



RECONCILIATION STRATEGY 2020-2025

Montréal 





Cette publication est aussi disponible en français :
STRATÉGIE DE RÉCONCILIATION 2020-2025

COVER IMAGE

Our special thanks go to artist Meko Ottawa, whose work entitled "Hommage to Alanis Obomsawin" appears on the cover page of this report:

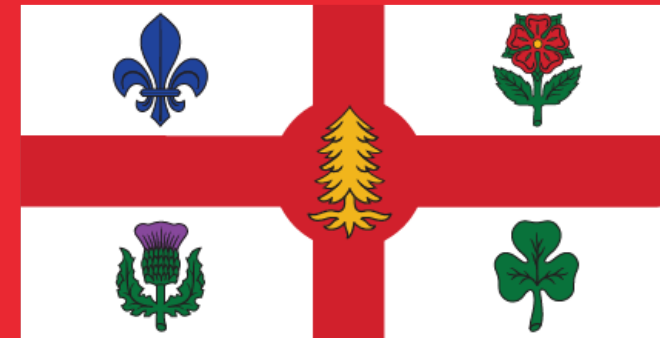
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Special thanks are also extended to Mohawk graphic designer, Anouk Cree, and researcher, Emanuelle Dufour.

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RECONCILIATION STRATEGY 2020-2025



KEN'NIIOHONTÉSHA THE STRAWBERRY



The first small fruit to appear in June in Québec, the strawberry holds a sacred nature in the Mohawk culture. Its arrival heralds the start of summer and gives rise to sacred ceremonies in which newborn babies are named. The heart-shaped strawberry represents health and vitality and symbolizes the good and beautiful season. For centuries, Indigenous peoples have always recognized the many medicinal properties of their fruits and leaves and taken advantage of them. This small fruit's power of gathering people together is still recognized today by the sharing of fresh strawberry juice at the Kahnawake pow-wow and in pick-your-own fields on Île d'Orléans.

We chose to echo this spirit of gathering together and creation and liven up the Reconciliation Strategy by scattering illustrations of strawberries across the pages, thereby highlighting the sharing and dialogue between Indigenous and non-Indigenous Montrealers and launching a new season in their relations.

This call to good listening and dialogue is also embodied in the mural entitled Tribute to Alanis Obomsawin, designed by Meko Ottawa, chosen to adorn the cover page of the Strategy.

The drum invites us to gather to listen. The tribute paid by the young Atikamekw artist to her Abenaki elder highlights our relationships with family, nature, the earth and the land. The line of children carrying the message is a message for the future and recalls interconnection with the community. Obomsawin, a renowned filmmaker who immortalized the daily lives of Indigenous families in her films and other works, has also been an ardent advocate of children's right to education. In a similar way, the young multidisciplinary artist Meko Ottawa uses video, illustration and installation to deal with subjects specific to Indigenous worlds.

One embodies life experience, maturity and wisdom, the other, the audacity and hope of spirited youth.

This mural—which adorns such a typically Montréal brick wall, and which unites the First Nations, communities, city life and the generations—illustrates what this strategy of reconciliation desires to embody in its actions and messages.



OHEN:TON KARIHWATEHKWEN TEIETHINONWARATONHKHWA¹

*Words before all else:
Greetings to the natural world*



OHENTON KARIHWATEHKWEN
We Give Them Thanks

Akwekon onkweshona entitewatkawe ne kanonhweratonhtsera.

Teiethinonhwaraton ne lethinistenha Ohontsia.

Teiethinonhwaraton ne Ohnekashona.

Teiethinonhwaraton ne Ohonteshona.

Teiethinonhwaraton ne Kakhwashona.

Teiethinonhwaraton ne Kahishona.

Teiethinonhwaraton ne Ononhkwashona.

Teiethinonhwaraton ne Kontirio.

Teiethinonhwaraton ne Karontashona.

Teiethinonhwaraton ne Otsitenokona.

Teiethinonhwaraton ne Kaieri Nikawerake.

Teiethinonhwaraton ne Ratiweras.

Teniethinonhwaraton ne Ahsonhthenhneka Karahkwa.

Tentshitewanonhweraton ne Tshitewahtsia Karahkwa.

Teiethinonhweraton ne Otsistohkwashona.

Teiethinonhweraton ne Kaieri Niionkwetake.

Tentshitewanonhweraton ne Shonkwaiatison.





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TALKING CIRCLE



“Today, with honour and humility, we begin a new era in relations between the City of Montréal and the Indigenous peoples. We recognize that the island’s land has a millennial history with the many peoples who have crossed it. Today we place the first milestone of our journey along the path to reconciliation.

The year 2020 has been indelibly marked by the health crisis that we are enduring together and which brings its own set of challenges and human dramas. However, from crisis are born opportunities for solidarity and mutual assistance. The City of Montreal mobilized from the very beginning of the pandemic to ensure that no one was left behind, and we worked tirelessly with our Indigenous partners to provide culturally appropriate support to those in need. For me, we walk the path of reconciliation every day and 2020 continues to prove that to us.

We now have an opportunity to take a significant step toward reconciliation. Today, the City of Montréal commits to developing and maintaining strong relationships with its First Nations and Inuit partners. Collaboration is more than ever essential to ensuring the quality of life and security of Montréal’s urban Indigenous community.

After several months of consultations and work with our Indigenous partners, led by the Commissioner of indigenous Relations, I am pleased and very proud to invite you to read and become acquainted with this first Reconciliation Strategy with the Indigenous Peoples in the history of the City of Montréal. This represents an historic milestone in our relations, which together we will see bear fruit.”

Valérie Plante
Mayor

“The essence of the principle of reconciliation is rooted in the traditional values that forge our cultural identity as Indigenous Peoples.

We are proud that this heritage can be translated today into the actions put forward by the leadership of the City of Montreal.”

Ghislain Picard
Chief of the AFNQL



“The Mohawk People of Kahnawà:ke have always adhered to the principles embedded within the Great Law of Peace. At its heart, the Great Law holds that the path to the restoration of true peace is reconciliation and our hand is always extended toward that principle.”

Chief Kakwirakeron Ross Montour
Mohawk Council of Kahnawà:ke

“Montréal is engaged in an era of transition, which will bring forth a new paradigm to our relations with Indigenous peoples. The Reconciliation Strategy lays the foundations of this new way of doing things. I invite the central departments and the boroughs to take ownership of it by throwing themselves head-on into the process of reconciliation.”

Serge Lamontagne
Executive Director



“The key to the success of such a process of reconciliation with Indigenous peoples is rooted in a collective responsibility shared by Indigenous and non-Indigenous alike. We are all responsible for this process and therefore ambassadors of reconciliation.”

Me Marie-Ève Bordeleau
Commissioner of Indigenous Relations



“Reconciliation will be a complicated but necessary journey toward a new relationship, based on respect and the recognition of the history of colonialism and assimilationist policies that we have endured for centuries.”

Philippe Tsaronséré Meilleur
Executive Director
Indigenous Montreal





HISTORICAL CONTEXT: “HONOURING THE TRUTH”

MONTREAL, THE INDIGENOUS PEOPLES AND THE ST. LAWRENCE RIVER

The Island of Montreal has been occupied for nearly 5,500 years, as some local archaeological sites have revealed. Analysis of these discoveries and the oral traditions of various Indigenous nations reveal that Montreal has long been a place of meetings and diplomatic activities between Indigenous nations. The St. Lawrence River—Kaniatarowanenneh² in Kanien'kéha (Mohawk) or Kicikami sipi³ in the Anishinaabe (Algonquian) language—and its tributaries constituted travel and meeting routes that made Montreal a key central hub. This is also why the Kanien'kehá:ka (Mohawk) people named it Tiohtià:ke, “Where the currents unite and divide.”

The Iroquois village that Jacques Cartier named Hochelaga in 1535 would have been composed of about 50 longhouses housing many families and surrounded by high palisades. The Iroquoian population lived by cultivating the Three Sisters (corn, squash and beans) as well as tobacco, and by fishing. At the time of their meeting, Hochelaga was inhabited by about 1,500 to 2,000 people. The St. Lawrence River was also at the time frequented by members of several other Indigenous nations including the Anishinaabeg and the Huron-Wendat nation.

The Iroquois of the time periodically moved their villages, based on the condition of the soil, their infrastructure and relations with antagonistic nations. Although it is generally accepted that Samuel de Champlain was unable

to find any trace of the former site of Hochelaga in 1603, there is as yet no clear consensus about this “disappearance,” or as to what became of its inhabitants.

Just like Samuel de Champlain, Paul Chomedey de Maisonneuve and Jeanne Mance saw great advantages in the geographic location and rich river network of the former site of Hochelaga in terms of establishing the missionary outpost of Ville-Marie. The site quickly became a hub for the colony's economic activities, in the heart of what was already in 1642 a theatre of frequent clashes between alliances of Indigenous nations who were joined by the French, the English and the Dutch. Between 1665 and 1685, the island hosted an annual fur fair each summer that welcomed several hundred or even thousands of Indigenous people from different nations. During Ville-Marie's early years, the Indigenous populations were the majority on the island. However, this majority was quickly reversed by of large waves of French immigrants beginning at the end of the XVII century.



Extract from copy of the Treaty of the Great Peace of 1701

THE GREAT PEACE OF MONTREAL

Summer 1701 marked a decisive moment in terms of relations between the various nations in the territory as more than 1,300 representatives of Indigenous nations came together in Montreal to sign a historic treaty known as the Great Peace. The agreement was signed by Governor Louis-Hector de Callière, representing the French Crown, as well as by almost 40 Indigenous nations allied with the French, four Iroquois nations, coming from as far away as the Mississippi, the Great Lakes and the Atlantic coast, and finally by the Mohawks upon their arrival some days later. Wampum belts were also exchanged to formalize the agreement. The contribution of Wendat chief Kondiaronk of the Tionontati (Petun) nation led to his recognition as one of the main architects of the Great Peace. His death, which occurred during the historic meeting, was commemorated with the greatest honours.



Two-row wampum belt.

THE TWO-ROW WAMPUM

Before the arrival of the Europeans, the Haudenosaunee (Iroquois) as well as several other nations from the north-east of what would become America used wampum belts, composed of beads made of small white and mauve shells, for diplomatic, ceremonial and commercial purposes. The exchange of wampum continued at the beginning of the colony during treaties and diplomatic exchanges between the Indigenous



Two-row wampum belt from the Iroquois Five Nations Confederacy

and European nations. The two-row wampum, originally called the “Kaswentah” (or Guswentah in traditional anglophone orthography), was used to seal an agreement between the Haudenosaunee people and the Dutch, the first Europeans they met in their territory in the early XVII century. Its symbolic and political significance make it without doubt one of the most famous wampum. It has been given more than one interpretation. While some people see it as a treaty of non-interference symbolized by two rows of purple pearls (an Indigenous canoe and a European ship) tracing two distinct and independent paths, others see in it the ideas of the coexistence and interdependence of Indigenous and non-Indigenous peoples. Both explanations insist nonetheless on the concepts of peace, friendship and mutual respect as well as the right of the peoples to self-determination.

