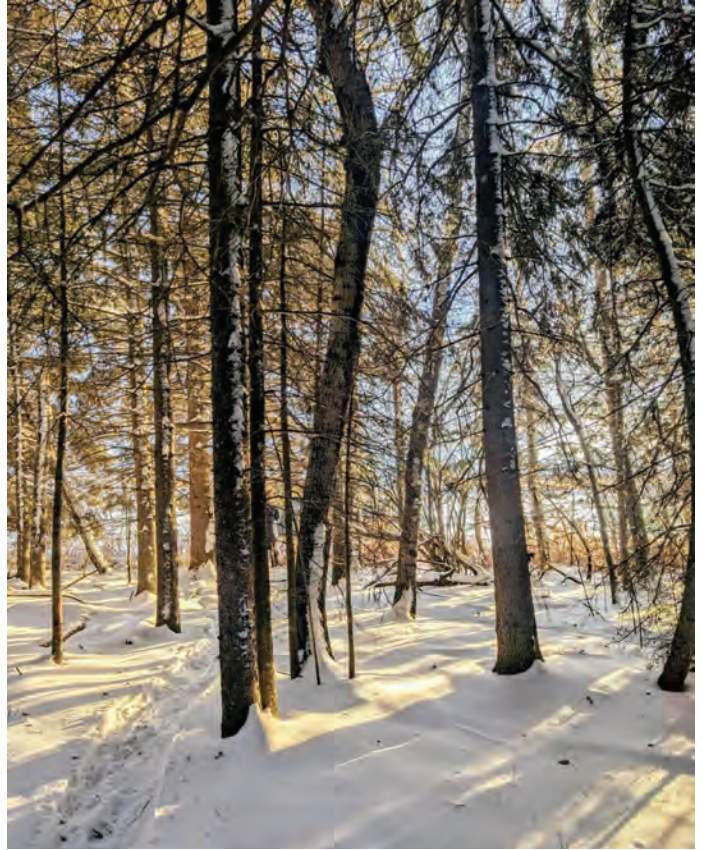




## **WAKPA SA CISTINNA (LITTLE RED RIVER) UPPER PLAINS CULTURAL + CEREMONIAL GROUNDS MASTER PLAN**

**January 16, 2025**



Prepared For // Prince Albert Indian & Métis  
Friendship Centre - PAIMFC

Prepared By // Situated On Land Office +  
Oxbow Architecture

## Acknowledgements

*"In the Spirit of Friendship & Reconciliation, we acknowledge our ancestors that walked before us in a good way. That we will continue to follow the Sweetgrass Road, Traditions, Culture, and Language that was passed down to help bring our spirit back to youth, families, and community for our future generations"*

– Shane Bird, PAIMFC

We recognize that Prince Albert and the Little Red River Park (LRRP) are part of Treaty 6 Territory, the traditional lands of the Cree, Dene, Dakota, Saulteaux and Ojibwe peoples, and the homeland of the Métis peoples. We acknowledge, honour, respect, and give thanks to the peoples and traditions that have come before us and have allowed us and our relations to live and work on their lands.

We wish to acknowledge the help and participation of all of those who contributed to this plan. We wish to recognise the notable contributions of Shane Bird of the Prince Albert Indian and Métis Friendship Centre and representatives of the City of Prince Albert, including Anna Dinsdale, Judy MacLeod Campbell and Michael Nelson. This project vision has grown from a need for urban cultural and ceremonial space to help address the needs of Indigenous peoples in the region. Shane Bird has championed this project and brought this vision forth as a project proposal which can be found in Appendix C.

**Mission:** To create culturally relevant ceremonial grounds to address the TRCs 94 calls to action within Kistapinânihk (City of Prince Albert) community on the Upper Plains of present day Little Red River Park.

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## 1.0//EXECUTIVE SUMMARY

## 1.0 Executive Summary

The creation of an Indigenous Cultural Grounds on the Upper Plains within Little Red River Park has the potential to be a significant catalyst space to promote and foster reconciliation in the region between all residents. The project proposes to include a traditional powwow arbour, seasonal sweat lodge facility, ceremonial hall, cultural stage, land-based classroom and outdoor kitchen - supported by access road, parking and washroom facilities. This would help provide the infrastructure needed for cultural practices, celebrations and ceremonies to thrive in the Prince Albert community and beyond. This space is a critical piece of missing infrastructure in our community that has great potential to help support cultural and ceremonial workers to continue doing the good work they practice.

In the project proposal provided by the Prince Albert Indigenous and Métis Friendship Centre (PAIMFC) the following text eloquently highlights the goals of the project:

*The goals are to develop a “Ceremonial Grounds” within our service region, in using principles and values of local Woodland Cree, Plains Cree, Swampy Cree, Denesuline, Dakota, Metis, and Lakota Culture, traditions, and language as the foundation for regaining their lost identity while experiencing traditional teachings and cultural knowledge in support of personal development and well-being for off-reserve Indigenous Youth & Families. To Create Non-Existing Cultural Ground Services to provide innovative Primary, Secondary, Tertiary Prevention, culturally relevant, community-based, Indigenous-focused, holistic & educational programming to address service delivery gaps to create the Ceremonial Grounds for Urban member use. This will help youth & families break down barriers and navigate through the systems that are created for the failure of our young people today. As many of our Young Indigenous youth are labeled and need to be labeled in order to get services within the systems available, programming and services need to be innovated to meet the youth & families needs with today’s standards. With that being said, we need to think outside the box to create a service that is nondiscriminatory and have Cultural services readily available for youth & families.*

In 2020, a Master Plan for the Little Red River Park (LRRP) was developed, involving extensive community consultation, which identified the demand for a space to conduct traditional Indigenous cultural activities within the park. The plan further identifies the Little Red River Park as a prime location for land-based education given its unique positioning, on the margin of the boreal forest and the prairie, resulting in a distinctive diversity of flora and fauna, soil types, and pronounced river hydrology. This ecological history and the area’s historical cultural significance pair together to create an excellent site for the future cultural and ceremonial grounds.

LRRP has been a place of cultural significance for Indigenous peoples for hundreds of years - as a meeting place (Kistahpinanihk) for Saskatchewan First Nations. Before the turn of the 19th century, an historic Dakota village existed within the boundaries of the park. Wahpeton Elders, Dr. Leo Omani and Norma Green identified features and significant locations associated with the historical Village as part of the development of the 2020 Master Plan. The east upper plains area - the proposed

location of the cultural grounds - was identified as a horse hay field used by the village.

The park has continued to support Indigenous cultural activities throughout the 20th century, including the periodic implementation of sweat lodge ceremonies on the upper plains. The proposed Cultural Grounds would serve to formalize these activities - to enrich the quality of the ceremonial infrastructure, support meaningful connections to the land and improve conditions of access, circulation, health and safety within the park.

The Prince Albert Indian and Métis Friendship Centre (PAIMFC) has championed the project together with the City of Prince Albert (PA) and other community organizations. From this collaborative genesis - the project is poised to generate a transformative positive impact for the community of Kistahpinanihk. One of the primary goals of the project, identified by PAIMFC, is to support Indigenous youth and families. With an increasing number of Indigenous youth being identified as 'at risk' in the PA area, PAIMFC recognizes the cultural grounds project as an opportunity to re-connect youth with their culture. In doing so, the project hopes to rekindle a spirit of reconciliation and to contribute to healing trauma carried forward from colonial wrong-doings of the past towards Indigenous peoples.

By providing youth with access to a relevant and meaningful connection to the land and their culture, the cultural grounds will serve as a pillar of healing to Indigenous youth and families in PA. The unique benefit of a cultural hub on the land addresses all four aspects of wellness, as taught by the medicine wheel - physical, mental, emotional and spiritual. A strong identity, cultural connection, and a sense of community would help provide Indigenous youth a foundation on which to build meaningful lives.

Shane Bird of PAIMFC has witnessed an increase in school and service dropout rates, gang violence, incarceration rates, death rates, suicide rates, mental health challenges and addictions in the Prince Albert community. Many youth have been touched by intergenerational trauma and deal with poverty, stressors at home, family violence, homelessness, low self-esteem, drug or alcohol abuse, poor health or nutrition, social anxiety, learning disabilities, inadequate opportunities for success in school, trauma - both first-and second-hand, loss of hope and resiliency supports. He witnesses youth who struggle emotionally, and educationally and in accessing cultural/ceremonial spaces.

Despite the magnitude of this challenge, Shane sees hope for the youth that he works with daily and recognizes that re-establishing lost cultural connections is the common link in solving these varied and complex challenges. Cultural connection alone cannot solve all current problems, but none can be fully solved without it. The cultural grounds form one pillar of a system of required supports for Indigenous youth in the Prince Albert community.

The act of developing an Indigenous cultural grounds is, inherently, an act of reconciliation and responds directly to the Truth and Reconciliation Commission's 94 Calls to Action. With consideration of the above-mentioned link between

youth prosperity and cultural connection - the development of a cultural ground responds to the Calls to Action: Items 1 i,ii,iii, iv, 2, 4 ii,iii, 5 related to Child Welfare.

The cultural grounds project also aligns closely with the goals of the Prince Albert Municipal Cultural Action Plan (MCAP). The MCAP identifies a set of achievable actions for Prince Albert to become a stronger cultural community that supports the arts, preserves heritage, and enhances tourism in the City. The proposed Cultural Grounds addresses all 13 goals of the MCAP. Further information regarding MCAP's 13 Goals can be found in Appendix B.

In terms of its location - the ease of access presented by the Little Red River Park - located within city limits, together with the quality of its natural ecosystems and historical cultural significance make it uniquely positioned to deliver land-based education, ceremony, and cultural connection to youth in the urban centre. This advantage positions the project to address the above-mentioned challenges in a real way and solidify the Upper Plains within Little Red River Park as an ideal location for an Indigenous Cultural and Ceremonial Grounds that is positioned to be a visionary concept that will immeasurably positively impact Indigenous youth.



## 2.0//PROJECT BACKGROUND

## **2.0 Project Background**

### **2.1 Little Red River Park**

Little Red River Park is a 1200-acre natural urban park owned by the City of Prince Albert, situated immediately north of the North Saskatchewan River within the city limits. It makes up approximately 7% of the footprint of the City of Prince Albert. A place of great natural beauty, Little Red River Park is of comparable size to Winnipeg's Assiniboine Park (1,100 acres) and Vancouver's Stanley Park (1,000 acres). At the confluence of the Spruce River (Little Red) and the North Saskatchewan River, the park is ecologically contiguous to the Nisbet Provincial Forest. It is one of the series of parks along the North Saskatchewan River known collectively as the Pêhonân Parkway.

The park is located at a historical transportation intersection - the forks of the Spruce (Little Red) and kisiskâciwani-sîpiy (North Saskatchewan Rivers). The North Saskatchewan River was a major transportation and trade corridor for Indigenous peoples and remains a culturally significant waterway. The present-day community of Prince Albert was once known as Kistahpinânihk - the great meeting place in the Neheyawin (Cree) language.

Furthermore, this park was home to a historic Dakota community that inhabited the area in the 1860's-70's. Dakota families who had historically visited the area as part of their traditional territory moved permanently into the area due to civil unrest in the United States. The land that is now the "Upper Plains" and subject of this plan was historically horse pastureland for the Dakota community. Wahpeton was able to formalize some of these lands in 1917 through the creation of Wahpeton Reserve 94B in 1917 adjacent to the park's north boundary and very close to the Upper Plains. More recently, these lands were used as a cultural centre for many ceremonies and practices during the 20th century. The unfortunate Spanish Flu epidemic hit the Wahpeton community hard in the years of 1917-1918 and many of their community members were laid to rest within the park. There is a historic mass grave in the park that is culturally significant to the Dakota people.

Oxbow Architecture and SOLO Architecture have been retained to complete this master plan to specifically outline the Goals, Objectives, Preliminary Design and Strategic Action plan to aid in the success of this project that is being driven by the PAIMFC. This report will be crucial in the next phases of the Strategic Action Plan. The goal of this report is to provide a detailed guide and clear path for both the PAIMFC and City of Prince Albert to work together in bringing this exciting vision into reality. This work is intended to dovetail with the Master Plan that was completed in 2020 (HTFC + Oxbow Architecture) and support its overall Mission and Identity Statement which is as follows:

- Providing opportunities for land-based learning to nurture the MIND.
- Providing for places and ceremonies to promote healing of the SPIRIT.
- Encouraging activities to promote healthy lifestyles, to promote honouring the BODY.



### **3.0//GOALS & OBJECTIVES**

### 3.0 Goals & Objectives

The purpose of this document is to guide the development of an Indigenous cultural and ceremonial grounds on the Upper Plains within Little Red River Park.

To be successful the project must meet the following goals:

- First and foremost, respect Mother Earth and Land Based Ceremonies + Protocols of the land
- Be designed to support Cultural and Ceremonial needs of the Indigenous Community and Lodge Keepers
- Have the capacity and infrastructure to support planned site uses
- Respond meaningfully to community engagement to date
- Respect and enhance current recreational uses of the park
- Fit within and support any future development plans for the park
- Be coordinated with existing plans and policies:
  - + *Little Red River Park Master Plan 2020*
  - + *Kistahpinanihk - Official Community Plan*
  - + *Municipal Cultural Action Plan*
  - + *Community Services Action Plan*

#### **Proposed Uses of the New Cultural and Ceremonial Grounds**

These grounds will be used for a number of organizations and the developments far reaching positive impact potential cannot be overstated. Some groups that may use this space are as follows but not limited to: Schools (local and regional), City Organizations, Corporate Retreats (Main Lodge and Campground) and of course Knowledge Keepers/Ceremonial community members. This space is a key piece of missing infrastructure in the community/region and has great potential to bring together diverse communities of people around the positive experience of Indigenous Culture and Ceremony.

Ceremonies that may take place on-site could be rights of passage, traditional law & protocols, kinship values, sweat lodges, four dimensions of life, medicine lodges, sundances, signings, horse dances, bear lodges, night lodges, pipe ceremonies, give away, ghost dances and healing lodges. The positive effect of these ceremonies on participants' spiritual, mental and physical health is invaluable. The close proximity to the City of Prince Albert creates an opportunity for those most in need to access this site.

