



# Indigenous Culture and Wellness Centre E-Scan Final Report

December 31, 2018

## The Journey Begins



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## TREATY 6 ACKNOWLEDGEMENT

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*We acknowledge that we are on Treaty 6 territory, a traditional meeting ground, gathering place, and travelling route to the Nêhiyawak (Cree), Anishinaabe (Saulteaux), Niitsitapi (Blackfoot), Métis, Dene, Îyãhé Nakoda (Nakoda Sioux). We acknowledge all the many First Nations, Métis, and Inuit whose footsteps have marked these lands for centuries.*

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# EXECUTIVE SUMMARY

## The Journey Begins

### Introduction and Context

In March 2014, a Task Force, co-chaired by Mayor Don Iveson and Bishop Jane Alexander, was formed with a vision of eliminating poverty in Edmonton within a generation. This transformative vision resulted in consultation with Edmontonians and amassed a significant body of work leading to the formation of the EndPovertyEdmonton (EPE) Strategy with 28 priorities approved by Edmonton City Council in September 2015. A five-year Implementation Road Map was then developed which had 35 starting-point actions.

The first action in the Road Map called for the design and plan of a new Aboriginal culture and wellness centre. In 2016, Edmonton City Council approved funding for three developmental phases of an Indigenous Culture and Wellness Centre (ICWC).

## E-Scan Project Governance

The City of Edmonton's (CoE) project management schedule has five phases, each with its own set of deliverables which must be met before commencing the next phase. The first phase is strategy, of which an environmental scan is a critical deliverable. In February 2018, an Environmental-Scan (E-Scan) was undertaken as the first of many steps toward the development of an ICWC.

An ICWC Steering Committee (ICWC SC) was developed to oversee the E-Scan Project directly. It is composed of 15 members from the City of Edmonton staff and the Indigenous community. Many Indigenous participants indicated that a profound sense of partnership is necessary to achieve the vision of an Indigenous Culture and Wellness Centre in Edmonton and that Indigenous involvement is essential and cannot be addressed in isolation. Edmonton's Indigenous community will be involved throughout all project phases. As stated during the EndPovertyEdmonton (EPE) engagements and supported by community members during ICWC community conversations:

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*"Nothing about us, without us."*

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## E-scan Project Scope

The E-scan Project's scope includes the following:

- Identify current assets and gaps of programs and services in the urban Indigenous community to create an increased understanding of the urban landscape;

- Use a holistic framework (Indigenous and Western) to look at the evolving environment about the development of the ICWC and provide potential approaches that mitigate risks to the success of the project;
- Explore models of Indigenous-led or Indigenous-serving facilities in urban centres locally and nationally; identify best practices and gaps, and consolidate and prioritize models; and,
- Uncover and follow current local capital development planning and other initiatives and consider alignment with the needs of Indigenous Peoples and the development of the ICWC.

These tasks are out of the scope of the E-scan Project:

- ICWC Business Case, public policy, legislation;
- The exact purpose of the ICWC; and
- A funding strategy.

## Key Findings

### Stakeholder Analysis

The Environmental Scan Project identified an abundance of programs and services within Edmonton, making it difficult to identify missing programs and services. Findings from a mapping exercise identified that many programs and services appear to be similar, that they compete for the same funding, and that in some cases programs do not incorporate Indigenous worldviews, culture, or ceremony, which is a high priority for Edmonton's Indigenous community. Although several agencies are located centrally, others are scattered around the city thereby requiring those in need to travel distances for services.

Further, limited options exist for those wanting to converse in their own Indigenous language. Partnerships could potentially reduce program and service redundancies and lower operational costs. Future projects should perform an analysis to determine what type of programs and services could be located within an ICWC.

### Comparable Models

An assessment of 49 comparable facility models was conducted by the consulting team and reviewed with the ICWC SC. After the review, key characteristics were measured across some dimensions to focus on the most relevant facilities, reducing the number to six. A summary of wise practices identified in the most successful centres includes the following eight learnings:

- Community-Led Indigenous Community Hub
- Multi-Purpose Cultural Gathering Place
- One-Stop Service Centre
- Indigenous-Owned and Operated Social Enterprise
- Governance
- Funding
- Challenges
- Unique Attributes

To a large extent, these themes align with the core themes identified in EPE's findings during their engagements in 2014. The findings also align significantly with the input from community conversations undertaken in this environmental scan.

### Similar Initiatives Currently Underway

During the project, it became evident that multiple Indigenous cultural initiatives were taking place in Edmonton, Red Deer, and Calgary; they are listed in the following table according to Indigenous leadership and regional association. Included in the findings are non-Indigenous initiatives because in many instances those organizations service a high number of Indigenous Peoples.

### Learnings from These Findings

All initiatives are at different stages of conceptualization and planning, and not all of them may necessarily go forward. The list of Indigenous-led/serving initiatives clearly demonstrates the community's need to have places to gather and perform ceremony. They also highlight competitive challenges the initiatives are facing:

- Availability of suitable land and locations (limited options);
- Competition for the same pool of government funding;
- Risk of community engagement fatigue; and
- Splintered focus and identity.

Most of these initiatives in Edmonton are in preliminary stages (initial identification, strategy development, or concept phases, partial funding approval), so their full scope is currently unclear. This leads to opportunities to engage in dialogue with each initiative to determine how to mitigate the competitive challenges mentioned above. The Canadian Native Friendship Centre and Kihciy Askiy are further ahead in the planning stages than the ICWC project and appear to have a similar scope. Partnerships, sharing resources and learnings, and collaborating are reasonable possibilities which should be further explored during the Business Case.

### Engagement Sessions

A communications program was developed during the initial stages of the ICWC project to ensure a wide cross-section of Edmonton's urban Indigenous community became aware of this project. The primary aim was to ensure all interested Indigenous individuals and organizations had the opportunity to share their

voices and visions for the ICWC. Indigenous community members with lived experience were a critical demographic that the project team ensured had a voice in the E-Scan Project. Three engagement approaches were used to engage the community:

1. Community conversations and talking circles;
2. A survey (online and hardcopy); and,
3. Specialized sessions.

Each community conversation session started by acknowledging the Creator, Treaty 6 Territory, the ancestors of the four directions, and Indigenous traditional lands. In recognition that not all Indigenous Peoples follow these practices, the session lead would invite community members to participate in how, where, and when they felt comfortable.

There were approximately 1,071 participants in the community conversations, 533 surveys were completed online or via hard copy, and 10 Indigenous business leaders were involved in specialized sessions.

### Summary of Engagements

During community conversations, Edmonton's Indigenous community expressed their excitement about the project stating that an ICWC is long overdue and hope that it will be built and opened soon.

Community conversations took place between May and July 2018. The project team attended two powwows in August, with specialized sessions following in September 2018. In October, Homeward Trust held Homeless Connect, which was the final engagement of the project.

Community conversations and powwows generated more survey responses than the total number of online surveys, possibly due to in-person discussion opportunities and a supportive environment in which to complete the survey.

### Summary of What We Heard: What and Where

The key learnings from the community conversations reflect the Indigenous community's vision for a cultural and spiritual space where traditional teachings can take place and where individuals can share stories about their past, present, and future. The ICWC would be a welcoming place where Indigenous cultural and wellness programs and services are provided. A central location that is close to water is highly preferred with access to outside spaces large enough to hold community ceremonial events. The building's design should flow while incorporating indoor and outdoor elements, and it should align with ICWC's purpose, which may require specialized spaces (e.g. assessment rooms, smudging areas, areas for drumming or regalia making).



## Summary of What We Heard: Indoor and Outdoor Spaces

Community members envisioned a very significant site and iconic building in Edmonton that would include an extensive facility encircled by a large, park-like setting. It would feature indoor and outdoor heritage monuments and interpretive areas. The ICWC would be a place where Indigenous Peoples share the land and on which their heritage and traditions are celebrated. It would be an inclusive and welcoming facility for Indigenous and non-Indigenous people.

## Summary of What We Heard: Who is Involved and Who Can Help

The primary request of conversation participants was that the ICWC must be Indigenous-led with community members involved throughout the entire project process. A common theme throughout the findings is that the ICWC be inclusive to all: Elders, youth, Allies, non-profit organizations, a mix of rural-urban Indigenous community members, and all Indigenous Peoples need to be involved.

## Summary of the ICWC Survey

A very notable finding between the community conversations and the survey was that responses to questions about purpose, design, and who should be involved were similar. The community's desire is for the ICWC to be a place for ceremony and culture where all Nations are welcome. Land for powwows and ceremony located centrally and close to water are important features.

## Practices in Governance

Some Elders who participated in community conversations strongly advised that governance be founded in ceremony. Ceremony is about governance. Ceremony is also about identity, culture, and leadership. Ceremony is guided by strong accountability and stewardship (counting on oral-teachings) and procedures with strong performance measures. From a traditional Indigenous governance perspective, ceremonial governance often includes many aspects of Western governance practices to meet the requirements of legislation such as the *Societies Act*.

## ICWC Recommendations

During community conversations, ***almost all community participants*** understood the need for an ICWC in Edmonton, and they were excited about this initiative. This type of singular agreement is rare. However, there were a number of participants that were concerned this centre would not be built based on similar initiatives that have not succeeded. The ICWC SC and Edmonton's Indigenous community has a great responsibility to ensure that seven generations from now, Indigenous Peoples can look back and acknowledge current efforts as the reason the ICWC exists.

The following recommendations are offered for consideration:

### Project Continuity

- The ICWC SC will ensure this project continues and moves forward at a consistent pace;

- The ICWC SC will involve members with specific subject matter expertise as required, particularly those with skills that align with future phases of the ICWC project;
- The ICWC SC will identify Allies interested in seeing change and action toward the achievement of a developed ICWC;
- The ICWC SC will finalize Vision and Mission statements. The process to develop these statements might generate robust conversations and consolidate views on the ICWC's purpose; and,
- Where possible, consider reducing or combining future phases of the ICWC project development schedule in the CoE construction framework to expedite progress toward completion of the ICWC. The ICWC SC will explore and encourage opportunities to expedite progress toward completion of the ICWC.

### Purpose of the ICWC

- The community resoundingly wants Edmonton's ICWC to be a ceremonial space where traditional and contemporary Indigenous cultural activities, programs and services can take place; and,
- It must be inclusive of all Indigenous peoples, be Indigenous-led, and involve Edmonton's Indigenous community.

### Design

- The building is envisioned as a very significant site and an iconic building;
- The space must reflect both indoor and outdoor elements;
- It must be on a sizeable piece of land which is centrally-located and near water; and,
- It should be designed by an Indigenous architect who recognizes Edmonton's urban Indigenous community's diversity.

### Comparable Models Research

- The section of this report entitled, "Lessons Drawn from the Comparable Models Research" lists eight learnings that should be considered during future steps or phases of this project;
- Funding should be considered once more detailed information is approved; and,
- Environmental Scan and Capital Development/High-Level Costing, which this report has detailed, offers high-level costing estimates based on comparable models. Further, the Compendium to this report identifies funding sources for consideration during future phases.

### Evolve a Unique Indigenous Governance Approach for ICWC

Based on many of the 'voices' heard throughout the project, the consulting team suggests:

- A significant effort should be made to explore a transformational “governance through ceremony” approach for the ICWC going forward; and,
- A number of local Indigenous leaders, Knowledge Keepers, Elders, expert advisors and experienced governors of Indigenous organizations be invited to sit together in a governance circle and evolve a specific governance approach for ICWC that fully aligns with the values and traditions of Indigenous Peoples.

### An Interim Approach

- Such an approach would take the ICWC forward in a timely fashion by combining the best of Western and Indigenous traditions;
- Once the governing organization of the ICWC is established, it should incorporate Indigenous and Western traditions. The Western traditional model should be used to meet the requirements of legislation (e.g. Societies Act) and will help the organization address basic financial and governance requirements; and,
- The Indigenous model should be created specifically for the ICWC and incorporate the best of Governance through Ceremony as described in the Governance Section of this report.

### ICWC Programs and Services

- Consideration should be given to programs and services ranked highest during this project with a sincere effort to incorporate Indigenous culture including ceremony and cultural teachings, healing, trauma, social service referrals, Indigenous music, dancing, drumming and crafts;
- All of this should be considered from the perspective of the Indigenous community’s needs, both in the present and the future;
- Future analysis should assess the willingness of organizations to partner with one another. Such partnerships could potentially reduce program redundancies and lower operational costs; and,
- There is a need to determine what type of programs and services should be located within an ICWC.

### Other Local Initiatives

- As some local projects are still in early stages, opportunities exist to engage with them in partnership discussions. Two key examples, the Canadian Native Friendship Centre and Kihciy Askiy, are further ahead than the ICWC project and appear to have similar scope; and,
- Partnerships, sharing resources, learnings, and collaboration are possibilities which can be further explored during the Business Case phase.

## PREFACE

*“Reconciliation must become a way of life. It will take many years to repair damaged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal Peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also really needs social, political, and economic change. Ongoing public education and dialogue are essential to reconciliation. Governments, churches, educational institutions, and Canadians from all walks of life are responsible for taking action on reconciliation in concrete ways, working collaboratively with Aboriginal Peoples. Reconciliation begins with each and every one of us.”<sup>1</sup>*

<sup>1</sup>Final Report of the Truth and Reconciliation Commission of Canada. V1: Summary. Honouring the Truth, Reconciling for the Future. (2015) Pg. 184-185



## WORLDVIEW: WESTERN – INDIGENOUS WAYS

When we think of worldview, what do we think? What are our perspectives? Further, how do our perspectives impact how we see or think about this report? How have we been trained, and does that training impact how we expect to see the Indigenous Culture and Wellness Environmental Scan Project? Worldviews differ, and Indigenous worldviews differ depending on the Nation. That said, in the year 2000, Leroy Little Bear described worldviews as follows:

"Western worldview assumes that the world is linear/chronological, static, product-oriented, and offers a singular perspective of the world that is grounded in an individual's relationship with objectivity. In contrast, an Indigenous worldview assumes that the world is cyclical/repetitive, process-oriented, and offers a perspective of the world that is grounded in one's relationship to all beings and to land/place."<sup>2</sup>

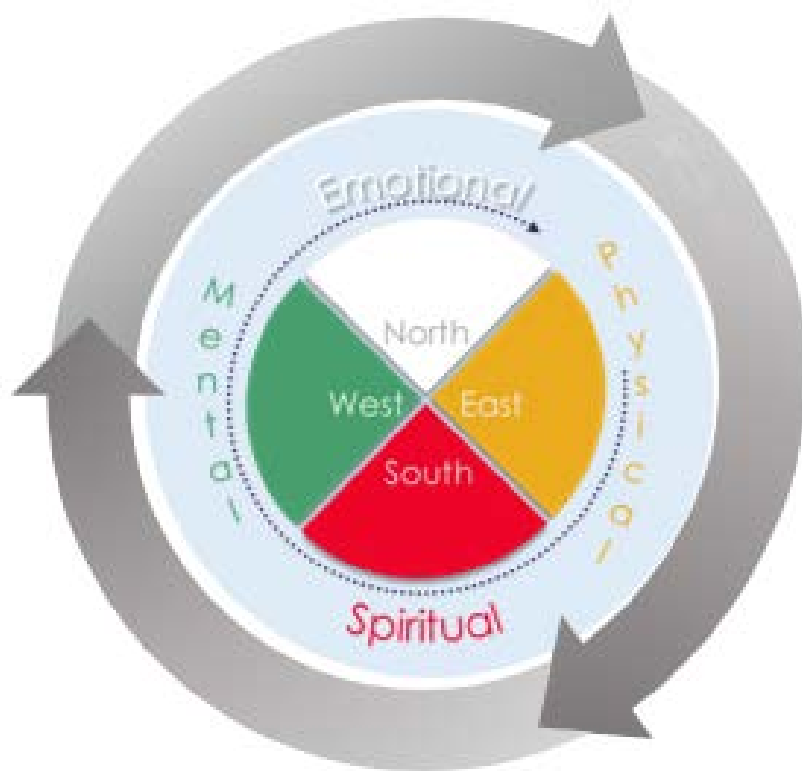


Figure 1  
Medicine Wheel

<sup>2</sup> Leon Little Bear, Indigenous Peoples Worldviews vs Western Worldviews

## The Seven Sacred Teachings

The Seven Sacred Teachings have been passed down between Elders and youth as a way of describing the inter-connectedness between us all. They have been used for generations, and they were used to guide this project.