COLONIAL VIOLENCE, ASSIMILATION AND THE INDIAN ACT

After the conquest of 1760, the Montreal Surrender Act continued the recognition of certain rights of the Indigenous nations with the aim of preserving good economic and military relations with the French and the Indigenous nations. This agreement was subsequently rendered obsolete by the Royal Proclamation of 1763, which required that treaties be signed with Indigenous people before occupying their lands. Many such treaties were signed in the rest of Canada, from Ontario to Alberta. However, no treaty of this type was signed in the St. Lawrence Valley.

Around the mid-nineteenth century, relationships between Indigenous nations and European descendants broke down in the wake of the decline of the fur trade and the end of military alliances. With the creation of Canada came a plan to “civilize” and assimilate (voluntarily or forcibly) the Indigenous nations into the new society, so as to bring an end to the legal and financial liabilities previously granted by the British Crown. In 1876, the *Acte sur les Sauvages* (as it was known in French), later renamed the Indian Act, was adopted. It provided for, among other things, government control of the so-called “Indian” identity, the repeal of the First Nations’ rights to self-determination and their resettling on lands known as reserves, as well as numerous prohibitions. Among these were notably a prohibition on the practice of a number of cultural and spiritual activities, ownership of land within a reserve—which makes home ownership of little benefit—to obtain a mortgage and even, after the 1927 amendment, to initiate legal proceedings without prior authorization. This law is still in force today, in its amended form.



Kujjuq, Photo credit: Aurélie Amaud

COLONIZATION OF NUNAVIK AND INUIT SOCIOCULTURAL DESTABILIZATION

Although the *Indian Act* applies only to the First Nations, the Inuit have also had to deal with the introduction of federal residential schools and the rapid transformation to a sedentary lifestyle during the 1950s, accelerated by the mass slaughter of sled dogs by the police. The breakdown of traditional ways of life, identity reference points and family units, as well as the forced relocation of families to the north by the Canadian government, proved corrosive to the health of the Inuit population. While the 1975 James Bay and Northern Québec Agreement and the subsequent recognition of Nunavik as an Inuit territory led to the restitution of a certain political and administrative autonomy for the communities of this Québec region, the Inuit population is still trying to this day to deal with the many physical, cultural, socio-economic, spiritual and psychological disruptions caused by colonization.

THE TRUTH AND RECONCILIATION COMMISSION

From 2008 to 2015, the Canadian Truth and Reconciliation Commission (TRC) travelled across Canada to hear thousands of witnesses and record the memories associated with one of the darkest chapters of Canada's history, the Canadian Indigenous residential school system. Among other results, this gave many of the survivors a chance to speak their truth and help subsequent generations to contextualize the origin of their suffering.

The Indian residential school system was conceived on the initiative of the Canadian government and administered by the Catholic, Anglican, United, Methodist and Presbyterian churches. It was a continuation of residential schools introduced before Confederation and inspired by the American model. It was hoped that distancing children from the cultural influence of their families and communities would halt the transmission of cultural and linguistic identity in such a way that "there is not a single Indian in Canada that has not been absorbed into society."⁴

More than 150,000 children were torn from their families, communities and culture to be resocialized in a hostile and alien environment and, above all, deprived of any social attachment. Families who had been de facto forced to settle in one place saw their children confiscated and were deprived of their parental roles. Though during its early years, the Canadian residential system suffered devastating epidemics, insufficient financing, inadequate sanitary conditions, numerous cases of physical, psychological and sexual abuse and a staggering rate of infant mortality, the last of the 139 identified residential schools in the country only closed its doors in 1996.

In Québec, six residential schools for First Nations children opened beginning in the 1930s. In the 1950s and 1960s, when the Québec Indian residential school system reached its zenith, four secular residential schools for Inuit children also opened their doors in the current territory of Nunavik. Many Indigenous people living in the territory that became Québec, especially in the Montreal region, were also sent to boarding schools outside Québec.

As a result of the TRC's findings, the City recognizes that the suffering and abuse associated with residential schools continue to have significant and transgenerational impacts within and outside Indigenous communities.

In order to "honour the truth and reconcile for the future," the TRC formulated 94 calls to action addressed to various levels of government and to institutions. These calls are intended in particular to encourage recognition of the cultural and historical realities of Indigenous nations and to mitigate systemic stigmata with an eye to remediation and restorative justice. The goal is to shed light on a common history with the aim of aspiring to the co-construction of a more just present and future, based on mutual recognition and mutual respect.

THE WINDS OF CHANGE...

Although the previous sections are intended to contextualize the historical climate of dispossession that preceded the reconciliation movement, it is nevertheless essential to emphasize that Indigenous histories—and in particular the history of the Indigenous population of the City of Montreal—is more than just these assimilationist episodes. In reality, they are part of a continuous stream of exchanges and interactions marked among other things by various episodes of affirmation and awakening that have led to the development of new Indigenous leaderships. These include among others the take-charge movements of the 1970s, the Indigenous mobilization that marked the summer of 1990, and the rise of the *Idle No More* Québec movement, born in Montreal in 2012.

Since that time, we have seen in Montreal the growth of a wide variety of initiatives created by the members of a young, dynamic, diverse Indigenous community that is proud of its origins (see the next section “A Portrait of Montreal’s Indigenous Population”). This flurry of activity that touches all levels of society has brought a number of observers, such as Pierre Lepage, author of *Myths and Realities about Indigenous Peoples*, 3rd Edition, 2019 (in French), to compare this breath of fresh air to the Quiet Revolution movement that enveloped Québec in the 1960s.

The City of Montreal wishes to participate to the full extent of its abilities in this movement of profound transformation and cultural, linguistic, political and economic remediation. This, then, is the context in which the City proudly becomes one of the first municipalities in Canada to present a reconciliation strategy on this scale.

INDIGENOUS MONTREAL TODAY

A PORTRAIT OF MONTREAL'S INDIGENOUS⁵ POPULATION

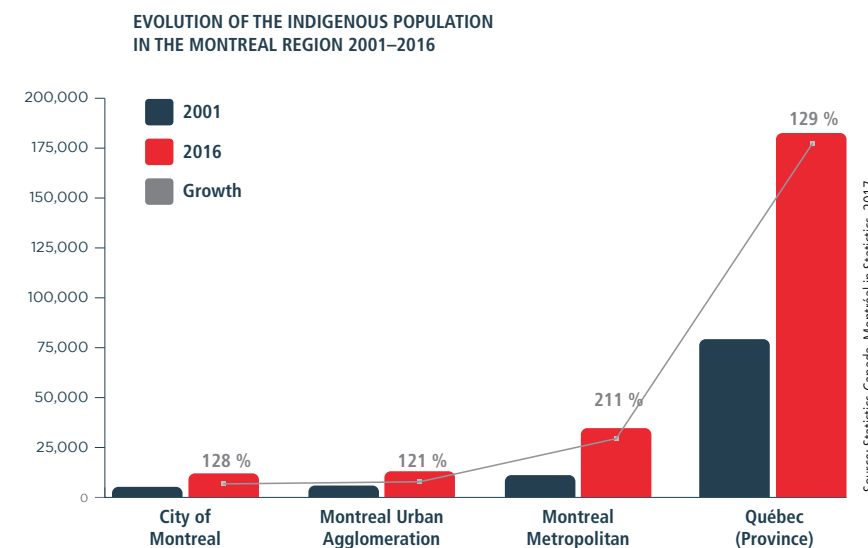
Today, nearly 35,000 people identify themselves as Indigenous in the Montreal metropolitan region (up 211% since 2001). The 2016 Statistics Canada census estimated the Indigenous population in the Montreal agglomeration at 13,100 people and that of the Montreal metropolitan region at 34,745. This represents 0.7% of the total population (versus 0.5% in 2011) and makes it the largest Indigenous community in Québec. It's a diverse population with significant potential, coming from different nations in Québec, Canada and the Inuit territories.

Between 2001 and 2016, the self-declared Indigenous population in the City of Montreal increased by 128%. This increase in the number of Indigenous people does not necessarily mean that they are new City of Montreal residents. It is likely that some of these people were already living in Montreal, but had not previously identified themselves as Indigenous. By comparison, the total population of the city increased by 7%. During this same period, the Indigenous population of the Montreal metropolitan region increased by 211% and that of all Québec by almost 129%. The largest concentrations of people identifying themselves as Indigenous are located in the Sud-Ouest, Verdun and Lachine boroughs and the City of Dorval.

The urban Indigenous population is younger than the Canadian average. They were either born in the city or are there at the moment to study, find a job or gain access to new perspectives. A report from the Conseil jeunesse de Montréal (the CJM or youth council) on the Montreal Reality of Indigenous Youth⁶, tabled in May 2016, revealed that 40% of the Indigenous people interviewed live in Montreal to study, 31% to work or find a job, 29% for the family and 22% to take advantage

of the amenities of urban life. It is also noted that 7% of them live in Montreal to escape a difficult situation⁷. Indeed, a significant part of the urban Indigenous population is affected by multiple social issues, inherited from the effects of colonization and attempts at assimilation.

Even though the urban environment offers certain perspectives, it is not free of racism and discrimination. Moreover, the CJM also highlighted in its brief the importance of offering culturally safe access to education, health and social services as well as to housing and employment.



TIOTIÀ:KE (MONTREAL) AND THE KANIEN'KEHÁ:KA (MOHAWK) PEOPLE

Since the pre-colonial era, the Kanien'kehá:ka people ("the people of the flint") have been part of the Haudenosaunee Confederacy of the Five Nations. They have a long-standing (though not exclusive) relationship with the territory of Montreal and the St. Lawrence River. While still positioning themselves today as the guardians of the territory and its waters, they are particularly active in efforts to conserve and protect its ecosystems. The Kanien'kehá:ka are traditionally matrilineal⁸ and divided into different clans. In Québec today, there are three communities located in the vicinity of Montreal; Kahnawà:ke, Akwesasne and Kanehsatà:ke. The nation currently has more than 16,200 members, including 2,700 off-reserve residents. The Kanien'kehá:ka have contributed in many ways to Montreal's development, particularly by practising various trades such as paddlers and skillful pilots on the Lachine Rapids in the nineteenth century, and later all across the country. The Kanien'kehá:ka people also gained renown as ironworkers on various infrastructure and building projects around the city. Among other things, their contribution to the construction of the Victoria Bridge earned them a solid reputation that still persists to this day and has enabled them to apply their expertise in cities across North America, including New York and Québec City.

