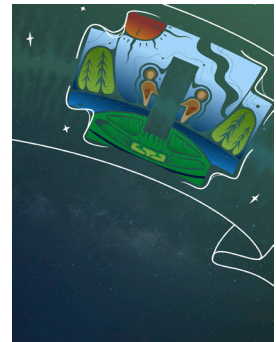




# Indigenous Relations Framework

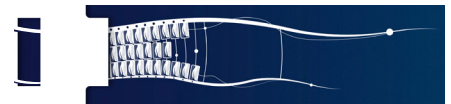
## Cover artwork and illustrations

The intention was to convey the concept of the Dish with One Spoon, symbolizing the interconnectedness of water, land, people, and sky, all contained within a single entity. The negative space interlaced throughout the design emphasizes the idea that, although everything is contained, there is still a connection to the stars. This connection is further highlighted by the outline of the Wampum belt within the sky, reinforcing the concept of unity and togetherness among all things. The emphasis was placed on blending each element of the cover, ensuring that every piece is linked in some way—nothing stands alone or functions independently.



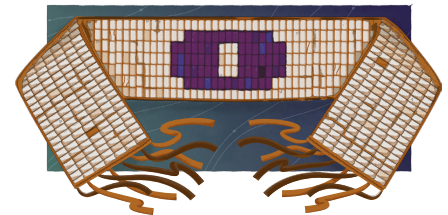
### Header/Footer Design

This piece of art highlights the essential elements of the Wampum belt through a stylized, deconstructed illustration. Through the spoon that we must all share, the illustration threads our world, stories, and history together, all while revealing the belt's creation across time. Negative space is intently employed to emphasize the creation of unity from beyond, and in doing so, the contemporary design directly weaves together themes of cohesion, interconnectedness, and their ongoing significance. This piece was created for use in a variety of implementations, lending to its bold, simplistic construction.



### Wampum Illustration

This artistic piece presents a stylized depiction of the completed 'Dish with One Spoon' Wampum belt, focusing on its intricate construction and symbolic messages of unity embedded within its shell beads. A heavy contrast creates a prominent showcase of the pattern and complexity involved with the creation of the Wampum belt. Likewise, the background carries connecting themes of the sky and stars, reinforcing the belt's values amongst them. By blending primarily digital techniques and composition with traditional Indigenous styles, the artwork offers a modern interpretation to honour the belt's historical significance.



## Graphic artist biography

Maxwell Dickomeit is a proud member of the Ginoogaming First Nation, practicing for the past nine years as an Indigenous artist, designer and creative within Ontario.

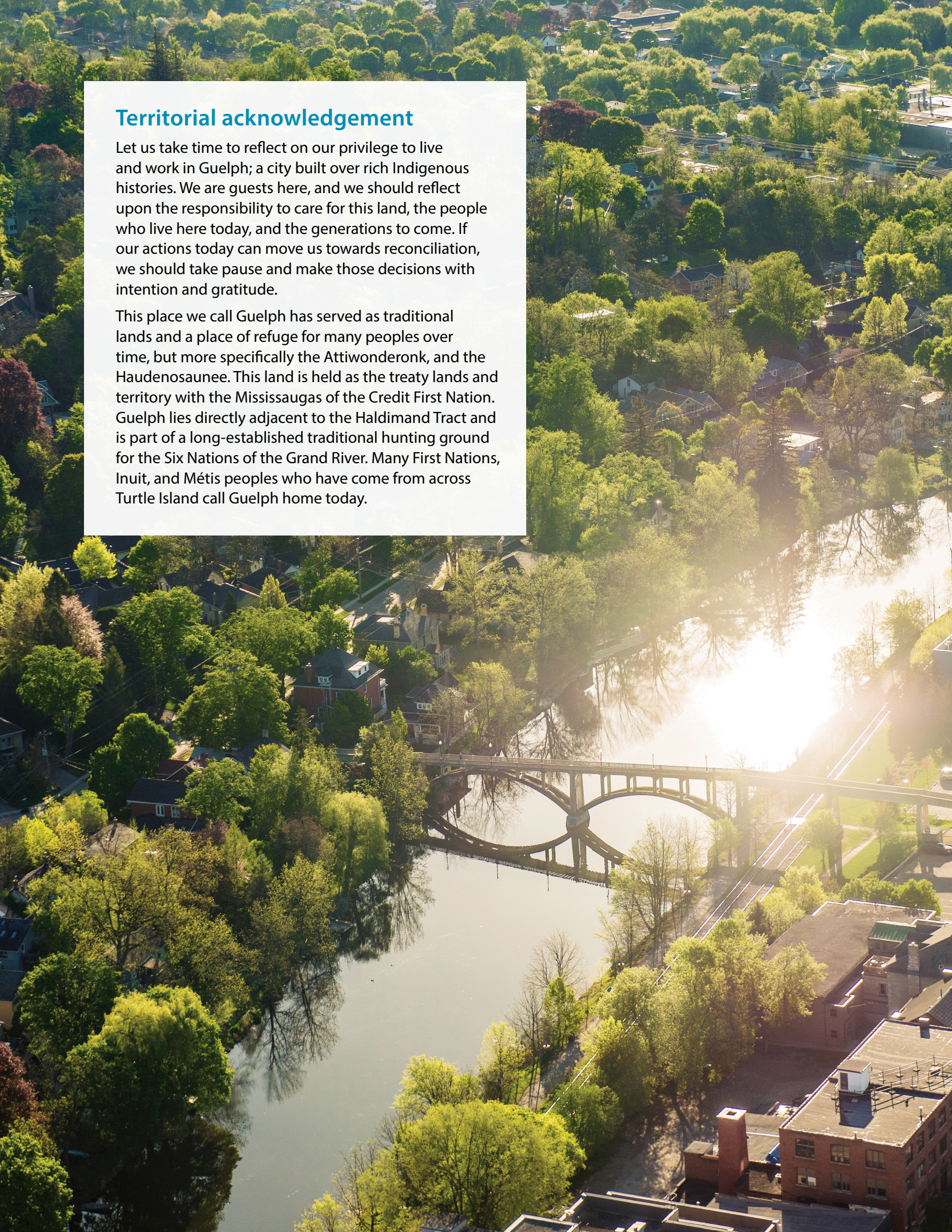
Proud of his Indigenous heritage, Maxwell incorporates cultural narratives and historical motifs into his work, weaving tradition and modernity together to create lasting pieces. Inspired by a rich background as a fine artist, he continues to push the boundaries of blending digital mediums with the symbols and stories of Indigenous heritage. Maxwell uses a bold, contrasting illustrative style to create and inspire across various industries and applications.