Traditional Cultural gatherings could include traditional powwows, youth cultural gatherings, civic gatherings, family gatherings and land-based knowledge camps. The cultural area is designed to support a wide range of traditional cultural practices and will support local Indigenous culture and help it thrive. Trapping, snaring, meat preparation, hide camp, classes, outings, certifications, traditional teachings, seasonal survival, snowshoeing, traditional games/art, meat smoking, healing circles and storytelling are a handful of activities the main lodge can support.

Finally, this space would become the regional stage for events such as National Indigenous Peoples Day, Trapper Events, Orange Shirt Day and Family Day to name a few events. The facilities are designed to support large gatherings.

### **Existing Plans and Policies:**

***Kistahpinanihk-2035 (Bylaw No. 21 of 2015)*** “provides the comprehensive policy framework to guide the physical, environmental, economic, social and cultural development of the City.” This Official Community Plan touches on many important aspects of Prince Albert’s future growth. Among the sections of the plan that relate to Little Red River Park and the improvements and developments therein are:

- **Section 5:** Sustainability
- **Section 6:** Land Use
  - + 6.7 Parks and Environmental
- **Section 9:** Parks, Recreation and Natural Areas; and
- **Section 10:** Environment

### ***PA Planning District Official Community Plan***

The Prince Albert Planning District Official Community Plan (2018) lays out the following Regional Goals as follows:

#### **Chapter 2:**

- Environment and Heritage/Cultural Preservation
- Recognize the potential impacts of flooding, erosion and slope stability on development and municipal infrastructure.
- Provide ongoing opportunities for residents and visitors to enjoy and appreciate the environmental, cultural and heritage resources in the region.
- Conserve significant cultural and heritage resources.

Other chapters in the Plan most pertinent to Little Red River Park include:

- **Chapter 6:** Environmental and Cultural Resources;
- **Chapter 7:** Hazard Lands;
- **Chapter 8:** Transportation and Servicing Policy;
- **Chapter 9:** Inter-Municipal Co-operation;
- **Chapter 10:** First Nations; and
- **Chapter 11:** Plan Implementation

### ***Community Services Master Plan***

The City of Prince Albert’s Community Services Master Plan (2018) (CSMP) has as one of its strategic directions “to develop a master plan for Little Red River Park;” recognizing the importance of this park to the health of Prince Albert. The commissioning of this Little Red River Park Master Plan is a testament to the City’s commitment to following the recommendations laid out in the Community Services Master Plan. Beyond this very specific direction, the CSMP aligns with the values put forward in the Little Red River Master Plan, with a focus on well-being and sustainability.

Some of the other congruent directions that are promoted through the CSMP include:

- Developing partnerships;
- Enhancing support;
- Addressing gaps;
- Engaging the community; and
- Promoting opportunities and the benefits of recreation.

The Plan also prioritizes outdoor facilities, multi-use trails, natural areas/open spaces, toboggan hills, campgrounds, and cross-country skiing/running trails, all of which the Little Red River Master Plan addresses.

### ***Municipal Cultural Action Plan***

The Municipal Cultural Action Plan (2016) (MCAP) touts Little Red River Park and the Pêhonân Parkway as a place that “provides residents and visitors alike an opportunity to connect with the natural environment.”

Four of the MCAP’s Strategic Actions call for improvements that relate to the Park or align with the goals of this Plan, either directly or indirectly:

- **2.3:** Incorporate historical and cultural landmarks to enhance and celebrate neighborhoods and to draw tourism, interest, and cultural learnings;
- **2.4:** Complete the Rotary Trail system to link to Little Red River Park;
- **2.5:** Focus attention on Little Red River Park as a cultural asset to the community;
- **3.1:** Celebrate, support, and promote Prince Albert’s rich Indigenous history and makeup.

The MCAP also lists as one of its cultural goals to “support and celebrate the value of sports and recreational programming, activities, and initiatives and the role they play in enhancing Prince Albert’s cultural identity and make-up.” Some of the recommendations in the appendix of the MCAP also closely align with those laid out in Chapter 6.0 of this Plan.

### ***Recreation Facilities and Parks By-Law***

Bylaw No. 13 of 2018 pertains to recreation and parks. It defines roles and responsibilities, and regulates activities within that scope. As it relates to Little Red River Park, amendments to the bylaw may be required depending upon the governance model that is implemented for the Park.

For example, it may become necessary to define a new role for a Park Manager or Executive Director as well as list responsibilities for that position. It should also be noted, in relation to trails, that this bylaw recognizes it as an offence if any person “develops new trails, pathways or other passages which may distribute or destroy the material landscape or vegetation without written consent of the Director.” This clause is important for the protection of the integrity of the Park’s environment.

It may become necessary to further develop restrictions such as this, within this bylaw, depending on any designations the Park might obtain through the implementation of this Master Plan.

### ***Provincial and National Guidelines***

Within the past five years, several new action plans, frameworks, networks, and guidelines for parks and recreation have been issued, both provincially and nationally. The principles within these plans have helped to inform recommendations for this Master Plan and should also be cross-referenced often throughout the implementation of this plan.

### ***Saskatchewan***

#### **Saskatchewan Parks and Recreation Association:**

- 2014 – 2019 Strategic Plan;
- Recreation and the Quality of Life in Saskatchewan (2016);
- Eat Healthy Play Healthy.

#### **SaskCulture:**

- 2015 – 2019 Strategic Plan;

#### **Sask Sport Inc.:**

- Sport Development Strategic Plan 2017 – 2021.

#### **Saskatchewan in Motion:**

- Active Saskatchewan;
- 2019 – 2022 Active Saskatchewan Strategic Plan.

#### **SaskOutdoors– Saskatchewan Outdoor Environmental Education Association.**

### ***Canada***

#### **Parks Canada:**

- Parks for All : an Action Plan for Canada’s Parks Community (2017);

#### **Joint Initiative of the Interprovincial Sport and Recreation Council and the Canadian Parks and Recreation Association:**

- A Framework for Recreation in Canada 2015 : Pathways to Wellbeing;

#### **Government of Canada (and provincial and territorial governments):**

- Let’s Get Moving : A Common Vision for Increasing Physical Activity and Reducing Sedentary Living in Canada (2018).
- Truth and Reconciliation Commission of Canada: Calls to Action;





**4.0//PRELIMINARY DESIGN**

## 4.0 Preliminary Design

### 4.1 Design Goals

The proposed Development of cultural and ceremonial grounds on the Eastern Upper Plains of the Little Red River Park requires careful consideration of the following:

1. Design and planning to be respectful and supportive of the cultural and ceremonial needs of indigenous people users of the space.
2. Architecture to celebrate uniqueness of local Indigenous culture and represent this both visually and tectonically.
3. Design of site access, parking, circulation & emergency services to be carefully thought out to ensure a safe and optimal visitor experience.
4. Project must be designed to fully support PAIMFC spatial needs and cultural aspirations.

These goals can be met through employing a community-led collaborative design approach that is guided first by Elders, Language Keepers, Knowledge Keepers and Lodge Holders

### 4.2 Precedent Cultural Grounds

As part of this master plan, a high-level scan of similar facilities in the region has been undertaken to understand the programmatic and cultural requirements of this planned development. A number of Powwow Arbours and Cultural Centres were researched and the below section shares some details about a select few projects. These are to simply illustrate the potential quality of the project that could be developed on the Upper Plains, they are by no way to be used to form design direction. Through the Elder and Lodge Keeper engagement and community engagement a unique design and tectonic expression will emerge, informed by the rich culture and history within the future advisory group.

#### ***James Smith Powwow Arbour***

This example is a humble traditional Powwow arbour that supports the needs of the James Smith community in their annual traditional powwow. A simple, yet beautiful 28m diameter arbour is able to host a good-sized event. It is constructed in the archetypical manor of powwow arbours where there is a central pole, covered seating/vendor space around the outside including an MC stage. In inclement weather, a parachute material canopy is suspended from the structure to create shade/moisture protection.

#### ***Crow Agency Powwow Arbour***

This arbour was recently completed by Daniel Glenn, of the Crow Tribe under his firm 7 Directions Architects/Planners. This is a fine example of a large (35m) arbour that can support large scale events. It is a major new cultural centrepiece for the Crow Nation (Montana) and hosts a variety of seasonal events. This example is on the upper end of the scale of what this project could manifest into.



**Image:** James Smith Powwow Arbour Under Parachute Cover - Photo: Alton Whitefish via Tiktok



**Image:** James Smith Powwow Arbour Under Parachute Cover - Photo: CBC



**Image:** Crow Powwow Arbour - Photo: Daniel Glenn 7 Directions Architects



**Image:** Crow Powwow Arbour - Photo: Daniel Glenn 7 Directions Architects



**Image:** Head-Smashed-In Buffalo Jump - Photo: Hans Tammemagi



**Image:** Aanischaaukamikw Cree Cultural Institute - Photo: Indigenous Tourism Quebec - Douglas Cardinal Architect



**Image:** Métis Crossing Gathering/Event Lodge - Photo: Accoya Website



**Image:** Wanuskewin Heritage Park - Photo: Aaron Kylie Canadian Geographic

### ***Head Smashed In Buffalo Jump***

This site is located near Fort Macleod, Alberta and is a World Heritage Site. The architect, Robert Lablonde came up with a concept that worked with the natural landscape of the attraction itself, the Buffalo jump. The building is built harmoniously into the landscape and blends in visually from the exterior. This example is pertinent due to its remoteness and scale combined. Lessons can be learned from running a state-of-the-art facility in a remote location. The building is a vessel to tell the history of local Indigenous culture and events. The new main lodge on the upper plains will similarly be used as a vessel to teach Indigenous culture and tell stories through its architecture.

### ***Métis Crossing***

Métis Crossing is Alberta's first and only Métis cultural interpretive centre and entails a number of program and building elements similar to those found in the proposed Upper Plains Project: Main Lodge, Cultural Centre, Campground and Interpretive Centre/trails. It is located near Smokey Lake, Alberta. They offer land-based experiences and star-gazing glamping stays. The state-of-the-art facility embodies contemporary Métis architecture. This precedent was shared to highlight the importance of Indigenous architecture and master planning a large complex site. Furthermore, it is on the same river as LRRP which connects the sites in a land-based way.

### ***Wanuskewin***

Wanuskewin is a living reminder of the people's sacred relationship with the land. This site has been developed in a way to highlight the landscape and people's cultural and ceremonial connection to the site. The architecture of the structure fully highlights Indigenous culture.

Wanuskewin, the *nēhiyawēwin* (Plains Cree) word roughly translated as 'seeking peace of mind', has been a sacred site and gathering place for more than 6,400 years. This site is a precedent as a way of respectfully building on a landscape and Indigenous tourism success.

### ***Aanischaaukamikw Cree Cultural Institute***

Eeyou Istchee's award-winning Indigenous museum, cultural institution, and showcase of the history of the James Bay Cree Peoples. Designed by renowned Indigenous Architect, Douglas Cardinal the building is an expression of James Bay Cree Culture. The building creates space to learn about Cree Culture and is a place of pride and employment in the local community.

## **4.3 Infrastructure and Services**

### **Summary**

The goal is to develop the site to be culturally appropriate and service the primary goals and needs of the users while minimizing site servicing through the consolidation of the program into three key infrastructure nodes: Ceremonial Area (Winter Sweat, Washrooms/Shower, Ceremonial Area), Camping Area (Parking, Camping, Washrooms/Shower) and Main Hall / Powwow Arbour (Land Based Classroom, Cultural Area, Security, Administration, Washrooms/Shower). By creating these nodes, this centralizes infrastructure while simultaneously reducing the overall impact to the native prairie landscape that is present.

**Power**

There is existing power on-site in the form of both above and underground services. The condition and loading capacity of this line is unknown and it is to be assumed that new power service may need to be brought in to support the full planned building development.

**Water**

The best case scenario for this development would be to bring in a City water line to ensure safe drinking water, but also to have enough pressure in the lines to fight any kind of fire through the use of fire hydrants. The location of hydrants will be determined in consultation with the Prince Albert Fire Department. It could be possible to drill and test for the presence of a suitable well location. With this, likely a large shop to hold water and treat it would be needed on-site to allow for enough water in the event of a fire.

Further research into the location and availability of City water service is required.

**Sewer**

It is unlikely that a full sewer system will be present on site or financially feasible without significant investment from the City of Prince Albert. In light of this, a septic field should be designed near the Main Lodge Area and tanked septic should be considered at the ceremonial site and campground sites. Further research into septic systems in the area could be conducted. The Wahpeton Healing Lodge is a larger-scale public building just north of this building site and their system could be investigated as a precedent. Furthermore, discussions around the Knotty Pine Bistro and Kinsmen Ski Lodge septic systems should be held to determine the best course of action.

**Natural Gas**

Supply of natural gas up to the site would be beneficial to reducing ongoing operational costs of the main lodge structure. Research into the nearest line and flow rates available should be completed as well as a cost/benefit analysis versus full electrification prior to specifying mechanical equipment.

**Road Access**

At the time of this report, the site is accessed from the south via 15 Ave NE. This is a narrow, sandy road. It is anticipated that this road from its junction to Little Red River Park Rd would need to be widened and possibly built up. There are two private residences along this road. Both of these properties are very close to the east side of the road and consultations should occur with both residents regarding any road work.

In addition to improvements on 15 Ave NE, two additional means of egress are being proposed as part of this master plan. Both exits would be onto Cloverdale Rd. Residents in the area would also need to be consulted. One road is proposed from the ceremonial area heading directly east and intersecting Cloverdale Rd at Valleyview Rd. The other Y's off of the north central area of the meadow and heads northeast following the transmission line then turning due east and coming out on Cloverdale Rd just north of Evergreen Rd. These additional means of egress are

meant to provide both safe exit from the site in case of emergency and alternative means of site entry for firetruck access. These roads would need to undergo civil engineering design and consultation with the City of Prince Albert.

