

City Council, at its meeting held on August 16, 2021, resolved:

That Administration prepare a report regarding the effects and impacts of the City implementing the Truth & Reconciliation Calls to Action relating to municipal government, including undertaking the following:

1. Consultation with the City of Saskatoon;
2. What work the City has already completed on this matter; and,
3. Consultation with the Prince Albert Grand Council and Métis governance.

The terms “Aboriginal” and “Indigenous” are used interchangeably in this report. Both terms are used to refer to and include First Nations, Metis, and Inuit peoples of Canada. These distinct groups of peoples with unique heritages, languages, cultural practices and spiritual beliefs. They are the descendants of the original inhabitants of North America.

PROPOSED APPROACH AND RATIONALE:

This report endeavors to provide the following information:

- 1. The TRC Calls to Action relevant to municipal government.**
- 2. The efforts of the City of Prince Albert working toward reconciliation and a stronger, more unified City.**
- 3. A summary of reconciliation action undertaken by the City of Saskatoon (as requested in the above resolution).**
- 4. Considerations to further the City’s reconciliation efforts.**

1. The TRC Calls to Action relevant to municipal government.

Most TRC recommendations are directed to the federal government. The following summarizes the TRC’s Calls to Action most relevant to the City and its relationships with Aboriginal citizens:

- Eliminate over-representation of Aboriginal people, particularly youth, in custody (#30, #38).
- Create Aboriginal-specific victim services (#40).
- Adopt the *United Nations Declaration on the Rights of Indigenous Peoples* which supports Aboriginal rights to culture, employment, health, education, and other issues and facilitate their full participation in all matters that concern them (#43).
- Reform laws and policies based on European sovereignty over Indigenous peoples and lands (#47).
- Collaborate to develop and implement an action plan, promote public dialogue for reconciliation, and monitor and report annually on reconciliation efforts (#53).
- Provide annual reports or any current data requested by the National Council for Reconciliation (NCR) so it can report on progress towards reconciliation (#55).
- Educate public servants on the history of Aboriginal peoples, inter-cultural competency, conflict resolution, human rights, and anti-racism (#57).
- Document, maintain, commemorate and protect residential school cemeteries (#76).
- Participate in a strategy to commemorate Aboriginal peoples’ history and contributions to Canada (#77; #79).

- Tell the story of Aboriginal athletes in history in collaboration with Aboriginal peoples, sports hall of fames and other organizations, and Aboriginal athlete development and growth (#87; #88).
- Ensure Aboriginal peoples have access to jobs, training and education opportunities; and they benefit from economic development (#92).
- Provide inclusive information about Aboriginal peoples to newcomers (#93).

2. The efforts of the City of Prince Albert working toward reconciliation and a stronger, more unified City.

The following is a brief summary of actions undertaken by the City of Prince Albert in the spirit of reconciliation. Please refer to the attached summary of actions in more detail.

- The Municipal Cultural Action Plan (MCAP)
- Aboriginal Awareness Training for all permanent employees
- Land Acknowledgement
- Cultural Diversity and Protocol Policy
- Prince Albert Urban Indigenous Coalition (PAUIC)
- And Community Building Youth Futures
- Reconciliation Ceremony as part of the Canada Day
- Knowledge Keepers Committee
- Indigenous Naming Initiative
- Indigenous People of Prince Albert Interpretive Walk
- Prince Albert Regional Economic Development Alliance (PAREDA)
- Parkland Hall land swap with PAGC
- Event Support the waiving of fees policy, Community Grant Program, and Destination Marketing Fund
- Call for an Indigenous Artist to create a design for Orange Shirt Day
- Wahpeton Dakota Nation consultation on the Little Red River Master Plan
- Ancient Dakota Village what is now Little Red River Park educational signage
- Treaty 6 Flag in Memorial Square
- Prince Albert Grand Council Women's Commission artwork/monument "Sisters in Spirit" support
- National Day for Truth and Reconciliation
- Naming of three parks along the riverbank in honour of three (3) Indigenous Veterans

3. A summary of reconciliation action undertaken by the City of Saskatoon.

The City of Saskatoon has been working on reconciliation for several years. Please refer to their website (<https://www.saskatoon.ca/community-culture-heritage/cultural-diversity/indigenous-initiatives>) for extensive information on their progress on the Truth & Reconciliation Calls to Action. When setting up our Indigenous Awareness Training, we reviewed their Pathways to Reconciliation training initiative as well as their communications guide – ayisiyiniwak. The Prince Albert Urban Indigenous Coalition (PAUIC) has had guest presenters from the City of Saskatoon for their meetings.

There are many examples of their actions such as a Race Relations and Cultural Diversity Committee and Coordinator, a Director of Indigenous Initiatives, event support and funding, MOU/agreements with Saskatoon Tribal Council and Saskatchewan Indian Institute of Technologies (SIIT), a partnership with the Office of the Treaty Commissioner on reconciliation action and measurement, renaming of the Chief Mistawasis Bridge, and a redesign of the Official Community Plan. A summary of their actions is attached to this report. You will note that the City of Saskatoon Police Department actions on reconciliation is included in this information.

4. Considerations to further the City's reconciliation efforts.

The City of Prince Albert can continue to have a leadership role in our City's work towards reconciliation.