Continually driven by a desire to experiment, Maxwell is constantly evolving new ways to reflect the presence of the Indigenous spirit while learning new techniques that reflect an ever-changing cultural landscape.

## Territorial acknowledgement

Let us take time to reflect on our privilege to live and work in Guelph; a city built over rich Indigenous histories. We are guests here, and we should reflect upon the responsibility to care for this land, the people who live here today, and the generations to come. If our actions today can move us towards reconciliation, we should take pause and make those decisions with intention and gratitude.

This place we call Guelph has served as traditional lands and a place of refuge for many peoples over time, but more specifically the Attiwonderonk, and the Haudenosaunee. This land is held as the treaty lands and territory with the Mississaugas of the Credit First Nation. Guelph lies directly adjacent to the Haldimand Tract and is part of a long-established traditional hunting ground for the Six Nations of the Grand River. Many First Nations, Inuit, and Métis peoples who have come from across Turtle Island call Guelph home today.



# Contents

Embarking on the Journey .....	1	Our Journey Forward .....	13
Building Relationships for Reconciliation .....	2	Appendix A: Abbreviations .....	14
About the Indigenous Relations Framework.....	3	Appendix B: Glossary .....	15
Our Vision.....	4	Appendix C: Truth and Reconciliation Canada: Calls to Action.....	17
Our Mission.....	4	Appendix D: Missing and Murdered Indigenous Women, Girls, and Two-Spirit People Calls to Justice .....	19
Our Shared Understandings .....	4	Appendix E: United Nations Declaration on the Rights of Indigenous Peoples Articles .....	22
Building the Framework .....	5		
What we did .....	5		
What we learned .....	5		
Our Framework .....	6		
Indigenous representation and participation.....	7		
Learning together.....	9		
Safe spaces and supports.....	10		
Employment and economic reconciliation .....	11		
Protecting our environment for future generations.....	12		

# Embarking on the Journey

The City of Guelph is committed to reconciliation with Indigenous peoples. Reconciliation is an important and necessary step toward healing past injustices, repairing relationships, and creating a more just and inclusive community. It is about fostering unity, respect, and shared prosperity for everyone.

The City of Guelph has developed this Indigenous Relations Framework (IRF) to guide this important journey. This framework aims to not only advance reconciliation but also improve the lives of Indigenous peoples living and working in Guelph while strengthening our connections with the Mississaugas of the Credit First Nation (MCFN), Six Nations of the Grand River (SNGR), and the Grand River Métis Council (GRMC).

We developed the IRF by listening to Indigenous peoples, building on past engagements and commitments in our strategic plan. This inclusive approach ensures that the framework reflects the diverse needs and perspectives of those it serves. As we learn and grow, this framework will evolve to better meet the needs of our community.

The IRF provides the City with practical steps to advance truth and reconciliation. It promotes the integration of Indigenous perspectives into City policies, programs, and projects. It helps us reflect on our role in reconciliation, engage respectfully with Indigenous communities, and achieve better outcomes for Indigenous peoples in Guelph.

The foundation of the IRF is built on shared values, including respect for genuine relationships, continuous learning about historical injustices, honouring treaties, and embracing cultural differences. It aligns our actions with the Truth and Reconciliation Commission (TRC) Calls to Action, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and the Missing and Murdered Indigenous Women, Girls, and Two-Spirit People (MMIWG2S) Calls to Justice. Our focus is on meeting the needs of current and future generations, eliminating discrimination, providing tangible benefits for Indigenous peoples, and maintaining accountability through progress updates.

The release of the IRF marks the beginning of our journey toward reconciliation. This path requires ongoing effort, self-reflection, and collaboration to build stronger relationships and promote mutual respect, cooperation, and shared prosperity. With the IRF, the City is deepening its commitment to helping create a brighter, more inclusive, and prosperous future for all people living and working in Guelph.

\*Some of the quotes from participants included in this IRF are paraphrased from our discussions. Appendices A and B include abbreviations and pronunciations and a glossary of terms.



# Building Relationships for Reconciliation

We recognize that reconciliation is a journey built on respect and trust. We are at the beginning of this journey, starting with learning about the diverse Indigenous cultures, histories, legacies, and the impact of systemic oppression and racism. It continues by acknowledging the harm done and taking actions to prevent further harm, thereby strengthening relationships.

Success means blending the strengths of both Indigenous and Western knowledge to enhance urban life for everyone. It also means ensuring Indigenous peoples feel represented in the City's policies, programs, services, and public spaces.

We understand that collective histories do not just live in the past but impact the present and shape the future. We must take the lessons learned to improve how we navigate today and strengthen what we leave for the children, grandchildren, and generations to come.

**“Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.”**

Truth and Reconciliation of Canada, 2015<sup>1</sup>

**“Reconciliation is actually a partnership... it is a contract between Indigenous and non-Indigenous people...I’m not looking at doing something for someone, I don’t think that’s the right answer...the answer is actually partnership...rather than having the city saying I want to do this for you...that will never work, it is let’s do it together... let’s solve the problem together...if we don’t do that...it will never move anyway.”<sup>2</sup>**