The Kanien'kehá:ka people fought for many years against repeatedly imposed expropriation and territorial encroachment. In addition to the construction of the St. Lawrence Seaway in the mid-twentieth century, which

caused significant losses for the Kahnawake:ronon (people of Kahnawà:ke), disputes around zoning and the municipality of Oka's granting of a building permit on land of great historical, cultural and community value in Kanehsatà:ke had the effect of galvanizing a significant resistance movement among their population in summer 1990. This uprising, which occurred in a climate of latent historical tension, was supported by various Indigenous populations from Canada and the United States, and more particularly by the community of Kahnawà:ke. In particular, after certain Kahnawà:ke groups blocked the Mercier Bridge connecting the Island of Montreal to the South Shore in solidarity, several non-Indigenous citizen groups also hit the streets to indicate their indignation with the conflict.

In this time of national reconciliation efforts, the City of Montreal and the Kanien'kehá:ka communities wish to reiterate their willingness to work hand in hand to restore collaborative relationships and increase opportunities for meetings of neighbouring peoples in a climate of recognition and mutual respect.

THE MONTREAL INUIT POPULATION

Though each of the Indigenous nations in the region presents distinct historical and cultural characteristics, it is nevertheless essential to consider the unique needs of the Inuit community. In this regard, it is important to offer a range of services inspired by and/or anchored in Inuit social values.

According to the 2016 Census data, Inuit represent less than 3%⁹ of Montreal's Indigenous population. The Inuit population comes mostly from Nunavik, but also from Nunavut, with a few from Labrador. The Inuit community comprises a dynamic and active population, some residing here for several generations and others recently come from the North to study, obtain specialized health services, accompany a close relative, live in an urban milieu or take a job, especially within the Inuit institutions and agencies whose head offices are in Montreal. Among these are Makivik, Inuit Siqinirmiut Quebecmi Ilaujut (and the culturally adapted Nunavik Sivunitsavut "Nunavik, Our Future" post-secondary education project that opened its doors in 2017) as well as the Avataq Cultural Institute, which all offer a wide range of culturally appropriate services.

Nevertheless, homelessness is a significant challenge for this community. It is estimated that Inuit men and women represent between 40% and 45% of the chronic and episodic homeless Indigenous population in Montreal¹⁰. Many have fled the socio-economic upheavals induced by assimilative violence that continues to shake their villages, such as the housing crisis, the high suicide rate, substance abuse problems, domestic violence—especially against women—, food insecurity and physical and psychological suffering. Migration from a northern village to the southern metropolis itself induces a deep cultural and community rootlessness, which is often accentuated by the difficulty of entering the job market. This difficulty is due, among other things, to systemic, educational and linguistic barriers (almost 39% of Montreal Inuit¹¹ claim Inuktitut as their mother tongue and many are not proficient in the French language).

INDIGENOUS ORGANIZATIONS IN MONTREAL

The City of Montreal identifies 30 or so Indigenous organizations working in the areas of creating community, arts and culture, joint action, education, training and employment, housing, political representation, health and social services, daycare services and legal services. The Montreal Indigenous Reference Guide from the Montreal Urban Indigenous Community Strategy NETWORK identifies up to 52 Indigenous organizations of all kinds in Montreal and the surrounding area.

Created in 2013 and updated on a periodic basis, the Montreal Aboriginal Reference Guide from NETWORK is an initiative of their Education and Employment Circle. Its goal is to promote accessibility and referral in the Montreal Indigenous community to the services offered by organizations, entities and institutions, as well as providing advice to promote training and employability. It is available free of charge at several points of service in Montreal, and also downloadable in English at this address:

<https://www.concordia.ca/content/dam/concordia/images/indigenous/reference-guide.pdf>

A CONCERN FOR CULTURAL SAFETY

The Indigenous organizations, entities and initiatives specifically designed to meet the needs of First Nations and Inuit persons are based on a rationale of cultural safety. The concern for cultural safety is transversal across (that is to say, it links to) all the strategic objectives and actions presented within this reconciliation strategy.

The concept of cultural safety was formulated in New Zealand in the 1980s by a Maori nurse, teacher and researcher named Irihapeti Ramsden. It constitutes a response to the need for cultural adaptation of state services for Indigenous populations in a postcolonial context of systemic discrimination. Over the years, it has been propagated to many cultural spaces with the aim of adapting services offered to Indigenous populations in various fields (health, education, etc.). It requires not only taking into account the historical, cultural, socio-economic and identity determinants of the target populations, but that they are able to inform and assess the relevance as well as the effectiveness of the proposed measures.

The City of Montreal is committed to demonstrate it is listening to Indigenous expertise so as to support and adopt culturally safe programs, measures and services aimed at countering systemic discrimination. Creating cultural safety is a complex process characterized by different stages ranging from an individual plan to a collective systemic approach. The City of Montreal is therefore committed in particular to adopting measures to improve its employees' knowledge of historical and contemporary Indigenous realities through the development of a range of themed training activities (classroom and online training, immersive activities, etc.). This commitment answers the Truth and Reconciliation Commission's call to action No. 57 and is linked to the promotion of education and sensitization projects aimed at the general public.

RECONCILIATION WITHIN THE CITY

THE CITY OF MONTREAL'S POLICIES AND ACTION PLANS

Since 2017, policies and action plans adopted by the City have included specific chapters or measures for Montreal's Indigenous population, based on the transversal approach of the reconciliation strategy. Some plans or policies do not specifically refer to Indigenous populations, but the reconciliation strategy aims to emphasize the importance of including an Indigenous dimension and a component in their implementation.

OROWITAHAWSOWIN: "THE FIRST STEPS CEREMONY ¹²":

Impact of Residential Schools on Indigenous People in Montreal



According to the study on Indigenous people living in urban areas in 2011, 50% of Indigenous respondents in Montreal affirm they went to a boarding school, or a member of their family went there.

The majority (80%) say that this experience had an impact on their lives and on who they are today.

"The Health of Indigenous Populations in Montreal" (in French)—a portrait by the Direction régionale de santé publique de Montréal, CIUSSS Centre Sud-de-l'île-de-Montréal, 2020.

TRUTH AND RECONCILIATION COMMISSION CALLS FOR ACTION ADDRESSED TO MUNICIPALITIES

The participation of cities in reconciliation with Indigenous peoples is more and more crucial to Canada, since nearly half of all Indigenous people now live in urban areas. In addition, many current urban centres were, prior to colonization, meeting places and major settlement sites of various Indigenous nations.

The main actors of the TRC are aware of the time it will take for healing, restoration of a relationship of trust and a possible reconciliation between Indigenous and non-Indigenous peoples.

The TRC calls specifically on municipal governments in 12 recommendations (Nos. 17, 30, 31, 32, 40, 43, 47, 52, 55, 57, 75, 77, 79, 87 and 88) in areas as diverse as languages and cultures, justice, reconciliation, commemorations, to name just a few. These calls to action have served as a guide for establishing objectives to be achieved in a dialogue between municipalities and First Nations.



United Nations, New York, New York. Photo credit: Aurélie Arnaud

UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES (2007): PRINCIPLES AND IMPACTS FOR MUNICIPALITIES

The United Nations Declaration on the Rights of Indigenous Peoples defines the individual and collective rights and freedoms of Indigenous peoples. Besides providing for fair and mutually acceptable procedures for the resolution of conflicts that may oppose Indigenous peoples and States, it also proposes regional mechanisms for complaints and the review of violations of the rights of the person. The document adopted by the General Assembly of the United Nations on September 13, 2007, was the subject of a statement of support by the Government of Canada in November 2010 and was endorsed by the City of Montreal's municipal council in 2017.

In call to action No. 2 of Québec's Commission of Public Inquiry on Relations between Indigenous Peoples and certain public services (CERP) as well as call to action No. 43 of the TRC, all levels of government are asked to adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples.

On August 21, 2017, the City of Montreal's municipal council unanimously endorsed the United Nations Declaration on the Rights of Indigenous Peoples, when developing a guide on the path to reconciliation. In addition, the City of Montreal's municipal council committed to change the Montreal Charter of Rights and Responsibilities by adding the endorsement of the United Nations Declaration on the rights of Indigenous peoples to its preamble.

CITY OF MONTREAL'S FIRST STEPS

2016

June 21
First Indigenous welcome during the swearing-in ceremony for new arrivals at City Hall. Designation of Montréal Indigenous Peoples' Day.

2017

June 10
Naming of the Tiohtià:ke Otsirà'kéhne Park at the summit of Outremont, in consultation with the three Kanien'kehá:ka communities of Kahnawà:ke, Kanehsatà:ke and Akwesasne.

September 13
celebration of the 10th anniversary of the United Nations Declaration on the Rights of Indigenous Peoples.

November 16
Indigenous components during the swearing-in ceremony for newly elected officials.

September 13
Modification of the flag and coat of arms of the City of Montreal to incorporate the white pine in the centre, representing the Indigenous nations and symbolizing peace and harmony;

2018

Appointment of Me Marie-Ève L. Bordeleau from the Cree nation of Waswanipi as Commissioner for Indigenous Relations.

First Summit on Reconciliation in Montreal between Mayors and First Nations Chiefs.

Recognition of the unceded Indigenous territory at the beginning of each municipal council meeting.

2019

Additional \$1,000,000 to the Agreement on the Cultural Development of Montréal for the realization of activities and cultural projects aimed at Indigenous peoples.

Opening of the Resilience Montreal Day Centre located next to Cabot Square and financing of several projects to support the Indigenous homeless in a culturally safe manner.

Change of name for Amherst street to Rue Atateken, "brothers and sisters" in Kanien'kehá, as proposed by the City's ad hoc committee on Indigenous toponymy, and adoption of the name Avenue Skaniatarati in the Borough of Lachine.



“Reconciliation not only requires apologies, reparations, the relearning of Canada’s national history, and public commemoration, but it also requires real social, political, and economic change.”

(TRC, 2015: Summary, p. 195.)



RECONCILIATION STRATEGY

VISION

Through its reconciliation strategy, the City of Montreal recognizes the Indigenous history of the island and the place that the Indigenous population occupies today in the city’s cultural fabric. As Québec’s metropolis, the City of Montreal has a central role in reconciliation with Indigenous peoples through its political processes, its municipal policies and plans of actions, its urban planning and its cultural investments. The City plays this role in the following ways:

- By establishing a dialogue with Indigenous governments in Québec to the best of its abilities;
- By recognizing and highlighting the past, present and future Indigenous presence;
- By developing a transversal and perennial strategy.

