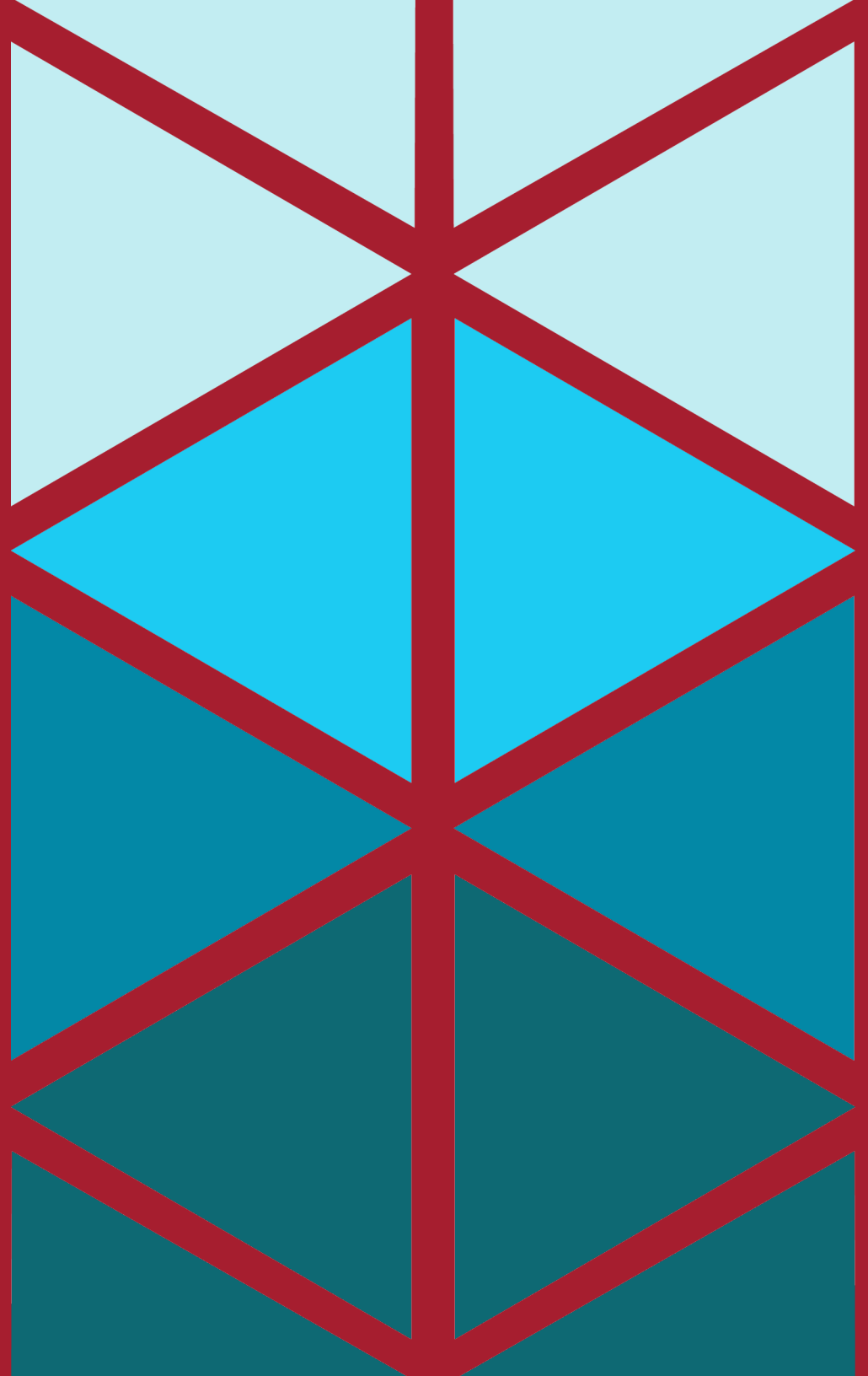
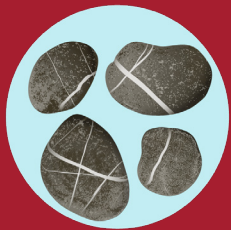




Step into the River:

Section Six

► **Guidebook:
Creating Ripples**



Guidebook: Creating Ripples

Building off this River Framework for Economic Reconciliation, we have put together a preliminary guidebook for practitioners to drill into their own relationships and ways of being, while advancing actions that will increase reconciliation. Following this phase of the process, it is our hope that we can host workshops and convenings to build off of this and demonstrate how to implement the learnings into practice in the community.

Creating ripples starts with you, as an individual. Even if your work takes place at a larger scale, you are still an individual living and working within the current economic system, and your ability to learn and listen are integral to this process.

