

GLOSSARY

- **Allyship** is about actively engaging in decolonizing processes, promoting social justice, and disrupting oppressive spaces by educating others on the realities and histories of marginalized peoples. Allies support Black, Indigenous and people of colour (BIPOC) by establishing meaningful relationships of trust with racialized communities, ensuring their accountability to those people and communities.
- **Co-design** is the shared creation of value with Indigenous practitioners and community within the design development process to ensure that process and outcomes reflect their cultural values, identities and expressions. Co-design enables Indigenous practitioners and community partners the opportunity to co-construct the placekeeping experience relevant to their context and priorities. Co-design with community should take place from the initial stage and across the design development process, rather than at later stages.
- **Decolonization** refers to the interlinked processes of:
 - Deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches;
 - Dismantling structures that perpetuate the status quo, problematizing dominant discourses, and addressing unbalanced power dynamics; and
 - Valuing and revitalizing Indigenous knowledges and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being.
- **First Nations** are among the First Peoples of Turtle Island, and are distinguished as ethnically different from Inuit and Métis. They comprise many Status and Non-Status Indigenous peoples across Canada. First Nations peoples identify themselves by the nation to which they belong (e.g. Anishinaabek, Cree, Mohawk, and Oneida), and their home community or Band (e.g. Fort William First Nation or Attawapiskat First Nation). First Nations peoples continue to be legally defined under the 1982 Constitution Act and other Canadian legislation as “Indians” but this term is considered as offensive and inaccurate by many Indigenous peoples. In acknowledgement of the international and national legal rights of Indigenous peoples under the United Nations Declaration of the Rights of Indigenous Peoples, “Indigenous Peoples” as a collective term for all First Nations, Métis and Inuit is now more accepted than the previously used “Aboriginal Peoples.”
- **Free, Prior & Informed Consent (FPIC)** is a specific right that pertains to Indigenous Peoples and is recognized in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). It allows them to give or withhold consent to a project that may affect their communities and/or their territories. Once they have given their consent, they can withdraw it at any stage. Furthermore, FPIC enables them to negotiate the conditions under which the project will be designed, implemented, monitored and evaluated. FPIC, as well as Indigenous Peoples’ rights to lands, territories and natural resources are embedded within the universal right to self-determination.

The normative framework for FPIC consists of a series of international legal instruments including the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the International Labour Organization Convention 169 (ILO 169), and the Convention on Biological Diversity (CBD), among many others, as well as national laws (please see section 3 for additional details).

- **Governance** refers to the formal and informal rules, rule-making systems, and actor-networks at all levels of human society that are established to steer societies to develop and implement appropriate adaptation strategies in response to environmental change.
- **Indigenization** is a process of deep learning from, naturalizing and inculcating Indigenous worldviews and knowledge systems, and making them evident to transform spaces, places, curricula, pedagogies, policies and practices. In the context of secondary education, this involves bringing Indigenous knowledges and approaches together with Western knowledge systems to create intercultural pedagogical models of teaching and learning. Indigenous knowledge systems are embedded in relationship to specific lands, histories, worldviews, languages and communities. Indigenization can be understood as weaving together two distinct knowledge systems so that learners can come to understand and appreciate the holistic richness and effectiveness of bringing together both. It is also imperative to note that Indigenization of classrooms, curricula and pedagogies cannot be achieved without the interlinked processes of reconciliation and decolonization.
- **Indigenous Engagement** refers to intentional engagement made by non-Indigenous governments, institutions and businesses with Indigenous communities and organizations and must take into account the unique relationship between the Crown and Indigenous groups in Canada. Initiatives should be consistent with

reconciliation efforts including upholding the Crown's obligations with respect to Section 35 of the Constitution Act, 1982 to fulfill the duty to consult and, where appropriate, accommodate Indigenous groups whose potential or established Aboriginal or Treaty rights may be adversely impacted. Meaningful partnerships between Indigenous groups, governments or industry proponents can result from establishing mutually beneficial relationships founded on shared understanding and informed decision-making. Jurisdictional authorities may also publish guidelines, policy statements and procedural protocols to support engagement with Indigenous groups. In addition to other tools, these resources should be used to maintain consistency with best practices and legal requirements according to the specific circumstances of an engagement initiative.

