

THE EDMONTON URBAN ABORIGINAL DIALOGUE



Appendices

The Your City, Your Voice Report

February 2006

THE EDMONTON URBAN ABORIGINAL DIALOGUE PROCESS: YOUR CITY, YOUR VOICE REPORT APPENDICES

This document contains the “Your City, Your Voice Report” Appendices. This Appendices document has been created and made available in order to adequately convey the richness of dialogue and conversation that took place during the first part of the Edmonton Urban Aboriginal Dialogue process.

From July to December, 2005, the first part of the Dialogue process engaged in a broad community dialogue which saw a cross section of the Aboriginal community join in talking circle discussions, open house information sessions, and a large gathering of executive and community leaders who discussed and provided their input on issues, concerns, and opportunities.

EXECUTIVE FORUM

November 21st, 2005

Additional copies of this Appendices document, as well as the “Your City, Your Voice Report” itself, can be downloaded online at www.edmonton.ca/aboriginalaccord. Additional copies can also be obtained by calling the Accord Initiative office at 780.944.7602.

The Dialogue process has been guided by the belief that strengthening relationships between the City of Edmonton and First Nations, Métis, Inuit and Non-Status People, is essential to creating long-term improvements in Aboriginal Edmonton.

TALKING CIRCLES

Youth Circle – Oct. 6th

Women Circle – Oct. 13th

Street Issues Circle – Oct. 20th

Seniors/Disability Circle – Oct. 27th

Every Thursday in October 2005 9 am – 12 pm

Canadian Native Friendship Centre

The City of Edmonton and its partners appreciate that Aboriginal and non-Aboriginal people went out of their way to participate in the first part of the Dialogue process and contributed their voice to the creation of the “Your City, Your Voice Report” and these Appendices documents.

OPEN HOUSES

Oct. 12th, 1-4 pm – Canadian Native Friendship Centre

Oct. 14th, 2-5 pm – The Business Link

Oct. 15th, 2-5 pm – Sun and Moon Visionaries

Oct. 18th, 1-4 pm – Native Seniors Centre

Oct. 19th, 4-8 pm – Sacred Heart Church

**THANK YOU FOR TAKING THE
TIME TO CAREFULLY CONSIDER
THE CONTENTS OF THESE
APPENDICES AND JOINING
US IN HONORING THE
VOICES CONTAINED IN
THESE DOCUMENTS.**



APPENDIX.1

Edmonton Urban Aboriginal Dialogue Process

EDMONTON URBAN ABORIGINAL DIALOGUE PROCESS OVERVIEW PART A STEPS 1 TO 9



PART A		EVENTS
1.	Discovery Interviews and Aboriginal City Life Teas	Ongoing Monthly Events
2.	Edmonton City Council Declaration	August 30, 2005
3.	Consolidation of Existing Research and Consultations on Key Issues and Concerns	June – Sept. 2005
4.	Dreams are Becoming Reality: Envisioning Potential Content of a Working Relationship Agreement – An “Accord”	2 meetings - June 18 and Sept. 10, 2005
5.	Community Focus Groups Meetings: Review and Input to Dialogue Process	2 meetings – June to August 2005
6.	Visitations to Aboriginal Representative Groups	Meetings, August to Nov. 2005
7.	Open Houses and Talking Circles	5 Open Houses, 4 Talking Circles – October 2005
8.	Executive Forum: “Exploring New Ways of Working Together”	1 Day Forum, Nov. 21, 2005
9.	Reporting Back – “Your City, Your Voice Report”	February 2006
PART B		EVENTS
	Edmonton Urban Aboriginal Dialogue Action Planning *	2006

• Part B (Action Planning) will be developed and designed early in 2006 by willing partners on the basis of progress and results realized in Part A of the Dialogue Process.

APPENDIX.2

Edmonton Urban Aboriginal
Accord Initiative

EDMONTON URBAN ABORIGINAL ACCORD INITIATIVE LIST OF MEMBERS



ACCORD INITIATIVE ELDERS CIRCLE

Francis Bad Eagle

Eva Bereti

Nellie Carlson

Hon. Senator Dr. Thelma Chalifoux

Marge Friedel

Don Langford

Vic Letendre

Leah Sails

Alvena Strasbourg

Francis Whiskeyjack

Jerry Wood

Derek Chewka,
Executive Chair

Angela Ferguson,
Executive Vice-Chair

Nicole Hetu,
Executive Member

Gordon Stewart,
Executive Member

David Berger, Member

Chantel Favell-Rubenstein, Member

Hali Fitzpatrick, Member

Caroline Foster, Member

Karen Fox, Member

Ray Gadwa, Member

Pamela McCoy-Jones, Member

Gwen Muskwa, Member

Lori Sokoluk, Member

Wendy Walker, Member

Sonja Willier, Member

Laura Auger,
EAUAC Staff Support
City of Edmonton

Derek Chewka
EAUAC Executive Chair

Angela Ferguson
EAUAC Executive Vice-Chair

Nicole Hetu
EAUAC Executive

Gordon Stewart
EAUAC Executive

Mike Kroening
Manager, Office of Diversity & Inclusion
City of Edmonton

Joyce Tustian
General Manager, Corporate Services
City of Edmonton

Wendy Stewart-Fagnan
Director, Urban Aboriginal Strategy - Alberta
Western Economic Diversification Canada

Rob Martin
Executive Director, Edmonton Housing Trust Fund

John McDonough
Executive Director, Strategic Services
Alberta Aboriginal Affairs and Northern Development

EDMONTON URBAN ABORIGINAL ACCORD INITIATIVE TEAM

Mike Kroening, Project Manager

Debbie Coulter, Aboriginal Relations Consultant

Lewis Cardinal, Aboriginal Relations Consultant

Freida Gladue, Executive Assistant

Claire Ashton, Communications Strategist

STEERING COMMITTEE SUPPORT

Donna Hovsepian

Senior Business Officer, Urban Aboriginal Strategy
Western Economic Diversification Canada

Shalene Jobin

Strategic Planning Coordinator
Urban Aboriginal Strategy Edmonton

Phillip Lamouche

Manager, Urban Initiatives
Aboriginal Affairs and Northern Development



APPENDIX.3

Edmonton City Council Declaration

EDMONTON CITY COUNCIL DECLARATION



DECLARATION

Strengthening Relationships Between the City of Edmonton and Urban Aboriginal People

It is said that the strength of a building is determined by the quality of its foundation. The following belief statements are offered as foundation for the building of stronger relationships between the City of Edmonton and Aboriginal people who make Edmonton their home. It is hoped that these statements will serve as first steps in building fuller appreciation and respect for the contributions of First Nations, Metis, Inuit and Non-Status Aboriginal Peoples and in building an appropriately comprehensive Aboriginal agenda for the City of Edmonton.

CELEBRATING PAST ABORIGINAL CONTRIBUTIONS

We acknowledge the significant contributions of Aboriginal Peoples to our city's past. Much of the establishment of Edmonton and region can be attributed to Aboriginal Peoples who settled the region thousands of years prior to the arrival of European settlers. The place now known as Edmonton was part of an important Aboriginal trade route and served as a pehonan – a waiting place – for Aboriginal Peoples. European settlers to the Edmonton region were sustained through the support they received from Aboriginal people who generously shared their knowledge and wisdom and intimate relationship with the land and nature. These contributions by Aboriginal Peoples helped begin the development of Edmonton into a thriving urban centre.

RECOGNIZING THAT PAST INJUSTICES HAVE IMPACTED ABORIGINAL SOCIETY

We understand that Aboriginal Peoples have lived through many injustices that have had devastating effects on their communities and their ways of life. Paternalism, colonialism and bureaucracy have had far-reaching negative consequences on the ability of the Aboriginal communities to sustain their traditional ways of life and assure their futures. The legacy of initial western contact with Aboriginal communities has resulted in the perpetuation of numerous injustices for many people in today's Aboriginal communities.

ACKNOWLEDGING THE UNIQUE CHALLENGES FACING ABORIGINAL PEOPLE

We understand that as a group, Aboriginal people do not experience the same level of well-being and quality of life as many other groups in our region. Aboriginal people experience significant disparity in the areas of education, health and justice and face inordinate levels of poverty, under-employment and other social problems including racism. These struggles have exacted painful outcomes for Aboriginal Peoples. The imbalances call for the active involvement of Aboriginal people in identifying the issues and priorities and in developing partnerships and well-supported plans of action to achieve needed change.

VALUING ABORIGINAL CONTRIBUTIONS TODAY

We are fortunate to share in the diverse cultural, social and economic contributions Aboriginal Peoples bring to our city each day. The Aboriginal communities of today are re-claiming and nurturing their cultural identities and striving to achieve prosperity. Their success can be supported through broad recognition that: Aboriginal Peoples possess rich and distinct cultural identities, values and knowledge often based on close relationships with the land and the Creator; Aboriginal people are increasingly involved in the mainstream of economic development in Edmonton and make significant economic contributions in terms of taxes and dollars reinvested in the community; Aboriginal contributions to our city through the sharing of distinct cultural values and knowledge and through economic investment make for an enhanced quality of life for all people in our region.

APPRECIATING THE LEGITIMACY OF ABORIGINAL AUTONOMY

We recognize that Aboriginal Peoples have not surrendered their rights to autonomy. Aboriginal Peoples were autonomous at the time of contact and yet have endured regulation for generations. In Canada, the Constitution Act of 1982 recognized and affirmed existing Aboriginal and treaty rights. The Government of Canada in a 1995 federal policy statement recognized the inherent right of self-government as an existing Aboriginal right under section 35 of the Constitution Act, 1982. We recognize that for many Aboriginal people, self-governance is rightfully viewed as a first step in community capacity building and resolution of many of the issues experienced by their communities. We value harmony in our relationship and value the willingness of Aboriginal people to work in partnership with the rest of the community to enhance the development and prosperity of Edmonton.

ABORIGINAL PEOPLE IN OUR CITY'S FUTURE

Aboriginal people must have a strong voice in our city's future. Edmonton has one of the largest and fastest growing Aboriginal populations of any urban centre in Canada. The City of Edmonton will seek the wisdom and guidance of Aboriginal people on matters that affect them most. Aboriginal youth represent vitality and opportunity and must be actively involved in shaping the future of this city. The City will seek to build relationships with Aboriginal Peoples that are rooted in trust and respect. All of our partnerships must involve shared responsibility and ensure that Aboriginal Peoples take their rightful place in building a strong Aboriginal presence and voice in the cultural, social and economic future of Edmonton.

Declared by Edmonton City Council on August 30th, 2005

APPENDIX.4

Talking Circles

YOUTH CIRCLE PARTICIPANT COMMENTS

Thursday 6th
October 2005



GROUP 1

- More support systems for staying in school
- All levels – including care and living allowances
- Extra curricular and after school programming, elementary, high school
- Need more and better options i.e. age appropriate
- Family Support Programs
- Holistic after school – not just sports, relevant to life issues
- Family, food, housing supports and resources
- Support for single parents – can do basics but not ‘extras’
- Parents at PTA or cooking food, little time for ‘extras’
- Change allocation of Alberta funds to school / boards – funds need to go to people who do programming and needs to be inter-active
- Need to trace and manage parental attendance for programs – parents need to be included
- More funding for Arts – Art is a way to heal, addresses anger, abandonment
- E.g. CIC’s (Children in Care) art, hip hop, etc
- Role models from Alberta community – local, see, meet, connect
- Time and support to build trust and relationship
- Need more folks to help connect and get to programs and help, support/ replace parental connections
- Provide additional adult support if not there
- Addiction – more support and more options (around 18 especially)
- Ongoing reward program and system for youth
- Acknowledgment and honoring the struggles and where youth come from
- ‘Parenting’ Programs – Household management, how we teach Alberta processes
- ‘How to pull the skills out’ Start with supporting parents ‘Deficit models’
- Location of grocery stores – few in inner city, accessibility to basic needs
- Not to ‘enable’ – work with them, not to do it for them.
- What do we do after 18? What support, programs, relationships? Youth/Adult transition services
- Poor to assume adult / needs no support
- Supports for education including family allowance, etc., trades, post-secondary, Comp,
- Housing, homelessness
- “Relative” homelessness
- Minimum wage does not give them a way out
- Getting the word out about Aboriginal rights, services and benefits
- Myth: Aboriginal people get everything for free
- Recreation opportunities that are appropriate, more than physical, stable, ongoing, youth centered and youth involved
- Media portrayal needs to change and show more role models
- Funding stability – long term for programs and services
- Front line multi-year funding would enable longer-term front line workers
- Sustainable funding for all listed above
- Who coordinates, collaborates, and facilitates among programs?
- Gathering of agencies
- Facilities – permanent space and location for programs

GROUP 2

- Gang issues/ violence
- Lack of coordinated approach
- Need to work with families
- High failure rate for agencies, therefore, funding is reduced
- Better inter-agency communication and working together
- Increase training for social workers in regards to gangs
- Specialized intake programs are needed
- There is a need to maintain staff at the agencies, because this enables the youth to become more familiar with the worker and establish trust.
- Pay front line workers comparable wages to other government agencies
- Need traditional role models
- Recognize our knowledge base as an alternate to mainstream knowledge (Elders and Psychologists)
- Being 'cagey' but not wanting to be
- Need support for staffing programs and training
- Collective/opportunities to partner
- Homelessness
- Youth and families
- Replacing housing units that have been torn down
- How are Aboriginal people recognized?
- Policy driven from the city
- More funding for promotions to raise awareness of Aboriginal people
- Sharing and caring, creating a sense of pride
- Our community is where our ceremonies are
- City needs to promote the contributions of Aboriginal people
- We want Edmonton to shine
- We need to deal more effectively with street people/ workers
- Ongoing education process about the diversity in the Aboriginal nations.
- Don't forget about the 'good kids'
- Profile the good Aboriginal people, i.e. The Aquatic Leadership Program
- Changing the way the media thinks, writes and reports stories about Aboriginal people
- The City should encourage/do more in the area of Aboriginal foster parents/homes
- City needs to increase their programming related to youth, Aquatic program – move to land, spin-off/results: future employment with the city
- Re-look at/revisit their fee reduction program
- Sharing of cultural traditions/values
- Promote this type of programming within the city's programs and services
- Programming for youth with disabilities
- Wants CFE to fund arts and cultural centre
- Provide a land resource base for cultural ceremony purposes
- City Councilors to meet with the Aboriginal community, in the Aboriginal community

GROUP 3

- More street workers
- 24 hour drop-in centre – non-sector
- A place for Aboriginals from out of town to transition to the city
- At the moment, sink or swim
- Develop a stress assessment tool, transit, rec centres, etc. Basic survival resources
- Don't try to educate them, listen and learn at youth's level
- Work at the here and now
- Treat them with respect, not like children
- Recognize the voice that is there
- Youth need to know there are better opportunities for their future
- Mentoring with other successful peoples
- Create positive support and/or more role models
- Developing an Aboriginal voice in a publication, survival stories, resiliency and wellness, yearly
- Find a more common ground for youth in regards to faith, be sensitive
- How do youth self identify as Aboriginal, where is the support, where are the cultural protocol resources
- The most important is being a human first, self designation is secondary
- Have a youth emergency shelter on the north side
- Better connection with all services providers and their resources
- Transitional support for family and the youth
- Transit is not safe and is slow and expensive
- Building opportunities
- Send a visual message
- To learn what commitment can bring to youth in a positive way
- Don't talk at the youth
- Bring in more arts based education in schools
- Housing for youth
- More hours to accommodate 24 hour support
- Gangs
- More after-school activities, sports (organized), affordable for all youth
- Identify real causes
- Youth are also parents and they need to have support to become successful parents
- Educate the educators
- Voice of the youth
- Soft approach to cultural protocols
- Transitional opportunities for healing, flexible, open, nurturing
- Poverty

GROUP 4

- Program support
- Financial support
- Housing
- Poverty
- Safe facilities
- Identity; culture, language- where we came from
- Place to belong- positive
- Accessibility to post-secondary education
- Adapt entry requirements to education
- Consistency in services offered
- Communication re: services
- Financial literacy
- Money management
- Motivation to leadership/incentive
- Education incentive, mentoring at an elementary level
- Awareness programs for workers
- Aboriginal/cultural values
- Mentor-ship- school/employment
- Education retention programs
- Holistic education
- Cultural Awareness
- Make cultural practices to 'norm'
- Ownership of their destiny
- Access to low cost/ no cost programs
- Include daily life-skills in programs (money management, etc.)
- Resources
- Professionals by City of Edmonton
- Sense of self
- Cultural identity loss
- Dealings with parents & youth, youth are a product of parents
- Self knowledge
- Self worth
- Involvement of Elders
- Don't wait for government funding, just do it
- Projects to set up sustainable funding
- Hands-on/ interactive education
- Support natural gifts
- Leaders need to lead – not rely on government – band & council
- Lead by consensus
- 500 years of colonization
- Responsibility
- Professional development courses for workers
- Spiritual foundation
- Communication with family – parent involved/support
- Racism
- Successful professionals from community being examples to youth – mentor-ship
- Inter-agency networking
- Empowerment
- Incentives for mentor-ship
- Empowerment through beliefs
- Positive reinforcement
- 2nd, 3rd, and 4th chances
- Recognition of **all** successes big and small
- Community control
- Voice
- Don't give up, with every failure a lesson is learned
- Failure is the norm, success is difficult to deal with
- Patience
- Support when family is not available
- History
- Space for Aboriginal peoples
- Long-term follow through
- Include Aboriginal people
- Acceptance in Edmonton
- Rightful place in society
- Honour heritage
- Peer pressure
- Readiness

APPENDIX.5

Talking Circles

WOMEN'S CIRCLE PARTICIPANT COMMENTS

Thursday 13th
October 2005



GROUP 1

- Single parents need support raising their families
- Flexibility in accessing supports to single parents so it benefits the middle class sp's also
- We need facilities to meet as women and (a place) to be allowed to use cultural rituals, etc.
- We need ways of teaching and encouraging women to become strong advocates and funding to existing agencies that do this teaching/ have facilities
- As an Aboriginal community we need to support our youth, our people, our organizations. Need ways of connecting so we can utilize and enhance existing resources
- Need a one stop facility that is inclusive of all, recognizing and supporting Aboriginal community members and funds to do all this
- Financial support for Aboriginal students, not just short term
- Subsidies/funds for treatment programs without having to return to your reserve/ other province
- "Treaty (Rights) transportability" i.e. inter-provincial funding for schooling/treatment
- Barriers exist in accessing funding and support for education and training
- Increased communication between urban First Nations and Chief and Councils and City Council
- Lack of awareness of options available for aboriginal women
- Need mentors to work with families connecting them to the systems/resources
- One stop facility needs strong leaders representing the Aboriginal community needs
- Recognize urban Aboriginal leaders
- Funding for supports for "transition" from street to positive lifestyle with long-term follow-up
- Aboriginal women need to be serving/supporting/ working with Aboriginal women in transition
- More affordable safe housing for women coming off the streets
- Partnerships/Awareness sessions for Aboriginal and non-Aboriginal organizations to better serve our people
- Access to park lands for cultural activities in city boundaries

GROUP 2

- Safety! Edmonton streets are not safe for Aboriginal women/ discrimination, deaths, beatings, and killings. Need safe streets.
- Does Edmonton want to be known as the killing fields for Aboriginal women?
- Poverty for women, children/leads to health problems; mental, physical, spiritual
- Access to education/discrimination
- Relationship issues
- Funding
- Oppressive practices
- Need anti-oppressive practices
- Systemic institutional racist practices
- Aboriginal women are determined
- Access problems for both Métis and First Nations
- Discrimination – from our own and from others
- Child care/ need supports/ costs are high/
- Policy of punishing the poor
- Short term government policy
- Currently 'blame' Aboriginal women
- Women's voices aren't heard
- IAAW has a vision of establishing 'The Esquao Women's Centre'
- Grass roots focused
- Programs not developed for needs of women
- Police brutality/ need Aboriginal women's unit/ need an external body 'policing' the police
- Police turn things around- Aboriginal women seen as guilty in the police's eyes
- Aboriginal women's greatest fear is losing their children/ prevents them from coming forward
- Edmontonians need awareness of Aboriginal people that is true so people don't judge
- The city should help with an awareness campaign
- Need recognition of good work Aboriginal women are doing/ Edmonton Journal had a good editorial in regards to the 2 Aboriginal men killed recently
- Women are in jeopardy in gangs
- Need information for transitional services
- The way government runs programs is not holistic
- Aboriginal women are given the run-around and treated like pawns
- Need a one stop location
- Justice/ education for Aboriginal women regarding their rights
- Divisions in Aboriginal community because of government enforced divisions
- City needs to guide the federal and provincial governments
- City needs to be advocate for homeless
- Look at preventative models/think long-term
- Income/ can't afford to access services
- Look at old systems like bartering and/or trading services
- Western vs. indigenous measurements
- Poverty cycle/city needs to look at creative options
- Governments need to take responsibility
- Importance of sports activities
- Aboriginal business women
- More incentives for working poor
- Health incentives for women
- Alberta is one of the only provinces to have health premiums
- In a capitalist economy, the industry of serving the poor is profitable
- RCAP says women are the recipients of services, not the Giver of services
- We need funding
- Endorse the IAAW's 'Declaration of Difference for Aboriginal Women 2005 – 2015'

GROUP 3

- Safe housing for families
- Wrap-around program for people at high risk (addictions, life skills, career), have intake at site
- B.I.R.T.H. - Bridging Into Reliancy Through Healing
- Family violence services that include cultural aspects
- All-women's shelter (urban)
- Longer term housing after shelter to also include support system
- Saying the same thing that was already communicated to Jan Reimer ten years ago
- Central place- clearing house for all resources (Aboriginal)
- Reuniting family members
- A community co-op to share ideas' culture and resources or neighbourhood centre
- Transportation is always an issue
- Aboriginal access, 'a call centre', to support the Aboriginal community- one number for all resources
- Community leagues = an opportunity to participate in shaping your community
- Wellness workshops
- Arts programs/ sketching circle/theatre and/or Artwork
- Let the community know that they are included in places i.e. Epcor Centre
- More networking sessions for service providers
- Education funds that follows the student throughout the academic career
- Dedicate a wing at Lois Hole for women who are giving birth
- Proactive planning in order to assist in prevention, intervention
- With Alberta surplus, access to more resources for Aboriginal programming
- Fundraising through our own community
- Talk to people at the level they understand
- Invest in Aboriginal students and women
- A report card or progress report on the delivery of services beyond Nov. 21st
- Barter and trade services between agencies
- Quality and sensitive cultural child care and/or child care co-ops and affordable (Kokum care)
- Let's walk, not talk (Do it!)
- Support for Aboriginal business women to build entrepreneur-ship
- Outreach support workers back into the community
- Habitat for Humanity
- Women in trades, more of them
- Aboriginal funeral home

GROUP 4

- Issues around successes being marketed
- Holistic assessment of needs
- Making links with other agencies to help women with struggle
- Challenges women face with safe and affordable housing
- Encountering barriers which lead to homelessness
- Need safe environment
- Better access to healthcare
- Initiatives to reach women who fall through the cracks
- How do we get women to the services?
- Appropriate culturally sensitive services
- Over-burdening of existing services
- Multiple issues and barriers
- How do we balance?
- Healthy accepting environments
- Free childcare
- Culturally based resources
- Not enough services to reach population
- Support for 'Drug Treatment Court' initiative
- Edmonton Drug Treatment Restorative Court
- Drop-in centre for young moms
- Services that are more than 9-5
- Low cost or no cost activities for evenings and weekends
- A 24 hour/7 day a week facility for drop-in and homeless
- How do we bring community agencies/groups together?
- Better links to community services for new people
- Transition assistance for people coming from other areas to Edmonton
- Community centres (as in Vancouver, Montreal)
- Better education about the needs, wants and dreams of Aboriginal community
- Structure in free daycare (Sweden)
- 24 hour facilities/access to resources
- Transportation- access to shuttle services
- Bus passes
- Enhanced support from the Accord and funding for existing agencies
- Awareness of Oteenow
- Inter-agency networking
- End of life phase
- Palliative care
- Healing Lodge
- Live and die with dignity
- Education/awareness of resources
- Word of mouth
- Long house for children in care by grandparents and parents (based on traditional Iroquois house)
- Parenting supports/life skills
- Terra Association – culturally sensitive program for dads under 25
- Maintenance Enforcement Program beats down non-custodian parent and ultimately the children/ needs restructuring/pits one parent against the other/breaks up families

APPENDIX.6

Talking Circles

STREET ISSUES CIRCLE PARTICIPANT COMMENTS

Thursday 20th
October 2005



GROUP 1

- Downtown smells bad
- Wide range- age groups, homeless people are of a wide range
- Diversity is great, can't just have one way of learning
- No evening drop-in centres, most close at 1630 hrs,, life does not happen between 9 and 5
- Personal identification, addresses – started a bank in East Vancouver for those who normally don't carry identification. We use to have a bank that dealt with inner city people. Lots of banks don't accept statutory declarations.
- High interest loan institutions are taking advantage of this situation
- People unable to get Alberta Health Care, need lots of ID to get another
- People having difficulty accessing food, especially on the weekends
- Difficult to shop because of no transportation
- Food bank gives you food for a week, but if no home, hard to carry it around with you
- Can only renew status card two or three times a year so if lost are without medical care
- Housing, why are so many people on the street? Criteria are tough for renting or subsidized housing.
- Landlords want references
- Harm reduction initiatives need to be adopted by agencies
- Tearing down old houses where people are living – creating more homeless
- Not enough transitional housing for a week at a time
- Centres like Herb Jamieson only allow you to stay 3 months. Need more room, more shelters
- Police service unfriendly to inner city residents. Lack of a prompt response when called. Needle exchange van workers feel stigmatized by police
- Need training for police on harm reduction strategies in the downtown and Whyte Avenue
- Concentration of drugs in the downtown area, pills, cocaine, meth
- Free storage for people who are addicted or homeless. Move it in shopping carts and lose everything.
- Turn to drugs because it dulls the hunger, keeps them warm, helps them to lose weight, etc. Not necessarily criminal intent.
- More education to people in general about drugs. In the inner city.
- Education to all people to dispel the myths around drugs and drug related illnesses. Educate people on reasons why they are the way they are. Decision-makers are unaware of what it is like on reserves.
- Financial literacy no training on how to plan for the future. Money, time were not concepts that were important in the culture.