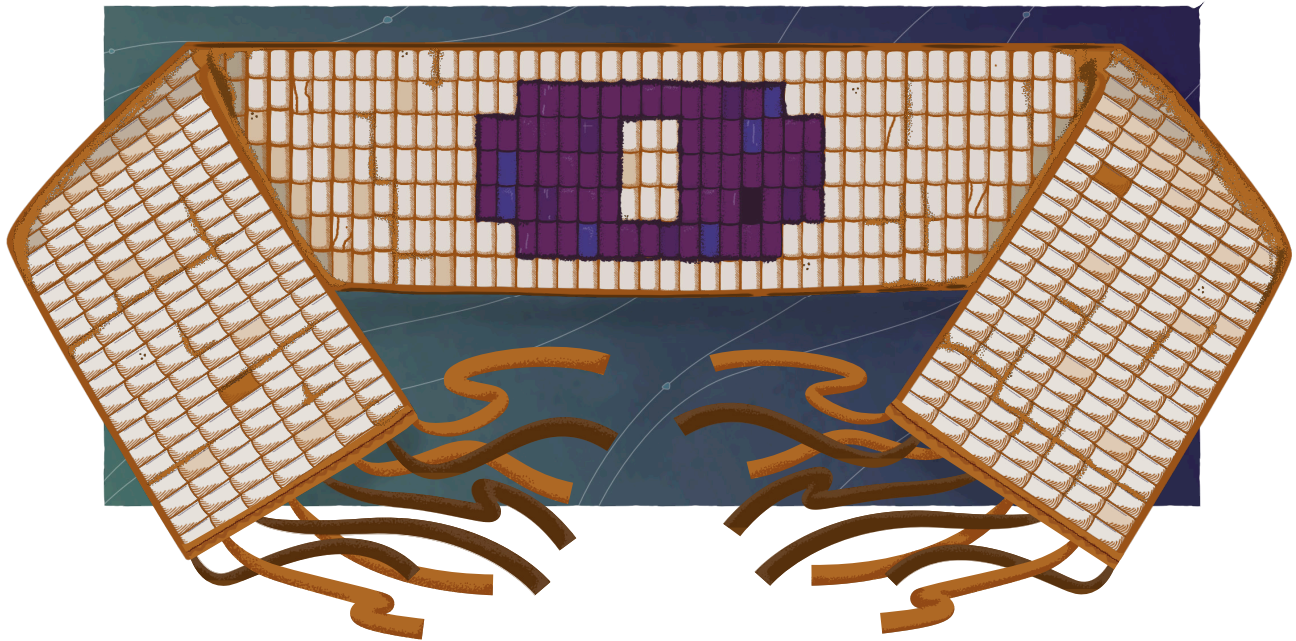
**“Reconciliation is a process of healing of relationships that requires public Truth sharing, apology, and commemoration that acknowledge and redress past harms.”**

Indigenous Community Sharing Meeting Participant

1 Truth and Reconciliation of Canada. “Honouring the Truth, Reconciling for the Future Summary of the Final Report of the Truth and Reconciliation Commission of Canada,” (2015), p. 6.

2 Indigenous Community Sharing Meeting: Shaping Guelph/Official Plan Review – Record of Discussion – May 5, 2020, Participant, p. 12.

# About the Indigenous Relations Framework



We reaffirm our commitment to the Gdoo – naaganinaa, Sewatokwa'tshera't or the Dish With One Spoon as it frames the IRF.

## Gdoo – naaganinaa, Sewatokwa'tshera't or Dish With One Spoon

The Gdoo – naaganinaa, Sewatokwa'tshera't, or the Dish With One Spoon is a treaty emphasizing relationships and responsibility. This treaty frames the IRF for building relationships for mutual understanding, harmony, and prosperity for current and future generations with all of our relations. This treaty, represented by the Wampum Belt, originated between the Anishinaabe and the Haudenosaunee Confederacy and later included newcomers to the land.

The City is learning that meaning resides in all aspects of this wampum belt. The belt is made from quahog (purple) and whelk (white) shells and sinew threads of deer hide binding it together, connecting every row and bead of wampum.

The shells are alive, symbolizing life, and reflect a lasting agreement as long as the sun shines and the rivers flow. The white shells represent the purity of intentions for

peace and friendship, while the purple is a reminder that life is a journey and building relationships is an ongoing process. The work we do together strengthens relationships.

The "dish" in the center of the belt represents the land shared by all people, including all living things like water, fish, insects, plants, animals, and birds. It teaches us that we are connected, resources are limited, and we are responsible for ensuring the land remains fruitful for future generations.

The beaver tail or rounded "spoon" of white wampum within the dish symbolizes mutual cooperation in sharing knowledge and resources. This means:

- We only take what we need.
- We leave enough for others and future generations.
- We keep the dish clean and care for its resources.
- We give thanks for what we have.

By reaffirming the Gdoo-naaganinaa, Sewatokwa'tshera't, or Dish With One Spoon, we commit to building relationships and reconciliation. The teachings of this treaty align our efforts with the TRC Calls to Action, the Calls to Justice by the MMIWG2S, and UNDRIP articles.

## Our Vision

A vibrant City strengthened by solid, collaborative, and transparent relationships with Mississaugas of the Credit First Nation, the Six Nations of the Grand River, the Grand River Métis Council, and urban Indigenous peoples in the City of Guelph, guided by the Gdoo – naaganinaa, Sewatokwa'tshera't or the Dish With One Spoon to foster a shared future of mutual respect, trust, understanding, and prosperity.

## Our Mission

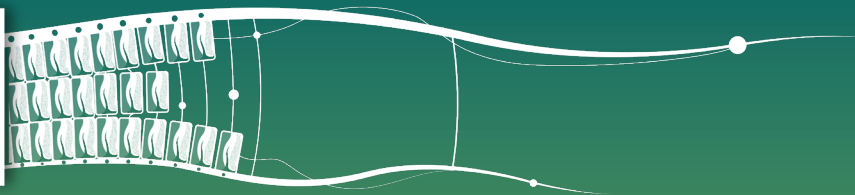
Advance continuous actions toward reconciliation by working together to keep dialogue ongoing, strengthen partnerships, and achieve meaningful and lasting benefits for all of our children and the next seven generations.

## Our Shared Understandings

Together, we recognize that relationships require authentic partnerships built on respect, trust, understanding, and shared prosperity. The following shared understandings guide our commitment and decision processes. These shared understandings help ensure decisions are based on a clear and consistent perspective. This makes it easier for people to talk and work together without misunderstandings, making decisions more likely to benefit everyone.

These shared understandings guide and help our efforts to build genuine, respectful, and effective relationships, leading to mutual understanding and shared prosperity.

