

State of the

INNER CITY

**Reconciliation
Lives Here**



CCCPA

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State of the Inner City Report 2016**

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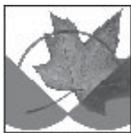
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“Reconciliation Lives Here: State of the Inner City Report 2016” by Niigaan Sinclair

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“A Marathon Not a Sprint: Reconciliation and Organizations in Winnipeg’s Inner City” by Tamara Margaret Dicks.

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“Bringing Our Community Back: Grassroots and Reconciliation in Winnipeg’s Inner City” by Timothy Maton

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Research supported by Molly McCracken, director of the Canadian Centre for Policy Alternatives – Manitoba office and Jess Klassen, Administrator of the Manitoba Research Alliance. Edited by Jim Silver, Urban and Inner City Studies, University of Winnipeg.

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All the community-based organizations who participating in shaping the research questions for this year’s report. Please note a second report on a topic also prioritized by the community on women and homelessness will be released in early 2017.

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State of the Inner City Reports 2005–2015

Date	Reports	Topics
2005	The Promise of Investment in Community-Led Renewal	<ul style="list-style-type: none"> • Policy Considerations: <ul style="list-style-type: none"> - Describing inner city - Statistical overview - Housing, employment development and education • A view from the neighbourhoods: <ul style="list-style-type: none"> - Comparative analysis of Spence, Centennial and Lord Selkirk Park
2006	Inner City Voices: Community-Based Solutions	<ul style="list-style-type: none"> • <i>A portrait of West Broadway and North Point Douglas</i> • <i>Inner City Refugee Women: Lessons for Public Policy</i> • <i>Bridging the Community-Police Divide: Safety and Security in Winnipeg's Inner City</i>
2007	Step by Step: Stories of Change in Winnipeg's Inner City	<ul style="list-style-type: none"> • <i>Building a Community of Opportunity and Hope: Lord Selkirk Park Housing Developments</i> • <i>Costing an Ounce of Prevention: The Fiscal Benefits of Investing in Inner City Preventive Strategies</i> (cost to themselves and society of young women entering the street sex trade) • <i>Is Participation Having an Impact?</i> (how do we measure progress in Winnipeg's Inner City? A participatory approach to understanding outcomes)
2008	Putting Our Housing in Order	<ul style="list-style-type: none"> • <i>Policy, people and Winnipeg's inner city</i> • <i>Voicing housing experiences in inner city Winnipeg</i> • <i>From revitalization to revaluation in the Spence neighbourhood</i> • <i>Homeownership for low-income households: outcomes for families and communities</i>
2009	It Takes All Day to be Poor	<ul style="list-style-type: none"> • Seven individuals document their experiences living on a low income budget • <i>Tracking poverty in Winnipeg's inner city 1996–2006</i> (analysis of census data) • <i>Lord Selkirk Park: Rebuilding from Within</i> (how community and government can work together to make change for the better)
2010	We're in it for the Long Haul	<ul style="list-style-type: none"> • <i>Together we have CLOUT: model of service delivery and analysis of "the Just City"</i> • <i>Early Childhood Education and Care in the Inner City and Beyond: Addressing the Inequalities Facing Winnipeg's Aboriginal children</i> • <i>Squeezed Out: The impact of rising rents and condo conversions on inner city neighbourhoods</i>
2011	Neo-Liberalism: What a Difference a Theory Makes	<ul style="list-style-type: none"> • <i>Manitoba's Employment and Income Assistance Program: Exploring the Policy Impacts on Winnipeg's inner city</i> • <i>Housing for People, Not Markets: Neoliberalism and housing in Winnipeg's inner city</i> • <i>Policy and the Unique Needs of Aboriginal Second-Chance Learners</i>
2012	Breaking barriers, building bridges	<ul style="list-style-type: none"> • <i>Who's accountable to the community?</i> (two way accountability government to community-based organizations) • <i>Fixing our divided city: Aboriginal and non-Aboriginal youth, inner city and non-inner city and Aboriginal Elders' dialogue on breaking down barriers</i>
2013	A Youth Lens on Poverty	<ul style="list-style-type: none"> • <i>Literature of youth @ poverty: safety, housing and education</i> • <i>Youth photovoice</i>
2014	Community, Research and Social Change	<ul style="list-style-type: none"> • <i>"Its more than a collection of stories", looking back on 10 years of State of the Inner City Reports and investment in inner city</i> • <i>Community-based supports and the child welfare system</i>
2015	Drawing on our Strengths	<ul style="list-style-type: none"> • <i>High and Rising Revisited: Changes in Poverty and Related Inner City Characteristics 1996–011</i> • <i>Indigenous and Newcomer Young People's Experiences of Employment and Unemployment</i> • <i>Beneath the Surface and Beyond the Present: Gains in Fighting Poverty in Winnipeg's Inner City</i>

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Reconciliation Lives Here: The 2016 State of the Inner City Report

Niigaan Sinclair

In January 2015 *Maclean's* magazine declared Winnipeg “Canada’s most racist city.” This identified what many — including those profiled in the 2015 *State of the Inner City Report* — already know: that racism is a profound and persistent systemic issue in the city. Comparing racism across Canadian cities and declaring a victor is, of course, patronizing and reductive — for racism has no winners. If anything, the magazine’s suggestion that such a comparison is necessary underlines a national epidemic.

Posited in the *Maclean's* article (and particularly evident in the cover image featuring Cree poet and CBC personality Rosanna Deerchild) was that racism is a problem for Winnipeg’s Indigenous community. Considering the evidence, this is a claim hard to argue with. Found in virtually every segment of Winnipeg life — from everyday tweets and internet message boards to the over-incarceration of Indigenous men and alarming number of murdered/missing Indigenous women and girls — racism is clearly evident here and Indigenous peoples experience the brunt of it.

What’s far less discussed is how racism is a learned behaviour and practice in Canada. Ca-

nadians aren’t born racist; they are born into a racist society. Racism against Indigenous peoples is a product of a 150-year old violent, draconian and genocidal relationship Canada has relentlessly pursued. Whether it be via an ever-controlling *Indian Act*, ongoing land/resource projects exploiting Indigenous-held resources, or the fact Canada’s predominant symbols, narratives and leaders still espouse a belief that this country was founded solely by Europeans, Canada is built on a foundation of marginalizing Indigenous peoples. Manipulating Indigenous communities, legislating them into subordination, and then blaming them for the “problems” of this position is not only the building blocks of Canadian Indian policy but a hallmark of Canadian identity.

The reality is that all of *Canada* has a problem with racism — we just see it more clearly in Winnipeg. Outside northern contexts, Manitoba has the highest percentage of Indigenous peoples in the country, leading our prairie neighbours (16.7 percent according to the 2011 census and four times the national average of 4.3 percent).¹ Winnipeg also has the largest urban community of First Nations (25,970) and Métis (46,325) populations in the country — not to mention the

¹ <http://www.cbc.ca/news/canada/manitoba/manitoba-s-aboriginal-population-continues-to-grow-1.1337131>

number of non-status and unregistered Indigenous peoples that push these numbers much higher. While citizens in most urban Canadian communities can try (and unfortunately successfully so) to ignore Indigenous communities, this is virtually impossible in Winnipeg. Simply put, Winnipeg is the epitome of Canada's racism "problem."

Tackling racism means not only challenging misperceptions but rebuilding relationships from the ground up. Understanding the truth of Canada's past is important but it is only a step. Changing the past and becoming more than what you inherit is another. This doesn't come from merely understanding how Indigenous peoples and Canadians exist in systemic cycles, but via the courageous steps needed to break these cycles. Another word for this is: reconciliation.

Reconciliation between Indigenous and non-Indigenous peoples in Canada is arguably the most important issue Canada faces today. While the urgency may have emerged due to a heightened awareness of the legacies of residential schools via the work of the Truth and Reconciliation Commission (TRC), understanding what goes into reconciliation and how this is enacted is not easily discerned. The TRC defines reconciliation as "an ongoing process of establishing and maintaining respectful relationships" (*Summary of the Final Report*, p. 16). Relationships, of course, are always contextual. They exist in times, places and spaces. Reconciliation therefore is always different for every person and based on the individuals and communities involved. It requires a willingness from all sides to commit to one another no matter the disagreement and, if a harm is perpetrated, an assurance that everyone will work together to rectify this wrong collectively. Reconciliation is inclusivity personified; needing people from all communities, all genders, all sexualities and all political views to be enacted. This requires time, patience, and doing the hard work necessary to communicate and collaborate, co-operate and compromise with integrity and

understanding. Reconciliation may also involve reparations and restitution too. Most of all, reconciliation may engage the past but it must be about the present and the future.

In June 2015 — after six years of hearings, extensive research into the legacy of residential schools, and recording the testimonies of tens of thousands of survivors and employees of the schools and everyday Canadians — the TRC released its final report. The report concluded that all of Canada has been, and continues to be, impacted by residential schools. The report determined on one hand that for over a century over 150,000 Indigenous children were removed from their homes and communities and placed in often unsafe, unhealthy and chronically underfunded schools operated by churches and overseen by the federal government. Attendees were separated from their families for long periods of time, not allowed to speak their languages and practice their cultures, and were taught that their ancestors were heathen and uncivilized. In most cases, attendees did not just attend the schools, but "survived" them. Due to the abuse, shame and deprivation endured at Indian Residential Schools, many residential school survivors suffered for years and — unknowingly and unwillingly — introduced some of these legacies to their families and communities. In some homes feelings of anger and shame, cycles of abuse and violence, and processes leading to poverty and suicide emerged and spread through generations of Indigenous communities. The impacts of residential schools not only influenced survivors of the schools but their children, their children's children, and all of the communities they took part in. The legacies of residential schools on Aboriginal communities cannot be understated.

On the other hand, the final report of the TRC concluded that while residential schools were in operation, Canadian students were taught a similar education: that Indigenous cultures and communities were savage and inferior; that Canadians — and particularly Christians — carried the

“burden” of “civilizing” Indigenous peoples; and that Canadians were culturally and intellectually superior to Indigenous communities. These biased and invalid ideas led to generations of Canadians rife with ignorance and stereotypes surrounding Indigenous peoples and the construction of unbalanced relationships throughout all sectors of Canadian society. This same “curriculum” taught to Indigenous peoples and Canadians during the residential school era continues to impact Indigenous-Canadian relationships in workplaces, homes and educational institutions — dividing communities along racial and cultural lines.

