



## Council Policy

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Policy Owner:	Calgary Neighbourhoods

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### 1. POLICY STATEMENTS

- 1.1 The City of Calgary is situated in the traditional territory of the Niitsitapi and the people of Treaty 7 at the confluence of the Elbow River and the Bow River. The City of Calgary will sustain the active and shared process of reconciliation through investing in *ways of knowing, ways of engaging, ways of building relationships*, and *ways towards equitable environments* with Treaty 7 First Nations and urban Indigenous peoples to improve relations between The Corporation and the Indigenous community.
- 1.2 The City will strive to learn from and work with Indigenous communities, grounded in the spirit and intent of reconciliation. The City is devoted to a shared pathway forward, and a firm commitment to building an equitable and inclusive city.
- 1.3 The historical lands where the Blackfoot people have lived since time immemorial, and later occupied by the Nakota Sioux (Stoney) and the Beaver people (Tsuut'ina) at the time of making Treaty 7 in 1877 are collectively known as lands of the Treaty 7 Nations. The Indigenous Policy references any cultural, traditional or historical activity on the land as "matters of historical significance" because of the ancestral footprints left behind which have a bearing on The City's planning and decision making. Post-treaty occupation of the historical lands includes the establishment of Calgary and all newcomers who arrived after Treaty 7, including other Indigenous groups. The Indigenous Policy references any post Treaty or modern day activity as "matters of contemporary significance." The City's focus on matters of historical, traditional and cultural significance will guide efforts and opportunities with Treaty 7 First Nations. The City's focus on matters of contemporary significance will guide efforts and opportunities with both Treaty 7 First Nations and urban Indigenous communities.

The policy consists of four ways forward including:

#### 1.3.1 Ways of Knowing

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

#### 1.3.2. Ways of Engaging

- a. The City of Calgary will support and advance multiple projects to respectfully engage Treaty 7 First Nations Knowledge Keepers by identifying opportunities early in the planning of City projects, processes and events related to matters of historical, traditional, and cultural significance to Treaty 7 First Nations.
- b. The City of Calgary will develop engagement processes and opportunities with Treaty 7 First Nations on matters of historical, traditional, and cultural significance due to their traditional territory.
- c. The City of Calgary will develop engagement processes and opportunities with Indigenous communities, leadership, and organizations on matters of contemporary significance.

#### 1.3.3. Ways of Building Relationships

- a. The City of Calgary will prioritize, form and maintain beneficial leadership-to-leadership relationships with Treaty 7 First Nations and urban Indigenous communities based on mutual recognition, mutual respect, and shared responsibility.
- b. The City of Calgary will work together with Treaty 7 First Nations to:
  - i. Strengthen understandings of the diverse identities, histories, cultures, languages, worldviews, relationships, and connections to the land of individual Treaty 7 First Nations;
  - ii. Identify matters of common interest and understand community priorities;
  - iii. Improve communication through dialogue and formal agreements;

- iv. Explore opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes;
  - v. Explore opportunities for The City to reflect on the shared foundations and history of the traditional territory through communication, ceremony, practices and capacity-building; and
  - vi. Seek common ground from which to reconcile matters of historical, cultural, and traditional significance, including territorial matters with Treaty 7 leadership.
- c. The City of Calgary will work together with urban Indigenous peoples, community leaders and organizations when related to corporate matters to:
- i. Strengthen understandings of the diverse identities, histories, languages, cultures perspectives, and lived experiences of First Nations, Métis and Inuit peoples who call Calgary home or have an historical association with the land within the boundaries of Calgary;
  - ii. Identify matters of common interest and understand community opportunities;
  - iii. Improve communication through dialogue and formal agreements;
  - iv. Explore opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes;
  - v. Explore opportunities for The City to reflect on the shared foundations and history of the traditional territory as it relates to urban Indigenous communities through communication, ceremony, practices, and capacity-building; and
  - vi. Find common ground and seek reconciliation by sharing interests, beliefs, or opinions on matters of historical, cultural, and traditional significance.

#### 1.3.4 Ways Towards Equitable Environments

- a. The City of Calgary, when updating existing policies and/or practices, will strive to understand the potential impacts on Treaty 7 First Nations and other Indigenous communities.
- b. The City of Calgary will explore opportunities for Administration to collaborate with Indigenous communities to produce inclusive and equitable amendments to include Indigenous practices.

1.4 The City of Calgary, when developing new policies and/or practices, will explore opportunities to collaborate on meaningful and innovative strategic directions and approaches with Treaty 7 First Nations and other appropriate Indigenous communities.