Reconciliation Saskatchewan's vision for reconciliation in Saskatchewan includes four elements:

- A Shared Understanding of our History
- Authentic Relationships
- Strong Cultures and Interwoven World Views
- Social, Economic and Political Change

The City of Prince Albert (COPA) can assist in working toward that vision for our community and our province.

Careful consideration of the leadership role of the COPA may include actions to address the TRC Calls to Action connected to or through the following:

- The new COPA Strategic Plan (and OCP);
- Ways that governance can work with PAGC and the Metis Western Region 2, as well as others;
- A committee and staff (human resources) to support the work in a strategic, purposeful, meaningful and authentic way;
- Internal structures/systems that facilitate each department to work on reconciliation in their respective areas, as a whole, and in partnership with external community groups and organizations; and,
- Communication of the COPA value of and work towards reconciliation.

CONSULTATIONS:

As noted in the report, several groups and organizations have been consulted and partnered with working on reconciliation for our City. For the purpose of this report, the following were consulted:

- City of Prince Albert Administrative Management Committee (opportunity to provide input into the actions to date of the City of Prince Albert)
- City of Saskatoon

COMMUNICATION AND/OR ANNOUNCEMENT PLAN:

Ongoing communication about the Truth & Reconciliation initiatives/actions and progress is important. The following methods of communication can be utilized:

- Partnership meetings (i.e. PAUIC, CBYF, PAGC, Metis Western Region 2, education institutions, MCAP Working Group)
- City of Prince Albert Website
- MCAP Micro Event Grant
- Key messages
- Actions/Initiatives specific communication (i.e. media releases)
- City of Prince Albert enewsletter
- City of Prince Albert Calendar of Events
- City of Prince Albert Social Media
- Community Meetings and Events

POLICY IMPLICATIONS:

- Official Community Plan
- COPA Strategic Plan
- Social Master Plan (in development)
- Homelessness Initiative
- Department master and operational plans
- Community Services Master Plan
- Municipal Cultural Action Plan
- Cultural Diversity & Protocol Policy
- Civic Arts Policy
- Public Art Policy

FINANCIAL IMPLICATIONS:

City Council may choose to allocate funds to advance the City's commitment to action on Reconciliation.

OTHER CONSIDERATIONS/IMPLICATIONS:

There are no options to the recommendation, or privacy implications.

STRATEGIC PLAN:

Reconciliation is linked to the following goals of the strategic plan:

- ❖ **Active and Caring Community:** The City strives to provide high quality services to meet the dynamic needs and expectations of our citizens.
- ❖ **Sustainable Growth:** the City will anticipate, encourage and prepare for growth and be responsive to the needs of our community.
- ❖ **Infrastructure:** The City will create infrastructure that supports growth while planning for continuous improvement.

OFFICIAL COMMUNITY PLAN:

Section 13 of the Official Community Plan speaks to Prince Albert Culture, and identifies a number of Goals and Policies to support this important initiative.

PUBLIC NOTICE:

Public Notice pursuant to the Public Notice Bylaw No. 24 of 2015 is not required.

PRESENTATION: Verbal

ATTACHMENTS:

1. TRC Calls to Action
2. TRC Principles
3. COPA Truth & Reconciliation Summary of Work
4. Saskatoon Reconciliation Initiatives
5. COPA Cultural Diversity & Protocol Policy

Written by: Judy MacLeod Campbell, Arts & Cultural Coordinator

Approved by: Director of Community Services and City Manager



Truth and
Reconciliation
Commission of Canada

Truth and Reconciliation Commission of Canada: Calls to Action



This report is in the public domain. Anyone may, without charge or request for permission, reproduce all or part of this report.

2015

Truth and Reconciliation Commission of Canada, 2012

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: info@trc.ca

Website: www.trc.ca

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-languages 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 defences 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 AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

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 framework 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 practise, 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 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 intercultural 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-Orientlicher 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-Orientlicher 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 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.

Truth and Reconciliation Commission of Canada

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: info@trc.ca

Website: www.trc.ca

Principles of Reconciliation

The Truth and Reconciliation Commission of Canada believes that in order for Canada to flourish in the twenty-first century, reconciliation between Aboriginal and non-Aboriginal Canada must be based on the following principles.

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.⁴ • Truth & Reconciliation Commission

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.

The following pages outline the Commission's central conclusions about the history and legacy of residential schools and identify both the barriers to reconciliation and the opportunities for constructive action that currently exist.