The TRC claimed that the residential school system amounted to “cultural genocide,” and that legacies from the schools can be felt in every part of Canadian society. To engage this history and its legacies, 94 Calls to Action were recommended for implementation. These were built on ten principles that must form a foundation for reconciliation, and must encourage “Canada to flourish in the twenty-first century.” These *Principles of Reconciliation* are:

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. (*What We Have Learned*, p. 1–4)

These ten principles, if instituted, would enact reconciliation in the lives of Indigenous and non-Indigenous peoples in Canada and change the foundation of the country — the laws, the beliefs, and the stories. Guided by the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), the 94 Calls to Action embody these ten principles and are addressed specifically to governments, churches and sectors of Canadian society. If implemented, these steps are intended to be a road map to “redress the legacy

of residential schools and advance the process of Canadian reconciliation.” A full copy of the *United Nations Declaration on the Rights of Indigenous Peoples* and the 94 Calls to Action are included in this report.

While communities all across Canada have a long way to go to implement UNDRIP and the 94 Calls to Action and enact processes of reconciliation, individuals and organizations in Winnipeg’s innercity have already been performing significant acts of reconciliation for decades. Considering Winnipeg’s history, community make-up, and expertise it should be with little surprise that conversations and actions regarding reconciliation occur everyday and at many levels here. While this work is more successful in some areas than others, this is indicative of a community leading the country in processes of reconciliation. Leading this effort are groups and individuals in Winnipeg’s innercity who engage, create and re-create actions that embody healthy relationships in everyday work, policy and practice. These challenge and undermine Canada’s historical hierarchies with Indigenous peoples, while also suggesting models and templates for other communities in the city and country. Consciously or not, the work of these tireless organizations and individuals embodies and fulfills the ten principles of reconciliation, UNDRIP, and the 94 Calls to Action, providing hope and a framework for others in the city of Winnipeg in their own reconciliation efforts.

This year’s *State of the Inner City Report* recognizes the tremendous contributions of these organizations and individuals, and pinpoints which calls to action these organizations are addressing. This recognition is hardly exhaustive, but it provides an excellent frame for understanding how reconciliation is being enacted

today in Winnipeg’s inner city. I worked with two students in the field of Indigenous/Native Studies to complete this research alongside many other initiatives I am performing in the field of reconciliation. What we have created through this study is exciting, important work that recognizes that we don’t have to look far to see the solutions Canada badly needs; Winnipeg’s inner city is already far along a path many have yet to start.

In “A Marathon Not a Sprint: Reconciliation and Organizations in Winnipeg’s Inner City,” Tamar Margaret Dicks profiles leaders from three primarily Indigenous organizations and four primarily non-Indigenous organizations, concluding that agencies in Winnipeg’s inner city have been enacting processes of reconciliation long before the release of the TRC final report. She claims that, while still facing many challenges, organizations in Winnipeg’s inner city are leaders in forming healthy and positive relationships and their experience and expertise are models the rest of the country can build upon.

In “Bringing Our Community Back: Grassroots and Reconciliation in Winnipeg’s Inner City,” Timothy Maton conducted interviews with eight community advocacy groups, concluding that individuals in Winnipeg’s inner city have crucial experience and knowledge about how to form healthy and positive relationships in their community and build community capacity. In other words, these individuals bring people together and build incarnations of reconciliation in nearly every aspect of their work. While conscious or not, their efforts engage much of the work of the TRC final report and fulfill many of the 94 Calls to Action, driving change and defining reconciliation in new, purposeful and innovative ways.

A Marathon Not a Sprint: Reconciliation and Organizations in Winnipeg's Inner City

Tamara Margaret Dicks

In the summer of 2016 I interviewed leaders from three primarily Indigenous¹ organizations and four primarily non-Indigenous organizations on the topic of reconciliation. I offer Miigwetch, Ékosani, Merci and Thank-you to all the participants for their honesty, commitment, courage and knowledge.

This report recognizes that organizations in Winnipeg's inner city have been working towards reconciliation long before the release of the TRC (Truth and Reconciliation Commission) final report and are leaders in areas of reconciliation. While not all the participants share the same understanding or would describe the process of reconciliation in the same manner, each organization consciously or unconsciously has taken up various strands the TRC performed on a national scale in Canada, and each provides models and templates for reconciliation.

Specifically, this report highlights what a sample of organizations in Winnipeg's inner city are doing in relation to the 94 Calls to Action, identifies what can be learned from these organizations and uncovers gaps and areas that require persistent and focused attention. In the summary re-

port, the TRC states that "there are no easy shortcuts to reconciliation" (Truth and Reconciliation Commission of Canada, 2015: 16), and this report illustrates this. Yet it also shows how organizations in Winnipeg's inner city are enacting processes of reconciliation despite tremendous challenges. As shared by one of the participants, this is not a "sprint" but more of a "marathon." A marathon, of course, takes much longer than a sprint and goes through difficult terrain, and a marathon is more easily completed with a sense of collective solidarity and support. My study calls for more support for these organizations and recognition that they are leaders in the area of reconciliation in Canada.

Included in the following sections are the responses shared during the interview process as they relate to the guiding questions I provided. These guiding questions followed the Principles of the Reconciliation as found in the final report of the TRC and its 94 Calls to Action, and the *United Nations Declaration on the Rights of Indigenous Peoples*. Whether these were known by individuals I interviewed or not, every organization in Winnipeg's inner city is enacting some of these consciously or not.

¹Note: In referring to First Nation, Metis or Inuit individuals I use the term Indigenous except when using direct quotes from participants or other sources.

Interviews

Every organization interviewed was aware of the Truth and Reconciliation Commission (TRC) final report and the release of the 94 Calls to Action. I began each interview with the same question:

1) What are your thoughts on how reconciliation in the inner city of Winnipeg has been or could be enhanced?

In responding, participants spoke more directly about the impact the TRC has had on Winnipeg's inner city. Some of the participants witnessed a process of consciousness-raising from various groups within the inner city, some felt the TRC validated their previous work, and some offered how it instilled in them a sense of empowerment. One participant stated:

The TRC has empowered people in a way that nothing has empowered people before. At the individual community level there is an acknowledgment of what has happened, you stand up and say it so many times and nobody wants to listen, this really felt like someone was finally listening...For community members and organizations there is a new empowerment, a fresh fire that has been lit for people to move forward and that's been percolating for a long time. It's happened in small ways but not like this. The TRC has done this for us.

Another participant added:

I think a consciousness has emerged. There has been a leap of understanding in the community, and in societies across Canada. I feel it, no longer can people pretend that they do not know, saying stereotypical things. It has given people courage. We know racism is alive and well.

Reconciliation has often been at the heart of the work of community organizers in Winnipeg's inner city. As this participant states:

Every generation has produced its own idealists, activists...absolutely it is not new. Sometimes

we see things from a colonial lens and we think it's a new phenomenon but right from the beginning of Winnipeg there have always been people who have advanced equality, justice, inherent rights, all of that within their collective.

Virtually every participant described reconciliation as building and maintaining healthy, non-competitive and interdependent relationships in their community. As described by one leader:

At the community level at the North End there are organizations that have always worked well together, for example Ma Mawi and Rossbrook House. Rossbrook House is a non-Indigenous organization and Ma Mawi is an Indigenous organization, yet when it comes to serving youth, building on the leadership development of Indigenous youth, we partner really well with that, so we had informal relationships in the community for many years. It is more interdependent than adversarial; we don't compete for funding.

One of the reasons organizations in Winnipeg's inner city embody reconciliation is due to the participation of residential school survivors. For these individuals, processes of reconciliation are not new. Having been exposed to a system fraught with unhealthy relationships, survivors often understand what it takes to make sustainable ones. As one Elder and employee of an organization highlights:

We are residential school survivors, we have been on our journey for a long time, over 35 years...everything that I did has been on my own, never been funded by government or anything, we just did it.

Another participant concurs:

We were doing TRC from the beginning, the unfolding of this vision we had for ourselves, self-governing, self development... it is not new

work. It was going on before Ka Ni Kanichihk, before there was a TRC.

Still, reconciliation takes tremendous time, commitment and resources. This can often be unsupported, unrecognized, and misunderstood work, falling on the shoulders of Indigenous organizations that typically have high demands and fewer resources than non-Indigenous organizations. As one participant stated:

We often get groups that come from the business community. Or the United Way often brings people here and we don't mind that at all... it is a way for funders, for people not part of the community or intimately aware of living in poverty [to become aware]...It's an empowering thing for the community to speak on it's own turf, to own its message and to live in dignity.

Another organizational leader added:

I think we need more of that but there has to be a way to fund community groups to do that service because that is what is making a new way of thinking. We do that out of our desire to work towards reconciliation but it is not remunerated and if there is one thing we need, we need more resources, we are managing but we are working 70 or 80 hour weeks because the work of healing and reconciliation is all encompassing.

While time, resources and support make the work of reconciliation very challenging, it is still the problematic basis upon which Canada frames its relationship with Indigenous peoples that impedes healthy relationships in Winnipeg's inner city. Many interviewees maintain that true reconciliation can only occur if respectful, dignified and Nation-to-Nation relationships are re-established between Indigenous peoples and Canadians. While many did not cite UNDRIP or the TRC's ten principles of reconciliation, one can see these are embodied in this work. One participant explains it in this way:

How can there be reconciliation when there are still such huge disparities in terms of power and privilege on these lands? How do you begin that? I think there is a lot of non-Indigenous people still coming from the premise of not restoring those values and principles of equality, like turning back land, turning back resources, really acting as Nation-to-Nation in all the ways that would be manifested, revenue sharing from the resources that are stripped away from this territory on a daily basis, listening to and restoring roles of women in our governing systems. I know that people are trying to have talking circles to be educated and I think that is fine but I don't know if that is going to dislodge that power imbalance at all. I think it may help people feel better, for people to tell their story of oppression, then everybody feels bad but the system of power is still intact.

One non-Indigenous community organization member adds:

Over the years we have been working on many issues like looking at the redistribution of power and resources, which to me is an underlying dynamic of the reconciliation process. I think how do we look at supporting a more rights-based approach rather than a charity-based approach. I think there are significant implications of power relations when you look at different approaches.

This all goes to illustrate that reconciliation in the inner city has been a work in progress over many years. According to organizational members and leaders, reconciliation must be a consciousness-raising act that empowers non-competitive, non-adversarial, interdependent relationships at all levels, as well as resistance to hierarchal structures, unbalanced decision making processes and unhealthy communication practices.