GROUP 2

- Culture emphasized that you had community and neighbours to rely on.
- Native culture is trained to think in short term.
- Very few supports or resources to help young people get out of gangs.
- Women who are associated with gangs have difficulty getting services because associations are afraid of the gangs.
- Low levels of education, low literacy levels, affects employment opportunities
- School system does not fail people, they push them on.
- What are the problems with schools on the reserve – value on education?
- Need more options to ease transition from rural to urban life. No transition from Boyle programs (turn 18)
- Everything is approached as a deficit instead of teaching life skills.
- Youth to adult – no services, very gray area. Kicked out of the rest.
- No programs for meth addiction.
- Meth is convenient; keeps you awake so you don't get robbed, warm and don't feel hungry. Large numbers of kids selling drugs now. Very cheap drug in Edmonton.
- Advocacy for youth voices, 12 – 29 – depends on mental age, needs and flexibility.
- All government bodies need to acknowledge migration. Can't just fix the problem in Edmonton because people come and go, problem is global. Other orders of government need to acknowledge.
- Personal hygiene, not available to them. Makes getting a job, a house, impossible.
- Solutions cannot be simple because problems are not simple. Need to take a holistic view and recognize multiple needs and inter-connections of issues.
- Lack of shelter space, transitional housing, infirmary for women (medical beds for those released from hospital)
- No place for couples – shelters split families up
- Camps need to be reinstated for families on assistance.
- Organizations don't want to work with each other. Protect their own turf. Don't want to co-operate with each other. Need to bridge the gaps again.
- Amount of drugs in Edmonton have increased, kids are younger but programs are the same.
- Need to find ways to co-ordinate or communicate amongst agencies. Maybe rely on the web too much.
- Talking Circles are excellent opportunities for networking. Low cost for organizations. Host service providers in neighbourhoods. Relationships between providers and organizations are important – it works.
- Funding – LONG TERM!
- Not enough resources, housing, safe housing
- Need protection from streets
- Too much violence
- A lot of drugs/alcohol
- Mental health issues
- Not enough advocates
- Place to volunteer on streets
- Call 911
- More street outreach – bus.
- Street people are entrepreneurs, survivors, bottle-pickers.
- Agencies be more open
- Willing to share resources woman power, assistance
- Aboriginal Welcome Wagon
- Aboriginal resources available
- Brain dead
- More information on AIDS, Diabetes, and STD's.
- Police need to patrol more on bikes and Aboriginal PO.
- Focus on other areas of the city besides 118 Ave./ 107 Ave./ 124 St./ WE. 149 St. and 156 St.
- Parents need to be assertive and aware
- Systems don't serve or protect
- Community support
- Resource centre for support and resources.
- Look at prevention
- Mental health – employers don't understand our family dynamics
- This pulls focus from the family
- More involvement Aboriginal men in N.P./NGO
- More Aboriginal men needed for role models to fatherless
- No barriers to crim and CWIS
- We need sacred ceremonial land within the City of Edmonton
- Non-aboriginal need to understand our uniqueness, our culture, our ways, not wrong

GROUP 3

- Gang involvement
- Lack of stable family environment
- Open rec facilities for youth
- City needs more front line hours/involvement
- Politicians/corporations need to experience street life
- Be more involved longer than one day
- Charles Camsell hospital – renovate for transition housing- or other buildings
- More programming for Aboriginal youth, sport and recreation access
- Health issues – bed bugs
- Street life – no place to go – no protection from weather
- Family/youth support services
- Racial stereotypes/ perception
- Transition housing
- Poverty
- Oppression
- Supports for single people and families
- Family/couple shelters/housing
- Access to showers, laundry necessities
- Aboriginal foster homes
- Parenting groups/courses
- Education
- Culture
- Poverty level/ SFI amount insufficient
- Tolerant housing
- Accommodation for extended family
- Understanding of Aboriginal culture
- Access to service buildings/locations
- Police and security officers experience street life for 1 – 2 days – understanding
- Transportation
- Tickets/fines
- Cost to system is high
- ID provided for job access
- Bissell starting ID type program
- Boyle Street – ID service
- Need city to step in
- Reporting system
- Discrimination – homeless are not scary
- Public awareness
- Aboriginal and homeless are not bad people
- Prostitution has become ‘accepted’ – no trust for EPS – need Aboriginal team with EPS
- Too many broken promises
- Emergency services – childcare, appliances, daily life issues
- Discrimination against Aboriginal – email against Aboriginal circulated through EPS – want to see results – re-educated
- Aboriginal leadership needs to stand up
- Leaders forget about the people
- Elders
- Community needs to be responsible and in charge of itself
- System is degrading
- Equal opportunity for Aboriginal
- Immigrants have better services/ supports
- Where are the results to all the programs and services that are in place?
- Help Aboriginal people in Canada
- Access to treatment
- Rich/poor getting farther apart
- Most people are one cheque away from homeless
- Uncertainty
- Project based employment

GROUP 4

- Do something about housing – safe – suitable
- Transitional program from street to safe housing (supportive, affordable – damage deposit, utility hook-ups)
- Provincial and federal governments need to assist more dollars to the homeless persons and programs
- Root causes need to be identified (relationship effects for residential school, lack of trust)
- Parenting and dysfunctional families need support
- Need programming for the river valley, city keeps shutting the people down, community council shut down.
- Shelters are not safe, people don’t want to stay there
- City needs to support agencies to allow them to build relationships with clients
- Outreach program for river valley
- One agency was told to not provide a tasty breakfast because it would encourage the homeless to stay in the river valley
- Some people choose to be on the street – independent
- Agencies are over stressed
- Community members are volunteering since there is not enough staff to support the clients
- City needs to include community people that reside on the street
- City can facilitate networking amongst agencies, coordinate resources and sharing knowledge
- Are we really reaching all the voices with the Accord Initiative?
- Homeless people are refusing to use the shelters, unsafe.
- West end is different territory, so they won’t come downtown for services
- No emergency food, lack of transportation in West end
- Workers need to take time to establish trust with street person
- Extend relationship building between agencies throughout the city
- City concentrates on shelters downtown, don’t really do much in other areas
- They want to ‘clean up’ downtown
- Different street issues in different areas of the city
- Different image needed for areas
- Low income housing in area’s with no support services
- High staff turnover inhibits consistent relationships
- Public does care, but don’t know how to help
- Telling the general public what the needs are
- Enable the ‘natural helpers’ who want to help
- More education about homelessness

GROUP 5

- Calls from new people to the city – they don't know where to begin – relationship to transitional support, needs of single moms
- Ottenow
- True homelessness (tenting, couches, 82 Ave.) – someone from city is called to 'clean up'. Have to start over
- Lack of resources (knowledge of services) – coordination of services, need especially for street issues
- Gang involvement – need a sense of identity and belonging – leads to recruitment into drug culture
- If our youth don't get legitimate support, they will look somewhere else
- Shopping mall becomes a day care
- Government policy imposes abandonment
- Make time for the children – large families – 18 in a house, no time for homework, no support, food, clothing, school
- Transportation issues
- Band-Aid funding, Band –Aid solutions, need sustainable efforts to address street issues, long term
- Cultural funding – little pockets of funding
- Poverty is debilitating –kids don't know/have never been to places in the city
- Anger is the only way they know how to react
- State of hopelessness, can end up on the street
- Mental state
- Challenge back to organizations; need to go back and change mandate to reflect change in our organizations. We have no information flow for youth. Had to participate in a program to find it. We had to pull that out of our youth. Need policy, retention strategy.
- Knowing that you have a voice and can use that voice. How do we rise together?
- Flow for our youth. Eg. Where do you go if you have a student that doesn't have parents? We need agencies to work together.
- Things have changed, we're moving up. We're positive. Like all oppressed people, the pendulum swings the other way, there will be balance.
- There's still more work to be done, some things have not changed
- 50's Scoop is done, but....
- Families support
- Things need to change (information) to those who do not currently participate
- Knowledge is a powerful tool!
- Yes, we have a lot of services BUT if someone doesn't know then of no help
- Coordination
- Need to build networks, both personal and organizational
- Increase participation
- System enables, not teaching anything beyond that specific program
- Holistic approach: interagency – working on whole person, 2nd, 3rd chances.
- Need new measurement tools in terms of 'success'
- Justice – Aboriginal = our measures of success are different
- Number one - Coordination of services.
- Number two - Collaboration between Aboriginal agencies
- Number three - Sustainable funding/ long term
- Gatekeeper idea, we're used to paternalism
- Our people know what we want!
- Communication!
- The City has so many empty buildings, why do we have people sleeping outside?
- It's not just homeless people anymore, it's homeless families
- Power of the label (FASD, etc.) We need to work with the person as opposed to the label. More of a client centered approach: Holistic
- Support people to speak for themselves
- Need information, realistic and safe
- Everyone wants to be somewhere safe
- Need to change how we operate in a lot of ways, not under-funded but not working together
- Blade-runner program to work with homelessness – requirements for construction to have jobs, buildings available
- We need the city to be accountable
- The Declaration needs to be taken to the next step.

GROUP 6

- Gangs, drugs, abuse
- Highest suicide rate
- School drop out rate
- Lack of support for cultural language
- Language option in schools
- Open their hearts and minds to Aboriginal, be receptive to their needs
- More culture in Advertising (multi-cultural) reflecting the diversity of the city
- City ownership of cultural events
- Aboriginal awareness training for City employees that address discrimination and stereotyping
- Design programs for family services that address and embrace cultural identities
- Creating a positive self-identity
- Elder teachings
- Positive role models – balance of 'positive' vs. 'negative' images in media
- Learning and embracing cultural identities/ways/ languages (which facilitates) self – identity – and ways to support self/family
- Schools – youth – why don't they receive equal benefits?
- More safe houses for women
- Drug treatment centres that embrace cultural identities
- Aboriginal women/men – transitional support from prison – job training, anger workshops, life skills, positive self identities
- Policy instruction doesn't support culture
- City policy and structure – reflect Aboriginal perspectives and cultural ways
- Gang interventions – men, women, children
- Take back our justice in how we deal with our people
- Individuals need to earn respect of community
- Youth learning cultural ways, guided by our Elders

APPENDIX.7

Talking Circles

SENIORS/ DISABILITY CIRCLE

PARTICIPANT COMMENTS

Thursday 27th
October 2005



GROUP 1

- Learning disabilities of adults/children- dyslexia, F.A.S.D., etc.
- Mental health
- No liaison
- Inappropriate placements
- Support for single moms
- Daughter died
- Age transitions
- Sub-standard housing, inappropriate places, not adequate food
- Service resourcing and adequate access
- Medication follow through, necessary support
- Individual needs missed, falls through the cracks (regulated)
- Medical care too divided, reserve, non-reserve, Metis
- Not adequate supports due to over-regulated criteria
- Inner city needs to take control over transition
- Needed – staffing, training
- Home care needs not met
- Rights are forfeited before necessary care is provided
- Disabilities month – physical, mental, heart and stroke/ cancer
- Prevention, intervention, not until suicidal tendencies or societal threats
- Access to counselling
- Abuse related – AADAC, schools informed, awareness
- Guardianships – special needs concerns, prior to legal age
- Provincial policy control concern – representation, liaisons
- What happens to someone who can't advocate for themselves and who has no connections?
- People with only mental issues or developmental issues fall through the cracks. Can't get into group homes, No supports in the community when leave Alberta hospital
- Don't talk to the people who are experiencing the situation, don't listen to the people. We listen to funders and 'experts' not people.
- MSW needs to take responsibility for people coming off the reserve
- If status, MSW should be responsible. If Métis or non-status, you fall through the cracks
- Have to get worse to get any services
- Don't know what the resources are available and how to access them
- Adequate staffing and training required in group home
- If quality for group home there are services there, if want to keep them at home, no support. System **breaks up** families!
- Have to sign away rights to their children in order to get help for them
- More Aboriginal people sitting on boards – multicultural groups should be all cultures
- Need greater community awareness around all disabilities
- Prevention – vulnerable groups
- People are moved without family conferencing – need to place people in the communities where they are connected
- No counselling for side effects of medications – self-esteem
- Families have no say when kids turn 18, not part of the Aboriginal culture
- Provide option of funding for learning circle, want to expand it but no money to continue. In learning circle, keep things slower paced so people are not overwhelmed
- Need more grassroots organizations to work with the people first hand
- Housing and family supports have always been an issue with disabilities or mental illness, specifically for Aboriginal people
- Employment equality
- AADAC needs to focus on drug induced mental disabilities i.e. teachers, teachers aides, with intervention these kids can still learn
- Parents need to have more say even if person is 18. Didn't know that if you file for guardianship before 18 that you have a lot more say
- No continuation of services from reserve to the city
- Need to bring information from the community to the government
- Need Aboriginal representation in the government
- Create a voice – society, board? Someplace for people to come
- Need adequate housing, adequate supports
- Aboriginal people working for Aboriginal people with Aboriginal people
- Financial backing for people with learning disabilities

GROUP 2

- Concerned about being discriminated as an Aboriginal looking for housing
- No ramps for those with disabilities (barriers)
- Education needed – not in the ‘white system’ i.e. Aboriginal seniors and disabilities using their own Aboriginal model
- Can the city come to the (Golden) seniors and seniors groups to provide input from the seniors in the city. Would like to see an on-going senior-sharing group
- Need more programs for elders to connect with each other and with the resources, programs should be facilitated by Aboriginal people
- City to follow up on slum landlord practices **tenfold**. Better practices include recourse to landlord, compensation for tenants incurring expense.
- Increased funding for **Full** coverage for medical supplies for diabetics, HIV, Hepatitis, (All people)
- There is limited coverage through Indian Affairs
- Housing needed for Aboriginal people with disabilities who are elderly and homeless. Need **funding** from the city.
- As Aboriginal and disabled, you are doubly discriminated in getting suitable/accessible housing
- Shelters are not accessible for disabled (in wheelchairs) **and** their families (forced to split up)
- Transportation for seniors to functions – no money or more money for DATS
- Restriction of needing Edmonton Housing references before eligible to obtain housing
- Who enforces tenant protection by Landlord and Tenant Advisory Board
- Need more designated places/ spaces where Aboriginal people can meet
- Statues, memorials, honoured, recognized
- Individual development accounts – available for people with limited incomes trying to save
- Encourage developers to invest in housing for disabled (subsidies?)
- Subsidize to access existing housing that is vacant due to high cost
- Organize a ‘blue collar trades’ pool of Aboriginal trades people for Aboriginal community
- Access to over-55 education for elderly and employment
- Need subsidies for conferences so seniors can attend
- Need Aboriginal caregivers to seniors and seniors lodges
- Commend the City for their proactive approach
- Aboriginal Call Centres re: Aboriginal Services

GROUP 3

- Affordable housing
- Lack of care (health services)
- Treatment – discrimination
- Lack of support and answers
- Accountability
- Support for compounded factors i.e. woman, single mother and disabled
- Funding and accessibility to recreation and services
- Wheelchair accessibility
- Transportation costs
- Accessibility
- Inclusion in decision making processes
- Caregivers to aid in independence
- Volunteers, students going into field could work with seniors/disabled
- Lack of resources for mental disabilities
- Support for all disabilities
- Public education/awareness
- Easier access to services/supports
- How do we support or encourage this voice?
- Go to them for feedback
- Identify ‘disability culture’
- Intimidation, segregation
- Institutionalization
- Relationship building
- Identify disabilities that are prevalent in Aboriginal community and provide supports i.e. FASD, ADD, Diabetes
- Create an organization to represent/advocate disabilities
- Funding, more coordination – equitable funding, no money from province or city presently, only federal
- Jurisdictional boundaries made flexible
- Proactive services – don’t leave addiction issues until they are in the justice system
- Peer support, mentoring
- Better distribution of funding for all disabilities, not just FAS, FASD

- Duplication of services
- Accountability
- Seniors and disabled are faced with the same underlying issues
- Holistic approach
- Qualified caregivers (i.e. lack of trained staff for youth with disabilities)
- Knowledgeable community workers and supports
- Community/family accountability
- Culturally relevant services/supports – spirituality, cultural ‘norms’
- Involve Elders
- Grassroots practices
- Inadequate housing for seniors
- Elder abuse
- Interactive feedback from seniors – Elders Conference
- Proper involvement/investigations from child welfare
- Preventative
- Educate non-Aboriginal caregivers
- Cultural awareness training for Aboriginal and non-Aboriginal – for caregiver and senior or disabled person
- Support for caregivers
- Inter-community training
- Safe and appropriate housing – emergency and long term
- Investigations/accountability for service providers/agencies – monitoring – reviewing
- Community best practices
- Community organization to address issues
- Continued dialogue
- Employment
- Education

APPENDIX.8

Talking Circles – Closing Remarks

TALKING CIRCLES – CLOSING REMARKS



YOUTH CIRCLE

- Very informative
- Good to see the City of Edmonton and the Aboriginal agencies meeting together
- Good process
- Good information, good thoughts shared
- Grateful to be a part of this
- Good blend of traditional and urban
- Very professional, encouraging
- I want to help
- It was a wonderful experience
- Very encouraging, very important
- It very important to have the Elder's involvement, good to see
- Very positive today, good to see
- Learned lots in a short time
- Need more time for dialoguing
- City of Edmonton is a model for other cities
- Look forward to seeing the outcomes
- Empowering, enhancing, encouraging
- Good learning experience
- Good networking
- Good turnout, good community representation
- It's good we are taking ownership of our destiny
- Good team
- Really appreciated this opportunity, honoured to be here
- Enjoyed the process
- We need a song to help celebrate our good work
- This morning's session reflects the history of the Pehonan
- Good to see the City of Edmonton here, now we need an Aboriginal City Councillor
- Great morning
- Good to see the City of Edmonton and Aboriginal community working together
- Good questions in the workbook
- More space on the form for writing answers
- We are the world, great to see this happening
- Great learning's
- Very positive, this is where we need to go

WOMEN'S CIRCLE

- Appreciate being a part of this, covered lots of information
- Enjoyed today, need more Circles like this one.
- Maybe community could get together to do more
- Pleased to be here, enjoyed the whole experience
- Issue of needing legal advice is critical (IAAW is looking to set up a service)
- Pleased with this Circle, wonderful opportunity to share common goals, helps us to think of ourselves as a whole person
- Thanks the for opportunity and the sharing
- Enjoyed being here, powerful women here
- Honoured to be here as a part of the Circle
- Appreciate including the men's concerns
- Like to see more support for younger women
- Enjoyed the Circle, the chance to speak and the City to hear us
- Need Elders to access. Maybe the City could pay the Elders for this type of service?
- 'Church' for our Elders
- Enjoyed being here, it's about time, good to see Declaration but need action NOW
- Good to be here, need to balance good and bad
- We are not alone, we can support each other
- Need help for single mothers NOW, we're losing our kids to the streets
- We need a song, an honour song
- When we lose a woman, we lose family/ a life giver. Lets not let our voices here today be in vain
- Have men's Circle
- Thank you, will use a lot of the information from today
- Thankful for being here and the opportunity
- Nice to be heard, thanks for the opportunity
- Lots of issues came out, help for children, appreciate being here, learned a lot
- Looking forward to the Report and the powerful positive changes that will take place (applause from the other Circle participants at this statement)
- Lots of knowledge, information from this Circle, lots of power. We can do lots together!
- Pleased to be here, impressed with the Accord process, structure, and the voices today
- Thanks for the opportunity (reference to the documentary titled 'No Address')
- Thanks for the young men to be here and share, very important to have their voice here
- We need better access to Elders and work together, other agencies to be involved
- Enjoyed the session, great to see us all on the same page
- Need to continue these Circles, maybe 4 times a year
- Lived here 40 years, wondering when is it going to get better, so happy to be here, let's hope some action happens from this and we see changes made
- Humbled to be in the presence of so many profound women
- Lots to learn re: women's issues, thanks to the Elder
- Thanks to all, women are caregivers, inclusive of men, youth and community
- Spirit and intent is positive, put energy into the positive

STREET ISSUES CIRCLE

- Identify traditions and acknowledge them
- Thank you for making sure the voices are heard, good work
- Homelessness is a result of root causes, we need to work more on them
- Lots of good information – I understand a lot more from both sides
- Thanks for the opportunity to share, very valuable information
- Thanks, bring Talking Circles to the schools
- Great discussion. Let's make sure it keeps going (ACTION!)
- Province needs to take responsibility as well, thanks for sharing
- Thanks, gained lots of knowledge today, lets make things happen
- Lots of good knowledge, lets hope change comes from this
- Thanks, lots of good sharing
- Thanks to the Accord team for the opportunity, as individuals we can act on the start made here
- Thanks to the Accord team, it's good to know there is an organization that cares
- Thanks to the Accord, I am behind you 110 percent
- Thanks, just to clarify from last week, not all youth are at risk, we need to think of the good kids too
- I really enjoyed what I heard we need to retain our language and culture
- Good learning experience, we are all Creators children, we need to work together
- Thanks to the Elder for the good words and to the City of Edmonton for recognizing that change is needed
- Thanks, these events help to make me stronger
- Thanks, it's good to connect with each other, encourage people to volunteer with community agencies
- City should break down barriers so that we can all work together across sectors. We need more connections – City of Edmonton can do this?
- My heart feels full right now, I like the circle process
- This is the beginning, our community is giving birth to a new program. It all boils down to helping one another
- Thanks to the Accord team for the circle process – carry on
- Thanks to the Accord team, appreciated the opportunity – the voices of our people need to be heard – this is a first step, connecting with other agencies
- Thanks to the Accord team and to the City of Edmonton. Question – Now what? We need to be heard and to be counted. Appreciate the open and honest sharing
- Thanks to the Accord team, thankful to be here, good to hear others and be listened to. Don't forget the youth being raised by grandmothers who need to work. These children are missing out on their grandmothers' teachings.
- Thanks for the opportunity to be a part of the circle, I encourage action steps be taken next
- Honour to be here, it was a unique experience, extremely helpful and can use lots of the information
- Thanks to the Elders and to the Accord team.

SENIORS/DISABILITY CIRCLE

- As a single mother dealing with the system, I found a lot of barriers. System has a large gap when it comes to mental health concerns – placements were not in appropriate areas of the city. Daughter died by suicide – lack of homes specifically for Aboriginal people in the city.
- Got a lot out of this circle. Want to hear back about what we shared here today.
- Thanks. Great to hear the voices and concerns
- Really enjoyed the circle – good to hear my mom and my nieces' voice will be heard – need more Talking Circles so the City can hear what we need. Our voice is strong together, united. Glad to be a part of this today.
- Glad this is taking place. Lots needs to be improved – seniors neglected, abused by their children who take their money and the senior ends up with no money for rent. Aboriginal seniors won't talk to non-Aboriginal workers. Housing needs are great for seniors, no place to go for socializing, etc. Need bus and driver to take seniors to activities.
- I think the most important thing is empowerment for the community. The community organizations know the problems best and are the best ones to deal with them. Hopefully, the Accord will help the community so that action is taken. Continue to have meetings like this.
- Thanks for the opportunity to share. Change comes from the grass roots. We should be going to the people to ask these questions. Keep connected and keep it going... email connections?
- Thanks to the Accord team, I enjoyed the learning. Look forward to the action coming from this. It's a good start.
- I am grateful for the opportunity. Helps to see that I am not alone. Hope that ACTION comes from this.
- Honour to be here. Thanks.
- Heard lots of good voices, mental health issues need to be heard – we need the help – mental health issues are not visible – we need your help!
- Glad to be a part of this gathering - we need to organize like this – this is a good beginning. Aboriginal people with disabilities don't trust the system. Programs need to hear from the people with disabilities. Thanks to the City for this opportunity. Look forward to more of these circles.
- This is my first time to meet Aboriginal people. Non-aboriginal agencies need to include Aboriginal people more. Information or Help Line for people with disabilities with Aboriginal people as workers.
- Very enlightened today. Committees need decision-makers involved to make action happen. Create a 'Blue Collar Trades List' of Aboriginal people; get donations of supplies
- There are so many issues – what's sad is there are so many – also employment needs for seniors and the disabled. Need a program for training families about senior abuse. Also, more awareness about drug use. These groups are good because we share. Look forward to what comes of this.
- Thanks for the opportunity. It's wonderful and needed a long time ago. Great it's happening now and I look forward to the action.
- We are just scratching the surface. Any opportunities for further contact? More circles, any other ways?
- More awareness for children with disabilities
- Great opportunity to hear the issues. Thanks to everyone for sharing.
- I found this very empowering. I will take the learning back to my organization to ensure more Aboriginal perspectives are considered. We get discouraged when action is not taken. Thanks.
- We've made a great stew. Non- Aboriginal programs are served like a five course meal – Aboriginal way is to throw it all together in a stew – it feeds more people. We've started a great stew here.
- Thanks for the chance to vent – hoping that something is done – I don't believe anything will change.
- Thanks for this happening – lots of information shared – we need more Aboriginal people participating – need more Circles
- An honour to be here where Aboriginal voices of Edmonton will be heard – enhancing programs.
- Thanks – lots of sharing – lots of issues – we are on the right track with Talking Circle. Hopefully, someone will pay attention – there is going to be change. – this is where it has to start – positive stuff – let's move forward and put some things in place to help our people
- Lots of positive stuff being said – overwhelmed – hopefully will turn into empowerment
- I've been involved about 40 years – this is the first forum in years. The City is trying to set up an Accord – to work with us. The City is going to have to work with us, due to the numbers going up. Luckily for us, the Accord is happening here in Edmonton. It's a beginning. The Report and the signing of the Accord will lead to positive changes for Aboriginal people in Edmonton.
- The circle process needs to be expanded – this is just the beginning

APPENDIX.9

Executive Forum Small Group Reflections

STORIES OF SUCCESSFUL WORKING RELATIONSHIPS



GROUP 1

- U of A, IAAW and Vigil for missing women; first time collaboration
- AMISK: Housing for homeless families plus family shelter network (Boyle Street & Bissell) and Feds; handshake and \$500 to start
- Native Seniors and Native Veterans; National Aboriginal Veterans Association: getting recognition for WWII and Korea vets
- AWP, IAAW now working relationship in new collaboration
- Lion's Club: Now Aboriginal chapter; Royal Alex with Aboriginal Wellness projects and diabetes awareness
- Edm Native Y&M Justice Committee (Volunteer); formed 11 years ago; judges, lawyers and families
- Families First Projects: Prov, city, regional health, U of A; research and random trial
- CCRA: Community volunteer project; complete tax returns; work with local organizations, CNFC, Bent Arrow, Vibrant communities
- Prov—CESO
- Prov: Cross or Inter-Ministry Initiative; Aboriginal policy; work together on projects

GROUP 2

- Alberta Future Leaders: with students in sport, Rec and arts; award excellence; camps in and near communities
- Alberta Foundation of Arts: with CAUI equals a process established; open and listening with meaningful dialogue
- Women's Program, Native Healing Centre and Community Options: provides shared spaces and services such as childcare
- DECSA, Capital Health, Flavour buds Catering: A collaboration; local business support, funding resources, donations and sharing; AHRE, Skills Canada and City of Edmonton
- Aboriginal Awareness Training and EPS: "Community-based" Speakers and elders; F.N., Métis, and Inuit elements and perspectives; community support
- Cultural experience: working together; developing partnerships; balance for solutions and getting the job done.

GROUP 3*

- Willing, invites spontaneous joining
- Equal respect for contributions
- Common interests, passions, dedication to interest beyond understanding
- Takes work—like a marriage; lots, lots, lots of work; break down barriers
- Appropriate for partners; Benefits
- Understanding of what each one does, processes, |structure, mandates
- Cultural understanding; learning and practice; space for lifestyle and practices
- Flexibility and what will you "die" for
- Creativity: Think beyond "existing limits"; step back when creativity falters
- When do we invite?
- Gov't has to be "true" partner
- Short and long term as well as one-shot and ongoing
- Differences between collaboration and partnerships
- Collaboration can be short term; not always time-based; Needs respect
- Shared and multiple facility uses; meeting places; appropriate and culturally diverse; one small component however
- Coming together around needs—may come before benefits
- Can be phone, internet and without facility—most important is relationship and respect; Communication, accountability, transparency, expertise
- Celebrating successes: outcomes, coming together is often overlooked; vital; without makes it difficult to sustain authority without this
- Look at what works and what can be changed or dropped
- Fallacy to think it will be cheaper; go in to them based on the other factors
- Partnerships can reduce redundancy and overlap but do take lots of work and time; Passion can overcome low resources in initial stages
- Prerequisites of strategic or business plan; need to structure so something can happen
- Credibility—plans that are shared contribute to this
- Partnerships are limited by "bottom lines"
- Social economy—partnerships are not a form of off-loading
- Believe in partnerships as greater than parts
- Structure and role and appropriateness of politics; go beyond small "p" in politics; How and when to use politics; acknowledge and manage them
- Know when to end partnership at least on the table or to change
- To make sure there is a community growing and connected to think beyond personal and bring with us the community, agencies, organization, etc. What is best for the community?

GROUP 4*

- Utilizing practices that work well: inclusive, look to people who should be involved and seek their input
- Looking to grassroots level—not just looking to existing agencies; seeking another voice
- Look to and at everyone’s strengths and weaknesses; ensure common direction is understood by all
- GO to community via consultations
- Having a well-defined communication strategy—understood by all
- Implementing strategic planning sessions
- Creation of an Aboriginal Advisory Committee to help share and guide process
- This is the venue to bring forward or voice concerns about process—to help improve it
- Inclusive
- Look at extending your reach
- Look to our future and our role in the city—look to creating and building our own schools, facilities, etc.
- Important to identify mutually beneficial relationships (sometimes one-sided)
- Community buy-in is important – not just one-time
- Some partnerships don’t work—recognize this
- Initially clarify roles and responsibilities of all partners
- Need commitment and agreement
- Specific community example: Prince Charles School
- Recognize that one element of working successfully may be to look beyond existing programs and services and agencies: for example some organizations are becoming a catch-all
- Look for creative ways of building new agencies
- Connecting the organizations/linking/networking
- Building capacity within organizations is key: need to have training and development as part of this process
- Look at design of models: competitive vs cooperative

GROUP 5

- Honour
- Entertainment/music
- Inclusive/doesn’t matter if you like them
- Share leadership and move mountains
- Art work hung with pride: spirituality of art
- Creation
- Instructor step back and let people explore boundaries
- More success
- Get to the point—honest
- Built trust; Come together and share resources
- Take the competition out; there’s enough for every one
- Acceptance/understanding
- Understanding (bureaucrats)
- Community/communication
- Best partnership—you collaborate/not always agree; accepting of the other’s ideas
- Team effort: NCFC language
- Communication can empower a whole community
- Good leadership
- Little (small) programs to start
- Common purpose—builds relationships that build trust
- Responsibility
- Accountability
- Commitment
- Melding two cultures

* **NOTE:** In some instances the responses for question one and two tended to flow in to one another. In addition, the groups changed in composition over the course of the afternoon. Smaller groups merged to form bigger ones.

GROUP 6

- Crystal kids and the 118th Avenue Initiative
- Edmonton Police – Edmonton Public schools – Anti-Bullying Program
- Flying Eagle – Green Shacks Programs
- Aboriginal veterans
- Native Seniors
- Canadian – American improved working relationship in Wainwright
- Link Economic Development – City
- Syncrude Aboriginal Gallery
- Provide interrelation
- Story of relationships
- Improved working relationship between Edmonton police and social workers
- Aboriginal Accord
- Families First Edmonton – 20 different Organizations
- Inspector Edmonton Police – School
- Domestic Violence Centre
- Edmonton Public Schools – Mentorship programs in schools with Bent Arrow.
- Métis Child – Centre for Family literacy
- Aboriginal Accord – Dialogue session – networking
- Langley school – Urban Aboriginal
- Volunteers in the community

GROUP 11

- Development company and six bands—Christenson; building housing for students in the City (CMHC as well)
- National Aboriginal Day; common goal; lots of partnerships; aboriginal and non-aboriginal organizations/groups
- Networking with Chambers of Commerce;
- win-win all the way around
- Partnership—Sun & Moon Visionaries and City of Edmonton; sacred self; aboriginal artist series; goal to promote aboriginal people in positive light; relationship of respect and trust; more inclusive service provision from city
- Canadian Friendship Centre; working with city to develop new friendship centre; history of support from the city and many different agencies.
- Elizabeth Fry with partners; wrote easy-to-read health pamphlet; client involved in whole process; everyone is sharing leadership; new project came out of success
- Aboriginal Indian Investment Corp; support for small business; partnership with business link helped in the urban centre; West Ed business association; gaining higher profile in business community due to partnerships; working on building relationships between Band co-operative and urban artisans; success is based on building relationships and building support
- Group of 7 Aboriginal leaders working on defining priorities for Urban Aboriginal funds; working off of priorities outlined in community plan; have role as ambassadors
- Empirical linear paradigms vs holistic Aboriginal paradigm; partners must bridge this gap
- Native Inspectors/Residency Inspectors) working with levels of government to improve sub-standard housing; both rural and urban
- Aboriginal Cultural Centre in Canada Place—one of the first in a federal building; focused on base of belief system; Elder Advisory Council; respected the diversity of groups involved
- Sun and Moon Visionaries and City of Ed; changing policies; both sides putting funds on the table; creates a balance in the partnership; people must be visionaries.