“The traditional concepts of respect and sharing that form the foundation of the Aboriginal way of life are built around the seven natural laws, or sacred teachings. Each teaching [love, respect, courage, honesty, wisdom, humility, truth] honours one of the basic virtues intrinsic to a full and healthy life.

Each law is embodied by an animal [love is embodied by the Eagle, respect by the Buffalo, courage by the Bear, honesty by the Sabe/Bigfoot, wisdom by the Beaver, humility by the Wolf, truth by the Turtle], to underscore the point that all actions and decisions made by Man are manifest on a physical plain. The animal world taught Man [/person] how to live close to the earth, and the connection that has been established between the animal world and that of Man [/Person] has instilled a respect for all life in those who follow the traditional Aboriginal way.”<sup>3</sup>

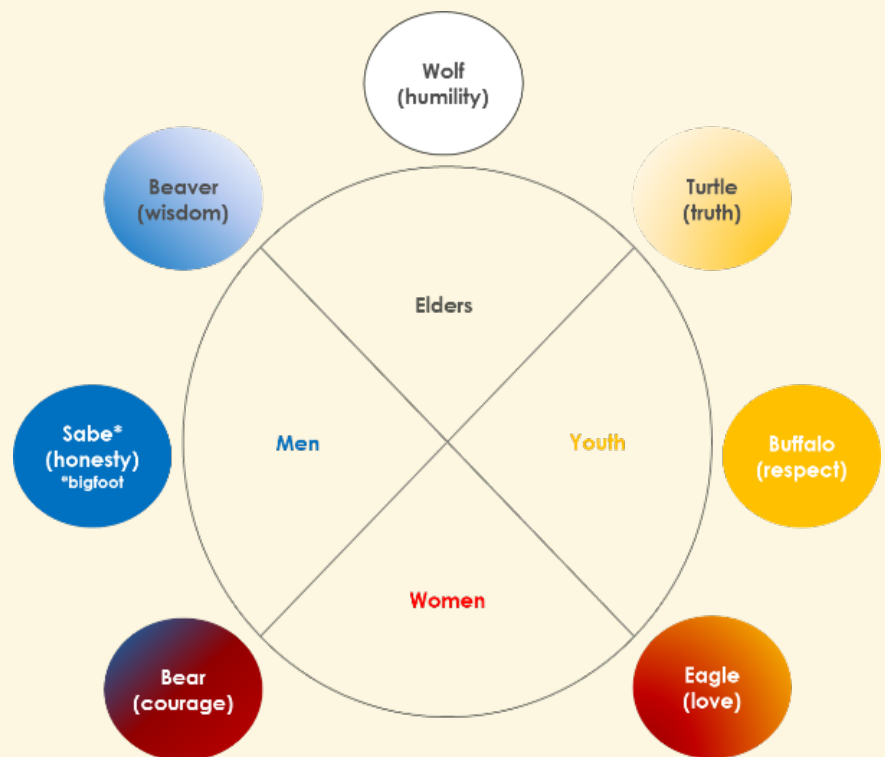


Figure 2  
The Seven Sacred Teachings

<sup>3</sup> (Rousell, 2018, p. 18).

## Why Does Edmonton Need an Indigenous Culture and Wellness Centre?

*“For over 40 years our relatives talked about the need for a gathering place for our people, a place that would meet our wholistic needs, including a place where we felt like we belonged, where we felt heard, a place where we felt safe, a place where we can be serviced by our own people. Those were the dreams of leaders and the community in the 1970s.”*



Figure 3  
ICWC Steering Committee Member

# INTRODUCTION

## Backgrounder: How the Journey Began

In March 2014, a Task Force, co-chaired by Mayor Don Iveson and Bishop Jane Alexander, was formed with a vision of eliminating poverty in Edmonton within a generation. Between September 2014 and March 2015,<sup>4</sup> 200 Edmontonians from diverse sectors and backgrounds were engaged in two Round Tables and seven working groups to analyze issues on poverty and develop recommendations for action. More than 80 recommendations and 400 actions were generated.

Many of these actions were inspired by existing precedents observed both in Edmonton and around the world. From these recommendations, and after consulting with thousands of Edmontonians during in-person engagement sessions and an online survey, 28 priorities were identified as key starting-point strategies to ending poverty. These priorities address poverty by responding to urgent and immediate needs, removing barriers to change, and tackling the root causes of poverty. This significant body of work led to the formation of the EndPovertyEdmonton (EPE) Strategy, with 28 priorities approved by Edmonton's City Council in September 2015.

An Aboriginal Round Table composed of a diverse membership of the urban Indigenous community then developed priority actions based on what they heard from the many Indigenous community members who attended the engagement sessions.

### #1 Establish an Aboriginal Culture and Wellness centre

"Establish an Aboriginal culture and wellness centre where ceremonies such as powwows, special gatherings, and weddings would be hosted at an Indigenous culture and wellness centre. It will also function as an Indigenous 'one-stop' service hub where vulnerable people will be 'wrapped around' with many necessary resources (cradleboard) to enable them to improve their lives significantly. Along with having a suite of core Indigenous services, the centre will also be able to have outside services including, but not limited to, victim services, housing, income support, system navigators, and access to Elders. Additionally, the centre would work with others for acquiring 'spaces in other places' to host programs in the broader community. The centre will provide Indigenous people more opportunities for culturally appropriate healing practices and teachings. Since colonization has eroded many Indigenous peoples' sense of self, it is vital to reclaim cultural healing practices in order to address the legacy of residential schools."

Priority #1, EndPovertyEdmonton Strategy  
December 2015

<sup>4</sup> More information about EPE's initiatives, the EPE Strategy and Road Map can be found at <https://www.endpovertyedmonton.ca/>.



**Priority #1 of the 28 identified priorities is to establish an Aboriginal culture and wellness centre.**

During extensive community engagements undertaken by the EndPovertyEdmonton (EPE) Mayor's Task Force in 2015, Indigenous community members identified a longstanding need for a unique place and space where diverse Indigenous cultures could come together and celebrate. The Indigenous community stated, "nothing about us without us," revealing the profound sense of partnership necessary to achieve the vision of an Indigenous Culture and Wellness Centre in Edmonton.

After the approval of the EPE Strategy, a five-year Implementation Road Map was developed which had 35 starting-point actions. The first action called for the design and plan of a new Aboriginal culture and wellness centre.

In 2016, Edmonton City Council approved funding for three phases of an Indigenous Culture and Wellness Centre (ICWC). Funding approval for the initial phases demonstrated Edmonton's City Council's support for alignment with the EPE Strategy and Road Map.

The building and completion of an ICWC in Edmonton connects in part with the Truth and Reconciliation Commission of Canada: Calls to Action #21.

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TRC Call to Action #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...<sup>5</sup>

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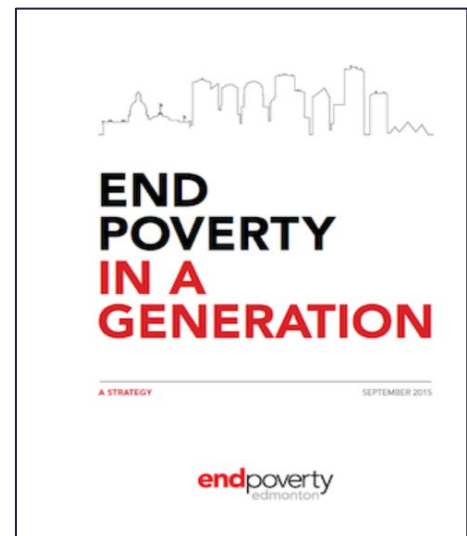


Figure 4  
EndPovertyEdmonton: A Strategy

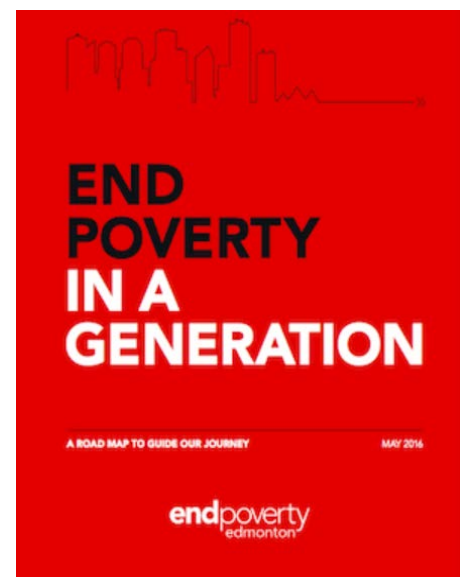


Figure 5  
EndPovertyEdmonton: A Road Map to Guide our Journey

<sup>5</sup> Truth and Reconciliation Commission of Canada: Calls to Action (TRC)

## PROJECT GOVERNANCE

The City of Edmonton's (CoE) project development schedule will have five phases, each with its own set of deliverables that must be met before commencing the next phase. The centre of Figure 6 below shows that Indigenous stakeholders in Edmonton will be involved throughout all phases. The phases are summarized as follows:

1. **Strategy:** an environmental scan and business case;
2. **Concept:** a functional program analysis, concept plan and business case update (2020);
3. **Design:** schematic design;
4. **Build:** to be determined; and
5. **Operate:** to be determined.

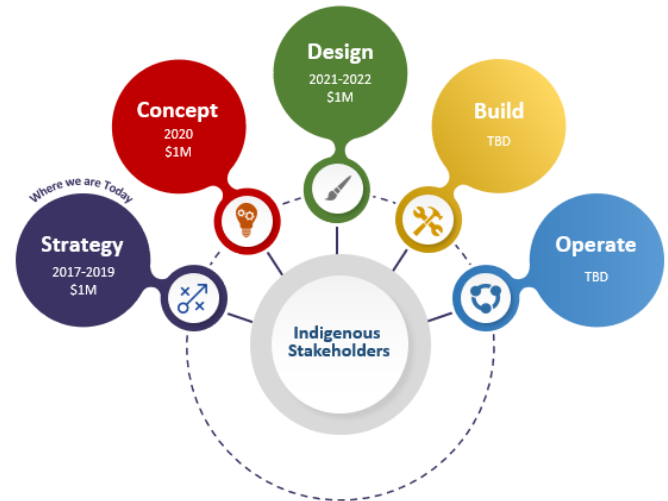


Figure 6

The Strategy phase has two key deliverables. It begins with the ICWC Environmental Scan (E-Scan) Project, the output of which will inform the other deliverable of the phase: a comprehensive business case.

## The Indigenous Culture and Wellness Centre Steering Committee

The ICWC Steering Committee (ICWC SC) is directly responsible for overseeing and guiding the E-Scan Project, as outlined in their Terms of Reference (ToR), *Indigenous Culture and Wellness Centre Steering Committee Terms of Reference*. Wherever possible, the ICWC SC will follow EPE Indigenous Circle's<sup>6</sup> guiding principles and protocols as outlined below:

- Four Natural Laws: kindness, honesty, respect, sharing, and strength;
- Seven Grandfather Teachings: wisdom, love, courage, respect, truth, humility, and honesty; and
- A rigorous focus on key responsibilities to ensure all project deliverables are of high quality and within project timelines.

The ICWC SC's membership is composed of 15 members of EPE's Indigenous Circle, Indigenous youth representatives, and CoE staff from the Indigenous Relations Office, the Community Initiatives Section, and Public Engagement Services.



Figure 7  
ICWC Steering Committee  
Members  
Photo Credit: Judi Gale

<sup>6</sup> EPE Indigenous Circle -community members focused on ending poverty within the Indigenous community

Two co-chairs are accountable to provide brief, quarterly updates to the CoE's Social Development Branch Management Team.

## How the Environmental Scan Project Began

The ICWC SC used consensus-style decision making to develop an E-Scan Request for Proposal (RFP), which requested consulting services to:

- Perform an examination of facilities in the Edmonton area and nationally;
- Identify Indigenous-led or Indigenous-serving programs and services;
- Determine the needs and interest of Indigenous Peoples;
- Identify existing gaps; and
- Capture the urban Indigenous community's vision for an ICWC.

After evaluating all proposals, the SC interviewed each vendor, noting both their technical merits and the level of compatibility between the committee and each vendor. Western Management Consultants was unanimously selected as the successful vendor, and the project's official start date was February 19, 2018. The final report was submitted in December 2018.

## Working Together: Sacred Tobacco

An Indigenous Elder said:

"Tobacco is our speaker, our intermediary, our prayers to Creator. Our spiritual advisors (Knowledge Keepers) remind us of basics in this process. Simple things like, when we smudge our hands, let us remember, we want our hands to do good work for our People, as we smudge our eyes, that we want our eyes to see the goodness in what we are praying for in service, that as we smudge our mouth, that kindness comes out of our mouths in service, that as we smudge our ears, that we hear goodness in all we are doing in service, and as we smudge our heart that we lift all our prayers with heart." Indigenous teachers say: "Remember to work from your heart as we individually do our work in service of the greater good, the collective community."

Project team members were taught to 'lift' tobacco together as Indigenous and non-Indigenous Allies working together. At some project meetings, tobacco was given in the smudge ceremony, and community members were asked to take tobacco, individually pray while holding the tobacco in their hands, and ask Creator and the Spirit World to hear the collective prayers.

These strong teachings collectively bound Indigenous Peoples and Allies during the E-Scan Project.

## PROJECT OBJECTIVES

The E-Scan Project's objectives included the following.

- 1 Identify current assets and gaps of programs and services in the urban Indigenous community to create an increased understanding of the urban landscape.
- 2 Use a holistic framework (Western and Indigenous) to look at the evolving environment about the development of the ICWC and provide potential approaches that mitigate risks to the success of the project.
- 3 Explore models of Indigenous-led or Indigenous-serving facilities in urban centres, both locally and nationally, identify best practices and gaps, and consolidate and prioritize models.
- 4 Uncover and follow current local capital development planning and other initiatives and consider alignment with the needs of Indigenous Peoples and the development of the ICWC.

### Out of Scope

Not included in this scope of work were efforts related to the Business Case, public policy and legislation. A funding strategy and the exact purpose of the ICWC were also out of scope.



## OUR THREE-PHASE RESEARCH PROCESS

The approach of Western Management Consultants included three phases, documented below.

### Phase One: Research and Engagement

#### Task 1 – Ceremony and Project Kick-Off Meeting: Begin in Ceremony



On March 9, 2018, an Opening Ceremony was held, led by Elders Roy O’Chiese and Lillian O’Chiese. Over 40 people attended, including the ICWC SC members, the consulting team, and community leaders.



Figure 8  
Ceremonial Sweetgrass from  
Saddle Lake Cree Nation

Project managers from the consulting team and the ICWC SC offered prints and sweetgrass to the Elders, asking for “guidance while working on this crucial and timely project, requesting guidance throughout the project on behalf of those long past and those currently needing help to heal their bodies, minds, and spirits.”

*“This work has been needed for a long time.  
You will be guided by our ancestors. Listen.”*

*Elder Roy O’Chiese*

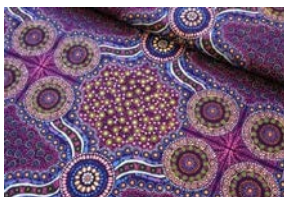


Figure 9  
Grandmother Print Offered  
during Opening Ceremony

Community leaders shared their support, passionately encouraging the consulting team to work swiftly and to keenly focus on how to help those who need services today and to show generations of Indigenous Peoples the value and wealth of their traditions, medicines, knowledge, and way of life.

## Task 2 – Needs Assessment/Research Plan: Study of Existing Facilities, Programs and Identify Gaps

Two key research initiatives were undertaken during this task:

1. Identification of stakeholder groups; and,
2. Identification of facilities deemed comparable to the ICWC.

### Stakeholder Analysis

Building on prior research, the consulting team performed the environmental scan to identify new or updated Indigenous organizations, programs, and services in Edmonton. Findings from the scan indicated:

- Uncertainty existed as to which organizations currently provided specific programs and services;
- New or updated services were sometimes not communicated to potential users;
- Potential users sometimes felt unwelcome in certain facilities;
- Potential users lacked the confidence or skill to navigate through roadblocks to programs and services;
- Many organizations provided the same or similar services, causing what appears to be an overlap;
- High demand existed for the same funding; and,
- Programs and services are located throughout the city, often requiring travel to multiple locations to access them.

The environmental scan identified an abundance of programs and services within Edmonton, making it difficult to ascertain missing programs and services. It appears that many programs and services are similar, vying for funding from the same funders, and in many cases, programs do not incorporate Indigenous worldviews, culture, or ceremony. Organizations are also located in various parts of the city, leaving those in need to travel distances for services, sometimes to locations where they may not feel comfortable or to organizations where they don't fully understand how to navigate systems or complete paperwork. Limited options exist for those who would like to converse in their own language.