### **Fire Department Considerations**

One of the most critical infrastructure considerations on site is wildfire safety. This area is a high-risk wildfire location due to the presence of dwarf mistletoe Jack Pine and long grass. Its proximity to inhabited homes presents a high-risk situation for wildfires to take off. Winds in this area typically blow from the NW and this also presents a risk for residents including the main urban area of the City of Prince Albert for fire risk.

It is important to develop the site in a way that takes into consideration principals of fire smarting and providing ample fire truck access including fire hydrants. It appears that the forest adjacent to the site is undergoing some hand clearing and underbrush burning in an effort to decrease the dead fuel load present in the area.

Detailed consultations should occur at all stages of the project with the Prince Albert Fire Department

### **Touching the Earth Lightly**

It is clear from the above information regarding infrastructure availability that it may be beneficial to consider approaching the building in more of a land-based semi off-grid manner. The benefits are twofold: environmentally sustainable and aligned with cultural values of taking care of Mother Earth. There is ample space and opportunity to develop on-site solar generation on the roof of new structures such as the Powwow Arbour, Sweat Lodge Winter Facility, Washroom/Shower Facilities, and the Main Hall. Battery storage for power use will be needed if this approach is taken. It is likely that either a backup generator or grid tie would be needed to keep the building operational in low-sun months. Water could be trucked in or brought onto site through a well and filtration system depending on the availability of City water on the site. Sewer could employ the use of buried septic fields with a pump-out system to alleviate the need for a sanitary sewer system being brought up to the site.

## **4.4 Codes and Regulations**

Buildings that are to be publicly inhabited spaces that are not derived from traditional structures (Tipi, Sweat Lodge, Lodges) and forms and not used for specific ceremonial purposes (Sweat Lodge, Law Lodge, Sundance Lodge) are to follow current national building codes and regulations. These structures need to go through a permitting process with the City of Prince Albert and should work to support the overall vision developed in the Master Plan. These structures on site should be designed to meet the below criteria.

### **Building Code Requirements**

Work completed as part of this project shall conform to the National Building Code of Canada 2020 and the National Energy Code of Canada for Buildings 2020, the Occupational Health and Safety Act and Regulations (Saskatchewan), and the Uniform Building and Accessibility Standards Act (Saskatchewan). Work must also align with the City of Prince Albert Building Bylaw 01-2018.

**Mechanical Systems must meet or exceed the standards and codes listed below:**

- ASHRAE Standard 62, Current Edition Ventilation for Acceptable Indoor Air Quality
- Canadian Plumbing Code, 2015 (CPC)
- CSA B149-2005 Natural Gas and Propane Installation Code
- National Building Code of Canada, 2015 (NBC)
- National Energy Code of Canada for Buildings, 2020. (NECCB)
- National Fire Code of Canada, 2015 (NFC)
- NFPA 10, Standard for Portable Fire Extinguishers, 2007
- NFPA 13, Standard for the Installation of Sprinkler Systems, 2007
- Saskatchewan Plumbing and Drainage Regulations, 1996
- SMACNA HVAC Duct Construction Standards
- The Occupational Health and Safety Act and Regulations (Sask)
- The Uniform Building and Accessibility Standards Act (Sask)

**Electrical Systems must meet or exceed the standards and codes listed below:**

- Canadian Electrical Code 2021
- CSA Standards (All that are applicable)
- National Building Code of Canada 2015
- National Energy Code for Buildings 2020
- National Fire Code of Canada 2015
- Occupational Health and Safety Act and Regulations (Sask)
- Uniform Building and Accessibility Standards Act (Sask)

It is understood that a number of ceremonial structures will be present on site and erected without formal permits as this does not follow cultural protocols. It is recommended that these structures are forgiven from the above-listed codes and regulations as they are sacred structures that follow protocols, and ceremonies and the permitting of these structures would violate protocols. These structures would be used at the visitor's own risk and would not be the responsibility of the City of Prince Albert.

## **4.5 Proposed Design Elements**

### **4.5.1 Cultural Development Area**

#### **Main Lodge**

The Main Lodge on-site acts as a 4 season site anchor that provides all necessary services to visitors and information. Contained within this building are the following program elements: Main Ceremonial Hall, Cultural Centre/Museum, Canteen, Washrooms, Elders Space, Land Based Classroom, Mechanical, Security, and Administration. This building is envisioned to be in the 3500-4000 sq.ft. range.

Part of the land-based programming offered out of the Main Lodge could be hiking, snowshoeing, and XC skiing. The lodge is a great home base to stage these activities. A small interpretive hike in the prairie to the west of the Main Lodge could be developed.

### **Powwow Arbour**

A traditional Powwow Arbour that is 28m in diameter is planned to the East of the main lodge. The arbour would be of wood construction and tectonically inspired by local Indigenous ways of building. The arbour is planned to be open air, with the option to use parachute fabric to cover the centre of it during weather events. Open bleacher seating is to be around the main dancing circle. This would also include an MC stage. Behind the bleacher areas around the arbour would be covered vendor space.

### **Campground**

Many of the cultural and ceremonial events that are to take place on this site are multi-day events and as such a small family campground has been developed on the western extent of the site. The western area of the Upper Plains, west of 15 Ave NE has been designated as an area for vehicular traffic including camping. This is in an effort to preserve native prairie on the eastern extent of the site.

The campground is proposed to include the following makeup of camping sites: 17 walk-in tenting sites, 14 drive-in tenting sites, and 16 RV sites. Overflow camping with truck box style campers, bumper tow or RV could occur in the southern area of the parking lot. Also found in the campground are two shower houses/washrooms and a common playground area. This campground could be rented out at market rates to work as a revenue generating income stream to help with ongoing operations and maintenance costs on site.

Natural landscape berms have been created on the north and east sides of the campground to create a visual separation between the road/parking area and the campground.

### **Parking Area**

The parking area is found directly north of the campground and contains 320 large parking stalls to accommodate visitors to the site. A walking path is present on-site to the Main Lodge and Powwow Arbour. An Elder drop off is present at both the Main Lodge and Powwow Arbour. It is planned that this parking area will remain a gravel lot and is visually screened from the main road through the use of natural berms.

### **Security/Gatehouse**

It is planned that 15 Ave NE would have a gate and security booth that can be utilized during high-capacity events to control the flow of traffic in and out of the site as well as provide a security checkpoint. A permanent gatehouse building is planned at the start of the site.

## **4.5.2 Ceremonial Development Area**

### **Winter Sweat Lodge Facility**

The keystone structure to the ceremonial grounds is the Winter Sweat Lodge Facility. It is currently in the planning/construction phase and work is ongoing. This facility allows for year-round sweats to happen in a safe and warm environment. This structure is planned to be a log-built structure that is approximately 1000 sq.ft.

### **Shower House/Washroom**

A shower house that includes change rooms is directly east of the Winter Sweat Facility and adjacent to the parking area. This space is there to allow Sweat Lodge participants a warm and safe place to stage and change before and after the sweat.

### **Parking Area**

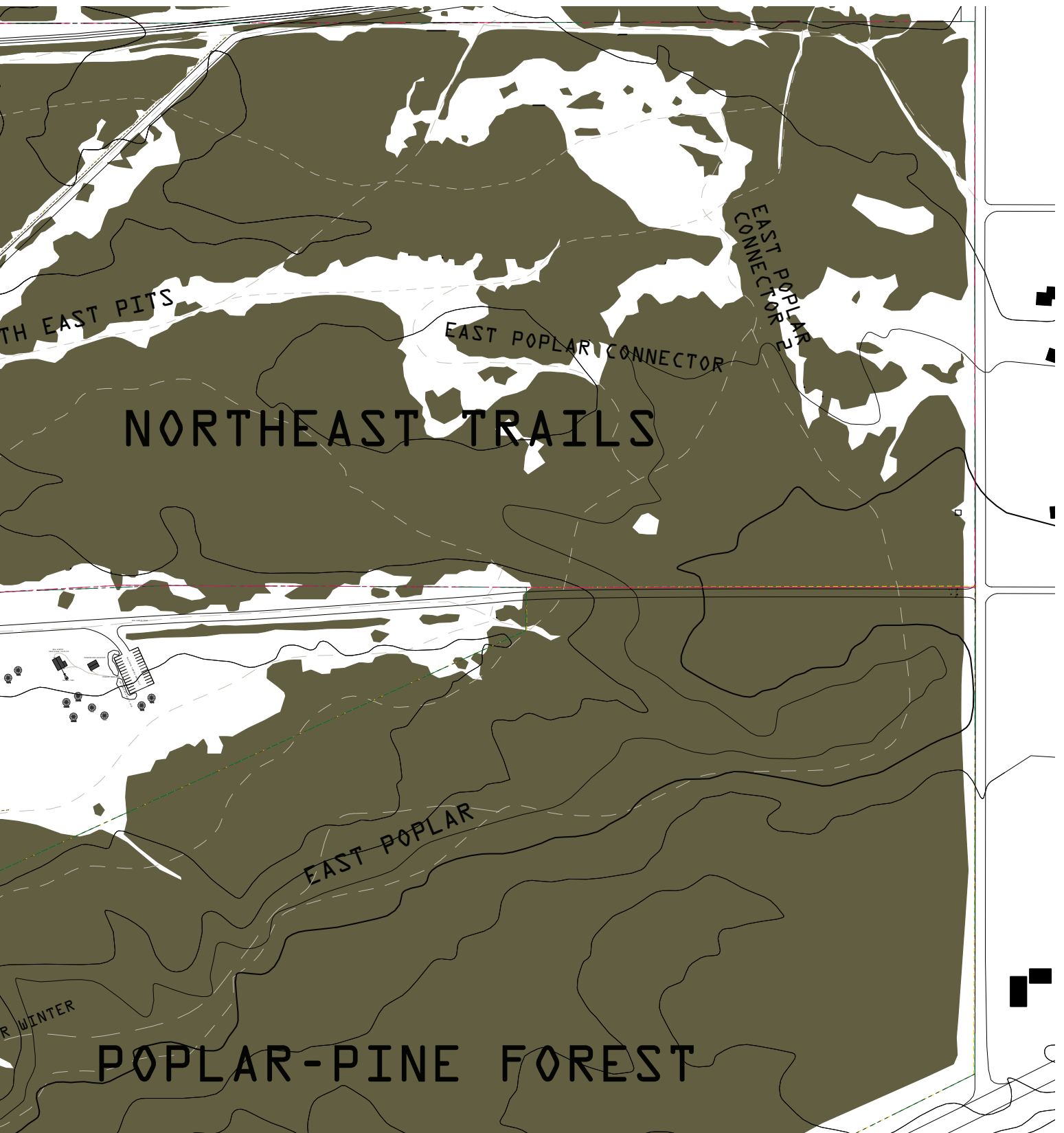
A small gravel parking lot of 24 stalls is planned for this area for families that are taking part in the ceremony.

### **Camping Area**

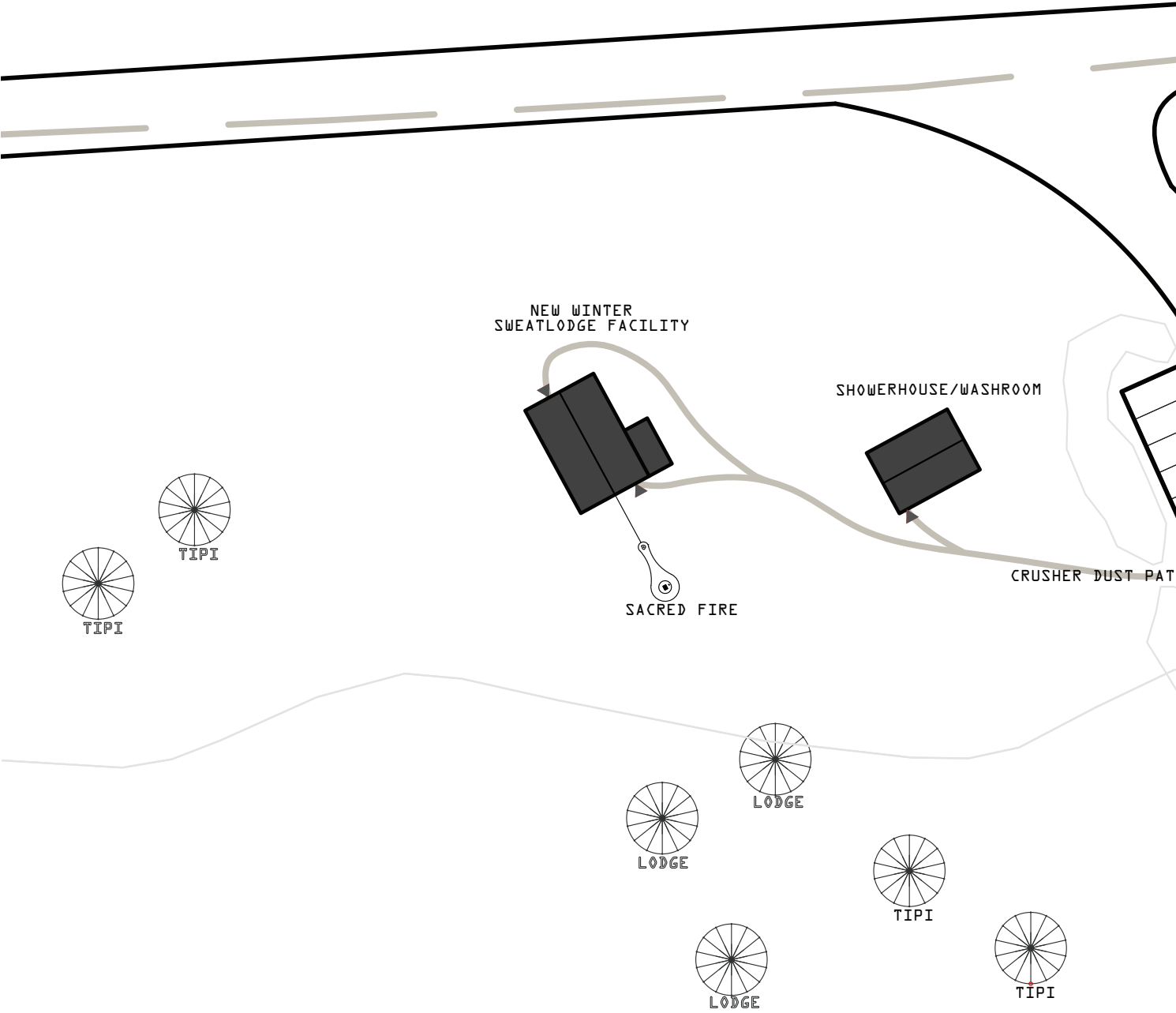
A simpler, more primitive camping area is present for ceremonial helpers and families in this area. An area would be designated for free self-sustained unpowered camping. It is expected that this area would be used while ceremonies are taking place and would allow families to stay near the ceremony and have an isolated space away from the cultural area. It is important to provide a secure area away from the main cultural area while ceremonies are taking place. This is planned through the use of gates and natural fencing.