Source: What We Have Learned: Principles of Truth and Reconciliation (2015) (pp. 3-4)

<http://www.trc.ca/assets/pdf/Principles%20of%20Truth%20and%20Reconciliation.pdf>

Truth & Reconciliation actions in the City of Prince Albert

Initiative	Brief Detail	Lead	Partners	Truth & Reconciliation Call to Action Reference	Timeline/ Completed
Coalition of Inclusive Municipalities	The City joined the Coalition of Municipalities Against Racism and Discrimination (CMARD) sponsored by the Canadian Commission for UNESCO and in partnership with the Saskatchewan Human Rights Commission. This Coalition has changed to the Coalition of Inclusive Municipalities over the years and they have retained our City as a Coalition of Inclusive Municipality.	City Council		#53	2009
Municipal Cultural Action Plan (MCAP)	The MCAP is a set of actions and priorities around how the City can be a leader in creating a stronger cultural community through support of a variety of arts and cultural initiatives. Many examples of actions are listed below. Two others are: <ul style="list-style-type: none"> • The MCAP micro event grant which has supported initiatives that work towards reconciliation through education and sharing such as the grants to the Prince Albert Multicultural Council for the Multicultural Youth Camp. • An annual budget for protocol expenses such as meetings, resources, and tobacco. 	Arts & Cultural Coordinator	MCAP Working Group (includes 40 people and over 20 organizations)	#53	2015 – ongoing
Reconciliation Ceremony as part of the Canada Day	We have collaborated with the Prince Albert Multicultural Council and the Prince Albert Grand Council (PAGC) to have a Reconciliation Ceremony as part of the Canada Day events on July PAGC lead these ceremonies and each year there is a different focus and learning such as youth, the PAGC Women’s Commission, and Veterans. In 2020	Prince Albert Multicultural Council Prince Albert Grand Council	Community Services - Arts & Cultural Coordinator	#77; #79; #94	May-July annually since 2017

	and 2021, the Canada Day event focused on reconciliation. MCAP covers the cost of the ceremony.				
Knowledge Keepers Committee	We work with a group of Knowledge Keepers including all six local Indigenous cultures – Woodland Cree, Plains Cree, Swampy Cree, Dakota, Dene and Métis. This group of Knowledge Keepers was created through the work of the Prince Albert Historical Society in updating their Indigenous artifacts and exhibit including artist lead community murals. This has been a great relationship builder and important means to guide our work in this area (such as the initiatives discussed below).	Community Services - Arts & Cultural Coordinator	Prince Albert Historical Society	#53	Ongoing since 2018
Prince Albert Urban Indigenous Coalition (PAUIC) and Community Building Youth Futures	The City helped to start and is an active member of the Prince Albert Urban Indigenous Coalition (PAUIC) . The PAUIC has a strong focus on reconciliation and education. We are funded through Indigenous Services Canada for five years. The PAUIC also works in partnership with the Office of the Treaty Commissioner . They also provided an educational video on the first National Day for Truth and Reconciliation interviewing local residential school survivors, youth, and Indigenous leaders. Through the MCAP and PAUIC, The Prince Albert Indian and Métis Friendship Centre, West Flat Citizens Group, the Prince Albert Community Networking Coalition, we were approached to be one of thirteen communities to develop a Community Building Youth Futures organization. It is funded on a five-year cycle/strategy through the Employment and Social Development Canada – Learning Branch and the Tamarack Institute. The goal is to create education and employment opportunities for young people using the Collective Impact approach. The CBYF is a youth led organization working together to build a stronger future for all youth in our community. They have done many capacity building and community	Arts & Cultural Coordinator	MCAP Working Group Prairie Wild Consulting Prince Albert Urban & Métis Friendship Centre West Flat Citizens Group/Bernice Sayese Centre	#53; #77; #79; #92	Began in 2018 and ongoing

	projects including a Cultural Tool Kit with information on how to connect with an Elder, and the Pihtikwe Directory (a tool to connect youth to community services).				
Diversity Nights	We worked with the Prince Albert Multicultural Council to hold Diversity Nights . The purpose of the Diversity Nights is to learn about the cultures that make up our community. Each evening included food, stories, cultural traditions and presentations from three to four different culture/ethnic groups in our community, including one Indigenous cultural group each time.	Prince Albert Multicultural Council	Community Services - Arts & Cultural Coordinator	#93	2018 & 2019
Aboriginal Awareness Training	Mandatory training for all permanent employees, which provides for a basic understanding of Aboriginal people in Canada and their history. Voluntary future sessions will be considered. Training through: Aboriginal Consulting Services, John Lagimodiere. Paid through the MCAP and SaskCulture grant. and coordinated by Corporate Services. Through the MCAP we have also provided additional optional training on	Corporate Services – Communications Manager	City Manager’s Office – Confidential Secretary Corporate Services - HR Consultant and HR Coordinator Community Services - Arts & Cultural Coordinator City of Saskatoon (ayisiyiniwak A Communications Guide; Pathway to Reconciliation; Lead Staff) Multicultural Council of Saskatchewan	#57	2019 & 2020
Land Acknowledgement	The following land acknowledgement at public events and meetings organized by the City of Prince Albert (if such an acknowledgement has not been made previously	City Council	Brought forward through MCAP	#77; #79; #93	March 2019