Following up I asked the next question:

2) Has your organization made any specific changes as a direct result of the release of the TRC?

Although organizations are aware of the TRC, one organization that serves newcomers to Canada has not seen a lot of change. One member states:

There has not been a lot of uptake in a general sense, around peace building between communities, types of reconciliation activities. I think one of the bases if you're working towards reconciliation means providing meaningful opportunities for members of our communities, that's newcomer communities, mainstream communities and Indigenous communities to all meet, to authentically interact, get to know one another, know each other's cultures, histories, stories and find commonalities. I think that is one of the principles we operate by.

Another adds:

With the advent of more awareness I would say we have taken that as a real spring board for action, we have been quite active in partnering and connecting with our various Indigenous serving organizations, our neighbors, but we are increasingly committed to working at all levels. So at a partnership level, we're engaged in a few multi-year projects with different agencies.

This agency also participated in the *Pathways to Reconciliation* Conference at the University of Winnipeg in June 2016 as presenters about their work connecting newcomers and Indigenous families through a parent child group at an inner city school. In the past year the same organization has engaged an Elder for consultation purposes as they prepare to move in to their new building. This has resulted in several changes:

Now we build every meeting with a Treaty acknowledgement. It seems like a small thing but again I think we are one of the few settlement organizations that are trying to

integrate this into our daily work. Sure we work on a daily basis with newcomers but they are going to move out to our local communities and we want them to better understand the strengths of Indigenous people, the realities and the history so they can be more compassionate and empathetic neighbours because right now the information they get is zero to nothing. They are really, unfortunately, immersed in stereotypes and negative perceptions.

In the TRC calls to action education is highlighted as a crucial method to promoting healthy and positive relationships between Indigenous peoples and Canadians. Many in Winnipeg's inner city make this their primary practice. There are several organizations in the inner city of Winnipeg working towards improving the education attainment levels and success rates of Indigenous children as well as integrating the TRC into the curricula for school aged children. As one organizational leader explained:

We view ourselves as a learning organization. We are learning all the time and that is something we see as embracing the TRC recommendations. For example, we are running a summer literacy camp for grades seven and eight students in the North End. The curriculum is focused on TRC recommendations that are age appropriate for young people to look at.

This same agency has been working towards increasing the number of Indigenous Bachelor of Education graduates as well:

There is a real shortage of Indigenous teachers in city schools...we have been looking at how to expand the number of Indigenous Bachelor of Education graduates. In looking at the last 15-year data from the Universities there is a big gap in where it is and where it needs to be.

Organizations are also looking at ways of increasing the level of literacy around the TRC of their staff and the public:

We are looking at how do we bring that into programming and how do we educate our staff, our board, what can we work on, what are we already working on that is consistent? It is that kind of learning approach, how can we keep growing and deepening our understanding and action. Learning has to be tied to action that is something we are committed to.

Some have undertaken tangible deliverables in the community. As one organizational leader describes:

We have broadened some of our partnerships to do education and we are doing that in two ways. One, we are bringing the calls to action to our community level: what does it mean to them, what do they think about it, what do they understand about it? Over the next year or however long it takes us we are going to have community discussion on each of the recommendations. We are partnering with Peace Day events, which is a volunteer-driven group of influencers in Manitoba, who are coming together to have peace day events. In the month of September they have peace day events all over the city. Ma Mawi will be featured and will have four events as part of the peace day calendar.

In regards to educating staff and involving board members one leader states:

In response to the calls to action of the Truth and Reconciliation Commission ...we are actually focusing on internal training. We recognize that not all of our staff may have the information they need to really ensure that we are implementing these recommendations in a meaningful way...so if we are going to do this we are going to do it right.

Another states:

We have a large Indigenous population. We need to respect that [in] our values. We need to be more responsive to our Indigenous participants. So some of the steps taken that are ongoing are that

we require all staff to take Aboriginal awareness training, Aboriginal cultural awareness training...we hired an Indigenous wellness specialist to implement a number of practices.

This also influences board practice, as one leader describes:

At the board level we're working on a position statement on how we as an organization can support the Truth and Reconciliation Commission recommendations, how we will engage and move forward.

Building partnerships has been important for organizations. One such Indigenous agency developed a land-based course partnering with the Indigenous Studies Program at the University of Winnipeg. The purpose of the Medicine camp/course is to teach post-secondary students about traditional medicines and Indigenous culture practices. One participant shares:

I think they are recognizing how valuable Indigenous knowledge is to the rest of the world, not just to our people but to all races and the teachings that we have.

As outlined in the calls to action under education the TRC "call[s] upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families." This call to action is directly being met by two organizations in the inner city. One participant shared how important culturally relevant early childhood programs are to healing:

Intergenerational shame and hurt is now being turned into intergenerational healing through the daycare centre.

Another non-Indigenous organization is using the TRC as a framework for their five-year plan, stating:

In our five priority areas we take a look at what those calls to action are and how they can fit

into each of our goals or objectives. I actually have our statement but I can share, NECRC strives to build a community that is inclusive, holistic and respectful, we are all treaty people and in recognition of this a focus will be on healing and strengthening community relationships with all individuals with specific emphasis towards Aboriginal people.

One Indigenous organization talked about the structural changes being made in their process of decision-making:

Our board is now moving towards an Indigenous governance model that is so exciting. We have been talking about it for a while. And now we will be going out to Medicine Eagle for our visioning and we are going to get good legal advice from Aboriginal lawyers. We believe there is a way to build the traditional style of governance which is having our Council of Elders that are not just tokens. They are the foundation for our decision-making and our vision. Our Council of Elders and our Board of Directors...those two entities are almost indistinguishable, a consensus would have to be achieved before major decisions are made. This comes from our elders in the way governance was long ago. We have used it, we do it in all our decision making here but we never consciously put it out there. But we are bolder now. We are putting it out there, we want to formalize it and be more intentional. It will be out there for others to look at and examine it.

Another agency's development occurred in response to the dire needs created by the child welfare epidemic in which Indigenous children were being apprehended at alarming rates compared to non-Indigenous children. This addresses the first call to action of the TRC, which "call[s] to action the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care." The participant from that organization shared:

We have been one of many organizations taking a lead in a number of recommendations of the TRC our entire life. Ma Mawi started 31 years ago as a result of the child welfare system apprehending Indigenous kids and placing them in non-Indigenous homes. Ma Mawi became the organization that responded to that epidemic. We would go beyond the TRC and say that we have accomplished a great deal when it comes to our family group-conferencing program. It is meant to prevent kids from coming into care.

This same agency shared another example of how as an Indigenous organization they are partnering with a non-Indigenous organization with the goal of building a new relationship:

One of the organizations that stepped forward and said "hey, let's partner" was CUSO, an international organization. One of the things we hope to get out of this is some help — help from the international community who have been down this road before — that could walk with Ma Mawi and walk with CUSO to build a practical Indigenous process to reconciliation and help all of us pave the way. We appreciate guidance from people around the world who have been through this.

There were a range of other responses to this question. Some participants spoke about their future plans in responding to the recommendations, others spoke about their ongoing work and the development of new partnerships evolving from the release of the TRC, while some organizations stated they made no direct change. One such organization shared the following comments,

No, because we were building a safe place for our community to come in so they don't feel like strangers entering into a strange land, that they are respected for who they are, that they are seen as full and whole people not as broken problems to be fixed. It's a different paradigm here.

Importantly, most still referenced elements of the TRC final report as integral to their organizational goals:

With respect to reconciliation work, Ka Ni Kanichihk has worked with a wide range of partners over the past 15 years, always asserting, in both policy and practice, the inherent right of Indigenous peoples within the context of the UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples). This work has been difficult because it has required a paradigm shift from systems who have operated within patriarchy and paternalism, which is essentially related to power and control.

In virtually all ways, every organization manifests work that embodies different aspects of the Ten Principles of Reconciliation, UNDRIP and the 94 Calls to Action. Some have expanded their work in relation to the commission to include more, while others have not so much.

This brought me to the third question:

3) What is your organization doing that would inspire other organizations to follow in your footsteps? What are you most proud of in regards to what you provide to your community? Can you give me some examples of the impacts?

Most responses were inspiring, illustrating the important work organizations in Winnipeg's inner city are doing to promote healthy and positive relationships in their community. One leader stated:

Our Peace Day events are our gentle way to start a dialogue. We are starting to look at a marketing strategy on how to educate our community and those outside our community. I think that the work of the Winnipeg Indigenous Executive Council is going to be really important because we face the same challenges and opportunities around the conversation of reconciliation.

Another described:

We have 3,000 Indigenous youth who are enrolled in our 20 youth programs and a lot of things coming out of that. We have a youth council at Turtle Island Community Centre that has Indigenous and newcomers mainly. They meet every Friday night and create community events. These are Indigenous-led opportunities and the newcomers are learning about our medicines; we are also learning about their food. Young people are teaching us a lot about reconciliation.

Another explained:

When we see newcomer youth and Indigenous youth together on a basketball team shooting hoops together, getting to know each other as human beings, I think that is a real success. Same thing with our parent- child program, people who would not normally get together, talk together, or understand each other are building connections.

And yet another articulated:

Overall the community development aspect, the community being the primary organizers and designers of the outcomes, they are the people that are determining what their needs are and how best to meet them and that has been the case for the last ten years that I have been here.

Another simply stated what they were most proud of:

We are proud of our Indigenousness and never diluting that.

One organization has been working towards improving Indigenous representation on their board and staff:

Our management teams, three out of four are Indigenous people. I would say that 60 percent of our board, often-higher 75/80 percent, that is something we have said... is important in

our decision-making and how things work. I would say 60 percent of our staff is Indigenous, we would like to walk the talk more and, 75 percent of the students that are involved in the program are Indigenous so we would like to see 75 percent of our staff to reflect the community that we are serving.

Investments in training and support have led to the promotion of healthy cycles. One staff member shared:

One thing I am really proud of is my older son; he was the first person in my whole family to graduate grade 12 without dropping out and I know it's because of me coming here and making those changes and saying this stuff stops here.

Another participant shared that there was too much focus on the outcomes of oppression versus the source of oppression:

People want to talk about us as sicknesses, talk about gangs, talk about poverty, talk about sex work, talk about child welfare, talk about domestic violence, violence against women, all that is real but at the same time it is sourced, the source of it is in those systems. So what is being done at its source, that's a question of reconciliation.

I then asked:

4) a) Have you observed any changes in the public's understanding of what you do as an agency?

