

**Indigenous Engagement Summary Report**



**Ricardo Ranch Area Structure Plan**

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**City-facilitated engagement overview**

Voluntary Indigenous engagement was undertaken with the Traditional Knowledge Keepers from the Treaty 7 Nations (including the Blackfoot Confederacy – comprising the Siksika, Piikani, and Kainai First Nations, as well as the Tsuut’ina First Nation, and the Stoney Nakoda – comprising the Chiniki, Bearspaw, and Wesley First Nations), the Métis Nation of Alberta, Region 3, and urban Indigenous communities. The engagement sessions took place from March 2019 to June 2019.

Indigenous engagement is aligned with the Council approved Indigenous Policy (April 2017) in advancing the commitment towards truth, reconciliation, and improving relations between The City and Indigenous communities. The purpose of the Indigenous engagement process was to allow Administration and the landowner group to actively listen, learn and receive guidance in the planning and decision-making in an effort to build a shared pathway forward as a city, and create communities that are truly equitable and inclusive.

A series of engagement sessions were held with the Traditional Knowledge Keepers from the Treaty 7 and Métis Nations, Administration and the landowner group including Brookfield, Genesis and Sandy Soutzo. Feedback collected was used by The City to develop policies for the Ricardo Ranch Area Structure Plan (ASP). The ideas contained in the policy are encouraged to be implemented into the open space network within and adjacent to the Bow River valley within the Plan Area. It is recommended that further voluntary Indigenous engagement be undertaken to refine the specific ideas to ensure collaborative implementation in respectful, authentic and appropriate ways.

**What we heard**

The main themes identified are highlighted in the chart below.

<b>What we heard (Ideas identified)</b>	<b>Ricardo Ranch Area Structure Plan – Proposed Indigenous Policies</b>
The Elders expressed gratitude to the City and the landowner group for reaching out to the Indigenous community as they felt engagement with the Indigenous peoples in the development of new communities in Calgary has been long overdue. Relationship building between the City and Indigenous communities is important.	Section 4.2 Indigenous Elements 1. The open space network is encouraged to incorporate the worldviews, oral histories, understandings, and traditional practices associated with the

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What we heard (Ideas identified)	Ricardo Ranch Area Structure Plan – Proposed Indigenous Policies
Acknowledge the traditional territory where Calgary is situated, and the connections that Treaty 7 First Nations and Métis have to it, including their existence and contributions.	<p>Bow River valley. Application of elements may include, but are not limited, to the following:</p> <ul style="list-style-type: none"> <li>a) creating interpretative signage and/or design elements that enable Indigenous worldviews from the Treaty 7 territory in relation to the Bow River valley to be understood and respected by a wider audience;</li> <li>b) integrating wayfinding that accounts for Treaty 7 First Nations and Métis languages;</li> <li>c) providing visual and physical connections to key natural landscape features through ecological corridors;</li> <li>d) recognizing and celebrating the sacredness of water through protection, restoration and/or enhancement.</li> <li>e) protecting or re-establishing native plant and tree species that reflect the biodiversity of the Treaty 7 territory, which also act as seasonal markers and attractors of fauna;</li> <li>f) designing place-based public art and monuments; and</li> <li>g) preserving and celebrating historic resources.</li> </ul>
Acknowledge the land, the relationship to the land and the significance of stewardship of the land. Understanding that the land and its resources are to be shared and that Indigenous and non-Indigenous peoples are all accountable to the land and must strive to maintain its balance.	
Water is considered as a living thing, a spiritual entity, and a sacred source of life. As caretakers of the water we have a responsibility to ensure that it is respected, protected, and nurtured especially for future generations.	
Water is a life sustaining gift and traditional activities depended on water for transportation, trade, drinking water, cleaning, and purification. It also provides habitat for the birds and animals, and native plants gathered for medicines and foods.	
As a source of life, rivers were critical to all Indigenous communities; they established campsites and settlements near the water's edge and developed a unique connectedness to both the land and the water through life sustaining practices.	
Traditional prayer and ceremonies demonstrates respect and gratitude for the gifts received from the physical and spiritual world. Believe we are related to everything around us: the land, the plants and the animals. When we hunt and harvest from the land, we must always give respect and gratitude through prayer and ceremony. Many ceremonies used sacred and symbolic objects, tobacco, rocks, plants, water, birds, and animals.	
Increase the awareness of Indigenous peoples' cultures and languages in the city; facilitates exploration of cultural identities and creates a sense of belonging and welcoming.	
Hunting, gathering and harvesting practices reinforced the importance of the Indigenous traditions and the social relationship building culture of men, women and children.	

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<b>What we heard (Ideas identified)</b>	<b>Ricardo Ranch Area Structure Plan – Proposed Indigenous Policies</b>
Annual visits are made to burial grounds and homage is made to departed relatives through sacred pipe and smudging ceremonies and communal feasting.	
Indigenous ceremonial gatherings are tied to a seasonal time frame rather than specific dates, which allowed for a deeper understanding of the ecosystem.	
Rivers were important for transportation during the western fur trade, and many Métis communities were established along the rivers, its vibrant, distinct culture, language and history contributing to bridging cultural gaps between the Indigenous and non-Indigenous communities.	

**Indigenous Engagement Events – Attendance:**

**Opening Indigenous Engagement Event – 2019 March 27**

Charlotte Yellow Horn-McLeod (Piikani First Nation, Blackfoot Confederacy)  
 Rod Hunter (Bears paw First Nation, Stoney Nakoda)  
 Alice Kaquitts (Wesley First Nation, Stoney Nakoda)  
 Marina Crane (Tsuut'ina First Nation)  
 Doreen Bergum (Métis Nation of Alberta, Region 3)  
 Karla Bergum (Métis Nation of Alberta, Region 3)  
 Doreen Spence (urban Indigenous community)  
 Mike Lickers (urban Indigenous community)

**Blackfoot Confederacy – 2019 May 02**

Charlotte Yellow Horn-McLeod (Piikani First Nation, Blackfoot Confederacy)

**Stoney Nakoda – 2019 May 09**

Rod Hunter (Bears paw First Nation, Stoney Nakoda)  
 Alice Kaquitts (Wesley First Nation, Stoney Nakoda)  
 Charles Rabbit (Wesley First Nation, Stoney Nakoda)

**Tsuut'ina First Nation – 2019 May 22**

Marina Crane (Tsuut'ina First Nation)  
 Gilbert Crowchild (Tsuut'ina First Nation)

**Métis Nation of Alberta, Region 3 – 2019 May 29**

Doreen Bergum (Métis Nation of Alberta, Region 3)  
 Karla Bergum (Métis Nation of Alberta, Region 3)

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### **Closing Indigenous Engagement Event – 2019 June 25**

Charlotte Yellow Horn-McLeod (Piikani First Nation, Blackfoot Confederacy)  
Charles Rabbit (Wesley First Nation, Stoney Nakoda)  
Alice Kaquitts (Wesley First Nation, Stoney Nakoda)  
Rod Hunter (Bears paw First Nation, Stoney Nakoda)  
Marina Crane (Tsuut'ina First Nation)  
Gilbert Crowchild (Tsuut'ina First Nation)  
Doreen Bergum (Métis Nation of Alberta, Region 3)  
Karla Bergum (Métis Nation of Alberta, Region 3)

*Note: Elders from the Chiniki, Siksika and Kainai First Nations were invited, however were unable to attend.*

#### **Indigenous Engagement Facilitator**

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#### **The Calgary Aboriginal Urban Affairs Committee (CAUAC) – Liaison**

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