How to use this guide

This guide is meant to support non-Indigenous readers as you navigate your own journey of transformation. Grounded in the principles of the riverbed, the guide poses a series of questions that are meant to support you in

building your economic reconciliation practice and locating where in the ecosystem you have footing and influence. Since economic reconciliation will be unique to each relationship, as mentioned before this guide is not meant to be a prescriptive or neat “how-to” process of working towards reconciliation. With this in mind, we invite you as the reader to consider whether and how these questions and case examples could apply to the unique context for reconciliation in your region or sector.

Answering the questions

There are many ways to engage with these questions. For example, you can use them as journal prompts, or to assess where deeper journeying is needed. You may also choose to use these questions as discussion prompts not only amongst your colleagues and teams, but also your friends, family, and others in your community.

Case examples and resources

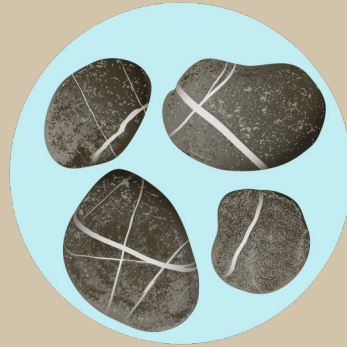
The questions are accompanied by links to relevant resources and initiatives to support you and your

organization or workplace with some ideas to help build momentum and create ripples of impact with regards to economic reconciliation. The examples were chosen for reflecting the above principles that we believe economic reconciliation needs to be built on in order to be transformative. The examples largely reflect relationships that have evolved over several years, demonstrating the long-term commitment to this partnership journey.

The Guidebook is structured in two parts:

- Part 1: Fundamental Practices
 - Self Reflection
 - Questioning and Learning
 - Deep Listening
 - Relationship-building
 - Part 2: Stepping Stones – Sector-specific actions
- We focus on the following areas that influence economic reconciliation:
- Procurement, Finance, and Management & Leadership
 - Education & Skills-Building
 - Land Use & Planning
 - Place Making & Design





Part 1: Stepping Stones

Fundamental Practices for Staying in the Flow of Economic Reconciliation

Since reconciliation, and the recognition of rights, respect, co-operation, and partnership with Indigenous peoples, is an essential journey for Canada, it only serves to deepen our practices along the journey of this river. It's only through on-going commitments and actions that we will master economic reconciliation in BC and Nationally.

Self-reflection

Your ancestry and relationship to land

- What is your ancestry? How many generations has your family been in Canada or BC?
- What is your relationship to the land you are currently living and working on? To the land you were born on? How did you come to be on this land?

Your way of being, knowing and doing

- What values guide you? How do you embody these values in your life?
- In what ways might your thought patterns, beliefs, values, actions and assumptions be inhibiting you from engaging in economic reconciliation?

Your commitments and accountabilities

- What are you pledging to stand up for? How are you or others holding you accountable to these commitments in relation to reconciliation?
- What resources are available to you (personally, at work, etc.) that can help you remove these barriers?

Your relationship with others

- Do you have a personal or working relationship with any Indigenous person or entity?
- To what extent have you practiced empathy, humility, deep listening, and de-centering yourself in relationship to Indigenous friends, peers, partners, colleagues, customers and strangers?



Questioning & Learning

History and Ongoing Context

- Do you know about the true history of Indigenous Peoples in Canada and more specifically in BC?
- Do you understand why acknowledging traditional territories is so important? What local First Nation protocols are you familiar with?
- Do you know the basis of Canadian law and policy upon which colonization is built?
- Are you aware of the detrimental impacts colonization has and continues to have on Indigenous Peoples?
- What do you know about the Indian Act? Do you understand how this law and other colonial policies have stripped the land, resources and dignity of Indigenous Peoples and created dependency?
- Are you aware of how colonization has thwarted Indigenous women's leadership roles and how the Indian Act is fueling this ongoing oppression?
- Do you have a working knowledge of UNDRIP, TRC and the 94 Calls to Action, MMIWG report and Calls to Justice in order to implement them both in your personal and professional lives?

Your Indigenous neighbours and community members

- Whose [Land](#) are you on?
Click on the [Native Land.ca](https://www.native-land.ca/) link to find out.
- What is their culture and language?
- What are their unique priorities when it comes to governance, land use and planning, sustainability, economic development, etc.?
- What is their leadership structure (both hereditary and electoral)?
- What are the roles of women in leadership and community?

Case Example

[City of Victoria - Reconciliation Dialogues](#)

Led by members of Lekwungen First Nation, the public is invited to participate in the Victoria Reconciliation Dialogues, a six-part series of conversations that enable the community to explore together what reconciliation could look like on Lekwungen territory. The Victoria Reconciliation Dialogues are built on the City's [Witness Reconciliation Program](#), established in 2017 to bring together Indigenous representatives from both the Esquimalt and Songhees Nations as well as urban Indigenous Peoples, the Mayor, City Council and staff, forming a group called the City Family.

Key Elements:

- The journey to these dialogues began from the Witness Reconciliation Program. The purpose of the 'city family' considers how the City might respond to the five recommendations highlighted by the TRC for attention by municipalities. This program somewhat replicates the cultural framework of the local First Nations ceremony which includes the 'family' doing the work, calling witnesses, using good governance, collective decision making, etc.
- These community engagements have led to ongoing CoV commitments to inclusion of reconciliation and actions in their recent Strategic Plan.