One organization felt that there was not so much a change in the public understanding of their agency, but they recently facilitated a workshop at the Pathways to Reconciliation Conference at the University of Winnipeg. They were able to make connections through this experience — a practice they hope to continue down the road. The participant continues:

The TRC calls to action numbers 93 and 94 have a direct bearing on newcomers to Canada

and that has been incredibly useful because one has to do changes to the citizenship oath that recognize treaty rights and another has to do with the need to training and awareness about how people learn about Canadian life and citizenship. That too needs to be changed. Those calls to action are very specific but you can take that and extrapolate it to many things that need to change in the settlement sector.

The participant explained that they were in the process of working towards developing a workshop or curriculum on Indigenous cultural awareness, awareness of history and colonization for newcomer adults:

We do know that this is not happening anywhere for newcomers, the focus has been on the pragmatics of settling, of getting a house, when it is understanding Canadian society it is understanding mainstream white Canadian society, which is part of what we do in settlement but there are huge gaps there. The TRC has really provided us with impetus and support to focus on some of these things and start to integrate them into our programming.

Generally all organizations made comments in relation to changes in the public's growing understanding of reconciliation. One leader stated:

Since the release of the TRC report, for the first while I was getting calls almost once a week from agencies I did not even know existed. Now wanting to partner, now wanting to do things, once you learn more about what they want to do, it's not real reconciliation, they just want you to rubber stamp their plans, because they want to do it in their way, on their schedule, in their office, on their terms. Well then, that's not real true reconciliation at all.

Another added:

Yes, there has been good and bad things. Good thing is they are at least calling and there is an understanding of the inequity that exists and

more people want to learn about it, and the bad thing is now they are marketing it. Then it becomes not real.

Some of this interest has been tangible, such as here:

We had individuals call to donate. Someone donated \$8,000.

This has led to engaging some deeply held ignorance. As one leader remarked:

There is a Pokémon kind of craze and there is a monument at the Forks to represent the missing and murdered Indigenous women and the dialogue around that, people that are climbing on it, resting on it, said they had no clue. So they don't know what it is about. That is a fairly recent phenomenon, we put that up a couple years ago, if people don't even know about it, I don't think they know about us. I think the Pokémon is better known than us.

The TRC has resulted in a general awareness that has helped some efforts. As one participant remarked:

As an organization we have advocated for many of the recommendations, before they were formal, and we have taken one of the recommendations and really built that up to a really strong model (family group conferencing model based originally out of New Zealand). We are hoping this should be the norm, not just some unique program within child welfare. So we are working on this, it is our commitment, to expand our family group conferencing so it becomes more of the norm than just a unique program. So the TRC is a validation of what we have been doing at the community level. Having it down on paper and having it legit has been very helpful to our organization.

There is a general concern amongst several organizations in Winnipeg's inner city that reconciliation is fast becoming an ornamental way to

obscure Indigenous participation and continue Canada's unhealthy relationship with Indigenous communities. As one leader suggests:

I feel Indigenous organizations have lost track of our role in reconciliation. It's already being packaged up into these pretty little boxes by non-Indigenous peoples on what reconciliation is and we have had no input into that again. They are being sold left right and centre. You can get a reconciliation certificate online, take all the training online and then you get a certificate at the end that states you are a person qualified, you have the skills necessary for reconciliation. You have to do reconciliation face to face and if you are not sitting at a common table then it is not real.

There is a general concern that reconciliation is forgetting the important role Indigenous peoples must have. As one participant stated:

I worry that we have not as an Indigenous community come together to define, we are just starting to but we are not as advanced as compared to non-Indigenous who have packaged it up already. They had reconciliation at the U of W through Reconciliation Canada, another one was Pathways but none of these were affordable to go. All of these events and initiatives are not getting the Indigenous representation because they are not accessible based on where they are located and based on the affordability. It really has been like this runaway train that I observed on the non-Indigenous side. Indigenous organizations are only coming together to begin to articulate what is our role, what is the framework, how do we want to do this.

Another participant concurs with these comments:

We have always been exploited for something and this is a continuation of exploitation. It is a value so embedded in the dominant culture, they are going to make a buck on whatever advantage comes along.

Reconciliation may become a “runaway train” without a conductor, a participant adds:

All the Indigenous-led organizations’ EDs have been coming together the last year, and it’s called the Winnipeg Indigenous Executive Circle. One of the areas that we are concentrating on is how do we get some control on reconciliation, what is happening, because it’s happening to all of us. Where there are people coming in and trying to sell us reconciliation opportunities and they profit from it. The only thing that feels real right now is what CUSO and Ma Mawi are trying to do.

Although there seems to be an increase in the public’s awareness of the Indigenous organizations it seems to be coming from the viewpoint of other agencies with both positive and negative outcomes. Sadly, it speaks to the lack of understanding and differences in cultural worldviews of what true reconciliation involves.

Next, a similar question was asked with a focus on funders.

b) What about funders? Do you think funders are more understanding of the kinds of systemic challenges faced by Indigenous peoples?

One organization spoke to the challenges that organizations have with funding bodies:

Many of us do not like the way funding puts us into silos so we actively work against that push. It’s been very, very difficult in terms of funding. We are always in a state of ‘you never know’ from one year to the next, whether you are going to be supported. The funding regime federally, you cannot rely on long term funding, from most departments. Provincially, from the previous government there was a growing awareness but little action. There seemed to be more of a focus on crisis work versus prevention, and funding is usually directed towards non-Indigenous organizations.

Indigenous organizations in particular continue to experience funding inequities. As one participant remarked:

Yes and no. I think they have always understood but actions speak louder than words. We don’t see the action that comes with it. The funding and equity between Aboriginal and non-Aboriginal organizations, the difference is massive. While there is probably some understanding, a genuine interest in trying to do things differently, it does not show up on how they fund things. That is still a challenge for Indigenous organizations because we still have to report more, write more, do more to justify ourselves versus a non-Indigenous organization who maybe has been around for longer or has a better proposal writer. So it boils down to inequity, we have not solved the funding inequity.

One non-Indigenous organization describes what needs to be done about these inequities:

I would put it this way; I would say there is a journey to go on, so for example from grade one to grade 12, so they might be at about a grade three. So a little further ahead than where they were but ...I think there is still a lot of literacy work that needs to be done on what it means to really shift power relations. What are issues around privilege that need to be looked at? To me these have a direct impact on funding decisions.

One Indigenous organization sees incremental change and remains hopeful that the TRC will have a lasting impact on funders:

Federally what I hear is more acknowledgement of culture, we have been successful in getting funding beyond the academics, it is starting to be heard (and understood) in a different way...but I think there is hope, because it gives you a reference point when you are talking to funders, and it is so highly regarded because

Judge Murray Sinclair did it. He has huge support. It gives it validity as a reference point for organizations to call people to remember. To call people to remember.

Local funders are sometimes better able to grasp the challenges faced by organizations within the inner city:

More locally based funders they understand what we need to do so the inner city doesn't become a bunch of divided camps because there is a lot of tension at times in the inner city between different groups. I think they understand that the goal we are pursuing is important, along with our Indigenous partners and neighbors. With federal funders it is very specific.

My next question takes a broader approach.

5) Is there any specific policy or funding changes governments could make that would enable your organization to act on the TRC recommendations?

This question solicited some direct responses, like this one:

Yes, acting on the TRC recommendations, every one of them, acting on the AJI [Aboriginal Justice Inquiry], acting on the RCAP [Royal Commission on Aboriginal Peoples].

As highlighted in the comment above and from other participants, no one wants to see the TRC collecting dust on some governmental shelf. People want to see action.

One participant stressed the importance of expanding orientation sessions beyond just a focus on practicalities of getting settled in a new country and on the development of relationships, understanding Canada's full history and the legacies of this history today. This participant stresses that funding is needed to help create and build stronger relationships from the beginning phase of newcomers arriving:

Yes, funding for us to build bridges and connections. The government should be funding a well-rounded orientation for newcomers.

It is also evident that differences in cultural worldview between Indigenous and non-Indigenous approaches to healing have not been fully appreciated as the focus continues to be one-sided:

They put a lot of money in psychologists as part of the medical model but if they put as much in cultural reclamation, we shouldn't have to fund raise to support our Sun Dance families. That is where healing takes place and community wellness takes place, and people need to be supported to get to those places. They don't happen in downtown Winnipeg.

In relation to correcting funding inequities between Indigenous and non-Indigenous agencies this participant suggests the following:

A specific policy could be, two things, one is that if you are applying for reconciliation money then you partner with an Indigenous organization and that partner is a real partner that gets at least half of the money. The second is to have Indigenous-specific funding to build capacity, even for Ma Mawi there is a certain level of capacity building as an organization to start engaging with everybody. There are also organizations not as experienced as Ma Mawi so they need capacity-building funding and infrastructure to help be a stakeholder in reconciliation.

Focusing on where the money goes and looking at the kind of impact required is key as emphasized in these following comments:

The issue is how to build the pool of Indigenous Bachelor of Education graduates. There needs to be specific resources attached to make that happen. I think funders need to look at these key issues.

Another adds:

An example of moving forward is...one of the big things the government is doing right now is putting a huge amount of money into infrastructure. There is a huge shortage of construction workers that are going to be in that sector in the next 10 years. It is an ideal time to look at those bridges, to look at funding Indigenous organizations that are into training, to build those pathways to that construction sector, where millions of government dollars are going. The funding is not so much about us, but where can it be strategically targeted.

Funding criteria and definitions of success have to be broadened and understood with an understanding of what contexts organizations work within. As one participant stated:

Yes, recognition of the work that is being done by Indigenous organizations. They talk about pouring money into crime and into health. They need to trust that the community has its own ways of building and cementing those ties. I really think there needs to be a stronger partnership between government, all funding bodies and community-based organizations that are producing results for the community, and society as a whole. Because we are doing it all and we are scrambling for funds. I had a meeting to try and show someone our funding, multiple funding, four programs, three different funders, each have different criteria. So we are a long way from being sustainable as an organization, we are sustainable because of the passion of the people that work here and the volunteers and there is something skewed about that in my mind.

Another added:

The other thing that is a real concern is the way success is measured, so the way funding is based, you complete your year and get a job, your success rates are then based on only quantitative results, we need to have qualitative as well as quantitative.

From this conversation a participant explained that quantitative data did not adequately capture all that the organization did or the impact it has on the community. Funders need to expand how they presently measure success. This story was shared by an employee of the organization as an example of how the organization defines success. This is a process of healing that is not easily defined quantitatively:

I lived that life, my mother and grandmother have lived in residential schools, I have been there, always wondering how come my family is like this...and not knowing until I came here, it helped me understand why my mother was the way she was, the mother she was. It was all my mother knew what to do.