- **Commitment to reconciliation:** Our actions align with the Truth and Reconciliation Calls to Action, the Calls to Justice of the Missing and Murdered Indigenous Women and Girls and Two-Spirit People, and the United Nations Declaration on the Rights of Indigenous Peoples.
- **Respect and the urgency of now:** We honour the time needed to develop meaningful relationships while recognizing the urgent need for action.
- **Education and cultural competency:** We acknowledge injustices and commit to continuously learning to build respectful and informed relationships.
- **Nation-to-Nation relationships:** We recognize and uphold treaty agreements, acknowledging them as foundational for respectful and effective partnerships.
- **Respect and reflect cultural differences:** Our actions acknowledge, respect, and reflect cultural differences, traditions, and heritages of all parties involved, ensuring the presence and celebration of Indigenous culture.
- **Seven generations:** Our actions consider the impacts of the next seven generations.
- **Equity:** We work together within and across systems, eliminating discrimination and barriers to create a more equitable and inclusive City.
- **Impact-driven:** Our actions work toward tangible improvements to Indigenous peoples' social, physical, cultural, and economic well-being.
- **Transparency and accountability:** We maintain openness and reciprocal accountability by regularly reviewing and publicly reporting our progress.





# Building the Framework

## What we did

The City of Guelph initiated a three-phase engagement process with the MCFN, SNGR, GRMC, urban Indigenous peoples and organizations, and other partner organizations. The process began with a welcoming event in February 2024, designed to facilitate interaction between the Indigenous community and the City of Guelph team, fostering an environment conducive to inquiries and exchanges. This initial gathering informed the approach for subsequent discussions, establishing individual interviews as the preferred mode of engagement.

The engagement progressed with meetings with MCFN and SNGR representatives, individual discussions with the urban Indigenous peoples and organizations, and other partner organizations. The findings from these discussions highlighted key areas of focus for developing the IRF. In the second phase of engagement, the City hosted an in-person group session with the Indigenous community at City Hall to review these findings and validate what was heard and if priorities were missing.

In the third phase, after organizing all findings by areas of focus and relevant commitments, discussions were held with MCFN, SNGR and GRMC to validate the IRF. Additionally, a one-day session occurred for urban Indigenous peoples and organizations and other partner organizations to drop in, review, and provide feedback on the IRF areas of focus and relevant commitments.

## What we learned

The City of Guelph, MCFN, SNGR, GRMC, and the urban Indigenous peoples in Guelph are at the beginning of a reconciliation journey with work ahead for all parties. For the City of Guelph, it begins with acknowledging the truth. Knowing the truth necessitates investing in education about Indigenous history and its legacy in the present day, learning and practicing cultural sensitivity, recognizing existing barriers, eliminating racism and discrimination, and learning to walk alongside each other.

The MCFN and SNGR discussed the Nation-to-Nation relationship and the importance of upholding treaty rights. They emphasized the need to establish mutually beneficial and authentic relationships with a foundational understanding of history, culture, and heritage. Through Memoranda of Understanding (MOU), the parties can outline principles and guidelines for collaboration on Indigenous events and initiatives, economic reconciliation, environmental sustainability, and joint council meetings on the progress of the IRF. They highlighted the necessity of Indigenous leadership in the city and the importance of regular and timely communications.

Indigenous people living in Guelph feel invisible and want to be heard and included. They called for working together to identify a safe place to gather, grow food and medicines, and heal. They emphasized the need for Indigenous leadership and Indigenous-led services within the city, noting that they often have to travel outside Guelph for such services and frequently lack transportation. They suggested integrating these services through a regional partnership with existing providers. Work is also needed to dismantle barriers and eliminate discrimination throughout the city. Additionally, steps must be taken to improve housing and transportation.

Several practical and incremental steps were offered to begin this journey, with a call for regular updates to ensure visible progress.

# Our Framework

The IRF focuses on five (5) areas of focus, each with at least one commitment for progress over the next five (5) years (2025–2029). These areas align with the City of Guelph’s Future Guelph: Strategic Plan 2024–2027, and developing this IRF was a vital part of the plan under the objective to advocate for our city.

We have linked each commitment to the relevant TRC Calls to Action, MMIWG2S Calls to Justice, and UNDRIP Articles. Appendices C-E offer detailed information on each of these calls and articles.

## Five Areas of Focus



## 1 Indigenous representation and participation

The City recognizes that Indigenous leadership and representation are essential to relationship building and reconciliation, connecting the City of Guelph and the MCFN, SNGR, GRMC, and urban Indigenous peoples in the Dish With One Spoon wampum. They can facilitate the evolution of two-eyed seeing, ensuring Indigenous voices are heard and integrated into decision-making processes. This involvement allows for developing policies that address the specific needs and rights of the MCFN, SNGR, GRMC, and the urban Indigenous community, fostering equity and inclusion.

Additionally, Indigenous guidance can play a crucial role in environmental stewardship, using traditional ecological knowledge to promote sustainable practices and protect biodiversity. Indigenous representation empowers others, inspires younger generations, and fosters mutual understanding and respect between Indigenous and non-Indigenous peoples.

Self-determination is a fundamental principle in international law and human rights, ensuring that people and groups have the freedom to determine their own destiny and live according to their values and needs. It involves the active participation of MCFN, SNGR, GRMC, and urban Indigenous peoples in contributing to the development of policies, programs, and other initiatives that affect their lives.

Central to this process is the concept of co-development, which requires equal, transparent participation in designing, developing, implementing, monitoring, and evaluating initiatives. Co-development bridges different worldviews, perspectives, and priorities throughout decision-making, ensuring that initiatives are relevant, effective, and successful for everyone.

Indigenous participants throughout “emphasized that there needs to be more meaningful consultation and engagement with Indigenous communities ... It is also important to provide more opportunities for Indigenous people to be represented in Guelph’s planning development processes and urban landscape.”<sup>3</sup>

**“A position needs to be embedded in the City and community culture, be able to traverse both worlds and bring that perspective. Provide the space to allow a transition form of governance within the city and how it could benefit the city.”**

(Participant)

3 City of Guelph. “Policy Paper Community Engagement Summary Report,” (2021), p. 3.



Alignments	Commitments
<p>TRC Call to Action #80</p> <p>MMIWG2S Call to Justice #1.4</p> <p>UNDRIP Articles #3, 12, 18, 29, 37</p>	<p>1.1 Embed responsibility for urban Indigenous relationship building and community participation into dedicated roles within the City.</p> <p>1.2 Establish a staff-led Indigenous Advisory Circle to offer advice and support for Indigenous relations, provide cultural guidance, and increase awareness.</p> <p>1.3 Strengthen and sustain Nation-to-Nation relationships through regular communication with the MCFN and SNGR. This involves developing an MOU to identify shared priorities and responsibilities.</p>
<p>UNDRIP Article 13.2, 18, 19</p>	<p>1.4 Work with the MCFN, SNGR, GRMC, and urban Indigenous peoples on initiatives impacting them. Early progress will include establishing engagement and communication protocols.</p> <p>1.5 Offer Indigenous peoples and organizations information on how to participate in civic activities.</p> <p>1.6 Publicly showcase successes resulting from implementing IRF initiatives.</p>



## 2 Learning together

The City commits to sustained education and dialogue about the history and legacy of residential schools, Treaties, and Indigenous rights. Additionally, we emphasize Indigenous peoples’ historical and contemporary contributions to Canadian society.