PRINCIPLES

The City of Montreal, in collaboration with its Indigenous partners, proposes to base its reconciliation strategy on the following principles:

GOVERNMENT-TO-GOVERNMENT RELATIONS: The foundation of the City of Montreal’s reconciliation strategy is recognition of the millennial presence of Indigenous peoples on Montreal’s territory. Thus we consider Indigenous governments as the primary interlocutors in the development of policies, in a government-to-government relationship, at the same time recognizing the jurisdiction of Indigenous community organizations over issues and programs in the urban environment.

TRANSVERSALITY: the transversality of the reconciliation process must be a foundation stone of the strategy. We must conceive of reconciliation as a global process that affects all City departments and requires each of them to include an Indigenous dimension and component in their implementation of projects and programs that may have an impact on members of the Indigenous peoples.

PERPETUITY: To ensure the perpetuity of the reconciliation process it is undertaking, the City of Montreal has committed to putting in place various measures to ensure the continuity and success of the process over a 5-year period, from 2020 to 2025. Whereas reconciliation must be permanent and survive through time, a comprehensive assessment of this strategy and the measures implemented will be carried out and an update of this Strategy will be proposed in 2025.

The transversality and sustainability of the process of reconciliation are two of the pillars of the City of Montreal’s vision.

A stronger relationship between the City, Indigenous governments and the urban Indigenous community is to the benefit of all at the municipal, national and international levels. We have reached a crossroads in history, at a time when Indigenous peoples are asserting to the City of Montreal their values and their aspirations for the present and the future of their nations. These favourable circumstances allow us to restore the relationships of sharing and respect that led to the signing of the Great Peace of 1701.

STRATEGIC OBJECTIVES

To achieve these goals, the reconciliation strategy will encompass seven objectives:

- 1 Develop a government-to-government relationship;
- 2 Improve the visibility of the Indigenous presence in the City of Montreal;
- 3 Support the urban Indigenous community;
- 4 Improve the feeling of safety of Indigenous people in Montreal;
- 5 Support Indigenous cultural development in the urban environment;
- 6 Assist the economic development of the Montreal Indigenous community;
- 7 Promote the protection of natural spaces and environments according to the 7th Generation Principle¹³.

CONSULTATION

The Reconciliation Strategy is a transversal project that involves various Indigenous and non-Indigenous partners. Various First Nations and Inuit governments, organizations and entities were therefore called to participate in a consultation. More than 30 Indigenous organizations and groups responded to the City of Montreal's call and generously agreed to share their views and visions of reconciliation by proposing principles of formal recognitions, commitments and suggested actions. The pooling of these proposals provided the raw material for this strategy, which was subsequently sent to all departments and boroughs of the City of Montreal. Each of the identified proposals was thus subjected to a collective evaluation in order to apply it to the best of the City's abilities and powers of action.

COMMISSION OF PUBLIC INQUIRY ON RELATIONS BETWEEN INDIGENOUS PEOPLES AND CERTAIN PUBLIC SERVICES IN QUÉBEC (CERP)

In 2019, the CERP published a report containing 142 measures or Calls to Action, of which some can be implemented by municipalities. This Commission was created as a result of events revealing the existence of systemic racism toward Indigenous peoples in the delivery of public services in Québec. The City of Montreal's Reconciliation Strategy aims to implement those calls for action applicable to municipalities.

OCPM REPORT ON SYSTEMIC RACISM AND DISCRIMINATION

Montreal's public consultation office (the OCPM) tabled a consultation report on June 15, 2020, on systemic racism and discrimination in the City's areas of competence. The City of Montreal's Reconciliation Strategy aims to implement those recommendations applicable to Indigenous peoples.

THE CITY'S COMMITMENTS TO THE SEVEN STRATEGIC OBJECTIVES:

"TO RECONCILE THE FUTURE"



2018 Reconciliation Summit. Photo credit: Sylvain Légaré.

The City of Montreal recognizes the magnitude of the work to be done toward an eventual reconciliation and wishes to actively take part. Empowered by the work of the TRC, but also by Section 35 of the *Constitutional Act, 1982*, the recommendations of the Royal Commission on Aboriginal Peoples in 1996, the United Nations Declaration on the Rights of Indigenous Peoples, the Final Report and Calls for Justice of the National Inquiry into Missing and Murdered Indigenous Women and Girls and the Commission of Public Inquiry on Relations between Indigenous Peoples and Certain Public Services in Québec: *Listening, Reconciliation and Progress*, the City hopes to be able to contribute to re-establishing better social justice within the city of Montreal in collaboration with partner agencies and organizations. By the same token, the City invites all its institutions, agencies, businesses, and residents to join in this crucial step forward.

Each of these seven objectives will be introduced by various premises that seem important for formal recognitions. The City wishes nevertheless to align these different levels of symbolic recognition with concrete commitments and planned actions inspired by the requests and needs expressed by the Indigenous community in the course of the consultative process.

STRATEGIC OBJECTIVE

DEVELOP A GOVERNMENT-TO-GOVERNMENT RELATIONSHIP WITHIN CITY ENTITIES

1



Sommet de la réconciliation 2018. Crédit photo : Sylvain Légaré.

THE CITY OF MONTREAL RECOGNIZES the various protocols, traditional principles and political organizations that have enabled Indigenous nations to evolve over the years, by developing effective systems of alliances, exchanges and diplomacy within their territory. It also recognizes the importance of revising structures, procedures and municipal services oriented toward the urban Indigenous population for the purpose of beginning a genuine reconciliation.

The idea of reconciliation is the central core of Canadian constitutional law related to Indigenous people. Indeed, Section 35 of the Constitutional Act, 1982, which provides the highest protection that Canadian law can offer to “the existing aboriginal and treaty rights of the aboriginal peoples of Canada”, has been interpreted by the courts as having reconciliation as its objective. In the Mikisew judgment, the Supreme Court of Canada stated the following:

The fundamental objective of the modern law of aboriginal and treaty rights is the reconciliation of aboriginal peoples and non-aboriginal peoples and their respective claims, interests and ambitions. The management of these relationships takes place in the shadow of a long history of grievances and misunderstanding. The multitude of smaller grievances created by the indifference of some government officials to aboriginal people’s concerns, and the lack of respect inherent in that indifference has been as destructive of the process of reconciliation as some of the larger and more explosive controversies¹⁴.

This reconciliation can be made, according to the Supreme Court, either by the conclusion of treaties that “serve to reconcile pre-existing Aboriginal sovereignty with assumed Crown sovereignty¹⁵,” although it is only a step in a broader process¹⁶, or by consultation, which “is key to achievement of the overall objective of the modern law of treaty and aboriginal rights, namely reconciliation¹⁷.” Ultimately, according to the Court, negotiation remains “the ultimate route to achieving reconciliation between aboriginal societies and the Crown¹⁸.” “This promise [of rights recognition] is realized and sovereignty claims reconciled through the process of honourable negotiation¹⁹.”

In other words, Canadian law favours the path of honest negotiation as the main mechanism for reconciliation of the sovereignty claims of Indigenous and non-Indigenous people over the same territory.

For Montreal, as a municipality, this means that the development of City-First Nation intergovernmental relations should be the basis of negotiations in good faith and between equals. The government-to-government relationship is set within the context of this relationship.

THE CITY OF MONTREAL RECOGNIZES Indigenous civil society, its agencies and elected members as privileged interlocutors in the study of, search for solutions to, and decision-making about urban issues that concern them.

■ ■ ■ COMMITMENTS:

- Develop collaborative processes that respect the peoples' right to self-determination as guaranteed by Sections 3 to 5 of the United Nations Declaration on the Rights of Indigenous Peoples, officially recognized by the City;
- Increase the participation of Indigenous people on the City's advisory boards (Conseil des Montréalaises, Conseil jeunesse, Conseil interculturel de Montréal, Conseil du patrimoine);
- Improve the Indigenous representativeness of boards of directors of bodies and agencies where the City of Montreal has a power of nomination;
- Participate in and promote meetings between the municipal milieu and Indigenous peoples.
- In response to CERP's call to action No. 17, and in compliance with the applicable legal framework and parameters, correspondence addressed to Indigenous authorities whose first or second language is English will be accompanied by an English translation.



STRATEGIC OBJECTIVE

2

IMPROVE THE VISIBILITY OF THE INDIGENOUS PRESENCE IN THE CITY OF MONTREAL;



THE CITY OF MONTREAL RECOGNIZES that the territory which houses it has been and remains a special place of residence, meetings, exchanges and passage for Indigenous nations. It also recognizes that colonial history has effectively erased traces of Indigenous identity from public spaces, from the social landscape and even from historic memory. As a result, it undertakes to support the adoption of measures and projects that enable the recognition of Indigenous history in the built city, and to promote Indigenous expression and cultural safety within the city's public spaces.

This process is linked to TRC call to action No. 79, which calls for the commemoration of Indigenous memory practices, history and heritage values.

Objective No. 2, which aims to better highlight the Indigenous presence within Montreal's urban landscape, focuses on three identified areas of interest: 1) The archaeological heritage, 2) the toponymy and other urban markers, and 3) historical and cultural encounters.

SHOWCASING THE ARCHAEOLOGICAL HERITAGE

The Island of Montreal counts many sites of archaeological interest, supervised and identified by City experts. Since 2016, the City has worked with the communities when archaeological discoveries occur at Indigenous sites such as the Dawson site (Peel and Sherbrooke), the Nivard-De Saint Dizier house, the east-end beach and the old Fort Lorette, so as to take their point of view into account in the handling of these discoveries. As part of its heritage action plan, the City has committed to developing guidelines for Indigenous archaeology to facilitate collaborations throughout the entire archaeological process.



As part of its reconciliation strategy, the City commits to showcase, to the extent possible, the archaeological heritage in the urban milieu and linked to the Indigenous history of the island, relying on related archaeological discoveries (in situ) and also following the principles and criteria set out in the recognition framework developed by its Heritage Division. In collaboration with the communities, the objective of this showcasing is to overcome the lack of visual representation of the millennial Indigenous history of the island.

COMMITMENTS:

- Preserve and present the Indigenous history and presence within the city's public spaces in accord with TRC call to action No. 79 which encourages the commemoration of Indigenous memory practices, history and heritage values, to be carried out in collaboration with representatives of Indigenous organizations or communities:
- Coordinate the development of guidelines on research and the Indigenous archaeological heritage of the City of Montreal in collaboration with the Heritage division;
- Integrate elements into the urban landscape to showcase archaeological discoveries that highlight the Indigenous history of the island, in consultation with Indigenous partners.