Resources

[Indigenous Corporate Training](#) provides a gamut of interactive learning opportunities that will help you be more confident and competent in your work with Indigenous Peoples.

[8th Fire Series with Web Kinew](#)

Join Wab Kinew on a two-minute walk through 500 years of aboriginal history and then watch the entire 4 part series.



Deep Listening

In general, for Indigenous people deep listening is an act of being in a reciprocal relationship - of witnessing for the purpose of cultivating knowledge, of putting out into the world what you've learned. It involves having a "beginner's mind", meaning being open to whatever story or truth is being shared without assuming that you already know it to be true. As a witness or deep listener, you are then responsible for carrying forward what has been shared and integrating it in your life, commitments, and relations both in community and with the earth and your surroundings.

Stemming from this teaching, deep listening is an integral component to truth-telling. Rather than coming into a conversation with your own agenda, deep listening involves being open to hearing what the person speaking has experienced to be true. You are listening not only with your ears and mind, but with your heart.

Practice deep listening on your own and with others

Cultivating deep listening takes practice, but you can start both in conversation with others as well as on your own by building up your ability to be present and aware. When you are on a walk for example, pay greater attention to your surroundings. What can you see, hear, smell and feel?

In conversation with others, you can practice deep listening by remaining focused on what the speaker is saying.

Unlike in casual conversations, remain silent while the person is talking. If you feel like you need to deepen your understanding of what is being said, some questions that are helpful to ask include:

- "Can you say more about that?"
- "Can you recall another time when this has occurred?"

Be mindful that these questions may not be immediately answered if trust still needs to be built. Alternatively, the answer may not come in a neatly laid out way, but rather in the form of a story. The truth is in the storytelling. You may wish to start practicing deep listening conversations with your colleagues, community, or family members.

Resources

Deep listening skill-building:

- [Three Layers of Listening, The Presencing Institute](#)

Empathy-building

- <https://www.strategicdesigntoolkit.com/slab-empathyinterview>

Relationship-building

Economic reconciliation is about relationships. It cannot happen without the Indigenous peoples on whose territory your initiative, business or institution is located. The following questions are provided to help you reflect on what your relationships with Indigenous peoples currently look like.

- What kind of relationship do you currently have with First Nations and Indigenous community members in the region? What events, dynamics and efforts have led to the current relationship?
- How are you demonstrating transparency, trust, patience and a genuine commitment to this relationship?
- Are you safely making space for healing and truth-telling?
- Who is involved in building the relationship? Are they the right people for this process? How ready is your team in their ability to be a part of relationship-building?
- Have you asked Indigenous partners what reconciliation and decolonization mean to them?
- Are you including Indigenous organizations in your initiative, including those who advocate for youth, elders, women and those facing marginalization?
- What project could be a “low-hanging fruit” opportunity to spark deeper relationship-building?
- How is this relationship being honoured? (e.g. friendship agreement, Indigenous relations framework, on-going leadership meetings, MoU etc.)

Case Example

[Tk'emlúps Te Secwépemc – The City Of Kamloops](#)

The City of Kamloops and the First Nation of Tk'emlúps te Secwépemc are two communities located in the southern interior of British Columbia. In recent years, the

communities have moved forward on a new approach to relationship building and reconciliation. Starting with a series of Community-to-Community forums that began over a decade ago, Kamloops has taken steps to recognize Tk'emlúps culture, values, and history through agreements, physical projects, and plans. The pathway that

the communities have started on has branched in several directions and included collaboration on projects ranging from transit service to park trails to plans for a new cultural centre on the site of a former elementary school.

Key Elements:

- This journey began with the two governments (Tk'emlúps Te Secwépemc and City Of Kamloops) meeting using the Community-to-Community forums format, which take place 1-2 times per year to discuss shared interests and concerns and have established an avenue for intergovernmental coordination.
- This on-going relationship building has led to collaborative projects which include:
 - The opening of Xget'tem' Trail in 2018;
 - The formalization of a Community Transit Partnership Agreement in 2018;
 - The signing of a Letter of Understanding on Secwépemc values and Tk'emlúps cultural heritage resources in 2019;
 - The design work on a collaborative cultural centre;
 - New directions in the City's Strategic Plan and upcoming Social Plan, and;
 - The creation of a Joint Culture and Heritage Committee.

These governments have committed to building a relationship based on trust, respect, and connection to land and place, through ongoing partnerships, strategic planning and actions towards continued reconciliation.



Quick reference

[First Nations-Municipal Community Economic Development Initiative](#) in partnership with [CANDO](#)

Since 2012, the Community Economic Development Initiative (CEDI) has helped neighbouring municipalities and First Nations develop partnerships that establish and support their mutually beneficial economic development. Each community partnership promotes reconciliation and collaboration. They help coordinate local action to address regional issues and build a more sustainable economy for all.