Following up the last question, I asked:

6) Do you think that the various levels of government (city, provincial and federal) have done enough to support the TRC recommendations? And if not what would you like to see happen?

Although it is still quite recent since the release of the TRC, a participant reminded me:

It's been a good breath of fresh air but the challenge will be, where is the action?

Every organization I interviewed articulated that action must be at the heart of reconciliation efforts. This cannot be an ornamental effort. As one participant stated:

Asking us to sit at the table is critical, we have been asked at the federal level and at the provincial level but never at the city level. Not once have they asked us, as the largest Indigenous organization in Manitoba, has the city consulted us on anything.

Another added:

Indigenous people have to be part of the decision making process, we need to be involved.

Another added:

I know our Mayor declared this as the year of reconciliation but I haven't heard much about what is going on and we as an organization have not been invited to anything that would celebrate that or help us to fund something. It is silent as to what that is. And why one year? Because it will all be done in one year! And then you hear that the Winnipeg police removed an Indigenous leader from their Board without even acknowledging them and they hear it on social media, so that felt like a step way backwards.

I then directly asked about challenges these organizations faced.

7) Do you foresee any barriers that could prevent the implementation of the TRC recommendations within your organization? Within the community?

I received a cacophony of responses to this question, all of which embody how reconciliation is challenged in Winnipeg's inner city — but also how organizations are overcoming these. As one participant stated:

The only barrier to us is not having the funding to do it. I currently co-chair a board called End Homelessness Winnipeg and that utilizes a collective impact model where we have government, NGOs, direct service delivery, private sector, and philanthropy and survivors all sitting at the table, it becomes the common table. We decided to use this model because it is a shared responsibility to end homelessness in Winnipeg.

Another remarked:

When we move beyond education and awareness to developing action, we look at everyone, we don't exclude anyone.

Another explained:

Not anymore, we have gone through a very tough year, we have always tried to

accommodate all view points, the vision was lost for a period of time, we reclaimed the vision. We do not fit into the mainstream.

One participant spoke about her experience as a residential school survivor and the work she participated in between the Church, her community and other residential school survivors. While this embodied reconciliation in action, overcoming history was still challenging:

Seeing what the government is doing, it is the Aboriginal people that are moving, the rest are not, the Churches are too damned rigid. It's all kind of like an act they put on, it's for recognition, they're doing the motions but it is not really coming from here (points to her heart). We are doing our part; otherwise if I wasn't doing my healing I wouldn't let them near me because that is how angry I was.

At the *State of the Inner City* meetings community members were interested in the impact Mayor Bowman's declaration was having on the community, therefore this final question was added to explore this interest:

8) In 2015 Maclean's Magazine wrote that Winnipeg was where Canada's racism problem is at its worst. A year later Mayor Bowman made a declaration that 2016 would be the Year of Reconciliation for the City of Winnipeg. What do you think of this move?

While many participants expressed appreciation for Mayor Bowman's interest in racism in the city, many expressed concern about what he hoped to achieve by putting the declaration forward. Many of the participants were not clear on his objectives, as one participant put it:

I was happy to hear there was a declaration but I have not heard of any action. There was no meat to it.

Racism is a deep-rooted social problem in Winnipeg that has to be addressed at the structural

level. Of note is how the vast knowledge of organizational leaders in Winnipeg's inner city echoes and parallels the Ten Principles of Reconciliation, UNDRIP, and the goals sought in the 94 TRC calls to action: As one participant shared:

Racism is a structural problem, it's not more in one place, it's a pretty uniform structure. I think the City of Winnipeg has a role to play in reconciliation in terms of taking action to right historical wrongs and in terms of recognition. I know one of their commitments is to educate their staff on Indigenous people. I don't know what that form will look like but for me it has to be structured in an anti-oppressive curriculum, otherwise learning about smudging is not going to do anything. Most people think we are the problem; we are not the problem. Again I go back to what is going to change things, a huge investment in Indigenous-led education, this includes the private sector.

Another stated:

I think much more has to be done. To me it speaks to the issue of, do people really want to look at issues of reconciliation and really look at distribution of power relations? Because part of that is reflected in where resources are going, whose voices are being heard and whose voices are not being heard. I think we have a long way to go.

Another explained:

I get worried when things are left at an advisory level. There is a difference between governing and advising, so things need to be looked at there. There needs to be a commitment to rights versus charity approach. There needs to be more literacy work done around what are the dynamics of reconciliation, what are the impacts of colonization, what are the impacts of privilege and oppression.

More directly, one leader remarked:

On the street level our youth continue to experience racism so there is still a long way to go.

Conclusions

This report set out to highlight the ways in which community-based organizations in the inner city of Winnipeg have responded to the Ten Principles of Reconciliation, UNDRIP, and the TRC 94 Calls to Action. Each organization has their own focus in regards to the services they provide, and because of this each added something different to the conversation. All the participating organizations in this report have been in existence for many years. Some developed in direct response to issues such as those in education and child welfare.

According to the participants the release of the TRC has had varying affects on the inner city. Some participants felt hopeful, inspired and validated by the release of the TRC. Others were not so hopeful, believing that without a fundamental shift in historical and political relationships in Canada, nothing would change. In other words, without an equitable balance of power between Indigenous and non-Indigenous peoples, reconciliation is not possible. As one of the participants shared:

All of those resources are being directed at managing the outcomes of oppression instead of trying to prevent the oppression in the first place, by trying to dislodge those things.

Throughout the interviews there were many examples given as to what participants described as being part of the reconciliation process reflected in the work of the TRC. These begin with the need to educate the public, their staff members, funders and newcomers on the impacts of colonialism and more specifically the residential school system. Participants also spoke of the importance of integrating the TRC into planning and program development, enhancing educa-

tional opportunities for Indigenous people, increasing Indigenous representation at all levels of an organization, building alliances, working towards equitable funding, and re-claiming and re-envisioning decision-making models.

From these interviews we can see that to varying degrees the Truth and Reconciliation calls to action are being implemented within the inner city of Winnipeg. To articulate a few examples, call to action #1 (ii) regarding Child Welfare is being met through commitments and actions in reducing the number of Indigenous children in care and ensuring they are in healthy and culturally relevant environments. With the call to action under Education #7 there is a commitment towards ending the educational and employment gaps between Indigenous and non-Indigenous people. Calls to action #10 ii and iii and #12 are the focus of some organizations working towards improving “educational attainment levels and success rates” of Indigenous students, “developing culturally appropriate curricula” and providing “culturally appropriate early childhood education programs for Aboriginal families.” Under call to action #22 and #23 iii, there is an increased understanding and commitment to integrating Aboriginal healing practices into the services provided through agencies in Winnipeg’s inner city, as well as cultural competency training being provided to health care professionals. One Indigenous organization in particular has been central in shining a light on the area of missing and murdered Indigenous women leading to the inquiry and call to action #41(i). Call to Action #93, pertaining to cultural competency for newcomers to Canada, is also being addressed by one of the organizations highlighted in this report.

Throughout the interviews participants spoke about areas of concern like ongoing funding inequities, inequities in Indigenous representation, and a general devaluation of the work Indigenous organizations do in the eyes of funders. One of the possible reasons for this is a general lack of

cultural competency, reflected in the strict criteria set up by funders. Such narrow funding criteria often limits what can be provided to meet the needs of the community, such as in Indigenous forms of healing that differ from medical models (but are not only applicable but often inaccessible because of travel and financial constraints). A fuller understanding of Indigenous cultural work and its relevancy to reconciliation is crucial to form beneficial and healthy relationships between organizations in Winnipeg’s inner city and their funders. Also, as explained by one participant, funders define the need to broaden notions of “success” to a more holistic and culturally appropriate definition.

A fuller understanding of Indigenous cultural work and its relevancy to reconciliation is crucial to form beneficial and healthy relationships between organizations in Winnipeg’s inner city and their funders.

Not all the comments from interviews were directly related to the TRC final report, but do pertain to the spirit of reconciliation. It could be said that reconciliation is one of the primary outcomes of organizations in Winnipeg’s inner city. Not only have these organizations been working in this area, but they have come up with innovative, culturally fluent, and extremely effective models in this area. Feedback and offers of improvement to local and national efforts in areas of reconciliation should be taken very seriously from these organizations. It is clearly evident that there is a need for more engagement from the City of Winnipeg with these organizations (particularly during the city’s “Year of Reconciliation”), as most have heard and participated very little in this regard. One of the greatest issues has been that the the City of Winnipeg failed to consult with one of the community’s largest and oldest Indigenous organizations in planning events surrounding this year. Lastly, a general exploitation of the spirit of reconcili-

ation was also of concern. One participant described it as the “runaway train” effect in which reconciliation is being packaged up and sold as a commodity.

It is clearly evident that there is a need for more engagement from the City of Winnipeg with these organizations (particularly during the city’s “Year of Reconciliation”), as most have heard and participated very little in this regard.

In conclusion, reconciliation is about relationships. It can’t be bought or sold. If it is to be honestly embraced then commitments to healthy and positive relationships must be enacted. As one participant summed up in an interview:

Reconciliation must be viewed and acted on within a decolonization framework. Analyzing the power and control dynamics (colonization) and taking concrete action to shift that (decolonization) is still quite weak. This is confirmed by evidence within your report and primarily the comments related to the funding regimes that exist - piecemeal, small, destined for failure, almost as well as the failure to have Indigenous people lead in our own cultural reclamation processes and practices.

Winnipeg is on the road to emerging from Canada’s past and forming healthy and positive relationships, and organizations in Winnipeg’s inner city are leaders in this regard. The commitment, time and generosity shown by these tireless efforts are leading Canada into the future and are a model for the rest of the country.

I thank all those who willingly and generously gave their time to the creation of this year’s *State of the Inner City Report*. It was a privilege and honour to be a part of this project and to listen to what each of the participants had to share on this very important matter. Ékosi.

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Bringing Our Community Back: Grassroots and Reconciliation in Winnipeg's Inner City

Timothy Maton

According to the TRC, Canadian governments like Winnipeg should be committing to help “Aboriginal and non-Aboriginal Canadians” move forward “in a process of renewal”. The TRC defines

Reconciliation as an ongoing individual and collective process [that] will require commitment from all those affected including First Nations, Inuit and Métis former Indian Residential School (IRS) students, their families, communities, religious entities, former school employees, government and the people of Canada. (TRC 2015).