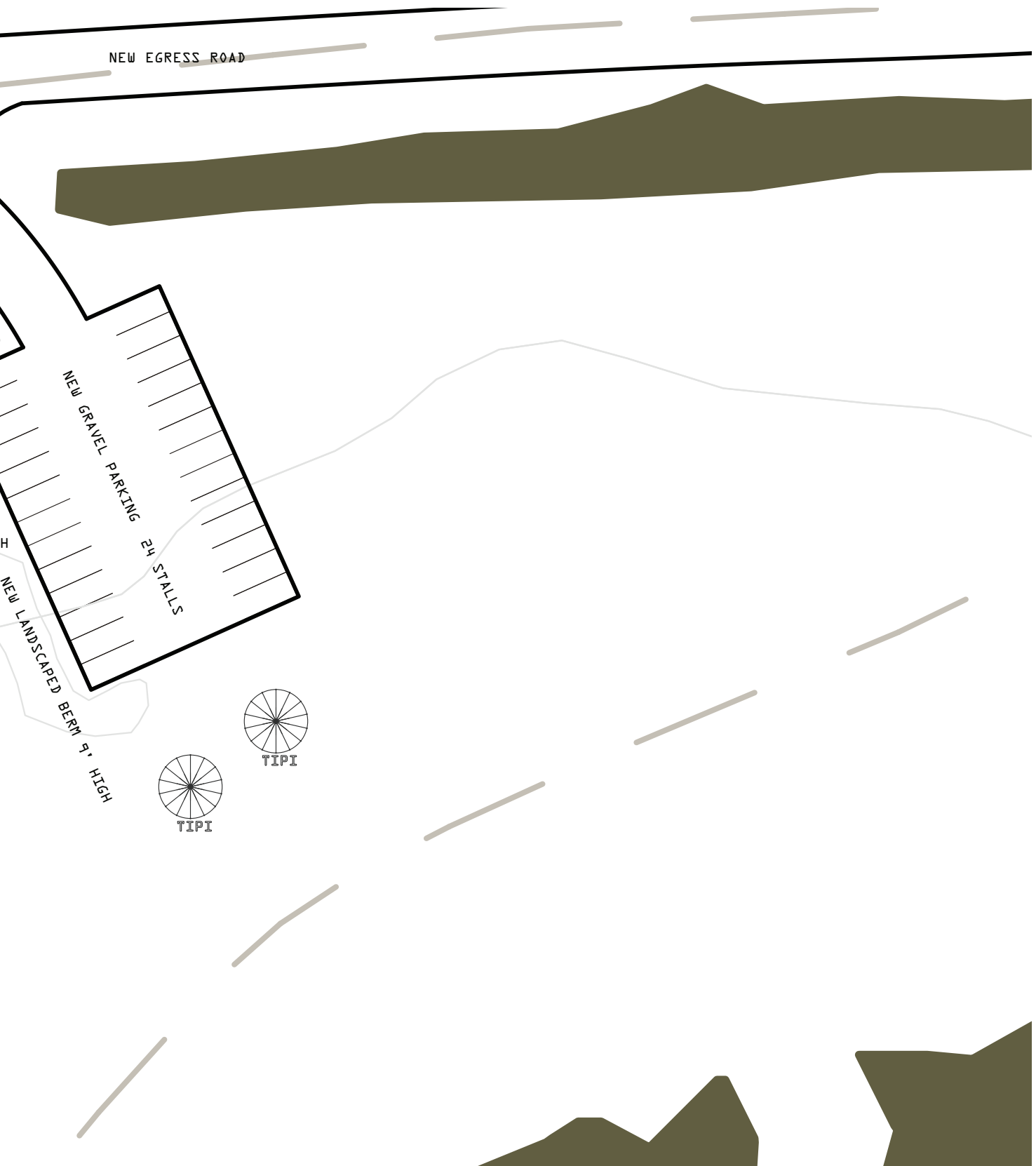
UPPER PLAINS CULTURAL + CEREMONIAL  
GROUNDS MASTER PLAN



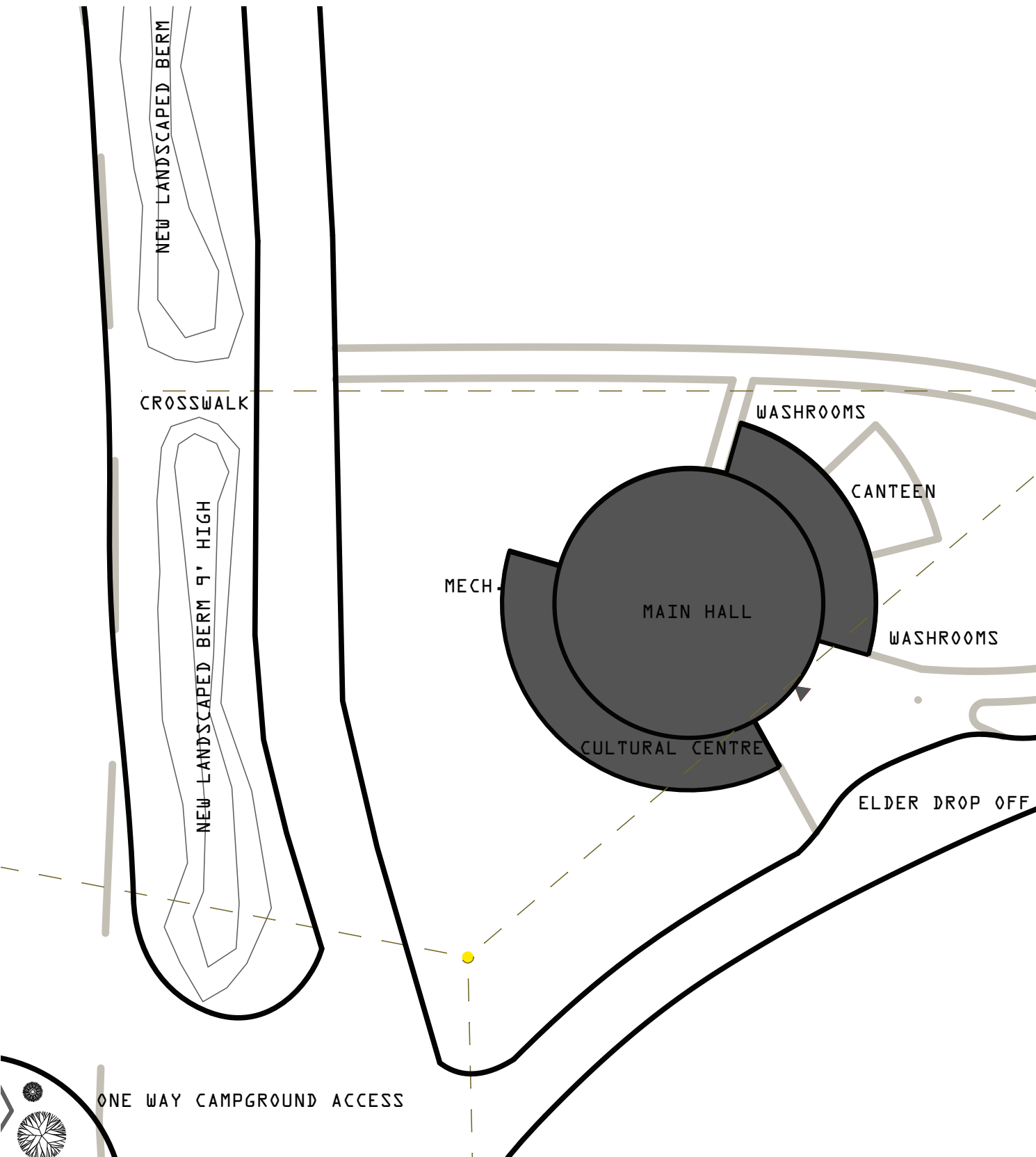


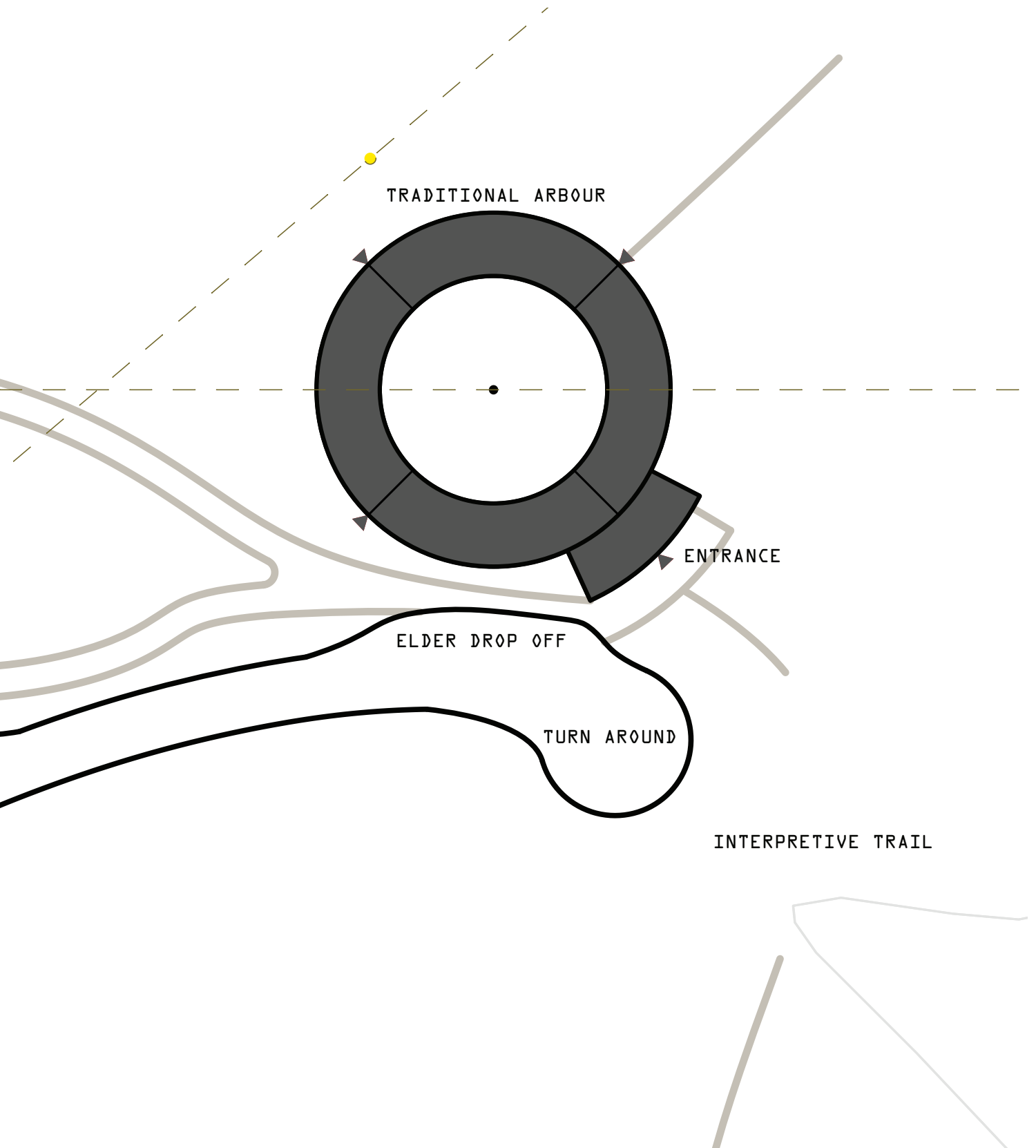
CEREMONIAL AREA



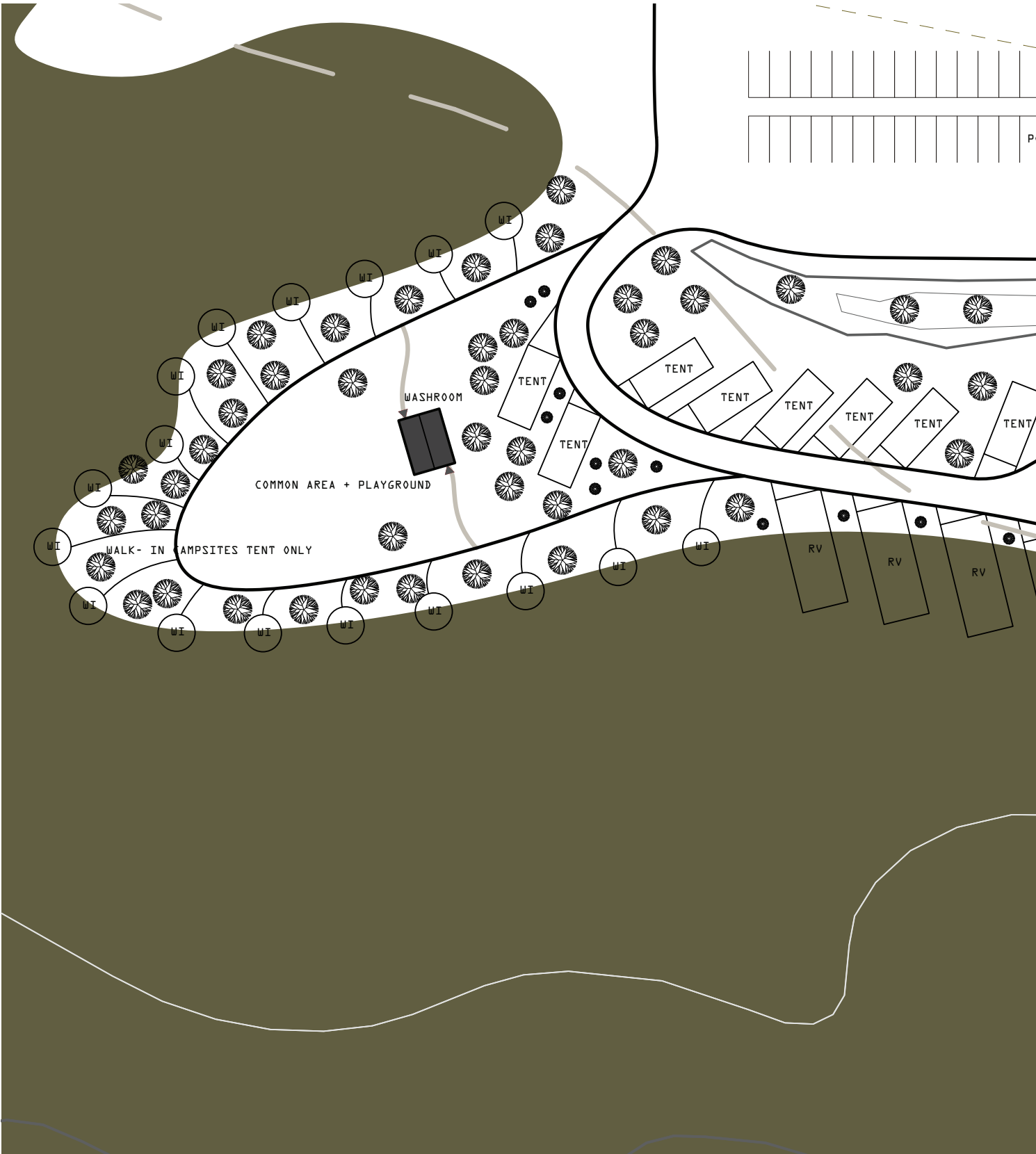


# MAIN HALL & POWWOW ARBOUR





CAMPING AREA







## 5.0//STRATEGIC ACTION PLAN

## **5.0 Strategic Action Plan**

The purpose of this section is to identify clear steps with associated roles to realize this vision into a built project. All involved consultants and contractors are to follow closely Traditional Laws and Protocols put forth by Shane Bird as guiding principles. The project team should have an understanding of the following from the PAIMFC Project Proposal:

### **01 Purpose of Traditional Laws & Protocols**

Aboriginal Traditional values and principles are the inherent instruments by which Aboriginal people live their lives.

### **02 Roles of Knowledge Keepers, Traditionalist and Helpers**

Traditional protocol defines the roles of the governors and teachers of the Traditional Laws and Protocols, who decide how and when to use the teachings and traditional knowledge.

### **03 Four Dimensions of Life**

The physical, emotional, mental and spiritual parts of a human being all must be in balance in order to have healthy individuals, families and communities.

### **04 Age Grade Teachings**

These teachings represent the various stages, roles and responsibilities of a person from birth to old age and stress the importance of these relationships and of having balance in everyday life.

### **05 Rites of Passage**

The Rites of Passage Ceremony is a stepping-stone to create balance in human beings and it enables them to move forward to another stage in life.

### **06 Traditional Laws and Protocol of Ceremonies**

These laws and protocols are the tools that define and determine how each ceremony is conducted.

### **07 Kinships and Family Systems**

These include the roles and responsibilities of each member of the family and extended family and stress the importance of respecting, understanding, and valuing these relationships.

## **Project Phasing**

The development of the Upper Plains at Little Red River Park (LRRP) has been divided into two distinct phases as part of the Strategic Action Plan (SAP): Phase 01 - 2024-25 and Phase 02 - 2026-28. The following section outlines the proposed project schedule and next steps as the keystone of the SAP. Some steps will be running concurrently and may end up occurring out of the following order.

### **Phase 01: 2024-2025 (Years 1 + 2)**

#### **1. Adhere to Traditional Protocols & Laws**

- Adhere to Traditional Protocols & Practices before the start-up of the Project.
- Protocol Knowledge Keepers to form a Traditional Knowledge Keeper Council, to start projects in a good way and guide the projects moving forward.
- Protocol all who are involved with the project; Committee, City, Stakeholders, Consultants.
- Blessing of grounds with Knowledge Keepers through Ceremony.

#### **2. Form a Traditional Governance Structure**

- Set up a meeting with all stakeholders involved.
- Discuss the Traditional Governance Structure for the Committee, & youth with Traditional Council.
- Adhere to the Traditional way and make commitments with members involved.
- Look at creating MOUs for all that are involved.
- Make a 5-year commitment with organizations involved.
- A key component to this project's success will lay in throughout and meaningful engagement with Elders, Lodgekeepers, and Knowledge carriers to ensure that the design of these spaces both meet the needs and cultural requirements of the community that is planning on using the spaces.

#### **3. Allocate and Pursue Funding for Project**

- Discuss with all involved about potential funding for Capital & Infrastructure Funding Grants.
- Discuss in-kind donations from different organizations involved with the project.
- Allocate funding to start-up of project with partners.
- Funding work will be cyclical and continuous throughout the project. As grants and purses of funding become available applications will be continuously made to ensure the project has adequate funding to carry out the vision.
- Funders may range from local, regional, municipal, provincial, and federal sources. On a project of this scale, it may be well advised to engage an expert fundraising consultant to manage the fundraising campaign. The Masterplan document will be available to provide the project background needed to construct this project.
- As part of this project, PAIMFS can explore the idea of in-kind donations from local suppliers and contractors to support this important community project.

#### **4. Develop Agreements with City of Prince Albert**

- Deliver and present Master Plan to City Council for approval to move forward with Phases 1 and 2 in principle.
- Obtain Land Agreements, and all Permits needed with the City to move forward.

- Obtain all information needed for an Emergency Safety Plan & Fire Smart Plan with the City including PAFD.
- Discuss permitting requirements with the City and what is expected of the project.
- Work with the City to ensure continuity between the Little Red Master Plan and the Upper Plains Development.

### **5. Seasonal Sweat Lodge Construction (Summer)**

- Purchase of equipment needed to build and operate sweat lodge. (Canvas Tarps, axes, chainsaws, shovels, pitchforks, wheel barrels, tamper bars, etc.)
- Build a seasonal Sweat Lodge on Grounds for Knowledge Keepers to conduct Ceremonies for Youth & Families to ensure the project continues to move forward in a good way.

### **6. Completion of Masterplan Document**

- PAIMFS and the City of Prince Albert have engaged Oxbow Architecture and SOLO Architecture to work jointly together to complete this masterplan document for the project in January 2025.
- Provide feedback to Master Plan document, and provide a time window for revisions.
- Motion to accept/adopt the Master Plan as the document guiding development.

### **7. Seasonal Sweat Lodge (Winter)**

- Obtain Funding for a Permanent Structure to hold Winter Sweat Lodges for community members.
- Obtain Building Permits and all Permits needed to move forward.
- Start the process of building a Lodge Structure on Ceremonial Grounds.
- Work with General Contractor, Partners, & Traditional Council for Building.

### **8. Detailed Design Phase including release of RFP**

- Prior to entering into the detailed design phase, an RFP that details out the final scope of work to be completed on the site should be put together and released through call for proposals. It would be recommended that this phase proceed so long as there are funds available to cover the costs of consultant fees. This will bring the project from a vision towards reality through the creation of detailed construction documents and the development of tender documents to procure construction work on site. Due to the complexity and diversity of the project, multiple tender documents through a phased approach may be of benefit to achieving the project's goals.