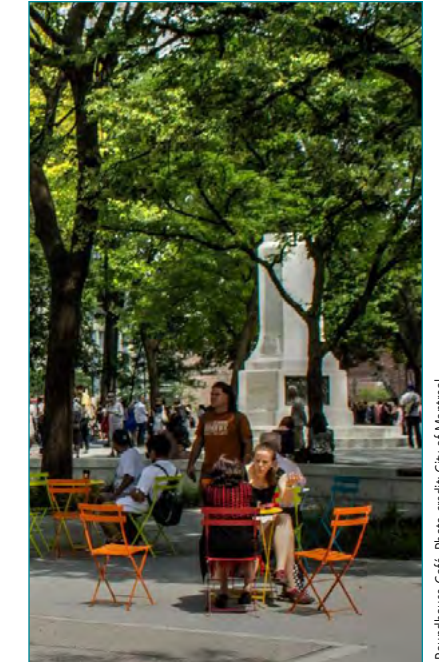
Parc Troisième Otsira kéhne. Photo credit: City of Montreal

TOPONYMY AND URBAN MARKERS

THE CITY OF MONTREAL RECOGNIZES the importance of place names in recording historic memories. The presence of Indigenous place names gives visibility to the past, present and future Indigenous presence on the island. To make sure the toponymy is consistent with the traditions of various Indigenous nations living on the territory, the City has established a toponymy consultative committee composed of Indigenous and non-Indigenous experts.



Photo credit: S. Bolduc

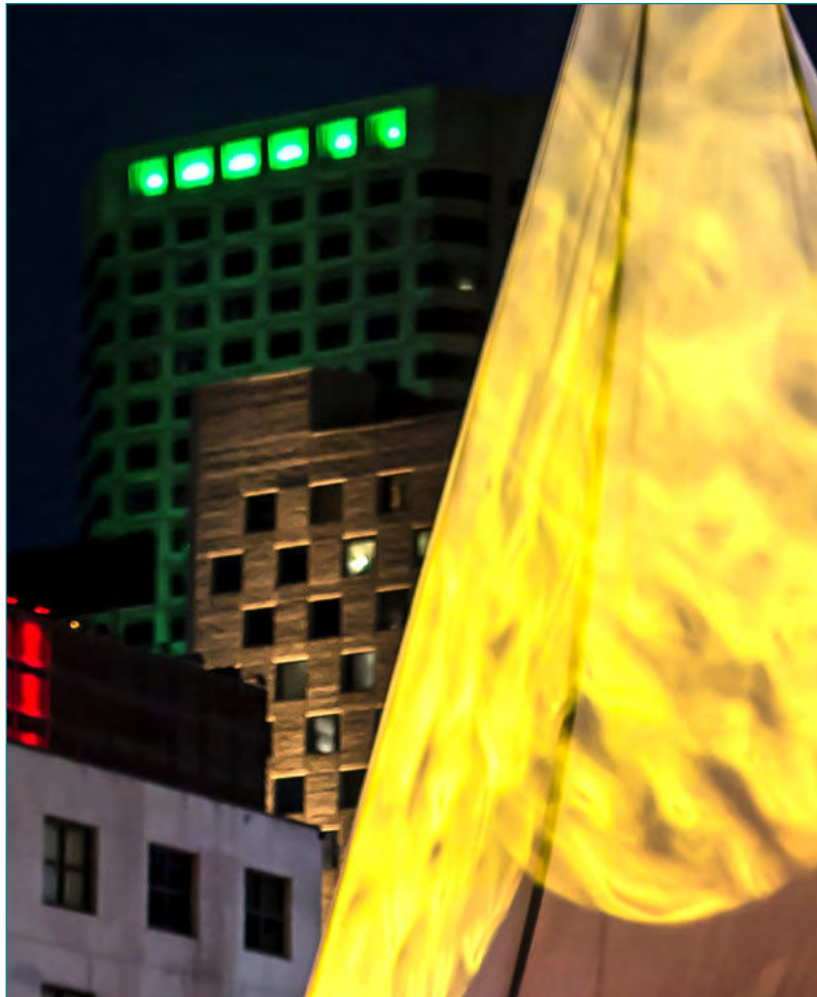


Roundhouse Café. Photo credit: City of Montreal

COMMITMENTS:

- Highlight certain key historic and contemporary Indigenous locations, especially by assigning Indigenous place names (toponyms) in collaboration with the ad hoc Indigenous toponymy committee and according to the principles set out in the toponymy guide:
 - Carry out an inventory of key Indigenous locations in the City of Montreal's public domain;
 - Create a database of places without toponyms and for which it would be appropriate to formally assign an Indigenous toponym;
 - Create a database of Indigenous toponyms;
 - Develop explanatory plaques as needed in compliance with current editorial standards;
 - Publish explanatory texts for toponyms on the City of Montreal website in compliance with current editorial standards.
- Celebrate the historic place of Indigenous peoples within the territory that became Montreal by increasing the number of historical and cultural markers in the City's public spaces:
 - Support projects to highlight the contributions of various Indigenous personages and groups, as well as development projects for public places under the City of Montreal's framework for recognition interventions;

- Make an inventory of monuments representing Indigenous people in collaboration with the Heritage division of the Urban Planning and Mobility department and representatives of Indigenous partner organizations;
- Publish this inventory and factual information about the objects and subjects inventoried on the City of Montreal's website;
- Design an Indigenous tourism route in partnership with Tourism Montreal.



First Peoples' Festival. Photo credit: Guy Labissomière

■ Promote the deployment of Indigenous design projects within municipal projects based on the principles of the 2030 Montreal Agenda for Quality and Exemplary Design and Architecture:

- Facilitate collaborations with other institutional City partners for Indigenous design projects;
- Ensure the collaboration of Indigenous organizations, groups and representatives in the realization of Indigenous design projects;
- Promote the call for proposals for the CODE SOUVENIR MONTRÉAL 2020–2021 to Montreal designers from Indigenous communities.

HISTORICAL AND CULTURAL ENCOUNTERS

THE CITY OF MONTREAL RECOGNIZES the wealth of knowledge embodied in Indigenous oral traditions and cultures. For some years now, many projects initiated and administered by Montreal Indigenous organizations have already made it possible to celebrate Indigenous artistic creativity and practice. These initiatives aim to make their cultural practices and knowledge more widely known, while educating non-Indigenous populations on the issues and cultures of Indigenous nations.

The City of Montreal wants to significantly increase opportunities for encounters and so it commits to supporting public art, mediation and awareness-raising projects that support this objective.

■ ■ ■ COMMITMENTS:

- In response to CERP call to action No. 20, Montreal undertakes, in each of its communications on reconciliation projects, to inform the public about the history of Indigenous peoples, their cultural diversity and the issues of discrimination they face:
 - In collaboration with Tourisme Montréal and the municipal council's Speaker's Office, support educational projects to present Montreal's Indigenous stories and contributions to the public, particularly by including elements of Indigenous history in training for tourist guides.
 - Promote partnerships with Indigenous tourism organizations in the communities, especially the Mohawks, to create sightseeing tours of Montreal that include the Indigenous perspective and are facilitated by accredited Indigenous guides.
- Support the Roundhouse Café in Cabot Square in the presentation and promotion of various elements of Indigenous cultures, including their culinary traditions;
 - Showcase the Indigenous archives of Montreal's archival centres, including the City of Montreal's own archives, especially through the new Centre d'histoire de Montréal. This project will include an inventory of Indigenous archives, including the cataloguing of the intangible knowledge of Indigenous seniors, and will be coordinated by the Centre d'histoire de Montréal;
 - Work with partner organizations in the milieu to improve and promote expanded educational and activity programs and workshops with Indigenous content through Montreal's libraries and its Accès Culture network, with the specific objective of decolonizing Montreal's library services;
 - Support and present through the library network an exhibition on the Indigenous residential schools created by or in collaboration with Indigenous artists and organizations;
 - Create cultural programming focused on exchanges and meetings between different communities within the First Nations Garden, especially on the occasion of its 20th anniversary celebrations.

STRATEGIC OBJECTIVE

SUPPORT THE URBAN INDIGENOUS COMMUNITY

3

THE CITY OF MONTREAL RECOGNIZES that the Montreal Indigenous community presents issues associated with its own historical, cultural, identity and socio-economic characteristics that must be addressed with an eye to cultural safety. It also recognizes the systemic discrimination as well as the lack of support that the urban Indigenous communities historically suffered and the crucial role that Indigenous organizations have been called upon to play to meet their specific needs. Dozens of Indigenous organizations coexist today in Montreal and are engaged in various areas of intervention. The City supports their efforts toward joint action by facilitating the development of collaborative, participatory and cross-sectoral projects.

THE CITY OF MONTREAL RECOGNIZES The City of Montreal recognizes the expertise and the vitality of Indigenous organizations in the city and the relevance of their many projects and services. This is why it wants to assist Indigenous organizations in the maintenance, development and scaling up of their culturally safe projects and services.

REGROUPEMENT DES CENTRES D'AMITIÉ AUTOCHTONES DU QUÉBEC, RCAAQ (THE QUÉBEC ASSOCIATION OF NATIVE FRIENDSHIP CENTRES)

The Native Friendship Centres are true Indigenous service centres in the city, but also cultural hubs in the urban environment. Through the RCAAQ, the Friendship Centres movement advocates for Indigenous rights and interests and contributes to public policy development. Native Montreal is an Indigenous friendship centre that contributes significantly to improving urban Indigenous peoples' living conditions and is a pillar of the urban Indigenous community in Montreal.

THE NETWORK:

The Montreal Indigenous Community NETWORK includes dozens of organizations in six main sectors of activity: homelessness, child protection, social services, youth, justice and health. Its mission is to promote cooperation between these agencies and the urban community in order to facilitate collaborative projects and the identification of unmet needs within the urban Indigenous population.

COMMITMENTS:

- Support the cooperative efforts of the urban Indigenous community.
 - Assist Indigenous organizations working in multiple boroughs in obtaining PANAM recognition;
 - Support the organization of joint events with Indigenous organizations in urban areas to promote encounters and networking;
- Improve the communications of the City's by public bodies to make sure they contact the Indigenous organizations concerned during public consultations;
- Support culturally safe programs offered by Indigenous organizations, especially those aimed at families and children or at providing better access to services available in the city with special attention to vulnerable populations (the homeless, women, LGBTQ2, youth):
 - In response to CERP call to action No. 96, support community health initiatives coming from the community in partnership with the CIUSSS;
- Support the creation of culturally adapted gathering places designed in collaboration with the community so as to meet the specific needs of various urban Indigenous community population profiles in targeted public locations:
 - Support rental initiatives aimed at bringing together many Montreal Indigenous artistic and cultural organizations under the same roof, in order to facilitate joint action and a sense of community;



Indigenous Ally Toolkit. Source : Montreal Indigenous Community NETWORK

- In response to CERP call to action No. 10 and recommendation No. 33 from the OCPM Report on Systemic Racism and Discrimination, support culturally safe Indigenous social housing projects which are led by Indigenous organizations and sometimes intended for certain targeted groups (transitional housing, homes for Indigenous women and families, etc.) and also support Indigenous organizations that wish to develop new forms of affordable housing ineligible for existing programs (e.g. housing for Indigenous students, etc.).
- In compliance with the principles of transversality and in conjunction with the Indigenous partners, the City of Montreal's Commissioner for Indigenous Relations will assist City departments in revising their municipal services offer in order to reach Indigenous persons, independently of their borough of residence in the case of individuals and of operation in the case of organizations, and thus better adapt to their demographic reality.
- In addition, the Commissioner will work with the City of Montreal departments to identify whether organizational bias or practices disadvantage Indigenous groups in the granting of project subsidies.