- **Inuit** are among the First Peoples of Turtle Island, and are distinguished as ethnically different from First Nations and Métis. The majority of Inuit ("the people" in Inuktitut) population lives in 53 communities spread across the and 4 regions of Inuit Nunangat, the Inuit homeland encompassing 35 percent of Canada's landmass and 50 percent of its coastline. The 4 regions include: Inuvialuit Settlement Region (NWT), Nunavut, Nunatsiavut (QC), and Nunavik (NL). Inuit have lived in their homeland since time immemorial and their communities are among the most culturally resilient in North America. Roughly 60 percent of Inuit report an ability to conduct a conversation in Inuktitut (the Inuit language), and their people harvest country foods such as seal, narwhal and caribou to feed families and communities.

- **The Métis** are among the First Peoples of Turtle Island, and are distinguished as ethnically different from First Nations and Inuit. They are a distinct Indigenous people with a unique history, culture, language and territory. The Métis Nation is comprised of descendants of people born of relations between First Nations women and European men. The initial offspring of these unions were of mixed ancestry. The genesis of a new Indigenous people called the Métis resulted from the subsequent intermarriage of these mixed ancestry individuals. Distinct Métis settlements emerged as an outgrowth of the fur trade, along freighting waterways and water-sheds. In Ontario, these settlements were part of larger regional communities, interconnected by the highly mobile lifestyle of the Métis, the fur trade network, seasonal rounds, extensive kinship connections and a shared collective history and identity.
- **Placekeeping** is a reframing of the more commonly known term ‘placemaking’ from an Indigenous lens. Placekeeping refers to the understanding by many Indigenous knowledge-keepers and practitioners that place (and the land that provides a foundation for place) inherently exists and has agency. As people, we can: hold place; be caretakers or stewards of place; respond to place; and form relationships to place. For Indigenous peoples, place is the setting and co-creator of our being in the world, ancestry and memories, stories and ceremonies, languages, land stewardship, cultural paradigms, and social identities. Indigenous placekeeping is a unique form of expression, design, process and praxis that prioritizes the ecological, historical and cultural setting of ‘place’; and engages an expanded role of community in the design process and activations. Placekeeping practices also work to unsettle and re-presence Indigenous histories and futures in the civic commons within urban areas (public places such as parks, trails, venues and libraries).

- **Placemaking** refers to the process of working together to shape and create public spaces, bringing together diverse people to plan, design, manage and program shared-use spaces. Placemaking is often characterized in very positive ways within contemporary urban planning, architectural, public art and city building circles but activities can also support gentrification, dispossession or marginalization of racialized communities, and real estate speculation, all in the name of “neighborhood revitalization.”

Many mainstream placemaking activities reflect the dominant settler worldview and agenda of municipal and civic decision makers and practitioners and necessitate meaningful inclusion of the perspectives, creations and leadership by Indigenous and other communities of colour.

- **Reconciliation** refers to bringing together Indigenous and Canadian settlers to repair and right their relationships and build shared understandings. The term has been critiqued as a misnomer because it implies that there was once a healthy and equitable relationship that became fractured and must now be restored to its prior wholeness. In the Canadian context, the reality is that Indigenous-settler relationships have never been based on Canada’s recognition of Indigenous sovereignty, but rather, where the state has systematically oppressed and marginalized Indigenous Nations. Thus, in the Canadian context, reconciliation must refer to “transformative” as opposed to “restorative” reconciliation.⁴⁵

Chief Justice Murray Sinclair, chair of the Truth and Reconciliation Commission, has stated, “Reconciliation is not an Aboriginal problem – it involves all of us.”

Reconciliation between Indigenous and non-Indigenous peoples in Canada requires a multi-faceted process that restores lands, economic self-sufficiency, and political jurisdiction to Indigenous peoples, and develops respectful and just relationships between First Nations, Inuit, Métis and Canadians. Advancing reconciliation means working to overcome the systemic inequities and gaps between Indigenous and non-Indigenous peoples such as poverty/income, health, living standards, housing, prejudice and racism. While the onus for reconciliation awareness and action is on settler society, we are all part of the journey. It is intensive emotional work for all groups.

- **Residential School System** refers to an extensive school system set up by the Canadian government and administered by churches that had the nominal objective of educating First Nations, Inuit and Métis children but also the more damaging and equally explicit objectives of indoctrinating them into Euro-Canadian and Christian ways of living and assimilating them into mainstream Canadian society. The residential school system operated from the 1880s into the closing decades of the 20th century (last school to close was in Saskatchewan in 1996). Former students of residential schools have spoken of horrendous abuse at the hands of residential school staff: physical, sexual, emotional, and psychological. Residential schools provided Indigenous students with an inferior education, often only up to grade five, that focused on training students for manual labour in agriculture, light industry, and domestic work such as laundry work and sewing.