FCM has a handful of purposeful tools and guides to support this work, including:

- [Guide: Collaboration between First Nations and municipal economic development organizations](#)
- [Stronger Together: A Toolkit for First Nations-Municipal Community Economic Development Partnerships](#)
- [Building First Nations-municipal Community Economic Development Partnerships](#)

[Community to Community Forums](#)

The Community to Community Forum Program is a valuable resource for local governments and First Nations to discuss common issues, challenges and mutual opportunities for the benefit of their communities. Learn more at their website.

[UBCM Indigenous Relations](#)

UBCM has identified specific ways to support BC local governments in their reconciliation efforts and many resources can be found at their website.

[Local Government & First Nations Relations](#)

Co-operative and productive relationships and improved communication between local governments and First Nations close socio-economic gaps between Indigenous people and other British Columbians, and support reconciliation. This Government of BC's website can be a good starting point for information.

[Business Reconciliation in Canada Guidebook](#)

The Canadian Council for Aboriginal Business's - Business Reconciliation in Canada Guidebook provides a starting point for your journey in fostering respectful economic partnerships and building a prosperous Canada, together.

[Relationship / Friendship Accords and Memorandum of Understanding \(MOU\)](#)

A Relationship / Friendship Accord creates the opportunity to outline why and how two (or more) communities would like to build and sustain their relationship over the long term. Look to the link for some good resources to learn more about creating these working relationship agreements. Many sectors have developed various resources to support building relationships with Indigenous Peoples and First Nations. Again, look to your regional or national organizations for these resources.

Part 2: Sector-specific Actions

Procurement, Finance & Management

Procurement, finance and management are major components to economic development work. Given the barriers to accessing finance that Indigenous people experience, especially if living on-reserve, creative partnerships and solutions are needed.

Procurement

Prioritizing First Nations businesses through procurement is fundamental to achieve inclusive economic growth. Whether you are a local government, an educational or financial institution, or a regional district, your workplace purchases goods and services. can add a “buy Indigenous” clause to procurement practices.

- Have you developed an Indigenous procurement strategy with set goals?
- How do you view Indigenous businesses? What comes to mind when you think of them?
- Are you aware of the different Indigenous-owned businesses (either locally, regionally or nationally) that can fit your procurement needs?
- (Indigimall, Shop First Nations, Gov't of Can. Indigenous Business Directory, Indigenous Business in BC, CCAB

Nat'l Indigenous Bus. Dir., Google search and many First Nations have lists of member owned businesses, ask around as not everyone is listed)

- Do you engage with Indigenous Peoples and First Nation communities to let them know about available and upcoming procurement opportunities? Have you set aside procurement opportunities for Indigenous businesses?
- How are you providing an inclusive space for Indigenous businesses to participate in procurement opportunities within the regional and local area?
- Have you asked Indigenous businesses what barriers they have to bidding? What strategies have you put in place to mitigate these barriers?

Resources

[BC Social Procurement Initiative](#)

The British Columbia Social Procurement Initiative (BCSPI) helps local governments, First Nations and institutional purchasers turn their procurement dollars into achievable and measurable community benefits.

Case Example

Greater Victoria Harbour Authority: [Indigenous Business Procurement](#)

The Greater Victoria Harbour Authority procures goods and services from local Indigenous-owned businesses in the Greater Victoria area. In 2019, the organization committed to revising their procurement policy to include language around supporting Indigenous businesses, working in collaboration with Esquimalt Nation and Songhees Nation through their First Nations Economic Development Committee. One outcome of the process included resulted was their directory of Indigenous businesses in the region.

Yukon Government First Nations Procurement Policy
The [Yukon First Nations Procurement Policy](#) was co-developed with Yukon First Nations. Along with new tools and templates for businesses, the policy includes an Indigenous business registry and an online learning platform for First Nations businesses and anyone else interested in learning more about the policy. The new policy also encourages Yukon businesses to bid on government contracts in partnership with Yukon First Nations businesses.

Finance

Despite growing Indigenous entrepreneurs and businesses' demand for financial services, and the increased interest in meeting that demand, there remain significant barriers in the financial ecosystem that get in the way of Indigenous entrepreneurs and businesses, First Nation communities, and their goals. Below are some questions to support your approach to providing financing for Indigenous businesses.

- Do you know what barriers exist for Indigenous communities, Development Corporations, businesses and entrepreneurs to start and expand a business?
- How can you support reducing barriers to accessing finance for Indigenous communities, Development Corporations, Businesses and entrepreneurs?
- Have you considered partnerships between Indigenous trusts, [Aboriginal Financial Institutions](#), banks and credit

unions to support the creation of small business grants, micro-loans & Indigenous peer lending circles?

- How can you foster and support regional cooperation across financial institutions to create a more attractive investment climate?
- How can you support Indigenous specific (decolonized and Indigenized) financial literacy?