After the environmental scan, edits or updates were made to the original stakeholder list. The list was then categorized and plotted on an impact/influence matrix to prioritize where the project team would focus during community engagements and the manner in which the engagement would take place. The matrix below outlines the groups and the engagement method.

ID	Allocation	%	Conclusions	Primary Engagement Method
A	Memorandum of Understanding (MOU) Agreement Holders  Indigenous Community Members  Indigenous Organizations  Other Indigenous Governance Bodies (Offices in Edmonton)	75%	Is the largest group and includes most direct users of space  Allocate the most time to reaching these groups  MOU Agreement Holders may take more time due to the political relationship with the CoE	Open houses / Community conversation  Talking circles  Workshops
B	Indigenous-Serving Organizations	15%	Include in discussions to access the populations they serve	
C	Potential Supporters  Indigenous Businesses	7%	Due to the importance of overall social, political and economic capital of the project, allocate some time to this group	Structured workshops
D	Other Non-Profit Organizations	3%	Share information broadly with the minimum time commitment	Small in-person meetings  Structured workshops

Community conversations were held between May and June, throughout Edmonton. Between July and October, a decision was made to identify Indigenous-led and Indigenous events where a large population of Indigenous community members would be in attendance. This topic is discussed further in Task 6 - Stakeholder Engagement Sessions.

MOU Partners
The City of Edmonton has signed Memorandums of Understanding/ Memorandums of Co-operation and Dialogue agreements with the Confederacy of Treaty Six First Nations, Métis Nation of Alberta, and Enoch Cree Nation. As part of our relationship with these partners and ongoing commitment to these agreements, we have also reached out to them regarding the planning and design of the Indigenous Culture and Wellness Centre.

### Task 3 – Comparable Facilities

An assessment of 49 potentially comparable facility models was conducted by the consulting team and reviewed with the ICWC SC. After the facilities review, key characteristics were measured across some dimensions to focus on the most relevant facilities, reducing the number to six. In no particular order, the criteria are as follows.

- Culture is integrated and is a key component to the design and operation of the space in ways that support and encourage the culture to flourish. The space is holistic and considers the spiritual, physical, mental, and emotional aspects of wellness.
- The space includes components identified in previous engagements with the Indigenous community in Edmonton.
- The facility is Indigenous-led, governed, and developed, and Indigenous-staffed and operated. It addresses and serves the specific needs and priorities of urban Indigenous people and promotes a sense of belonging and community for urban Indigenous Peoples.
- The space serves multiple purposes and offers a location for the Indigenous community to address complex socio-economic challenges.
- The space demonstrates best practices and learning relevant to the Indigenous community in Canada and represents innovative structures and new components, design, or thinking.
- The space represents a full range of possibilities to empower the urban Indigenous community and invest in its self-sufficiency and sustainability.
- An enterprise model brings revenue to the operation: affordable housing, retail/artisanal spaces, partner organizations renting space, collective or co-op retail, etc.
- Location attributes were considered: city centre location, among existing Indigenous-serving facilities, near public transit, etc.

Governance was not identified as a specific criterion for the comparables research; however, where pertinent, governance information was captured and included in this report.



The following table provides a summary of the six matching comparable models.

	Name (Province)	Description	Programs and Services	Relevance to ICWC	Match
1	<b>La Cité Francophone (AB)</b>  While not Indigenous, the concept matches the desire for a “hub” that houses many agencies in one francophone cultural space.  Website: <a href="http://www.lacitefranco.ca">www.lacitefranco.ca</a>	<ul style="list-style-type: none"> <li>Phase 1 of La Cité Francophone was fully realized in 1997, and Phase II was completed in 2010.</li> <li>A large number of francophone organizations now occupy the building’s 104,000 square feet.</li> </ul>	<ul style="list-style-type: none"> <li>The complex has event rooms, catering, a café, a farmers’ market, an art gallery, and more than 30 organizations serving the francophone community.</li> <li>It houses social, cultural, professional, commercial, and pedagogical services, meeting places, a live theatre venue, art presentation spaces/gallery, and a commercial restaurant.</li> </ul>	<ul style="list-style-type: none"> <li>Hub of francophone culture, community, and commerce</li> <li>Cultural and community centre as well as the meeting place for Edmonton’s francophone community, where the francophone culture can flourish</li> <li>Example of integrating commercial spaces within a culturally-focused structure</li> <li>Apparent financial support from all three levels of government</li> </ul>	High
2	<b>Neeginan Centre (MB)</b>  Website: <a href="http://neeginancentre.com">neeginancentre.com</a>	<ul style="list-style-type: none"> <li>The centre purchased a heritage rail station (for \$1.1 million in December 1992), renovated/retrofitted the space, and opened in 1996.</li> <li>It is a partnership between some Indigenous-led organizations that hold shares in the umbrella organization. The building is 140,000 square feet on a 4.7-acre site.</li> <li>It celebrated its 25th anniversary in 2017.</li> <li>Property assets are \$15 million.</li> </ul>	<ul style="list-style-type: none"> <li>The centre promotes the social, educational, and entrepreneurial growth of Winnipeg’s Aboriginal community.</li> <li>Tenants are the Centre for Aboriginal Human Resources Development Inc. (CAHRD), Neeginan Literacy Centre, Aboriginal Community Campus, Neeginan College of Applied Technology, Aboriginal Council of Winnipeg, Accent Printers/Aboriginal Printers, Canadian Plains Gallery, and Aboriginal Health and Wellness.</li> <li>Neeginan Village (Phase II) is a 15-unit townhouse complex down the street from the centre.</li> </ul>	<ul style="list-style-type: none"> <li>Example of co-location of some Indigenous-led organizations</li> <li>Example of Indigenous-owned and operated commercial building</li> <li>Acquired additional real estate in the area and expanded their programming</li> <li>Multi-use centre open to the community</li> <li>Revenue source through rentals targeted to meet break-even requirements</li> </ul>	High

	Name (Province)	Description	Programs and Services	Relevance to ICWC	Match
3	<b>Circle of Life Thunderbird House (MB)</b>  The facility provides a loving environment where Indigenous teachings and ceremonies can be shared for the healing of all our relations.  Website: <a href="http://thunderbirdhouse.ca">thunderbirdhouse.ca</a>	<ul style="list-style-type: none"> <li>It is a gathering place for the community to share traditional and cultural knowledge.</li> <li>Thunderbird House opened in 2000 as a cultural and traditional building, designed by Douglas Cardinal, as a “spiritual anchor” for the community.</li> <li>Currently, it has no staff and is operated by volunteers.</li> </ul>	<ul style="list-style-type: none"> <li>The focus is on holistic and spiritual healing.</li> <li>It offers sweats, counselling, and traditional ceremony.</li> <li>Rental revenue is the main source of revenue.</li> </ul>	<ul style="list-style-type: none"> <li>It was funded through the city and tripartite agreements, with five years of operating funding</li> <li>Acquired in 2006 by Neeginan Development Corporation</li> <li>Their experience on issues related to operating revenue, loss of charitable status, and other financial matters useful learning for the ICWC</li> </ul>	High
4	<b>Aboriginal Health Access Centres (AHAC) (ON)</b> <ul style="list-style-type: none"> <li>Anishnawbe Health Website: <a href="http://www.aht.ca">www.aht.ca</a></li> <li>Wabano Centre for Aboriginal Health Website: <a href="http://wabano.com">wabano.com</a></li> </ul>	<ul style="list-style-type: none"> <li>These are two of 10 centres in Ontario that are Indigenous community-governed and provincially funded primary health care centres.</li> <li>AHACs and Community Health Centres continue to serve as a key entry point to overall family and community health and development.</li> </ul>	<ul style="list-style-type: none"> <li>They provide a combination of traditional healing, primary care, cultural programs, health promotion programs, community development initiatives, and social support services.</li> <li>They provide services that include clinical care, integrated chronic disease prevention and management, family-focused maternal/child health care, addictions counselling, traditional healing, mental health care, youth empowerment, and other programs.</li> </ul>	<ul style="list-style-type: none"> <li>A good example of urban health centres that incorporate Indigenous traditional healing with Western medical approaches to healing and well-being in support of Indigenous Peoples</li> <li>Indigenous community-led organizations that offer culturally sensitive primary health care</li> <li>Committed to holistic health and well-being through Indigenous traditions combined with Western medical approaches</li> </ul>	High

5	<p><b>Val d'Or Friendship Centre (QB)</b></p> <ul style="list-style-type: none"> <li>The centre is a hub of urban services, a living environment, and a cultural anchor for First Peoples. Dedicated to well-being, justice, and social inclusion, it promotes harmonious co-existence in the community. Website: <a href="http://www.caavd.ca">www.caavd.ca</a></li> </ul>	<ul style="list-style-type: none"> <li>It was founded in 1974.</li> <li>In 1995, the centre completed and moved into the new building of 12,000 square feet, built at the cost of \$2.2 million. This building offers a lodging capacity of 27, with a cafeteria that accommodates 50 people, which increases their self-financing capacity.</li> <li>In 2002, the centre added a new pavilion to the main building at the cost of \$2.3 million. It houses the Abinodjic-Miguam Childcare Centre, the social development offices, a room designed to accommodate the children registered in the Aboriginal Head Start Program, and a community hall.</li> <li>The centre has planned to build an extension for the First Nations Service Centre and 24 social housing units.</li> </ul>	<ul style="list-style-type: none"> <li>The centre is a hub of urban services, a living environment and cultural anchor for First People, dedicated to well-being, justice and social inclusion.</li> <li>Services include Early Childhood and Family Services, medical transport, Community Action, Youth Action, Minowé Clinic, Intervention Services, Skills Development Path, food services, lodging, arts and crafts, room rentals, Kijaté, Kinawit, and annual special events.</li> <li>In 2012, Kinawit, an initiative in Aboriginal tourism, purchased and re-developed "Scouts Camp" 12 kilometres from downtown.</li> <li>In 2012, Minowé Clinic, a health resource integrated to the local network of health and social services of the Vallée-de-l'Or area, started up.</li> </ul>	<ul style="list-style-type: none"> <li>A good example of a phased approach to developing the necessary services for the urban Indigenous population</li> <li>Indigenous-led and governed under a corporate structure</li> <li>Over \$3.3 million in government grants to support programs and operations annually</li> </ul>	High
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6	<p><b>Edmonton Intercultural Centre (AB)</b></p> <p>McCauley School, Edmonton</p> <p>Website:  <a href="http://edmontoninterculturalcentre.ca">edmontoninterculturalcentre.ca</a></p>	<ul style="list-style-type: none"> <li>• The centre was created in 2014.</li> <li>• It is home to nine non-profit organizations focused on intercultural sharing and inclusion and racism prevention.</li> <li>• The purpose is to foster a dynamic model of intercultural engagement.</li> <li>• A Part Nine Company, the centre has a board and executive management approach.</li> </ul>	<ul style="list-style-type: none"> <li>• It offers educational programs and services and rental spaces for other organizations.</li> <li>• It is the home of Creating Hope Society, focused on the Sixties Scoop, the only Indigenous organization in the centre.</li> </ul>	<ul style="list-style-type: none"> <li>• Funded by preferred lease from the City of Edmonton</li> <li>• Collects rent from partners to fund operational expenses</li> </ul>	High
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## Lessons Drawn from the Comparable Models Research

The following is a summary of wise practices identified in the most successful centres.

- **Community-Led Indigenous Community Hub:** A culturally appropriate and relevant community centre offering social, recreational, spiritual, and community service activities in a location accessible to the urban Indigenous population
- **Multi-Purpose Cultural Gathering Place:** Where people feel a sense of belonging; where ceremonial and gathering spaces host cultural and ceremonial events, weddings, wakes, meetings, and other gatherings in an accessible, culturally meaningful environment; may also house/provide conference and meeting space, rental spaces, childcare facilities, a community/catering kitchen, and other services
- **One-Stop Service Centre:** Offering wrap-around services; multiple services in many sectors; a “hub of urban services;” a co-location/shared space for service organizations such as direct or referral services in housing, education, health and wellness, mother and child care, mental health, addictions, and homelessness; and other social services
- **Indigenous-Owned and Operated Social Enterprise:** Participants in the social enterprise collaborate to provide coordinated services or products, grow their respective businesses, and give back to the Indigenous community; whether a single building or a community campus, social enterprise promotes individual businesses while itself growing as a sustainable, self-sufficient business.
- **Governance:** Whether the organizations operated through a medicine wheel or other Indigenous decision processes within the organization, virtually all organizations were formally structured to meet the requirements of provincial legislation governing societies and non-profit corporations. An expansion of this finding can be found in the Governance section of this document.
- **Funding:** Virtually all organizations were funded through some form of government grant or other philanthropic agencies. In most cases, two or three senior government departments participated in capital funding. In many cases, ongoing operational funding from government was in place, or government was providing in-kind support through low rents. Many organizations were reliant on room rentals for a good part of their funding, and many organizations were involved in fundraising and philanthropic support. Some organizations such as health centres and social services providers were paid fee-for-service installments from government programs. A few organizations adopted a social enterprise approach and were involved in co-operative production and sale of goods and services produced by Indigenous people.
- **Fiscal Sustainability:** Across all 49 comparable models, the fiscal challenge theme was apparent. Given that many Indigenous-led organizations depend on project-based government funding with limited core funding for their operations, their funding sources can change from year to year.

- **Unique Attributes:** Across the 49 comparable models, a range of creative solutions to Indigenous needs is apparent including art galleries, boutique hotels, co-operative kitchens, and fully-funded Indigenous social services providers. Co-operation among Indigenous-serving organizations is a constant theme. Indigenous-led organizations are also prevalent, and the meaning of this term includes Indigenous-governed, Indigenous-managed, and Indigenous-staffed. Many successful organizations have maintained their Indigenous-led status over time and have become the hub of their communities.

To a large extent, these themes align with the core themes identified in EndPovertyEdmonton's findings during their engagement sessions with the Indigenous community in Edmonton. They also align significantly with the input from community conversations undertaken in this Environmental Scan Project.

#### Task 4 – Visioning Session

The ICWC SC attended a visioning session where the project team shared their consolidated research to date and sought ideas and insights on what the ICWC should be. The facilitated session included questions designed to generate conversation among the SC members and potentially further develop their vision of the ICWC. The ICWC SC members are a varied group, each seeing the ICWC from their own perspective, so the session offered an opportunity for them to share their views via robust conversations.

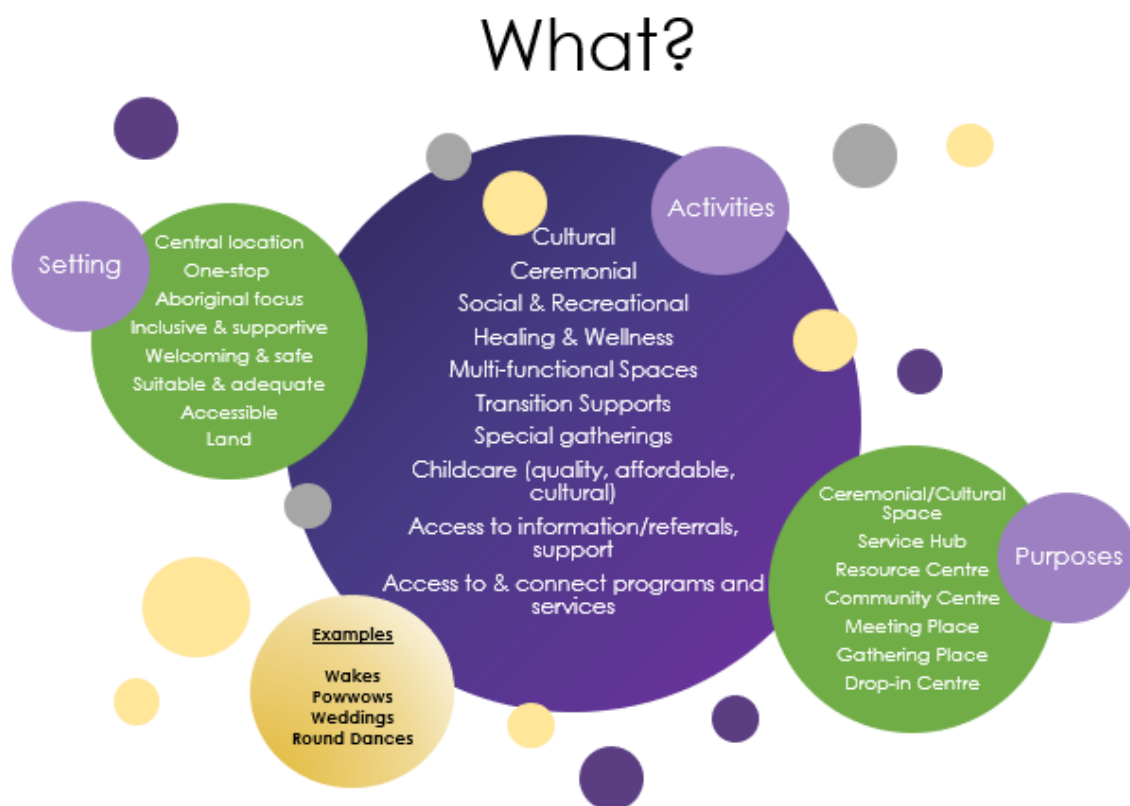


Figure 10  
What the ICWC Should Be

These are sample responses to the focal question: “What is your vision for the ICWC?”