Learning together allows us “to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing...and learning to use both these eyes together, for the benefit of all.”<sup>4</sup>

We gain strength and keep the dish whole by walking together.

**“The City needs to learn from Indigenous processes. They can learn to walk with people. They have to want to learn. We share stories from the heart. We need to learn with one another.”**

(Participant)

## What we know

There are about 2,220 First Nations, Inuit and Métis in the City of Guelph<sup>5</sup>

Alignments	Commitments
TRC Calls to Action #14.i., 47, 57, 84. iii.,  MMIWG2S Calls to Justice # 15.2, 15.3, 15.7	2.1 Develop and implement an education and training plan to build knowledge and awareness among City Council, staff, and the public about Indigenous worldviews, histories, cultures, and legacies, including colonization. This includes learning and practicing cultural competency to deepen understanding and collaboration.
UNDRIP Article #13	2.2 Improve the visibility of Indigenous cultural heritage with events, signs, and other initiatives. This includes recognizing and restoring Indigenous heritage, languages, and histories in Guelph through City policies and programs.

4 Institute for Integrative Science and Health. “Two-Eyed Seeing.” Cape Breton University (n.d.) retrieved from <http://www.integrativescience.ca/Principles/TwoEyedSeeing/#:~:text=We%20often%20explain%20Etuaptumuk%20%2D%20Two,for%20the%20benefit%20of%20all>

5 This includes persons who identify as First Nations (North American Indian), Métis and/or Inuk (Inuit) and/or those who report being Registered or Treaty Indians (that is, registered under the Indian Act of Canada), and/or those who report having membership in a First Nation or Indian band. Statistics Canada. “Census Profile. 2021 Census of Population. Statistics Canada Catalogue no. 98-316-X2021001.” Ottawa released November 15, 2023. Retrieved from <https://www12.statcan.gc.ca/census-recensement/2021/dp-pd/prof/index.cfm?Lang=E>

### 3 Safe spaces and supports

We recognize that safe and accessible spaces are crucial for Indigenous well-being, enabling the expression of cultural identities, learning, healing, and a sense of belonging. Access to land and water helps reconnect with these relationships, which are key to traditions and teachings. We all benefit from learning, experiencing, and respecting these connections, promoting mutual respect and understanding.

We acknowledge that Indigenous-led programs and services help reconnect with traditional ways of learning and living in balance. For Indigenous peoples, keeping this balance is an ongoing process that involves nurturing the spirit to improve health and well-being.

We are learning that Indigenous teachings emphasize integrating new knowledge while preserving cultural traditions, allowing cultures to adapt and grow without losing identity. Using Western medicine when needed is part of this process. When using Western medicine, we support and advocate for cultural safety, respect, and the inclusion of Indigenous practices in healing.

All our relationships benefit from this wholistic and inclusive approach.

“Need community programming in Guelph that is reflective of the different people who call Guelph home. I need to feel my own culture here.”

(Participant)

#### What we know:

“Strong cultural identities were a critical element to Indigenous peoples’ success in cities.”<sup>6</sup>

Statistic Canada<sup>7</sup> found access to suitable housing and higher household income during childhood is linked to higher rates of high school completion and higher education among urban Indigenous peoples.

A 2021 survey of Indigenous peoples experiencing homelessness in Guelph-Wellington on a single night revealed that 69 per cent of Indigenous children and youth experienced foster care or youth Group Homes, compared to 29 per cent of others. Only 41 per cent of Indigenous respondents stayed in emergency shelters over the past year, versus 61 per cent of all respondents, and Guelph-Wellington lacks an Indigenous-led emergency shelter.<sup>8</sup>

Alignments	Commitments
MMIWG2S Call to Justice #2.3  UNDRIP Articles #5, 8, 11, 25 TRC Call to Action #25	3.1 Support urban Indigenous peoples in securing access to safe and accessible spaces to gather and practice their culture, traditions, and ceremonies. This involves reviewing policies and potential sites for a short-term solution and supporting a longer-term solution that could include advocacy for an Indigenous hub or Friendship Centre.  3.2 Support or advocate for Indigenous access to housing and other services.
MMIWG2S Calls to Justice #1.1, 1.3, 3.2, 4.1, 4.8  UNDRIP Articles #21, 22, 23, 24	3.3 Build partnerships with Indigenous organizations within the region to offer Indigenous-led programs and supports within the City.

6 British Columbia Association of Friendship Centres. “Urban Indigenous Wellness Report: A BC Friendship Centre Perspective,” (2020), p. 9 retrieved <https://bcaafc.com/wp-content/uploads/2020/11/BCAAFC-Urban-Indigenous-Wellness-Report.pdf>. Note: Summarized from the Report on the Royal Commission on Aboriginal Peoples (RCAP, 1993): Volume 4: Perspectives and realities. Retrieved from <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

7 Statistics Canada. “Study: Childhood factors associated with high school completion or higher education among off-reserve First Nations, Métis, and Inuit children,” (2023) retrieved <https://www150.statcan.gc.ca/n1/daily-quotidien/230406/dq230406b-eng.htm>

8 Corporation of Guelph-Wellington with Southwest Ontario Aboriginal Health Access Centre (SOAHAC), Guelph Wellington 2021 Everyone Counts.

## 4 Employment and economic reconciliation

The City is dedicated to creating an inclusive and fair environment that supports employment and economic reconciliation. We are committed to making opportunities available to everyone, ensuring all have a fair chance to succeed and thrive.