Resources

[Barriers to Aboriginal entrepreneurship and options to overcome them](#)

Report prepared for: The National Aboriginal Capital Corporations Association (NACCA) and Business Development Bank of Canada (BDC)

[Building a Competitive First Nation Investment Climate](#)

The objective of this textbook is to share with readers how to build successful First Nation investment climates, recognizing that many of the elements of a successful investment climate have regional variations.

Case Example

[Vancity Aboriginal Best Loan](#)

Aboriginal BEST microloans support entrepreneurs who have completed the Aboriginal BEST (Business and Entrepreneurship Skills Training) program and are ready to start a business in Coast Salish Territory. Vancity's Aboriginal BEST microloan fills the gap between traditional bank lending and the availability of venture capital. Unlike traditional small business loans that are based on business history and collateral, Aboriginal BEST microloans are based on the character of the owner and the strength of the business plan.



Management and Leadership

Management, business skills and expertise are fundamental building blocks for Indigenous peoples' readiness to participate in the economy. To be more competitive, Indigenous entrepreneurs and businesses require solid managerial, financial, and governance capacities to pursue emerging opportunities, and to remain viable. Strengthening business managerial and business consulting skills will increase the likelihood of success and profitability for Indigenous communities, businesses and individuals.

- How is the organization ensuring that Indigenous workers are being promoted into managerial and other leadership roles?
- Are Indigenous Peoples and First Nations represented and recognized locally or regionally as economic and community contributors?
- Are you recruiting and appointing Indigenous professionals to boards and executive positions?
- Are you including Indigenous youth in the decision-making processes where appropriate? Are the youth being mentored? Are there leadership programs and training available for them?
- Are you screening, hiring, and advancement practices recognizing unconventional talent and cultural differences?

Resources

[Leaders International Executive Search](#) specializing in diversity and Indigenous recruitment services. They launched National Diversity and Indigenous Board Practice in 2020 and wrote this article [The Business Case for Indigenous Inclusivity in the Boardroom](#).

[Reconciliation: Growing Canada's Economy by \\$27.7 Billion](#) (2016)

The economic loss currently suffered by all of Canada resulting from the gaps in economic outcomes between Indigenous Canadians and the non-Indigenous population is significant. This analysis has shown that closing these gaps would result in an estimated increase in Canadian GDP by about \$27.7 billion annually. This would be much higher given that it's now 2021, with continued increase in working age, education, employment, entrepreneurship, etc.

Education, Skills Building & Training

This stepping stone relates to educational programs for skills-building, workforce development, entrepreneurship training, and so forth. It covers not only questions to consider when creating programs specific to Indigenous participants, but also questions regarding how to ensure the learning experience of non-Indigenous participants covers key knowledge foundations related to Indigenous protocols, ways of being, the impacts of colonization and so forth.

Foundational Supports for Indigenous peoples include:

- Access to early childhood education and care
- Housing accessibility, affordability, and conditions
- Food security
- Poverty reduction
- Learning differences and challenges
- Indigenous Language

When these barriers are addressed for Indigenous persons, especially youth and their families, then their capacity to graduate, continue education or obtain additional employment or entrepreneurial skills or training increases.

- How are local entities providing culturally appropriate support across a life cycle?
- Are there culturally appropriate educational pathways through high-school towards graduation and into post-secondary, vocational, employment and skills training being developed and offered?

- Do you have an understanding of Indigenous employment barriers and do you have a plan for addressing them through pre-employment support?
- Are there opportunities to create additional flexibility within the management of vocational education and training policies for cultural demands, to accommodate learning differences, etc.?
- How are local employers being engaged to ensure that skills development programmes are well aligned to demand for employment?
- How are Indigenous youth being educated and supported in entrepreneurial opportunities?
- Do Indigenous people, women and youth see themselves reflected in employment opportunities for them locally? Have you engaged with them to understand this?
- How is support for child-care being addressed so that learners who are parents are able to attend education, employment programs, skills and training development?
- What partnerships are being established with local and regional Indigenous organizations (Friendship centres, NVIT, ASSET, housing, etc.) to create holistic solutions to ongoing issues for many Indigenous urban citizens?

Indigenizing curriculum for non-Indigenous students

Reconciliation training, which includes cultural humility and cultural safety, should be mandatory for non-Indigenous employers, students, instructors, co-workers, etc. when delivering programs to Indigenous Peoples.

- To what extent are non-Indigenous students learning foundational components of Indigenous history, ways of being, knowing and doing?
- How are non-Indigenous students learning key foundations of working in the context within their sector? Are Indigenous instructors being hired to teach this curriculum?