Perhaps nowhere is this more evident than in the work of grassroots volunteers, activists and advocates in Winnipeg's inner city who bring forth systemic change and address aspects of the Ten Principles of Reconciliation, the *United Nations Declaration on the Rights of Indigenous Peoples*, and the 94 Calls to Action in every aspect of their work. In fact, many prefer the term “helper” to describe their work — illustrating that is not individuals at the centre of their efforts but the work itself.

Many of the Indigenous-led grassroots helpers I talked to and quote in this report see their work as embodying reconciliation for a very

long time. What they do not see is their work following the TRC but predating it. Simply put, reconciliation is a living practice in Winnipeg's inner city, but perhaps it goes under different names. There is some hesitancy regarding governmental and institutional adoptions of “reconciliation.” Due to a myriad of historical factors, some community members are distrustful of imposed solutions that come from outside the community. This is why reconciliation — if we are to call the work of grassroots helpers in Winnipeg's inner city this — must begin by being defined as work within the community, by the community and for the community. If this is the case, grassroots peoples in Winnipeg's inner city have been reconciling their community for a long time. In fact, they have been doing this much longer than any government or TRC initiative and they are directly engaged in developing some of the best strategies to work at reconciliation.

Grassroots helpers in Winnipeg's inner city have crucial experience and knowledge about how to form healthy and positive relationships in their community. As evidenced in these interviews, several community-driven groups are being led by residents and are building community capacity by bringing people together and

building incarnations of reconciliation in nearly every aspect of their work. This work drives change and defines reconciliation in new, purposeful and innovative ways.

I conducted interviews with eight helpers within organizations in Winnipeg's inner city, people who are transforming neighbourhood attitudes and who are the experts on the needs of their community and what reconciliation means. What I found was that, in their voices and actions, reconciliation lives in practice. By discerning the values coordinating and unifying their messages, we can find many innovative processes suggesting models and practices for others to follow.

As newspapers and magazines frequently remind us, Indigenous people continue to struggle against colonialism in their everyday lives, and perhaps nowhere is this more evident than in Winnipeg's inner city. Issues such as high levels of income inequality, racialization and impoverishment live here. Racism is frequent and systemic, evidenced in acts of violence and discrimination. It is a struggle to find healthy food and adequate, secure employment.

But this is not the complete story of Winnipeg's inner city. Driving this community are tireless community helpers who bring their community together through their generosity, commitment and vision. This is not a comprehensive study of these helpers but a sample from eight community advocacy groups, six who service the north end and two the west and central regions. In the interviews I glimpsed the incredible strength and resilience of members of the Indigenous community and some allies. In my questions I asked them to inform me of how they relate to reconciliation and whether reconciliation means something to their work. I did not take the language of reconciliation for granted, and was aware some people could object to the idea that the TRC was taking the lead in directing grassroots concepts and initiatives. I investigated reconciliation with open-

ness to any kind of correspondence to reconciliation, good or bad, to what Indigenous people and community leaders were already doing in their community and what they see it needing in the future.

It was my hope that I curated the words of the advocates I interviewed with as little interference as possible. I have tried to transcribe direct quotes as much as I can when delivering the stories they told me. I then stitched their comments into short quotes and tried to show how their perspectives need to be heard and seen and understood by Canadian decision-makers for what they are: worthwhile anti-violence and anti-racist approaches that are already making a huge impact on the safety and health of the people living in their communities.

These community helpers are leaders advocating for comprehensive, holistic and integrated responses to the needs of their community. They are developing ground-breaking models that save lives and provide safety to families and the vulnerable in one of the most complex communities in Canada. They are not following the movement of reconciliation in Canada but are creators of it.

Aboriginal Youth Opportunities (AYO!): Creating Community-Based Solutions

AYO! is a collective youth movement that creates opportunities to gather and cultivate a sense of belonging. It is an ever-evolving community that has core principles intended to "change the negative narrative on Aboriginal youth and give them opportunities to better themselves", and its advocates follow the "AYO! Code," to:

- 1) break down stereotypes
- 2) reverse hypocrisy
- 3) find institutional solutions
- 4) respect traditional teachings.

AYO!, as a group, isn't focused upon any one issue, instead focusing on solutions that promote

positivity in their community. Their agenda is “to build relationships and find ways to build togetherness in a culture of inclusivity.” The group started from the desire “to change the negative narrative surrounding Aboriginal youth and give them opportunities to better themselves and the world around them.”

In pursuit of those agendas AYO! hosts a wide variety of events, and asks outside organizations to work *with them* rather than *for them*. They often ask to “partner with community groups and organizations in the North End of Winnipeg (2016- website). This is evident in the large role the organization takes with the Meet Me at the Bell Tower movement (MM@BT),

A weekly anti-violence community celebration (that) inclusively brings people together. Its purpose today, in 2016, is to build community with the subtext of preventing violence. Building community first is the big objective, with a sub-objective to promote north end people, businesses and groups and facilitate relationship building. Final thing is intergenerational classroom, (we want to) show how we believe people and family should interact. Demonstrate typical north end family/ village model and aim to create that every week for everyone to see.

Started before AYO! but having a hand in inspiring it, MM@BT invites “community members to come forward and share their examples of hope and peace to combat the negativity and violence we experience in our city” (Champagne 2015). MM@BT embodies reconciliation, as one helper suggests:

I feel we do promote reconciliation. For example it is our message that working together is the simplest way of demonstrating it.

AYO! helpers insist that reconciliation cannot be used as an idea to address “problems” in Winnipeg’s inner city. Rather, AYO works with people by including them and their perspectives in collective solution creating. As one helper suggested:

The word [can be] a bank term. It relates to things not people, is a buzz word. Reconciliation is used too frequently as a title meant to get your attention to make you think they are doing something they aren’t. A true reconciliation relationship would mean doing something for Indigenous inner city people by including them. That would truly reconcile.

Reconciliation must include real-life issues that citizens in Winnipeg’s inner city are facing, like suicide:

Youth suicide is a hot topic in reconciliation. Why are Indigenous youth making these decisions? They need more support. AYO! wants to address this when talking to community to follow hopes and dreams. Youth deserve this.

One AYO! member describes reconciliation as perhaps an aspect of their goals, but feels apprehensive that what TRC is promoting in the 94 Calls to Action is the same. While one activist stated that “I personally would love for our voices to be heard at the policy level and government level,” there is a general concern that reconciliation lacks commitment — and therefore action. Indigenous youth don’t need any further empty and broken promises.

Some helpers are resistant to institutional models of reconciliation but do admit that many of the calls to action align with the work they do, particularly in areas of education, justice and health. They would rather not be tied to the work of the TRC, but be seen on their own merits. AYO! helpers believe that reconciliation would not be sustainable if it remains solely in an institutionally-based frame. Individuals must drive relationships. As one activist remarks:

We have already been doing this. Reconciliation will come from the people. We will only get it from the relationships that we build here on the street.

Bear Clan: Curb the Violence

Between 6–9 pm, Wednesday to Sunday, Bear Clan Patrol volunteers hit the streets of Winnipeg’s North End with all sorts of supplies to meet the needs of the people they encounter. Their task is to build relationships with local kids and families while curbing violent incidents in the neighbourhood and reaching out to community members, such as women and young people, who need assistance. One summer night I walked with the Bear Clan to hear about its purpose, its genesis and how it puts reconciliation into practice at street level.

James Favel explains the Bear Clan was a homegrown initiative that started in 1992 and ran until 1995. Favel describes the Bear Clan Patrol having been in hibernation, until surging in September of 2014 following the collective outrage after the murder of Tina Fontaine. Favel says he:

reached out to the original members of Bear Clan and they said it would be alright. They said sure go with it, and so here we are. Like touching a match to a fuse it has really been that easy.

The Bear Clan initially went forward with a strong concern for the safety of minors, inspired by the murder of Tina Fontaine. The Bear Clan wanted to intervene in abusive situations affecting vulnerable people but also started targeting individuals looking to pay for sex, and offering supports to women and young people on the streets. It then quickly adopted a more general purpose:

Today’s resurgence of the Bear Clan Patrol is in response to our community’s need to protect minors, meaning young women and children... we are a volunteer-driven, community-based safety patrol. Our mandate is to care for and empower women, children and vulnerable members of our community... work[ing to produce] harmony without judgement. We just help as much as we can and don’t care how you got there.

The Bear Clan has been recognized as having success but does not take credit for the reduction in the North End’s crime rate. Calling their work “peace-building,” Favel said the “entire community is fighting crime, not just the Bear Clan.” Furthermore, the Bear Clan Patrol doesn’t exclude those who aren’t from the North End, declaring “it is for everyone.” The Bear Clan is very proud of having forged connections to other neighbourhoods to promote these goals, and wants more people to be involved no matter where they come from. The Bear Clan operates independently from police, and isn’t out there to report on individual activity, but rather to stop dangerous crime in the neighbourhood in a proactive, positive manner. They have also organized furniture drives and helped host community gatherings.

It is not too difficult to connect the work of the Bear Clan to the work of reconciliation. The Bear Clan is a leader in protecting and facilitating peace, bringing people together to work on issues not only in Winnipeg’s inner city but throughout Manitoba. Evidence is in the leadership role the Bear Clan took in the search for Cooper Nemeth, a popular Winnipeg high school student and hockey player who went missing in February 2016. The Bear Clan not only led efforts in searching for Nemeth, but also helped to facilitate ceremonies and gatherings to honour the young man and his family. In a feature story in *The Winnipeg Free Press*, Brent Nemeth (Cooper’s father) described the Bear Clan as “breaking down borders in this city.”

The organization wants more resources to help it promote relationships with the other groups who share their aims. They wish to receive personal donations (of money, food like candy and fruit and juice boxes, or your time to walk with them) and could receive government funding even though they are aware that there are bureaucratic burdens associated with doing that. They fundraise through Go Fund Me (<https://www.gofundme.com/BearClanPatrol>), and are

presently working with the Nemeth Initiative to acquire donations of warm clothing and other patrol supplies.

Regarding reconciliation, the Bear Clan resists the idea that the TRC or the government is responsible for what has happened locally. "I have seen massive change in my community in the past six years but I don't know if the TRC has played any part in that." They see supporting reconciliation being "about unifying community." They believe in togetherness, and that

change comes from the people not from the government... that's one of the reasons we got started doing this. We realized that the inequities in the system weren't about to change anytime soon so if we wanted something done we had to do it ourselves.