### **9. Sask. Power Recommission of Power to Upper Plains**

- Obtain cost estimates to recommission lines from Sask. Power and provide hook-ups to areas identified in the master plan.
- Apply for all permits needed to move forward with this project.
- Get Sask. Power to recommission old power lines and run an underground line to the areas of the Traditional Arbour, Ceremonial Area, Parking Area, and Main Lodge Area.

## **10. Emergency Safety and Fire Smart Plan**

- Plan and Development of an Emergency Safety Plan, & Fire Smart Plan.
- Work with the City of Prince Albert on Plans & Permits needed.
- Work with the City Fire Chief on a Fire Smart Plan to thin brush and ignitions around grounds.
- Look at applying for funding with the Province to fund the project.

## **11. Road Expansion & Repair to Upper East Plains**

- Re-purpose Road from the southern park entrance to Upper Eastern Plains.
- Road Expansion from Highway to double lane to 15th Avenue NE within the Park.
- Make an emergency turnaround for emergency personnel vehicles in Upper Eastern Plains.

## **12. Parking Lot Upgrades and Development**

- Upgrade parking in Upper Eastern Plains.
- Make parking space available in the western part of the grounds for the purpose of gatherings & ceremonies.
- Put up parking signage, to identify handicap, elder parking, entrance, exits, and parking for emergency personnel.

## **13. Washroom/Shower Houses**

- Develop & build modular bathrooms off-site for the Upper Eastern Plains.
- Work with different organizations to get trades to work on projects during winter months.
- Purchase materials needed for the building of the project.

## **14. Land-Based Classroom**

- Work with School Divisions on obtaining a modular building for Land-based Learning Classroom, and an outdoor shelter structure for classes.
- The Land-based Classroom will be used for teaching and learning purposes.
- Indoor and outdoor classrooms will be used for Traditional Knowledge Keepers, Teachers, Elders, and students to learn the history of the area.

## **15. Equipment Storage Space**

- Create a secured space for equipment storage on the grounds.
- Look at different options to put up fencing around the shed, and storage building, to keep equipment secured.

## **16. Security Booth and Cameras**

- Plan & Develop a security booth at the entrance for different cultural gatherings.
- Work with organizations that work with youth to get a Security Booth built for a winter project.
- Obtain quotes for security cameras on key locations on the grounds.

## **17. Low Impact Camping in Upper Eastern Plains**

- Develop tent camping sites and RV Sites as indicated on the plan.
- Put this project in with the Architectural Design of Traditional Arbour.
- Obtain any permits and work with City Departments for approval.
- Proactively plant trees in future RV site area to allow for growth and establishment of camping areas with trees in advance of Phase 02.

**18. Traditional Arbour**

- Work with the Traditional Council of Knowledge Keepers to get guidance before moving forward.
- Develop and plan with the General Contractor to oversee the project.
- Obtain Quotes needed to move forward with the project.
- Work with partners and stakeholders to acquire funding for the project.
- Start the project once funding is in place.
- The Traditional Arbour will be used for Traditional Powwows, Pipe Ceremonies, Healing Dances, Feasts, and Giveaways.

**19. Cultural Staging Area**

- Work with the Traditional Council of Knowledge Keepers to get guidance before moving forward.
- Develop and plan with the General Contractor to oversee the project.
- Obtain quotes needed to move forward with the project.
- Work with partners and stakeholders to acquire funding on the project.
- Start the project once funding is in place.
- Cultural staging area will be used for different gatherings, this area will be used for seating, gatherings, Indigenous Performers, Hand games, workshops, entertainment etc.

**20. Cultural Grounds Oskâpêwis**

- Secure and obtain funding for a Cultural Grounds Oskâpêwis.
- Staff will look after the upkeep of grounds, help Knowledge Keepers during Ceremonies, be there to help educate, and open areas for groups or schools.

**21. Water Servicing (Well or City Line)**

- Plan and development of well water drilling for Upper Eastern Plains or work with City of Prince Albert to bring in City water service - preferred option.
- Water well service will be used for bathrooms, Fire Smart Plan, and for gatherings.

**22. Signage, Naming of Grounds and Buildings**

- Work with Traditional Council of Knowledge Keepers, to follow protocol of naming of the grounds & buildings.
- Create Educational Signage in and around the site, entrance, and at the building to create awareness of the area.

## **Phase 02: 2026-2028 (Years 3-5)**

### **1. Commencement of Phase 02**

- Revisit the Site Plan with the Traditional Knowledge Keeper Council, Committee Members, and City Officials.
- Look at different funding sources and in-kind contributions to fund Phase 2 Projects.
- Work with the City to collaborate with Little Red Master Plan and Ceremonial Ground Enhancements.
- Review work to date, and ensure alignment with the Master Plan and Traditional Council Vision.

### **2. Ceremonial Hall (Main Hall)**

- Work with the Traditional Council of Knowledge Keepers to get guidance before moving forward.
- Develop and plan with the General Contractor to oversee the project.
- Obtain quotes needed to move forward with the project.
- Work with partners and stakeholders to acquire funding on the project.
- Start the project once funding is in place.
- The Ceremonial Hall will include a multipurpose structure used for feasts, round dances, chicken dances, pipe ceremonies, giveaways, winter gatherings, and meetings for elders. It will also house permanent washrooms, canteen, gallery, and a cultural centre.

### **3. Solar Panel Project**

- In partnership with organizations, we will look at different ways to bring power to our East Side of the grounds to power the Winter Sweat House. Buildings should all be designed to house future solar arrays on roof structures.
- Get youth involvement to work on projects to bring sustainable energy to the grounds.
- Obtain funding through grants and in-kind contributions.

### **4. Revisit Funding for Project Enhancements**

- Work with all partners to source out funding opportunities to fund projects.
- Apply for all funding avenues in all areas of projects.
- Look at in-kind contributions from business partners to fund projects.

### **5. Shower Facilities**

- Develop & Build Showers/Washroom/Changing off-site for the Upper Eastern Plains.
- Work with different organizations to get trades to work on the project during the winter months.
- Purchase materials needed for the building of the project.

### **6. Road Construction**

- Look at making a second entrance from the East part of the grounds from Cloverdale Road.
- This road will be used as a secondary access and exit for Emergency personnel to get to the grounds.

- Work with the City to look at a feasibility study on this and obtain permits to move forward.