	<p>at the same event) by City Council and City staff was made through Council resolution in March of 2019:</p> <p><i>“We recognize that Prince Albert is located in Treaty #6 Territory and is homeland of the Dakota and Métis Nations.</i></p> <p><i>We extend our respect to all Indigenous people for their valuable past and present contributions and recognize and respect the cultural diversity within the City of Prince Albert.”</i></p>				
Indigenous People of Prince Albert Interpretive Walk	The Indigenous People of Prince Albert Interpretive Walk will have six interpretive signs posted along the rotary trail near the riverbank. The six interpretive signs will include information about each of the First Nations and Métis Indigenous Groups, the first peoples in Prince Albert, who were settled along the Riverbank and the area known as <i>Kistahpinanihk</i> .	Community Services - Arts & Cultural Coordinator	Knowledge Keepers Prince Albert Historical Society	#77; #79	Completed and installed June 2019
Totem Pole de-accession	In 2019, the Totem Pole on the Riverbank was taken down, based on the safety of the public art and consultation with the Knowledge Keepers, Elders, the Artist/Creator and his family. The totem pole was taken to the home community of the artist. A ceremony, following cultural protocols was held at the time of it was taken down.	Community Services - Arts & Cultural Coordinator	Knowledge Keepers Artist family Community Services - Parks Communications	#77; #79	September 9, 2019
Cultural Diversity and Protocol Policy	The City of Prince Albert (hereinafter referred to as “the City”) recognizes the need to engage Indigenous peoples, newcomers, ethnocultural communities and other stakeholders to create an inclusive, welcoming, and diverse city of opportunity. The City is committed to eliminating racism and discrimination in Prince Albert. Purpose of the Policy:	City Council & City Manager	Brought forward through MCAP Community Services - Arts & Cultural Coordinator City Solicitor	#53; #93	February 2020

	<ul style="list-style-type: none"> All Canadians have been called to engage with the Truth and Reconciliation Commission's (TRC) 94 Calls to Action. The City of Prince Albert is located within Treaty 6 Territory and the homeland of the Dakota and Métis people. Cultural Protocols are one way forward to work with Indigenous, newcomer, and ethnocultural communities. To enhance the City in its daily planning, advising and decision making through strengthened relationships, increased understanding, respect and awareness of Indigenous peoples, newcomers, and ethnocultural communities' cultures. To work towards a community of mutual respect. 				
Indigenous Naming Initiative	<p>The Indigenous Naming Initiative aims to investigate Indigenous and diverse naming of places and spaces in the City of Prince Albert that reflect and recognize our community's population, history, cultures, and diversity. The Knowledge Keepers Committee reviewed the inventory of what is and is not named and we created the first project – to install 3 sets of "River Street" signs in all six local Indigenous languages in three locations. The river or <i>Kistahpinanihk</i>, the gathering place in Cree, has and always will be an important place in our community.</p>	Community Services - Arts & Cultural Coordinator	Knowledge Keepers	#77; #79	Completed 2018 Installed Spring 2020
Prince Albert Regional Economic Development Alliance (PAREDA)	<p>In 2019 Prince Albert City Council led the initiative of the establishment of the Prince Albert Regional Economic Development Alliance (PAREDA). An Memorandum of Understanding was prepared and signed by the 6 founding PAREDA members: PAREDA is governed by a 12-member Board of Directors consisting of:</p> <ul style="list-style-type: none"> 4 municipal representatives; One Director appointed by the City of Prince Albert; One Director appointed by the R.M. of Prince Albert; One Director appointed by the R.M. of Buckland; 	City Council	Planning & Development (See list on left)	#92	2019

	<ul style="list-style-type: none"> ○ One Director appointed by the Town of Shellbrook; ○ 2 First Nations and/or Métis representatives; ○ One Director appointed by Muskoday First Nation; ○ One Director appointed by Peter Ballantyne Developments LP; ○ 1 Tourism sector representative; ○ One Director appointed by majority vote of the six (6) appointed municipal and First Nations and/or Métis representative Directors above-referenced; ○ 5 “Directors-at-Large”; <p>Strong representation by our aboriginal partners was very important in the establishment of the PAREDA and as such, Muskoday FN and Peter Ballantyne Developments LP are recognized as founding board members.</p>				
#92 Parkland Hall land swap with PAGC	Through a land swap agreement, the Parkland Hall is now owned and operated by Prince Albert Grand Council. This includes community programming and rental use for the facility and neighborhood. Also relatively new to that area is Alfred’s Skateboard Park .	City Council	Prince Albert Grand Council Planning & Development Community Services Parkland Community Association	#92	2019
Event Support	The City supports many community special events through the waiving of fees policy, Community Grant Program, and Destination Marketing Fund , such as the Community Youth Powwow, National Indigenous Day, PAGC Senators Cup, First Nations Winter Games, etc.	City Council	Community Services Public Works	#53	Ongoing
Call for an Indigenous Artist to create a design for	The Call for an Indigenous Artist to create a design for Orange Shirt Day was an opportunity to engage a local Indigenous Artist to create a design for Orange Shirt Day and the National Day for Truth and Reconciliation uniquely for Prince Albert. A stencil was made for loan to community organizations to paint in their windows or on	Arts & Cultural Coordinator	Public Art Working Group Prince Albert Indian and Métis Friendship Centre	#77; #79; #92	2021