Montreal Indigenous NETWORK Assembly in Montreal. Photo credit: City of Montreal

STRATEGIC OBJECTIVE

IMPROVE THE FEELING OF SECURITY OF MONTREAL'S INDIGENOUS RESIDENTS

4



Source Inuitivik. Photo credit: L. M. Savard

THE CITY OF MONTREAL RECOGNIZES that the system of Indigenous residential schools induced violent physical, psychological, spiritual and mental aftereffects in Indigenous communities, families and individuals. It has been established that this intergenerational suffering is the origin of major individual and collective imbalances that may have repercussions on all components of Indigenous health. It is also recognized that the cultural shocks induced by the migration of the Indigenous community to the city can lead to a loss of direction and increased vulnerability in some individuals. The City of Montreal also recognizes the great need to adapt a good number of its services, as well as the need to better train its personnel to respond adequately to the imperatives of cultural safety of the urban Indigenous community.

THE CITY OF MONTREAL RECOGNIZES the importance of showing that it is actively listening to the specific needs expressed by representatives of Indigenous organizations in prevention and protection.

Objective No. 4 is thus centred on four targeted areas of protecting Indigenous people: security and prevention, homelessness, the police department and the municipal court.

SECURITY AND PREVENTION

THE CITY OF MONTREAL RECOGNIZES the need to better support culturally safe programs offered by Indigenous organizations, with an eye to prevention and protection. Indeed, the safety of Indigenous people also rests on their ability to live and grow in an environment exempt from discrimination and racism

COMMITMENTS:

- Offer City of Montreal employees online and classroom training and commit to regularly advertising its online training and offering these training courses and workshops to raise awareness of historical and contemporary Indigenous realities three times a year in response to TRC call to action No. 57 and CERP calls for action Nos. 25 and 26;
 - Offer this training to the Ombudsman and Montreal's Commission de la fonction publique;
- Support and promote initiatives ensuring consultation and collaboration with Indigenous organizations on issues of urban security:
 - In collaboration with partners and subject to funding, contribute to developing the Prévenir Indigenous navigators program led by the Makivik, NETWORK, Quebec Native Women (QNW) and Projets autochtones du Québec (PAQ) organizations, through the participation of the SPVM's Indigenous Liaison Officer;
 - Support projects that offer a safe, free and accessible space specially adapted to the needs of Indigenous women in certain targeted spaces, such as the future Peter-McGill Centre;
 - In response to CERP call to action No. 15, promote linguistic accessibility by non-francophone Inuit and First Nations people to documents inherent to public regulations and/or to display panels placed in certain identified spaces (e.g. Cabot Square) in compliance with the requirements of the Charter of the French language as well as the City of Montreal's display standards;
 - Put in place a pilot project, in consultation with Indigenous organizations, to establish a team of culturally adapted first responders who can respond to some calls when a police presence is not necessary;
 - In response to CERP call to action No. 39 and in consultation with community organizations, offer information sessions on various existing complaint processes.

HOMELESSNESS

THE CITY OF MONTREAL RECOGNIZES that there is an over-representation of the First Nations and Inuit communities within the city's homeless population, especially in certain identified locations. Aware of the many problems and the insecurity experienced especially—but not exclusively—by homeless Inuit women, the municipal administration also recognizes the imperative to act by developing culturally safe prevention, protection and decriminalization measures in collaboration with Indigenous agencies and authorities.

This objective aligns with TRC calls to action Nos. 30 and 31 as well as CERP call to action No. 99. The City therefore intends to continue working together with Indigenous organizations and governments, but also with provincial and federal governments, in order to develop a holistic strategy and a range of accessible services.

The 2018–2020 Montreal Homelessness Action Plan *"Because the street has many faces"* gives particular attention to the needs of members of the urban Indigenous community who find themselves homeless. This population is considered to be a priority, especially in terms of support in the street, day and night drop-in centres and diversion services at the Municipal Court.

The City intends to pursue consultations with the Indigenous community to follow up on the evolution of needs and required actions to culturally adapt services to the homeless.

CERP CALL TO ACTION NO. 100

In partnership with Inuit governmental authorities, community organizations and the Government of Québec, the City of Montreal will collaborate in the creation of culturally appropriate services for the homeless Inuit clientele in Montreal (day centres and emergency accommodations, short—and long-term accommodations).

■ ■ ■ COMMITMENTS:

- Support culturally adapted projects in plans to combat homelessness in the City of Montreal by prioritizing projects coordinated, recognized or supported by Indigenous organizations;
- Participate in and support the development of programs specially designed to meet the specific needs of homeless Indigenous people:
 - By giving special consideration to Indigenous women;
 - Working together with Indigenous organizations;
 - And encouraging dovetailing with other existing strategies in the fight against homelessness at the municipal, regional and national levels.
- Produce an annual review of culturally adapted projects achieved and incorporate indicators specific to the Indigenous community within the project evaluation process;
- Encourage development of inclusive spaces and places adapted to the needs of Indigenous homeless people, to increase among other things the availability of services in certain key areas of the city;
- Continue to deploy the necessary efforts to provide culturally adapted shelters for homeless persons of Indigenous origin, particularly in the Cabot Square area:
 - Explain to pertinent bodies the needs of Indigenous people for culturally adapted assistance and emergency services such as day/night drop-in and respite centres, emergency overnight accommodations and front-line outreach teams;
 - Provide new sanitary facilities in public places as mentioned in the Montreal Homelessness Action Plan;
 - Create guidelines for the City's urban planning departments.

THE MONTREAL POLICE DEPARTMENT (SPVM)

THE CITY OF MONTREAL RECOGNIZES the systemic nature of racism and discrimination and reconveys that racial and social profiling are unacceptable forms of discrimination that call for appropriate responses as well as constant vigilance from all the services involved, particularly those in positions of authority. Historically, these tensions have proved to be particularly evident in the city's coercive and judicial services. The City of Montreal takes these systemic challenges very seriously and has in recent years initiated a large number of measures to improve the practices of these units. For example, in 2018 the SPVM presented to the City of Montreal's Public Security Commission a 2018–2021 Strategic Plan to support SPVM personnel in the prevention of social and racial profiling entitled *Listen, Understand, Act*. This plan aims in particular to reaffirm that discriminatory practices are not tolerated and foresees improved staff training. Since her appointment, the Commissioner for Indigenous Relations has developed a new collaboration with the City of Montreal's police department (SPVM), particularly through chairing an oversight committee that includes the SPVM and Indigenous organizations (and those working with Indigenous peoples) to discuss specific situations and SPVM/Indigenous relations. An SPVM Indigenous Liaison Officer has been appointed to facilitate relations between the SPVM and the Montreal Indigenous community.

The City of Montreal reiterates its commitment to put in place mechanisms to foster better preventive services and adapted interventions and to improve the dialogue between the police corps and the Indigenous community. For many years, the SPVM has taken various actions to promote the hiring of Indigenous employees (visits to student cohorts, patrol experience with the Indigenous liaison officer, etc.). The SPVM recognizes the added value that the diversity of its personnel and the Indigenous members of its force provide, and commits to continuing its efforts in this direction. To bolster culturally competent interventions, the SPVM has also invited all its police officers to participate in specific training on Indigenous realities. During 2018 and 2019, more than 1,800 officers took this training. The City of Montreal is eager to continue improving its services to the Indigenous community to ensure its safety.

■ ■ ■ COMMITMENTS:

- In July 2020, the SPVM tabled a brand new policy on stop-and-check enquiries. As of Fall 2020, it will delimit police stop-and-check practices, as well as consolidating the entire continuum of police intervention;
- The SPVM commits to integrate the concepts of systemic bias into police training and intends to maintain police training on past history of discrimination, as well as issues that specifically affect the Indigenous population;
- Continue research and analysis in order to better understand police interventions with Indigenous people;
- Continue to train SPVM officers on the historical and contemporary realities of Indigenous populations so as to foster culturally competent service delivery and interventions;
- Promote cooperation between the various City departments and Indigenous organizations around the creation of an (NPJSQ) specific information package translated into the various native languages, or at least into English, as part of an administrative protocol for Indigenous people under arrest;
- Increase efforts to recruit Indigenous staff at the SPVM;
- In response to CERP call to action No. 37, promote the establishment of mixed intervention patrols (such as already exists in the Metro unit) for vulnerable persons;
- In response to CERP call to action No. 19, maintain the position of Indigenous Liaison Officer;
- Work with Indigenous organizations to strengthen the function of the Indigenous Liaison Officer in various areas of police activity.

MUNICIPAL COURT

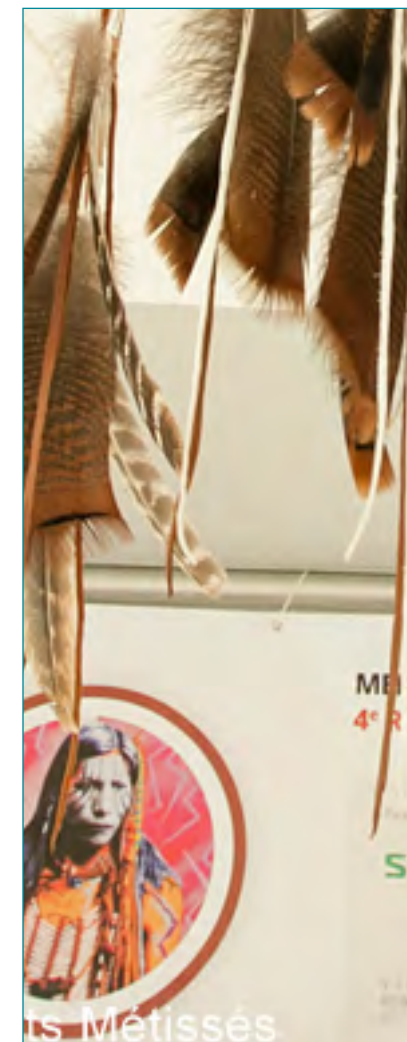
THE CITY OF MONTREAL RECOGNIZES that access to justice is a fundamental right for all individuals and communities. It also recognizes that language, socio-economic and cultural barriers hinder this access for a certain proportion of the urban Indigenous community. For some years, the City of Montreal has been working to foster access to information and legal improvement projects designed especially for the Indigenous population. For example, since 2016 there has been a pilot project at the City's *Direction des poursuites pénales et criminelles* (DPCP, the criminal and penal prosecution division) that allows Indigenous people facing criminal or penal charges to participate in so-called "alternative" measures to imprisonment. This innovative project, known as the *Programme d'accompagnement judiciaire et d'intervention communautaire* (PAJIC, the judicial assistance and community intervention program), was developed collaboratively by the DPCP and the First Peoples Justice Centre of Montreal (FPJC) and aims to dejudicialize cases before the courts. Such measures, inspired by principles of Indigenous justice, aim to reduce the judicialization of Indigenous people and their over-representation in the prison environment. This responds to TRC calls to action Nos. 30 to 32 as well as CERP calls for action Nos. 40, 42, 43, 46, 47 and 49.