- **Settler** describes people who migrated, or whose ancestors migrated, to Canada and who still benefit from ongoing colonialism. This could be also applied to “settlers of colour” but doesn’t apply when referring to people who are descendants of slaves and indentured servants, considering they did not come to the Americas willingly.

It is important to be aware of the various intersections of a person’s identity and how this translates into the types of privileges they are either afforded or withheld.

- **Indigenous Sovereignty** refers to the inherent rights to self-determination, self-government, cultural and spiritual practices, language, social and legal systems, political structures, and inherent relationships with lands, waters and all upon them held by Indigenous Nations across Turtle Island. Indigenous peoples’ sovereignty and inherent rights were not endowed by any other nation state, but are passed on through birthright, are collective, and flow from the relationships of the People to their lands and the Creator.

As such, sovereignty and inherent rights exist regardless of what the nation state does or does not do and for as long as each Indigenous nation and its people continue.

- **Two-eyed Seeing** refers to “learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing...and learning to use both these eyes together” as championed by Elder Albert Marshall (Mi’kmaw Nation).

This concept explores the engagement of multiple perspectives to create a holistic understanding of complex and multi-faceted issues such as reconciliation and land-based education.

CONTRIBUTORS

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RESOURCE LIST

The best resources on Indigenous content to consult are Elders, knowledge-keepers and subject experts from Indigenous community. Indigenous peoples have long-evolved knowledge systems based on experiential and cultural teachings and learnings, art and creative forms, design and innovation methods, and education and governance models that have much to teach the non-Indigenous world. Places where you can contact to connect with Elders and Indigenous experts include urban friendship and cultural centres, cultural lodges, Indigenous Studies departments and Indigenous student services at universities, and the Indigenous engagement and relations staff at municipal and civic organizations.

However, it may be necessary to supplement direct Indigenous expertise and stories with additional research, frameworks and content. When identifying resources on Indigenous content, these four elements should inform your search.¹

- **Content and accuracy:** Make sure that the content portrays Indigenous peoples in a whole-person and accurate way. Choose topics and resources that reflect who your partners are and where you are in your learning journey.
- **Authorship:** Try to privilege Indigenous authors as they have situated knowledge and lived experience on the topics covered. There are many non-Indigenous people with expertise in Indigenous studies, but it is important to check that they have authentic expertise.
- **Diversity:** Indigenous peoples have knowledge of content that touches on all subject areas, so practitioners can integrate Indigenous content into any process and project. Including Indigenous content and co-creation at every level of a project underlines your commitment to engagement and the multi-dimensional sophistication of Indigenous knowledge.

1 - Adapted from: Freeman, K., McDonald, S. and Morcom, L. (May 2018). Truth and Reconciliation in YOUR Classroom, Education Canada.

RESOURCES TO START YOUR LEARNING JOURNEY

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Case Studies: Civic-Indigenous Partnerships

- Building the Path Forward Lil'Wat Nation & the Village of Pemberton: Building the path Forward https://www.ubcm.ca/assets/Resolutions~and~Policy/Policy/Lilwat_Pemberton_20190909.pdf
- Squamish Nation & District of Squamish: Government-to- Government Collaboration [https://www.ubcm.ca/assets/Resolutions~and~Policy/Policy/UBCM-PATHWAYS_Squamish_Squamish\[1\].pdf](https://www.ubcm.ca/assets/Resolutions~and~Policy/Policy/UBCM-PATHWAYS_Squamish_Squamish[1].pdf)
- City of Kamloops and the First Nation of Tk'emlúps te Secwepemc: Growing Indigenous/Local Government Relations https://www.ubcm.ca/assets/Resolutions~and~Policy/Policy/UBCM-PATHWAYS_Tkemlups_Kamloops.pdf

Videos

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LEARN MORE

The Civic-Indigenous Toolkit is based on an emerging body of work on Indigenous placekeeping and reimagining of cities, developed through [Future Cities Canada](#) and [Evergreen](#). This work is generously funded by: McConnell and Suncor Energy Foundation.



For more information on the [Indigenous Re-Imagining of Cities project](#), please email futurecitiescanada@evergreen.ca