Orange Shirt Day	crosswalks and entrances, and shirts were made and sold through the Prince Albert Indian and Métis Friendship Centre. This initiative aimed to create more awareness of Orange Shirt Day and the Truth and Reconciliation Day and Calls to Action.				
Wahpeton Dakota Nation consultation on the Little Red River Master Plan	The Wahpeton Dakota Nation was consulted as part of the development of the Little Red River Master Plan.	Parks Manager	Wahpeton Dakota Nation Elder and Knowledge Keeper Arts & Cultural Coordinator HFTC Planning & Design Oxbow Architecture	#77; #79	2019
Ancient Dakota Village what is now Little Red River Park educational signage	Four interpretive and educational signs were developed in consultation with Dr. Leo Omani and Wahpeton Dakota Nation that provide information about the Ancient Dakota Village what is now Little Red River Park . This was a direct tie to the LRRP master plan also. The signs have been ready to install since August. A fifth sign provides a land acknowledgement , which will be installed beside the Cosmo Lodge.	Arts & Cultural Coordinator	Wahpeton Dakota Nation Knowledge Keeper, Chief, Elder Parks Manager	#77; #79	Completed 2021 Not installed
Treaty 6 Flag, Reconciliation Flag and Metis Nation Flag in Memorial Square	City Council installed and raised a Treaty 6 Flag, Reconciliation Flag and Metis Nation Flag in Memorial Square in front of City Hall.	City Council		#77; #79	2021
Prince Albert Grand Council Women's Commission	Supported the Prince Albert Grand Council Women's Commission with their installation of public art acknowledging Missing and Murdered Indigenous Women. The artwork/monument is titled "Sisters in	City Council/Mayor Dionne	Parks – Community Services	#53; #77; #79	2021

artwork/monument “ Sisters in Spirit ” support.	Spirit ” and is located along the Riverbank at approximately 1 st Avenue East.				
National Day for Truth and Reconciliation	The City of Prince Albert declared a Statutory Holiday in recognition of the National Day for Truth and Reconciliation .	City Council	Corporate Services	#80	2021
Naming of three parks along the riverbank in honour of three (3) Indigenous Veterans	The naming of three parks along the riverbank in honour of three (3) Indigenous Veterans – Steven Ross, Norman Henderson, and Emile Highway.	City Council/Mayor Dionne	Parks, Community Services Planning & Development	#77; #79	Nov.10, 2021
Plaque recognizing James Isbister as a National Historic Person .	The Community Services department is working with Parks Canada to install a plaque/monument along the riverbank on the rotary trail (near 19 th Street West) recognizing James Isbister as a National Historic Person .	Parks Canada	Arts & Cultural Coordinator & Parks, Community Services	#77; #79	In progress

Saskatoon Reconciliation and Indigenous Initiatives

- Collaborated with Saskatoon Tribal Council (STC), Gabriel Dumont Institute (GDI), the United Way, and other organizations in various initiatives to promote dialogue on reconciliation and Aboriginal inclusion including the 2014 Kitaskinaw Project (Kitaskinaw) and the Urban Aboriginal Community Gathering (Gathering).
- Aboriginal Cultural Awareness Training is offered to all City employees and is mandatory for Saskatoon Police Service (SPS) employees.
- Corporate and community initiatives were developed in 2015 by our Race Relations and Cultural Diversity Committee and Coordinator to reduce racism.
- The City's Senior Management participated in a Duty to Consult information session.
- Employees are incorporating more consultations and engagement with Aboriginal people in planning and program development.
- The City provided a "Profile Saskatoon Grant" of \$150,000 and in-kind organizing support for the 2016 World Indigenous Business Forum (WIBF) and International Indigenous Music and Cultural Festival to be held in Saskatoon.
- The Director of Aboriginal Relations co-chairs the Saskatoon Regional Intersectoral Committee (SRIC)'s Saskatoon Aboriginal Employment and Economic Partnership (SAEP) Committee with Aboriginal organizations, other governments, Saskatoon Regional Economic Development Authority (SREDA), training institutions, and other service providers to increase Aboriginal employment.
- The City partners with STC, GDI and other organizations on the delivery of the Urban Aboriginal Leadership Program to build capacity leading to employment.
- The City continues to champion and model implementing the TRC Calls to Action by working with community partners to ensure the City contributes to the collective movement. In doing so, the City collaborates and invests in initiatives like the annual Wicihitowin Indigenous Engagement conference, Rock Your Roots Walk for Reconciliation, Reconciliation Saskatoon Stewardship Committee and various Action Groups.
- A Pilot Project with Office of the Treaty Commissioner (OTC) on Reconciliation Action & Measurement in order to assess progress and where the City is at with respect to reconciliation; identify gaps and increase the impact of the work. It will play a vital role on how Administration reports annually to City Council on the outcomes.
- As part of the OTC work, a community of practice (CoP) was established with 23 staff from various departments, as well as Saskatoon Police Service and Saskatoon Public Library. Data about the City's current efforts to advance truth and reconciliation was collected and analyzed, according to an OTC-developed methodology called the Growth Model.