## 2. PURPOSE

The purpose of this Council Policy is:

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

## 3. DEFINITIONS

- 3.1 In this Council policy the following should guide interpretation:
  - a. The "Calgary Aboriginal Urban Affairs Committee" ("CAUAC") means the committee that reports to Council through the Standing Policy Committee on Community and Protective Services. Established in 1979, the primary function of CAUAC is to provide Council with cultural and strategic advice on matters that affect Indigenous Calgarians, and offer ongoing guidance in relation to the implementation of strategies that advance Indigenous interests in ways that benefit all Calgarians.
  - b. "Common ground" means the accepting, acknowledging, and/or acting on differing worldviews.
  - c. "Common interest" means a matter that is mutually beneficial and in the interest of two or more parties, including The City of Calgary.
  - d. "Engagement" – The Engage Policy (CS009) means focusing on the gathering of input from citizens and stakeholders to support City decision-making. The context for engagement in the Indigenous Policy is the on-going dialogue to strengthen understanding. Engagement efforts offer opportunities for The City and Indigenous Calgarians to learn from and build relationships with each other.
  - e. "Equitable environments" means contexts which recognize and accept differing worldviews for meaningful and sustained dialogue to occur between Indigenous and non-Indigenous peoples so that constructs, matters and priorities associated with Indigenous communities are actively defined and shaped by Indigenous peoples on their own terms. This type of process can assist in moving us towards common ground where opportunities for mutually beneficial relationships and co-operative activities are sustained.

- f. “Indigenize” means an Indigenous-led process focused on reclaiming place, environments, identities, histories, traditions, cultures, languages, truths, and roles in the context and work that impacts Indigenous peoples and has historically been defined by others.
- g. “Indigenous” means a collective term in the Canadian context that refers to First Nations, Métis and Inuit peoples who have unique and varied legal and political relationships flowing from original occupancy, inherent rights, and/or ongoing connections to specific lands. In the Calgary context Indigenous is used to collectively refer to Treaty 7 First Nations and urban Indigenous peoples.
- h. “Indigenous Sites Inventory” means the inventory of the archaeological sites within the City boundaries and can include the *Lifeways Native Sites Inventory* 2001 and other existing studies.
- i. “Leadership-to-leadership relationships” means relationships between elected leadership, administrative leadership, senior leadership, project leadership, and Treaty 7 First Nations Chiefs, Knowledge Keepers and other appropriate leadership groups.
- j. “Matters of contemporary significance” means any contemporary matter deemed significant to urban Indigenous communities, leaders and organizations determined from sustained dialogue and mutually beneficial relationships between communities and The City. Matters may include, but are not limited to ones that overlap culture, heritage, sports and recreation, recruitment and retention, public art, housing, and community health and wellness.
- k. “Matters of traditional, historical, and cultural significance” means any traditional, historical, or cultural matter deemed significant to Treaty 7 First Nations determined from sustained dialogue and mutually beneficial relationships between Treaty 7 and The City. Matters may include, but are not limited to ones that overlap the land, water, ecology, air, historical resources, and cultural and traditional land uses.
- l. “Mutual recognition” as identified in the Royal Commission on Aboriginal Peoples means the ability of Indigenous and non-Indigenous peoples to “acknowledge and relate to one another as equals, co-existing side by side and governing themselves according to their own laws and institutions.” (RCAP, 1996, p. 649). In the case of The City of Calgary, mutual recognition is a key principle to building relationships and ways forward with diverse Indigenous communities.
- m. “Mutual respect” as identified in the Royal Commission on Aboriginal Peoples, means “the quality of courtesy, consideration and esteem extended to people whose languages, cultures and ways differ from our own but who are valued fellow-members of the larger communities to which we all belong,” and is an essential precondition to healthy relationships between Indigenous and non-Indigenous peoples (RCAP, 1996, p. 649). In the case of The City of

Calgary, mutual respect is a key principle to building relationships with diverse Indigenous communities.

- n. “Niitsitapi” means the collective term used that translates to “the Real People” that the four nations of the Siksika, the Kainai, the Piikani and the Amsskapipiikunni (the Blackfeet of Montana) call themselves.
- o. “Reconciliation” means a shared and active process between Indigenous and non-Indigenous peoples to transform relationships and understandings by acknowledging what has happened in the past, addressing the impact of colonial policies and then following through with action. (adapted from White Goose Flying, 2016)
- p. “Shared foundations” means recognizing we collectively as Indigenous and non-Indigenous peoples connect to each other and this place, in more ways than we differ, based on our shared history.
- q. “Shared history” means recognizing that conventional approaches to history often overemphasize non-Indigenous perspectives and there is an immediate need to expand approaches to equitably appreciate and understand Indigenous worldviews and narratives that flow from the land. For instance, the City of Calgary’s history does not begin at 1884 - our shared history flowing from the land stems back thousands of years.
- r. “Shared responsibilities” means the duty to act responsibly to each other and towards the land individuals share as Indigenous and non-Indigenous peoples (Royal Commission on Aboriginal Peoples, 1996). In the case of The City of Calgary, there is shared responsibility with diverse Indigenous communities to work with and learn from each other in order to build an inclusive and equitable community to the benefit of future generations.
- s. “Should” means Policies and Procedures that use the word “should” are to be applied in all situations, unless it can be clearly demonstrated that the policy is not reasonable, practical or feasible in a given situation.
- t. “Traditional Knowledge Keepers” means Treaty 7 members who have been transferred sacred rights to uphold, maintain, and sustain oral culture and traditions through generations. Having these qualifications, members who accept transferred rights make a commitment to a life-long role and dedication to carrying out this ‘way of life’ to support the collective well-being in their communities. By passing their sacred knowledge and wisdom on to subsequent generations, Traditional Knowledge Keepers continue to preserve their way of life and belief systems.
- u. “Traditional territory” means a geographical area that was bestowed upon a First Nation by the Creator and includes the lands of Treaty 7 tribes which they have occupied and utilized for generations as original occupants and stewards of these ancestral lands.