GROUP 12*

- Marriage (31 years)
- Working with teacher to engage students; cultural relevance; motivation; improved attendance and participation
- AMISK Housing and Family Shelter Network partnership, Bissell, Boyle SC; Umisk (35 units) Housing; housing homeless families
- Oteenwo, Trade Winds to success partnership with unions, MNA, Province, Feds
- AAAP, Fed, Prov, Municipal partnership with area of trades
- IANE and 5 provinces participating in partnership on employment
- CNADO
- Baths
- Orenda House, ECPS, ACS, AHRE, Inglewood Community; Families at or at risk of being homeless; furnished suites; sobriety (environment); children in care; positive experience for families engaged in community
- Engineering and arch; local labour involved in projects; Aboriginal employment; Saddle Lake Healing Centre

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APPENDIX.10

Executive Forum Small Group Reflections

ESSENTIAL ELEMENTS OF SUCCESSFUL WORKING RELATIONSHIPS



GROUP 1

- Trust
- Relationships
- Everyone benefits
- Understanding/reciprocity
- Mutual respect
- Move on (action) plan
- Transparency
- Capacity
- Accountability
- Building relationships
- Honesty
- Clear communication & decision making processes
- Commitment
- Personal leadership
- Support—sweat equity
- Equity in decision making
- Shared philosophy
- Agreed upon processes
- Consensus (if so choose)
- Role modeling
- Recognition of diverse “cultures” (business, corporate)
- Cultural context (Aboriginal world view)
- Non Aboriginal need more awareness of Aboriginal realities and vice versa
- Community leagues
- Identify opportunities to showcase successful collaborations, more positive stories in media
- Shared power and identify impact

GROUP 2

- A common understanding of purpose
- Respect
- Trust
- Commitment to process and relationship
- A shared philosophy: an open mindedness in the way in which you deliver services
- Creatively challenging the status quo; "Thinking outside the box"
- Recognizing the value of your partners
- Accepting the fact that mistakes happen
- Success breeds success
- A willingness to listen, learn, and practice
- Learn to listen and listen to learn
- All are equal at the table
- Understanding each other's language; a common language
- Understanding each other's history and your own as well; and moving beyond
- A sincere commitment—be there because you want to be there
- Will and desire
- Passion
- Principles of working together: upfront and review principles
- Team work: learning from one another and knowing your role and tools for working together
- No ownership of relationships; a shared perspective
- Sharing information equals continuity

GROUP 3

* The responses for this question flowed out of the stories of successful working relationships. Please see Appendix 1.

GROUP 4

- Accountability
- Transparency
- Inclusiveness
- Mutual agreements
- Planning
- Commitment
- Communication strategies
- Design of models
- Capacity building
- Mutual understanding
- Consensus building
- Buy-in
- Ownership-pride
- Consultation
- Taking personal responsibility
- Infiltrate not assimilate
- Taking collective responsibility
- Make sure everyone is at the table
- Listen to everyone: work for the “greater good” and a common goal
- If necessary, check egos at the door
- Look at all levels of government (regional, municipal, provincial, federal)
- How can they work together and influence each other?
- Make sure when bringing committee together that you ask the affected community or people from the community
- Direct more dollars to where they should go rather than where they shouldn't go
- Volunteers
- Make resources available for participation (bus fares, etc.)

GROUP 6*

- Commonality: similar organizations; relationships
- Communication
- Common Vision: Where do you want to go
- Mutual respect based on relationship building
- Delivery on promises
- Developing deeper understanding
- Trust—trusting in Aboriginal people—mutual trust
- Listen: learn to listen; listen to learn
- Voices of the grassroots people
- People are committed
- Small steps
- Right people around the table and at the right time
- Establish priorities
- Evaluation and measurements
- Creative evaluations
- Removing barriers—for example ego
- Sharing

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GROUP 8

- Leadership buy in
- Consistency of effort; Respect for frontline workers (discovered by what we are not doing)
- Acknowledgment of “true” experiences for Aboriginal people
- Valuing each person for their experiences in the task/objective
- Accept the fact there will be criticism – that you deal with criticism in a good way
- Positive focus towards a common ground
- Education and awareness process
- “Win – Win ” situation – everyone benefits
- Strong qualities of leadership (strong connection to one’s identity)
- Vision
- Creativity
- Opportunities to work together

GROUP 9

- Communications with stakeholders
- Information gathering
- Compromise
- Reciprocity
- Work with what you have: like those that signed the Treaties
- Common cause; Common goal
- Awareness of each other’s needs and wants
- Listening
- Making an action plan based on what’s been heard
- Respect; Trust; Honesty
- Sharing responsibility
- Formalizing roles and responses in a partnership—MOU
- Flexibility
- Optimism
- Go in knowing you are going to succeed
- Win-win
- Importance of involving Elders and Youth and being aware of protocols
- Common objectives
- Accountability; Respect
- Put the community in the driver’s seat: accountability and buy-in
- Recognition for people’s work
- Community ownership—not top-down but developing in consultation with the community
- Respecting what’s already there
- Continued commitment & Continuity
- Ongoing program vs. project
- Advisory committee
- Various old and new perspectives

CHALLENGES

- Relationships are fragile
- Susceptible to funding
- Project based
- Communication – especially geographical distances
- Difficult to account for expenditures for output is not as tangible as respecting communications and communities

APPENDIX.10 (CONTINUED)

GROUP 11*

- Trust
- Respect
- Sensitivity to cultural awareness
- Win-win!
- People coming to give, not just to take (i.e., volunteers, funds, etc.)
- Everyone comes to the table with gifts
- Everyone is equal
- Knowledge of the history of the people creates understanding
- Respect
- Sharing common goal
- Understanding our differences is our strength
- Genuine openness to doing things in a different way
- Keeping the “big picture” in mind
- Being able to learn from past mistakes and move on
- Not dwelling on the negative
- Getting past ‘turf’ wars (jurisdiction)
- Organizations need to get past territorial...
- A level of transparency – both on the same playing field
- Accountability goes both ways
- Acknowledge that a relationship isn’t always 50/50 to be a success
- Patience and flexibility
- Focus on common goal
- If we can’t say something positive we don’t say anything
- Partnerships must be for the people
- Must have political will and resources to complete goals
- Willingness to try new and successful things/approaches
- Must look at economic ventures (economic sustainability)
- Accountability to whom? Or To government to people accessing services

GROUP 12

- Trust; Mutual beneficial
- Honesty; Success
- Clarity of roles and responsibilities; desired outcome
- Communication open and clear
- Team work; Commitment; Shared vision
- Remove politics; Clarity of partnership
- Motivation
- Cultural awareness on all sides
- Open mind
- Resources
- Respect
- Satisfaction
- Ability to talk about values and beliefs
- Passion
- Commitment
- Flexibility
- Willingness to share power and let go of power
- Conflict resolution of the process
- Willingness to be giving of oneself
- Ensuring that a holistic approach is from client and not from policy
- Belief in what you are trying to achieve
- Transparency
- Recognizing own and others “gifts” i.e., doers, sayers, seers, etc.
- Sharing knowledge
- Allowing everyone a voice
- Commitment to make change and follow through to see it get done
- Realizing and knowing an “experience” of those served, i.e., on reserve experience, student experience of those served; know tools
- Compassion
- Have Aboriginal people represented in Aboriginal management roles and positions
- Opportunity to learn through the process
- Identify process
- Taking action and demonstration of process
- Build internal resources
- Satisfaction by all parties
- Embrace risk rather than avoid

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APPENDIX.11

Executive Forum Small Group Reflections

OPPORTUNITIES FOR SUCCESSFUL WORKING RELATIONSHIPS



GROUP 1

- Housing services could be more holistic in their delivery (housing/social agencies)
- More coordinated approach to services; Partnering/collaborating with other housing programs (E.g. UMISK & MUHC); Partnering with similar programs e.g. UMISK & Family shelter network
- Partnering to provide expanded services e.g. single's housing; Same type of need for the education sector
- Business's partnering with Aboriginal Services & training i.e. work while on social assistance
- Climate (\$) is encouraging collaborative projects
- Funders are more open to collaborative projects
- Still missing Funders collaborate
- More trades training to build Aboriginal capacity
- Policies don't match up to needs e.g. eligibility criteria for Alberta Works; Policy gaps between Feds and Province

WITH EDMONTON:

- Expand funding and services to the Arts
- Property tax and zoning to look at the needs of Aboriginal communities i.e. home ownership – cultural park space; City should invest in land development for housing/modular homes
- Libraries establish Aboriginal Community
- Satellites/outreach/build a bridge to connect Aboriginal Communities; C.O.E. Human resource department could provide more opportunities for Aboriginal Employees
- C.O.E. looks at providing opportunities for Aboriginal business to bid on contracts i.e. events
- Transitional supports for people coming from reserves to the city

REGION:

- Collaborate on programs and services with reserves in regions and settlements; Hard to do due to diversity in surroundings
- Reserves know which of their members are living in the city, maybe find some way to coordinate with them on service and opportunities; Get gov'ts to work better together e.g. housing dollars are tied to old costs; There has got to be something in it for the outlying communities in order to collaborate
- FN Business being able to bid on contracts with C.O.E.
- Remember to work with regional authorities and satellite communities

GROUP 2

- Opportunities should exist for people to come together to discuss what could be done together
- Networking – how often ??
- “Like minded” people on issues
- Transition and welcome services
- Someone needs to lead/ coordinate networking or gatherings
- How do we find out about business and employment opportunities
- Housing
- Socio-economics issues:
 - Enhancing service Centres
 - “One Stop Shops” more than one
 - Employment equity
 - Training/access
- Health
- Justice
- Child care
- Transportation
- Education
- Referral Services enhance/coordinate
- “Pooling services”
- Communication Strategy
 - Inform
 - Distribute
 - Campaign
 - Opportunities
 - Recognition & Honouring Awards
Bring aboriginal component
 - Sharing issues and information
 - More than email – broader

GROUP 6*

- Set of Principles
- Depository Information – Guide to Aboriginal Organizations
- Police – citizens speaking out
- Resource Pool - Working together – get out of silos - Need to work together
- Aboriginal affairs Office
- Awareness Bids
- Gathering and Sharing - need to work together
- Mentors in Schools – Connection with Native Seniors Centre- crime prevention for school
- An Accord – principles of agreement
- Communication information and discussion
- Cultural Protocols and awareness – don’t make it a book
- Edmonton website on Aboriginal Initiatives – make it end user friendly
- Communication
- Collaboration takes time and effort- develop community – who takes it on
- Build capacity of Aboriginal Organizations

ORGANIZATIONS:

- To support aboriginal organizations – strengthen the city; To have a cooperative effort with Friendship Centres because it's a central point of meeting
- Opportunities for organizations to learn about each other and network
- When organizations come together to learn and share it creates a broader picture
- Training for our Aboriginal organizations
- Cross cultural training for our Non-aboriginal organizations (Institutions health & Justice Services)

EDMONTON:

- Develop Aboriginal Tourism
- Training programs skills training and education
- What's happening in Edmonton – need to share this
- Opportunity to link in and to assist employers/business community in Edmonton
- Increase Aboriginal Participation
- Work together - Aboriginal Resources Strategy
- Aboriginal People provide guidance to the Aboriginal Human Resource Strategy
- Not just entry level jobs = "quality jobs"

REGIONALLY:

- Share your experiences with other parts of the province
- Build broader partnerships
- Borrowing success from other Companies and making your own
- Opportunity for Aboriginal people to get in the drivers seat and lead the process

- National Aboriginal Day
- coming up with common themes and each group do their own events
- ideas are shared throughout the circle
- opportunity with corporate world becoming more involved
- non-Aboriginal groups are becoming more involved
- big events ie: Queens visit provide opportunities to showcase what we can do
- small budgets become less of an issue with lots of groups involved
- City & Aboriginal community work together to help transition to urban setting & new business opportunities
- Areas of opportunity – unemployment, housing
- Organizational levels – join not-for-profit boards
- Bringing together organizations with common goals locally, regionally and nationally
- New opportunity – need for support for men and women leaving the prison system
- Hard to separate the different levels
- "one-stop-shop" an entrance point to be directed to appropriate organizations
- Better understanding of importance of acknowledging the history of Edmonton to Canada
- Acknowledgement of the history of Aboriginal people in Canada
- We're behind out west in acknowledging the role of Aboriginal people – role of government & education – be courageous and set the example
- Define Edmonton based on our real history (e.g.: Edmonton as a trading hub)
- Education
- Too many boundaries between organizations when we all want the same goal eg: housing for men with children and presently no place to go
- Promote Edmonton the way it was – no Klondike Days
- Accord provides an innovative opportunity
- Don't just leave the Accord behind – work together to keep it going
- Don't use the Accord to not include Aboriginal people in other events
- Opportunity with Accord to tell a positive story – we never hear this story & it's there
- Take a positive aspect i.e.: art and make it a focus to promote it
- National Aboriginal days provides an opportunity to tell the positive stories
- There is a shift & room for the positive stories to be told

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GROUP 12

- Participate as advisory group together
- Website access and registration by organization
- Knowledge of similar goals & objectives of organizations
- Pool resources
- Economic growth
- Process/ mechanism to connect i.e.: newsletter, website
- Time is right
- Aboriginal marketplace on website, directories
- Creating moments – networking sessions
- Know about housing status
- Conferences that are held
- Have other cities participate Winnipeg, Vancouver, etc.
- Government to become more understanding of what organizations do ie: programming, housing, etc.
- Orientation for elected officials for cultural sensitivity
- Learn from city of Calgary parks, streets, roads, naming in Calgary
- Sharing best practices with other cities, Winnipeg – use as a template for Edmonton
- City of Edmonton – Declaration AUMA – to present it to
- Service providers to have consistent assessment too and to cross reference service provided to client, holistic approach
- Community connection directory (on-line)

APPENDIX.12

Executive Forum Small Group Reflections

WHAT IS OUR RESPONSIBILITY TO BUILD SUCCESSFUL RELATIONSHIPS?

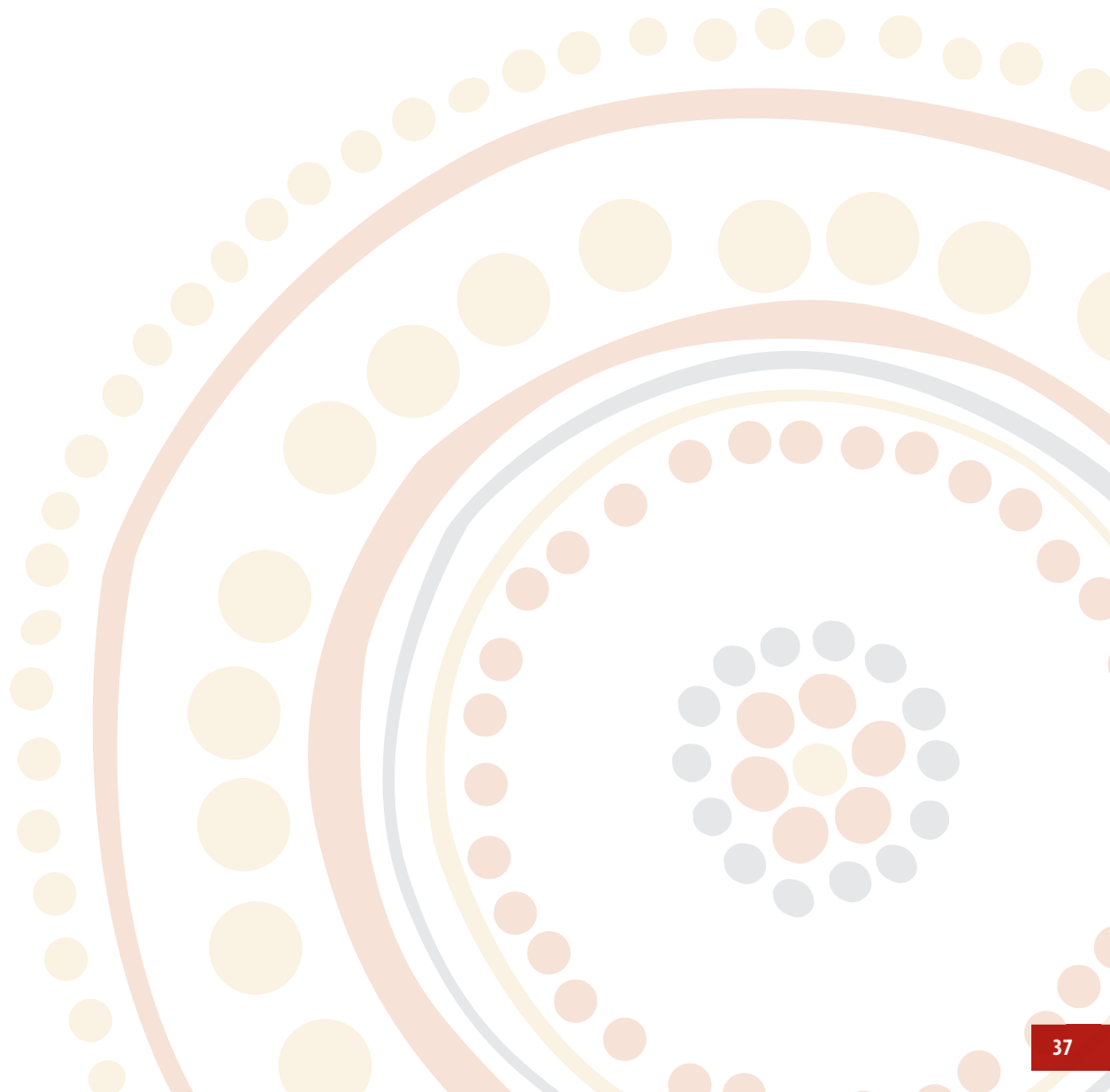


GROUP 1

- Relationships are built between people
- Understanding, educating yourself
- Have r create an environment that is comfortable for Aboriginal People or vice versa
- Identify your limitations be honest
- Ask for help
- Sharing information and networking
- Continuity of leadership (Corporate memory)
- Build collaboration into your value system
- Lead by example

GROUP 2

- Commitment, will desire respect, trust listening.
- To teach to educate
- To make things better for everyone
- A successful relationship benefits all
- For the future
- Education; Helps to inform and relations
- To find out more
- Our children
- Good relationships generate other good relationships



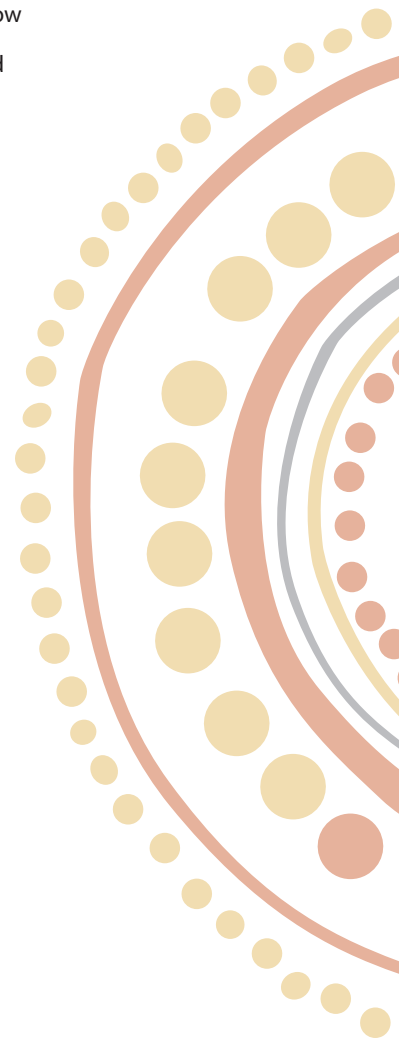
APPENDIX.12 (CONTINUED)

GROUP 5*

- collaborate/ always agree/ accepting of others ideas
- Team effort – NCFC communication can empower a whole community
- Good leadership little/small programs to start
- Common purpose – builds relationships build trust
- Responsibility; Accountability
- Commitment; Melding two cultures
- Get to the point; Build trust
- Come together; Share resources
- Takes the competition out there's enough for everybody
- Acceptance/ understanding; Understanding when (we the bureaucrats)
- Community/Communication; Honour
- Entertainment/Music
- Inclusive/doesn't matter if you like them
- Share leadership- move mountains
- Artwork hung – Pride (Spirituality of Art)
- Creation – Instructor step back let people explore boundaries more success
- Respect differences – understand the values- dialogue vs. B.S.
- Trust; Listen
- Inclusiveness; Responds
- Accountability
- Common vision; Commitment
- Leadership
- Finances/Sharing resources
- Compromise; Accept new ideas
- Adaptability to evolve; Both parties care
- Be prepared to listen
- Commitment
- Ability to sit on/time to process
- Interest based on negotiation
- Pride; Spirituality; Acceptance
- Kids cant wait for adults
- Prioritizing issues; Willing
- We need our Elders Circle
- Corporate accepts our Elders
- Unlearn our bias
- Humour; Setting the ground rules

GROUP 6

- Leadership – know history and move on
- Be sincere about commitments
- Forum – Aboriginal Organizations
- Work with Accord Office
- Made 5 new contacts today
- Work with community partners with similar goals and share information
- Mentor others in organization
- Working with Aboriginal Community Organizations
- Reinvigorate an external advisory community
- Program with Norquest – “we're strapped” – need more resources
- Aboriginal Parent link Centres – Bent Arrow
- Build relationships – service review based on one city – one voice
- Sustaining community process



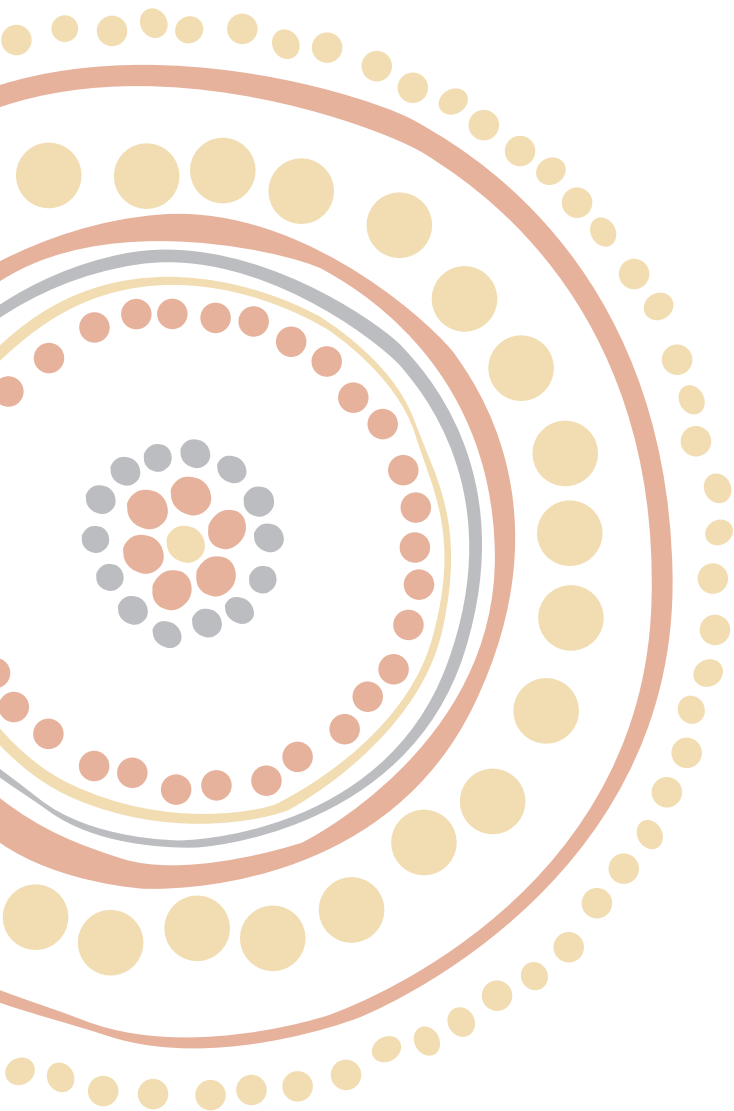
GROUP 8

- Need to grow up and change their attitudes (some aboriginal people)
- Opportunity to mentor the youth (Those that need to grow up) our young leaders (with cross cultural mentors)
- Responsibility to help each other achieve what we have in front of us for Aboriginal people
- Responsibility to build bridges

GROUP 9

- Committees
- Advisory bodies (e.g. Elders advisory group sustained)
- Industry
- Rotary
- Challenge – everyone is competing in the same areas
- Competing organizations serving identical needs, serving the same clients at the same time
- How to address this?
- Successful organizations get bigger, smaller ones die out
- Those that fail negatively impact other organizations
- What supports to we need?
- Policies and processes need to be developed at the grassroots level
- Strategies should be based on what the community wants and needs
- Studies, report, focus group testing needs to be shared interdepartmentally
- Put the money in a big pot and address issues comprehensively
- One big pot makes it seem like to much money is being spent
- Information sharing – creation of referral database. A catalogue of all Aboriginal Organizations in the city of Edmonton and what they do.
- Contact information beyond “blue” guide
- Central information centre
- Dissemination of dialogue results leading to the Accord
- Action Plans with time lines
- How do you overcome competing interests – inhibit information sharing
- Recognize the interrelatedness of ‘well-being’ and ‘self-reliance’
- Eliminate redundant steps e.g. demonstrate an obvious need – waste resources. Money and time
- Start streamlining – less compartmentalization
- Appoint a person in organization/ governments
- Mechanism for information sharing

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APPENDIX.12 (CONTINUED)

GROUP 11*

- Every Canadian has a responsibility to know the history
- Teachers – education system
- Taking what we have and letting it grow
- We have a responsibility to discuss the social debt that exists in Alberta
- Achieve a balance between social and economics
- Working to on preventative and proactive programming
- Media has responsibility to tell stories of Aboriginal Success
- Change attitudes one person at a time – don't talk about people in stereotypes but see them as people (e.g. United Way's financial day of caring)
- Its everyone's responsibility but must acknowledge imbalances in resources
- Need commitment from Province – want to see political will
- Acknowledge role of Aboriginal communities to get past negative history and turf wars
- The Accord provides a unique opportunity and we must acknowledge and see it as a positive opportunity
- Responsibility to hold leaders accountable for our vision
- Economics and money speaks
- We have a responsibility to speak against negative stereotypes
- Responsibility to build political platform for Urban Aboriginal people
- Responsibility to hold political leaders and administrators accountable
- Responsibility of leaders Aboriginal and Non Aboriginal to bring this forward – be courageous (Leaders – Federal – Provincial)

GROUP 12*

- Contact people
- Have gatherings (Bingo)
- Planning sessions
- Get involved with city
- Getting informed
- Something to address – blatant racism
- Build capacity, non-aboriginal to bring aboriginal employers as observers
- Aboriginal Employers become full participants in decision making
- City of Edmonton less than 1%
- Edmonton Economic Development concern of 1 representative Aboriginal
- Have an Elder
- Mentorship program (all involved)
- City Boards 'volunteer – get on them'
- Look at how to build relationships better "More than dancers in Media"
- Post Secondary mandatory credited courses on Aboriginal History and culture awareness
- Tourism "Aboriginal Owned" etc. Promote this
- Inform about Aboriginal Culture regardless of where you work
- Share success stories, how to get it out there
- NAAF ' Blue print for future" Workshops are held
- Aboriginal Youth Achievement Awards (MNA - Oteenow)

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APPENDIX.13

Executive Forum Small Group Reflections

CAN THE EDMONTON URBAN ABORIGINAL ACCORD INITIATIVE HELP US GET THERE?