- A new (2020) Director of Indigenous Initiatives position to continue to provide leadership to support the City's journey of reconciliation, develop strategies and activities that support and enhance an inclusive workplace for Indigenous people, and lead the development of short and long terms strategies relating to the TRCs Calls to Action and the Missing and Murdered Indigenous Women and Girls, Two-Spirit Calls for Justice.
- 21st Street Bike Rack Project - The City of Saskatoon Urban Design Team has undertaken projects to reinforce and renew 21st Street's historic character and to celebrate Saskatoon's rich Indigenous history. One such project is the installation of bicycle racks that display Treaty Six Territory and Homeland of the Métis medals.
- Official Community Plan redesign. The process of reviewing the OCP from an Indigenous perspective and the care taken to ensure Saskatoon's commitment to reconciliation is accurately reflected in the City's primary city building document provides a framework for the City's long journey towards reconciliation.
- Implementing Memorandums of Understanding and Partnership Agreement with the Saskatoon Tribal Council Prosperity through Reconciliation Partnership Agreement and with the Saskatchewan Indian Institute of Technologies.
- Indigenous Initiatives Intern - Through a Work Experience Partnership with Gabriel Dumont Institute Training and Employment program, the Indigenous Initiatives Department was able to bring on a recent graduate. The position will be extended for an additional six months through a partnership agreement with the Saskatoon Indigenous Community Action Partnership.
- Saskatoon Survivors Circle - The Saskatoon Survivors Circle (SSC) was created by Survivors of the government run Indian residential schools in Saskatoon and area to create a safe space to connect with other survivors, share stories, foster a sense of community, while promoting wellness, inclusion and cultural protocols and teachings. Members of the SCC have been called upon by community groups and agencies to participate as advisors and speakers on topics regarding reconciliation. Elders and Survivors are key contributors to the work the Indigenous Initiatives Department does throughout the City. The Indigenous Initiatives Department continues to work with the SSC to provide and build capacity with respect to grant writing and administration. During the onset of COVID-19, the Indigenous Initiatives Department worked with local funding agencies to equip this group with 28 iPads to ensure Elders and Survivors can stay connected in a safe virtual environment, continue to meet and provide services, limit social isolation and increase wellness throughout the pandemic.
- Reconciliation Saskatoon - The City continues to co-chair Reconciliation Saskatoon, which is a collective of 115 community-based organizations, businesses, and non-profit faith-based groups that meet to provide education and learning opportunities on reconciliation. In 2019, an **Truth and Reconciliation Commission of Canada** evaluation of the City's response to the TRC Calls to Action was conducted, and recommendations were made in the "Pathway Forward Report." A Stewardship Committee was created to assist in the transition and implementation of the recommendations coming out of the Report. Members of the Stewardship Committee are

Saskatoon Public Library, The Children’s Advocate, Saskatchewan Polytechnic, Office of the Treaty Commissioner, and the City. The Stewardship Committee is guided by Survivors and Knowledge Keepers to ensure their voices are heard, respected, and insights are incorporated in ongoing reconciliation initiatives. Another recommendation from the Pathway Forward Report was to create small working groups of people focused on fostering action in specific areas of reconciliation. In the fall of 2020, the following Action Groups were created: Business; Youth & Families; Two-Spirit Education; Book Club; and Newcomers.

- Wicahitowin Indigenous Engagement Conference - The City provides significant financial and human resource support to the very successful annual Wicahitowin Indigenous Engagement Conference. The 6th Annual Conference, themed Through the Fire, held in October 2020 had just under 1,000 people registered, with a number of virtual attendees located in communities around the world. In addition to hosting a number of residential school survivors, sectors represented by those registered include: Indigenous, Federal, Provincial and Municipal Governments, education and post-secondary education sectors, health sector, non-profit sector, unions and labour sector, and the business and economic development sector.
- Indigenous Engagement - Despite COVID-19, the Indigenous Technical Advisory Group continues to see increasing interest from various project managers and departments to meet with them to seek advice and review projects as well as provide advice on approaches for further engagement. In addition, the number of City projects requiring advice on Indigenous engagement is increasing. Engaging with local Indigenous individuals, organizations, communities and leaders is critical to maintain our commitment to improving the quality of life of residents of Saskatoon and to continue responding to the TRC Calls to Action #43 and #53.
- Chief Mistawasis Bridge naming initiative - Responding to the TRC Call to Action #79, the City undertook an unprecedented community-driven naming process for the originally named North Commuter Parkway / now named Chief Mistawasis Bridge.



Statement of Policy and Procedure			
Department:	Community Services Department	Policy No.	106
Section:	Arts & Culture	Issued:	February 24, 2020
Subject:	Cultural Diversity and Protocol Policy	Effective:	February 24, 2020
Council Resolution # and Date:	Council Resolution No. 0081 dated February 24, 2020		
		Replaces:	
Issued by:	Judy MacLeod Campbell, Arts & Cultural Coordinator	Dated:	
Approved by:	Jody Boulet, Director of Community Services		

1 POLICY

- 1.01 The City of Prince Albert (hereinafter referred to as “the City”) recognizes the need to engage Indigenous peoples, newcomers, ethnocultural communities and other stakeholders to create an inclusive, welcoming, and diverse city of opportunity.

The City is committed to eliminating racism and discrimination in Prince Albert.

2 PURPOSE

- 2.01 All Canadians have been called to engage with the Truth and Reconciliation Commission’s (TRC) 94 Calls to Action. The City of Prince Albert is located within Treaty 6 Territory and the homeland of the Dakota and Metis people. Cultural Protocols are one way forward to work with Indigenous, newcomer, and ethnocultural communities.
- 2.02 To enhance the City in its daily planning, advising and decision making through strengthened relationships, increased understanding, respect and awareness of Indigenous peoples, newcomers, and ethnocultural communities’ cultures.
- 2.03 To work towards a community of mutual respect.