**7. Continue and Maintain FireSmarting Plan Around Grounds**

- Continue with Planning and Development of an Emergency Safety Plan, & Fire Smart Plan.
- Work with the City of Prince Albert on Plans & Permits needed.
- Work with the City Fire Chief on the Fire Smart Plan to thin brush and ignitions around the grounds.
- Look at applying for funding with the Province to cover project costs.

**8. Elder RV & Camper Trailer Sites Expansion**

- Plan and develop an Elder RV and Camper Trailer sites on the grounds.
- Designate an area for RV and Camper trailers for Gatherings on the grounds.
- Work with the City on obtaining permits for this project.
- Work with a Landscaping company to make sites for grounds.

**9. Interpretive/Exhibit Information Building Exhibit within the Main Hall Building**

- Plan and Development of interpretive project inside of the Main Hall and on Hiking Trails that tells the History of the Area.
- Education Centre for the use of public, schools, and visitors.
- To share information on the Culture, Traditions, Treaties, and History of Indigenous Peoples.

**10. Manaciso Healing with Horses Project**

- Manaciso Healing Project will be led by Indigenous Healers.
- Provide a space for Horses, with a barn and fencing.
- This will be used for Traditional Healing Purposes for youth & families.

**11. Outdoor Kitchen**

- Plan and develop an Outdoor Kitchen for the use of cooking Traditional Meals.
- Provide a space that can be used for cooking, seating, and Celebrations.

**12. Ongoing Maintenance and Operations**

- Part of the long-term success of this project will be future operations and maintenance of the site. Adequate resources will need to be put aside to operate this facility moving forward. It is quite likely that a full-time staff position will need to be created as a site manager/maintenance person who helps with the booking, maintenance and site orientation.

**Project Timeline**

This is a large-scale, multi-step, and multi-year legacy project for the PAIMFS and the City of Prince Albert. Work on the Sweat Lodge facility began in the fall of 2024 and is ongoing. This project is projected to take up to 5 years to complete pending funding being available near the outset of the project.



## 6.0 // CONCLUSION

## **6.0 Conclusion**

The benefits of development of the Upper Plains into cultural and ceremonial grounds for the Kistahpinanihk community cannot be overstated. This project is pertinent and timely as it is a means to provide innovative primary, secondary, tertiary prevention, culturally relevant, community-based, Indigenous-focused, holistic & educational programming to address service delivery gaps for Urban community member use. This project is an opportunity for ceremony and culture to return to a historically important place for local Indigenous people. Through the development of this project, the larger community will have many opportunities to engage in reconciliation actions and this space will act as a driver for positive change in the Prince Albert community. The project advances the goals and calls to action that have been laid out in the Truth and Reconciliations Commission of Canada's 94 Calls to Action.

This document is to act as a navigation guide to aid the PAIMFC in funding opportunities and is a place that brings together a number of key reports and sources that have all contributed to the visioning of this project.

Our team hopes that you will review and accept this Master Plan as a starting point to a path forward between the PAIMFC and the City of Prince Albert on this critical piece of missing infrastructure in our region. We were honoured to have the opportunity to work on putting this document together for the PAIMFC and City of Prince Albert, we take this role with great responsibility. êkosi!



## 7.0 // REFERENCES

## **7.0 References**

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## 8.0 // APPENDIX A



Truth and  
Reconciliation  
Commission of Canada

# **Truth and Reconciliation Commission of Canada: Calls to Action**



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**2015**

Truth and Reconciliation Commission of Canada, 2012

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# 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-Orontlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
  - ii. Ensure that its record holdings related to residential schools are accessible to the public.
  - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orontlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

#### **MISSING CHILDREN AND BURIAL INFORMATION**

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of

appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
  - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
  - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

#### **NATIONAL CENTRE FOR TRUTH AND RECONCILIATION**

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own 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

## **8.0 // APPENDIX B**

## Mission Statement

It is the mission of the Municipal Cultural Action Plan to encourage the growth and unity of a community of people who are knowledgeable of our shared history and indigenous roots and who are connected, engaged, and working together to maintain and grow our unique cultural assets for a strong and proud city.

## Prince Albert Facts

The Cree name for Prince Albert is **Kistahpinanihk** which refers to “the meeting place”. It represents the strong multiculturalism present in the community.

Prince Albert has one of the highest Aboriginal (First Nations, Metis and Inuit) population ratios in any Canadian City at 41.5%.

The federal constituency of Prince Albert has been represented by three Prime Ministers of Canada including John Diefenbaker, William Mackenzie King and Sir Wilfred Laurier.

## CONTACT

The MCAP was commissioned by the City of Prince Albert. It is led by the City but engages all organizations and businesses to come together to achieve the actions identified in the plan.

**For more information, or to get involved with the MCAP please contact:**

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# MUNICIPAL CULTURAL ACTION PLAN

Strong. Proud. Connected. Diverse.



### What is the Prince Albert MCAP?

The MCAP identifies a set of achievable actions for Prince Albert to become a stronger cultural community that supports the arts, preserves heritage and enhances tourism in the City.

### Why is this plan important?

**Culture is a marketable asset.** This plan is about identifying how we can build and expand upon Prince Albert's already well-established arts and cultural community and maximize the potential that we know is there.

**Our culture defines us.** By understanding and celebrating our shared history, we will be a more connected, supportive and engaged community.

### How will it be achieved?

The MCAP is led by the City of Prince Albert but will engage all organizations and businesses to come together to achieve the actions identified in the plan.

### How can you help make it successful?

In order to be successful the people of Prince Albert need to understand what we are trying to achieve. The first step is reading through and understanding the 13 goals being pursued. The second step is identifying where you, your organization or your business can participate or support the actions identified.

The MCAP is guided by the following 13 goals that have been developed together with the community. The actions and initiatives contained with the cultural planning framework are based upon these goals.

**Cultural Goal 1:** Honour the past and provide a balance in this narrative of both the positives and the challenges that have occurred when sharing our story.

**Cultural Goal 2:** Enhance and showcase the riverfront to promote the natural elements Prince Albert and surrounding area.

**Cultural Goal 3:** Utilize current amenities and park spaces as focal points of the community to provide centralized activities and events.

**Cultural Goal 4:** Ensure that all nations, communities, newcomers, and individuals are welcomed and celebrated in the community.

**Cultural Goal 5:** Promote and communicate cross cultural understanding and learnings across nations, communities, newcomers, and individuals.

**Cultural Goal 6:** Ensure a culturally vibrant community by supporting existing volunteers and organizations and promoting new partnerships.

**Cultural Goal 7:** To collaborate with various community groups and organizations to foster the retention and expansion of cultural activities, amenities and programming for all ages to ensure everyone has access locally to opportunities in a fair and equitable manner.

**Cultural Goal 8:** Support and celebrate the value of sports and recreational programming, activities, and initiatives and the role they play in enhancing Prince Albert's cultural identity and make-up.

**Cultural Goal 9:** Recognize, strengthen, and honour the artistic and cultural community and the significant role it plays in developing and enhancing Prince Albert's cultural makeup and identity and beyond.

**Cultural Goal 10:** Strengthen and enhance the downtown as a major cultural and economic hub to create a culturally vibrant community.

**Cultural Goal 11:** Continue to invest in cultural initiatives and support other organizations and individuals that strive to make Prince Albert a vibrant cultural community.

**Cultural Goal 12:** Ensure food remains accessible and affordable and encourage local food production and availability of ethnic food.

**Cultural Goal 13:** Ensure cultural aspects are considered in infrastructure and related resource development.



## 8.0 // APPENDIX C



CREATING CULTURAL  
RELEVANT CEREMONIAL  
GROUNDS TO ADDRESS  
THE TRC 94 CALLS TO  
ACTION WITHIN THE  
CITY OF PRINCE ALBERT

# PROJECT PROPOSAL: CEREMONIAL GROUNDS

PREPARED FOR:  
**CITY OF PRINCE ALBERT**

PRESENTED TO:  
**CITY COUNCIL**

PRESENTED BY:  
**SHANE BIRD**

APRIL 1ST, 2024



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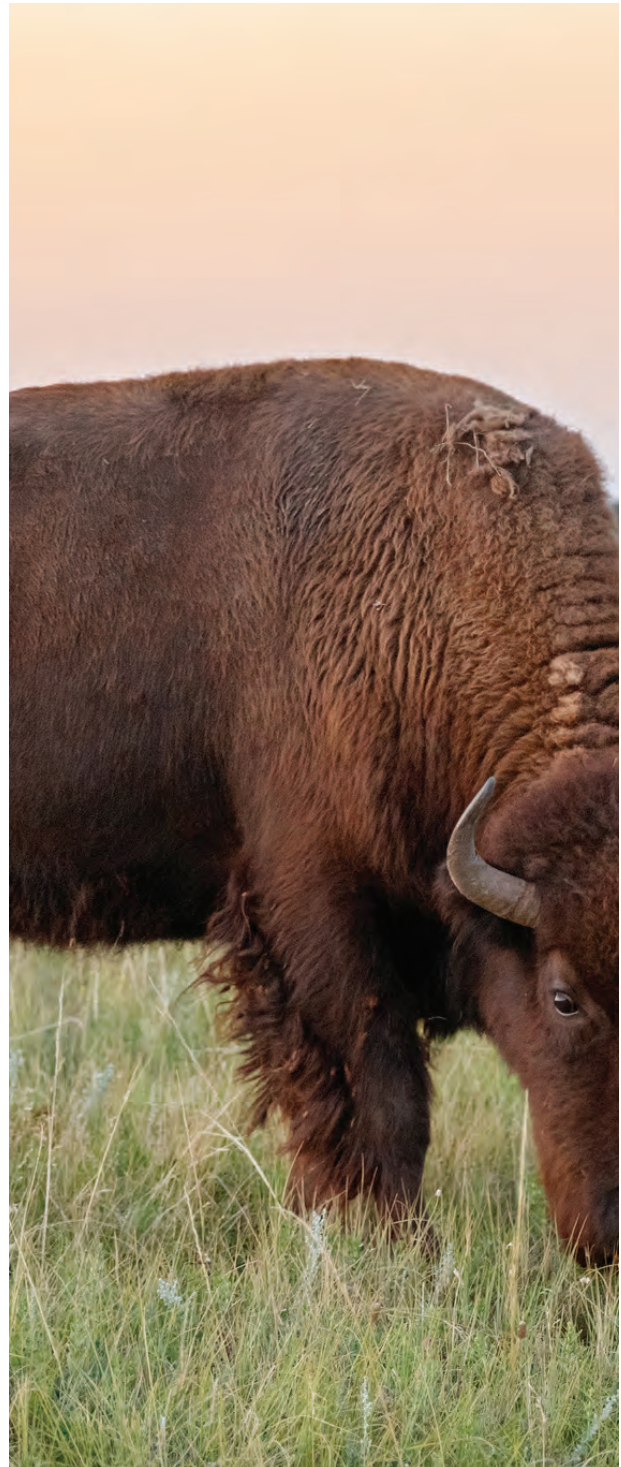


## ACKNOWLEDGEMENT

The Prince Albert Indian & Metis Friendship Centre recognizes that we are part of the Treaty 6 Territory, the Traditional Lands of the Cree, Dene, Dakota, Saulteaux and Ojibwe peoples, and the homeland of the Metis Nation. We recognize, acknowledge, respect, and honor the peoples of Treaty 6 that have come before us.

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“In the Spirit of Friendship & Reconciliation, we acknowledge our ancestors that walked before us in a good way. That we will continue to follow the Sweetgrass Road, Traditions, Culture, and Language that was passed down to help bring our spirit back to youth, families, and community for our future generations”





# EXECUTIVE SUMMARY

The following Project Proposal entitled “Ceremonial Grounds” is in response to the increasing number of at-risk Indigenous youth & families ages 0-21, from our region, who are at risk due to Intergenerational Trauma and encountering barriers to education, from different systems and satisfactory quality of life. We are wanting to create an Indigenous Ceremonial Grounds in response to the increasing number of youths “labeled” at-risk status, Indigenous youth & young families from the City of Prince Albert Sk. and area.

The purpose of these endeavors is to rekindle our spirit with reconciliation, the 94 Calls to Actions, within the City of Prince Albert and in Partnership with PAIMFC and other Organizations on a Culturally sensitive location that we are applying for as a whole. We are looking to move forward with our Ceremonial Grounds to celebrate Solidarity for Reconciliation and address the 94 Calls to Actions for youth & families, organizations, and within the City of Prince Albert and surrounding communities.

The new site in Little Red River Park “Eastern Upper Plains” will be created into Ceremonial Grounds that will meet every Cultural need that the Youth and families will use, with having Ceremonial Grounds easily accessible within the City Limits. These Ceremonial Grounds will have different Infrastructure which includes a Traditional Arbour, Winter Lodge, Ceremonial Hall, Bathrooms & showers, Cultural Staging Area, Land-based Classroom, Ceremonial Area, Camping Stalls, Security Booth, Parking, water well, and a outdoor kitchen.

Due to several factors that are identified, such as service delivery gaps, an increasing dropout rate, gang violence, high incarceration rates, death rates, suicides rates, mental health, addictions, and attendance for our youth within our service areas. As a result, many youths fall through the cracks of the difference systems and end up as another statistic, while never getting the opportunity to be resilient like a lot of survivors today.

Due to the high number of Indigenous youths within our region, there are factors that put youth that are labelled high-risk, that are struggling emotionally, educationally and in life beyond their youth and school years. Many have been touched by intergenerational trauma which have paved a way for our youth that need more supports. The following are identified factors youth deal with daily.

- poverty, stressors at home, family violence, teen parenthood, relationship problems, homelessness, low self-esteem, drug or alcohol abuse.
- poor health or nutrition, social anxiety, learning disabilities, inadequate opportunities for success in school.
- trauma both first and second hand, loss of hope and resiliency supports.