- Beacon of reconciliation;
- Culturally diverse, showcase 58 cultural groups (Indigenous);
- Serve Indigenous people;
- To celebrate and honour; and,
- To work in true relations to build a voice, forum, process of working together in offering services that are Indigenous and inclusive.

A key learning resulting from the visioning session is that the SC members would benefit from spending time together sharing, learning, and discussing key elements of their vision for an ICWC. Such conversations might better guide future activities and formulate the SC's collective vision for the ICWC.

### Task 5 – Capital Development/High-Level Costing

As the precise scope of the ICWC is undetermined, the consulting team researched facilities that appear to have similar characteristics to those identified during the initial environmental scan (Task 2, Facilities) and used feedback from the ICWC SC to further define its research. Key to more detailed findings would be answers to questions that address the ICWC's exact purpose, programs, services, location, and whether a new building will be built rather than remodelling an existing building. In the absence of specific and approved data, the consulting team used an order of magnitude estimate of the possible building costs based on published square footage cost data from 2018 based on comparable models identified during our research.

Square footage cost estimates were determined for the ICWC structure based on the ALTUS 2018 Cost Guide, building development cost data for Edmonton. The range of costs for buildings considered comparable is outlined in the table below:

Range of Building Types		
Building Type	Low/ Sq. Ft Cost	High/ Sq. Ft Cost
Multi-Use Rec Centre	\$225	\$300
Performing Arts Building	\$420	\$550
Museum/Gallery	\$360	\$525
Municipal Offices	\$250	\$325
<b>Average</b>	<b>\$314</b>	<b>\$425</b>

Based on the ALTUS 2018 data, the consulting team selected a low square footage cost of \$350 per square foot and a high estimated cost of \$550 per square foot, both in 2018 dollars.



The anticipated square footage low and high costs were used to identify the anticipated building costs for a variety of building sizes, including parking, and Furniture, Fixtures, and Equipment (FF&E) estimates. The basis for these estimates follow.

- **Building Size:** This captures the range of building sizes identified in the comparable research and represents the lowest and highest anticipated size of structure based on the conversations with the Indigenous community concerning what functions they see occurring in the structure;
- **Building Cost:** The low estimate is based on \$350 per square foot; the high is based on \$550 per square foot;
- **Soft Costs:** The low estimate for soft costs (architecture, engineering, legal, survey, etc.) is 15% of the capital cost. The high estimate is 20%. Both figures are considered conservative;
- **Parking:** Parking has been estimated based on 30% of the square footage and \$130 per square foot cost;
- **FF&E:** This category is estimated based on 6% of the building cost; and,
- **Site Preparation and Servicing:** This is not included in the estimated costs.

The following table summarizes the anticipated range of costs (without land, site servicing, GST).

Anticipated ICWC Building Construction Costs, 2018									
Building Size (Sq Ft)	Low Range	High Range	Parking	FF&E Low	FF&E High	Soft Costs Low	Soft Costs High	TOTAL LOW	TOTAL HIGH
30,000	\$10,500,00	\$16,500,000	\$1,170,000	\$630,000	\$990,000	\$1,050,000	\$2,100,000	\$13,350,000	\$20,760,000
40,000	\$14,000,000	\$22,000,000	\$1,560,000	\$840,000	\$1,320,000	\$1,400,000	\$2,800,000	\$17,800,000	\$27,680,000
50,000	\$17,500,000	\$27,000,000	\$1,950,000	\$1,050,000	\$1,650,000	\$1,750,000	\$3,500,000	\$22,250,000	\$34,600,000
60,000	\$21,000,000	\$33,000,000	\$2,340,000	\$1,260,000	\$1,980,000	\$2,100,000	\$4,200,000	\$26,700,000	\$41,520,000
70,000	\$24,500,000	\$38,500,000	\$2,730,000	\$1,470,000	\$2,310,000	\$2,450,000	\$4,900,000	\$31,150,000	\$48,440,000
80,000	\$28,000,000	\$44,000,000	\$3,120,000	\$1,680,000	\$2,640,000	\$2,800,000	\$5,600,000	\$35,600,000	\$55,360,000
90,000	\$31,500,000	\$49,500,000	\$3,500,000	\$1,890,000	\$2,970,000	\$3,150,000	\$6,300,000	\$40,050,000	\$62,280,000
100,000	\$35,000,000	\$55,000,000	\$3,900,000	\$2,100,000	\$3,300,000	\$3,500,000	\$7,000,000	\$44,500,000	\$69,200,000

Source: ALTUS Cost Guide, 2018

Using the table as an example, the anticipated costs of a new 60,000 square foot structure built in 2018 dollars would range from about \$26.7 million to \$41.5 million. This estimate includes soft costs, parking, and FF&E; it excludes land costs, servicing costs, outdoor amenities, and GST.

## Similar Initiatives Currently Underway

During the project, it became evident that multiple Indigenous cultural initiatives were taking place in Edmonton, Red Deer, and Calgary; they are listed in the following table by Indigenous leadership and regional association. Included in the findings are Non-Indigenous initiatives as in many instances those organizations service a high number of Indigenous Peoples.

	Indigenous-Led/Involved	Non-Indigenous
Edmonton	<p><b>Kihciy Askiy in Whitemud Park (Fox Farms)</b></p> <ul style="list-style-type: none"> <li>• Outdoor, spiritual ceremonies, sweat lodges, cultural camps, and talking circle</li> <li>• No food preparation, limited indoor space</li> <li>• Design stage, estimated open date 2020</li> </ul> <p><b>Canadian Native Friendship Centre Building Project</b></p> <ul style="list-style-type: none"> <li>• Gathering place, programming and referral service for the Indigenous community</li> <li>• Grant funding obtained for research and assessment</li> <li>• Concept stage, estimated open date 2022</li> </ul> <p><b>Indigenous Knowledge &amp; Wisdom Centre</b></p> <ul style="list-style-type: none"> <li>• Virtual libraries; studies of Indigenous history, culture, language, and values; a repository of information on Treaty No. 6, Treaty No. 7, and Treaty No. 8. Members, and a First Nations-directed environment to learn and share information</li> <li>• Owned and operated by First Nations for First Nations providing second- and third-level support services</li> <li>• Funded by the Department of Indian and Northern Affairs Canada</li> <li>• Administrative office open and staffed with plans for a building pending</li> </ul>	<p><b>Boyle Street Community Services</b></p> <ul style="list-style-type: none"> <li>• \$60 million redevelopment plan, build a mixed-use development</li> <li>• Floors of the building would be used to house Edmonton's homeless (some market priced housing) and working poor</li> <li>• Bank, bistro, 18 boutique hotel rooms</li> <li>• "Important symbolically to stay in the same location."</li> </ul> <p><b>Edmonton Exhibition Lands Project</b></p> <ul style="list-style-type: none"> <li>• A broad scope of services: real estate, workforce training, business retention, market research, neighbourhood beautification, financing</li> <li>• Social enterprise models</li> <li>• Interested in possible partnerships or investments (land banks)</li> </ul> <p><b>Edmonton Community Development Company</b></p> <ul style="list-style-type: none"> <li>• The scope of services includes a range of approaches depending on the needs, available partners, and resources for any given neighbourhood. These services may include: <ul style="list-style-type: none"> <li>○ Housing development;</li> <li>○ Commercial development;</li> <li>○ Social enterprise;</li> <li>○ Training;</li> <li>○ Community engagement; or</li> <li>○ Access to financing.</li> </ul> </li> </ul>

	Indigenous-Led/Involved	Non-Indigenous
Edmonton	<p><b>Ben Calf Robe School</b></p> <ul style="list-style-type: none"> <li>• Replacement of current K-9 Catholic school building</li> <li>• Adding sacred space to hold ceremonies and cultural events and a cafeteria</li> <li>• Initially, \$118.2 million modernization project expanded to an additional \$6 million to build a replacement school</li> </ul> <p><b>First Peoples House, University of Alberta</b></p> <ul style="list-style-type: none"> <li>• A point where two roads meet: nakiskâtomeskana - <math>\alpha P^{\alpha} \bar{b} \supset \bar{7}^{\alpha} b \alpha \angle</math></li> <li>• Empowerment for First Nations, Métis, and Inuit learners to achieve personal and academic growth</li> <li>• Provides an environment that encourages full access, participation, and success for Aboriginal students</li> </ul>	<p><b>Lewis Farms Facility and Park</b></p> <ul style="list-style-type: none"> <li>• Multi-purpose community recreation centre, public library, academic centre, aquatic elements, indoor ice amenities, fitness centre, multi-purpose spaces and gymnasiums</li> <li>• District park</li> <li>• Design phase, build dependent on funding</li> <li>• An Edmonton Public Library brand and an Edmonton Catholic Schools academic centre are planned to be co-located with the centre</li> <li>• Outdoor park components include sports fields, gathering spaces, walkways for a district park</li> </ul>
Alberta	<p><b>Indigenous Gathering Centre (Calgary)</b></p> <ul style="list-style-type: none"> <li>• A place to learn and practice cultural, historical, and spiritual traditions associated with Indigenous ancestry</li> <li>• 5-10 acres with a large area near a river and natural setting, ~30k-sq-ft indoor space for ~400 people, outdoor space for ~500 people</li> <li>• Estimated cost \$18 million</li> </ul> <p><b>Asooahum Crossing</b> (Red Deer Friendship Centre Society)</p> <ul style="list-style-type: none"> <li>• Culturally-based Aboriginal agency servicing both Aboriginal and non-Aboriginal people</li> <li>• Cultural teachings and family preservation service (housing, employment, food, clothing)</li> <li>• Partnerships: Indigenous and Northern Affairs Canada, United Way, Urban Aboriginal Voices Society</li> </ul>	<p><b>River Crossing Project</b> (West Rosedale/ Rosedale Flats)</p> <ul style="list-style-type: none"> <li>• Location is historically and culturally significant</li> <li>• The site at the heart of trade, travel, kinship, spirituality, community, and culture for thousands of years</li> <li>• Heritage Interpretive Plan a starting point for sharing the history of River Crossing</li> <li>• Honours a collective history, respects Indigenous heritage and culture, and contributes to the future identity of this special place within the river valley</li> </ul>

## Learnings from These Findings

Most of these initiatives are in preliminary stages (initial identification, strategy development, or concept phases, partial funding approval), so their full scope is currently unclear. Opportunities exist to engage with each initiative to determine how to mitigate those competitive challenges. The Canadian Native Friendship Centre and Kihciy Askiy are further ahead than the ICWC project and appear to have a similar scope. Partnerships, sharing resources and learnings, and collaborating are reasonable possibilities which should be further explored during the Business Case project. Discussion topics may include:

- Availability of suitable land and locations (limited options);
- Vying for the same pool of government funding;
- Risk of community engagement fatigue; and
- Splintered focus and identity.

At a later stage, the ICWC may consider engaging with the other initiatives to discuss potential partnerships, resource sharing, learnings, and other forms of collaboration.

## Task 6 – Stakeholder Engagement Sessions

An extensive communications program was developed during the initial stages of the ICWC project to ensure a wide cross-section of the urban Indigenous community in Edmonton became aware of this project (Figure 12). The primary aim was to ensure all interested Indigenous individuals and organizations had the opportunity to share their voices and vision for the ICWC.

The project's branding colour scheme used print colours offered to the Elders during the opening ceremony. It was important for this project to be easily identifiable as a stand-alone initiative to the Indigenous community. Print, traditional media, social media, websites, and word-of-mouth were used to provide information on ICWC events.

Additionally, communication tools from ICWC partnerships were leveraged, including websites and social media accounts belonging to the City of Edmonton and EndPoverty Edmonton. Members of the ICWC SC also shared information with their networks and attended events to engage with the community. It was important for the Indigenous community to see Elders, women, youth, friends, family, and Allies working together.



Figure 11  
Stakeholder Engagement Tools



Figure 12  
ICWC Community Members  
*Photo Credit: Judi Gale*



## Setting a Welcoming Path

The design of the engagement approach incorporated Indigenous worldviews to create a mentally, emotionally, spiritually, and physically safe and welcoming environment for community members. Each session started by acknowledging the Creator, Treaty 6 Territory, the ancestors of the four directions, and Indigenous traditional lands. In recognition that not all Indigenous Peoples follow those practices, the session lead would invite community members to participate how, where, and when they felt comfortable. Lastly, snacks and beverages were made available for community members to demonstrate appreciation for their guidance and input. As an Elder said: "Food was - and still is - a way of bringing Indigenous Peoples together." Three engagement approaches were used:

1. Community conversations and talking circles;
2. A survey (online and hardcopy); and,
3. Specialized sessions.

## What We Learned at the Beginning of the Community Conversations

The range of community conversation participants was diverse. It included a grade five student from Ben Calf Robe school, Elders and seniors from the Aboriginal Seniors Centre, and community members at the Poundmaker Powwow.

Community conversations were setup with five stations each displaying information or asking questions. This configuration facilitated a flow of movement between the stations, allowing time for community members to write responses, questions, or comments on yellow Post-It Notes then sticking them up at each station. After the first few sessions, a need for the community to verbally share additional thoughts and experiences was identified, leading to a change in the engagement approach. A talking circle took place toward the end of each community conversation offering community members the opportunity to share many compelling, sensitive, and personal stories, further demonstrating - through tears and laughter - how current and future generations might benefit from an ICWC. The need for the ICWC was demonstrated repeatedly through shared experiences and storytelling. Time and again the resilience of the Indigenous community in Edmonton was demonstrated; it is a community that has endured without the benefit of an ICWC for far too long.

Before the community conversations, a Community Launch was held in April 2018 to introduce the ICWC E-Scan Project to the Indigenous community and to ask: "How does the community want to be engaged?" Over 120 community members attended, including an Elder who advised: "The ICWC must be Indigenous-led."

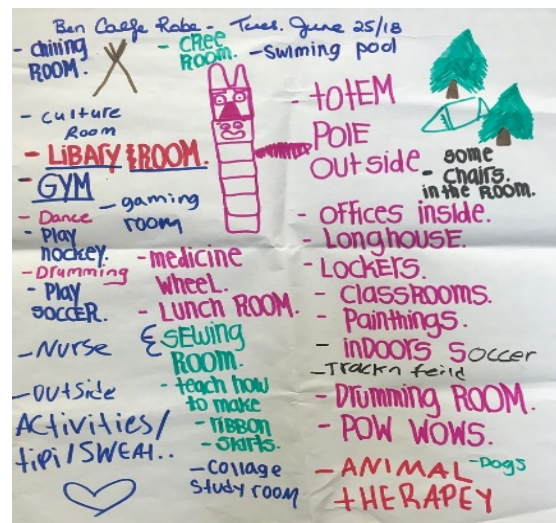


Figure 13:  
Student, Ben Calf Robe School



## How We Engaged the Indigenous Community in Edmonton

The following is a summary of the locations of community conversations and other sessions undertaken during engagement activities.