Circle of Life Thunderbird House:
Facilitating Health and Spiritual Wellness
Whaka Pimadiziiwii Pinaysiiwigamic (in English the 'good life'), or, The Circle of Life Thunderbird House, is a place of solace, refuge and healing. It is situated in a place accessible to both the North End and central Indigenous community, and "sits on consecrated land and serves as a symbol of the resiliency and capacity of Aboriginal people" (Thunderbird House N.D.). It facilitates educational, cultural and spiritual events. To find out what happens there in their programming, I interviewed Chuck Copenace, the facilities manager, who described:

Thunderbird House's objectives are to increase the community's access to cultural teachings. We are here for both Indigenous and non-Indigenous people, and we want to share our cultures and help people with their identity. What we want to do here is connect people to cultural activities or ceremonies. We want to connect people to learning and healing practices that they are disconnected from or have never practiced, that's our main objective.

The main thing we do right now is sweat lodge. My most tangible connection to my identity is learning about ceremony and practices.

He lists the Circle of Life Thunderbird House's activities being:

people rent our lodge... we do regular drum practice. They come here with their big drums and people are free to socialize. There is also a women's sharing circle and a 12 step cultural program. Everyone is free to participate. We also do Elders' teaching nights. Elders come and share their experience. You don't have to engage there, you can just come and listen. We do this because sometimes people feel hesitant to participate in prayer or healing if they aren't informed about how we do it first. We want people to be able to get some of the preliminary information about our culture and spirituality and get more informed and more educated to participate in ceremony ... we are grassroots, like when we have an event, people will come, and we will have a ceremony. Come have a feast and ceremony.

He says Thunderbird House is "somewhere between a cultural centre and church," with their services having a spiritual background. He says, "Thunderbird House definitely promotes reconciliation," and that it doesn't matter whether a group be faith-based, government or healing practices scheduled by the community, they love to host activities that embody, practice, or seek reconciliation. Their prime directive, however, "is assisting people in becoming more peaceful and more calm within themselves." Copenance describes:

The way that I have looked at reconciliation through the years is from the view that Aboriginal people are Indigenous people. We all have to be united at some point... we need to fix ourselves with assistance. Government has to reconcile with us. We have a role in that as Indigenous people.

Right now the Thunderbird House would like a sustainable, supportive and empowering funding arrangement with any government and particularly within the City of Winnipeg. As Copenance describes:

We would like to convince these funders that the Thunderbird House is necessary to the Winnipeg community. We do a lot of this bridging. We are open to all nations as a place that is going to assist their government in accomplishing their goals. The Thunderbird House can be a place that they can use. If they support us then we are going to be accomplishing those goals they keep saying they want to accomplish.... They keep saying, we want to fix the relationship with Indigenous peoples... (but) whether their people keep saying that because they have to keep saying it is up for question.

Fearless R2W: Learn the System to Work with the System when Fighting the System

Fearless R2W began in January of 2014 at Meet Me @ the Bell Tower with two events focusing on “Family,” where parents identified some of the supports they felt they required to keep their families intact and away from the grips of CFS. Over two and a half years, the organization went from informal meetings to formal presences in the Assembly of Manitoba Chief CFS Forum, and it now works with the Minister of Child and Family Services to advocate for children in care and families affected by the child welfare system. They meet weekly on Wednesdays at Turtle Island Neighbourhood Centre to discuss recent events, support families and create solution-driven strategies to protect and empower families.

In the late summer of 2016 I visited the Turtle Island Community Centre to ask how Fearless R2W organizes to help heal or reconcile families. Fearless R2W participants described their

community suffering from a contemporary form of the residential school system now being practiced by Child and Family Services. One participant cited that “89 percent of the children in the child welfare system today are from Aboriginal families,” and despite not having resources and the power to change government policy the organization is trying to facilitate the same processes of reconciliation embodied within the first 5 calls to action in the TRC 94 Calls to Action. As one participant described, Fearless R2W seeks “reconciliation via our group,” but “reconciliation is different for everyone. So we do the best that we can.”

Fearless R2W wants “better resources to hammer out a plan (and get people together) to conduct reconciliation in the community,” because reconciliation is listening to and speaking with the community as a whole. Fearless R2W wants to build a plan that empowers the community to reduce kids in care and support parenting initiatives while also working with agencies working in similar directions. As one participant described:

We are trying to teach people who are affected by CFS that they can get the effect they want if they go about it the right way. And basically that is what Fearless is all about.

This is a pressing issue, as one participant describes:

Child welfare and addictions [are some of the] biggest issues where we cut the crap to provide better services and address welfare and addictions resources. We want to lift families out of poverty, give supports before children are apprehended. CFS agencies rendering services after removal is bad. We want a solution-based relationship [that] is preventative and supportive and works better for our families.

Fearless R2W

would like to have a good working relationship with government... to be able to work with

the system...(because) to get what your family wants... our people have to work with government people to get the change.

However,

When someone says to us that the TRC 94 Calls to Action will create change, no document will do that because a document is not a living human being... people need to support that change. We need reconciliation with the people. That's how it's got to be. It's going to come from us, people with likemindedness will create change.

Got Bannock? Inc.: "If it comes to the people it has to be by the people"

Got Bannock is a volunteer-run kitchen that hands out approximately 200 freshly made free meals in the North End to homeless people and those in need on a bi-weekly basis. Got Bannock? solicits donations and holds fundraisers to enable it to do its work. It was founded by Althea Guiboche in 2013, who I interviewed to tell me about her work:

Got Bannock? Inc. is me, fulfilling my role as an Indigenous woman from the Bear Clan. My role is to protect the people and feed them. One of the roles is to make sure everyone has food, so that's what I do.

Inspired in late 2012 by the Idle No More movement, Guiboche found that solutions could be easily found in her own experience. Having experienced homelessness herself and frustration with bureaucracies and poor government services, Guiboche one day handed bannock to two men who asked for food and had a visionary moment. As she states:

I knew different government services. But they wouldn't help me....or couldn't for whatever reason. I was left homeless by the 10 social service agencies I asked for help. I know what

it means for your name to be tossed onto desk after desk after desk, it leaves you feeling useless.

Guiboche's hope is to provide good, healthy food to struggling people in Winnipeg and empower them to take the next step to lift themselves out of poverty. She also performs clothing drives and coordinates holiday meals to thousands of people in venues like the Winnipeg Indian and Métis Friendship Centre.

Guiboche believes programs need to start radically addressing homelessness and poverty and any process of reconciliation must begin here. Reconciliation:

needs to include the people for the people. Help has to come from the people for the people with the people... including the grassroots in whatever you are building because colonialism is still happening.

Got Bannock Inc. is often seen as one solution — food — to one problem — health — but it is much more than that. Got Bannock is a concept and way of life. Like many traditional Indigenous teachings, the belief of Got Bannock is that everyone matters and everyone deserves dignity and support to enable success. This is particularly evident in the people Got Bannock serves but also the people who make the organization possible — the volunteers and donors. Got Bannock is an intersection of people from all walks of life in Winnipeg. Guiboche describes:

One guy asked me 'why you do what you do, Got Bannock?' I said 'I work for the village we once had,' and he said 'The village, ohhhh that's where that term came from!' It makes me think, 'that's amazing!'

Guiboche says she favours reconciliation and wants to be a part of a reconciliatory process because it means healing. However, reconciliation "requires better acknowledgement (of the people). I would like to be included when there is

a community call for solutions. While a part of Mayor Bowman's initial call to address the Maclean's article, she expresses concern that while

this year of reconciliation is half over already... (when will) the big organizations help grassroots like Got Bannock? Governments need to follow the work being done and give better support and funding as we are doing the work they want to do.

KAIROS Winnipeg: Institute better Education Programs to Fight Racism

Winnipeg's KAIROS (Canadian Ecumenical Justice Initiative) volunteers, Mary LeMaitre (Communications) and Carin Crow (Chair and Volunteer Trainer), are working to promote reconciliation between Indigenous peoples and non-Indigenous peoples. For 15 years they have worked to cultivate unity between churches by promoting peace and justice initiatives. As Crow said, KAIROS "stands for working together for justice and peace." It is a movement that aims to "advocate for social change, amplifying and strengthening the public witness of its members" and aims to get more people involved in the reconciliation process.

Their primary goal, at a local level, is to educate non-Indigenous people about Canada's history of colonialism and the effect it has had on Aboriginal peoples. In doing so it frequently consults with Indigenous people and volunteer-driven church groups to design a reconciliatory educational program. And at an international level KAIROS has, among other projects, partnered with the David Suzuki Foundation to look at the Indigenous dimensions of Gendered Impacts of Resource Extraction and Missing and Murdered Indigenous Women and Girls.

Crow described local work saying:

(When) consulting with groups (KAIROS and the public are) experiencing different opportunities to learn... doing things about ecological situations and the Truth and Reconciliation Commission, they bring people

together under one roof, and what that means is usually networking, coordinating and promoting events, working from the office.

KAIROS wants to "work *with* and not *for* First Nations, Inuit and Métis peoples." The organization wants to "reset the relationship" with Indigenous peoples because they see themselves "having ongoing accountability to Indigenous peoples for KAIROS' Indigenous rights work." One of the primary ways they do that is by organizing public and educational events called Blanket Exercises. This educational program is used in public schools, and has been accepted and backed by the Winnipeg school division and Interlake School Division. KAIROS hopes events like these will help change stereotypes about Indigenous peoples, and educate non-Indigenous peoples about the positive contributions that Indigenous people have made to Canadian society historically and in contemporary times.

The blanket exercise is a reconciliatory project. Carin Crow describes it:

Public education is key to understanding between Indigenous and non-Indigenous peoples. In it we try to address issues ranging from residential schools to the *Indian Act* to situations like the Riel uprising and Shoal Lake. Everywhere we go we get feedback like, "I didn't know" and, "Are you sure that is right" — suggesting that our work is ongoing and more important than ever. Now the blanket exercise is used as a tool in many school divisions, and that's where we want it to go.

Spence Neighbourhood Association (SNA): Reconcile with the entire Neighbourhood I met with participants in the Spence Neighbourhood Association and they described their organization as

a community-led organization. Everything we do is led by the community... representing all parts

of the neighbourhood to make decisions. We have a committee in each area that we work in. We facilitate the community to connect safety, environmental spaces, youth and families and community economic development together.

