



## STEP THREE: STRATEGIC AREAS OF FOCUS

### Justice

Justice has continued to meet and has recently sent a paper to Ottawa regarding **Bill C-75 An Opportunity to Implement Case Conferences for Offenders with Fetal Alcohol Spectrum Disorder** (see link to article on the SISN website)

### Truth & Reconciliation-Call to Action

**#42** we call upon the federal, provincial and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner that is consistent with the Treaty and Aboriginal rights of Aboriginal peoples, *the Constitution Act, 1992, and the United Nations Declaration on rights of Indigenous Peoples*, endorsed by Canada in November 2012.

“In keeping with the United Nations Declaration on the Rights of Indigenous Peoples, we call upon federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for reconciliation. “The development, use, and understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

### United Nations Declaration on the RIGHTS of INDIGENOUS PEOPLES

#### **Article 40**

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



## STEP FOUR: COMMUNITY PRIORITIES, GOALS AND TIMELINE

- YEAR ONE:** Surveys, Grassroots Gatherings II, II, IV, V – Solidified Community Plan, Defined areas of Focus, goals for Moving Forward, launch SISN website
- YEAR TWO:** Monthly Circle meetings to put plan into Reconcili “action”, bi-monthly Gatherings specific to Circle working groups, continue to share information on SISN website
- YEAR THREE:** Survey community, revisit Community Plan, is it still hitting the mark? Continue monthly Circle meetings; continue sharing information on SISN website
- YEAR FOUR:** TBD
- YEAR FIVE:** TBD

## STEP FIVE: Reconcili “ACTION”

Calgary’s Indigenous community came together as *“One Heart, One Mind, One Spirit”* to implement a plan of reconcili”action” within Calgary in the next 2 to 5 years. The hope is that by year three we have seen change, and we as a community can revisit the plan to determine if priority areas have changed. This is a work in progress; together we can ensure that our work is making change for those that need our services, for those that need our support, for those that need connection, for those that want to come together for community. Change happens by connecting people who care about the same thing, to work together to see action take place and to steward resources.



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7. Please access SISN website for future links