Resources

[Mapping the Landscape: Indigenous Skills Training and Jobs in Canada](#)

Between 2006 and 2016, the Indigenous population grew at four times the rate of the non-Indigenous population, though Indigenous peoples experience poorer socio-economic outcomes, higher unemployment rates and lower levels of education. Indigenous peoples cite a lack of jobs, education, training and work experience as reasons for unemployment. This is not only a supply-side issue, however. Even at higher numeracy and literacy skill levels, First Nations people have a significantly lower probability of employment (75 percent) than Métis (87 percent) or non-Indigenous Canadians (90 percent). Even lower-skilled non-Indigenous people have a higher probability of employment than First Nations people (87 percent). Meanwhile, workplace bullying and discrimination causes some Indigenous peoples to leave employment.

[First Nations Education Steering Committee \(FNESC\)](#)

FNESC shares current information about available programs, government policies, and initiatives related to education. They provide a variety of resources and programs related to Indigenous perspectives and worldviews, teacher resources, etc.. FNESC is a policy and advocacy organization that represents and works on behalf of First Nations in British Columbia. FNESC has a mandate to support First Nations students and advance First Nations education in BC.

[Reconciliation Through Indigenous Education](#) - A 6-Week Massive Open Online Course

This course will help you envision how Indigenous histories, perspectives, worldviews, and approaches to learning can be made part of the work we do in classrooms, organizations, communities, and our everyday experiences in ways that are thoughtful and respectful.

Land Use and Regional Planning

Many municipal lands are on unceded territory or near a treaty Nation. However, the adoption of UNDRIP by local governments has been slow in BC, despite being enshrined in Provincial law (DRIPA) and possibly nationally through Bill-15. This is important to figure out because at conflicts over land use will continue if there is not a process in place that honours title & rights. Planning has been complicit in advancing settler colonialism while making invisible, criminal or obscure Indigenous connections to place.

There are also special considerations for regional planning. Regional Districts clearly need to acknowledge that it will be through building trusting relationships and commitment to actions undertaken to support Indigenous Communities and Peoples that will provide for increased community well-being for all of its citizens.

Land-use

- Does your Official Community Plan acknowledge the original peoples on whose territory the municipality is located?
- Are you adopting UNDRIP into your Planning? (process, policies, plans, etc.)
- What is your literacy level of Free, Prior and Informed consent (FPIC)?

Case Example

Cultural Interpretive Plan

[HEATHER LANDS Cultural Interpretive Plan](#)

Musqueam, Squamish, and Tsleil-Waututh have partnered with Canada Lands Company to redevelop shared lands in what is now called Kitsilano neighbourhood in Vancouver. As part of the re-zoning application that was approved by the City of Vancouver, Dialog worked with MST-CLC partners and community members from Musqueam, Squamish, and Tsleil-Waututh to develop the Cultural Interpretive Plan. This plan is meant to guide people through a living homage of the cultural heritage of the Heather Lands and to guide land use and experience of the neighbourhood.

Resources

[First Nations– Municipal Community Infrastructure Partnership Program Service Agreement Toolkit](#)

[Operationalizing Indigenous Consent through Land-Use Planning](#)

Implementation of the United Nations Declaration on the Rights of Indigenous Peoples, particularly the standard of free, prior and informed consent, will have significant impacts on resource development, environmental

- Are you enacting the duty to consult and accommodate First Nations' title and rights, according to their unique consultation guidelines and protocols?
- Have you considered collaboration on service agreements with neighbouring First Nations?
- Are you exploring Additions to Reserve and Urban reserves in partnership with the First Nations whose traditional territory your municipality is located on?
- Have you created opportunities for co-management of natural resources with First Nations that ensure responsible land use across the region and respect First Nations' land use rights?



protection and reconciliation in Canada. A revitalized approach to land-use planning is one way of applying the consent standard and furthering implementation of Indigenous title and rights.

[Shared Path](#)

Shared Path Consultation Initiative works towards a future in which Indigenous voices and rights form a sustained and integral part of land-use planning law, policy, and governance in Ontario.

[Policy On Planning Practice And Reconciliation](#)

[How Are Official Plans Currently Including Indigenous Rights And Communities?](#)

[Land Use Planning 101](#)

[Linking Indigenous Communities with Regional](#)

[Development in Canada](#): Chapter 3. The importance of land for Indigenous economic development

[Forging strong relationships among municipal, regional and First Nation governments in British Columbia](#)

BC First Nations Land Use Tools:

[BC First Nations Land Use Planning: Effective Practices](#)

This is for FN use. Gives perspective to their land use planning processes

[OUR SACRED LAND: Indigenous Peoples' Community Land Use Planning Handbook in BC](#)

Permitting and Licensing

- Have you engaged with Indigenous residents, business owners, and entrepreneurs about barriers they have in the permitting process for property locations? What are your strategies for removing these barriers?
- Are you ensuring that Indigenous knowledge and practices are incorporated into planning and licensing decision-making about the use of natural resources?

Resources

[City of Victoria's 3.0 Economic Action Plan](#)

As part of their Support Indigenous Businesses Commitment, they have clearly outlined: "Promote the Inter-community business licence as a measure for on-reserve businesses to work freely and openly across the region". Which is 1 of 7 commitments in this City Plan.