We recognize our diverse worldviews, unique strengths and perspectives and aim to use these to drive innovation and growth. By valuing and incorporating various perspectives, we can develop more effective and comprehensive solutions for our workplaces and the broader community.

Economic reconciliation requires working together. We are committed to collaborating closely with Indigenous partners, understanding that real progress happens when we move forward together. By embracing different paths to success, we ensure economic development benefits everyone, leading to a stronger, more prosperous community.

Through these efforts, we aim to build a future where everyone feels valued and empowered, contributing to a resilient and thriving City for all.

“An Indigenous arts district with the City would be a good start to this process. Some of us are artists, some run our businesses, and many of us do both. And personally, I have had to continue to be productive by leaving the region in order to do so and stay afloat.”

(Participant)

### What we know:

A 2021 survey<sup>9</sup> revealed that about 90% of Indigenous respondents in Guelph reported experiencing discrimination in the past three years, with higher rates for males aged 25-35. They reported discrimination in various contexts, including job applications, promotions, public transit, social gatherings, public areas, and community facilities.

Statistics Canada (2021)<sup>10</sup> reports that the median employment income for Indigenous peoples in the City of Guelph was \$35,600 compared to \$41,200 for non-Indigenous people.

Alignments	Commitments
TRC Calls to Action # 92. i., ii. MMIWG2S Calls to Justice #1.4, 2.6, 4.2, 15.4, 15.5, 15.6 UNDRIP Articles #2, 8, 15	<p>4.1 Use an equity, inclusion, and trauma-informed lens to improve Indigenous recruitment and retention, including decolonizing processes and removing structural barriers.</p> <p>4.2 Work with the MCFN, SNGR, GRMC, and urban Indigenous peoples to reduce Indigenous racism and discrimination. This can involve supporting and advocating for municipal, provincial and federal initiatives.</p> <p>4.3 Support local Indigenous businesses and explore the development of collaborative and mutually beneficial agreements with the MCFN, SNGR, and GRMC. This can include access to business grants and Indigenous inclusion in procurement practices.</p>

9 Lapshina, N., & Esses, V. M. “Discrimination Experienced by Immigrants, Visible Minorities, and Indigenous Peoples in Guelph,” Network for Economic and Social Trends (NEST), Western University (2022) retrieved <http://www.guelphwellingtonlip.ca/wp-content/uploads/2022/03/GWLIP-Discrimination-Report-Guelph-final-web.pdf>

10 Statistics Canada. “Table 98-10-0428-01 Employment income statistics by Indigenous identity and highest level of education: Canada, provinces and territories, census divisions and census subdivisions,” (2021) DOI: <https://doi.org/10.25318/9810042801-eng>



## 5 Protecting our environment for future generations

We understand Indigenous cultures hold a reciprocal responsibility to respect, give gratitude for, and sustain the lands, waters, fish, insects, grasses, medicines, fruits, berries, animals, trees, and birds. These connected relationships give all of us life. All of us are responsible for sustaining these relationships.

By integrating the best of Western and Indigenous knowledge, we can share and protect these relationships for ourselves and future generations.

“Nature keeps us alive. We are responsible for keeping nature alive.”

(Participant)

Alignments	Commitments
UNDRIP Article #29	<p>5.1 Work together to manage natural resources and ecosystems to ensure long-term environmental health and quality for future generations.</p> <p>5.2 Collaborate with MCFN and SNGR on environmental initiatives.</p>



# Our Journey Forward



We return to the Gdoo - naaganinaa, Sewatokwa'tshera't, or the Dish With One Spoon, which reminds us of our shared responsibility. We have committed to building and strengthening relationships, knowing this journey is ongoing. These relationships, based on mutual respect and cooperation, are key to reconciliation.

We understand that the wampum belt represents a living agreement, just like our Indigenous Relations Framework. Our work together needs constant dialogue, reflection, and collaborative problem-solving, recognizing that the journey is not straightforward and challenges will come. How we handle and solve these issues is very important.

We commit to equal and transparent participation in implementing, monitoring, and evaluating the IRF using a co-development approach. Co-development

bridges different worldviews, perspectives, and priorities throughout decision-making, ensuring that initiatives are relevant, effective, and successful for everyone.

Our shared understandings guide this process. Learning and growth are continuous and focus on relationships. Building and maintaining relationships is key to reconciliation. The way we address issues is just as important as completing tasks. By working together in this way, we strengthen our relationships and create new opportunities and solutions.

Our next steps include working together to realize the commitments through a series of more specific actions using the IRF as our guide. Like every treaty, we regularly review and report on our progress.

Together, we all benefit from this shared journey, as will future generations.

# Appendix A: Abbreviations

## Abbreviations

GRMC	Grand River Métis Council
IRF	Indigenous Relations Framework
MCFN	Mississaugas of the Credit First Nation
MMIWG2S	Missing and Murdered Indigenous Women, Girls, and Two-Spirit
MOU	Memoranda of Understanding
TRC	Truth and Reconciliation Commission
SNGR	Six Nations of the Grand River
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

## Pronunciations

Anishinaabe	ah-NISH-ih-NAH-beh
Attiwonderonk	ah-tee-won-der-onk
Gdoo-naaganinaa	g-doh-NAH-guh-nee-nah
Haudenosaunee	hoh-deh-noh-SHOW-nee
Sewatokwa'tshera't	seh-wah-TOH-kwah-TSHEH-rah't

# Appendix B: Glossary

## **Co-development**

Co-development is a transparent, collaborative, and distinctions-based approach that treats all parties as equals when working with Indigenous peoples. This process is guided by shared understandings among the involved parties. The learning and growth process is continuous; it is about relationships. Relationships and relational reciprocity underpin reconciliation. The process and how you work through issues are much more important than completing a task. Relationships are built by working in this way, and new opportunities and solutions emerge as a result.

## **Colonization**

Colonization occurs when one group takes over and uses land, water, and resources for their own gain. Colonizers enforce their own culture, language, religions, and laws, creating rules that harm Indigenous Nations and peoples.

## **Decolonization**

Decolonization is when Indigenous people regain control over their own governments, cultures, languages, traditions, and economies. It involves settling land claims and using Indigenous knowledges to protect and sustain lands and resources. It also creates systems and policies that benefit both Indigenous and non-Indigenous peoples.