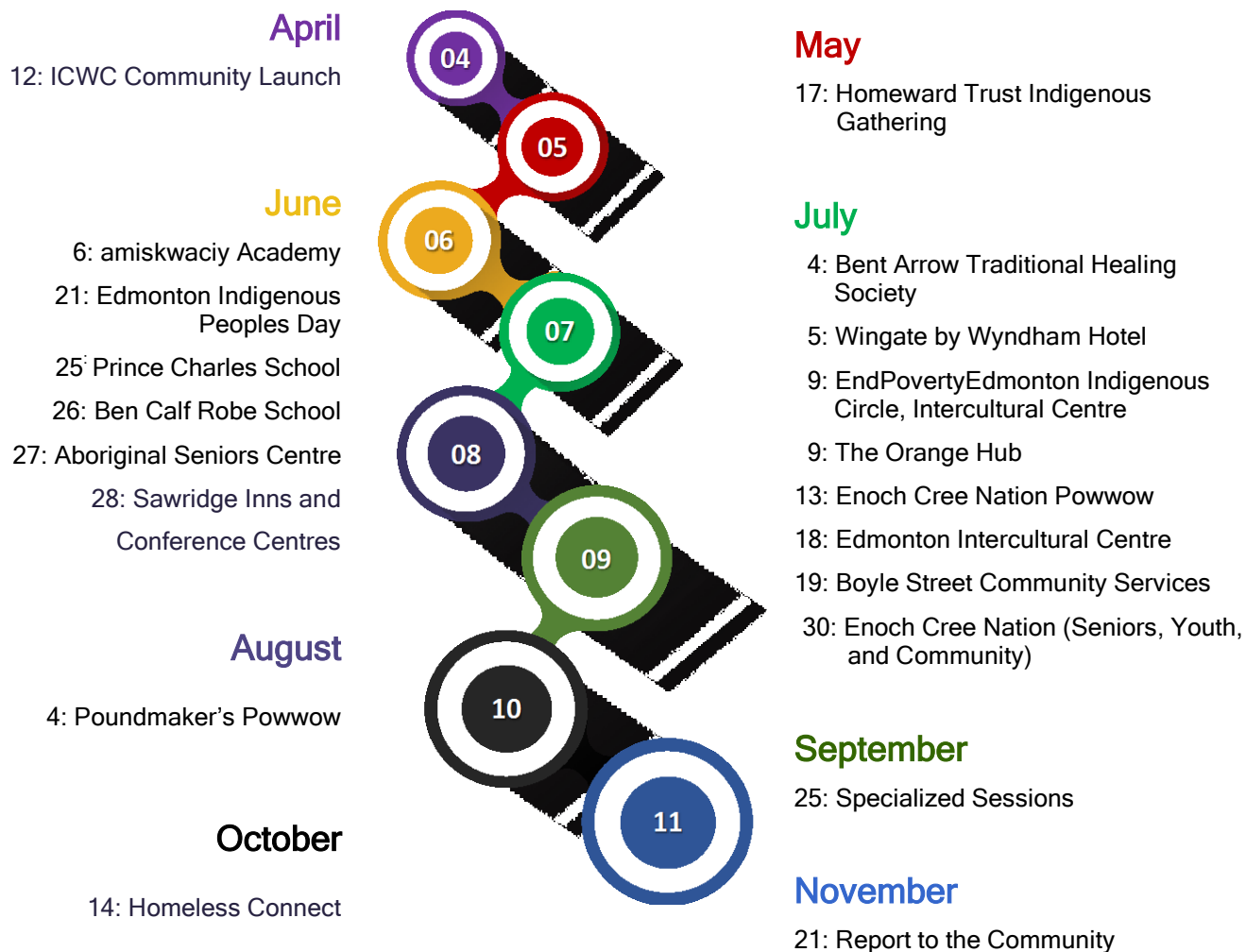


Figure 14  
Community Conversations

The following shows a summary of engagement sessions which took place between May to October 2018.

Summary of Community Sessions				
Event	Event Summary	Approach	Community Members	Area of City
Opening Ceremony	Attended by the Elders, ICWC SC, community leaders, and EPE staff	Ceremonial Feast	35	Central
Community Launch	Introduced the ICWC E-Scan Project, initial community engagement, advised of upcoming key dates	Workshop	120	Central
Homeward Trust Indigenous Gathering	Attended by service agencies, also a dry-run for community conversation approach	Workshop	160	North Central
amiskwacyi Academy	Grade 8 students shared their vision for the ICWC, added drawings and clay modelling.	Workshop Talking Circle	13	Central
Edmonton Indigenous Peoples Day	Many Indigenous and non-Indigenous students and community members. ICWC youth advisor interviewed community members (audio and video).	Workshop Talking Circle	210	Victoria Park
Prince Charles School	No community members. Indigenous students are transported by bus daily. Few Indigenous families live in the neighbourhood.	N/A	0	North
Ben Calf Robe School	Grade 7 students shared their vision for the ICWC, made drawings and clay modelling.	Workshop Talking Circle	15	South
Aboriginal Seniors Centre (ASC)	Seniors and Elders who meet at ASC attended. Shared compelling stories about their past and visions for the ICWC. Discussed governance.	Talking Circle	25	South
Sawridge Inns and Conference Centres	Primarily attended by Indigenous training and employment staff. Many compelling discussions about the urgency for an ICWC. Discussed governance.	Talking Circle	12	South
Bent Arrow Traditional Healing Society (BATHS)	Attended by staff and local community members	Workshop Talking Circle	30	Central
Wingate by Wyndham Hotel	Attended by one person who could not attend BATHS.	Talking Circle	1	West

Summary of Community Sessions				
Event	Event Summary	Approach	Community Members	Area of City
Edmonton Multicultural Centre	Attended by Indigenous Circle members who were asked to share their vision of the ICWC.	Workshop Talking Circle	20	Central
The Orange Hub	No community members	Talking Circle	0	West
Edmonton Intercultural Centre	Well attended by local community members. Held a BBQ, entertainment provided (singer and guitarist)	Workshop Talking Circle	25	Central
Boyle Street Community Services	Attended by local community members. Staff helped to facilitate discussion. "The pain of one is the pain of all."	Workshop Talking Circle	20	Central
Enoch Cree Nation	Three separate sessions were held: a) Elders and seniors at Sacred Heart Church (morning), b) Youth at Council Chambers (lunch) c) Community and members at River Cree (evening).	Workshop Talking Circle	70	West
Enoch Cree Nation Powwow	Discussed the project with those at the powwow. An ICWC survey was made available and, where required, the team assisted with the hard copy survey.	Booth Survey	90	West
Poundmaker's Powwow	Discussed the project with those at the powwow. An ICWC survey was made available and, where required, the team assisted with the hard copy survey.	Booth Survey	125	St. Albert
Homeless Connect	Event coordinated by Homeward Trust to help homeless Edmontonians connect with resources. Discussed the project with those at the event. An ICWC survey was made available and, where required, the team assisted with the hard copy survey.	Booth Survey	30	Downtown
Specialized Session	Indigenous business leaders convened to share their experience in the areas of governance and the role of Indigenous business in the ICWC.	Structured Workshop	10	Central
Community Report Back	High-level project findings were available for review, and a panel of ICWC SC members answered questions.	Open House	60	Central
		Total	1,071	

A summary of the events indicated the following:

- Approximately 1,071 community members shared their voices during community conversations;
- 533 surveys were completed online or via hard copy; and
- Ten people were involved in specialized sessions.

## Summary of Engagements

The community conversations offered the best opportunity to meet Indigenous community members. Almost all community members expressed their excitement about the project, stating that an ICWC is long overdue and hoped it would be built and opened soon.

Community conversations took place between May and July 2018. The project team attended two powwows in August, with specialized sessions following in September 2018. In October, Homeward Trust held 'Homeless Connect' which was the final engagement of the project.

Indigenous community members with lived experience were an important demographic that the team wanted to ensure had a voice during this project. Some Indigenous community members with lived experience do not have access to phones or other electronic devices, and they do not have fixed municipal or email addresses, so before each community conversation, posters were put up in locations close to or in areas/organizations that provide services to them. As well, events were posted on social media and radio ads promoted the events. However, one of the most successful ways of reaching those with lived experience was via word-of-mouth.

Due to summer holidays and various competing events taking place in Edmonton, The Orange Hub and Windgate sessions had no community members participating. To increase the likelihood of higher participation, a decision was made to attend already scheduled Indigenous cultural events (e.g. the Enoch Cree Nation and Poundmaker's powwows) and to partner with organizations directly serving those with lived experience.

No community members attended the Prince Charles community conversation. After discussions with a school administrator, it was later determined that although the school has a high population of Indigenous students, they are transported by bus to the school, and few Indigenous families live in the area.

# WHAT WE HEARD FROM COMMUNITY CONVERSATIONS

## Phase Two: Task 6 – Analysis of Findings

This section of the report details consolidated findings collected during research including results from the vision session, community conversations, the survey, and specialized sessions. The feedback was analyzed to identify themes. The findings are laid out in the following order:

- Responses to Six Questions;
- Mind Map: Mapping Urban Indigenous Community Organizations;
- Output from the Specialized Sessions; and,
- Summary Survey Results.

## Community Conversations and Talking Circles

The Indigenous community in Edmonton was invited to attend community conversations where space was set up for five separate sharing stations, each displaying information or seeking input. This engagement approach was directed at the largest stakeholder population (75%) as identified during the stakeholder analysis process. Attendees included the City of Edmonton's MOU partners, Indigenous-led organizations, Indigenous-serving organizations, Indigenous governance bodies, and Indigenous community members.

## Responses to Six Questions

### Question 1a: What Should the ICWC Include?

Community members were typically drawn to this question first, presumably because it offered the best opportunity to dream. There were 349 specific responses, the majority of which envisioned the ICWC as an Indigenous cultural and spiritual place, as reflected by comments in the following categories:

- Healing circles and the Seven Sacred Teachings;
- Cultural ceremonies, smudging, spiritual healing;
- Cultural medicines (traditional) and Indigenous teachings;
- Culture and language, healing ceremonies, Cree lodges;
- Prayer, ceremony awareness, drumming;
- Sweats, Indigenous healing programs, more programming like "Spirit of a Warrior" for women; and,
- Culture saving lives.

The community envisioned the ICWC as a healing place where Elders and Knowledge Keepers could offer Indigenous cultural teachings. There were also several requests for the ICWC to be inclusive so all Indigenous Nations could feel welcome and free to seek their own form of cultural and spiritual experiences. A need was also expressed for teachings about the following:

- Powwow practices
- Local Indigenous art
- Beading
- Regalia making
- Traditional knowledge
- Drumming

Comments such as: “Learn more about Indigenous and Inuit cultures and other Indigenous backgrounds not taught in school history classes” and “An ICWC should include an Elder to share teachings about our history and culture/ceremonies,” further expanded on preferred teaching topics.

Services and programs had the most comments, and many of them specifically expressed a need for Indigenous cultural addiction supports. Other programs and services mentioned included references to culture:

- First Nation historical trauma programs
- Programs to learn “who we are”
- Cultural addiction support
- Diversity and inclusion programs
- Mental health supports
- Western vs. cultural sports
- Get sober programs
- Animal therapy
- Harm reduction supports
- Art therapy
- Counselling services
- Teachings on the land and how to use plants for traditional medicine
- Indigenous language classes

Related comments include: “The ICWC should also collaborate and partner with existing agencies and services to provide a more balanced approach to programs and to extend the reach of available services.” And, “It should have multi-functional services, multiple modalities such as massage, acupuncture, include international healers, art, music.”

A few responses focused on design function, suggesting it must be a healing centre, with smudging capabilities, a health care centre, classrooms, food courts, and a library. Students at amiskwaciy Academy were the first to suggest the ICWC should have a gym, and one student asked for a hot tub so that Elders could use it.

### Question 1b: Where Should it be Located?

Most responses about the geographic location identified central as the optimum location; however, central was defined broadly as it included Glenora, Castle Downs, downtown, and the northside. Close to the inner city and close to those who would most benefit from the ICWC's services were also requested.

Of the 108 responses to this question, 74 comments requested that nature and land be located close to the ICWC. "Close to water" or "close to the river" were frequently mentioned. These are some of the specific responses:

- **By water**, someplace clean and quiet where people can do ceremonial fasts without interruption, near green space, should be as part of the Canadian Native Friendship Centre since they cater to the Indigenous community at large;
- **Where you can see trees, the sky, the sun**, lots of space for powwows;
- **Access to land** for land-based teachings (outdoor activities); and,
- **Outskirts of Edmonton** in an area that cultural ceremonies can be held.

A location near transit was often mentioned: "Close to transportation hubs, such as downtown," "Location ought to be in and around the river - LRT access/direct train location," "Near good bus service," "Near a bus stop." Accessibility for those in wheelchairs, mothers with strollers, and community members with limited mobility was also mentioned.

### *Summary of What We Heard: The What and Where*

The key learnings from the community conversations reflect the Indigenous community's vision for a cultural and spiritual space where traditional teachings can take place and where programs and services are provided to those in need, while also offering the Indigenous community a place to feel welcome and free to share their past, present, and hopes for the future. The community clearly wants the ICWC to be located close to water, providing access to an outside space large enough to hold community ceremonial events. Also, a central location was the most requested geographic area, followed by a request to locate the ICWC in an area offering the greatest access to all.

The request for the ICWC to be a cultural and spiritual space aligns with findings from the 2014/2015 EPE research and priority #1 of the EPE Strategy.

A part of what the ICWC is was also addressed in Question 2a and 2b (as noted below) because it was difficult to separate the *purpose* of the ICWC from the *design* of the building. As demonstrated by community members asking for programs and services that require intake and assessment spaces and rooms. Similarly, teachings on drumming, Indigenous art, or regalia making might also require special spaces which should be considered as part of the building's design. A gym or a hot tub would also need a specifically designed space.



### Question 2a: What Did the People Want to See Inside the ICWC Building?

In responding to Question 2a, the community made 193 specific comments on what should be considered for inside the building. Many people talked about how the ICWC should ‘feel’ when you go into it and the kinds of activities and spaces it should include.

There were suggestions for an architecturally significant, accessible structure that reflects the medicine circle, mother earth, the four directions, the four colours, and traditional Indigenous thinking. These characteristics should be created by working with Indigenous designers and with local Indigenous inspiration.

These are some community members’ quotes regarding building design.

- **A building** with a lot of natural light, large spaces, open and bright and welcoming, designed and decorated by the community;
- **Indigenous art**, regalia, drums, feathers, ceremonial clothing, a photo history of our Elders and Indigenous stories (quotes, audio, hologram) on the walls and ceiling, Indigenous sculpture and artisanal pieces, artifacts in the centre, with places for artisans to present their works in person;
- **Water features**, fireplaces, stone, and other cultural symbols included in the design, some arts or sculpture could be showpieces of Indigenous art;
- **Consider that different “wings”** could represent different Indigenous groups inhabiting the area;
- **The design** could be an iconic Indigenous prototype that could be replicated elsewhere; and,
- **The atmosphere** of the place should be unmistakably Indigenous; the Indigenous people entering the place should feel at home with and among their people, visitors should know this is a place of Indigenous ceremony and traditions, and they are welcome to come and learn.

These are some comments regarding ceremonial spaces.

- **A large open gathering space** for community-wide pipe ceremony, feasts, indoor powwows, and gatherings;
- **An Elder’s room or area** with spaces for Elders to meet/consult with Indigenous people;
- **An ecumenical prayer/meditation room** for spiritual practices and funeral wakes;
- **Indoor sweat lodge** and an indoor medicinal plant area;
- **A vented room** that can accommodate smudging, where Elders can lead the community in regular smudges; and,

- **A museum space**, presenting the history and culture(s) of Indigenous Peoples, celebrated leaders, meaningful events, honour our veterans, Indigenous art and languages, spiritualism, artifacts, and interpretation.

The community envisioned a wide range of activities taking place and a variety of spaces in which to carry out activities. Important themes, reflected in comments below, included spaces for food preparation, arts and crafts, education, recreation, child care, and informal youth activities.

- **A commercial kitchen** with wood-fired oven and space for a community kitchen, teaching and food preparation; traditional food preparation (bannock, soup, meat), nutritional family food preparation, and tutorials on traditional medicinal plants and herbs may be taught here; attached common coffee area for networking; an Indigenous restaurant within this space;
- **Large, flexible, multi-activity room(s)** for arts and crafts, drumming, traditional song and dance, youth teaching and meetings, music, beadwork, baskets, learning about ceremony, garments and traditional dress, with arts supplies and stuffed animals to allow expression of traditional feelings; full range of traditional arts, craft, and music supplies;
- **Educational room/space** with library/reading room, language resource, computer resources, the material on the Truth and Reconciliation Commission (TRC), learning material and resources on heritage, customs, Sixties Scoop, religion, and other matters important to reconciliation;
- **Recreation activities space**: a gym-sized room for multiple activities such as indoor sports; informal recreation; fitness training; classes in yoga, functional fitness, female self-defense, and jiu-jitsu; youth recreational programming; used for bingo, round dance, community dances, powwows, feasts, and larger gatherings;
- **Youth informal meeting room**: a room for Indigenous youth to gather and network; and,
- **Secure child day care area** and common room for women, mothers, and children.