- v. “Treaty 7 First Nations” means First Nations who made Treaty 7 with the Crown, including the Siksika, Piikani, Kainai, Tsuut’ina and Stoney Nakoda being Bearspaw, Wesley and Chiniki.
- w. “Trusted Advisors” means individuals or groups with the appropriate expertise engaged by the Administration.
- x. “Will” means Policies and Procedures that use the words “will” must be implemented.
- y. “Urban Indigenous peoples” means First Nations, Métis, and Inuit peoples who either reside in an urban area or have an historical relationship with the city and land within the city boundaries. In the case of Calgary, urban Indigenous people may have come to the city from another traditional territory, province and /or city or may be members of a Treaty 7 First Nation and call Calgary a city within their own traditional territory, home.
- z. “Indigenous Worldviews” means distinct principles, values and beliefs collectively held and recognized by diverse Indigenous communities grounded in relationships to the land, the environment, and other living beings.

#### **4. APPLICABILITY**

- 4.1 The City of Calgary Indigenous Policy is a unique and versatile Council policy intended to guide the municipality in being an active partner in reconciliation with Treaty 7 First Nations and urban Indigenous communities. The policy serves as a starting point to guide relationships as The City pursues new initiatives, protocols, strategies, and efforts together with Treaty 7 Nations and urban Indigenous communities.
- 4.2 Where this Council Policy is inconsistent or conflicts with one or more provisions of another Council Policy, the intent of each relevant Policy will be given effect to the greatest extent possible.
- 4.3 Implementation will occur with best efforts, within available resources and budget.

#### **5. COUNCIL AUTHORITY**

- 5.1 On 2014 February 10, through PFC2014-0083, Council approved the Calgary Aboriginal Urban Affairs Committee’s 10-Year Strategic Plan. As outlined in CAUAC’s Strategic Plan, 2014-2023 (revised 2016); strategy 7.7: CAUAC will create a City of Calgary Indigenous Policy Framework.
- 5.2 On April 2015, CPS 2015-0334 direct Administration to support the Calgary Aboriginal Urban Affairs Committee in developing an Aboriginal Policy Framework to be brought back to the SPC on Community and Protective Services no later than 2017 April.

## 6 PROCEDURES

### 6.1 Ways of Knowing

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

### 6.2 Ways of Engaging

- a. City Administration, through sustained dialogue with Treaty 7 First Nations and urban Indigenous communities, leadership, and organizations, should assist in determining the nature of the matter of significance requiring engagement.
- b. Engagement for City projects and events will be conducted as per the Engage Policy (CS009) with support and advice from CAUAC and other Trusted Advisors to determine the most appropriate process to engage and the appropriate Indigenous people to involve.
- c. City Administration should incorporate when appropriate, the Indigenous Sites Inventory that could inform The City in future engagements and efforts to manage, monitor, mitigate, and where appropriate, protect and commemorate significant Indigenous archaeological resources as recommended in CAUAC's report to Council (CPS 2001-66).
- d. The City should develop protocols with Treaty 7 First Nations and urban Indigenous communities by working with, listening to, and learning from Indigenous communities on their own terms on a regular basis regarding existing protocols and opportunities for new protocols.



### 6.3 Ways of Building Relationships

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

### 6.4 Ways Towards Equitable Environments

- a. CAUAC and Administration will investigate the development of an Indigenous Relations Office.
- b. City Administration, in collaboration with CAUAC and other Trusted Advisors, should design strategies and initiatives to assist The City in understanding the impacts of policy decisions on Indigenous communities.
- c. City Administration should inform all relevant business units of upcoming updates to existing policies and/or practices including the development of new policies and/or practices to incorporate Indigenous content where it is relevant.
- d. CAUAC, in partnership with City Administration and other Trusted Advisors, should identify opportunities to indigenize aspects of new and/or existing policies and/or practices. City Administration should engage Indigenous communities with regards to updates to policies and/or practices and the development of new policies and/or practices when deemed of interest to Indigenous communities and Treaty 7.
- e. City Administration, with CAUAC and other Trusted Advisors, should assess the success of efforts to build, promote and sustain equitable

environments with Indigenous communities at The City in order for a corporate culture shift in recognition and support of the shared history and foundations of the traditional territory.