As cultural needs have risen for the Spirit of Reconciliation, there is not enough support to meet the needs of the growing numbers of Indigenous youth within the urban areas. As families move from countless Reserves within Northern and Central Regions to pursue betterment for their family, they are usually left without little or no support due to the huge surge of families coming from these areas. Due to lack of limited funding within this area, and programs not accessible due to discrimination of being labeled, youth & families are being pushed away to access these services for cultural, holistic, and educational needs. As families move to the city for a better life off reserve, they often get forgotten about if they make the choice to move to Urban Areas for a better life for their family. This is a huge barrier as many families often time do not get the help needed from their home First Nations as being urban Indigenous and would sooner help on reserve members.

The goals are to develop an “Ceremonial Grounds” within our service region, in using principles and values of local Woodland Cree, Plains Cree, Swampy Cree, Denesuline, Dakota, Metis, and Lakota Culture, traditions, and language as the foundation to regain their lost identity while experiencing traditional teachings and cultural knowledge in support of personal development and well-being for off-reserve Indigenous Youth & Families. To Create Non-Existing Cultural Ground Services to provide innovated Primary, Secondary, Tertiary Prevention, culturally relevant, community based, Indigenous focused, holistic & educational programming to address service deliver gaps to create the Ceremonial Grounds for Urban member use. This will help youth & families break down barriers and navigate through the systems that are created for failure of our young people today. As many of our Young Indigenous youth are labeled and need to be labeled in order to get services within the systems available, programing and services need to be innovated to meet the youth & families needs with today’s standards. With that being said, we need to think outside the box to create a service that is nondiscriminatory and have Cultural services readily available for youth & families.

Together in partnership with the City of Prince Albert, PAIMFC, Stakeholders, and other Organizations, we can unify our region to move forward by helping each other address some of the challenges that we may face with implementing the 94 Calls to Actions. As we know there is no area for our Indigenous population, to practice culturally relevant, ceremonial, and traditional teachings. We need to advocate together to make this happen for the betterment of the community. Together we can show our Indigenous population that we care and are working hard to create safe places where they can heal their spirit due to intergenerational trauma. Below is list of areas that will be addressed with moving forward Culturally Sensitive Location.



# PURPOSE



The proposed Ceremonial grounds will be used not only for our organizations, but also for schools, city organizations, and knowledge keepers in and around the City of Prince Albert. We are hoping that this will create continuity for different programs, education to non-Indigenous, and that programming will be implemented out at the culturally relevant site, which will host different gatherings throughout the seasons. Below is a list of Traditional, Cultural, and Ceremonial gatherings that the land will be used for.

## **Ceremonies:**

- Rights of Passages, Traditional Laws & protocols, Kinship Values, and the four dimensions of life.
- Medicine lodges, Sundance, singings, sweat lodges, horse dances, bear lodges, night lodges, pipe ceremonies, give away, ghost dances, healing lodges.

## **Traditional Gatherings:**

- Traditional Powwows, Youth Cultural Gatherings, City Gatherings, Family Gatherings.

## **Events:**

- National Indigenous Peoples Day, Trapper Events, Orange Shirt Day, Family Day etc.

## **Land-based:**

- Land-based teachings which include; trapping, snaring, meat preparation, classes, outings, certifications, traditional teachings, seasonal survival, snow shoeing, traditional games & art, meat smoking, healing circles, storytelling etc.



## CORE FOCUS

The core focus of this Proposed Ceremonial Grounds is to obtain land, operate, build a Traditional Arbor, Cultural Space, Seasonal Ceremonial Lodges, Cultural Staging Area, Bathrooms/ showers, outdoor kitchen, and parking grounds to serve as a **Indigenous Ceremonial Grounds** and serve youth & families in the city of Prince Albert & area. PAIMFC will acquire, own with partnerships, operate and maintain the traditional grounds on behalf of the youth and families who will provide support services in partnership with other organizations, and Aboriginal service delivery providers within the city.

The goals for our Programing and services, for the unique needs for substantive equality which are for youth & families within our region, have grown substantially. Due to many factors to take into consideration due to post Pandemic, to up to date, deaths, suicide, incarceration rates, gang violence, homelessness, mental health, and dropout rates. As there are many youths not accessing services due to lack of being labeled within the city or discriminated due to being labeled. Our Ceremonial Grounds Programing is to help stop discrimination and provide services easily accessible to youth & families.

As cultural needs have risen for the spirit of reconciliation, there is not enough support to meet the needs of the growing numbers of youth & families within the urban areas. As families move from countless First Nations within Northern, Central regions to pursue betterment for their family, they are usually left without little or no support due to the huge surge of families coming to urban areas. Due to lack of limited funding within our city, and programs not accessible due to discrimination of being labeled, youth families are being pushed away to access these services for cultural, holistic, and educational needs.





## OUR MISSION



### MISSION STATEMENT:

The mission of the Indian Métis Friendship Centre of Prince Albert shall be to provide social, cultural and leisure programs and services for persons of Aboriginal Ancestry and persons of the community:

- Who are experiencing difficulty in making the transition from rural to urban society;
- Who are residents in the community and who are having difficulty integrating into the social and economic mainstream of the community; and
- To assist all Aboriginal people in the community to strengthen and build their cultural identity as unique members of the community.

### OBJECTIVES:

The objectives of the corporation are:

- a. To identify and cater to the social, cultural, and recreational needs of the Aboriginal people and community of Prince Albert and environs, as such needs are ascertained;
- b. To initiate community action in respect of those needs set forth in sub paragraph (a) hereof;
- c. To enhance community participation by the people of Aboriginal descent;
- d. To promote better understanding and relations between Aboriginal and non-Aboriginal citizens



# TRC 94 CALLS TO ACTION

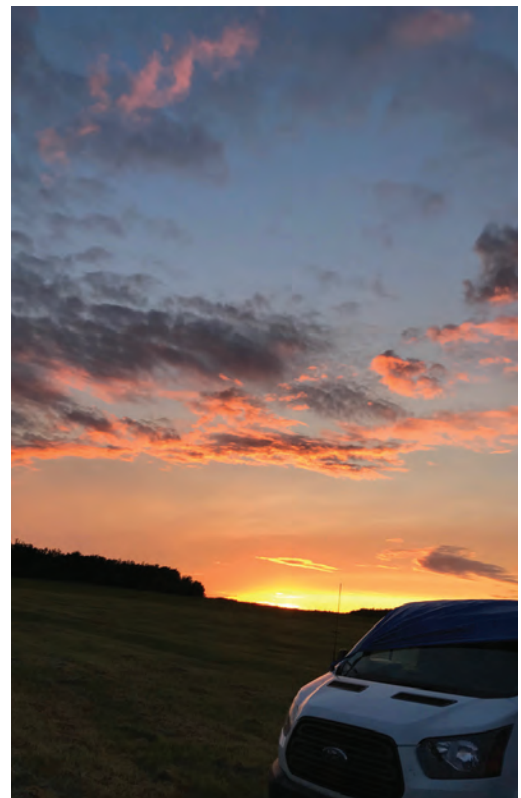
As we move forward with the implementation of the 94 Calls to Action, we need to be strong advocacy leaders in this area. We need to stop talking and saying we are, and actually do what needs to be done. This isn't about pride and ownership, it's about saving the knowledge, lives, and helping Indigenous families within a urban area. We can make change for the betterment of reconciliation but need to take more action instead of just talking about it. Below is a list of the Implementation of the 94 calls to actions that we would address.

## Child Welfare

In the TRC Calls to Action, item 1, i,ii,iii,iv,2,4 ii,iii,5 under Child Welfare calls upon the federal , provincial, territorial and Aboriginal government to commit to reducing the number of Aboriginal children in care. This project would break the cycle and help reduce any future number of Aboriginal Youth in care by addressing intergenerational trauma which include; poverty, stressors at home, family violence, teen parenthood, relationship problems, homelessness, low self-esteem, drug or alcohol abuse, poor health or nutrition, social anxiety, learning disabilities, inadequate opportunities for success in school, trauma both first and second hand, loss of hope and resiliency supports.

## Education

Under the TRC Calls to Action item 7,8,9,10, i,ii,iii,iv,vi,12 under Education, this project will target these calls to actions. We will help guide the students by taking a holistic approach to the well-being, stabilization, intervention, and prevention. By this it will help improve education attainment levels, graduation rates, success rate, close gaps within future generations, FN youth being educated off reserve, culturally appropriate curriculum, aboriginal languages, parental & community involvement in schools, honoring treaties, and help develop age grade teachings for youth.





# TRC 94 CALLS TO ACTION

## Language and Culture

Under the TRC Calls to Action item 13,14, i,ii,iii,iv,v under Language and Culture, this project will target these calls to actions. We will guide the students with the revitalization of our language through the schools and programming provided. Through ceremony, songs, and prayer language will be a key part of the students learning of reclaiming their lost identity, reconciliation, and breaking the cycle of intergenerational trauma. By this it will help improve aboriginal language rights, enact on aboriginal languages act, locate funds for aboriginal language revitalization and preservation, and be managed by knowledge keepers & elders.

## Health

Under the TRC Calls to Action item 18,19,20,22, under Health, this project will target these calls to actions. Staff will teach the traditional perspectives on addictions and the effects on the mind, body, emotions, and spirit of the individual, as well as on the family and community and on decision-making and relationships. They will learn about Indigenous and family histories, human behaviour, how to relate to others, how to trust and be trustworthy, and how to share and care for others. They will be taught the traditional teachings surrounding parental roles and responsibilities, and culturally appropriate family dynamics. The role of self-control and discipline will be stressed so they learn how families can live in balance and harmony. As well, they will be taught the Sacred Teachings about relationships including healthy sexuality, good relationships, and conception. They will gain an understanding of interpersonal boundaries and how to make informed and healthy decisions for their own well-being. By this it will help identify gaps in-between service on and off reserve, help address the growing need of health supports off reserve, and to collaborate healing practices within the provincial school system.

## Justice

Under the TRC Calls to Action item 30,31,36,38 under Justice, this project will target these calls to actions. By adhering and teaching youth Traditional Laws & Protocols, Age Grade Teachings, Rites of Passage, Traditional Laws & Protocol of Ceremonies, and Kinship and Family Systems. These teachings will help stop the criminalization of first nations young men and women and help them from being institutionalized. This will also help the Gladue Factors to decriminalizing our youth into the history of high numbers of aboriginal peoples of being incarceration.



# TRC 94 CALLS TO ACTION

## Education for Reconciliation

Under the TRC Calls to Action item 62 ii, iii, 63, i, ii, iii, iv, 64 under Education for Reconciliation, this project will target these calls to actions. By teaching and guiding the young people through the Four Dimensions of Life, Age Grade Teachings, and customary Rites of Passage. They will learn who they are, where they came from, and where they want and need to go in life. They will also learn how to relate to others, to nature, and to the world around them. Most importantly, young people will be taught how to “be” in balance with each stage, and their environment, so that they can move on to the next level. In working closely with the Knowledge Keepers, the youth & families will learn acceptance and responsibility, and will gain self-confidence and maturity in their decision-making and goal planning. These teachings will also help how to integrate indigenous knowledge to staff members and showing youth intercultural understanding of empathy.

## Youth Programs

Under the TRC Calls to Action item 66, under Youth Programs, this project will target these calls to actions. By having different programs available for youth, the experiences will involve the development of a strong work ethic. Youth will be involved in various work projects daily. This will support the youth to understand the value of work, teamwork and helping others. Time management, completion of tasks, cleanliness of their camp sites, and general maintenance of the camp environment will be stressed. Under the guidance and supervision of staff, the work projects will generally include preparing and serving food, yard maintenance, picking rocks for traditional ceremonies, and other tasks. They will also learn how to work independently and as a part of a team. They will gain a sense of accomplishment for a job well done, while establishing a foundation of responsibility and discipline.





## TRADITIONAL LAWS & PROTOCOLS



The Ceremonial grounds, and all who are involved will follow and adhere to the Traditional Laws & Protocols of our Indigenous peoples, to better serve our community, youth & families. The Traditional Knowledge Keepers, Traditional staffing and Elders will teach these seven basic traditional laws and protocols to our Partners, Board members, youth & families. They will guide them during their time together to help them learn and integrate the knowledge, skills and practices into their daily lives. In respect to these teachings, the following will not go in-depth due to the cultural sensitivity of these Protocols.



# TRADITIONAL LAWS & PROTOCOLS



## 01



### PURPOSE OF TRADITIONAL LAWS & PROTOCOLS:

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Aboriginal Traditional values and principles are the inherent instruments by which Aboriginal people live their lives.

## 02



### ROLES OF KNOWLEDGE KEEPERS, TRADITIONALISTS, AND HELPERS:

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Traditional protocol defines the roles of the governors and teachers of the Traditional Laws and Protocols, who decide how and when to use the teachings and traditional knowledge

## 03



### FOUR DIMENSIONS OF LIFE

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The physical, emotional, mental and spiritual parts of a human being all must be in balance in order to have healthy individuals, families and communities.

## 04



### AGE GRADE TEACHINGS:

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These teachings represent the various stages, roles and responsibilities of a person from birth to old age and stress the importance of these relationships and of having balance in everyday life.



# TRADITIONAL LAWS & PROTOCOLS

## 05



### rites of passage:

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The Rites of Passage Ceremony is a stepping-stone to create balance in human beings and it enables them to move forward to another stage in life.

## 06



### traditional laws & protocol of ceremonies:

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These laws and protocols are the tools that define and determine how each ceremony is conducted.

## 07



### kinship & family systems:

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These include the roles and responsibilities of each member of the family and extended family and stress the importance of respecting, understanding, and valuing these relationships.





# PHASE 01: 2024-2025 (YEAR 1 & 2)

## PHASE 1: ESTABLISHMENT (YEARS 1 & 2)

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### 1. ADHERE TO TRADITIONAL PROTOCOLS & LAWS

- Adhere to Traditional Protocols & Practice before start-up of Project.
- Protocol Knowledge Keepers to form a Traditional Knowledge Keeper Council, to start projects in a good way.
- Protocol all who are involved with project; Committee, City, Stakeholders.
- Blessing of grounds with Knowledge Keepers with Ceremony.