Community members recognized that administration and support spaces were important to a well-functioning ICWC. These spaces include offices and administration spaces to house those operating the ICWC such as meeting rooms (rentable) for internal and community use. Conveniently located washrooms and change rooms are needed to serve gymnasium and outdoor activity users, mothers with children, and persons with disabilities. Kitchen and food preparation areas will also be required.

Program and service spaces were also identified as important to focus on intake, assessment, training, and counselling as noted in the following comments.

- **Intake and assessment spaces** and rooms for client assessment and program referral services; client-centred, wrap-around services; could act as an advocate and needs assessor for the people in a client-centred approach and service;

- **Training room:** a state-of-the-art training facility/classroom; and,
- **Spaces/technologies** where program/counselling services are delivered or referred to community resources: employment and training; trades and safety tickets; job board/employment; employment office; information and bursary services in education; access to services in healing, addictions, survivor support, trauma, harm reduction, housing, life skills, people with disabilities, housing accessibility supports; and generally socio-economic needs and resources; also connections to social workers, mental health workers, and Alberta supports to access available programs and services for Elders, youth, men, and women.

Other considerations noted include the following:

- **A secure** banking/cheque-cashing function;
- **Interpreters of Indigenous languages** who can also guide and interpret the facility for non-Indigenous guests;
- **Small business** vendor stalls/offices to support Indigenous entrepreneurs;
- **24-hour transitional housing**; and,
- **Telephone** (free landline access).

#### Question 2b: What Should be Included outside the ICWC Site?

There were 133 specific comments on what should be considered for outside the building. The community envisioned a large, embracing area where nature could be experienced.

- **Large, natural area** with trees, access to water or the river, trails, and quiet areas where they can connect to nature; picnic sites for family picnics; open space, green space, and natural elements;
- **Land for medicine gardens** (sweetgrass, sage, cedars), berry patches, and fish ponds; counselling services could be delivered outdoors in some of these spaces;
- **Community gardens**; and,
- **The feeling of the space is warm** and inviting, embracing nature, and connection to the land.

Outdoor ceremonial spaces were considered an important component of the outdoor experience, with space for tipis, a sweat lodge, powwows, circles, and traditional games.

- **Sufficient land** to conduct large ceremonies, including powwows, circles, round dances, sweats, gatherings, and celebrations;
- **A sweat lodge** attached to nature;

- **A drumming space** accessible to the main building;
- **Tipis on the landscape** are important from a learning and ceremonial viewpoint;
- **Traditional games** and wild medicine teachings and practice; and,
- **Support workers** available to lead/guide individuals and groups in educational and meaningful outdoor activities.

In the “Additional comments”, were requests that a “renowned Indigenous designer should do the outdoor landscape design” to display Indigenous “heritage, traditions, sculptures, animals, food, and teachings throughout the landscape.”

- **Indigenous architect design** the space to make a uniquely Indigenous, environmentally-sensitive (solar garden, compost, etc.) outdoor space that will celebrate the Indigenous cultures of Edmonton and area;
- **Significant sculpture, murals, and monuments to leaders**; use of stone, glass, and wood; symbols of our cultures (inukshuk, red river cart, totem pole) as statuary on the site; sculptures of animals of Indigenous beliefs; sculpture with prayers in our languages; and stone fire pits will be designed and placed on the site; and,
- **The landscape architectural design integrated into ceremonial spaces**, medicine gardens, community gardens, play areas and trails so that they are meaningful to Indigenous people, educational for all people, and beautiful as elements of Edmonton’s natural systems. Parking is plentiful and free; the site is accessible for people with disabilities; there is supportive public transportation and the ICWC is centrally located and by the river.

#### *Other Input on Outdoor Considerations*

These are some other outdoor items noted in the comments:

- Sports fields and a climbing wall;
- Obstacle course;
- Water spray park;
- Wheelchair accessible playground;
- Horse and dog areas;
- Hide tanning training area; and,
- Walk along book to narrate stories (audio).

### *Summary of What We Heard: Indoor and Outdoor Spaces*

Community members envisioned a very significant site and iconic building in our city and region, where many Indigenous Peoples have shared this land and on which their heritage and traditions are celebrated. The site would have an extensive building, encircled by a large, park-like setting. It would feature indoor and outdoor heritage monuments and interpretation, and it would be an inclusive and welcoming facility for Indigenous Peoples and Allies.

### Question 3a: Who is Involved?

This question was interpreted to mean the people, groups, and organizations involved in the creation or operation of the ICWC and who should govern the ICWC. Time and again the community requested that the ICWC be inclusive, designed primarily for Indigenous Peoples, and open to sharing with non-Indigenous people. A community member attending the Boyle Street Community Services conversation said: “Anyone who is willing and able should be involved.”

The ICWC should be seen as a gathering place. The community strongly requested that Indigenous Peoples be involved in all aspects and during each step and phase to ensure the Indigenous community is heard and respected as decision makers. The development and operation of the ICWC might also offer employment to those with skills or training. Some community members requested a place where those with lived experience could be involved to share their valuable knowledge and learnings.

Throughout the sessions, community members requested that the ICWC should be inclusive and welcoming to First Nations, Métis, and Inuit Peoples. There was also a need for equal space for everyone (youth, women, men, and the two-spirit community) and opportunities to work with ceremonial Elders for those who choose that ceremonial learning path. Community members suggested the following groups be involved: Indigenous organizations, Elders/Knowledge keepers, cultural leaders, and members from each surrounding First Nation.

A small number of community members interpreted this as a governance question. A very strong response was received during a meeting at the Aboriginal Seniors Centre where an Elder reinforced the need for the ICWC *and* that Chief and Council should not govern it. He also said: “[It] should not be owned by one organization.”

Governance was not deeply explored during the community conversations, so specialized sessions were set up to discuss governance with Indigenous leaders who have rich experiences and knowledge of the topic. See the Specialized Sessions section for additional information.

### Question 3b: Who Can Help?

Responses to this question earnestly, poignantly, and repeatedly requested that Indigenous Peoples not be forgotten and that the ICWC must be inclusive so that all Indigenous Peoples can contribute what they have to offer toward building the type of place the community needs. The need for Elders, youth, Allies, non-profit organizations, and a mix of rural and urban Indigenous community members is required. We also heard:

“Use our own educated Indigenous Peoples” and “Everyone NEEDS and MUST help.” Some community members suggested the following businesses, groups and organizations should be involved:

- Indigenous economic businesses;
- Indigenous agencies;
- Surrounding Indigenous communities;
- Donors/community;
- Non-Indigenous Allies;
- Women Building Futures;
- Community members;
- Alberta Health Services Elders Council; and
- The City of Edmonton.

Community members said that there is a need for municipal, provincial, and federal government involvement and that orders of governments should provide support with “no strings attached.” Repeatedly, the community heard the urgent need for the ICWC: “People have waited their entire lifetime.”

The community also indicated that whoever operates it needs to have a clear vision, connection to Indigenous community and the surrounding neighbourhood, and competency at operating/managing the facility. These last comments could be said about Western or traditional Indigenous governance structures. For example, ceremony cannot happen without the entire community; it is timely in more than ‘clock time,’ and “We need men’s pipe, the women’s pipe, and we need all our helpers.” In other words, we need our community. One participant shared: “Those who are equipped in culture can raise a generation to have wisdom on the culture.”

A central message, often reiterated, was of the need for “Governance for the people by the people,” without Chief and Council’s involvement, and not organized and run by one organization. It must remain apolitical.

#### *Summary of What We Heard: Who is Involved and Who Can Help*

A priority request of respondents was that the ICWC must be Indigenous-led with community members involved throughout the ICWC development process. A common theme throughout all three questions was inclusivity. “Elders, youth, Allies, non-profit organizations, and a mix of rural-urban Indigenous community members” should be involved, and all Indigenous Nations must be included. The ICWC should be “welcoming to First Nations, Métis, and Inuit Peoples.” Finally, Elders who participated in community conversations strongly advised that governance should be founded in ceremony.

## Mind Map: Mapping Urban Indigenous Community Organizations

A key deliverable of this project was to identify local programs and services that may be similar to those expected to be offered at the ICWC. During Task 2, previously collected research was supplemented with additional desktop research to identify local Indigenous-led organizations, with the intent of producing a moment-in-time snapshot of what is available to the urban Indigenous community in Edmonton. The results were displayed in a mind map that was posted during each community conversation.

By using the mind map visual technique, the community can take a new and alternative look at existing information to generate a more complete view of what currently exists in the community and to bring awareness to possible connections to the ICWC initiative.

### Summary of What We Heard: Mapping

There are 16 categories/sectors identified on the community map (further detailed in the ICWC Compendium to this report). The two sectors/categories identifying high levels of activity are in the areas of Children and Families and Health (healing and well-being). The sections with the next highest levels of activity are education, employment and training, arts and culture, and economic development.

The overall findings from this research clearly identify the community's limited awareness of what is available. This impacts access to services for those seeking information and assistance. Regarding gaps, Edmonton appears to lack a comprehensive approach to Indigenous-led health services, with limited access to holistic organizations that combine Western and traditional approaches to community members. Future work should involve a deeper analysis to understand whether these programs are meeting the needs of the community.

The mapping process did not explore funding levels or adequacy of available resources to deliver programs and services, nor was an exploration of the suitability or appropriateness of existing spaces completed. Additional analysis would be required to determine if the current levels of need are being met by available programming. It is also unclear if organizations have the capacity to respond to any potential increase in requests for services due to having the information more widely available. Those activities should be considered during future steps and phases.



The following photo was taken during a community conversation. Community members with knowledge of urban Indigenous community organizations were encouraged to review the map and identify edits, new organizations, or those no longer offering services. The final version of the mapping is in the ICWC Compendium.

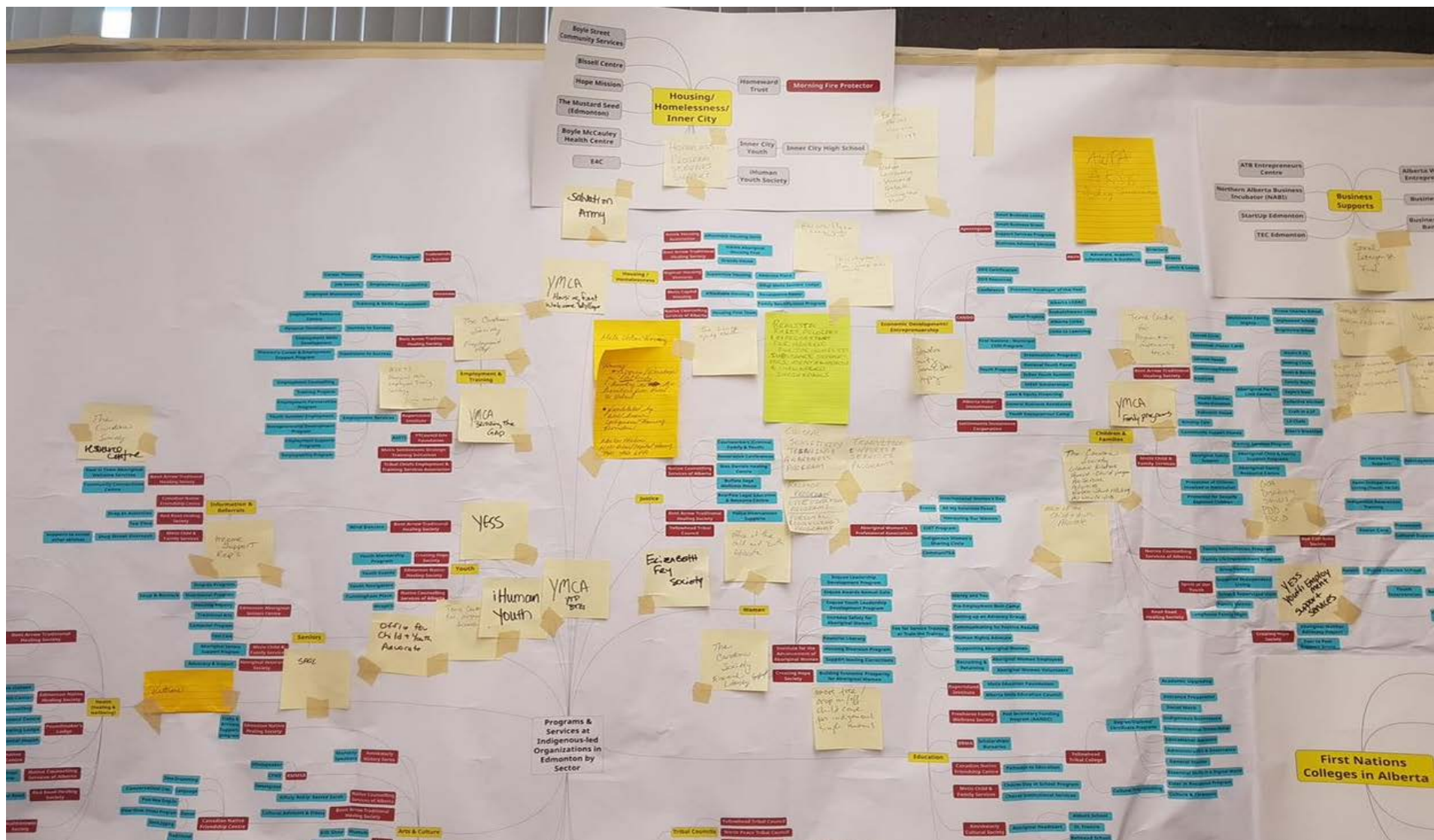


Figure 15  
Sample Mind Map

## Outputs from the Specialized Sessions

Meetings were held with Indigenous business leaders to discuss the potential role of Indigenous businesses as the ICWC evolves. As the question of governance was not widely addressed during community conversations, the topic was raised with community leaders who know about the topic based on their direct experience developing governance models and overseeing similar organizations.

### Regarding the Role of Indigenous Business

Discussions during this meeting quickly led to Indigenous businesses being identified as ideal anchor tenants in the ICWC as a means of ensuring sustainable revenues through occupancy. Such tenants would be stable, profitable businesses that could sign long-term leases and perhaps contribute to the ICWC in various ways (governance, space sharing, donations, etc.). In addition to for-profit companies, Indigenous-led or Indigenous-serving organizations offering relevant programs might benefit from co-locating within the ICWC.

Social enterprise was another manner in which Indigenous businesses might support the ICWC by creating a revenue-generating model, providing services required by the community, training to employment programs, revenue sharing, or small business start-up and supports. Research indicates that entry barriers for small entrepreneurs decrease considerably if they become part of an ecosystem that provides support. This support could include space sharing, subsidies, mentoring, and idea generation. In many cases, revenues from social enterprises return to communities and create tangible change. By locating Indigenous businesses and organizations within the ICWC, the following direct benefits could be achieved:

- Sustainable revenues could be generated, which might decrease reliance on government funding.
- Programs and services could potentially be consolidated.
- Co-location of related programs and services might decrease operational costs and make it easier to find resources.
- Subsidized space for small business and return on investment for community members are possible.
- Strong relationships within the ICWC and the Indigenous community could be developed.

### Regarding Governance

Meeting participants offered suggestions on what the governance of the ICWC should look like based on their experience and knowledge. Three messages were clearly heard:

1. “Governance must be based in ceremony.”
2. “Separate programs and services from funding.”
3. “Governance should be considered from both Western and Indigenous traditional perspectives.”

Essentially, we heard the need for elements of both Western and Indigenous traditional structures.

## Summary of Specialized Sessions

The meetings reflected the Indigenous business community's willingness to be involved with the ICWC as individuals, tenants or retailers, or with governance matters. Their entrepreneurial skills helped to envision an inclusive, productive, and potentially profitable ICWC that contributes to the community. The governance discussions gave insights into tried-and-true, direct experiences from those who have held key roles within the Indigenous community in Edmonton. Their input was consolidated with input from those who participated in the community conversations, and then it was used to develop the governance models discussed later in this report.

## SUMMARY OF SURVEY RESULTS

### Survey (Online and Hardcopy)

The survey was made available online via the ICWC website and also in hard copy or on tablets during community conversations and powwows. The project team was available to assist respondents by offering background on the project, assisting with the completion of the survey, or collecting contact information to keep the community advised of future events.