GROUP 1

- All parties need to be committed to the principles
- Process is important, words wont get on paper if no one listens
- Using interest based on processes and techniques to develop understanding. Know other parties, fears, concerns, interest and desire
- We all benefit
- Mutual gains negotiations
- More value for all parties

APPENDIX.13 (CONTINUED)

GROUP 2

- Yes
- To make connections
- Facilitate/ coordinate
- To open communication lines
- Doing business in another way
- To lead by example "WALK THE TALK"
- Facilitate leadership and community input/dialogue/ advisement on specific related issues (i.e. Justice – Police)
- Media relations needs to change
- Media has a responsibility to make a change
- Challenging stereotypes, discrimination, prejudice and racism
- The face of Canada has change
- Change is necessary

GROUP ?*

- Begin to dialogue
- Housing
- Aboriginal welcome wagon
- City to work with Mom's in the north
- City package
 - Who
 - What
 - Where
 - When
- Send out pamphlets to other communities
- United plan – City, Provincial an Federal
- Housing; Support Services; Health Services
- Communication
- Form of assessment of health services
- Work with existing organizations to help get the word out
- Engage Edmonton in Awareness and understanding the issues
- Cross Cultural Awareness; Demystify Native culture and legitimize Aboriginal Culture;
- Sharing/Communicating your experience; Information; Advocating; Stay open
- Sharing talents and gifts
- Building wellness through the arts
- Creating avenues to build awareness
- Facilitating the process
- Advocate change, understanding
- Be as role model to my community
- Successful relationships
- Collaboration with other folks
- YES!! Has legitimacy e.g. Elders City has buy-in
- The right people in the right place
- Methods of communication
- We are not afraid to stand up
- Awareness – Public
- We are not afraid to learn from each other
- Publicize it – e.g. The Declaration
- Commitment of the city & other organizations to buy – in
- Starting point; No Tokenism
- Better communications; Educate leaders in Dialogue
- Being aware of the landscape; Create Co-ops; Access programs

GROUP 6

- INAC – money needs to fund
- Change the way we think – funding
- Trusting
- Money for this cant come from UAS
- Yes it will work
- Seniors – get rid of resistance for change – membership of 300 people
- Sustained financial Support
- 10 year plus commitment to this
- Long-term commitment
- Office of Diversity and Inclusion – important
- Hopeful – good step
- City of Edmonton needs to be a model employer
- Lead by example
- Leadership – leads in provincial and federal
- Guiding principles – results orientated – there are things we can do together
- Balance
- Long-term plan
- “I don’t know – but I hope so”
- Long term sustained
- Leadership – who will lead the Accord?
- We see leadership in a broad way
- “What do the children need?”

GROUP 8

- Yes
- How?
- Regular consultation 2x a year (Day of review with prior report of consultation)
- Progress reports and critical review
- Dynamic process
- Presence and constant reminder of the action that is taking place e.g. website etc
- The vision will come when the time is right
- Celebrate what is occurring – feast time
- A good structure

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APPENDIX.13 (CONTINUED)

GROUP 9

- Too political; Métis, F.N. Rural, Urban
- NGO's all things to all people
- Treat us as Albertans and treaty as a bonus
- Hold more opportunities to communicate e.g. forums like this, like Chamber of Commerce, Business Link
- Meeting various Abor. Organizations have open houses/ meetings to network and build relationships
- Invite aboriginal organizations like the one in the blue guide
- Overcome old mindsets that dwell on what did not work
- Focus on how things have change positively how things can work
- Train youth to be leaders and give them the opportunities to lead – new ideas fresh perspectives
- Question what defines aboriginal cultures
- Do you have to be cultural to be aboriginal
- Measure the results of the Accord – accountability

GROUP 11

- Yes – needs to be a way to enforce the agreements made
- Need to measure the success
- Progress has been made and its important to acknowledge this
- Acknowledge the sacrifices that have been made
- Yes – The Accord can be another step in the right direction
- Yes –if they put money and programs where their mouth is and they work
- Yes – this will help us get there
- It must trickle down from Council level to others City departments
- How does the Accord translate to the frontline and into the community
- The Accord needs grassroots support – on the street
- The Accord can help – may set a foundation of cooperation if people honour the Accord
- I hope it's a declaration and not a decoration
- It's a start
- Need to build support of other council members and Edmonton (Political support)
- It can – lets identify the doers and bit just the talkers
- When it comes to delivering the bacon – where's the pig
- Need people with the big pictures who are willing to push through the resistance
- The accord is the first step
- Need accountability in the future
- Acknowledge the past work and not reinventing the wheel
- Status quo is not working – lets develop a new delivery method
- Be [prepared to set a new standard
- Do something we can be proud of
- A great opportunity – now we have all three levels of Government on board
- Aboriginal involvement in all phases of City (e.g. development)
- Make sure the real leaders are speaking for the community

GROUP 12

- Continue holding open forums and good food
- Talk to one another, go broader, other levels of government
- Continuing forums at the community level
- Fine dance, to respect the group that is able to do this. Keep politics out of it
- Question? Who is going to sign Accord? Big question! A long way to go yet!
- Get our own act together
- Is Accord about money / culture
- Define Accord
- Two considerations (Intent) - a) City Council
b) Aboriginal community
- Where is Aboriginal community? Edmonton is diverse Population 30,000 to 40,000 – who represents Aboriginal community?
- “get own act together”
- Edmonton Aboriginal community fragmented, I wouldn't know where to go find them.
- Agency assessment of Aboriginal agencies, more consistent basis – EUAAI to help facilitate this
- One place / building to get services met
- Have a Councillor / Assistant work solely for Aboriginal purposes, portfolio

APPENDIX.14

Workbook Statistical Analysis

“YOUR CITY, YOUR VOICE” WORKBOOKS



BASIC DEFINITIONS:

MEAN

The mean is the average of the responses, excluding those that were blank. The responses were ranged from 1 to 5, with 1 being Strongly Disagree and 5 being Strongly Agree. The mean represents the average level of agreement with the question being asked. A mean of greater than 2.5 indicates that there was more of a tendency to agree with the question. A mean of less than 2.5 indicates that there was more of a tendency to disagree with the question. A mean closer to 5 or closer to 1 indicates a stronger agreement or stronger disagreement with the question.

STANDARD DEVIATION

The standard deviation gives a feeling of how “grouped” the responses were. While the mean gives an average value, the mean by itself is not enough to give a good indication of how much people’s responses varied. The standard deviation number is an indicator of a range – approximately 68% of all responses are within one standard deviation of the mean. For example, if the mean on an exam is 65% with a standard deviation of 5%, then approximately 68% of the people taking the exam scored between 60% and 70%.

95% CONFIDENCE INTERVAL

This is an indicator of how accurate the results of the survey are. A 95% confidence interval is an indicator that if the survey question were repeated with a different random group of individuals, 95 times out of 100 the results would be within the confidence interval. In the case of a mean, it indicates that the average value will occur within the confidence interval 95 times out of 100 if the survey were repeated.

GENERAL INFORMATION:

TABLE OF VALUES: DEMOGRAPHICS

Total Survey Respondents: 501

AGE

32	Not Answered
1	Under 18
55	18-24
95	25-34
107	35-44
114	45-54
67	55-64
30	65+

STATUS

41	Not Answered
127	Métis
191	First Nations
2	Inuit
17	Non-status
6	Other Aboriginal
117	Non-Aboriginal

GENDER

55	Not Answered
146	Male
300	Female

DEPENDENTS UNDER 18 IN THE HOUSEHOLD

54	Not Answered
202	Yes
245	No

AGE AND GENDER

	MALE	FEMALE
Under 18	0	1
18-24	14	40
25-34	26	68
35-44	38	58
45-54	32	74
55-64	22	41
65+	12	16

LIVE IN EDMONTON

30	Not Answered
427	Yes
44	No

WORK FOR THE CITY OF EDMONTON

40	Not Answered
42	Yes
419	No

APPENDIX.14 — GENERAL INFORMATION (CONTINUED)

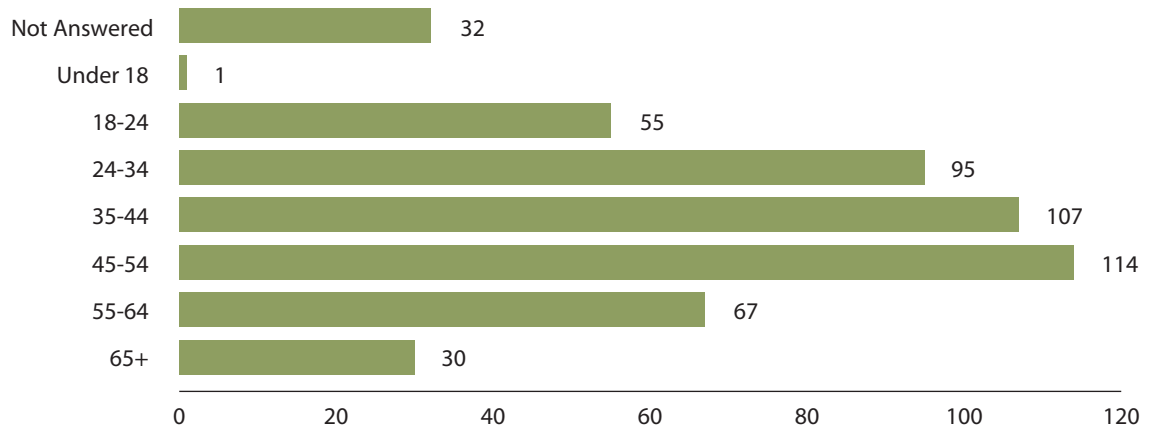
RESPONDENTS BY AGE GROUP AND GENDER

AGE	GENDER	RESPONDENTS
Not Answered	Not Answered	28
Not Answered	Male	2
Not Answered	Female	2
Under 18	Female	1
18-24	Not Answered	1
18-24	Male	14
18-24	Female	40
25-34	Not Answered	1
25-34	Male	26
25-34	Female	68
35-44	Not Answered	11
35-44	Male	38
35-44	Female	58
45-54	Not Answered	8
45-54	Male	32
45-54	Female	74
55-64	Not Answered	4
55-64	Male	22
55-64	Female	41
65+	Not Answered	2
65+	Male	12
65+	Female	16

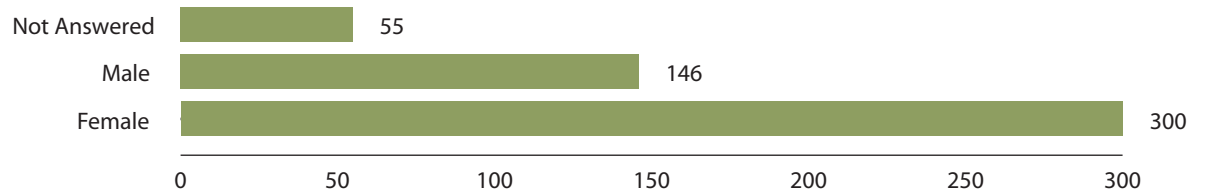
RESPONDENTS BY GENDER AND STATUS

GENDER	STATUS	RESPONDENTS
Not Answered	Not Answered	27
Not Answered	Métis	11
Not Answered	First Nations	8
Not Answered	Non-Status	2
Not Answered	Other Aboriginal	1
Not Answered	Non-Aboriginal	6
Male	Not Answered	7
Male	Métis	35
Male	First Nations	56
Male	Inuit	1
Male	Non-Status	4
Male	Non-Aboriginal	43
Female	Not Answered	7
Female	Métis	81
Female	First Nations	127
Female	Inuit	1
Female	Non-Status	11
Female	Other Aboriginal	5
Female	Non-Aboriginal	68

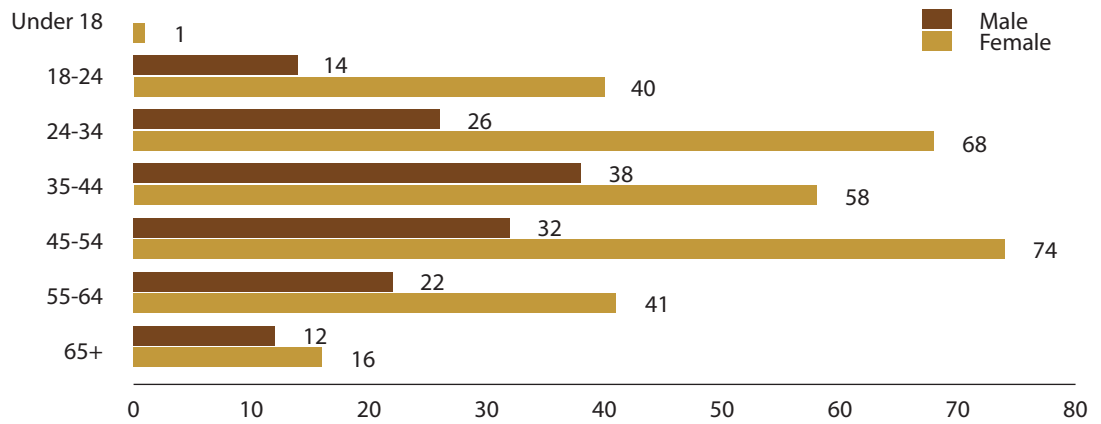
Breakdown of Respondents by Age



Breakdown of Respondents by Gender

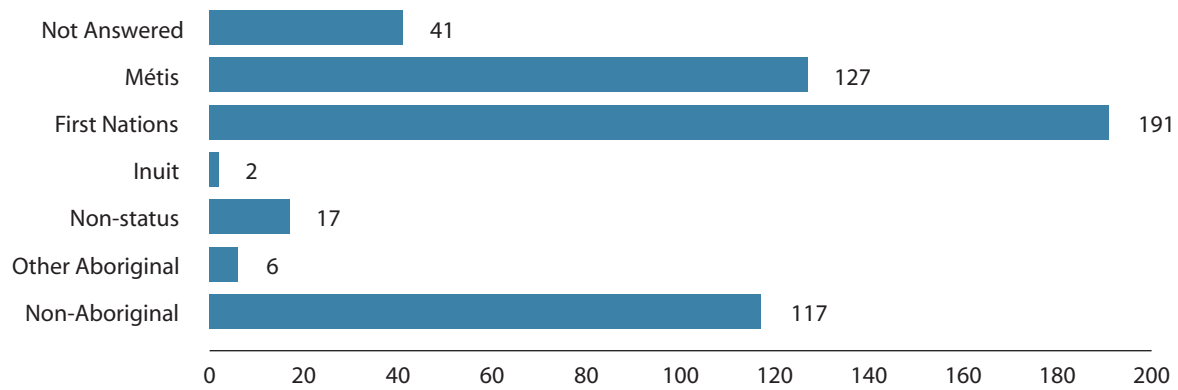


Breakdown of Respondents by Age and Gender

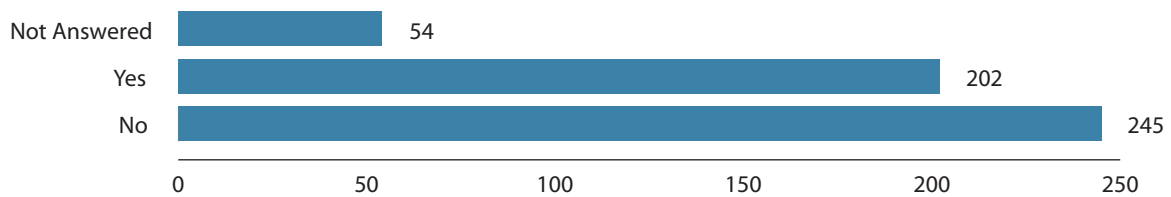


APPENDIX.14 — GENERAL INFORMATION (CONTINUED)

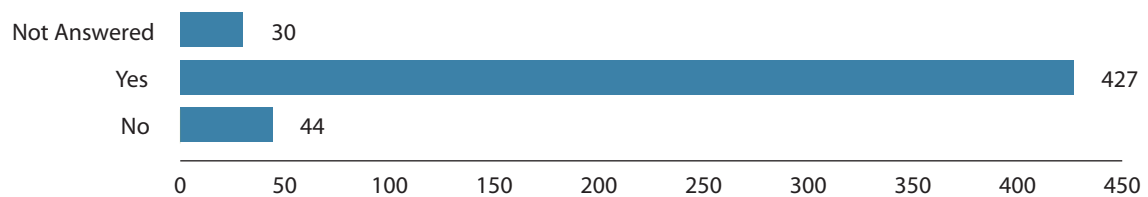
Breakdown of Respondents by Status



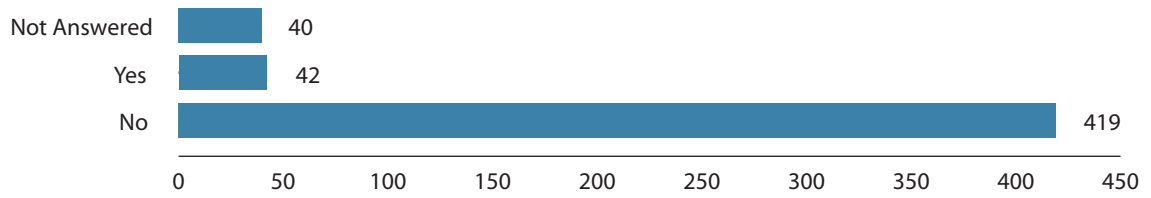
Number of Respondents with Dependent Children Under 18 Years of Age in the Household



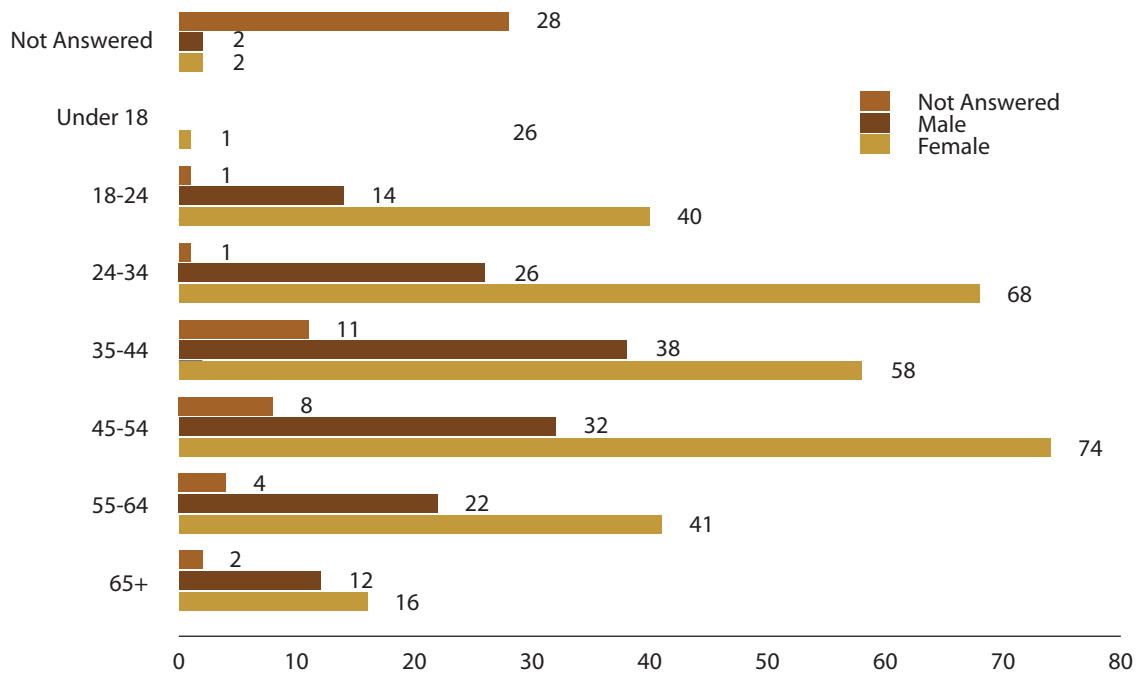
Number of Respondents that Live in Edmonton



Number of Respondents that are Employees of the City of Edmonton



Number of Respondents Gender and Age Group



APPENDIX.14 — SECTION A

“EDMONTON AS A WELCOMING CITY”

QUESTION 1: I think Edmonton is a welcoming and friendly city for Urban Aboriginal people

Responses from 1-5 with 1 being Strongly Disagree and 5 being Strongly Agree

2.672377	Mean
1.174061	Standard Deviation
95% Confidence Interval	2.59 – 3.67¹

I think Edmonton is a welcoming and friendly city for Urban Aboriginal people

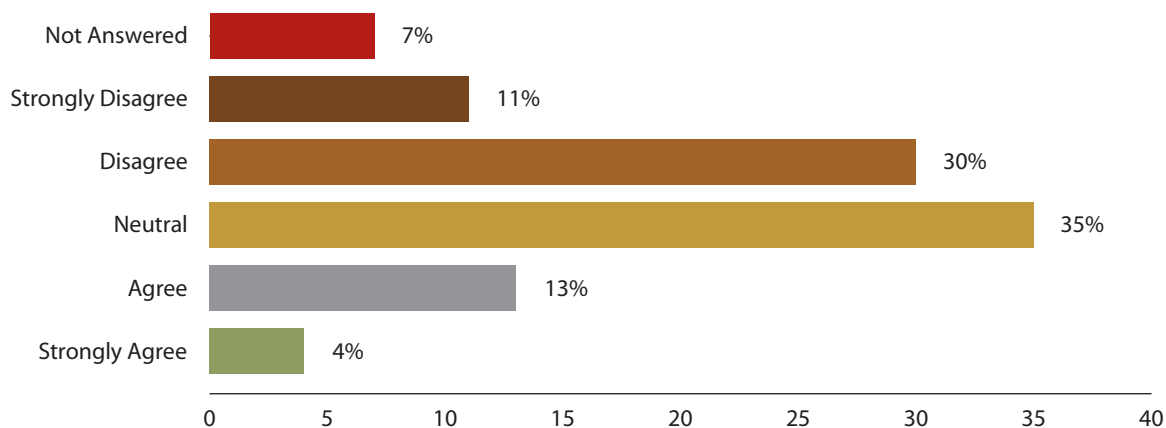


TABLE OF RESPONSES

7%	Not Answered	35%	Neutral
11%	Strongly Disagree	13%	Agree
30%	Disagree	4%	Strongly Agree

A significant number of respondents felt Edmonton was not a welcoming and friendly city for Urban Aboriginal people with 41% of respondents disagreeing or strongly disagreeing with the statement that Edmonton is a welcoming city

QUESTION 2: A personal experience that influences my opinion is ...

QUESTION 3: Additional comments

¹ The 95% confidence interval means that if this survey was repeated 95 times out of 100 the average of the non-zero responses would be between the lower and upper bounds.

The most frequent theme in the responses for questions 2 and 3 concerned racism or discrimination in Edmonton.

41 respondents

8% of total respondents

Examples from surveys: QUESTION 1

I find the atmosphere is very discriminatory

On micro level-many individuals/groups within the city, not city government, still hold stereotypes of First Nation peoples. There is a tendency to dismiss Aboriginals as a group and to view them as less than equal to the dominant culture even as we recognize the value of other cultural groups within our city. So many people see this group struggling and never stop to ask themselves why this occurs. How many of us ever stop and ask why First Nations peoples are over represented in certain areas such as incarceration? Why are the numbers skewed to reflect them in a negative light? Why do we notice what this group does more than any other group? Why do we need to use them as a scapegoat for society's ills? They were born equal so why do they not have equal rights, equal opportunity. We should be asking them what they want us to do to rectify the imbalance. They are just as deserving as any other group when it comes to cultural initiatives, program funding. I applaud the city of Edmonton for its attempts to address First Nation's issues, but the citizens who make up this city should seek to change their individual perspectives in order that changes will be more than cosmetic. I am not Aboriginal, but I believe that only in a spirit of cooperation can we assist others to attain the equality that so many of us take for granted. I apologize for rambling on but in this day and age there is no excuse for racism and stereotyping. That reflects a lack of intelligence and wisdom. We need to work together so that we can all enjoy a level of harmony and prosperity.

All people are racist-- it just isn't as oblivious as it used to be. an example is I was in a professional workplace last week to do a presentation to non-Native people on Native perspectives/culture. In a conversation with the receptionist she said "I don't agree with all the special treatment Native people get... everyone should be treated the same... there should be no such things as Treaty's anymore..."

As an urban Aboriginal post-secondary student there is little available services which ease the transition from a rural community to the big city. Also, the lack of subsidized housing immediately place Aboriginal people, with limited education or seeking further education, at the disadvantage. Housing that is economically accessible is in dangerous sections of the city. Two of my relatives [respondent identified relatives by name] were recently murdered within these dangerous communities. They moved to Edmonton in search of further education and employment however they (like many urban Aboriginal people) live in poverty. They did not choose to live in this situation like the other 98,000 youth that live in poverty in Alberta. Their economic disposition and racial barriers (being young Aboriginal males) played a large part in their murders. Edmonton is a welcoming city for Urban Aboriginal people because there is a concentration of employment however their quality of life is sacrificed for the need to provide for themselves and their families. Edmonton is not a friendly city as [my relatives] discovered and I discovered through the devastation their deaths caused our families.

Growing up with a family that experienced schooling from the government residential schools - our family has suffered emotional, Physical, mental abuse, which has passed down from generation to generation by this I mean self esteem issues, fitting into society has been harder because of the governments way of training these people that they are bad and should change their way of lives to be more like the "white man" which is considered by the government to be better. The government needs to put into the school system about how they created this racism for the Aboriginal people. It became a normal way of life to look down on these people. Change the attitudes and ideas - Start with school teach the history of native peoples. Recognize the impact that residential schools had on generation to generation regarding self worth and humanity. This is my personal experience, it needs to be acknowledged, money will not change what is already done. The future children need to be re-taught. I'm sick of the government asking these questions about native peoples - they were here before everyone else, why is the government acknowledging native people now? After all of the damage that they have done and continue to do!-why do they still try to take away treaty rights! And Edmonton city council has "SAID" it wants it to be welcoming for Aboriginal people?!! Who do you think named Alberta?!! Smarten Up City Council.

I have experienced many incidences of racial discrimination against Aboriginal people.

Examples from surveys: QUESTION 1 (CONTINUED)

Because of the drug's and alcohol abuse and racism against native people.

I live in the inner city of Edmonton and see daily the disproportionate number of Aboriginal peoples who are homeless, lacking an urban cultural identity and who are stigmatized & discriminated against. I have also worked with Inner City Seniors and have heard their stories of how this city has not been welcoming or supportive or acknowledged their realities, needs & past injustices.

not personal to me but I have heard that landlords will often discriminate against Aboriginal people - so most can only get housing in the inner city. Slum landlords take advantage of them in many cases

I don't look native because my father is German, but I have friends & family who have seen discrimination because of being native; unless they were dressed very professional where they only taken seriously

I have witnessed racism in stores here in Edmonton, where one woman I saw was served after non-Aboriginal people

I BELIEVE THERE IS STILL TOO MUCH RACISM FOR EDMONTON TO BE "WELCOMING".

I had trouble renting a place, being new to the city. I felt as I was subjected to racism. School system not very welcoming for my 2 children, us being Aboriginal

The general attitude of the public toward Aboriginal people is very negative. There is a lot of discrimination at various levels within Edmonton.

as a non-Aboriginal person I am acutely aware of the racism that exists within our community. This is evident in how difficult it is for Aboriginal people to access housing, the high # of homeless Aboriginals + the stereotypes that exist.

I have worked with Aboriginal people for many years; we have never been able to put a foot in the door of City hall, until recently when the urban accord was formed. I work in many areas of the city, I see a lot of discrimination.

Racism in the workplace. Native Organizations don't offer enough support and understanding when approached for help. In fact they don't even refer you to any agency that can help because they don't work with each other!

THE RACIAL STEREOTYPING I ENCOUNTER IN MY SOCIAL INTERACTIONS AND THE CONDESENDING ATTITUDES I'VE EXPERIENCED IN MY PROFESSIONAL LIFE.

As a Métis, who is fair skinned I hear all the racial slurs that are levelled against visible Aboriginal People. Urban Youth have to be recognized and listened to.

I find there is a high number of racism that occurs in people that don't understand some of the social issues that First Nations people experience moving to an urban setting.

I believe there is still in a very strong issue with racism towards Aboriginal people in society. We still are not welcome and if we are native w/ mental health issues the racial discrimination is even stronger.

Being an Aboriginal woman, people of the city are not welcoming. There are still very much racism alive in the city. Most of the homeless people are Aboriginal and usually turned away for services.

I have been given & allowed greater educational & career opportunities than I would have had in the community I moved from. The degree of overt racism is not as prevalent as it is in the town I came from.

I have personally experienced a lot of racism, prejudices within the structural system of society.

I see the urban Aboriginal person as being racially judged in relation to jobs, housing, and, sometimes, legal issues.

The amount of discrimination Aboriginal people experience within the City of Edmonton is quite disturbing. Personally, I experience discrimination on an almost daily basis from business, individuals, levels of government and institutions. These experiences range from direct & indirect comments, inappropriate behaviours, as well as open & hidden discrimination through laws & legislation.

not enough housing, racism & system discrimination

I have an overall sense that mainstream society is simply ignorant of and apathetic towards Native issues o For all of my daughter's accomplishments, I feel a strong sense that she is not accepted into cliques of children because of heritage, she's not alike. Thus I sense racial intolerance if not prejudice.

observations of racist police brutality and constant discrimination, experience of not getting seated or waited on in restaurants based on my identity as an Aboriginal family, observations of disproportionate amounts of homeless Aboriginals on the streets + custodial/secondary workforce jobs, the gross lack of Aboriginal representation in the City's governance (senior) structure

I HAVE HEARD FROM STUDENTS NEW TO NORQUEST THAT THEY EXPERIENCE RACISM

As a Métis Women I experienced discrimination in The Education System I personally Took it To Task with Human Rights.