[Mobile Business Licence Program](#)

Mobile Business Licences offer many benefits:
For Local Governments and First Nations: increases licensing compliance, reduces administrative burden, reduces business licence application processing, improves information flow between governments and increases ability to monitor compliance.



Regional planning

- Is Indigenous Relations a strategic driver for your Regional District?
- How is your Regional District building strong and enduring relationships with First Nations governments and peoples?
- How is your Regional District enhancing knowledge and understanding of Indigenous culture and history, including the modern day legacy of colonial history?
- How is the Regional District building capacity of all elected officials and staff to be engaged in collaborative work with Indigenous communities and people?
- How is your Regional District seeking ways to maximize Indigenous engagement while minimizing demands on Indigenous people's time and resources?
- Is your Regional District creating opportunities for Indigenous participation on Board, committee, commission and advisory bodies to support leadership and decision-making?
- How is your Regional District responding to the Truth and Reconciliation Commission's Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples?

Case Examples

[Capital Regional District](#) Board approves inclusion of First Nations in regional governance and decision-making.

Key Elements:

- New bylaw changes create a flexible model of inclusion where First Nations elected representatives can formally participate and vote on items of interest at CRD standing committees
- Also establishing a foundation to better understand how new decision-making systems could be created together.
- Focused on the values respect and recognition, accountability, connected to land and place, reciprocal relationships, self-determination, regenerative.

The [Regional District of Fraser-Fort George](#) (RDFFG) works proactively with First Nations to create and exercise good working relationships based on mutual trust, respect, open and constructive dialogue, intent to work together, recognition of interests and a shared desire for successful and timely resolution of treaties.

Place-making and Design

Place-making and design have long been complicit in holding up colonial narratives of place. Colonial legacies are often celebrated through monuments and place names, and the design of communities are often largely made by designers, architects and developers of European ancestry, which means that only the Western worldview of place is represented. This can reinforce racism, cultural erasure and lack of safety for Indigenous peoples (along with other Communities of Colour), and lead to lack of belonging and legitimacy of Indigenous peoples. Below are some questions to consider what reconciliation looks like in the built environment.

- How are you ensuring that the Indigenous people of that territory see themselves reflected in placemaking?
- Do community spaces currently favour the commemoration of colonial historical figures and events?
- How are you ensuring that you are acknowledging the traditional lands upon which your community built in order to foster a sense of belonging and respect for non-colonial territories?
- Are First Nations successes and cultures celebrated and recognized in public spaces, including landmarks, schools, etc.?

- How are you ensuring that Indigenous community members (including residents, customers, and unhoused people) are safe and welcome in business districts and public spaces?
- Are you drawing on local Indigenous knowledge, values and experiences to inform sustainability, aesthetic, and user-oriented design elements?
- How are you building relationships, collaborations and partnerships with your local First Nations and Indigenous Peoples, that are based on trust, equity, and shared goals, to ensure inclusion in place making and design decisions and avoid token gestures?

Resources

[What does belonging look like?](#)

[Canadian Relationships and Reconciliation for Indigenous Identity and Space](#)

[Re/making the 'Meeting Place' – Transforming Toronto's public spaces through Creative Placemaking, Indigenous Story and Planning](#)

