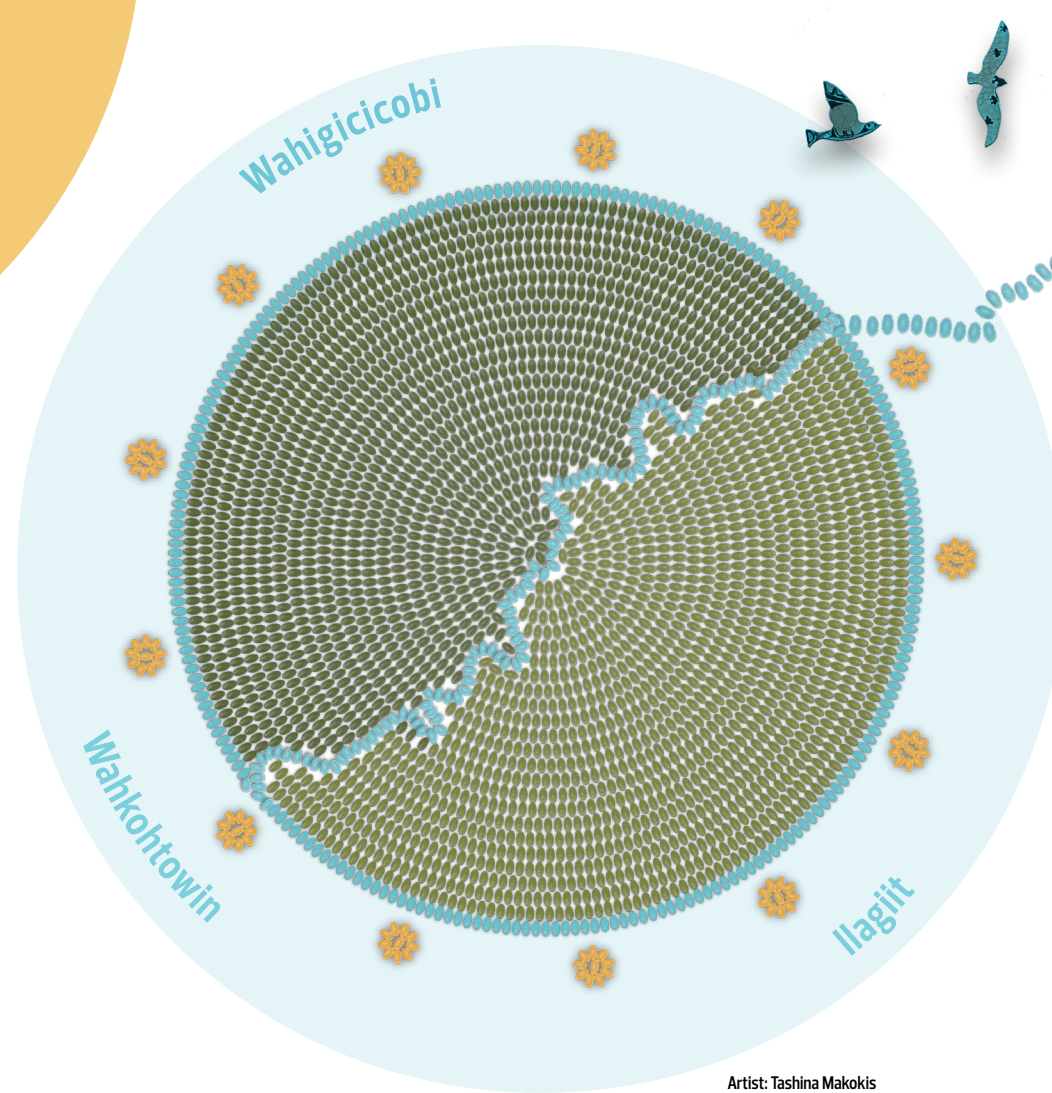


CITY OF EDMONTON INDIGENOUS FRAMEWORK 2022 Annual Report

The City of Edmonton recognizes the importance of honouring and respecting its foundational relationships with the First Peoples of this area once known as amiskwaciwâskahikan (Beaver Hills House) in Nêhiyawêwin (Cree). Reconciliation begins by acknowledging the truth of historical traumas and current disparities that continue to impact Indigenous Peoples.