COMMITMENTS:

- Recognize, within applicable legal systems and parameters, the principles and mechanisms of Indigenous justice, as promoted by Indigenous organizations, and facilitate their application within legal programs specially designed for Indigenous populations:
 - Follow-up on the DPCP pilot project in the area of alternative measures to imprisonment;
 - Promote the creation of community justice programs and the implementation of alternative measures programs for Indigenous adults;
 - Within applicable legal requirements and parameters, adopt the PAJIC program, specifically destined for members of Indigenous communities who are or have been homeless, in collaboration with the First Peoples Justice Centre of Montreal, with the goal of ending the judicialization problem.

- Adopt measures for cultural protection that promote access to the Municipal Court:
 - Modernize and improve technological support for translation services in the various Indigenous languages offered at Montreal's Municipal Court;
 - Increase efforts to recruit Indigenous staff at the Municipal Court.

- In response to CERP call to action No. 51, promote the drafting of Gladue reports and letters, as the case may require²⁰.



Productions Feux Sacrés. Photo credit: Red Works

STRATEGIC OBJECTIVE

SUPPORT INDIGENOUS CULTURAL DEVELOPMENT IN THE URBAN ENVIRONMENT

5



Source : City of Montreal

THE CITY OF MONTREAL RECOGNIZES that historical ethnocidal violence, and especially that stemming from the Indigenous residential schools and the Indian Act, caused a strangulation of language and culture transmission mechanisms. It is also aware that without the intervention of targeted eligibility programs, institutional mechanisms in the field of cultural development have a tendency to favour certain renowned artists at the expense of emerging artists and those from minority cultures. This is why the City of Montreal's 2017–2022 Cultural Development Policy dedicates an entire chapter to the support of Indigenous artists and artisans in the urban milieu and to reconciliation:

In its Cultural Development Policy, the City of Montreal commits to supporting the enhancement, development and increased renown of Indigenous cultures, their contemporary artists and their artisans. This particular concern is transversal and aims to correct their absence. Indigenous cultures and creations are not only seen as part of Montreal's rich cultural tapestry; they are also vectors special knowledge and understanding of our territory and history. The promotion and preservation of Indigenous languages are essential elements of the development of the understanding and influence of their riches.

(City of Montreal 2017–2022 Cultural Development Policy, p. 20)

Thus, strategic objective No. 5 focuses on two main areas related to cultural transmission within the city: cultural practices and presentations and the Indigenous languages.

CULTURAL PRACTICES AND PRESENTATIONS

THE CITY OF MONTREAL RECOGNIZES the importance of putting in place conditions that can contribute to the development of Indigenous cultures and the presentation and promotion of Indigenous artistic projects and cultural practices within its territory.

■ ■ ■ COMMITMENTS:

■ Mandate an Indigenous cultural organization to assist the Culture department in elaborating good practices for the development of projects specific to Indigenous artists and organizations:

- Permit the lighting of a fire inside identified and authorized spaces for the practice of specific Indigenous activities;
- Solicit the participation of Indigenous presenters and Elders at various events organized by the City for the purpose of encouraging opportunities for encounters, relationship building and the transfer of intergenerational and intangible knowledge;

■ Put in place strategic tools to sensitize City of Montreal cultural personnel to Indigenous artistic realities and share the adapted measures and protocols put in place by the Culture department with all employees working in culture at the City;

■ Support the enhancement, development and presentation of Indigenous cultures as well as contemporary artists and artisans under the 2017–2022 Cultural Development Policy—Combining Creativity and the Citizen Cultural Experience in the Age of Digital Technology and Diversity:

- Provide spaces as well as facilities with adequate equipment to encourage traditional and contemporary Indigenous artistic and cultural practices and their presentation, both in the central city and the boroughs;

■ Support the organization and maintenance of cultural events and festivals led by Indigenous organizations;

■ Ensure the presence of Indigenous experts on the juries of various Culture department programs;

■ Support public art projects created by Indigenous artists and their community, as well as developing a fourth component to the Culture department’s program of mural art to support Indigenous artists and a pilot project of temporary Indigenous public art;

■ Foster contributions from Indigenous communities in the planning and development of Cultural Districts;



Elder John Cree, Kanehsatà:ke. Source : City of Montreal.

■ Promote cultural and artistic exchanges at the First Nation Garden and other Space for Life facilities:

- Highlight the practice of various Indigenous artists at immersive experiences organized at the shaputuan;
- Encourage the integration of the Indigenous oral tradition at the First Nations Garden;
- Support the marketing of Indigenous artworks and craft products at the boutique;
- Support the organization of cultural events for Indigenous people, such as Sweat Lodge rituals;
- Provide opportunities for cultural reappropriation and encourage the creation of a feeling of belonging to the First Nations Garden, particularly for Indigenous youth, through the organization of activities specifically designed for them.

■ Provide better financing for Indigenous artists and events;

■ Working with the milieu, assess and revise City of Montreal funding practices and processes so as to reduce the under-representation of Indigenous artists in Montreal’s cultural offerings;

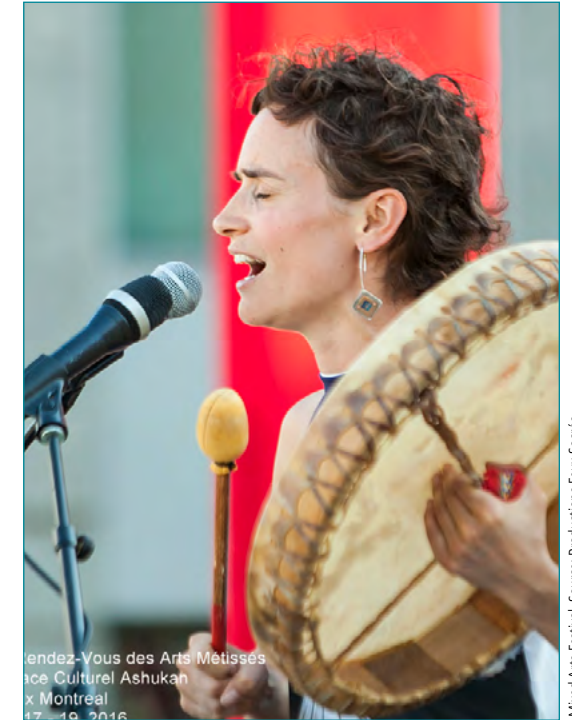
■ Produce data on attendance at cultural activities of the Indigenous populations and determine target figures in its action plans;

■ Create a status report on progress toward these objectives;

■ The Montreal Arts Council will continue the work initiated by the Committee for Indigenous arts, including the establishment of specific programs for Indigenous artists, and commits, in 2021–2022, to identify target figures in its equity policy.

INDIGENOUS LANGUAGES

THE CITY OF MONTREAL RECOGNIZES recognizes the great richness of Indigenous languages of which many are still spoken in Québec, although they were greatly affected by the imposition of residential schools. The City of Montreal recognizes the diversity of Indigenous languages spoken on its territory and the fundamental importance of supporting their development. It wishes to give them special visibility and support initiatives aimed at promoting their preservation and practice.



Rencontre des Arts Métisses
Musée Culturel Ashukan
x Montreal
17-19-2016

Mixed Arts Festival. Source: Productions Feux Sacrés

■ ■ ■ COMMITMENTS:

■ Support projects for teaching, practice, promotion and dissemination of Indigenous languages throughout the city, led by or developed in close collaboration with Indigenous organizations or experts;

- Support initiatives to transmit Indigenous languages in the libraries, cultural centres (“Maisons de la culture”) and other community-based settings, especially through the organization of activities and the establishment of specific tools;

• Develop specific tools for the promotion of Indigenous literature and languages in the Library network;

- Make available at various City of Montreal service centres and key locations a glossary of common terms in various Indigenous languages;

- Create sound spaces where Indigenous languages are featured.

STRATEGIC OBJECTIVE

ASSIST THE ECONOMIC DEVELOPMENT OF INDIGENOUS PEOPLES IN MONTREAL.

6

THE CITY OF MONTREAL RECOGNIZES that the territorial dispossession and assimilationist measures imposed on Indigenous nations had grave consequences on the means of subsistence, sovereignty and socio-economic autonomy of the Indigenous peoples. Devices introduced under the Indian Act and the system of Indigenous residential schools had the effect of impeding the socio-economic development of the communities and perverting their relationships with education. These systemic prejudices still constitute barriers to the socio-economic, professional and entrepreneurial insertion of members of Indigenous communities. In this respect, the TRC calls for the mobilization and collaboration of various governments with Indigenous groups with the aim of proposing mechanisms for remediation that could facilitate the achievement of a better social justice with respect for the environment::

Establishing constructive, mutually beneficial relationships and partnerships with Indigenous communities will contribute to their economic growth, improve community health and well-being, and ensure environmental sustainability that will ultimately benefit Indigenous peoples and all Canadians.²¹

THE CITY OF MONTREAL RECOGNIZES that systemic racism and discrimination constitute important obstacles to the urban employability of today's Indigenous workers and professionals. As a public organization and employer of almost 26,000 people, the City of Montreal must implement best practices in human resources management and personnel training. TRC call to action No. 57 asks all levels of government to train their employees on the history of Indigenous peoples and residential schools so as to promote reconciliation.

In parallel, the City of Montreal's equal access to employment program aims to increase the hiring of women, people with disabilities, Indigenous people and visible and ethnic minorities.

Strategic objective No. 6 is thus centred around three main areas related to economic development in the city: reintegration, recruiting and entrepreneurship.



z-Vous des Arts Métisses
ulturel Ashukan
ntreal
9, 2016

Mixed Arts Festival. Source: Productions Feux Sacrés



Mixed Arts Festival. Source: Productions Feux Sacrés

REINTEGRATION

- Develop culturally safe approaches to offer reintegration and employability services better adapted to the specific needs of various Indigenous populations living in Montreal:
 - Through the PME MTL network, support business projects that work toward the social integration of Montreal's Indigenous populations;
 - Continue to support the Roundhouse Café social economy project which aims in particular to promote the social diversity and empowerment of Indigenous people.