### 2. FORM A TRADITIONAL GOVERNANCE STRUCTURE

- Set up meeting with all stakeholders involved.
- Discuss Traditional Governance Structure for the Committee, & youth with Traditional Council.
- Adhere to Traditional way and make commitments with members involved.
- Look at creating MOUs for all that are involved.
- Make a 5-year commitment with organizations involved.

### 3. ALLOCATE & PURSUE FUNDING FOR PROJECT

- Discuss with all involved about potential funding for Capital & Infrastructure Funding Grants.
- Discuss in kind donations from different organization involved with Project.
- Allocate funding to start up of project with partners.

### 4. DEVELOP AGREEMENTS WITH CITY OF PRINCE ALBERT

- Deliver and present to City Council for approval to move forward.
- Obtain Land Agreements, and all Permits needed with City to move forward.
- Obtain all information need for an Emergency Safety Plan & Fire Smart Plan with the City.
- Work with the Departments with the City of Prince Albert to move forward with Project.
- Work with City on Little Red Master Plan to Incorporate plans together.

### 5. SEASONAL SWEAT LODGE- SUMMER

- Purchase of equipment needed to build and run sweat lodge. (Canvas Tarps, axes, chainsaws, shovels, pitch forks, wheel barrels, tamper bar etc.)
- Build a seasonal Sweat Lodge on Grounds for Knowledge Keepers to conduct Ceremonies for Youth & Families.





# PHASE 01 2024-2025 (YEAR 1 & 2)

## PHASE 1: ESTABLISHMENT (YEARS 1 & 2)

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### 6. SEASONAL SWEAT LODGE- WINTER

- a. Obtain Funding for Permanent Structure to hold Winter Sweat Lodges for community members.
- b. Start process of building Lodge Structure on Ceremonial Grounds.
- c. Work with General Contractor, Partners, & Traditional Council for Building.
- d. Obtain Building Permits and all Permits needed to move forward.

### 7. SASK. POWER RECOMMISSION OF POWER TO UPPER PLAINS

- a. Obtain cost of Recommission lines from Sask. Power.
- b. Get Sask. Power to Recommission of old Power Lines and run an underground Line to area of Traditional Arbour.
- c. Get Permits needed to move forward with this project.

### 8. ARCHITECTURE & ENGINEERING DEVELOPMENT DESIGNING

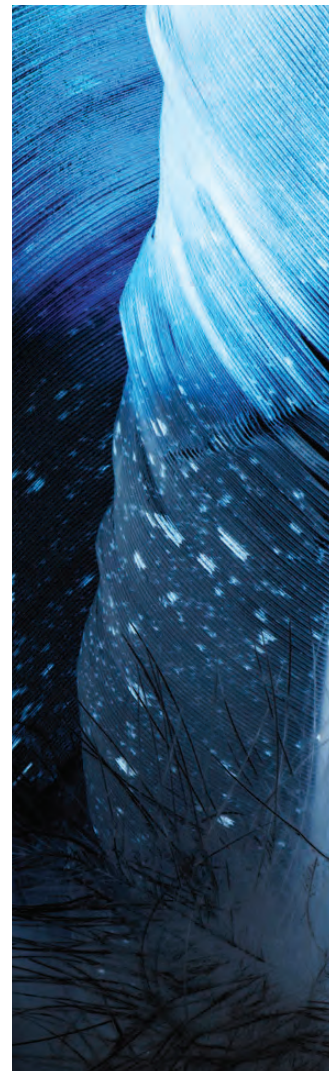
- a. Obtain all cost of pertaining to Site Plan with an Architectural & Engineering.
- b. Get Site Plan processed and developed.
- c. Present and make amendments with all Involved.

### 9. ROAD EXPANSION & REPAIR TO UPPER EAST PLAINS

- a. Re-purpose Road from southern park entrance to upper eastern plains.
- b. Road Expansion from Highway to double lane to 15th Avenue NE within Park.
- c. Make emergency turn around in Upper Eastern Plains for Emergency Personal Vehicles.

### 10. BATHROOMS

- a. Develop & Build Module Bathrooms off site for the Upper Eastern Plains.
- b. Work with different organizations to get trades to work on project during Winter months.
- c. Purchase materials needed for building of project.





# PHASE 01 2024-2025 (YEAR 1 & 2)

## PHASE 1: ESTABLISHMENT (YEARS 1 & 2)

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### 11. PARKING UPGRADE

- a. Upgrade parking in Upper Eastern Plains.
- b. Make parking space available in the western part of grounds for the purpose of Gatherings & Ceremonies.
- c. Put up parking signage, to identify Handicap, elder parking, entrance, exits, and parking for Emergency Personal.

### 12. EMERGENCY SAFETY & FIRE SMART PLAN

- a. Plan and Development of an Emergency Safety Plan, & Fire Smart Plan.
- b. Work with the City of Prince Albert on Plans & Permits needed.
- c. Work with City Fire Chief on Fire Smart Plan to thin brush and ignitions around grounds.
- d. Look at applying for funding with the Province to fund project.

### 13. LAND-BASED CLASSROOM

- a. Work with School Divisions, Post Secondary on obtaining a Module Building for Land-Based Learning Classroom, and of an outdoor structure for classes.
- b. Land-based Classroom will be used for teaching and learning purposes.
- c. Indoor and outdoor classrooms will be used for Traditional Knowledge Keepers, Teachers, Elders, and students to learn on the histories of area.

### 14. SECURITY BOOTH & CAMERAS

- a. Plan & Develop a security booth at entrance for different Cultural Gatherings.
- b. Work with organizations that work with youth to get Security Booth built for a winter project.
- c. Obtain quotes for Security Cameras on Key locations on grounds.

### 15. EQUIPMENT STORAGE SPACE

- a. Create a secured space for equipment storage on Grounds.
- b. Look at different options to put up fencing around shed, storage building, to keep equipment secured.





# PHASE 01 2024-2025 (YEAR 1 & 2)

## PHASE 1: ESTABLISHMENT (YEARS 1 & 2)

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### 16. TRADITIONAL ARBOUR

- Work with Traditional Council of Knowledge Keepers to get guidance before moving forward.
- Develop and plan with General Contractor to oversee project.
- Obtain Quotes needed to move forward with project.
- Work with Partners and Stakeholders to acquire funding on project.
- Start Project once funding is place.
- The Traditional Arbour will be used for Traditional Powwows, Pipe Ceremonies, Healing Dances, Feasts, and Give aways.

### 17. LOW IMPACT CAMPING IN UPPER EASTERN PLAINS

- Develop tent camping sites in an around Traditional Arbour for Gatherings.
- Put this project in with the Architectual Design of Traditional Arbour.
- Obtain any permits and work with City Departments.

### 18. CULTURAL STAGING AREA

- Work with Traditional Council of Knowledge Keepers to get guidance before moving forward.
- Develop and plan with General Contractor to oversee project.
- Obtain Quotes needed to move forward with project.
- Work with Partners and Stakeholders to acquire funding on project.
- Start Project once funding is in place.
- Cultural Staging area will be used for different gatherings, this area will be used for seating, gatherings, Indigenous Performers, Hand games, workshops, entertainment etc.

### 19. CULTURAL GROUNDS OSKAPOYOS

- Secure and obtain funding for a Cultural Grounds Oskapoyos.
- Staff will look after upkeeping of grounds, help Knowledge Keepers during Ceremonies, be there to help educate, and open area for groups or schools.

### 21. WELL WATER DRILLING

- Plan and Development of well water drilling for Upper Eastern Plains.
- Water well service will be used for bathrooms, Fire Smart Plan, and for gatherings.

### 22. SIGNAGE, NAMING OF GROUNDS & BUILDINGS

- Work with Traditional Council of Knowledge Keepers, to follow protocol of naming of Grounds & Buildings.
- Create Educational Signage in and around the site, entrance, and at building to create awareness of area.





# PHASE 02 2026-2028 (YEAR 3 - 5)

## PHASE 2: CEREMONIAL GROUND ENHANCEMENTS (YEARS 3 -5)

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### 1. START PROCCESS OF PHASE 2

- a. Revisit Site Plan with Traditional Knowledge Keeper Council, Committee Members, City Officials.
- b. Look at different funding sources, in kind contributions, to fund Phase 2 Projects.
- c. Work with City to collaborate with Little Red Master Plan and Ceremonial Ground Enhancements.
- e. Look at tapping and running City water line to Upper Plains.

### 2. CEREMONIAL HALL

- a. Work with Traditional Council of Knowledge Keepers to get guidance before moving forward.
- b. Develop and plan with General Contractor to oversee project.
- c. Obtain Quotes needed to move forward with project.
- e. Work with Partners and Stakeholders to acquire funding on project.
- f. Start Project once funding is place.
- g. The Ceremonial Hall will a multipurpose structure used for feast, round dances, chicken dance, pipe ceremonies, giveaways, winter gatherings, and meetings for elders.

### 3. SOLAR PANELS PROJECT

- a. In partnership with organizations, we will look at different ways to bring power to our East Side of the Grounds to Power the Winter Sweat House.
- b. Get youth involvement to work on project to bring sustainable energy to grounds.
- c. Obtain funding through grants and In kind contributions.

### 4. REVISIT FUNDING FOR PROJECT ENHANCEMENTS

- a. Work with all Partners to source out funding opportunities to fund projects.
- b. Apply for all funding avenues in all areas of projects.
- c. Look at In-kind contributions from business partners to fund projects.

### 5. SHOWER FACILITY

- a. Develop & Build Module Showers off site for the Upper Easten Plains.
- b. Work with different organizations to get trades to work on project during Winter months.
- c. Purchase materials needed for building of project.





# PHASE 02 2026-2028 (YEAR 3 - 5)

## PHASE 2: CEREMONIAL GROUND ENHANCEMENTS (YEARS 3 - 5)

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### 6. ROAD CONSTRUCTION- SECOND ENTRANCE TO UPPER EASTERN PLAINS

- Look at making a second entrance from East part of grounds from Cloverdale Road.
- This road will be used as a secondary access and exit for Emergency Personal to get to grounds.
- Work with City to look at feasibility study on this and obtain permits to move forward.

### 7. CONTINUE OF FIRE SMART PLAN AROUND GROUNDS

- Continue with Planning and Development of an Emergency Safety Plan, & Fire Smart Plan.
- Work with the City of Prince Albert on Plans & Permits needed.
- Work with City Fire Chief on Fire Smart Plan to thin brush and ignitions around grounds.
- Look at applying for funding with the Province to fund project.

### 8. ELDER RV & CAMPER TRAILER SITES ADD ON FOR GATHERINGS

- Plan and Develop Elder RV and Camper Trailer sites on grounds.
- Designate area for RV and Camper trailers for Gatherings on grounds.
- Work with City on obtaining permits for this project.
- Work with Landscape company to make sites for grounds.

### 9. INFORMATION BUILDING FOR PUBLIC

- Plan and Development of Information building on History of Area.
- Education Centre for the use of public, schools, and visitors.
- To share information on Culture, Traditions, Treaties, and History of Indigenous Peoples.

### 10. MANACISO HEALING WITH HORSES PROJECT

- Manaciso Healing Project will be led by Indigenous Healers.
- Provide a space for Horses, with a barn and fencing.
- This will be used for Traditional Healing Purposes for youth & families.

### 11. OUTDOOR KITCHEN

- Plan and develop an Outdoor Kitchen for the use of cooking Traditional Meals.
- Provide a space that can be used for cooking, seating, and Celebrations.





# PROPOSED SITE LOCATION & PLAN





# BUDGET & CAPITAL DEVELOPMENT ESTIMATES

## PHASE 01: 2024- 2025 (YEAR 1 & 2)

### PHASE 01

| Ceremonial Grounds Estimate Budget:                 | Total:       |
|-----------------------------------------------------|--------------|
| A. Pow-wow Arbor                                    | \$400,000.00 |
| B. Bathrooms                                        | \$50,000.00  |
| C. Winter Sweat Lodge                               | \$150,000.00 |
| D. Culture Staging Area                             | \$330,000.00 |
| E. Land-Based Classroom                             | \$150,000.00 |
| F. Road Repairs & Expansion                         | \$150,000.00 |
| G. Recommission of Power                            | \$25,000.00  |
| H. Equipment                                        | \$20,000.00  |
| I. Equipment Storage Space                          | \$50,000.00  |
| J. Well Water Drilling                              | \$20,000.00  |
| K. Architecture & Engineering                       | \$25,000.00  |
| L. Security Booth & Cameras                         | \$25,000.00  |
| M. Waste Management                                 | 5,000.00     |
| N. Signage                                          | \$5,000.00   |
| O. Elder Fees                                       | \$30,000.00  |
| <b>Subtotal: \$1,435,000.00</b>                     |              |
| <b>10 % Contingency: \$143,500.00</b>               |              |
| <b>Phase 1 Grand Total Estimate: \$1,578,500.00</b> |              |





# BUDGET & CAPITAL DEVELOPMENT ESTIMATES

## PHASE 02: 2026- 2028 (YEAR 3 -5)



### PHASE 02

| Ceremonial Grounds Estimate Budget:                   | Total:          |
|-------------------------------------------------------|-----------------|
| A. Ceremonial Hall                                    | \$10,000,000.00 |
| B. Bathroom Add on                                    | \$50,000.00     |
| C. Shower Facility                                    | \$150,000.00    |
| D. Elder Fees                                         | \$30,000.00     |
| E. Elder RV & Trailer Sites                           | \$150,000.00    |
| F. Road Repairs & Expansion                           | \$150,000.00    |
| G. Information Building                               | \$150,000.00    |
| H. Equipment                                          | \$20,000.00     |
| I. Horse Project                                      | \$100,000.00    |
| J. Well Water Drilling                                | \$20,000.00     |
| K. Architecture & Engineering                         | \$25,000.00     |
| Subtotal: \$10,830,000.00                             |                 |
| 10 % Contingency: \$1,082,000.00                      |                 |
| Phase 2 Grand Total Estimate: \$11,912,000.00         |                 |
| Total Estimate Budget of 5 Year Plan: \$13,490,500.00 |                 |



# CONTACT



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### WEBSITE

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www.afc.com



# HIY HIY, NINANASKOMON THANK YOU





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