TREATY ACKNOWLEDGEMENT

The City of Edmonton acknowledges the traditional land on which we reside, is in Treaty Six Territory. We would like to thank the diverse Indigenous Peoples whose ancestors' footsteps have marked this territory for centuries, such as nêhiyaw (Cree), Dené, Anishinaabe (Saulteaux), Nakota Isga (Nakota Sioux), and Niitsitapi (Blackfoot) peoples. We also acknowledge this as the Métis' homeland and the home of one of the largest communities of Inuit south of the 60th parallel. It is a welcoming place for all peoples who come from around the world to share Edmonton as a home. **Together we call upon all of our collective, honoured traditions and spirits to work in building a great city for today and future generations.**



Artist: Tashina Makokis

STORIES OF LAND AND MUNICIPALITY LEADING TO CHANGE

Naming of Edmonton is tied to conquest, settlement, and colonialism. In order for the Dominion Government to administer the west, and allow it to be settled by newcomers, names needed to be standardized. The name Edmonton was first given to Fort Edmonton, a Hudson's Bay Company (HBC) fur trading post on the North Saskatchewan River, in 1795. It was named after Edmonton, England, the birthplace of Sir James Winter Lake, who was at the meeting of the governors of the HBC when the fort was established.

The Cree called this area amiskwaciwâskahikan (Beaver Hills House); the Nakota Sioux called it ti oda (Many Houses); and the Niitsitapi called it Amakowsis, or omahkoyis (Big Lodge). It is possible too that the fort was known by other names as well, in languages which have yet to be revitalized. Indigenous languages reflect the diversity of peoples, cultures, and land from where they originate as seen in the different spellings and syntax of words and phases.

The Indigenous Framework is a collaboration between the many Indigenous community partners within Edmonton and area, and the City of Edmonton. It was vital to ensure there was a balance between following established City processes and centering an Indigenous approach to this work. With this in mind, Indigenous Thought Leaders, Elders and Knowledge Keepers from Nations in Treaties 6, 7, and 8, Métis, and Inuit communities were engaged throughout the development of the **Wahigicicobi: The Indigenous Framework**.

CIRCLE OF ELDERS AND KNOWLEDGE KEEPERS

The City of Edmonton is forever grateful for the collective wisdom of the **Circle of Elders and Knowledge Keepers** and the strength and kindness they have gifted us along this collective journey of reconciliation.



WAHIGICICOBİ KINSHIP WAHKOHTOWIN

It is our responsibility, and our privilege, as City employees to forge stronger relationships with Indigenous Peoples. We do this through all of our work to implement the Truth and Reconciliation Commission's 94 Calls to Action, but also through every action, conversation and choice we make with, and on behalf of, Edmontonians. We are humbled to be called into this way of being and look forward to supporting the next chapter of this very important work.

– Jennifer Flaman (Executive Leadership Sponsor)



Artist: Brad Crowfoot

HOW WE WORK TOGETHER

Guided by the Elders and Knowledge Keepers

A Circle of Elders and Knowledge Keepers involved with the Indigenous Framework offered ceremonies, smudges, prayers, and wisdom in the Indigenous ways of knowing and being to guide us in the building of kinships at scheduled events throughout the year.

The Elders and Knowledge Keepers enjoy being together with City staff and are keen on continuing their guiding role with the Indigenous Framework. Their ongoing commitment to this work will serve to advance the City of Edmonton's priorities and relationships with Indigenous Peoples.

We look forward to convening similar spaces in 2023 and beyond as Framework's implementation moves forward.

Indigenous
Framework

Edmonton



Artist: MJ Belcourt

TRANSFORMATIONAL INFRASTRUCTURE PROJECTS

kihcihkaw askî (formerly known as kihciy askiy)

The Indigenous Knowledge and Wisdom Centre (IKWC) in partnership with the City are nearly done constructing the kihcihkaw askî (formerly known as kihciy askiy) site. Kihcihkaw askî means Sacred Land in Cree. The planning for kihcihkaw askî began over 15 years ago. The City of Edmonton (IIS Facility Planning and Design, Facility Infrastructure Delivery, and the Indigenous Relations Office) and the Indigenous Knowledge and Wisdom Centre together planned, designed, and oversaw the construction of kihcihkaw askî in Whitemud Park. This joint initiative has been guided by an Elder Counsel and been undertaken in the spirit of Peace, Friendship and Respect.