I have heard & witnessed (-) comments by the citizens of Edmonton. Racial & prejudging them as they even walk down the street.

I've lived in Edmonton for two years (My parents are from Faust) Racism is Prevalent!

Living with a Métis man for a time helped me to notice subtle racism and understand even more clearly how wearing this can be.

I encounter some rude young boy who was just being Rude it's a long story with not enough tines to tell about.... Its just that he basically said a racial comment, even though I called him on it.

-S.D. BUT, this is no different than any other urban centre - racism - issues ignored - poverty, exclusion, racism, etc. -Subtle racism + biases which exclude us, without people even knowing they are excluding us.

I am a person that tries to lead a healthy active life, on a weekly basis "almost" i get harassed or discriminated against by Edmonton city police, i tell them I'm on my way to get a slurpee"& then they check my pockets"

I've heard racial remarks made to any random Native person minding there own business, they aren't there to hurt or annoy people they are there because Creator chose for them to be there. Young white people are not taught this respect therefore while passing they yell out there windows "Dirty Indians".

In a governance sense there is systemic racism in the institutions that serve our people - schools, municipal, provincial, Federal government, banks, etc. For example when I was in high school 10 years ago I learnt about the history of my people on this land from a settler colonizer's viewpoint. I know there has been changes in the last decade but a lot of work still needs to be done. Canadians are very politically correct but this can mask stereotypes, negativity, and a lack of knowledge that is hurtful to our people. Non-Native people need education especially when they are in positions of power or in positions to serve our children, youth, & family.

No art or even any kind of landmark signifying Aboriginal presence here. Problems with racism, lack of employment

I experienced on several occasions ingrained racism.

The most frequent theme in the positive responses to questions 2 and 3 praised the City of Edmonton for taking action.	10 respondents	2% of total Respondents
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Examples from surveys: QUESTION 1

I Can Call City Council and get a Return Call From they take the time for me

Our City is very diverse and anyone is allowed to be here.

I have talked to the different agencies offering services in the city.

The City set up the Edmonton Aboriginal Urban Affairs Committee about a decade ago. The advisory role of this Committee led me to believe that the City Council is willing to listen to and act (as appropriate) on the suggestions of the EAUAC. This also reflects the Council's intention to be "inclusive" for the Aboriginal community.

I do strongly think about people that are friendly and people could help each other in the city.

Its a nice city, friendly people and Urban Aboriginal people are welcomed to live in Edmonton

The Re-burial ceremony this summer finally recognized our people and further plans are in process. Many City officials were present including the Mayor.

Personal relationships with Aboriginal people makes me believe Edmonton is a welcoming city.

I feel that the City of Edmonton is welcoming to all cultures. Plenty of opportunities for employment and places for everyone to immerse themselves in and around their culture.

When I go to city hall or business or travel on E.T.S. my experiences have always been friendly.

“ISSUES AFFECTING URBAN ABORIGINAL PEOPLE IN EDMONTON”

QUESTION 1: Urban Aboriginal people know their communities’ needs, issues and priorities

It should be noted that a number of participants who completed the workbook surveys identified themselves as non-Aboriginal. The workbook survey, however, was designed first and foremost to give voice to the views of Aboriginal people.

For this reason, the Steering Committee requested the consultant group *Four Winds & Associates*—which conducted the statistical analysis of the workbooks and wrote this report—to conduct separate statistical analyses for all of the workbook quantitative data to determine whether “Aboriginal-only” data would be statistically different than the combined data from all 501 workbooks. These single mean hypothesis tests resulted in the conclusion that none of the data were significantly different as a result of the non-Aboriginal responses. In only the data set for Section B was there a difference that is readily apparent, as illustrated on the next two pages. This difference is observable but not statistically significant.

Responses from 1-5 with 1 being Strongly Disagree and 5 being Strongly Agree

3.448198	Mean
1.216709	Standard Deviation
95% Confidence Interval	3.34 – 3.55²

Urban Aboriginal people know their communities’ needs, issues and priorities

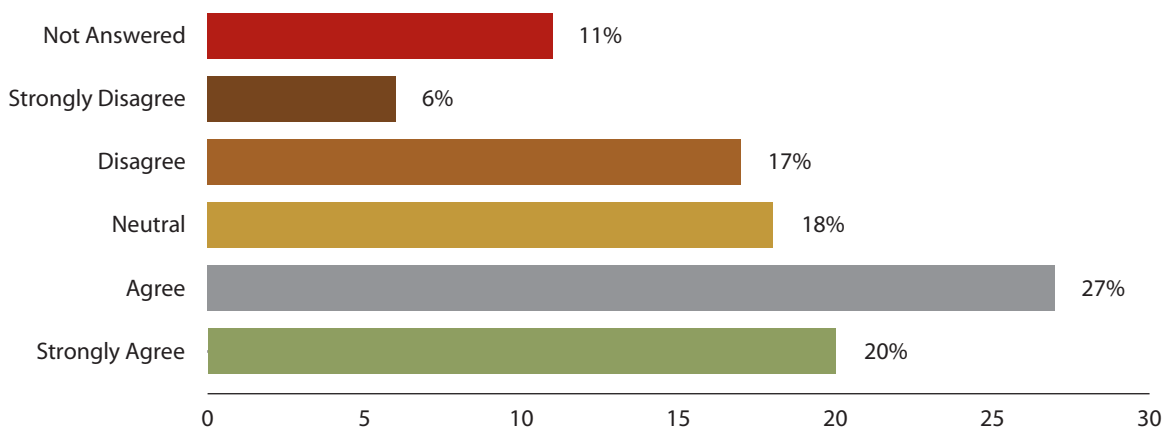


TABLE OF RESPONSES

11%	Not Answered	18%	Neutral
6%	Strongly Disagree	27%	Agree
17%	Disagree	20%	Strongly Agree

² The 95% confidence interval means that if this survey was repeated 95 times out of 100 the average of the non-zero responses would be between the lower and upper bounds.

APPENDIX.14 — SECTION B (CONTINUED)

LIST OF CRITICAL NEEDS, ISSUES AND PRIORITIES AS ORDERED BY THE ANSWERS OF “ALL SURVEY” RESPONDENTS

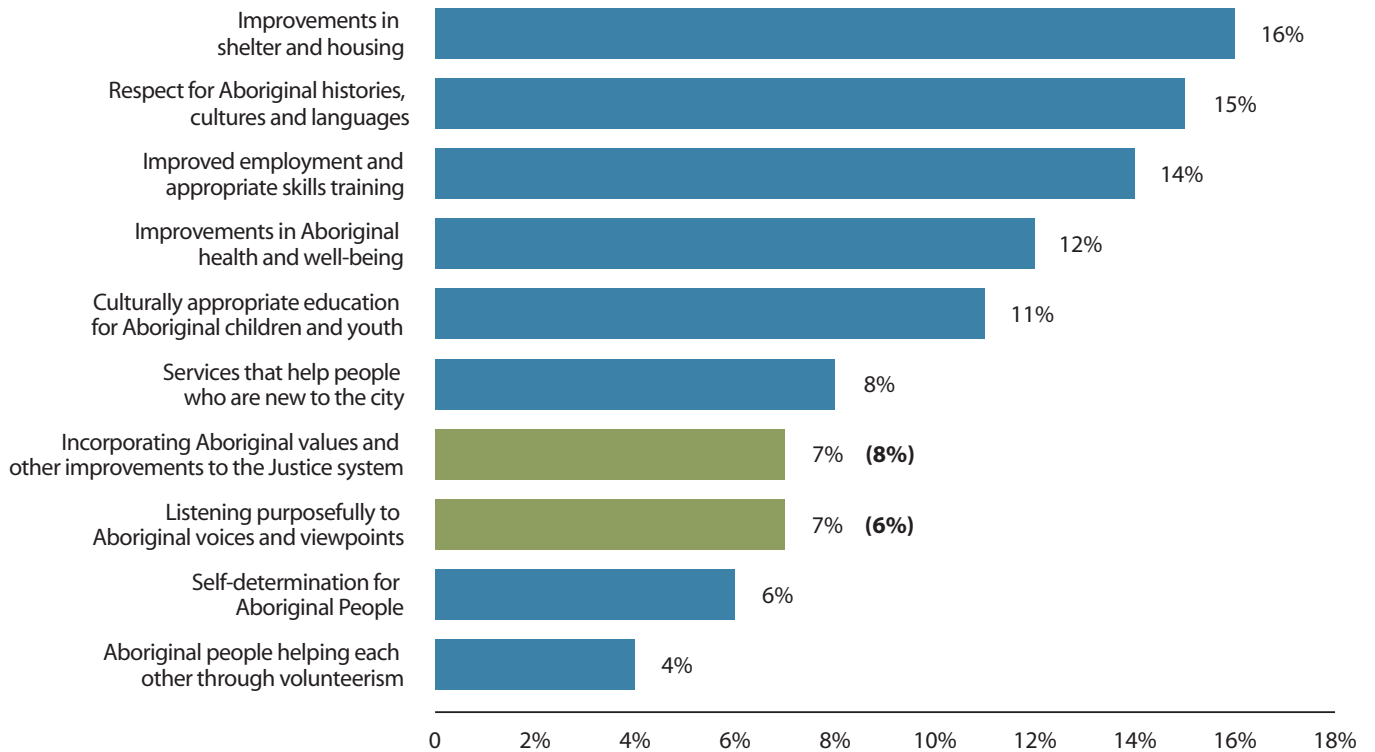
16%	Improvements in shelter and housing
15%	Respect for Aboriginal histories, cultures and languages
14%	Improved employment and appropriate skills training
12%	Improvements in Aboriginal health and well-being
11%	Culturally appropriate education for Aboriginal children and youth
8%	Services that help people who are new to the city
7%	Incorporating Aboriginal values and other improvements to the Justice system
7%	Listening purposefully to Aboriginal voices and viewpoints
6%	Self-determination for Aboriginal People
4%	Aboriginal people helping each other through volunteerism

“ABORIGINAL-ONLY” RESPONSES

16%	Improvements in shelter and housing
15%	Respect for Aboriginal histories, cultures and languages
14%	Improved employment and appropriate skills training
12%	Culturally appropriate education for Aboriginal children and youth
11%	Improvements in Aboriginal health and well-being
8%	Services that help people who are new to the city
8%	Incorporating Aboriginal values and other improvements to the Justice system
6%	Listening purposefully to Aboriginal voices and viewpoints
6%	Self-determination for Aboriginal People
4%	Aboriginal people helping each other through volunteerism

Issues Affecting Urban Aboriginal People in Edmonton

Statistical tests indicate a lack of “statistically significant difference” between Aboriginal and non-Aboriginal responses to the quantitative workbook items. It is only in the following data set that a difference is apparent (although not statistically significant). The findings in brackets indicate the areas where there is a difference and identify the **Aboriginal-specific** responses.



QUESTION 3: Are there missing needs, issues and priorities that you think need to be added to this list?

<p>The most frequent theme in reference to this question suggested education or training is a missing issue, need or priority.</p>	<p>50 respondents</p>	<p>10% of total respondents</p>
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Examples from surveys: QUESTION 3

Teaching of Aboriginal culture and languages in All schools and not just for Aboriginal children - ignorance leads to prejudices and discrimination. I went to school >20 years ago and had to go to University to learn about Native Studies. I am now constantly educating non-Aboriginal coworkers, friends, etc about Aboriginal people and our contributions to society (e.g. potatoes came from North American Indians). The Elders say that language is the first thing we need as the first people to get back our culture and pride in our culture. We are presently disengaged from that knowledge.

When one comes from the country and begins to live in the city, it becomes pretty evident that the measure of a person is by what income they earn, where they live and what circles of influence they belong to. Urban Aboriginal people know this and do not feel a part of the community. Access to capital to promote more Urban Aboriginal self-employment has to be encouraged. Also, more education about personal budgeting, money management, and saving money is needed because this is what is needed to live in the city.

There are 3 major cultural groups forming the basis of Canadian society—Aboriginal, French and English—we need to educate our youth to see the value in diversity and not to feel threatened by it—we can all contribute to strengthen Canadian society, each in our own way—tolerance is not what we should learn, it is RESPECT for others even if they do not hold our views. It is OK to disagree, it is not OK to disdain. I do not want to tolerate others; I want to respect others and to learn from our differences.

An extensive history on how Canadian society got to this place where so many Aboriginal children are in foster care, where so many Aboriginal children must live a life with foetal alcohol syndrome, where so many Aboriginal women have gone missing, etc., etc. Until we attend very carefully to this history and until we educate the general public about a history that creates such a situation, strengthening relationships between Urban Aboriginal People and the City of Edmonton will be fraught with frustrations.

Aboriginal Youth Poverty Substance Abuse Teen Pregnancy Gang Violence Improvement and expansion of Aboriginal Social Services (Friendship Centres) Improvement in the education and portrayal of Urban Aboriginal people living in Edmonton (to break down stereotypes) Increased socio-economic aid Increased Aboriginal Employment Initiatives Increased governance consultation (with two month advance notice of forum and high exposure of meeting time, date, and location) Increased inclusion of the Aboriginal Youth (leaders of tomorrow) in consultations and Next Generation Task Force

Yes. Respect for Aboriginal people history etc will enable self determination!-one solves the other. Culturally appropriate education??!! Why not make it a normal way of life to have the option? Normal to attend a public school? Not all native people want to live the “native” way, Yes some are Native and have been raised the “westernized” ways! How about treating them like everyone has been treated, with options for either. That is the best way, what does it mean when you state listen purposefully? Shouldn’t all Edmontonians opinions be listened to purposefully? This goes for the services, volunteerism, health etc. What is wrong with City Council!!! These kinds of things really alienate the culture. Make it so it is normal to be cultured and have choices! period!

We need to start with the children - without educating our young - we cannot purposely move forward.

Deal with the Racism within the police force & educate people on Aboriginal values beliefs & history. Stop Aboriginal self governance.

Adult education opening opportunities to Edmonton's diverse post-secondary education systems - beyond "skills training" - aim at Education for leadership in business, education, government etc. - NOT ONLY skills for labours in workforce.

educational approaches that include Aboriginal students can compete with the best - this will require more than just culturally appropriate

cross cultural training on both/all streams of culture!

I feel the basic Education of Aboriginal youth, will foster Healthy Environment and create potential, remedies for issues above

Opportunities for Post Secondary Education.

Need Cultural/Liaison people with Capital Health, Soc. Work areas /Education Need translators (Cree/+ other) to assist, in justice, Education + Health Institutions

Aboriginal Awareness & Sensitivity Teacher Training -Infusion of Aboriginal Culture in all subjects in schools

1. A place for families to meet the needs of awareness in education, social life with multicultural in a Aboriginal atmosphere of expression in one own culture have a place that signifies who we are as people that can work together in our different society.
2. Help young Aboriginal parents see how to understand their children.
3. Create programs that help youth see similar strengths in culture, through the teaches of Aboriginal learning.
4. Teach young and old to stay health in life.
5. Sport programs like a Rec. Centre that has a daycare, play area, pool, workout facilitation and programs for parents, youth, children, culture.

A lot of Aboriginal needs are misplaced by the individual because some or many are self medicating themselves w/ other substances to alleviate pains they can't recognize anymore. Everything on that list is needed, some if done first will help bring about the rest naturally. Because, a lot of voices are lost or misplaced what I think is first needed is a foundation for the native peoples. 1st History, something to cling to and claim as their own. 2nd Cultural appropriate Education for everyone Aboriginal in school young or old, so much as already been lost to so many. 3rd Through community base volunteering by those w/ much self-determination will help spread self-determination through out the community as everyone gets stronger, but much is needed to encourage this or "a" community feeling and environment.

Educating non-Aboriginal people about who we are, past injustices and our values so that some understanding may take place.

In the city there are youth shelters and drop in centers or Boys & Girls Club were many children attend and where are their parents? but the children need to be educated and guided by the people to show them the proper way of life and how to smudge and show the respect we once had of ourselves and our people as a whole.

-> Business + Entrepreneurship. Youth as the future Educated Aboriginals to have more of a voice More Aboriginal Businesses. Hiring of more Aboriginal first before immigrating Europeans to fulfill Industry + healthcare positions.

Examples from surveys: QUESTION 3 (CONTINUED)

There is a need for Aboriginal people to get adequately educated and get trained in different trades and professions. This will help them to establish financially, become a contributing member of the society and to wipe out the tarnished image of Urban Aboriginals. . Better education and employment training will lead to: -> Better employment -> Lower unemployment -> Better (safe & adequate) housing -> Better social integration with the community at large. -> Lower rates of drug and alcohol abuse -> Better physical and mental health -> Lower rate of ?? -> Lower juvenile delinquency rate.

> More education on the growing Aboriginal drug use and available treatment centres. > Funding more readily available for treatments. > Less loopholes for Aboriginal. students trying to get funding to go back to school

Coordination of services for Aboriginals Education of Aboriginal & agencies re: available services Factual Information available to aid agencies re availability of resources.

Some missing needs include working with youth in integrating with others. Accept injustice has occurred develop plans to prevent it from happening again and living with others respecting all cultures. - addiction counselling and education - incorporating Native healing into Health care

-Housing for dual addictions -Aboriginal housing for people with chronic and persistent mental health -Aboriginal support & education for families with mental health family members -more programs for youths who are raised by single moms (positive male role models)

A) ABORIGINAL AWARENESS TRAINING & WORKSHOPS B) CROSS-CULTURAL CAMPS FOR ADULTS & CHILDREN C) IMPROVED RELATIONS W/ CITY OF EDMONTON POLICE D) EMPLOYMENT INITIATIVES/EDUCATION/TRAINING

In this list that some points overlap each other. for example with out any kind of education how would you have appropriate employment skills.

I feel that educated the younger generations about Aboriginal people & their culture would create a better understanding & create better relationships between Aboriginals and non-Aboriginals. I should be taught in schools, have programs in the schools like they do with French programs.

MORE INFO SOURCES FOR ABORIGINAL and NON-NATIVE TO BE INFORMED. MORE PRO-ACTIVE EDUCATION PROGRAMS

Work with white and other non-Aboriginal people. These people with racist attitudes, beliefs and Eurocentric notions need to be educated. Also attacking fundamentalist Christianity is important.

I don't like that youth have to run around for funding and end up with large debt to pay for their education. They start off their jobs and careers with a large amount of debt and -there is no incentive and makes it hard on the young families.

AN EDUCATION PROGRAM THAT ADDRESSES 1,3 or 7 above

I think all children and youth should take part in Aboriginal Education, so that all will understand the History and Culture that was made by all who contributed.

1) practical resources instead of reinventing new program/resource. For existing resources to grow. 2) Representative for Aboriginal community. Through one stop shop. Aboriginal community is spread out in the demographics of the city of Edmonton, "We need Aboriginal Leader in City Council & Education and other Areas" We need to come together as a people to ELECT a start of Aboriginal Leadership.

4. should be to have a Elder component that is paid by the city that I or other can access for free. Elders 1. education, healing, counselling, history, knowledge, wisdom, support.

More cross cultural training and accountability towards the racist attitudes and comments made by police officers and their superiors. RESPECT!

#8 - in other systems as well i.e. Education, Children's Services...

Society should get educated or more knowledgeable about Aboriginal peoples so they can understand us better instead of being so biased.

Homelessness - Mental Illness Centres to educate people about the mental illnesses homeless have.

Infusing Aboriginal Culture & Studies into both public & private education at all levels (elem. secondary. post sec.)

3. EMPLOYMENT TRAINING IN TRADES 4. EDUCATION AT COMMUNITY COLLEGE AND UNIVERSITY LEVEL: RETENTION OF ABORIGINAL STUDENTS AND INCREASING ABORIGINAL STUDENT NUMBERS.

I think Aboriginal people should be more visible in the positive sense. - I think all who reside in Canada should be allowed to earn a cost of living income regardless of whether they are mentally or physically able to perform 100%. I emphasize earn because by having a job, one feels a sense of pride and a sense of belonging to the community. If we can utilize the existing volunteer force to help in training unemployed people for jobs and nurturing them through the process till they are confident to take on the responsibility. We need to value every individual in this city.

1 - More supports for families, without having children in care, or high risk tendencies. 2 - Public education and highlighting Aboriginal people and their accomplishments and involvements to try to break down stereotypes

Cultural awareness to the police that not all Aboriginal people are dirty, poor and uneducated. Sometimes I think its just their own ignorance & power to do whatever to First Nations. First Nations people have to work with the system to make changes happen.

I believe that it should be easier for an Aboriginal to acquire educational funding there should be a form of low-rent housing for Aboriginals living in cities whom are seeking educational advancement of any kind

* Education at all levels Not sure - define "community" - cultural community....? Neighbourhood, home community - origin?

Educating educators. stop stereotyping focus on the positive

Have a curriculum starting with elementary education - junior high + senior high. About Aboriginal histories, cultures & languages. This will eliminate racism and basically appreciate a culture that has been forgotten + lost. If this is not done very soon we will lose the rich culture.

Can't emphasize enough education for Aboriginal people in health, education and legal aspects of their life; so that they can make informed decisions

Empowering with education requires funding dollars we need accessibility to dollars for education.

<p>The third most frequent theme in response to this question was the suggestion that more attention be given to the needs of Aboriginal Youth.</p>	<p>34 respondents</p>	<p>7% of total respondents</p>
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Examples from surveys: QUESTION 3

There are 3 major cultural groups forming the basis of Canadian society-Aboriginal, French and English-We need to educate our youth to see the value in diversity and not to feel threatened by it-we can all contribute to strengthen Canadian society, each in our own way-tolerance is not what we should learn, it is RESPECT for others even if they do not hold our views. It is OK to disagree, it is not OK to disdain. I do not want to tolerate others; I want to respect others and to learn from our differences.

Improvements to youth programming

Aboriginal Youth Poverty Substance Abuse Teen Pregnancy Gang Violence Improvement and expansion of Aboriginal Social Services (Friendship Centres) Improvement in the education and portrayal of Urban Aboriginal people living in Edmonton (to break down stereotypes) Increased socio-economic aid Increased Aboriginal Employment Initiatives Increased governance consultation (with two month advance notice of forum and high exposure of meeting time, date, and location) Increased inclusion of the Aboriginal Youth (leaders of tomorrow)in consultations and Next Generation Task Force

RESOURCES FOR ABORIGINAL YOUTH AT RISK

Urban Aboriginal youth have no respect, and no idea of their religion. The least you could do is take them to sundances, and sweats, teach them about how the natives used to pray and how spiritual they used to be.

a) Improved modalities for dealing with & teaching about substance abuse. b) Increased Aboriginal spiritual guidance and role models for the youth

I feel the basic Education of Aboriginal youth, will foster Healthy Environment and create potential, remedies for issues above youth treatment centres healthy sexuality focus versus sexual abuse focus

Role modelling of Aboriginal people for others to follow. Design + develop a long-term program to showcase the success of Aboriginal people in all walks of life, everything from: -single moms -professionals -skilled trades -entrepreneurs -artists -farmers -unskilled workers -community leaders -formal + informal leaders -volunteerism need to show FNs youth + children that there are as many success stories as there are oppressive + negative examples out there!

Cultural services for people with disabilities Youth gang issues

1. A place for families to meet the needs of awareness in education, social life with multicultural in a Aboriginal atmosphere of expression in one own culture have a place that signifies who we are as people that can work together in our different society.
2. Help young Aboriginal parents see how to understand their children.
3. Create programs that help youth see similar strengths in culture, through the teaching of Aboriginal learning.
4. Teach young and old to stay health in life.
5. Sport programs like a Rec. Centre that has a daycare, play area, pool, workout facilitation and programs for parents, youth, children, culture.

In the city there are youth shelters and drop in centers or Boys & Girls Club were many children attend and where are their parents? but the children need to be educated and guided by the people to show them the proper way of life and how to smudge and show the respect we once had of ourselves and our people as a whole.

-drug and alcohol programs (mandatory for certain sentencing maybe) one for adults and another for youth. -more shelters. - more employment and skill and search programs.

-> Business + Entrepreneurship. Youth as the future Educated Aboriginals to have more of a voice More Aboriginal Businesses. Hiring of more Aboriginals first before immigrating Europeans to fulfill Industry + healthcare positions.

-> There is nothing in this list for Urban Aboriginal Youth. We need programs and community structures that assist Urban Aboriginal Youth.

I feel that ensuring Aboriginal Youth stay in school and graduate to ensure the future success of the community -need to look at issues behind high drop out rate.

Some missing needs include working with youth in integrating with others. Accept injustice has occurred develop plans to prevent it from happening again and living with others respecting all cultures. - addiction counselling and education - incorporating Native healing into Health care

Stop dwelling on past injustices and begin to focus on positive (current) accomplishments. There are too many youth/adults who state that they are victims of residential schooling and this why they act the way they do in society and toward their kids even though they are three/two generations removed. They need to accept responsibility to learn from the actions so that they can grow and move forward.

-Housing for dual addictions -Aboriginal housing for people with chronic and persistent mental health -Aboriginal support & education for families with mental health family members -more programs for youths who are raised by single moms (positive male role models)

outlets for the youth school Jobs Arts

4,6,8,7 promoting trades and apprenticeship to urban Aboriginal native people. Especially to Native youth.

I don't like that youth have to run around for funding and end up with large debt to pay for their education. They start off their jobs and careers with a large amount of debt there is no incentive and makes it hard on the young families.

I think all children and youth should take part in Aboriginal Education, so that all will understand the History and Culture that was made by all who contributed.

more Aboriginal people on School Boards and travelling into the community to share information A lot of times our people suffer in silence, they are never heard, which adds to the Aboriginal youth suicide

Examples from surveys: QUESTION 3 (CONTINUED)

Elders should be utilized more in the needs of Aboriginal problem areas, family circles + community needs There should be more support for individuals and families without all the Red Tape. I wonder how many single moms there are in the city that need help to raise their children. I've hear that it "takes a whole community to raise a child" yet so much goes undone till the time people are saying "what do we do about youth gangs and family violence.

Improve more youth programs for youth. Get them more involved because this is where we can change our people the most and move our people in the right direction

I think that these are the main ones that urban Aboriginal people need to focus on. I especially think that culture needs to be taught more in school for the youth and children.

Something geared toward Native Aboriginal youth when they come to the city. My 13 yr old son said he faced a lot of discrimination towards youth on the Transit System. (Bus drivers in particularly) He himself looks "non-Native". As his father is from 9respondent identified Latin American country). -Also funding e.g.: in post secondary also Rehabilitation Programs. Why is there funding for specific places and not all are eligible? When we are all First Nations applying at First Nation programs.

->I've heard a lot of talk about "disconnected youth". -- Youth who have no concept or connection with their cultural, Aboriginal, First Nations, Métis, Inuit. ->there needs to be more opportunity for youth and families to explore their culture in non-threatening ways...maybe, no participation, only watching, learning. ->it can be very threatening to walk into a room and simply BECAUSE you belong to that group, be expected to participate.

Youth programming for all developmental levels. As well as for those with FAS, ADHD and other diagnosis. Youth leadership and mentorship of each other. Youth leading youth.

not really but we really need to work in a positive way for our future leaders the Aboriginal youth. we need to have positive role modeling and programs in which are stable

More affordable access to organised sports for youths.

-Leaders who will take the lead in coordinating a network of agencies, organizations - Aboriginal & non-Aboriginal & gov't to work together towards a common goal. -It should not be gov't initiated - but city - initiated. -The leaders must be Aboriginal. - The leaders should develop a strong alliance amongst each other. - be open to each other, build each other up - hold each other accountable for their decisions - both financially & programs etc. -The leadership circle s/b supported with a strong internal mentoring support system, volunteer their skills + knowledge to other Aboriginal organizations. -Youth leaders s/b mentored through this group.

Addressing the issue of street workers (in the sex trade) - Implement a Task Force to address this issue and determine recommendations for action. A high percentage is Aboriginal youth & young women!

The third most frequent theme in response to this question was the suggestion that there be more attention to Elders and their issues.

8 respondents

2% of total respondents

Examples from surveys: QUESTION 3

Services for elders. The old people just get lost in the systems. Also, those from the north are ignored and lost in the shuffle.

Teaching of Aboriginal culture and languages in All schools and not just for Aboriginal children - ignorance leads to prejudices and discrimination. I went to school >20 years ago and had to go to University to learn about Native Studies. I am now constantly educating non-Aboriginal coworkers, friends, etc about Aboriginal people and our contributions to society (e.g. potatoes came from North American Indians). The Elders say that language is the first thing we need as the first people to get back our culture and pride in our culture. We are presently disengaged from that knowledge.

> Rehabilitation for Addictions Progressive and traditional methods > Supporting first Nation families with children and adults with Developmental Disabilities > Elders lodge > crossing jurisdictional & systemic boundaries between feds, province and Regions > ENVIRONMENT, as a first Nation it is our job to take care of Mother Earth. This city needs to become a leader in coping with Air pollution, Recycling, Garbage Corporate Waste etc. You must take action now. The air we breath, the water we drink must be respected. New initiatives need to happen!

In listening to our elders then comes learning and understanding how to help each other

Elders should be utilized more in the needs of Aboriginal problem areas, family circles + community needs There should be more support for individuals and families without all the Red Tape. I wonder how many single moms there are in the city that need help to raise their children. I've hear that it "takes a whole community to raise a child" yet so much goes undone till the time people are saying "what do we do about youth gangs and family violence.