## **First Nations**

Adopted in the early 1980s, this collective term refers to the original nations whose members and descendants have lived across the territory for thousands of years. These groups were historically referred to as “status and non-status Indians” under the Indian Act of 1876.

## **Indigenous**

“Indigenous” is a term used globally to collectively refer to the original inhabitants or those naturally existing in a particular place. The Canadian Constitution recognizes three groups of Indigenous peoples: First Nations, Inuit, and Métis. These three distinct peoples have unique histories, languages, cultural practices and spiritual beliefs.<sup>11</sup>

## **Inuit**

The Inuit are Indigenous Peoples whose territories span the circumpolar Arctic regions, including Canada’s far northern areas such as Nunavut, the Northwest Territories, and northern parts of Labrador and Québec. In the Inuit language, Inuktitut, “Inuit” means “people,” while “Inuk” is the singular form.

## **Métis**

“Métis” means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples and is accepted by the Métis Nation.

“Historic Métis Nation” means the Aboriginal people, then known as Métis or Half-breeds, who resided in the Historic Métis Nation homeland.

“Historic Métis Nation Homeland” means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-breeds as they were then known.

“Métis Nation” the Aboriginal people descended from the Historic Métis Nation, which is now comprised of all Métis Nation citizens and is one of the “aboriginal peoples of Canada” within the meaning of Section 35 of the Constitution Act, 1982.

“Distinct from other Aboriginal peoples” means distinct for cultural and nationhood purposes. (Métis Nation of Ontario, 2020)

## **Reconciliation**

Reconciliation requires respectful relationships between Indigenous and non-Indigenous people. It involves understanding the past, acknowledging and making up for past harms, and changing behaviours. These actions occur in partnership with Indigenous peoples and address their needs and guidance.

11 Government of Canada. “Indigenous peoples and communities,” (2024) retrieved <https://www.rcaanc-cirnac.gc.ca/eng/1100100013785/1529102490303>

### **Relational reciprocity**

In Indigenous worldviews, the concept of relational reciprocity is deeply intertwined. Life and living are shaped by relationships with all beings, creating a reciprocal responsibility. This responsibility can be understood through the Gdoo – naaganinaa, Sewatokwa'tshera't or Dish With One Spoon Treaty (See Section: About the Indigenous Relations Framework). As humans, our survival depends on the lands, waters, fish, insects, grasses, medicines, fruits, berries, animals, trees, and birds. We have a duty to care for them and ensure their availability for future generations. Similarly, we have this same responsibility towards each other.

### **Self-determination**

Self-determination is the fundamental right of human beings, both as individuals and as groups, to have control of their lives and destinies.<sup>12</sup> This includes the freedom to make decisions and choices that affect their well-being and pursue their goals without external coercion or influence. The MMIWG2S also emphasizes the importance of recognizing and valuing our relationships with each other.<sup>13</sup> The heart of self-determination lies in the idea that we are all interconnected and interdependent and must work together to create a just and equitable society for everyone.

### **Territorial partners**

Territorial partners are the original caretakers of the city who may not have entered into treaties with the Crown (federal and provincial governments) specifically related to Guelph. They may have signed treaties in other areas or with other First Nations. The City engages with territorial partners to seek their guidance and collaboration on various issues that relate to their historical connection to the land.

### **Two-eyed seeing**

Albert Marshall, a respected Mi'kmaq Elder, explains "Two-Eyed Seeing refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to using both of these eyes together."<sup>14</sup>

### **Two-Spirit**

"A contemporary pan-Indigenous term used by some Indigenous LGBTQIA+ people that honours male/female, and other gendered or non-gendered spirits, as well as spiritual and cultural expressions. The term may also be used interchangeably to express one's sexuality, gender, and spirituality as separate terms for each or together as an interrelated identity that captures the wholeness of their gender and sexuality with their spirituality."<sup>15</sup>

### **Treaty partners**

Treaties are legally binding agreements that define the rights, responsibilities, and relationships between First Nations and the Crown. The treaties signed by treaty partners encompass the territory now known as the City of Guelph. The government collaborates with these treaty partners to address various issues affecting the land and waters of Guelph. Guelph's treaty partner, as recognized by the Province of Ontario, is the Mississaugas of the Credit First Nation.

---

12 J. Anaya, "The right of Indigenous peoples to self-determination in the post-declaration era," in C. Chatres and R. Stavenhagen (Eds.). *Making the declaration work: The United Nation Declaration on the Rights of Indigenous Peoples*. Copenhagen: International Working Group for Indigenous Affairs (2009), p. 187.

13 National Inquiry into Missing and Murdered Indigenous Women and Girls. "Reclaiming power and place," (2019), p. 124.

14 Bartlett, Cheryl & Marshall, Murdena & Marshall, Albert. "Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing." *Journal of Environmental Studies and Sciences*, (2012), p. 2 retrieved from <https://doi.org/10.1007/s13412-012-0086-8>

15 Lezard, P., Prefontaine, Z., Cederwall, D.M., Sparrow, C., Maracle, S., Beck, A., & McLeod, A. "2SLGBTQQIA+ Sub-Working Group: MMIWG2SLGBTQQIA+ National Action Plan Final Report," (2021) retrieved from [https://mmiwg2splus-nationalactionplan.ca/ForcePDFDownload?url=https%3A%2F%2Fmmiwg2splus-nationalactionplan.ca%2FDAM%2FDAM-MMIWG-NAP%2FSTAGING%2Ftexte-text%2FmMIWGLGBTQIANationalActionPlanFinalReport\\_1674664681658\\_eng.pdf](https://mmiwg2splus-nationalactionplan.ca/ForcePDFDownload?url=https%3A%2F%2Fmmiwg2splus-nationalactionplan.ca%2FDAM%2FDAM-MMIWG-NAP%2FSTAGING%2Ftexte-text%2FmMIWGLGBTQIANationalActionPlanFinalReport_1674664681658_eng.pdf)

# Appendix C: Truth and Reconciliation Canada: Calls to Action

The Truth and Reconciliation Commission of Canada (TRC) was established as part of a legal settlement. Its purpose was to educate all Canadians about what happened in residential schools. The TRC recorded survivors' experiences, families, communities, and anyone affected by residential schools. This included First Nations, Inuit, and Métis former students, their families, communities, churches, former school employees, government officials, and other Canadians.