PÎYÊSÎW WÂSKÂHIKAN

Tatawaw (welcome, there is room here for you). PÎYÊSÎW WÂSKÂHIKAN is our first dedicated Indigenous space. This room is the culmination of years of community feedback. We heard that Indigenous customers of all ages wanted a place to connect to ceremonial teachings and Indigenous languages. Our Elder-in-Residence, Nôhkom Jo-Ann Saddleback works out of PÎYÊSÎW WÂSKÂHIKAN. There are sounds within nêhiyawêwin that don't exist in English but an approximate phonetic way to say this name is PEE-YE-SOU WAASK-A-HIGAN.

Further information on PÎYÊSÎW WÂSKÂHIKAN can be found here:
epl.ca/milner-library/thunderbird-house



Tawatinâ and Kâhasinîskâk Bridges

For the **Tawatinâ** and **Kâhasinîskâk** bridges that were constructed as a part of the Valley Line Southeast project, we feel that this represents yet another success towards our action of "Increase the use of Indigenous names as part of Edmonton's places, roads, buildings, meeting rooms and other City infrastructure". The selection of these names done by the Naming Committee was actually completed in 2013 – long before a policy was enacted and was simply seen as the right thing to do at the time the decision was made.

The Tawatinâ bridge shared-use pathway features over 500 paintings by Métis artist David Garneau who was born and raised in Edmonton. The paintings, which span the entire length of the bridge, illustrate the River Valley's flora and fauna, and the First Nations, Métis, and settler histories of the area. The artist worked with a team of First Nations, Métis, Black, Asian, and artists of European ancestry, to capture Edmonton's four seasons and complex histories.

Further information on Tawatinâ bridge can be found here:
edmontonpublicart.ca/#/details/220

Community Outreach Transit Team (COTT)

The Community Outreach Transit Team (COTT) is a partnership between the City of Edmonton Transit Peace Officers and Bent Arrow Traditional Healing Society. Our goal is to build relationships and connect individuals within the transit system to community support and resources to increase safety and reduce harm, guided by the values of dignity and respect.

Further information about this partnership can be found here:
edmonton.ca/community-outreach-transit-team

Root for Trees Event for 2022 National Day for Truth & Reconciliation (Orange Shirt Day)

To recognize National Day for Truth & Reconciliation, Root for Trees encourages citizens to reflect on Residential schools and their lasting impacts to generations of people. In partnership with lead sections of the Parks & Roads Branch, Root for Trees held a public event where they gave participants trees, shrubs and wildflowers to plant at home as a way to honour the victims, families, friends, and intergenerational survivors. Edmontonians were invited to pick-up a plant, speak with an Elder and engage in other activities. Root for Trees is taking the initiative to listen, connect, advocate and partner with Indigenous Peoples



Indigenous Framework Learning Series

Commitment #4 of the Corporate Indigenous Framework's Action Plan: Support all City staff to build relationships that honour the framework's four roles within their interactions with Indigenous Peoples and increase staff's knowledge of Indigenous cultures, traditions, and worldviews through education and learning opportunities.

A series of videos and accompanying workshops will be completed and implemented in 2023 that will support all City employees' learning journeys related to understanding protocol and building meaningful relationships with Indigenous Peoples. The educational videos will provide information that will be available for all employees.



Artist: Dawn Marie Marchand

Indigenous Procurement Framework

The objective of the Indigenous Procurement Framework is to provide equitable access when Indigenous businesses are interested in providing goods or services to the City of Edmonton. Providing access and tools to Indigenous businesses supports community development, employment, and economic stabilization of a business community that historically and continuously faces barriers to full economic participation in Canada.

The full Indigenous Procurement Framework Report can be found here:
edmonton.ca/business_economy/selling-to-the-city

Indigenous Framework Artworks

As part of the learning journey to understand Indigenous ways of knowing and being, the City worked with Indigenous artists to integrate arts-based approaches and methods in the Indigenous Framework community engagement process (community circle dialogues).

Artists Dawn Marie Marchand, Brad Crowfoot, Lana Whiskeyjack and MJ Belcourt, each attended a circle dialogue to capture the spirit of the conversations and tell a story in a visual art piece (to supplement the written report). The collection of Artworks embody how City leaders and staff live out the Framework – how to be a good relative to each other and the land.

The four Artworks will be displayed prominently outside of City Council Chambers as an important reminder of the Mayor and Council and City Administration's commitment and responsibility to build good relations with Indigenous peoples and to recognize we all have roles to play in our journey towards truth and reconciliation.



Artist: Lana Whiskeyjack