3 SCOPE

- 3.01 City Council and all City of Prince Albert employees.

4 RESPONSIBILITY

- 4.01 City Council and City staff are encouraged to follow the Cultural Protocols, including the Acknowledgement of Traditional Territory and Region at City public events.
- 4.02 The City Manager or Designate is responsible for ensuring compliance with this Policy.
- 4.03 The City Manager or Designate is responsible for the key messages distributed, as approved by City Council.

5 DEFINITIONS

- 5.01 **“Aboriginal Peoples”** are the descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal People: Indian (see First Nations), Metis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.
- 5.02 **“Aboriginal Rights”** are those rights which Aboriginal Peoples have because of their status as Aboriginal People in their own land.
- 5.03 **“Culture”** is the customs, history, values and language that make up the heritage of a person or people and contribute to that person’s or peoples’ identity. First Nations peoples use the term “culture” to refer to their traditional teachings: beliefs, history, languages, ceremonies, customs, traditions, priorities (how life should be) and stories.
- 5.04 **“Discrimination”** is an action or a decision that treats a person or a group badly for reasons such as their race, national or ethnic origin, ancestry, colour, citizenship, religion, age, sex, marital status, sexual orientation, gender identity, disability, receipt of public assistance or level of literacy.
- 5.05 **“Diversity”** is the range of characteristics that make individuals unique. These characteristics include but are not limited to, national origin, language, race, colour, ability, ethnicity, gender, age, religion, skills, knowledge, sexual orientation, gender identity, socioeconomic status and family structure.
- 5.06 **“Elder”** is a person who has earned the right to be recognized as an Elder in his or her community and/or in other First Nations communities. Most have a variety of special gifts they have acquired and earned and have the ability to pass on traditional teachings and provide spiritual guidance.

- 5.07 **“Engagement”** is focusing on the gathering of input from citizens and stakeholders to support City decision-making, offering opportunities for the City and Indigenous peoples, newcomers, and ethnocultural communities to learn from and build relationships with each other.
- 5.08 **“First Nations”** is a collective term used to refer to the original peoples and descendants of North America, which includes many different nations within – each with their own culture, language and territory. Other descriptions of “First Nations” include the following: 1) usually used to refer to a politically autonomous band under the *Indian Act*, a nation of First Peoples; and 2) a term that came into common usage in the 1970s to replace the word “Indian”. Although the term “First Nation” is widely used no legal definition exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. The term “First Nation” has also been adopted to replace the word “band” in the name of communities.
- 5.09 **“Inclusion”** is appreciating and valuing human differences by creating an atmosphere that promotes a sense of belonging where everyone feels respected and valued for their uniqueness.
- 5.10 **“Indigenous”** is used to refer to First Nations, Metis, and Inuit peoples in Canada. **“Indigenous Communities”** refers collectively to Treaty 6 First Nations and urban indigenous peoples. **“Urban Indigenous Peoples”** is intended to respect and reflect diverse cultural identities and experiences of First Nations, Metis, and Inuit peoples who call Prince Albert home.
- 5.11 **“Metis”** represents people born of, or descended from, both European and First Nations parents. A distinctive Metis Nation developed in what is now southern Manitoba in the 1800s and the descendants of these people later moved throughout the prairies. There are also many other groups of mixed ancestry that consider themselves Metis.
- 5.12 **“Newcomer”** is a person who has recently arrived in a place or joined a group.
- 5.13 **“Ethnocultural”** of or pertaining to the culture of an ethnic group. Describing an ethnic group that has a distinct culture.
- 5.14 **“Protocol”** is a system of guidelines that explain the correct conduct and procedures to be followed in formal situations.
- 5.15 **“Racism”** is defined as views, practices and actions reflecting the belief that humanity is divided into distinct biological groups called races and that beliefs of a certain race share certain attributes which make that group as a whole less desirable, more desirable, inferior or superior.

- 5.16 **“Reconciliation”** is a shared and active process between Indigenous and non-Indigenous peoples to transform relationships and understanding by acknowledging what has happened in the past, addressing the impact of those actions, and moving forward towards a new, improved relationship.
- 5.17 **“Status Indian” (First Nation)** Three definitions are as follows: 1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, beliefs and restrictions of the *Indian Act* and related policies; 2) Status Indians who are registered or entitled to be registered under the *Indian Act*. The Act sets out the requirements for determining who is Status Indian; and 3) A commonly used term applied to a person who is registered or entitled to be registered under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act*, is registered as an Indian or is entitled to be registered as an Indian.
- 5.18 **“Traditional Territory”** is a geographical area identified by a First Nation to be the area of land which they and/or their ancestors traditionally occupied or used and which includes the Treaty 6 First Nation.
- 5.19 **“Treaty 6”** is an agreement between the Canadian Crown and the Plains and Wood Cree, Assiniboine, and other band governments of First Nations at Fort Carlton and Fort Pitt. Treaties 1 to 7 were signed between the Government of Canada and the Indigenous peoples of Canada during the years 1871 and 1877.