## 7 SCHEDULES

### 7.1 Schedule 1: Traditional Knowledge Keepers Protocols

## 8 AMENDMENT(S)

Date of Council Decision	Report / Bylaw	Description
To be completed by The City Clerk's Office		

## 9 REVIEW(S)

Date of Policy Owner's Review	Description
To be completed by the City Clerk's Office	

## SCHEDULE 1

### Traditional Knowledge Keepers Protocols

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

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

- a. Request: When initiating dialogue and requesting a Traditional Knowledge Keeper to share knowledge or wisdom, it is vital that The City give advance notice and provide as much detail as possible regarding the nature of the project and request. This will enable the Traditional Knowledge Keeper enough time to accept, decline or consult others. It is advised that the initial request should be face-to-face when possible with the Traditional Knowledge Keeper or representative on behalf of the individual. Do not send packages of relevant information in advance of the request. When necessary inform the Traditional Knowledge Keeper during the face-to-face meeting that a package will be forthcoming.
- b. Tobacco offering: Tobacco is a sacred offering and an Indigenous universal exchange for requesting advice, knowledge, or wisdom from Traditional Knowledge Keepers. Tobacco is also used to make an offering to Mother Earth in exchange for taking something or changing the landscape. When offering tobacco prior to an engagement or event, it is important to give a Traditional Knowledge Keeper as much information as possible about the request and the opportunity to accept or decline the tobacco. The acceptance of tobacco by a Traditional Knowledge Keeper signifies the acceptance of the request. This type of offering should occur up front and prior to the commencement of the engagement or event.
- c. Honorariums: Grounded in the principle of reciprocity the intent of an honorarium is to provide an offering reflective of what an individual can give for receiving advice, knowledge or wisdom from a Traditional Knowledge Keeper. An authentic Traditional Knowledge Keeper will never set a fee to share advice, knowledge, or wisdom but the honorarium provided by The City

- should adequately reflect the value or the gratitude that is felt by the individual, business unit or department making the request and the ability to give. No monetary amounts have been set within this procedure intentionally as these amounts will vary over time and project. City Administration and members of Council should directly consult City staff specifically holding an Indigenous portfolio regarding honorariums as they will work closely with Treaty 7 First Nations to determine best practices and an appropriate honorarium reflective of the request and context. Honorariums will be provided in person directly after the engagement or event is completed.
- d. **Gift Giving:** In addition to honorariums a small non-monetary gift of gratitude is typically presented after the engagement or event has been completed. Gift giving is significant and respectful to the exchange and the sharing of knowledge or wisdom by the Traditional Knowledge Keeper that has occurred. City staff specifically holding an Indigenous portfolio can advise and provide recommendations on appropriate gifts to show gratitude depending on the context.
  - e. **Travel and Accommodation:** If a request by The City for the involvement of a Traditional Knowledge Keeper requires travel it is appropriate to account for cost of travel and accommodation of the individual in advance and during the planning of the project, processes or event.
  - f. **Responsibility of City Administration:** When interacting with a Traditional Knowledge Keeper act with utmost respect, sincerity and transparency to be accountable. Be prepared to listen, avoid interrupting at all costs and allow for meaningful dialogue. Convey willingness to describe the project, process or event and consider any concerns that are raised. Always ensure that a host is available on behalf of The City to oversee transportation, coordination, greeting and hosting Traditional Knowledge Keepers and ensure all other protocols are met. Hosts should be available to Traditional Knowledge Keepers at the beginning, during and immediately following the project, process or event.
  - g. **Intellectual Property Rights:** Protection of intellectual property rights is vital and City Administration must recognize that not all shared knowledge or ceremonies can or should be documented. Face-to-face discussions must occur in advance of an engagement or event to explain how information will be utilized by The City and to receive permission and direction about how Traditional Knowledge Keepers would prefer how sacred wisdom or knowledge shared is to be documented and utilized, if at all. Traditional teachings must be protected from cultural appropriation and City Administration must recognize that Treaty 7 First Nations will respond to acts of cultural appropriation. As such The City with support from City staff specifically holding an Indigenous portfolio must ensure protocols and guidelines are in place to protect against cultural appropriation and to ensure Treaty 7 First Nations Traditional Knowledge Keepers are actively determining on a regular annual basis (i.e. through regular meetings and

debriefs with Treaty 7 Traditional Knowledge Keepers, Administration and/or City Council) how and if information, advice and wisdom can be utilized.