These are the statistics from the survey:

- The first survey question requested respondents to identify as Indigenous or non-Indigenous. Of the 533 surveys completed between May and October 2018, 70.67% of respondents identified as Indigenous and 29.33% as non-Indigenous;
- 82.61% of the Indigenous respondents ranked ceremonial and cultural spaces as the primary purpose for the ICWC;

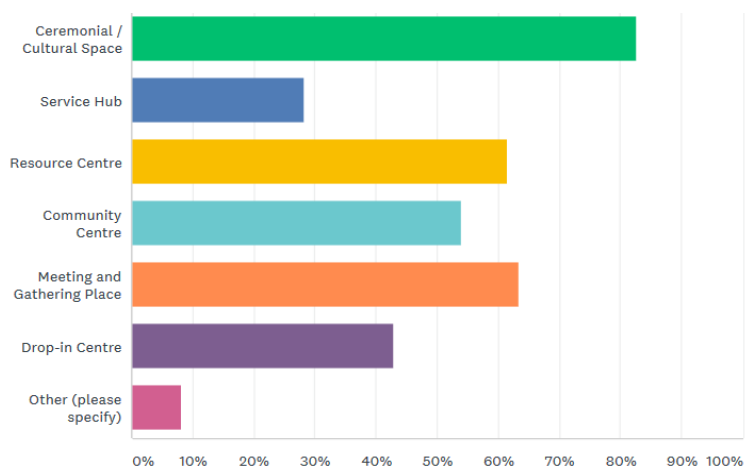


Figure 16  
Preferred Activities and Purpose

- Preferred types of activities included Indigenous teachings, followed by ceremonial events (wakes, weddings), arts and crafts, and cultural events, which when combined, represented two-thirds of the responses received;
- 85.71% of Indigenous respondents identified healing and wellness as the services they would use most;
- 51.71% of responses focused on information/referrals and support services. Some of the answers under “Other” included mentorship toward Indigenous law, social entrepreneurial activities (food, textiles, tourism), detox and nutrition classes, cultural values, and medicine wheel teachings.
- When asked in what type of setting the ICWC should be located, similar to responses from the community conversations, respondents identified “Central” as a preferred geographic area;
- “Welcoming and safe” represented 66.90% of the answers, which was closely followed by “Near water, gardens, trees, green spaces” and “Near public transportation.”; and,

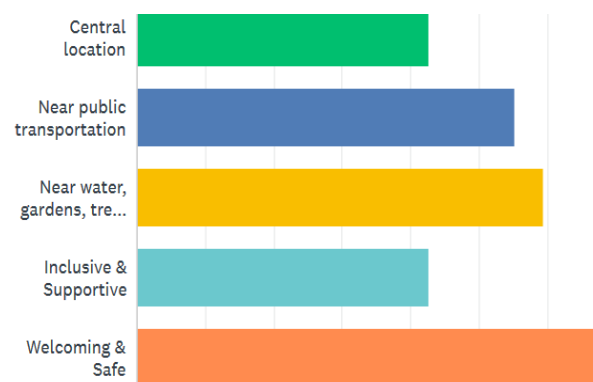


Figure 17  
Type of Setting

- Interestingly, there were minor variances between non-Indigenous respondents and Indigenous community members. Some comments highlighting the variances include input from service providers: “Edmonton’s Indigenous community needs a centre, it would be amazing to have a place where those seeking knowledge and connectedness could be introduced to Indigenous culture” or “Cultural teachings for my son and myself - anything family friendly to learn about his heritage,” and “I want to help keep things like this going forward.”

### Summary of the ICWC Survey

A very notable finding between the community conversations and the surveys was that responses were very similar. Although the survey questions were comparable, they were not the same as those discussed during community conversations due to technological considerations. That said, responses varied only marginally between the two engagement methods, showing once again the community’s desire for the ICWC to be a place for ceremony and culture within a central location which is close to water.

### Summary of Community Conversations, Survey, and Specialized Sessions

Similar findings emerged from the community conversations and the survey. Both engagement tools captured the Indigenous community’s needs regarding the ICWC. These include:

- It must be Indigenous-led;
- The ICWC should be a place for culture and ceremony;
- Requests for programs and services received the most comments, specifically programs designed around Indigenous culture;
- Programs most frequently requested included addiction, trauma, healing, referral services, Indigenous culture and crafts, Elder and Knowledge Keeper teachings, Indigenous medicines, and land teachings;
- Inclusivity (Elders, youth, women, men, representation from all Nations), respect for all Indigenous (First Nations, Métis, Inuit), respect for those no longer living, and support for future generations;
- The building’s design must be architecturally significant, an accessible structure that reflects the circle, mother earth, the four directions, the four colours, and traditional Indigenous thinking;
- The ICWC must be close to water, and it should have land, a space for powwows, ceremonies, and land teachings; and,
- The specialized sessions focused on the role of Indigenous business and the importance of governance, particularly governance based in ceremony.

## Phase Three: Options and Final Report

### Task 7 – Meet with ICWC Committee for Summary Findings/Recommendations

Although identified within the Request for Proposal, delivering a mid-term status report to the ICWC SC was omitted in place of developing the Draft E-Scan Report earlier than planned, which expedited the completion of the Final Report.

### Tasks 8 and 9 – Draft E-Scan Report and Final Report

All of the information collected throughout the project was analyzed or assessed to create a draft report which, after input and edits from the ICWC SC, was submitted as a final document. The project ended with a Closing Ceremony on December 6, 2018.

## ICWC DRAFT VISION STATEMENT

One of the recommendations resulting from this report is for the ICWC Steering Committee to collaboratively develop vision and mission statements for the ICWC. The vision statement below was drafted for the consideration of the ICWC Steering Committee - as a starting place. A draft mission statement is located in the ICWC Compendium.

The draft vision statement for the ICWC was crafted after performing comparable model research, holding discussions with the ICWC SC and aggregating feedback from community conversations. It endeavours to describe the community's aspirations for the ICWC:

- Edmonton's ICWC is an inclusive Indigenous centre dedicated to "lifting up the Peoples" (First Nations, Métis, Inuit) in body, in mind, in emotion and in spirit.
- The ICWC is governed, managed, and staffed by Indigenous professionals who are dedicated to lifting up the Indigenous Peoples of Edmonton and area.
- It is an architectural space where Indigenous Peoples feel safe, embraced, and at home among their people.

Once finalized the vision and mission statements should be considered living documents until and perhaps after the ICWC is built.



## GOVERNANCE OF THE ICWC

During the project, the consulting team learned how critical governance is to the sustainability of Indigenous organizations with similar scope as the ICWC, so the following governance information and frameworks are offered for consideration. The importance of governance was repeated during the specialized sessions attended by Indigenous community leaders familiar with the operation of Indigenous-led or Indigenous-serving organizations.

As the specific scope of the ICWC was not within the scope of the E-Scan Project, it was not possible to develop a specific governance structure. Due to the importance of the topic, however, the following is offered for consideration along with the recommendation that the ICWC SC use this document to develop a governance structure that supports current needs along with the requirements of each phase. This section begins by outlining why Indigenous governance is an elemental part of Indigenous worldviews and moves forward by offering a framework for Indigenous and Western governance practices. A draft vision statement is located on the previous page of this report.

### Indigenous Knowledge is Foundational: Ceremony is Governance

There is a need to remember, rebuild, relearn, and reconstitute Indigenous governance systems. Some Elders suggested that “Ceremony is our governance, our ties to traditional, sacred knowledge, to places, and our inter-connectedness to all of our relatives, including the spirit world.” So for those Knowledge Keepers, this section is basic and very elemental knowledge.

“Perhaps the closest one can get to describing unity in Indigenous knowledge is that knowledge is the expression of the vibrant relationships between people, their ecosystems, and other living beings and spirits that share their lands ... all aspects of knowledge are interrelated and cannot be separated from the traditional territories of the people concerned.”<sup>7</sup>

### How Should the ICWC be Governed?

Conversations with the community included asking them how they thought the ICWC should operate, what it should look like and who should govern it. Respondents believed the ICWC should be an organization that is Indigenous-led and Indigenous-governed using an Indigenous approach or model; however, most comparable Indigenous organizations studied in this E-Scan Project used a typical Western governance board model. The difference between governance operating from a Western perspective and understanding the meaning of “Indigenous Governance” as it is envisioned for the ICWC should be clearly understood. To explore Indigenous

<sup>7</sup> Rousell, 2018, citing Battiste & Henderson, 2002

governance, one cannot forget the long-term, inter-generational impacts of Indian Residential Schools on Indigenous governance structures. Sol Sanderson, a well-known Indigenous political leader and former day school student, noted the following:

“What were the objectives of those empire policies? Assimilation, integration, civilization, Christianization and liquidation. Who did those policies target? They targetted the destruction of our Indigenous families worldwide. Why? Because that was the foundation of our governing systems. They were the foundations of our institutions, and our societies of our nations.”<sup>8</sup>

### Why Do the People Want the ICWC to be Indigenous-Led?

Indigenous Peoples have a long track record of strong leadership and have demonstrated sheer resilience in light of ongoing colonization and intentional cultural genocide. Indigenous Knowledge Keepers/holders are doctorates; they hold ceremonial teachings for Indigenous Peoples. Essentially, ceremony is an Indigenous governance structure. Given the breakdown of Indigenous governance structures due to residential school systems, people will interpret “Indigenous-led” in varied ways on a spectrum, from those who live and breathe Indigenous ceremonies and governance, to those at the other end of the spectrum, who implement 100% Western structures of leadership. The community said: “*Be careful, be mindful, not all our people practice ceremony,*” and the question was asked: “Will there be space for those who choose other ways?” Inclusion - a high priority to the Indigenous community - leads to caution and consideration of those throughout the spectrum.

### What Does Indigenous-Led Mean?

Research suggests that ‘Indigenous-led’ refers to the degree to which Indigenous Peoples are involved in the development, leadership, operation, and delivery of programs and services to Indigenous Peoples, and the degree to which Indigenous culture and worldviews are incorporated into their work. For Indigenous-led organizations, Indigenous culture and language are a core value, both in how they organize themselves and how they operate. Organizationally, there is Indigenous leadership at all levels, with the CEO being Indigenous.

The purpose and intention of the organization is to incorporate a philosophy of holistic wellness, with a focus on the mental, emotional, spiritual, and physical needs and priorities of Indigenous Peoples. A recommendation for the ICWC involves the organization having Indigenous Peoples deliver programs and services and, wherever possible, leadership throughout the organization is filled by qualified Indigenous staff whose goal it is to have personal alignment with the ICWC’s holistic service delivery approach. Indigenous-led organizations tend to serve a very high percentage of Indigenous Peoples. As such, they are one avenue to reach the broader Indigenous community and reflect the Indigenous voices of the people they serve.

These elements of Indigenous-led were again described by those who attended community conversations held during this research.

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<sup>8</sup> Sol Sanderson 2016, The Final Report of the Truth and Reconciliation Commission of Canada

## Western and Indigenous Governance Approaches

There are fundamental differences between Western and Indigenous governance approaches. Figure 19 below highlights the two governance traditions at a high level.

Western (hierarchical) governance is characterized as hierarchical, in as much as the governors have different levels of authority: a Chair, a President/Chief Executive Officer (CEO), a Chief Financial Officer (CFO), directors, shareholders. Each has different roles and authorities in this governance model. Decisions are generally made by voting, and organizational reporting is hierarchical and focused on the individual.

The Indigenous traditional governance model is characterized by equality, where everyone sits together in a circle, and there are no visible hierarchies. There is equal space for everyone present: men, women, old and young; everyone contributes to the decision making. Lastly, the focus is on serving the collective or the greater good, with decision making through consensus.

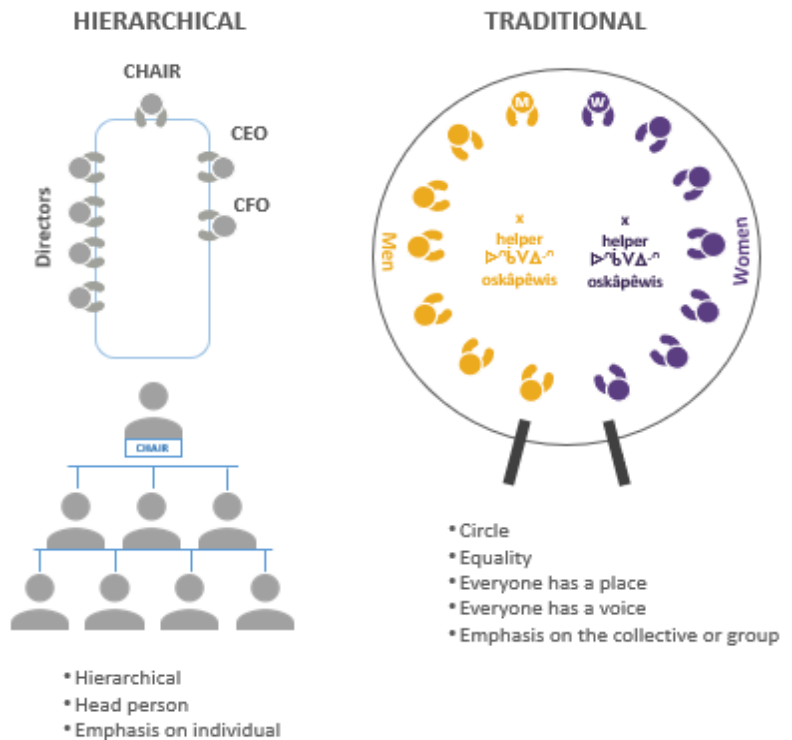


Figure 18  
Western and Indigenous  
Governance Approaches

It is important to acknowledge that both models have merit and are neither right or wrong; they are just different. Before making recommendations on the approach going forward, the consulting team conducted further research to understand these two different approaches, which are addressed in the following section.

## Western Hierarchical Governance Models

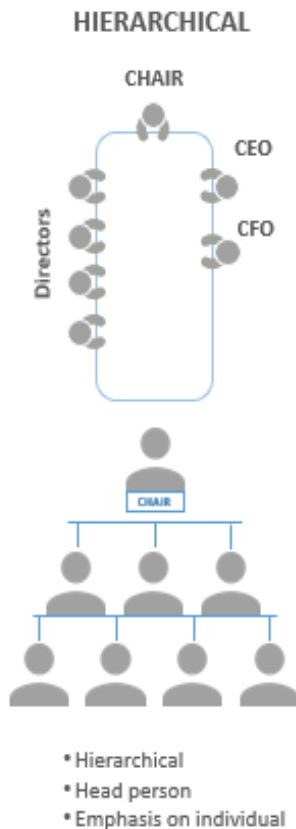


Figure 19  
Western Board Governance

In Figure 20, the hierarchical nature of the Western board approach to governance is illustrated. A board of directors, which may be selected using a variety of criteria, form the decision-making body. The Chair, elected or appointed, organizes the business of the board and manages meetings. The CEO reports to the board and is the executive manager in charge of all operations of the organization. The CFO is responsible for the financial operations of the organization and reports to the CEO.

In many corporate settings, the CEO, and sometimes the CFO, also sits on the board, playing a role in decision making. In a policy governance board, the CEO is the sole report to the board. All other employees of the organization report to the CEO.

In the Western model, the board often makes decisions through voting. Each board member votes on a matter, and the matter is “carried” based on the bylaws of the board.

While non-profit organizations sometimes vary slightly from the corporate model, fundamentally their boards work in the same manner. Western corporate and non-profit models are governed by provincial legislation controlling the nature, purpose, business objects, governance structures, and executive structures of organizations. In Alberta, the *Corporations Act*, the *Business Corporations Act* and the *Societies Act* are examples of legislation and regulations that control organizations that wish to carry out activities in Alberta.

## Indigenous Governance Models

Indigenous decision making is based on the traditional governance circle as illustrated in Figure 21, where all people *in* the circle are equal. All are invited to speak. Decision-making is done by consensus of the whole and talking continues until that consensus is clear.

This model illustrates the traditional physical structure of a tipi for example. While tribes and Nations vary in their structures, it is not unusual to have a male and female Elder (Knowledge Keeper) sit side-by-side at the top of the circle (opposite the entrance to the tipi) and lead the ceremony. Their helpers sit facing the Elders and are in the centre but move about to help Elders as required. Women may sit on the left side of the men, or in this graphic, they would be on the right side (facing the tipi).

While the above model is enlightening, it does not fully explain the depth of meaning attached to the circle as a ceremonial and decision-making structure.