6 REFERENCES and RELATED STATEMENTS of POLICY and PROCEDURE

- 6.01 City of Prince Albert 5 Year Strategic Plan (2015-2020)
- 6.02 Kistapinanihk 2035, Prince Albert’s Official Community Plan
- 6.03 Prince Albert Municipal Cultural Action Plan (MCAP)
- 6.04 City of Prince Albert Community Services Master Plan (2018)
- 6.05 ayisinowak – A Communications Guide (City of Saskatoon, Saskatchewan Indigenous Cultural Centre and Office of the Treaty Commissioner)
- 6.06 Truth and Reconciliation Commission of Canada: Calls to Action (2015)
- 6.07 First Nations and Metis Consultation Policy Framework, Government of Saskatchewan (2010)
- 6.08 United Nations Declaration on the Rights of Indigenous Peoples (2007)

7 PROCEDURE – CULTURAL PROTOCOL FOR ENGAGING INDIGENOUS COMMUNITIES

7.01 Preamble

Through the City's cultural planning engagement process, community members identified opportunities for Elders and Indigenous communities to be engaged in the City's decision-making process. This includes planning of cultural events and activities and/or other undertakings that have an impact on Indigenous, Aboriginal, and/or Treaty Peoples.

7.02 Engaging Indigenous Communities

- a. The City is within Treaty 6 Territory (for First Nations) and Western Region II (for Metis). City Council and City staff are encouraged to publicly acknowledge, if an acknowledgement has not been made prior at the same event, and extend appreciation in this regard at public events organized by the City of Prince Albert. As well, an Acknowledgment of Traditional Territory and Region will be made at the beginning of City Council meetings and Executive Committee meetings of Council, to this effect, or as follows:

"We acknowledge that we are on Treaty 6 land and the home of the Dakota and Metis"; or

"We recognize that Prince Albert is located within Treaty 6 Territory and is the homeland of the Dakota and Metis. We extend our respect to all Indigenous people for their valuable past and present contributions and recognize and respect the cultural diversity within the City of Prince Albert".

- b. In developing cultural competence through inclusion and engagement in municipal activities the City will create opportunity for Indigenous peoples' voices to be heard by consulting and/or extending invitation to community stakeholders. In this regard, the City will:
 - i. Engage with Indigenous/Aboriginal people in good faith and with integrity.
 - ii. Acknowledge and have mutual respect and trust for Indigenous/Aboriginal people.
 - iii. Communicate through the consultation process in a clear, open, and honest manner.

- iv. Reduce barriers to participation, and promote inclusion in City facilities and programs/opportunities
- v. Provide equal opportunity to those wanting to participate in local government and consider our City's diversity in the composition of our workforce.
- vi. Support employment equity and anti-racism, as the City is an important player in fostering good race relations and racial harmony in the community.
- vii. Create a welcoming and supportive environment for employees of all cultural backgrounds.
- viii. The Respectful Workplace Policy has been established to provide a supportive environment for all employees.
- ix. Review methods of communication to ensure that information is provided in a variety of ways to make it easily accessible to a diverse population.
- x. Be a leader in the community by communicating the City's vision and role as it relates to cultural diversity and protocol.

7.03 Engaging Elders and Cultural Resource Experts

- a. It is a traditional practice amongst Indigenous people to provide an honorarium to an Elder or cultural resource expert for his or her services. This honorarium will not be viewed as payment for service but rather as a gift of gratitude, which can be monetary or non-monetary in nature (i.e. tobacco and broadcloth).
- b. The City recognizes that some Elders may come with a helper and/or an attendant when invited to lead a ceremony.

A helper or attendant may be required to assist an Elder in the preparation of a ceremony. An attendant is someone who looks after an Elder and whose duties may include: arranging transportation to and from the venue, greetings and introducing the Elder, and offering the comforts that elderly people may require.

8 PROCEDURE – CULTURAL PROTOCOL FOR ENGAGING NEWCOMER AND ETHNOCULTURAL COMMUNITIES

8.01 Preamble

Through the City's cultural planning engagement process, community members acknowledged the importance of ensuring all nations, communities, and individuals are celebrated and welcomed into the community.

8.02 Engaging Newcomer and Ethnocultural Communities

- a. In developing cultural competence through inclusion and engagement in municipal activities the City will create opportunity for newcomer and ethnocultural voices to be heard by consulting and/or extending invitation to community stakeholders. In this regard, the City will:
 - i. Engage with Newcomer and Ethnocultural Communities in good faith and with integrity.
 - ii. Acknowledge and have mutual respect and trust for Newcomer and Ethnocultural Communities.
 - iii. Communicate through the consultation process in a clear, open, and honest manner.
 - iv. Reduce barriers to participation, and promote inclusion in City facilities and programs/opportunities
 - v. Provide equal opportunity to those wanting to participate in local government and consider our City's diversity in the composition of our workforce.
 - vi. Support employment equity and anti-racism, as the City is an important player in fostering good race relations and racial harmony in the community.
 - vii. Create a welcoming and supportive environment for employees of all cultural backgrounds.
 - viii. The Respectful Workplace Policy has been established to provide a supportive environment for all employees.
 - ix. Review methods of communication to ensure that information is provided in a variety of ways to make it easily accessible to a diverse population.

- x. Be a leader in the community by communicating the City's vision and role as it relates to cultural diversity and protocol.