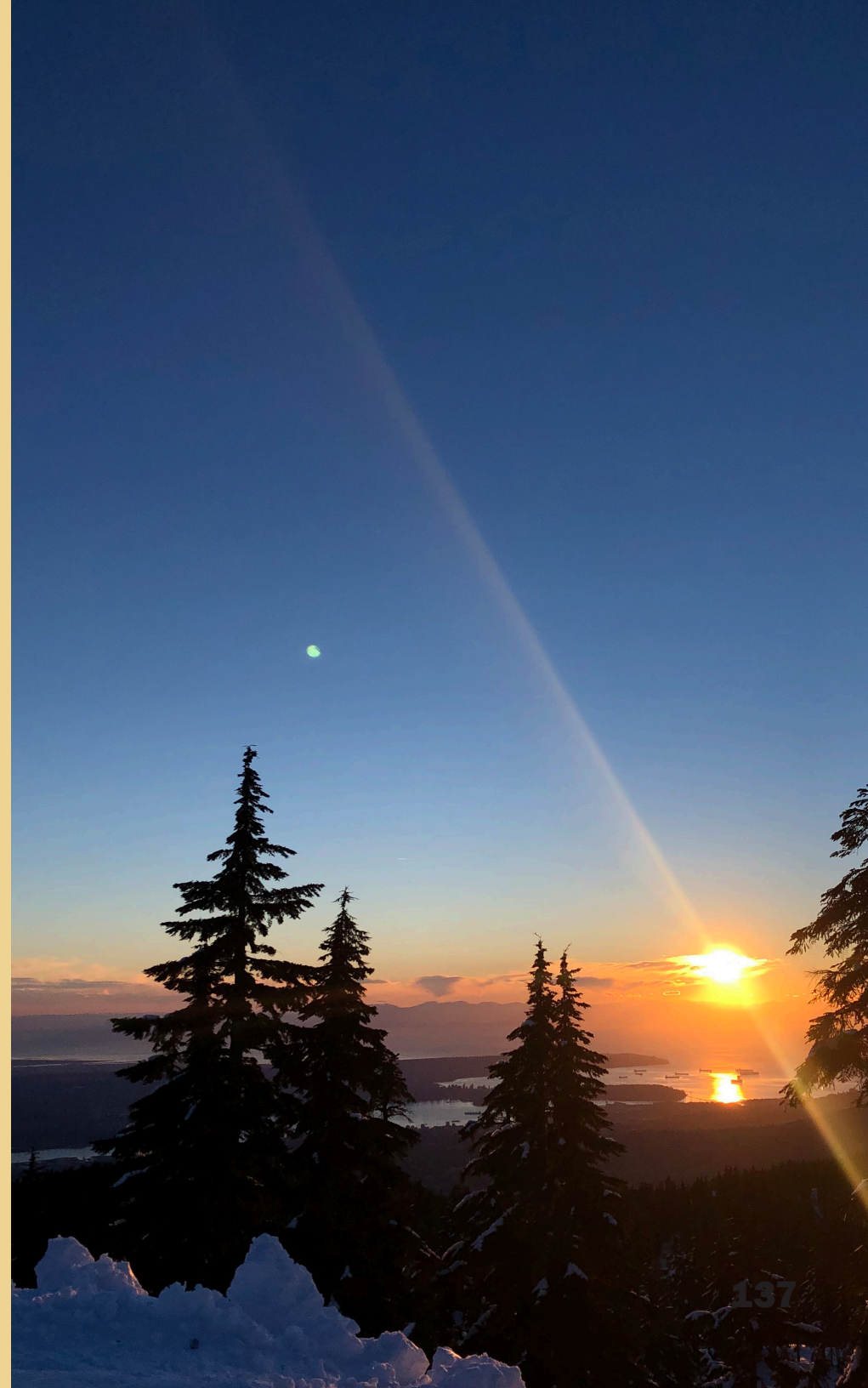
Case Examples

[Our Common Grounds Incorporating Indigenous place-making in Toronto's parks and public realm](#)

[Blanketing the City - Vancouver Mural Festival](#) – This festival is not just about art but about making visible the traditional laws that govern these shared territories of the xwməθkwəyəm (Musqueam), Skwxwú7mesh Úxwumixw (Squamish Nation) and səilwətał (Tsleil- Waututh) peoples.

[Auckland Design Manual](#) - Tāmaki Makaurau's (the city of Auckland) design manual includes resources and guides for how to build residential, commercial and public developments according to Māori design practice and worldview. The manual contains a core set of seven design principles that came out of several discussions and meetings with Māori communities since 2006 on building a cultural landscape strategy and establishing design protocols for urban contexts. It has been applied on several major projects, including the Auckland Manukau Eastern Transport Initiative, the Commercial Bay precinct. The work has been advanced through the formation of the Māori Design Hub, which will continue to develop design principles specific to the land on which Auckland is located. This example in particular reflects the following principles related to the economic reconciliation riverbed:

- Recognition and respect
- Reciprocal Relationships
- Connected to land and place
- Self-determination, cultural sovereignty and Indigenization





“**T**here are people who know why their ancestors did what they did — when and why they hunted or harvested, why they conducted ceremony in the way they did.

There are people whose calendars reflect the natural cycles of life. There are people who understand what it is to leave a place better than when you found it, whose respect for reciprocity is as instinctual as a salmon that returns to its spawning grounds to die.

There are people whose internal technologies are more advanced than our artificial technologies, people who navigate endless bodies of water with their senses, people who see the silver or lightning spirits or feel the memory of place.

There are people who let the spirit of the day in when they open the door in the morning before they step outside and people who pour some out or lay a plate before they take a drink or eat. There are people who have been taught how to do the work to let spirit speak through, to incorporate the supernatural, orixas, ancestors.

There are people who ask permission before they traverse a body of water or harvest medicines, people who drop prayer-infused tobacco before they build a home and people who recognize themselves in others in their everyday greetings. There are people who sit in silence for days, without food and water, to remember again the teachings of sacrifice and suffering, people who sweat, bleed and break, more spirit than human.

There are people who know how many fish to pull from the river, when to give back, when to not go out at all. There are people building energy solutions that flow with the cycles of nature, rather than seek to destroy them.”

[This is how we save the planet from ourselves](#) - Emilee Gilpin, the National Observer.



“Any true reconciliation requires action, not tokenism. It is time for our People to sit at the table as true partners, with direct influence on decisions that impact our land and waters to build a brighter future for our children....As partners and rightful custodians of our lands and waters, we can set a higher bar for environmental standards and monitoring. Our traditional knowledge and wisdom are needed to protect our Mother Earth for future generations.”

Project Reconciliation