4. should be to have a Elder component that is paid by the city that I or other can access for free. Elders 1. education, healing, counselling, history, knowledge, wisdom, support.

Yes More Utilization of Abor. role models, speakers, presenters including so many who are getting up there in age but are not necessarily recognized as Elders.

We need a Cree Elder on Board with the City of Edm. Community Services for each area in the City of Edm.

APPENDIX.14 — SECTION C

“NEW WAYS OF WORKING TOGETHER”

QUESTION 1: Please indicate your level of agreement with each of the following ideas about working together

Participants were asked to rate each item on a five-point scale (1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly Agree).

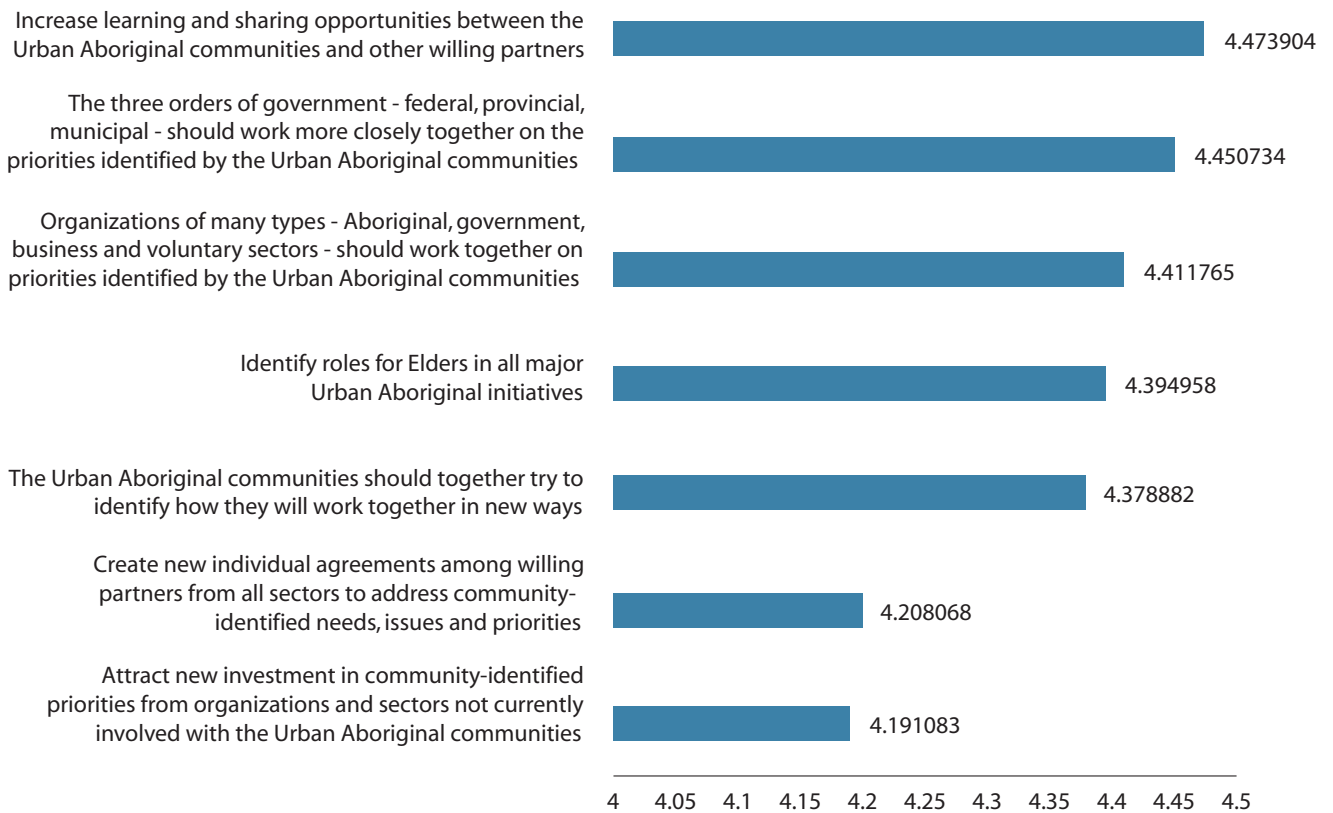
Arranged in descending order of agreement: (Note: 4.0 = Agreement)

IDEA	MEAN	STANDARD DEVIATION	LOWER BOUND	UPPER BOUND
Increase learning and sharing opportunities between the Urban Aboriginal communities and other willing partners	4.473904	0.809752	4.402998	4.54481
The three orders of government - federal, provincial, municipal - should work more closely together on the priorities identified by the Urban Aboriginal communities	4.450734	0.881762	4.373522	4.527945
Organizations of many types - Aboriginal, government, business and voluntary sectors - should work together on priorities identified by the Urban Aboriginal communities	4.411765	0.857529	4.336675	4.486854
Identify roles for Elders in all major Urban Aboriginal initiatives	4.394958	0.89413	4.316664	4.473252
The Urban Aboriginal communities should together try to identify how they will work together in new ways	4.378882	0.834506	4.305809	4.451955
Create new individual agreements among willing partners from all sectors to address community-identified needs, issues and priorities	4.208068	0.947123	4.125133	4.291002
Attract new investment in community-identified priorities from organizations and sectors not currently involved with the Urban Aboriginal communities	4.191083	0.914194	4.111032	4.271134

There was a strong clustering of very positive responses to the top five (5) ideas that were presented. The other two (2) ideas also received a positive response.

New Ways of Working Together

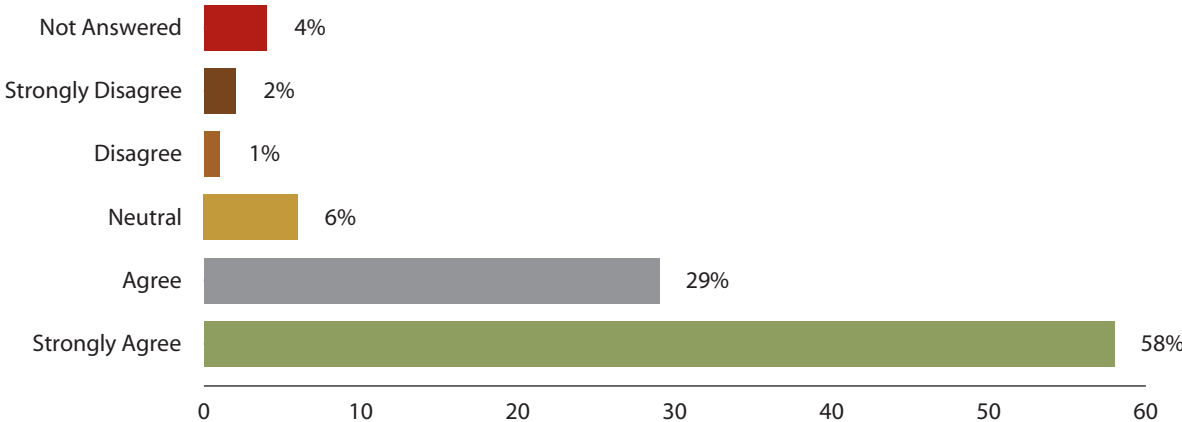
Level of agreement with each of the following ideas about working together



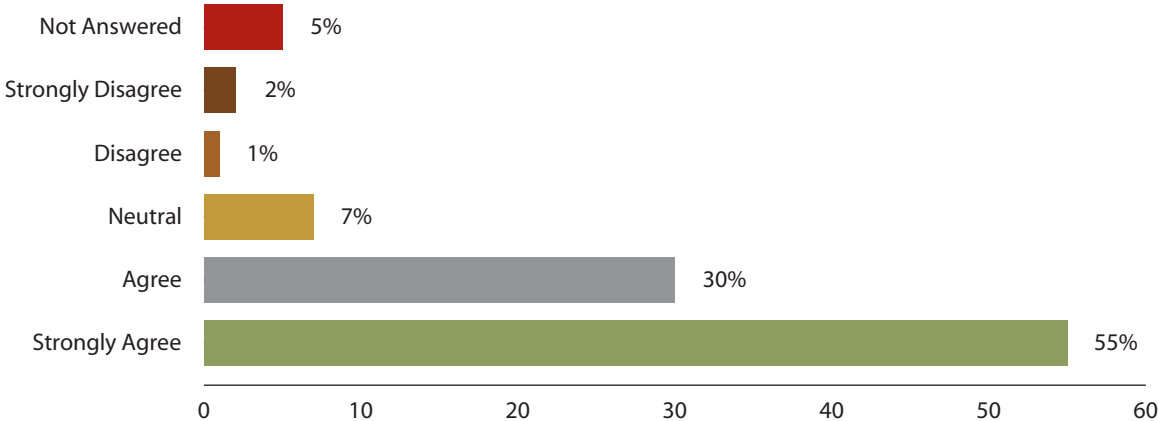
* NOTE: 4.0 = Agree

DETAIL FOR THE ORDERING ON PAGE 69

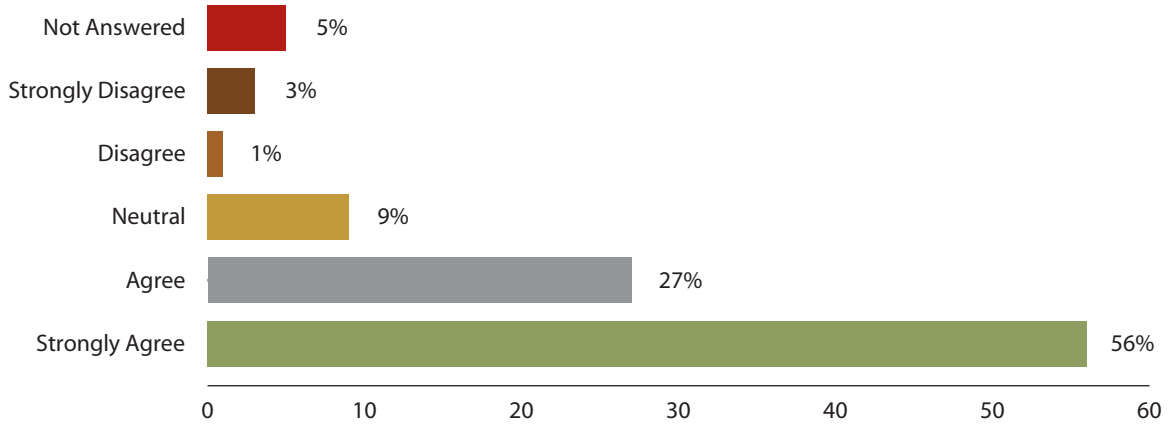
Increase learning and sharing opportunities between the Urban Aboriginal communities and other willing partners



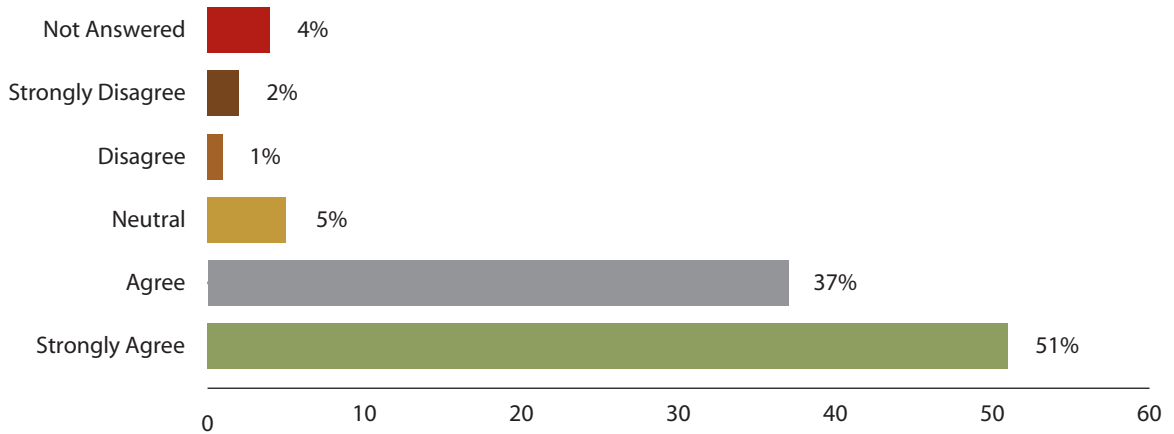
Organizations of many types – Aboriginal, government, business and voluntary sectors – should work together on priorities identified by the Urban Aboriginal communities



Identify roles for Elders in all major Urban Aboriginal initiatives

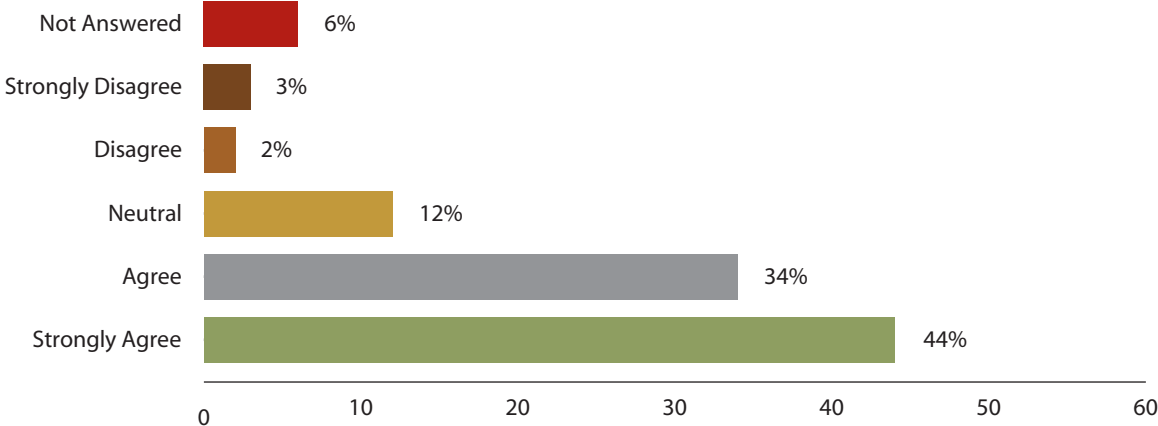


The Urban Aboriginal communities should together try to identify how they will work together in new ways

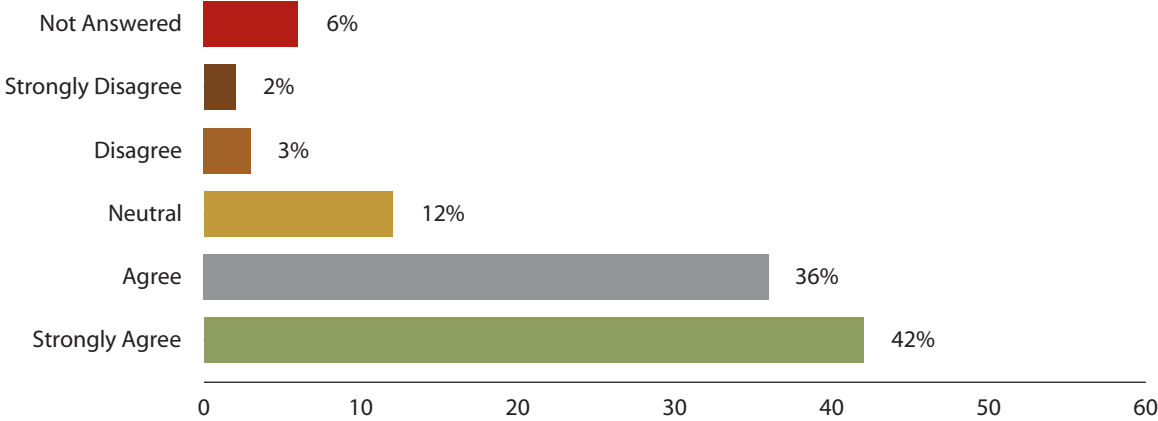


DETAIL FOR THE ORDERING ON PAGE 69 (CONTINUED)

Create new individual agreements among willing partners from all sectors to address community-identified needs, issues and priorities



Attract new investment in community-identified priorities from organizations and sectors not currently involved with the Urban Aboriginal communities



QUESTION 2: Can you suggest additional ways Aboriginal and non-Aboriginal organizations in Edmonton could work together to benefit the Urban Aboriginal communities?

192	Number of blank responses to question C – 2	38%
10	Number of “NO” responses to Question C – 2	2%

43	Number of respondents identifying the theme of learning, training or education as a way for Aboriginal and non-Aboriginal communities to work together.	9%
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Examples from surveys: Question 2

More educational partnerships.

Develop an appropriate training and provide it to service groups - work with groups to determine what is would require and with Aboriginal groups to ensure it is developed to address the needs of both groups - awareness process

-educate the 96% Non-Aboriginal pop. Re/ Aboriginal people - reduce misunderstanding & fear

Aboriginal Awareness Training

I think that its time that the paradigm is shifted so non-Aboriginal people can assist by listening and learning. Sharing gifts & culture to develop healthy partnerships

They should work together to generate more employment & training opportunities for Aboriginals.

BOTH PARTIES CAN TAKE THE INCIATIVE TO LEARN ABOUT EACH OTHERS CULTURES.

Train mainstream organization about cultural

Quit using labels! We must learn to work together, helping where help is needed, be it with Aboriginal or immigrant, or abused or - - - people!

I think that educating non-Aboriginal people with speakers from the Aboriginal community eg. Aboriginal people speaking to volunteers from St Vincent de Paul society.

Maybe if the gov’t had the funding for Aboriginal and non-Aboriginal companies to hire youth and adults to train them or for just the extra help for the company. A program the companies can sign up for.

Education

Continued education and awareness of the Aboriginal culture

cross-cultural training

N/A help us people!! -Hire us!! -we need education. -

N/A help us people!! -Hire us!! -we need education. -

-identify past major issues and learn to start correcting them.

Annual conference? Cultural sensitivity training for city employees. - More outreach & asking for input. Youth multi-cultural initiatives

Just by Education & Knowledge

Supplying resources and man power includes Buildings supplies, counselling educational tools and Finances

Examples from surveys: QUESTION 2 (CONTINUED)

I think it may be helpful to host dialogues between Aboriginal and non-Aboriginal people to talk about their histories, perceptions & views of the world to help ordinary people to learn to live together and overcome the impact of historical relationships between Aboriginal & non-Aboriginal people - a cultural dialogue.

MAKE ABORIGINAL AWARENESS TRAINING MANDATORY FOR ALL GOV'T EMPLOYEES (PROV., FED., & CIVIC) AS WELL AS ABORIGINAL & non-ABORIGINAL ORGANIZATIONS (COMMUNICATION/TEACHING/SHARING)

Education and having the people who are working together to be not so narrow minded about issues.

HELP ONE ANOTHER TO HELP CREATE NEW EMPLOYMENT & SKILLS TRAINING OPPORTUNITIES

Job TRAINING!

1. By becoming more educated to their needs 2. Work 3. Education 4. language

It all needs to start with the education system. Subject and curriculum change. Sustainable development education, environmental education, music, language, social studies all need to be revamped to include Aboriginal knowledge

- Learn how to share - "" listen -

Volunteering equally to Functions that hold cultural purposes. Native culture is meant to be shared by all who is willing to learn. I think this would break the barrier

To learn how to be more respectful to the Aboriginal culture, and our beliefs & values. (I am not sure how this can be rescued, when there is discrimination & racism already! (so subtle)

Invite them to learn about the culture & why the need is there.

non Aboriginals need training/exposure/opportunity to learn about Aboriginal history and culture.

learn/visit the other to understand how to serve with each other better

Educate non-Aboriginal populations in general to learn about cultural values desires etc. of Aboriginal people.

Remove "Christian" clauses from accessing services and education.

Aboriginal awareness training for non native workers in all areas of the working field. eg. social workers, teachers.

Work together & learn Best Practices from each other

Training and education opportunities in areas where the demand for employees exceeds available workers Aboriginal Wisdom Committees for voluntary sector orgs that have Aboriginal clients

for both the Aboriginal and non-Aboriginal to learn about each others' cultures. When they have a better understanding, they can work better together. Keep an open mind to both values and beliefs.

To learn the basic knowledge of equality they treat each other as if it never existed.

An Educational environment, a place that people can go to that answers all of their questions no matter how "inappropriate" it needs to be asked so they know in a good way.

by educating both sector's so that the non-Aboriginal entity will have a better understanding of issues and this will or should help foster a more positive working group to better facilitate in assisting Aboriginals

This is good. I believe in future that inclusive education - for instance - would only serve to separate Aboriginal people from larger society when in fact they should be recognized as a separate but integral part of society.

9

Number of respondents identifying the theme of racism as an issue in Aboriginal and non-Aboriginal communities working together.

2%

Examples from surveys: Question 2

Aboriginal and non-Aboriginal organizations should be very specific in defining who, exactly, created and continues to perpetuate structural racism against Aboriginal and non-Aboriginal minorities. There is an ominous rhetoric that implicates all non-Aboriginals, in particular all White peoples as guilty of our colonial history. This is indeed troubling and needs to be discussed. To be sure, much of our history of injustice towards Aboriginals and non-Aboriginal minorities has been imposed by "White" people. But we need to see it as more than just a racial issue; very powerful, elite minority rulers are responsible for the economic marginalization of Aboriginals and non-Aboriginal minority groups. Sadly, the power of these ruling classes is so pervasive that they influence the perspective of the general public, leading to the current circumstances of Aboriginal over-representation in our prisons, over-representation in child welfare, etc.

Stop racism

Teach about racism and teach that everyone is equal.

To get along, no racism

Stop Racism

To learn how to be more respectful to the Aboriginal culture, and our beliefs & values. (I am not sure how this can be rescued, when there is discrimination & racism already! (so subtle)

This is a start by acknowledging the Native people in the community Participation in major events - celebrations. Media has to change the reporting of Aboriginal People & start reporting the Good instead of creating more racism with the negative reporting.

Stricter Regulations in schools for Zero tolerance against racism.

It is not only the Aborig. Com. that will benefit, but ALL citizens of Edmonton. Our contributions, culture & knowledge need to be embraced.

9	Number of respondents identifying the theme of youth strategies.	2%
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Examples from surveys: Question 2

Identify roles for Youth in all major Urban Aboriginal initiatives. Include the University of Alberta School of Native Studies as the primary resource on Urban Aboriginal people in Edmonton and their issues and possible solutions.

encourage youth to try to understand each other

Maybe if the gov't had the funding for Aboriginal and non-Aboriginal companies to hire youth and adults to train them or for just the extra help for the company. A program the companies can sign up for.

Have more youth halls with a lot of activities such as basketball, floor hockey, while having zero tolerance with profanity.

Create programs all over that are free like the Abbottsfield Rec. Centre. They have parent, family, youth, and children programs for free that a lot of Aboriginals know about.

More communities having cultural events not only for one group but for all. In every school there is a Aboriginal youth and they drop out because they or their people are not really shown the respect we need.

Workshop for Elder's in healing themselves also workshop youth getting to help the Elder's from age 15 - 18 yrs and Elder's from 55 - 110 yrs.

Annual conference? Cultural/sensitivity training for city employees. - More outreach & asking for input. Youth multi-cultural initiatives include youth in work experience expose both parties to new ideas and cultural Diversity

6	Number of respondents identifying the theme of elder strategies.	1%
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Examples from surveys: Question 8

More dialogues between Aboriginal elders and faith leaders in Edmonton

Design/develop an "Elder mentorship program" to ensure long-term succession plans are in place so the wisdom and insight does not die with them.

Workshop for Elder's in healing themselves also workshop youth getting to help the Elder's from age 15 - 18 yrs and Elder's from 55 - 110 yrs.

Elders who have a strong sense of spirituality and life balance should teach those who are next in line to become elders, always pass on the torch.

The Aboriginal community must also be willing partners and invite non-Aboriginal communities to events etc. I am leery when self-professed Elders are the ones chosen by the community to be part of initiatives - There are many unhealthy "Elders" visible in the community. Who chooses them?

If Aboriginals had more access to Elder's for advice. Also if we had more Elder's to do ceremonial things eg. Sweat lodge, smudging. This would benefit a lot of people (Aboriginal people.)

QUESTION 3: Do you have specific suggestions on how the City of Edmonton can improve its ways of working with Urban Aboriginal communities?

186	Number of blank responses to question C – 3	37%
15	Number of “NO” responses to question C – 3	3%

52	Number of responses identifying ways for the City or City Council to improve its way of working with Urban Aboriginal Communities.	10%
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Examples from surveys: Question 3

Have councillors or their representatives be involved more - currently not one councillor on the Urban Aboriginal Board! So, they can be examples. Instead they seem 'scared' of Aboriginal people by not being involved.

Set aside membership for Aboriginal people on city boards and commissions. Why are there no Aboriginal people on the police commission? Old white people only. No native people on the cab commission yet on a per capita basis native people use taxis the most.

Have all of the City Counsellors, the Mayor, Next Generation Task Force take site visits to the river valley and meet with the homeless Urban Aboriginal people that inhabit the river valley. Take a site visit to North Edmonton and visit some of the apartments that Urban Aboriginal people are inhabiting. Some of which are in horrific condition. Take a site visit to the Ben Calf Robe Society, Canadian Native Friendship Centre, Sun and Moon Visionaries Aboriginal Artisans Society, Nechi to put a face to the individuals that they have been mandated to govern.

educate Self - the City of Edmonton 96% Non-Abor

Mandatory cultural awareness training programs for all City of Edmonton employees, community associations and crime agencies

-One stop shop - health - education/career/opportunities - recreation/social development - housing applications - Indian Affairs contact - Identity -gather stats/databank -hire more Aboriginals -have interviews that are more conducive to Aboriginal People -More Aboriginal/Artwork city hall -have a display of Aboriginal arts crafts/music playing at city hall -create dialogue/reserves/ Métis settlements -have city reps connect to those communities as many are coming in from reserves.

Let the process be guided by Aboriginal input, not a pre-determined agenda of City council.

I FEEL THE CITY PROVIDES A LOT OF RESOURCES ALREADY.

for the city of Edmonton employees to no what is available for the Aboriginal people

Hire more Aboriginal people to work for the city in all departments.

talk with them. (The people, not chief and council)

-Posters w/ community leaders & Aboriginals. -More publicity of Aboriginals & Edmonton to help promote respect & knowledge -more visual of Aboriginal (culture, people)

Examples from surveys: QUESTION 3 (CONTINUED)

I was raised in Wetaskiwin. The relationship between Wetaskiwin and FN people in Hobbema has only WORSENE over the years. I strongly encourage that the City of Edmonton share their "Declaration" with other cities like Wetaskiwin + perhaps present it at the next Urban Municipalities Association Conference. The Declaration is badly needed in other communities - PLANT THE SEEDS & SPREAD THE WORD!

-Hire Aboriginal people in all sectors of City administration and all other level

-PROMOTE ELECTION TO COUNCIL - " REPRESENTATION ON ALL CITY BOARDS & COMMITTEES.

Hire and groom Aboriginal people to work for the City of Edmonton.

The City needs to go further in using its power as a consumer - tying procurement policies to community development policy objectives.

Maybe something for the youth, a lot of youth don't really know what to do with their lives, so they do what their friends think is cool! which is drugs, drinking, causing more problems for us, as a city because those youth, are our future leaders

The City of Edmonton Council should have discussions with the Aboriginal leaders to see what needs to be improved.

By promoting the city of Edmonton to Aboriginal communities.

Have more Aboriginal people in visible positions in the community. Have more Aboriginal people recognized for their achievements by the city.

Include native people from different programs in Aboriginal organizations to be "mayor for a day""councillor for a day" any city position for a day!

The Aboriginal community could approach the City of Edmonton while planning major initiatives. The approach should reflect positive attitude (not the one that reflects the wrong doings of the past and demanding something to make these up).

I would like to see all people to get along and their is too many?? in the city and it is dangerous

> Become more aware of the growing Abor. homeless ppl. throughout the city.

Getting more involved by not Just donating employee time of 1 hr a year to Inner City Drop in Center

Have members of the Aboriginal community involved in more areas of city planning, gov't, and community organizations.

The City of Edmonton needs to increase it's hiring of Aboriginal employees.

Non Aboriginals that work with Aboriginals need cross cultural training ie. child welfare, City Police, Justice departments They need to meet us half way.

Have urban Aboriginal take the lead. and city just facilitates

Develop ways so more Aboriginal people run for office, apply to join City committees, vote, etc.

it would be nice to see city employees and city officials take mandatory Aboriginal cultural awareness training. It would be wonderful to see the city of Edmonton hold an annual pow-wow.

Let bygones be bygones:-!! Start fresh on both sides - more Aboriginal police officers assigned for certain sections of the city!

Assignment of a certain criteria matched appointed members in the three levels of gov't. Structured for amalgamation the differences that are of a more immersed need.

OPEN HOUSES on a regular basis through-out the city - always address native issues to the public. *Remove "Myths" about Aboriginals, such as "natives get everything for free".

I think the city should be helping out natives as well as themselves or their own family or relatives.

This is an excellent beginning. Continuing the Dialogue is imperative for a strong relationship between the city & our people.

Having an Aboriginal person sit on Council.