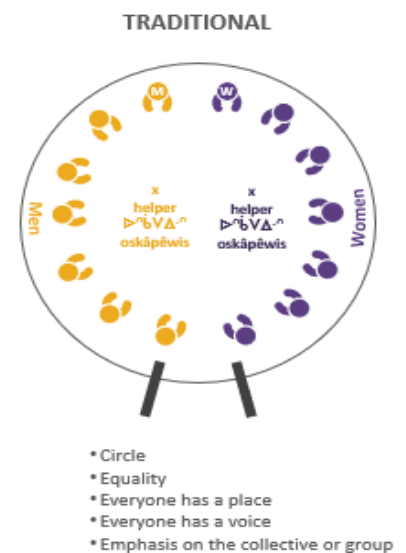


Figure 20  
Indigenous Governance Model

The team conducted further research and summarized some of the key observations from this work in the following pages. This governance section and the specific observations discussed were derived from some sources throughout the project. They include comparable models research, specialized interviews with Indigenous community members, and the consulting team's analysis and iterative discussions.

The ICWC SC was clear they wanted this report to include aspects of Indigenous knowledge and ways forward. Typically, Indigenous governance operates through a Western lens, primarily to ensure alignment with funding and legislation; however, the consulting team proposes that Indigenous Peoples need to explore their own governance structures and capabilities.

## Seven Sacred Teachings: Fundamentals of Indigenous Governance

Figure 22 is representative of an inclusive Indigenous governance model. The following describes each key element.

- The Buffalo teaches (or symbolizes) respect;
- The Eagle teaches love;
- The Bear teaches courage;
- Sabe (or Bigfoot) teaches honesty;
- The Beaver teaches wisdom;
- The Wolf teaches humility; and,
- The Turtle teaches or symbolizes truth.

These teachers are fundamental to Indigenous governance for they teach the importance of relationships and the need to operate in governance structures. As colonial

structures unravel, there needs to be a focus on living these teachings to counter the harmful impacts of lateral violence which is a result of oppressed Indigenous Peoples turning that internalized anger on each other. Oppressed people often will turn around and oppress their own people, so these teachings are critical.

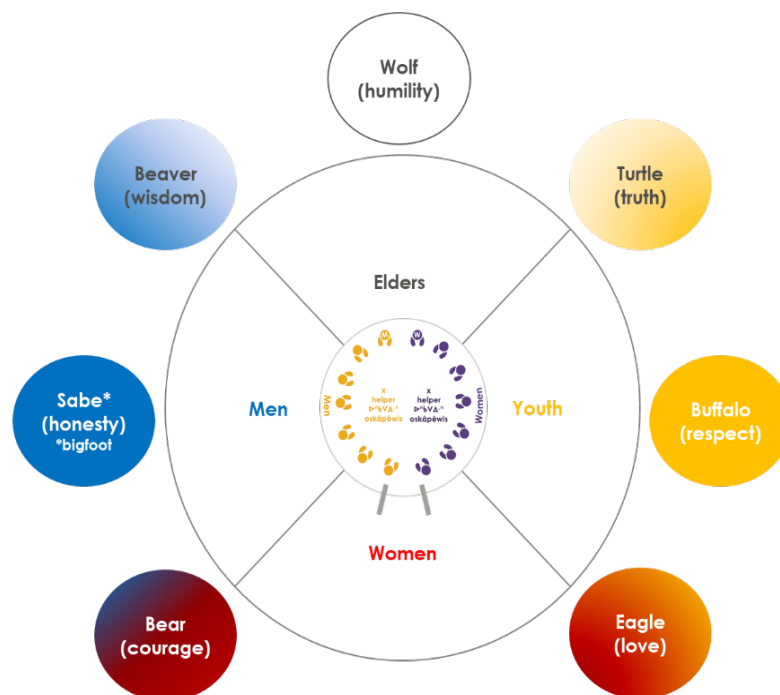


Figure 21  
Inclusive Indigenous  
Governance Model

## Inclusion of Elders, Youth, Women, and Men

Wrapped inside the Seven Sacred Teachings are four separate quadrants that include youth, women, men, and Elders. Each group must have a place in the ICWC. In most ceremonies, everyone is welcome, and everyone has a role in the ceremony. The inner circle is made up of men and women (who sit in ceremony together), both having decision-making roles in the ICWC. This group will advance the ICWC in terms of building, owning, governing, and operating the ICWC. The following is suggested as core to the ICWC governing circle.

- The governance circle should be formed of seven men and seven women, all leaders in the Indigenous community, with two of the 14 as ceremonial Elders (one female and one male), ensuring gender ceremonial balance (as depicted in our graphic);
- The other 12 members will be selected from the Indigenous community based on their experience, knowledge, and understanding of the urban Indigenous community in Edmonton and area;
- Members may also be selected based on their professional background, for example, in law, accounting, community organization, or program development. It is suggested that, ideally, these members also believe in and participate in ceremony; and,
- The governance circle will select members on an ongoing basis, developing criteria for each selection based on its needs. Invitations will be open and inclusive of all Indigenous Peoples in the community, but community leaders may/will also be approached to volunteer because of their exceptional leadership or skills in the community. Based on research of Indigenous organizations in Edmonton, the ICWC has a lot of expertise from which to choose.

## How Should the ICWC Move Forward to Create and Embrace an Indigenous Governance Model?

While the research conducted on governance is enlightening, the consulting team will not make conclusions on a governance model for the ICWC. Guidance from subject matter experts during the specialized sessions advised that ongoing professional development about ceremony, governance, and traditional ways will be necessary. *That was a strong recommendation.*

The consulting team recognizes that neither the Western nor the Indigenous approach is necessarily better than the other; they are simply different and may have useful elements for different reasons or purposes. Each approach may offer potential benefits to this project; if the SC explores the benefits and incorporates a holistic medicine circle approach, the ICWC will be richer and more vibrant. Ongoing learning is part of the Indigenous life-long learning philosophy, including an inclusive approach of red, yellow, white, and black family members on the life-long journey.

“We are called to do this work together,” as the Elders say: “*We are all related.*”

## Wise Practices in Governance

Cynthia Wesley-Esquimaux and Brian Calliou (2010) in *Best Practices in Aboriginal Community Development: A Literature Review and Wise Practices Approach* include the following seven elements toward community development success:

1. Identity and culture;
2. Leadership;
3. Strategic vision and planning;
4. Good governance and management;
5. Accountability and stewardship;
6. Performance evaluation; and,
7. Collaborations, partnerships, and external relationships.

From a traditional Indigenous governance perspective, ceremonial governance includes these aspects of wise Western governance practices. Ceremony is all about identity, culture, leadership, and the strategic visioning and planning necessary in ceremony are meticulous. The ceremony is guided by strong measures of accountability and stewardship (counting on oral-teachings) with strong performance measures. The ceremony will not happen without collaborations, partnerships (between Elders, men, women, and youth) and without external relationships to create a ceremony. It takes a whole village, with meticulous leadership and cultural details, for the ceremony to go forward.



## ICWC RECOMMENDATIONS

During community conversations, *almost all community participants* understood the need for an ICWC in Edmonton, and they were excited about this initiative. This type of singular agreement is rare. However, there were a number of participants that were concerned this centre would not be built based on similar initiatives that have not succeeded. The ICWC SC and Edmonton's Indigenous community has a great responsibility to ensure that seven generations from now, Indigenous Peoples can look back and acknowledge current efforts as the reason the ICWC exists.

The following recommendations are offered for consideration:

### Project Continuity

- The ICWC SC will ensure this project continues and moves forward at a consistent pace;
- The ICWC SC will involve members with specific subject matter expertise as required, particularly those with skills that align with future phases of the ICWC project;
- The ICWC SC will identify Allies interested in seeing change and action toward the achievement of a developed ICWC;
- The ICWC SC will finalize Vision and Mission statements. The process to develop it might generate robust conversations and consolidated views on the ICWC's purpose; and,
- Where possible, consider reducing or combining future phases of the ICWC project development schedule in the CoE construction framework to expedite progress toward completion of the ICWC. The ICWC SC will explore and encourage opportunities to expedite progress toward completion of the ICWC.

### Purpose of the ICWC

- The community resoundingly wants Edmonton's ICWC to be a ceremonial space where traditional and contemporary Indigenous cultural activities, programs and services can take place; and,
- It must be inclusive of all Indigenous peoples, be Indigenous-led, and involve Edmonton's Indigenous community.

### Design

- The building is envisioned as a very significant site and an iconic building;
- The space must reflect both indoor and outdoor elements;
- It must be on a sizeable piece of land which is centrally-located and near water; and,

- It should be designed by an Indigenous architect who recognizes Edmonton's urban Indigenous community's diversity.

## Comparable Models Research

- The section of this report entitled, "Lessons Drawn from the Comparable Models Research" lists eight learnings that should be considered during future steps or phases of this project;
- Funding should be considered once more detailed information is approved; and,
- Environmental Scan and Capital Development/High-Level Costing, which this report has detailed, offers high-level costing estimates based on comparable models. Further, the Compendium to this report identifies funding sources for consideration during future phases.

## Evolve a Unique Indigenous Governance Approach for ICWC

Based on many of the 'voices' heard throughout the project, the consulting team suggests:

- A significant effort should be made to explore a transformational "governance through ceremony" approach for the ICWC going forward; and,
- A number of local Indigenous leaders, Knowledge Keepers, Elders, expert advisors and experienced governors of Indigenous organizations be invited to sit together in a governance circle and evolve a specific governance approach for ICWC that fully aligns with the values and traditions of Indigenous Peoples.

## An Interim Approach

- Such an approach would take the ICWC forward in a timely fashion by combining the best of Western and Indigenous traditions;
- Once the governing organization of the ICWC is established, it should combine Indigenous and Western traditions. The Western traditional model should be used to meet the requirements of legislation (e.g. Societies Act) and will help the organization address basic financial and governance requirements; and,
- The Indigenous model should be created specifically for the ICWC and incorporate the best of Governance through Ceremony as described in the Governance Section of this report.

## ICWC Programs and Services

- Consideration should be given to programs and services ranked highest during this project with a sincere effort to incorporate Indigenous culture including ceremony and cultural teachings, healing, trauma, social service referrals, Indigenous music, dancing, drumming and crafts;

- All of this should be considered from the perspective of the Indigenous community's needs, both in the present and the future;
- Future analysis should assess the willingness of organizations to partner with one another. Such partnerships could potentially reduce program redundancies and lower operational costs; and,
- There is a need to determine what type of programs and services should be located within an ICWC versus those which would be part of a stand-alone facility. These factors taken together should be considered from the perspective of the Indigenous community's needs in both present and future.

## Other Local Initiatives

- As some local projects are still in early stages, opportunities exist to engage with them in partnership discussions. Two key examples, the Canadian Native Friendship Centre and Kihciy Askiy, are further ahead than the ICWC project and appear to have similar scope; and,
- Partnerships, sharing resources, learnings, and collaboration are possibilities which can be further explored during the Business Case phase.

## RISK ANALYSIS

There are several obvious and potential risks to implementing and developing the ICWC. The following are risks identified during the project; however, a deeper risk strategy/mitigation plan should be undertaken during the ICWC Business Case.

Risk Type	Risk Level	Risk Description	Mitigation
Capital Costs	High	<ul style="list-style-type: none"> <li>Significant capital costs will be incurred if a new or highly renovated building is used for the ICWC (land, building, equipment, and furniture). The larger the building is, the greater the costs would be, and the longer it would take to build.</li> <li>The current political climate appears to favour funding for Indigenous initiatives; this momentum should be leveraged. Time is of the essence.</li> </ul>	<ul style="list-style-type: none"> <li>Use an existing building (renovation vs. new construction).</li> <li>Build partnerships to offset costs.</li> <li>Find alternative funding (land banks, Indigenous businesses/community).</li> <li>Incorporate a social enterprise model to offset costs.</li> </ul>
Funding	High	<ul style="list-style-type: none"> <li>The Indigenous Culture and Wellness Centre is an action under the goal of "Toward True Reconciliation" in the EndPovertyEdmonton Road Map. City Council approved investments for the initial three phases of ICWC development (strategy, concept, and design).</li> <li>If the centre is not built, it may be perceived by Indigenous Peoples as the City retracting its commitment toward EPE and reconciliation.</li> </ul>	<ul style="list-style-type: none"> <li>City Council must ensure that funding for the first three phases of work previously approved under EPE continues and that further funding for the actual building of the ICWC gets set aside in the City's capital program once determined.</li> <li>Although not the only potential deterrent, a key requirement for the development of the ICWC is funding. Currently, funding has been approved for the strategy, concept, and design phases. Where possible, put in place appropriate measures to ensure approved funding remains available under current City Council and future Councils.</li> <li>Seek alternative funding sources as backup or to supplement government funding to increase the chance of funding being available.</li> </ul>
Further Delay	Medium	<ul style="list-style-type: none"> <li>The urban Indigenous community has waited over a decade for an ICWC and throughout the community conversation session many - mainly Elders, wondered...hoped, they would live to see it built.</li> <li>This may result in the City of Edmonton's reputation with Indigenous Peoples being harmed.</li> </ul>	<ul style="list-style-type: none"> <li>Empower the ICWC SC to safeguard the development of the ICWC building.</li> <li>Encourage the Indigenous community to support the ICWC initiative until it is built.</li> </ul>

Competition	Low	<ul style="list-style-type: none"><li>• Other similar initiatives are competing for the same funding.</li></ul>	<ul style="list-style-type: none"><li>• The ICWC must distinguish itself from other initiatives.</li><li>• The Business Case must perform an analysis to confirm similarities between the initiatives then possibly look at partnerships or other methods to mitigate competition between initiatives.</li><li>• Seek partnership opportunities with an organization that have similar scope/goals.</li></ul>
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***Legend***

High: Critical, may greatly impact project development.

Medium: Concerning, but alternatives/substitutions can be put in place to reduce or negate risk.

Low: Important, but alternatives/substitutions can be put in place to reduce or negate risk.

## CONCLUSION

The ICWC E-Scan Project began in ceremony and has used the Seven Sacred Teachings as a guide. Indigenous worldviews are threaded throughout the work produced in this report. The research identified Indigenous-led programs, services, and comparable models which indicates that spaces like the envisioned ICWC are possible. Elders, ancestors, Indigenous thought leaders, and the urban Indigenous community now have bigger, brighter points of reference to carry forward the development of the ICWC in Edmonton.

As a result of this project, the community conversations that took place, and the leadership demonstrated by the ICWC SC, the Indigenous community is listening, and they are hopeful and prepared to get involved in moving this crucial project to completion. Indigenous Peoples and Allies must work together to ensure the youth of today have a gathering place in the future. The 'collective lift.'

The Indigenous community in Edmonton has long deserved a place where they can gather, celebrate their culture and way of life, and teach youth about their heritage while learning from Elders.

Finally, the development of a space similar to the ICWC has been identified in the Truth & Reconciliation Calls to Action. The time is right; the time is now to make every effort to move this initiative forward.

## THANK YOU

The Indigenous Culture and Wellness Centre Steering Committee would like to thank the urban Indigenous community in Edmonton for taking this journey with us.

You shared your time, your stories, your heart-wrenching experiences, your dreams, and your hopes for your children and your children's children

You reminded us about our ancestors who started this journey, how they struggled, how they were forbidden to practice their culture or speak their language, how many of our Peoples have died alone, without our medicines and storytelling to comfort them, to bring them peace. They have been lost to trauma, addiction, poverty and without our foods to nourish their bodies.

And now it is our time. Time for the collective lift of our community with our Allies.

Continue to walk with us.

Let us walk into the Indigenous Culture and Wellness Centre. Soon.

**Hai, Hai / Thank you**

The Indigenous Culture and Wellness Centre Steering Committee includes:

- Allard, Beverly
- Antoniuk, Ward
- Ashton, Claire
- Bruno, Karen
- Cardinal, Lloyd
- Chow, Mike
- Cunningham, Carola
- Gunn, Kate (Co-Chair)
- Ireland, Barb
- L'Hirondelle, Paige
- Lee, Johnny
- Miller, Jaimy (Co-Chair)
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**Karen Watson**

**Lori Sokoluk**

**Kent Stewart**

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## ACRONYMS

The following acronyms are frequently used throughout this report and are defined below for reference purposes.

Acronym	Term
ASC	Alberta Seniors Centre
BATHS	Bent Arrow Traditional Healing Society
CoE	City of Edmonton
E-Scan	Environmental Scan
EPE	EndPovertyEdmonton
ICWC	Indigenous Culture and Wellness Centre
MOU	Memorandum of Understanding
SC	Steering Committee
ToR	Terms of Reference
TRC	Truth and Reconciliation Commission