Every five years the SNA works with the community to make a new plan:

The Spence Neighbourhood Plan belongs to the entire community and is inclusive of all its members. The success of the plan will be enhanced by ensuring that the basic needs of community members are met, that supports are available for the most vulnerable... and that culturally appropriate services are available for all.

The organization's approach is generally multifaceted, focusing on:

housing homeless, on tenant support, rental support (for example, and) is available to help with landlords and advocacy services, improving suites, housing and safety.

A participant from the SNA responded to being asked about reconciliation by saying:

I think we are more on the healing side. But I think we also have a role in helping people understand what those (TRC Calls to Action) are and what they mean. That means an educational role... right now we are working on a five-year plan, and part of that is to find out. We have hired consultants, so they are gathering the information for our staff. We are synthesizing it and doing that. But we are also looking at the TRC and Phoenix Sinclair Inquiry and things like that. (We are) making sure our documents are giving us direction... we know we might not line up with 94 Calls to Action, but also doing scans of documents to see how it fits and can guide our planning documents."

The SNA wishes to share their new 24 hour safe space with all youth who need it. They seek to ad-

dress gaps created by the reducing of Ndinawe's funding and reduction of services on Monday and Thursday (when Ndinawe is not open). As one participant describes:

(It) took a long time for (us to get our) safe space and we know its value. As the city pulled funding back from Ndinawe we will support them now, working with them closely to drive and pick up kids from Ndinawe that need a place to go. Around 10 of the kids we see at night are from there... (we) make sure they are not on the street.

SNA is devoted to demonstrating solidarity across neighbourhoods in the city, and wants to be able to help enable community services and organizing throughout Downtown Winnipeg.

13 Fires: Helping to Fan the Flames of the Anti-Racist Fire

As they describe themselves:

13 Fires Winnipeg is a group of concerned community members who want to address racism in our city.

The organization was founded at the Mayor's National Summit on Racism, where the community suggested that conversations about race should continue in a collaborative consultative spirit. 13 Fires selected its monthly topics in consultation at that event and organizes monthly gatherings.

A key concern informing the creation of 13 Fires and a prime directive it discovered at Our Summit was an apprehensive sense that anti-racist messages have often been:

co-opted for political agendas. (We do) not have people (at our events) speak by virtue of (social or job) position (in the) system. (They felt the) whole point is (Bowman's conference) missed the voices of people in the city. We need safe spaces to include those voices, and are not waiting for others to do it.

As a result, 13 Fires describes itself working independently of funding agencies. They do not want the voices they facilitate to be censored or controlled. That's why it "exists without funding, just taking donations from partners and (our)selves". Because of their forum-based activities, they said "we don't accept funding with strings. We can't handle the censorship or paper work that would accompany it. Support has to be framed in a different way." By staying financially independent, people who want to support the organization can trust that it is a fully independent voice oriented to listen to people who lack the wealth or resources of funded organizations.

13 Fires' organizational helpers consider themselves fire-keepers. Their goal is to fuel and facilitate better race relations and provide a platform for community to share expertise and influence decisions and actions. They want to encourage cross-community collaboration and see dialogue as reconciliatory in the sense that they are attempting to heal wounds created by division.

While members of 13 Fires communicate apprehension about the word reconciliation, one advocate said:

reconciliation is a current vogue way of discussing issues. Its sphere is the media. I am unsure if our position is the same as the model or approach in the concept of reconciliation. We have never framed it as reconciliation work. However, if we are doing it, we have been working towards that since before the TRC.

The fire-keepers feel that change "always has to come from people... the TRC is words on paper, it cannot change things until people make it happen."

Conclusions

The groups interviewed demonstrated solidarity with each other with regard to what their community values consist of. These points of unity existing among the groups were found to be re-

current in dialogue with them, even if not all of those dialogues could fit into the profile provided here. Extra points are present in the notes I took after the interviews. When putting together the profiles for the groups I tried to tell their story, and simply because of lack of space had to leave out parts of what was said. The points of unity I discovered and noted strongly affirm that there really is an anti-racist movement happening in Winnipeg. Exemplifying this movement's mindset, everyone I spoke to demanded that politicians should begin listening to what they call the collective "voices of the village."

Points of unity I noted among all the groups are:

1. Everyone I talked to when researching this report sees reconciliation being an involvement in peace building or peaceful relations.
2. Not everyone I spoke to embraces the model of reconciliation forwarded by institutions and government programming. However, a consensus seemed readily available when reframing reconciliation as peace building and "bringing people together."
3. Everyone I spoke to believes that the best way to promote peace and healing is to build community and relationships. Helpers believe reconciliation should mean peace between each other and within the self.
4. Everyone I spoke to agreed that reconciliation has to come from the local people, so organizers want politicians to begin to listen and meaningfully include the voices of the village and the grassroots in policy and decision-making.

The local movement has been able to catalyze points of unity even though grassroots organizations have often done their work totally unfunded by government. I think an important need communicated by the Bear Clan Patrol, for example, was an ongoing need for donations

of food and equipment for community-building events and activities that can be available for whenever they organize them. I saw, because of comments from other groups, the importance of noting that some organizations would be unwilling to access funding if it came with strings that could affect their reputation in the community. Further consultation needs to take place with these groups to understand what types of funding or financing would work. A community dialogue to explore this could be facilitated by approaching organizations and asking whether they would like to be involved in a consultation process designed to find out how to do that. A public consultation on how and what kinds of institutions these organizations would accept funding from could strengthen the city's understanding of how to strengthen the grassroots.

In conclusion, I think it is important to reiterate that the projects I spoke to have been targeting the racism resident here, and developing innovative solutions to dealing with the situations within their communities. Their method of reconciliation should be honoured because it has been happening for a long time. The grassroots advocates I spoke to are full of the energy and ideas needed to get the work done if policy makers start listening to their voices.

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The United Nations Declaration on the Rights of Indigenous Peoples

In September 2007, 143 states in the United Nations General Assembly adopted The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), a document that describes both individual and collective rights of Indigenous peoples around the world. UNDRIP commits states to 46 articles based on principles of equality, partnership, good faith and mutual respect surrounding relationships with Indigenous peoples. Among many, these include how to engage issues surrounding culture, land, identity, religion, language, health, and education. At the time of its passing Canada joined with the United States, New Zealand, and Australia in voting against the declaration, stating concerns regarding provisions dealing with Indigenous lands, territories and resources; definitions regarding “free, prior and informed consent” by Indigenous communities; Indigenous forms of self-government; intellectual property; military issues; and a balance between the rights and obligations of Indigenous peoples, States and third parties. In November 2010 the government of Canada issued a “statement of support” for the principles of the UNDRIP stating that “Although the Declaration is a non-legally binding docu-

ment that does not reflect customary international law nor change Canadian laws, our endorsement gives us the opportunity to reiterate our commitment to continue working in partnership with Aboriginal peoples in creating a better Canada.”

In November 2015 Prime Minister Justin Trudeau announced that the government of Canada had committed to implement UNDRIP and directed his ministers, via mandate letters, to do so. In May 2016 Minister of Indigenous and Northern Affairs Carolyn Bennett announced that Canada is now a “full supporter, without qualification,” of the declaration stating “This announcement confirms Canada’s commitment to a renewed, nation-to-nation relationship with Indigenous peoples – a relationship based on recognition of rights, respect, co-operation and partnership. Canada will engage with Indigenous groups on how to implement the principles of the Declaration. This engagement will include provinces and territories whose cooperation and support is essential to this work and to advancing the vital work of reconciliation with Indigenous peoples in Canada.”

The full text of UNDRIP is as follows:

The United Nations Declaration on the Rights of Indigenous Peoples

Adopted by General Assembly Resolution 61/295 on 13 September 2007

The General Assembly,

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

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

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

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

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

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

recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and

philosophies, especially their rights to their lands, territories and resources,

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

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

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

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

emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and friendly relations among nations and peoples of the world,

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

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

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

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

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

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

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

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

believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the

development of relevant activities of the United Nations system in this field,

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

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

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

Article 1

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

Article 2

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

Article 3

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

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

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

Article 6

Every indigenous individual has the right to a nationality.

Article 7

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

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - a. Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - b. Any action which has the aim or effect of dispossessing them of their lands, territories or resources;

- c. Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
- d. Any form of forced assimilation or integration;
- e. Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

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

Article 10

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

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

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

Article 13

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

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

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

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
2. States shall in consultation and cooperation with indigenous peoples take

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

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

Article 18

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

Article 19

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

Article 20

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

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

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

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain

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

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

Article 25

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

Article 26

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

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair,

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

Article 28

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

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

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

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.
2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

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

Article 34

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

Article 35

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

Article 36

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

Article 37

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

Article 38

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

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from

States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

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

Article 41

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

Article 42

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

Article 43

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

Article 44

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

Article 45

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

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.
2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject

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

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

Reference

United Nations. 2008. United Nations Declaration on the Rights of Indigenous Peoples http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

The 94 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:

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-language initiatives.
 16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
 17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

HEALTH

18. We call upon the federal, provincial, territorial, and Aboriginal governments

to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.

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

with Aboriginal healers and Elders where requested by Aboriginal patients.

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

JUSTICE

25. We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.
26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defenses to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural

competency training, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal– Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.

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

rights of Aboriginal peoples, the Constitution Act, 1982, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

Reconciliation

CANADIAN GOVERNMENTS, UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

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 frame-work 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 practice, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the United Nations Declaration on the Rights of Indigenous Peoples.

- 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 final 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 inter-cultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above.

- 64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.
- 65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

YOUTH PROGRAMS

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

MUSEUMS AND ARCHIVES

- 67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations

Declaration on the Rights of Indigenous Peoples and to make recommendations.

68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
 - i. Fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joint-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. 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 Indian residential school experience and their involvement in truth, healing, and reconciliation.

COMMEMORATION

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
 - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.
 - iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.
80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential

schools remains a vital component of the reconciliation process.

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

MEDIA AND RECONCILIATION

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

- iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:

- i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
- ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

SPORTS AND RECONCILIATION

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and

growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
 - i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.
 - ii. An elite athlete development program for Aboriginal athletes.
 - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
 - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

BUSINESS AND RECONCILIATION

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

NEWCOMERS TO CANADA

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

about the Treaties and the history of residential schools.

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

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

References

Truth and Reconciliation Commission of Canada. 2016. *Honouring the Truth, Reconciling the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada*. Found (October 9th) at: http://nctr.ca/assets/reports/Final%20Reports/Executive_Summary_English_Web.pdf



Kenneth Lavallee, mural Start Blanket Project 2016, Main and Logan.



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