I believe that the Council of Edmonton must designate four chairs to be filled by first Nations people. This would demonstrate Edmonton's willingness to actually pay attention to First Nations People. The Natural habitants of this area should be part of Decision Making in this city.

-have a large number of Aboriginal people working w/ or on city council. -use the Aboriginal people that already have worked in the community and know the communities.

Have elders from the community to be included in discussions that involve the city events. More native people employed in the city infrastructure.

-City needs to be the leader in advocating for Supportive dollar to get service for Aboriginal; in housing supportive Agencies, education, awareness employment

Perhaps when the City does its Census door to door, they can provide these Census employees with Information and assistance to the native urban people's through out the City of Edmonton.

Aboriginal Awareness w/ the City of Edmonton.

How about HIRING more Aboriginal people into the city jobs that way we could feel that we are apart of the community. How about dealing with the homelessness situation, along with HIV the education of the disease amongst Aboriginal people + Youth.

The City of Edmonton could include representatives from the Urban Aboriginal Communities in their planning process.

Make every Edmonton City Police officer attend a Racism Workshops!

To have the City work better with Urban Aboriginal people there needs to be a shift in the thinking and doing of Community thing. Connections happen at spiritual gatherings/round dances. Time to go on Indian time.

Yes - Have Community meetings with City Counsellors in/for each zone.

Have one seat on council for an Aboriginal person.

Why is the city doing this? And do they do it with the "Italian", "Asian", "Indian" -(East) communities? Why the Aboriginals?

I believe this has improved over the last few years. Premier Klein has been instrumental in this, as was our Edmonton City Council.

More recognition of Aboriginal people, roads, communities, named after Aboriginal identifiable names of people. More Aboriginal art around the city.

35	Number of responses identifying the theme of learning, training or education as a way for the City of Edmonton to improve its ways of working with Urban Aboriginal communities.	7%
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Examples from surveys: Question 3

Employment opportunities Leadership mentoring Job Training

educating its employees and the public through Aboriginal Awareness workshops

educate Self - the City of Edmonton 96% Non-Abor

Mandatory cultural awareness training programs for all City of Edmonton employees, community associations and crime agencies

-One stop shop - health - education/career/opportunities - recreation/social development - housing applications - Indian Affairs contact - Identity -gather stats/databank -hire more Aboriginals -have interviews that are more conducive to Aboriginal People
 -More Aboriginal/Artwork city hall -have a display of Aboriginal arts crafts/music playing at city hall -create dialogue/reserves/ Métis settlements -have city reps connect to those communities as many are coming in from reserves.

Programs/partnerships with ETS (help w/ transporting students, workers @ reduced rates, help etc.) Programs that encourage students to get involved in their community (Group outings, cultural events etc.)

Educating the public about EUAD better. This is the first time I've ever heard about this.

Improve the school systems for Aboriginals so they can be better educated to get better jobs.

more and Continuous Education to youth

1 Aboriginal Awareness training throughout the organization
 2 Continue to facilitate dialogue through workshops & events.
 3 Celebrate Successes

Work with agencies for training initiatives to ensure proper training for Aboriginal people.

TEACH THE CHILDREN + WE'LL LEARN TO WORK TOGETHER. JUST KEEP TEACHING.

Encouraging companies to put policies in place to eliminate racism and educate their employees on conduct.

Try educate us more.

Same as above. If the ways are learned then more respect happens.

By giving loans @ a reduced rate to new Aboriginal businesses.

Non Aboriginals that work with Aboriginals need cross cultural training ie. child welfare, City Police, Justice departments
 They need to meet us half way.

Education on Aboriginal Cultures (ways of thinking).

Improve training for Aboriginal people for work.

it would be nice to see city employees and city officials take mandatory Aboriginal cultural awareness training. It would be wonderful to see the city of Edmonton hold an annual Pow-wow.

-reduce Racism and Discrimination

Empower the people to work together. JOB'S EDUCATION HEALTH ET.C.

Housing is a priority. Parenting & skills training

Education in all schools

Aboriginal elders home -Lifestyle Centre -Lifestyle education programs in Schools

-City needs to be the leader in advocating for Supportive dollar to get service for Aboriginal; in housing supportive Agencies, education, awareness employment

More buildings and funds for Education

HAVE MORE ABORIGINAL'S EDUCATING THE ORGINIZATIONS IN EDMONTON

How about HIRING more Aboriginal people into the city jobs that way we could feel that we are apart of the community. How about dealing with the homelessness situation, along with HIV the the education of the disease amongst Aboriginal people + Youth.

As I grew up to know "We learn from our Elders" I think there should be a way for Elders to have workshops for younger teens & children and adults. There are too many people living on the streets and doing drugs and alcohol, maybe if they heard some of the things that could happen to them they would better themselves as to what they do now. A recommended movie that strongly addresses these situations "Through a Blue Lenses".

Hiring people of colour - All races. In school, employment offices, BO Directors. Have more training & programs for youth - Street workers

Educate the Educators in the Aboriginal Community to be more effective / And for various Aboriginals organizations to work together more effectively. Make a General yearly project were all organizations are included.

Continue to encourage education to the Aboriginal people - there are a lot of skilled Aboriginal people out there - they just need to be encouraged to come forward and apply their skills. Showing more respect to the Aboriginal towards education & training that they are important people to any community.

1) Educate staff in Aboriginal 2) brainstorming sessions to facilitate positive goals. 3)

Provide more shelter, job opportunities and more education possibilities for the Aboriginal people. -Provide more government funding.

36	Number of responses identifying the theme of employment or hiring as a way for the City of Edmonton to improve its way of working with Urban Aboriginal Communities.	7%
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Examples from surveys: Question 3

Hire our people.

They have self-employment programs for new immigrants, why can't this happen for Aboriginal people?

Employment opportunities Leadership mentoring Job Training

Hire more Aboriginal people. Be understanding of their obstacles that might also have an impact at the workplace.

educating its employees and the public through Aboriginal Awareness workshops

Mandatory cultural awareness training programs for all City of Edmonton employees, community associations and crime agencies

-One stop shop - health - education/career/opportunities - recreation/social development - housing applications - Indian Affairs contact - Identity -gather stats/databank -hire more Aboriginals -have interviews that are more conducive to Aboriginal People
-More Aboriginal/Artwork city hall -have a display of Aboriginal arts crafts/music playing at city hall -create dialogue/reserves/ Métis settlements -have city reps connect to those communities as many are coming in from reserves.

Increase Aboriginal employment throughout municipal gov't. Increase funding to target Aboriginal health, housing, homelessness, Aboriginal awareness, and education and employment.

for the city of Edmonton employees to no what is available for the Aboriginal people

Hire more Aboriginal people to work for the city in all departments.

Be consistent with these communities. Enforce them to get a job lose addictions and help them become the best they can be keep updated with their progress and don't stop

Improve the school systems for Aboriginals so they can be better educated to get better jobs.

Become a model employer through the AWPI.

Employment Opportunities for Aboriginal people a priority - in positions of decision making.

-Hire Aboriginal people in all sectors of City administration and all other level

Hire and groom Aboriginal people to work for the City of Edmonton.

Hire us Aboriginal people

Hire us Aboriginal people

Encouraging companies to put policies in place to eliminate racism and educate their employees on conduct.

ALLOTING A SET PERCENTAGE OF EMPLOYMENT OPENINGS IN THE MUNICIPAL WORKFORCE FOR ABORIGINALS

Getting more involved by not Just donating employee time of 1 hr a year to Inner City Drop in Center

-Continue to meet grass root peoples -hire staff from these communities -

The City of Edmonton needs to increase it's hiring of Aboriginal employees.

More Aboriginal persons to be given government grants to enter fields of employment rarely seen.

It would be nice to see city employees and city officials take mandatory Aboriginal cultural awareness training. It would be wonderful to see the city of Edmonton hold an annual Pow-wow.

To use their newsletters, email or other means to encourage their employees to come out to open Aboriginal events.

Empower the people to work together. JOB'S EDUCATION HEALTH ET.C.

improve police services, housing services, and contribute to employment agencies and their initiatives such as Careers the Next Generation

Have elders from the community to be included in discussions that involve the city events. More native people employed in the city infrastructure.

-City needs to be the leader in advocating for Supportive dollar to get service for Aboriginal; in housing supportive Agencies, education, awareness employment

Perhaps when the City does its Census door to door, they can provide these Census employees with Information and assistance to the native urban people's through out the City of Edmonton.

How about HIRING more Aboriginal people into the City jobs that way we could feel that we are apart of the community. How about dealing with the homelessness situation, along with HIV the education of the disease amongst Aboriginal people + Youth.

Employment, Housing, Programs Specific to Aboriginal people.

More job opportunities through out Edmonton.

Hiring people of colour - All races. In school, employment offices, BO Directors. Have more training & programs for youth - Street workers

Provide more shelter, job opportunities and more education possibilities for the Aboriginal people. -Provide more government funding.

5	Number of responses identifying the theme of racism when discussing ways for the City of Edmonton to improve its way of working with Urban Aboriginal Communities.	1%
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Examples from surveys: Question 3

PROMOTING NATIVE EVENTS MORE WOULD IMPROVE THE POSSITIVE. E.G. THE DAKOTA RACE COULD USE YEAR ROUND PROMOTION. PROMOTING EXCELLENCE.

Encouraging companies to put policies in place to eliminate racism and educate their employees on conduct.

-reduce Racism and Discrimination

Make every Edmonton City Police officer attend a Racism Workshops!

Hiring people of colour - All races. In school, employment offices, BO Directors. Have more training & programs for youth - Street workers

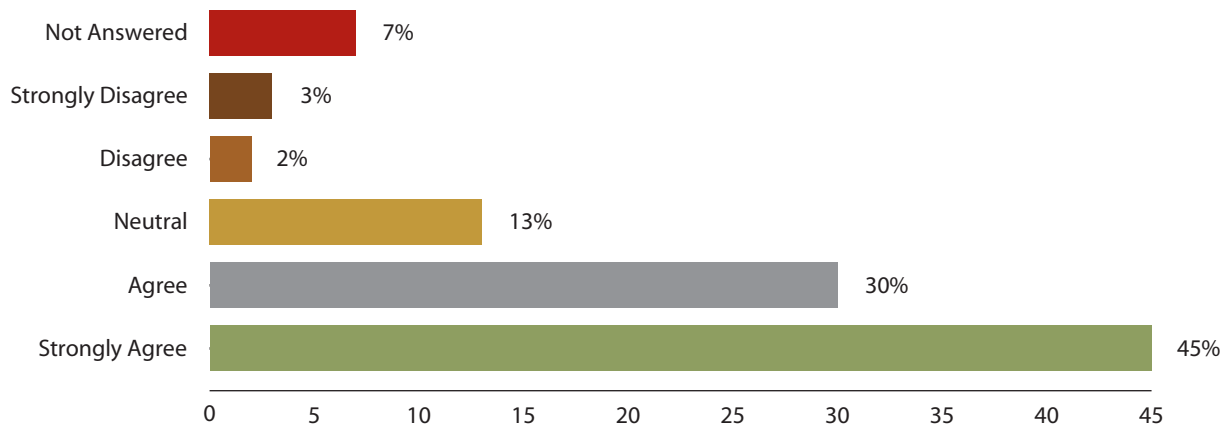
THE VALUE OF A RELATIONSHIP AGREEMENT — AN “ACCORD”

QUESTION 1: Do you agree with the idea of a relationship agreement (an “Accord”) between the City of Edmonton and Urban Aboriginal people in Edmonton?

Responses from 1-5 with 1 being Strongly Disagree and 5 being Strongly Agree

4.199571	Mean
0.97544	Standard Deviation
95% Confidence Interval	4.11 – 4.28³

Do you agree with the idea of a relationship agreement (an “Accord”) between the City of Edmonton and Urban Aboriginal people in Edmonton?



³ The 95% confidence interval means that if this survey was repeated 95 times out of 100 the average of the non-zero responses would be between the lower and upper bounds.

QUESTION 2: What is the reason for your opinion?

45

Number of respondents who agreed due to need for relationship building.

9%

Examples from surveys: QUESTION 2

It's positive to acknowledge there should be a relationship.

We do not exist in isolation—we exist in relationship with everyone and every thing around us

Stronger relations are needed but words without actions are meaningless

There should be relationships with principles in place. This opens the “lines” of communication

A formal recognition and agreement of the principles for relationship in addition to opportunities & processes for working out how to apply them is important - provides a common basis for addressing issues and finding solutions.

Because I feel that boundaries need to be set in order to have a good working relationships as well as expectations from each party would be clearly defined.

Relationships are the critical element for work to move forward and for it to be sustaining

Edmonton's population is growing fast and I'm sure the Urban Aboriginal Community is also so it is a great idea to have a "Relationship Agreement."

The reason I agree is because if the urban Aboriginals and the City of Edmonton were to work together to make a relationship agreement, the city would be a better place to live in for both parties.

It's always good to form relationships.

we need to healthy foster relationships

This process has been long over-due and what is unique about this process is that the Aboriginal community is a part of the dialogue, an “equal” partner in working towards the goal of “establishing better relations” with the City of Edmonton.

-Important step to show commitment from the government level -Identify clear strategies to address issues related to Urban Aboriginals.

Agreements” tend to scope relationships too specifically - at least for this issues. It also suggests a reciprocation component/ side that the Aboriginal community must fill - per the “how they treat each other...

YES BUT THIS IS A DIFFICULT QUESTION TO ANSWER NOT KNOWING WHAT IS MEANT BY A RELATIONSHIP i.e. - FORMAL?, FUNCTIONAL?, CEREMONIAL?, RESULTS SPECIFIC?, WINDOW DRESSING? GOVERNMENT TO GOVERNMENT? FUNDING?

It is the 1st step to establishing good relations with Aboriginal people.

Examples from surveys: Question 2 (CONTINUED)

I feel that this will help and fix the somewhat bad relationship between the Aboriginal communities & the City of Edmonton. Will make things better for the future generations.

Without an agreement, there may be no levy in with the parties involved. This relationship agreement has to be created with consensus and in good spirit.

We need guidelines and ground rules for how we need to behave and communicate with one another when we come to places in our relationship that are unclear.

It is important that a relationship based on mutually agreed upon principles is entered into in order to create the necessary change.

By working together, they will strengthen relationship with each other

-I believe this can be a strong working Relationship to help develop Community strengths and supports for Aboriginal members to utilize and attach to in a non-threatening style

A productive working relationship must be based on mutual respect and understanding of the issues and challenges faced on both sides

A relationship agreement lays the foundation for understanding, communication and cultural sensitivity.

When a relationship agreement is in effect, people have more of a tendency to look closer at what it's about and why it had to be implemented in such a way. It should create more focus on the issues and less on disruptions in communication and trust and how we treat each other.

Think it is about time that agreements recognize the need to formalize relationships & recognize the unique relationship of Aboriginal people & governments as per sec. 35 of Constitution

THIS IS ONE WAY TO FORGE A NEW RELATIONSHIP BETWEEN ABORIGINAL PEOPLE AND OTHERS IN SOCIETY. IF NOTHING ELSE IS ACCOMPLISHED, THE DIALOGUE IN ITSELF WILL GO ALONG WAY TO INCREASING THE UNDERSTANDING OF ALL CONCERNS AND IMPORTANT ISSUES.

I agree with the relationship agreement because I believe getting to know one other makes understanding.

We all know that the growth of the Aboriginal community is at an all time high. I believe that the city of Edmonton can benefit on many levels by establishing an accord to develop a working relationship. Ex: Aboriginal Children in schools keep community schools open.

-Excellent base to start a working relationship or contract for conduct.

-to provide service; you must have relationship. -understanding cultural issues, values etc make the relationship better

helping each other wisely, Because some of use Have understand what's going on in city, with respect, open mine not just shout down when to look for jobs or interviewing. Edmonton should try too understand about Aboriginal relationships. Encouragement of each other will be best for all in the city wide. ETC

This is the first step into relationship building only when we hear & work together can a compromise, advocacy & movement be made

To establish a working relationship that will benefit our city because the city will become the Aboriginal capital of Canada.

Better communication and understanding of a relationship. Really, because it seems that Urban Aboriginal people are only seen for the dysfunctions not for their achievements.

There needs to be a strong, working relationship that not only develops ideas/programs/initiatives b/us the City of Edmonton & community AND the Abor. (Urban) community/Elders, But, also implements the programs/ideas/initiatives.

It is a first step in creating a strong relationship with Urban Aboriginal people & the City of Edmonton City Council.

I think its a good idea to have good relationships between each other. Both groups prosper from it. When they work together, people become stronger.

Relationships need to be established with clear parameters and boundaries. Communications and expectations need to be spelled out so that people have a clear voice.

FISCAL RELATIONSHIPS ARE NOW INADEQUATE

I feel that upon our past being known as "dirty alcoholic Indians" stereotyping has it's affects on us in this present day. I feel even if it was a phoney role people put on to show they have to be in a Relationship agreement, it's better than nothing!

->all positive actions first begin with positive relationships.

Any relationship that the Aboriginal communities can have to improve conditions for our youth is an asset.

There is no such relationship between both groups at present time.

An agreement is a positive step towards and a guide for making improvements in building good relations.

19	Number of respondents indicating a need for respect as integral to wanting a relationship agreement.	4%
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Examples from surveys: Question 2

There needs to be mutual respect for one another and for each others differences

By promoting cultural understanding you increase the trust & good-will of everyone to be tolerant and to respect and accept all cultures & lifestyles

Respect is essential in obtaining trust. It is impossible to work together without trusting each other.

It is necessary for Urban Aboriginals to feel that they are important and respected by the city.

Urban Aboriginal need to be treated with respect

I feel that a public & documented agreement will deliver more respect and acceptance of this helping agreement from persons in power.

I like the fact that it is Aboriginal people representing Aboriginal people and that Non Aboriginal people are just as involved in the process. Aboriginal people have sought respect for as long as I can remember (I want respect as an Aboriginal person) and I believe this accord will bridge the gap between Aboriginal people & non-Aboriginal people.

It would involve direct participation of Aboriginals on a + perspective that is respectful of inherent cultural values.

Through recognition mutual respect, responsibilities

I think the idea is great as long as it is beneficial for First Nations too + not only the others like Métis, Inuit + non-First-Nations. "Respect the Autonomy"

Other communities have used a similar process and it's created a win-win situation built on respect, honour, understanding.

All must be willing to respect each other's opinions & views. To treat each other as equals.

A productive working relationship must be based on mutual respect and understanding of the issues and challenges faced on both sides

We need something both sides recognize & respect with input from both.

Its Defining boundaries, practices and respecting a different way for our people Validating our needs, our issues, our strengths and our concerns will build confidence in our people, leading to more contributing members of the entire city.

We are a community that needs to recognize & respect one another.

Aboriginal People have been ignored for too long & need the Recognition & Respect the Accord would bring.

It is essential to find a balance between all societies to respect and have knowledge of the Aboriginal people. If people have a greater knowledge of Aboriginal culture there will (with hope) be less discrimination and more equality.

We should treat each other with respect & listen to each other. We should not even have to discuss this respect.

13

Number of respondents indicating a relationship agreement demonstrates a form of commitment.

3%

Examples from surveys: Question 2

Such an agreement expresses a commitment by both the City of Edmonton and Urban Aboriginal people. By making this commitment, both parties have a responsibility to uphold their promises.

It will become a commitment for action. The next step - most important step, will be an action plan.

The declaration will mean very little if there is not a means to work together. It is easy to say there is commitment an accord would show this commitment is real. The community must be heard in this process.

-Important step to show commitment from the government level -Identify clear strategies to address issues related to Urban Aboriginals.

It is important that there is a public document that makes the commitment to Aboriginal people & that it become recognized policy for the City of Edmonton. This should result in putting action behind all the good intentions.

I do not know that the identity of the urban Aboriginal population is a cohesive whole, in fact, far from it. There are Aboriginal People who consider themselves members of their reserve (if applicable), but live in the city due to need or whatever. Their investment/commitment to the community is somewhat different from those that call Edmonton 'home'.

Builds trust between parties Fosters commitment. Helps raise & set standards.

Need a solid commitment and this "Accord" displays the commitment by the City of Edmonton

The Declaration is an excellent way for the City to demonstrate its commitment, but the Accord takes this several steps further. It will ensure that the City's commitment is directed to the priorities that are relevant to Aboriginal people.

The City of Edmonton made a public commitment to addressing Needs of Aboriginal peoples. I am very impressed that the city took this pro-active approach.

An accord could assist in providing the Aboriginal community/people of Edmonton with a voice to identify needs, issues + priorities and provide a forum for continued conversation + commitment to assisting urban Aboriginal Edmontonians.

Once there is a 'statement of commitment' established, an intention toward that mandate is initiated. There must be identifiable goals that are regularly revisited.

It will build commitment and clarify focus and priorities. Also provides a basis to build on and enhance resources can provide a backbone for sustainable funding agreements.

5	Number of respondents indicating disagreement due to political connotations about treaties or segregation of Aboriginal people.	1%
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Examples from surveys: QUESTION 2

This kind of sounds like the treaty “agreements”. As far as I can tell there are still issues on the compliance with them. What’s anyone’s guarantee that if an agreement is indeed reached it will hold? People’s personal opinions against Aboriginals always seem to overcome. And what consequences will there be if not complied with

-Treaties have been done in the past with a very poor, poor history of follow through. An accord would only cause mistrust with Aboriginal People. JUST DO.

systemic & structural racial discrimination begins by segregation

No matter what happens they are always going to be challenging the agreement and try to break it up piece by piece just like the Treaties.

The name does not sit well with Aboriginal people. Another name such as Aboriginal piece treaty would be best.

QUESTION 3: How could this idea be improved?

23	Number of respondents citing more communication, dialogue, listening or talking as a means of improving the relationship agreement idea.	5%
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Examples from surveys: QUESTION 3

By more open meetings, listening

Continue open communication; ensure that successes are celebrated in the main stream media as well as among the Aboriginal communities.

Have the natives deal with natives. The ‘misfits’ are more likely to listen to a Native Elder and the punishments. Also the natives could better employment through their community as well.

How do the citizens of the city of Edmonton live the relationship agreement? We need to find ways to talk to one another.

Communication, workshops, sharing & talking circles & ceremonies to heal & bring us together.

just keep on talking or harassing them in order for them to listen and do something

By just doing rather than talking and writing. The Aboriginal people will notice more by physical changes and improvements, by visual, not by written. -> Rather than protecting the people who discriminate against Aboriginals, they should be persecuting. By not showing the email written by EPS it is sending a very strong message that Discrimination against Aboriginals is acceptable in the City of Edmonton.

More Proper communication with the Aboriginal community. Needs to be a recognized formula that when Aboriginal people have problems there is a place in the city of Edmonton that they can go to for direction like a info kiosk at the city for Aboriginal people.

Perhaps extending dialogue to non-Aboriginal groups.

More Communication

COMMUNICATION.

City of Edmonton needs to listen to the people, Aboriginals and their views on this issue.

Implementation of ideas. Enough talk already. I want a better future for my kids and grand-kids.

Have these types of Talking Circles 4 x per year.

Only through trial and error - and by listening closely to Aboriginal people's issues/barriers and goals.

Talking circles should happen annually.

Listen to each others values and beliefs. Have a better understanding of each others culture. Listen to each other and be open to all ideas.

Listening

put it into practice walk the talk

more talk

Too bad the Caucasian society doesn't believe in and have a system where Elders are honoured, revered and listened to as leaders. People are more apt to follow leadership of Elders, & honour the Agreement subsequently.

Need to talk to an Elder...

More dialogue with and grassroots organizations.

14	Number of respondents citing a need for further education about and around the idea of a relationship agreement.	3%
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Examples from surveys: QUESTION 3

More education.

Education and awareness. Use TV more.

More exposure and educational opportunities for youth.

Education

Education, education, education

By promoting Aboriginal People, showing the city we are not failures and that we are educating ourselves.

MAKING ALL CULTURES SOCIALLY, EDUCATIONALLY, MONITARILY, EQUAL.

Education

There has to be an Aboriginal awareness campaign for all City employees, government employees etc. > Education breaks down barriers.

-Aboriginal education -Understanding -Non-judgemental

Community get-togethers. This can educate our children as well as the others around us.

All who live in this city should be made aware/educated about this accord and the responsibility involved in this commitment.

Help those who are willing to help themselves. Funding for Education would great.

Educate non-Aboriginals - they challenged us to learn the "western euro society ways" now let us educate them, so that they can/or will be more receptive to our needs.

APPENDIX.14 — SECTION F

“GUIDING PRINCIPLES FOR A RELATIONSHIP AGREEMENT”

QUESTION 1: Indicate your level of agreement with each of the following principles by circling a number.

Participants were asked to rate each item on a five-point scale

(1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly Agree).

Arranged in descending order of agreement: (Note: 4.0 = Agreement)

IDEA	MEAN	STANDARD DEVIATION	LOWER BOUND	UPPER BOUND
Listen carefully to one another	4.660088	0.660192	4.602278	4.717897
Work to create positive perceptions and attitudes about Urban Aboriginal people	4.64693	0.720433	4.583845	4.710014
Act respectfully towards one another	4.641138	0.748019	4.575638	4.706638
Respect the diversity of Aboriginal cultures in Edmonton	4.623094	0.755649	4.558167	4.68802
Build a foundation that focuses on the interests of future generations	4.604396	0.740269	4.539574	4.669217
Honour the values of both the Aboriginal communities and the City of Edmonton	4.583878	0.755649	4.51771	4.650046
Honour the spirit and intent of agreements	4.577681	0.782893	4.509127	4.646234
Look for solutions that work for everyone	4.558952	0.75848	4.492536	4.625368
Recognize and respect the knowledge and experience of Aboriginal business and community leaders	4.540305	0.773474	4.472576	4.608034
Recognize responsibilities of all parties	4.531729	0.780505	4.463384	4.600073
Learn from past experience	4.51634	0.782767	4.447797	4.584883
Recognize and respect the processes and business requirements of the City of Edmonton	4.30531	0.870644	4.229072	4.381547

There was a strong clustering of very positive responses to eleven (11) of the suggested principles and the twelfth principle also received a positive response.