RECRUITING

- In collaboration with Indigenous organizations, develop a plan to improve recruiting, hiring and employability at the City of Montreal;
- Strengthen the next City of Montreal action plan for employment diversity, equity and inclusion by setting representativeness targets by employment category;
- Ensure that the representativeness reflects the entire City;
- The City of Montreal's Human Resources department will put in place a program of redress and promotion to management and executive positions at the City which will include Indigenous employees among the priority groups.

ENTREPRENEURSHIP

- Enhance the assistance and support services offered to Indigenous entrepreneurs in Montreal while promoting their visibility and opportunities for professional networking:
 - Assist with setting up a range of services culturally adapted to the realities of Indigenous entrepreneurs, led by an Indigenous organization;
 - Facilitate access to forms and documentation associated with economic development programs, in order to improve the dissemination of information to Indigenous people who are not proficient in French;
 - Promote programs for entrepreneurial support among Indigenous organizations working in Montreal, such as calls for projects from the Accélérer l'entrepreneuriat (Accelerate Entrepreneurship) program that targets underrepresented groups (including Indigenous peoples);
 - Create a mapping of Indigenous organizations and entrepreneurs in Montreal in order to increase their visibility and business opportunities while promoting professional networking opportunities such as trade missions abroad, Expo Entrepreneurs, SÉRI Montréal, the Global Social Economy Forum, etc.;

STRATEGIC OBJECTIVE

PROMOTE THE PROTECTION OF
NATURAL SPACES AND ENVIRONMENTS
BASED ON THE 7TH GENERATION PRINCIPLE

7



First Nations Garden. Source: City of Montreal

THE CITY OF MONTREAL RECOGNIZES the richness and relevance of updating Indigenous knowledge, particularly in the field of preserving natural environments and ecosystems. It also recognizes the urgency to act in consultation with the knowledge keepers in order to better target its actions in terms of protecting the environment, managing resources and the fight against climate change.

For some years now, the City has identified the fight against climate change as one of its priorities and has participated in several promising initiatives for change. In addition to subscribing to various international agreements and commitments, it publishes quadrennial action plans aimed at defining its actions and targets based on updated environmental status reports. Indigenous principles and knowledge may be beneficial in the development and achievement of these objectives, as well as in identifying means of action to get there and the process of assessing the impacts of these actions.

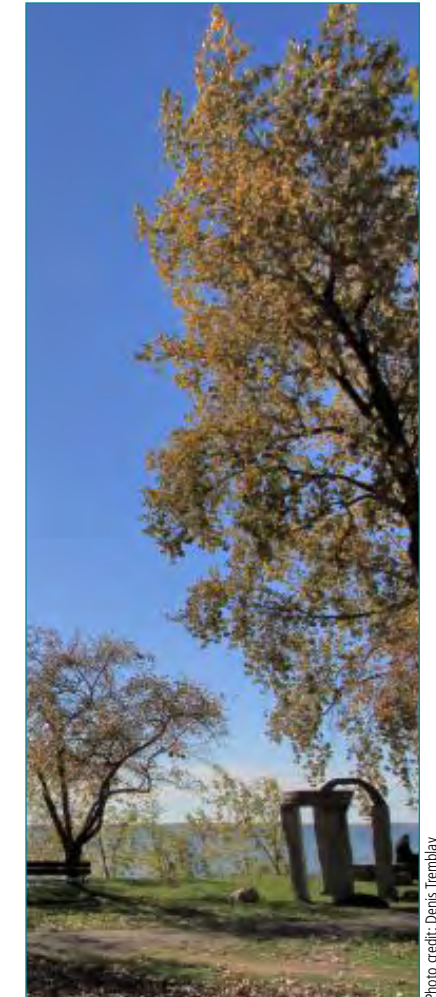


Photo credit: Denis Tremblay

Under the Great Law (Gayanashagowa) of the Haudenosaunee Confederacy, each decision taken today must be assessed in the light of its impacts up to the seventh generation to come. This decision-making process allows us to create a more sustainable and habitable city for future generations.

The First Nations Garden at Space for Life was created in 2001 through the collaborative work of the Botanical Garden and the member nations of the Assembly of First Nations of Québec and Labrador (AFNQL). Since then, Indigenous knowledge and cultures have been highlighted through rich programming consisting of educational and cultural activities. The First Nations Garden presents itself as a place of reappropriation, exchanges, artistic and cultural exhibitions, healing, and research partnerships in the field of health in Indigenous communities.

Strategic objective No. 7 is thus focused on three main areas of environmental protection for the next seven generations: Indigenous knowledge, natural spaces and the major parks as well as environmental education.



Photo credit: Alexandre Campeau-Vallée

INDIGENOUS KNOWLEDGE

■ ■ ■ COMMITMENTS:

- Establish collaborative processes in order to consult Indigenous communities affected during the implementation of City projects, in particular when they involve archaeological excavations or affect the St. Lawrence River;
- Include Indigenous perspectives and knowledge in the communications, strategies and action plans to combat climate change, particularly during major environmental events where city representatives take part;
- Develop research partnerships in ethnobotany regarding the health of Indigenous communities in collaboration with the Botanical Garden and Space for Life:
 - Promote the exchange of ethnobotanical knowledge, while putting into practice on-the-ground experiences;
 - Update the Inuit calendar, taking into account climate changes having negative spillover effects on the well-being of the Inuit;
 - Map the populations of Anishinaabe medicinal plants and reduce the impact of harvesting on them.

ENVIRONMENTAL EDUCATION

■ ■ ■ COMMITMENTS:

- Develop programming aimed at disseminating Indigenous knowledge about environmental protection and the management of changes due to global warming:
 - Promote encounters about the ecology and the environment as part of Space for Life activities;
 - Propose cultural, training and partnership activities or any other kind that could be relevant to the education mission of the Biodôme;
 - Make Inuit knowledge about climate change accessible and available, in particular by publishing reference books in Indigenous languages.

NATURAL SPACES AND MAJOR PARKS

■ ■ ■ COMMITMENTS:

- Integrate traditional Indigenous knowledge related to existing ecosystems on the Island of Montreal into the development and preservation of Montreal's major parks;
 - Develop activities for the transmission of traditional biological and craft knowledge related to natural ecosystems as part of the cultural programming of the City's major parks;
 - Develop exchanges with Indigenous communities in order to highlight the island's natural resources and traditional Indigenous knowledge (e.g. reuse of ash trees).

IMPLEMENTATION OF THE RECONCILIATION STRATEGY

EVALUATION

THE CITY OF MONTREAL RECOGNIZES the pertinence of adopting measurable indicators and objectives. It also understands the crucial importance of assessing the achievement of the actions and commitments presented herein in a consultative and collaborative process with the primary interested parties, the Indigenous peoples themselves. We therefore plan to call again on the different Indigenous organizations mobilized in the first stage of consultation and invite them to participate in an evaluation process to take place in 2025. Whereas the reconciliation process requires the mobilization of all citizens, this evaluation process will be submitted to the entire population of the city of Montreal.

We recognize that some people do not self-identify with either the masculine nor the feminine gender. We have opted for an epicene expression in a spirit of non-discrimination.

BIBLIOGRAPHY

¹ The Ohen:ton karihwatehkwen was offered by Dekanawida (“Two River Currents Flowing Together”), known as the Great Peacemaker or Faiseur de paix, at the moment of creation of the Haudenosaunee (Iroquois) Great Law of Peace or Grande loi de la paix. These words in their many variations are delivered on occasions of opening ceremonies and important meetings held by the Haudenosaunee people of which the Kanien’kehá:ka (Mohawk) nation is a part.

² “Great Waterway”

³ “Sea River”

⁴ Declaration of Duncan Campbell Scott, Deputy Minister of Indian Affairs to a parliamentary committee in 1920 (TRC, 2015: Summary, p.3)

⁵ Although the expressions “Indigenous community” and “Indigenous population” are used in the singular within this policy, the City of Montreal is aware that they refer to a heterogeneous group comprised of people originating from different nations and presenting significant collective and individual disparities. On the other hand, “Indigenous cultures” will always be used in the plural to differentiate and to reflect the historical and cultural particularities of each of the First Nations and the Inuit people.

⁶ Conseil jeunesse de Montréal (the youth council), 2016. Brief on the Realities of Aboriginal Youth in Montreal.

⁷ Urban Aboriginal Peoples Study, Montreal Report, Environics Institute, 2011.

⁸ Larousse, 2019. “A mode of kinship and social organization in which only the maternal descent is taken into account for the inheritance of name, privileges, and belonging to a clan or class.”

⁹ Considering the systemic, methodological, socioeconomic and cultural barriers to participation in the government census, these data must be considered with caution. Statistics Canada. 2017. “Focus on Geography” Series, 2016 Census. Product no 98-404-X2016001 in the Statistics Canada Catalogue. Ottawa, Ontario. Data products, 2016 Census. <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/fogs-spg/Facts-cma-eng.cfm?LANG=Eng&GK=CMA&GC=462&TOPIC=9>.

¹⁰ I Count MTL 2015. Complementary Survey of Homeless People on the Island of Montreal on August 24, 2015. Available online: http://ville.montreal.qc.ca/pls/portal/docs/page/d_social_fr/media/documents/complementary_survey_of_homeless_people_highlights_rev.pdf.

¹¹ <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/fogs-spg/Facts-cma-eng.cfm?LANG=Eng&GK=CMA&GC=462&TOPIC=9>.

¹² The ceremony of the First Steps is an initiation rite practiced by many Algonquian nations to mark the first steps of the child in the outside world. This ceremony signifies many commitments and values including respect for the territory and elders, community spirit and mutual assistance. The First Steps ceremony is employed in this case as a metaphor, intended to evoke the City’s first steps in the process/path toward reconciliation.

¹³ See “Indigenous Knowledge” under Strategic Objective 7

¹⁴ *Mikisew Cree First Nation v Canada (Minister of Canadian Heritage)*, [2005] 3 SCR 388 at para.1 [Mikisew].

¹⁵ *Haida Nation v. British Columbia (Minister of Forests)*, [2004] 3 SCR 511 at para. 20 [Nation Haida]. See also *Taku River Tlingit First Nation v. British Columbia (Project Assessment Director)*, [2004] 3 SCR 550 at para. 42.

¹⁶ *Mikisew*, *supra* note 1, at para. 54. See also *R v. Van der Peet*, [1996] 2 SCR 507, at para. 313.

¹⁷ *Mikisew*, *id.*, at para. 63.

¹⁸ *British Columbia (Minister of Forests) v. Okanagan Indian Band*, [2003] 3 SCR 371 at para. 47.

¹⁹ *Haida Nation*, *supra* note 2, at para. 20.

²⁰ *R. v Gladue*, [1999] 1 SCR 688.

²¹ CVR, 2015: Summary, p. 305.