Guiding Principles for a Relationship Agreement

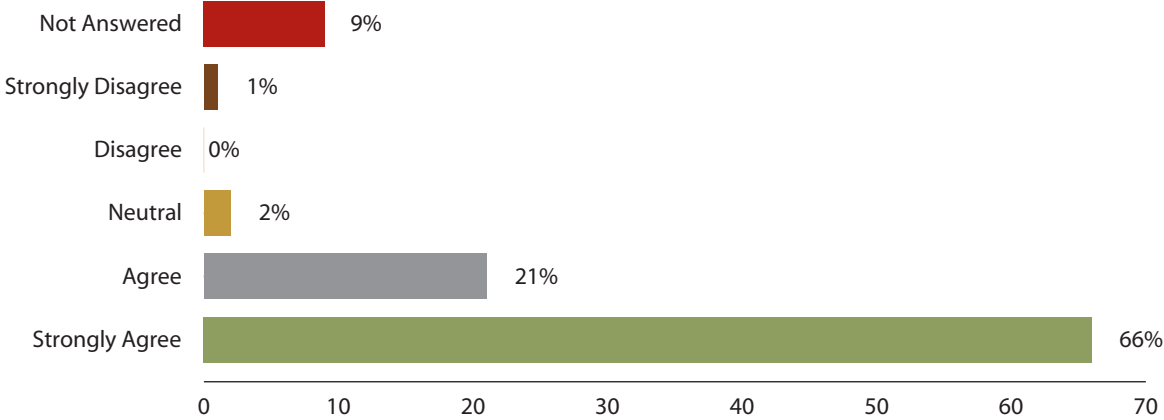
Level of agreement with each of these guiding principles



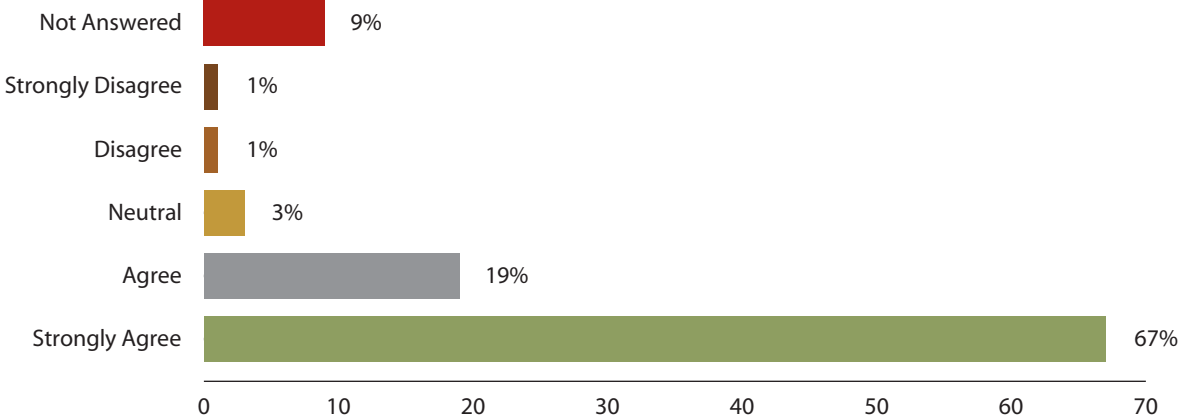
* NOTE: 4.0 = Agree

DETAIL FOR THE ORDERING ON PAGE 92

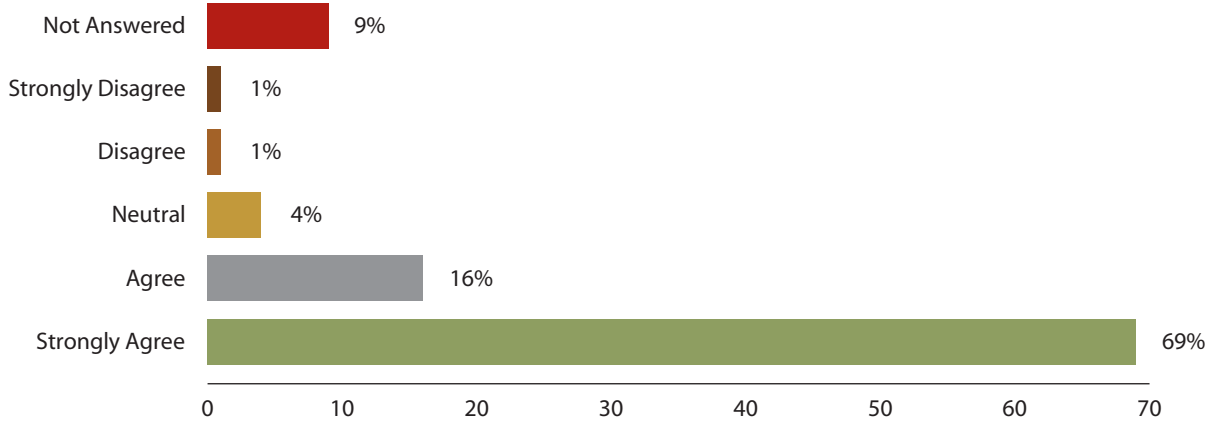
Listen carefully to one another



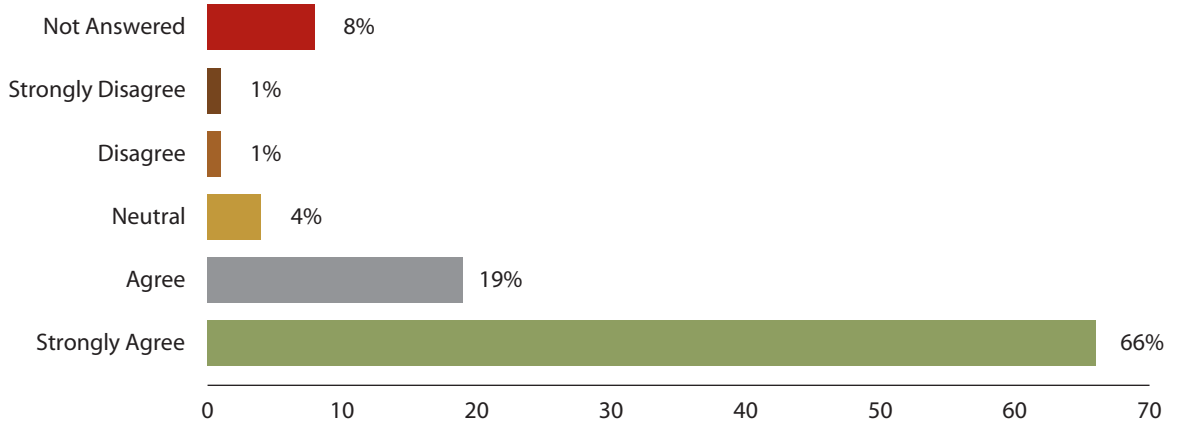
Work to create positive perceptions and attitudes about Urban Aboriginal people



Act respectfully towards one another

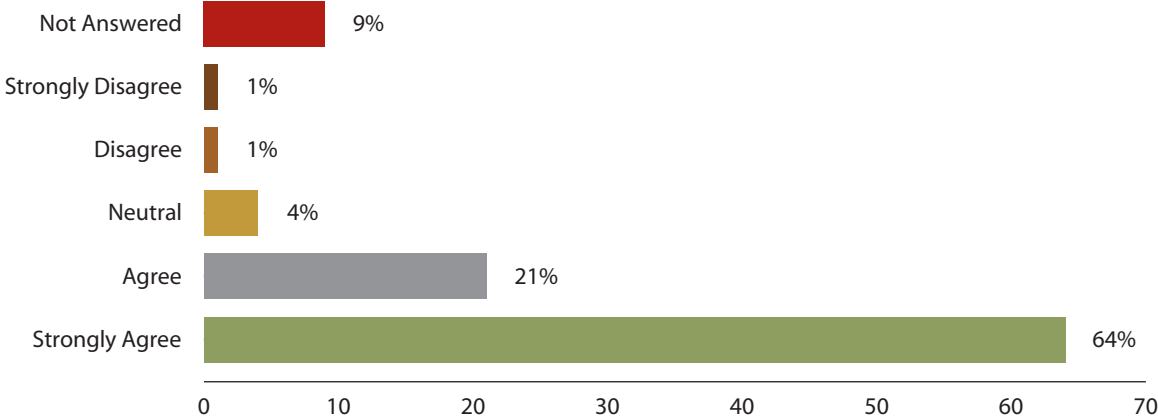


Respect the diversity of Aboriginal cultures in Edmonton

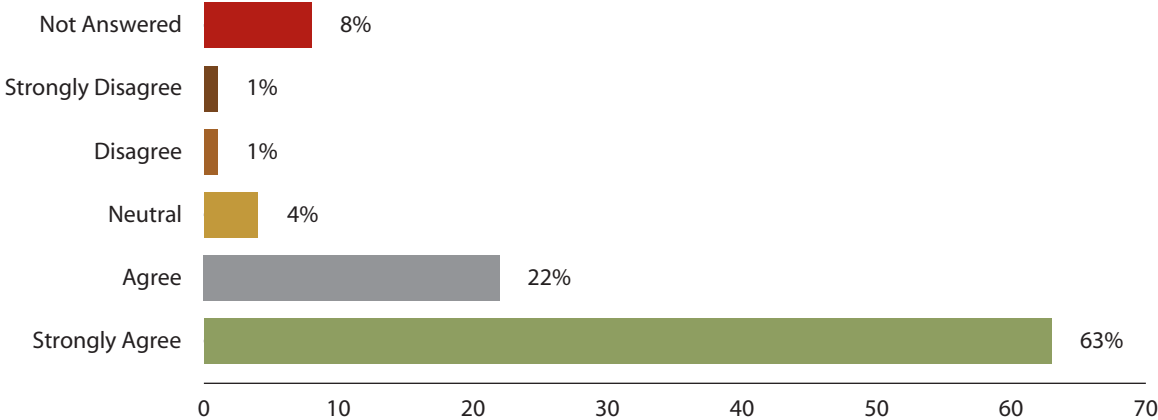


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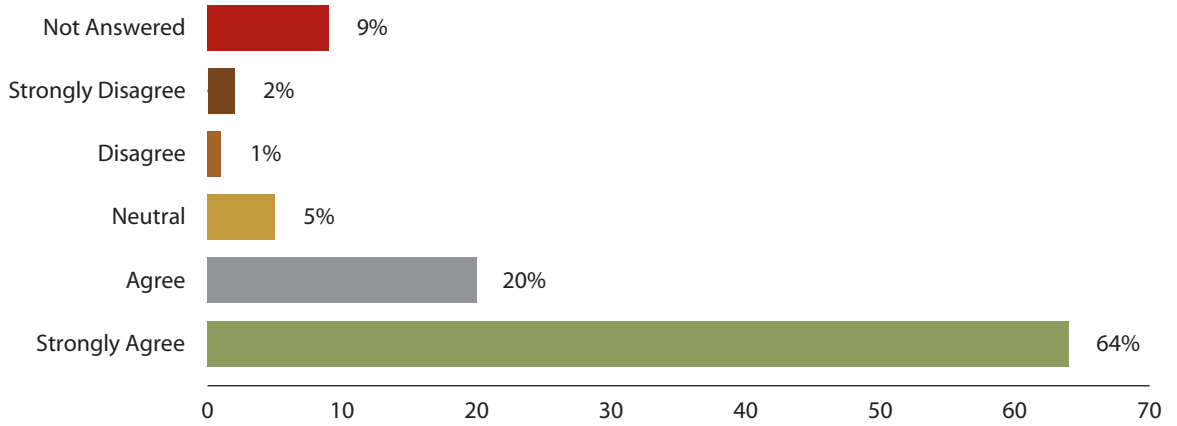
Build a foundation that focuses on the interests of future generations



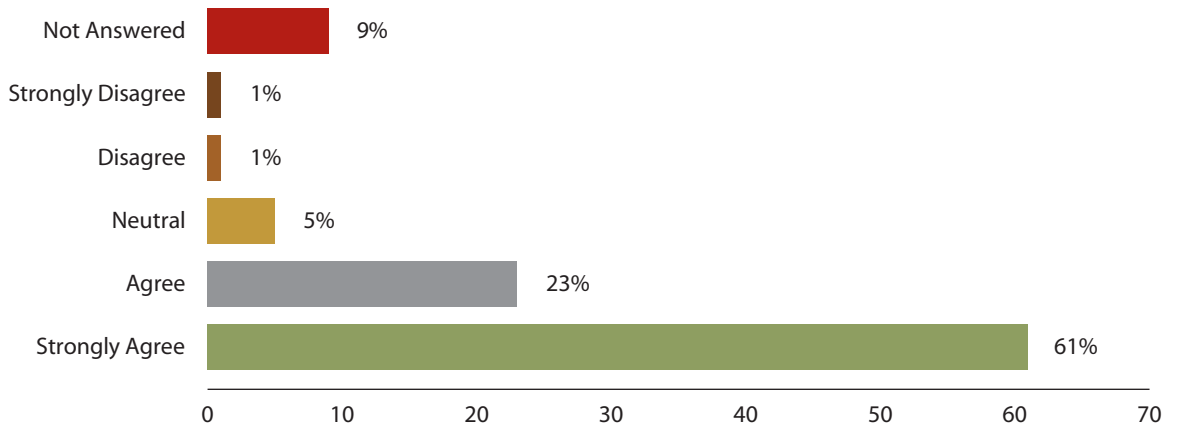
Honour the values of both the Aboriginal communities and the City of Edmonton



Honour the spirit and intent of agreements

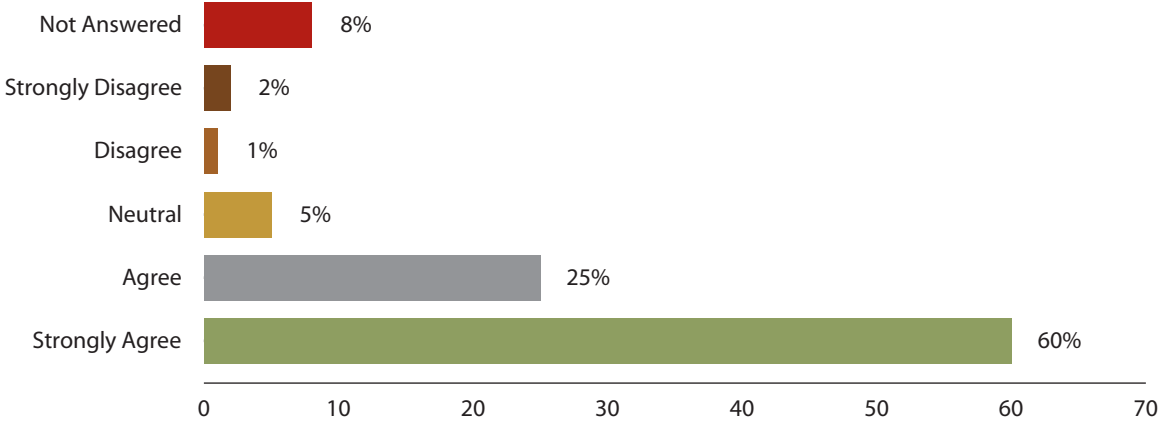


Look for solutions that work for everyone

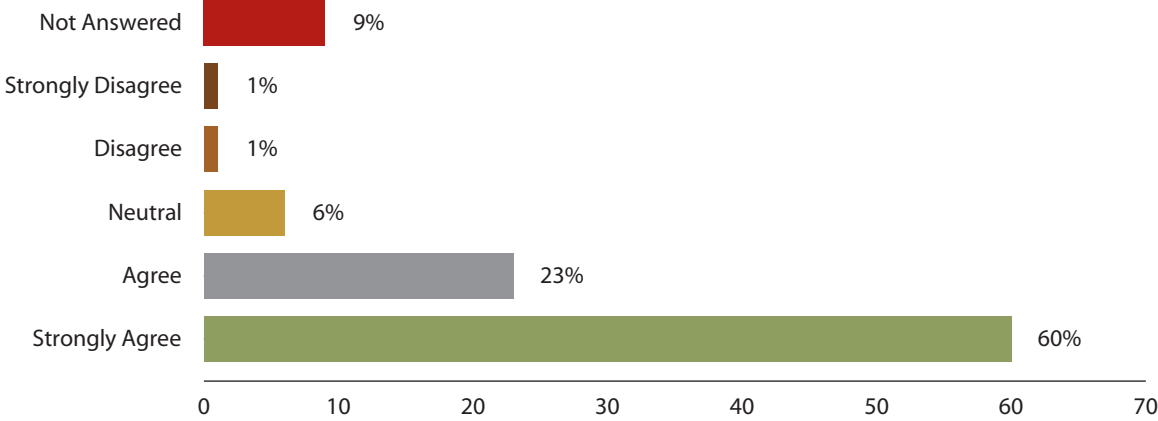


DETAIL FOR THE ORDERING ON PAGE 92

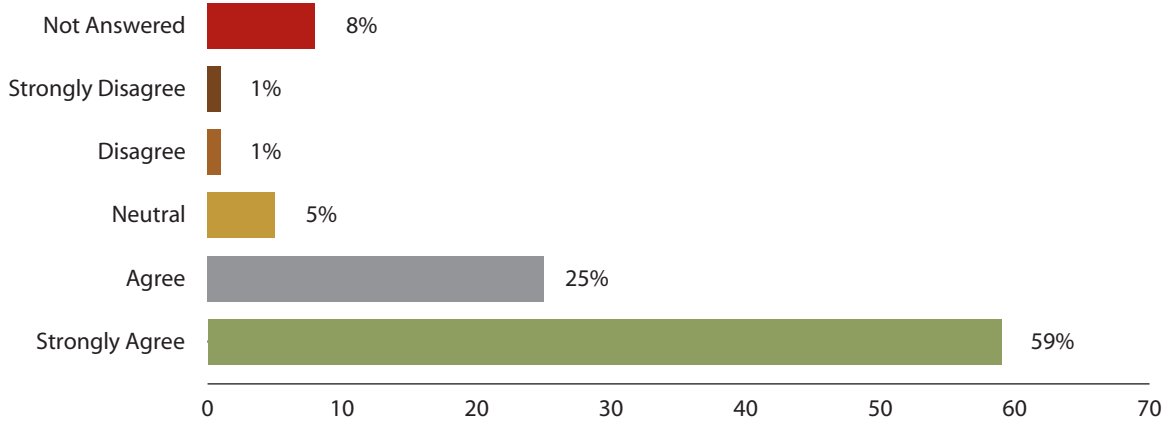
Recognize and respect the knowledge and experience of Aboriginal business and community leaders



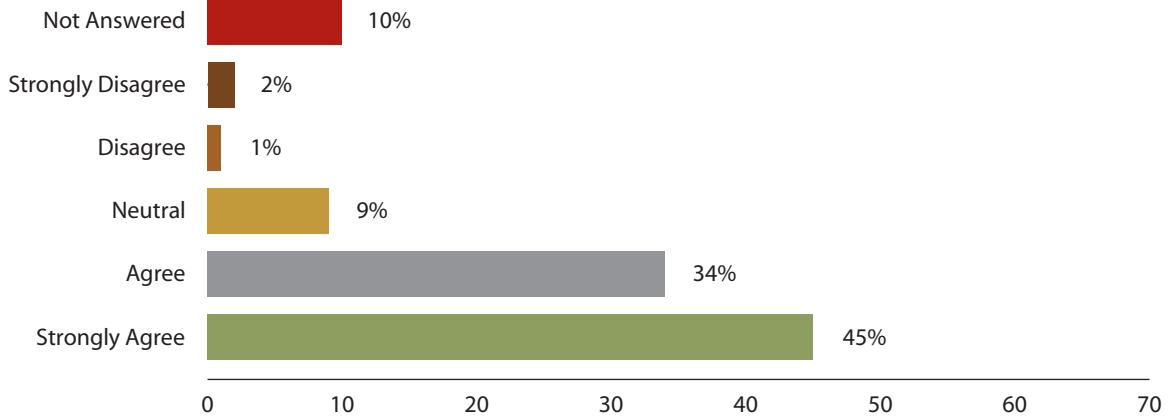
Recognize responsibilities of all parties



Learn from past experience



Recognize and respect the processes and business requirements of the City of Edmonton



QUESTION 2: What principles would you suggest be added?

337	Number of blank responses	67%
20	Number of N/A responses	4%
25	Number of respondents suggesting the theme of respect as a principle (respect for various groups).	5%

Examples from surveys: QUESTION 2

Aboriginal people respect & help each other I see a lot of anger & disrespect to each other.
Honour & respect the non Aboriginals who are trying to help

Aboriginals respect others cultural diversity

Act respectful towards one another

Communities respectfully with one another.

Each person, no matter where from, brings gifts to this circle formed by the people of this place and those gifts will be respected.

Empathy, respect & responsibility

Honour and respect the Elders, their decisions and leadership.

Individual respect & acceptance.

Learn to respect one self

Nothing, it's all there. RESPECT, HONOUR, LISTENING AND LEARNING.

Principle of respect.

Recognize and respect the experience of community groups and voluntary sector agencies, maybe current FCSS agencies that serve Aboriginals.

Recognize and respect the knowledge and experience of the urban Aboriginal community members Don't forget the partnership

Recognize the respect of we are equal but different

RESPECT AND NOT TO CHANGE DIFFERENCES

Respect differences - Respect all cultures.

Respect each other's spirituality

Respect each others values and principles.

Respect is no: one

Respect of Aboriginal Youth. They are our future.

respecting other major sectors in the city & working with them

Self respect training

teaching Love honour respect to our younger generations

There are no definitions for the main words - honour how, recognize how, respect how.

work in respecting all cultures and government

5

Number of respondents suggesting attention to Elders as a principle.

1%

Examples from surveys: QUESTION 2

Elders advice should be investigated and considered.

Honour and respect the Elders, their decisions and leadership.

Honour the work and knowledge of the Elders. Be kind, honest and trustworthy

Listen to the elders.

Who would lead these Principals My suggestions Elders only. on Native's Part

5

Number of respondents suggesting attention to youth as a principle.

1%

Examples from surveys: QUESTION 2

Creativity. Looking to the future. How are we going to be inclusive especially bringing youth into the picture?

Guidelines about youth

Having the Youth have a voice in concerns that would apply to there well being.

Nothing mentioned for the youth. Need principle regarding the youth.

Respect of Aboriginal Youth. They are our future.

QUESTION 3: If such a relationship agreement (an “Accord”) were to be developed, who should sign it on behalf of Urban Aboriginal people in Edmonton?

212	Number of blank responses	42%
12	Number of N/A responses	2%

121	Number of respondents suggesting at least one elder or community leader should sign a relationship agreement.	24%
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Examples from surveys: QUESTION 3

- AS MANY OF THE 30,000 AS POSSIBLE OR LEADERS ON THEIR BEHALF

A council made up of 3 Elder’s 3 youth, 4 Aboriginal leaders

A group of Elders nominated by the Aboriginal community, members of Aboriginal Associations and members from the Accord committee and EUAAC

A leader from each of the four directions -> let the people decide.

a permanent council of elders

A respected elder

A respected Elder or Leader.

A selected group of elders.

A strong Aboriginal Leader or Elder.

A well known Aboriginal Elder or Native business person. Someone who knows Edmonton and the Urban Aboriginal Community. Someone who could enforce it and makes sure it gets followed. Someone who understands that Edmonton is made up of diverse backgrounds and can bridge them very easily. Someone who is diplomatic and tactful in their approach in dealing with Aboriginal and non Aboriginal communities

A youth, a parent, a grandparent an elder both genders male/female and a two spirit. MOSTLY I believe it should be signed by the people -maybe have a wall mural with signatures all over it.

ABORIGINAL COALITION GROUPS, REPRESENTATIVE GROUPS, CIVIC, PROVINCIAL LEADERS & FUNDERS

Aboriginal community Leaders

Aboriginal Elders, and a legislative person. (i.e.- Ralph Klein, or Paul Martin)

Aboriginal Elders. and youth.

Aboriginal leaders of Edmonton First Nation Inuit Métis non status

AFN chief, Elders, Métis leaders, And Spiritual leaders for Alberta

All METIS + FIRST Nations LEADERS

An Aboriginal council comprised of community elders with a spokesperson.

A council of leaders for the natives.

An elder

An Elder

An elder from each of the major groups.

An Elder that is well known and knows the people.

An elder who has proven himself among his people & is named by them to sign/or act on their behalf.

An elder, a youth leader, a woman, a man.

An elected group of elders and people in the Aboriginal community. Have our own vote to have our own say

An honoured and respected [well-known] elder.

ask the elders

Ask the elders.

Both Aboriginal leader & the City of Edmonton.

Chairperson of the Urban peoples group and its board of directors & elders.

Chiefs & Elders & native council.

Chiefs and Tribal Council leaders.

Chiefs of Treaty 6 & Métis Nation Leaders

Chiefs/Elders representing all bands in surrounding areas

Chiefs/Elders representing all bands in surrounding areas

CHILDREN THRU ELDERS RICH and POOR FAMOUS and INFAMOUS

city council Elders

Community Elders.

community elected elders

Community leaders and Council

Community leaders and elders

Elder & youth (future generation) representatives

Elder representative } people that make lifelong home in Women " } Edmonton Youth " } Chairman or Director }

Elders

elders

Elders

Elders

Elders and Aboriginal community reps elected publicly to represent Aborg people.

elders and politicians

elders chosen from the Urban Aboriginal Community; people who have been involved in the original ideas + planning with the City.

Elders representing Abor. grps & heads of City stakeholders

Elders, Aboriginal leaders, MNA leaders

Elders, chiefs, Métis Nation Rep, any other Aboriginal leader/person who has been involved w/ the Edm Aboriginal community and has been seen as a leader for this initiative.

Examples from surveys: QUESTION 3 (CONTINUED)

Elders, President of M.N.A.

elders, working Aboriginal peoples, students

Elders, youth & community leaders.

Elders.

Elders'

Good question. -Elders that represent the diversity of our Urban Aboriginal Community? and influential Aboriginal "Business" Leaders?

How about the Well Respected Elders + Affluent Aboriginal people here in the city.

I BELIEVE A GROUP OF LET'S SAY 4 LEADERS SHOULD SIGN.

I don't think it should be signed by anyone except the mayor + his council - it can be acknowledged at a ceremony including leaders from all of the Aboriginal communities of north & central Alberta. A simple hand shake with all who attend would be more than a signature.

I feel the Elders should be able to sign with no problems or questions asked as they are elders them selves.

I really feel "elders" should be High School, grads, P/S or have some formal education. Traditional knowledge is great in the bush or on the Rez, but urban elders should be educated, to direct youth. Walking the talk.

I WOULD INCLUDE ABORIGINAL LEADERS NORTH OF RED DEER FOR THE PROVINCE OF ALTA.

If possible, the leadership of Aboriginal groups - if not possible, about ten people representing different organizations in the city.

It would be appropriate to have Elders sign this document and minister of Aboriginal Affairs.

It would be interesting to have open-house signing processes where not just leaders but ordinary people can sign.

It's Aboriginal leaders, we voted for those individuals for this very purpose.

Leader of Aboriginal agencies(s) after urban Aboriginals decide which leader would best suite the role.

Leaders of organizations and members & non-members. Note - Need a process to involve citizens of Edmonton

Leaders of represented areas

Major and Ab. community leaders. Ab community must show support for it to be valid.

Many Elders should discuss and decide if it is right for the people.

Mayor/Councillors and Elders Circle

Métis Nation & First Nations Elders.

Native leaders with input from the grass roots people.

New appointed Elder in Saddle Lake (Anderson is the last name)

not sure - maybe the EUAA committee, our leaders??

Not sure. A really respected elder.

o Elder's Council Métis Council of ALB o Treaty 6,7,8.

ONE PERSON FROM EACH AGE SECTION EXAMPLE. YOUTH, CHILD, ADULT, SENIOR ELDER

only leaders that are recognised in the area they are from not street people + chiefs + Councillors

Only People that are leaders in the communities where they are from.

Only recognized leaders of communities in which they reside. Out of province or tribe

-our community leaders

Our Elders

Our leaders e.g.: Chiefs from Bands around Edmonton

perhaps an elected group of elders from all major groups

Perhaps the oldest elder + a young child.

Recognized leaders and elders

Respected Elders and Honourable Members of Our Society.

The 11 Aboriginal elders.

THE ABORIGINAL PEOPLE WOULD HAVE TO COME TOGETHER TO AGREE ON A LEADER.

The elder, young people adults. everyone.

The elder, young people adults. everyone.

The Elders

The elders

The elders

The Elders

The Elders of Edmonton.

The Elders, as our 'wise ones' on our behalf.

The elected leaders of recognized Aboriginal organizations.

The eleven elders of the council.

The leader of native organizations

The leader of their group. This person should be someone that has been active in this capacity for a reasonable length of time and knowledgeable about the aims & issues.

The leaders of the various provincial Aboriginal organizations

The Mayor & A Prominent Aboriginal Leader

The oldest & spiritual elder we have.

The one person I would trust is the creator or a well known elder that lives the native culture like your pope.

This is a very important question and one that is difficult to answer. I would say that Aboriginal Elders, from all the Aboriginal groups represented in Edmonton (First Nations, Métis, Inuit, and all Aboriginal peoples). These Elders should be both male and female Elders, not merely people who say they are Elders because of their age. I respect Elders who have lived through tough times, have overcome hardship, surpassed their bitterness, and are able to educate without alienating the general public. I respect Elders who listen to the stories of their people, who listen to the stories of caring social workers, doctors, nurses, teachers, etc. whether these professionals are Aboriginal or non-Aboriginal.

This will be taken to each community - General meeting. they vote for or against & their leader will sign on their behalf

those chosen by the people -Elders, community leaders, those that are in touch with the people

Those people who are leaders of the EUACA

three community leaders from Inuit, First nations and Métis

TREATY 6 & 8, METIS NATIONS, ELDERS, COMMUNITY LEADERS

Treaty 6,7,8 MNA key Aboriginal organizations, recognized community leaders

Who are the chosen leaders with respect to each of Nations represented in the City of Edmonton.

who ever is leading up the initiative & an elder

10	Number of respondents suggesting at least one youth should sign a relationship agreement.	2%
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Examples from surveys: QUESTION 3

A council made up of 3 Elder's 3 youth, 4 Aboriginal leaders

A youth, a parent, a grandparent an elder both genders male/female and a two spirit. MOSTLY I believe it should be signed by the people -maybe have a wall mural with signatures all over it.

Aboriginal Elders. and youth.

an elder, a youth leader, a woman, a man.

Elder & youth (future generation) representatives

Elder representative } people that make lifelong home in Women " } Edmonton Youth " } Chairman or Director }

Elders, youth & community leaders.

ONE PERSON FROM EACH AGE SECTION EXAMPLE. YOUTH, CHILD, ADULT, SENIOR ELDER

You got me on that maybe 1 person from each group of people like Four band, Métis, Non-band, women, men, youth, & young adults.

Youth representatives because they are going to have to live with it and inherit it.

8

Number of respondents suggesting that a relationship agreement should not be signed by anyone.

2%

Examples from surveys: QUESTION 3

"No"-one person should sign on behalf of Urban Aboriginal People. - This would mean this person represents all Urban Aboriginals. There should be a "spirit" or Principles of the accord so there needs No signatories

-> Why does someone need to sign it? -> Signing contracts is a 'White' concept.

A youth, a parent, a grandparent an elder both genders male/female and a two spirit. MOSTLY I believe it should be signed by the people -maybe have a wall mural with signatures all over it.

As long as the sun comes up, the agreement should last. The sun never changes direction or changes the time when it rises or goes to bed. It doesn't matter who signs, people change, agreement should stay same.

I don't think it should be signed by anyone except the mayor + his council - it can be acknowledged at a ceremony including leaders from all of the Aboriginal communities of north & central Alberta. A simple hand shake with all who attend would be more than a signature.

No one, When laws & other agreements were made they were given to all people, and understood by all people. for one person to sign is very Eurocentric.

-should it be signed? - makes it political

Signatures are not necessary.

-> Why does someone need to sign it? -> Signing contracts is a 'White' concept.

"no"-one person should sign on behalf of Urban Aboriginal People. - This would mean this person represents all Urban Aboriginals. There should be a "spirit" or Principles of the accord so there needs No signatories

The people should sign it. No one should sign on there behalf. -> Haven't we done this with treaties already?



For more information contact:

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In partnership