The TRC issued 94 Calls to Action to support the healing process. These actions aim to acknowledge the entire painful history of the residential school system and to create systems that prevent such abuses from happening again. The table below outlines the TRC Calls to Action relevant to the IRF.

TRC Call to Action #	Call to Action
14. i.	Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
25.	We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
47.	We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.
57.	We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
80.	We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

TRC Call to Action #	Call to Action
84. iii.	Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.
92. i., ii., & iii.	<p>i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.</p> <p>ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.</p> <p>iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.</p>

# Appendix D: Missing and Murdered Indigenous Women, Girls, and Two-Spirit People Calls to Justice

The Government of Canada launched an independent inquiry to investigate why Indigenous women and girls face higher levels of violence. The inquiry was to:

- Identify patterns and factors that contribute to this increased violence.
- Examine historical, social, economic, institutional, and cultural causes.
- Review practices, policies, and institutions like policing, child welfare, coroners, and other government actions or social/economic conditions.
- Assess and report on policies and practices that have been put in place to reduce violence and improve the safety of Indigenous women and girls, highlighting those that have been effective.

The inquiry resulted in 231 Calls to Justice for governments, institutions, social service providers, industries, and all Canadians.

Over time, the inclusion of Two-Spirit and other gender-diverse individuals was acknowledged, recognizing their unique vulnerabilities. The 2021 National Action Plan reflected a broader response to the national crisis of missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people.

The table below outlines the MMIWG2S Calls to Justice relevant to the IRF.

MMIWG2S Call to Justice #	Call to Justice
1.1	... As part of the National Action Plan, we call upon all governments to ensure that equitable access to basic rights such as employment, housing, education, safety, and health care is recognized as a fundamental means of protecting Indigenous and human rights, resourced and supported as rights-based programs founded on substantive equality. All programs must be no-barrier, and must apply regardless of Status or location.
1.3	We call upon all governments, in meeting human and Indigenous rights obligations, to pursue prioritization and resourcing of the measures required to eliminate the social, economic, cultural, and political marginalization of Indigenous women, girls, and 2SLGBTQQIA people when developing budgets and determining government activities and priorities.
1.4	We call upon all governments, and in particular Indigenous governments and Indigenous representative organizations, to take urgent and special measures to ensure that Indigenous women, girls, and 2SLGBTQQIA people are represented in governance and that their political rights are respected and upheld. We call upon all governments to equitably support and promote the role of Indigenous women, girls, and 2SLGBTQQIA people in governance and leadership. These efforts must include the development of policies and procedures to protect Indigenous women, girls, and 2SLGBTQQIA people against sexism, homophobia, transphobia, and racism within political life.

MMIWG2S Call to Justice #	Call to Justice
2.3	We call upon all governments to ensure that all Indigenous women, girls, and 2SLGBTQQIA people are provided with safe, no-barrier, permanent, and meaningful access to their cultures and languages in order to restore, reclaim, and revitalize their cultures and identities. ETC.
2.6	We call upon all governments to educate their citizens about, and to confront and eliminate, racism, sexism, homophobia, and transphobia. To accomplish this, the federal government, in partnership with Indigenous Peoples and provincial and territorial governments, must develop and implement an Anti-Racism and Anti Sexism National Action Plan to end racist and sexualized stereotypes of Indigenous women, girls, and 2SLGBTQQIA people. The plan must target the general public as well as public services.
3.2	We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centred and community-based health and wellness services that are accessible and culturally appropriate, and meet the health and wellness needs of Indigenous women, girls, and 2SLGBTQQIA people. The lack of health and wellness services within Indigenous communities continues to force Indigenous women, girls, and 2SLGBTQQIA people to relocate in order to access care. Governments must ensure that health and wellness services are available and accessible within Indigenous communities and wherever Indigenous women, girls, and 2SLGBTQQIA people reside.
4.1	We call upon all governments to uphold the social and economic rights of Indigenous women, girls, and 2SLGBTQQIA people by ensuring that Indigenous Peoples have services and infrastructure that meet their social and economic needs. All governments must immediately ensure that Indigenous Peoples have access to safe housing, clean drinking water, and adequate food.
4.2	We call upon all governments to recognize Indigenous Peoples' right to self-determination in the pursuit of economic social development. All governments must support and resource economic and social progress and development on an equitable basis, as these measures are required to uphold the human dignity, life, liberty, and security of Indigenous women, girls, and 2SLGBTQQIA people. All governments must support and resource community-based supports and solutions designed to improve social and economic security, led by Indigenous women, girls, and 2SLGBTQQIA people. This support must come with long-term, sustainable funding designed to meet the needs and objectives as defined by Indigenous Peoples and communities.
4.8	<p>We call upon all governments to ensure that adequate plans and funding are put into place for safe and affordable transit and transportation services and infrastructure for Indigenous women, girls, and 2SLGBTQQIA people living in remote or rural communities. Transportation should be sufficient and readily available to Indigenous communities, and in towns and cities located in all of the provinces and territories in Canada. These plans and funding should take into consideration:</p> <ul style="list-style-type: none"> <li>• ways to increase safe public transit;</li> <li>• ways to address the lack of commercial transit available; and</li> <li>• special accommodations for fly-in, northern, and remote communities.</li> </ul>



MMIWG2S Call to Justice #	Call to Justice
15.2	Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.
15.3	Develop knowledge and read the Final Report. Listen to the truths shared, and acknowledge the burden of these human and Indigenous rights violations, and how they impact Indigenous women, girls, and 2SLGBTQQIA people today.
15.4	Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and to support others in every relationship and encounter in which you participate.
15.5	Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.
15.6	Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls, and 2SLGBTQQIA people to generate their own, self-determined solutions.
15.7	Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples.

# Appendix E: United Nations Declaration on the Rights of Indigenous Peoples Articles

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international agreement adopted by the United Nations on September 13, 2007. According to Article 43, it sets the minimum standards for the survival, dignity, and well-being of Indigenous peoples worldwide.

UNDRIP protects the collective rights of Indigenous peoples, which are often not covered by other human rights agreements focused on individual rights. It also safeguards the individual rights of Indigenous people. This declaration is the result of nearly 25 years of discussions between U.N. member states and Indigenous groups.<sup>16</sup>

The table below outlines the UNDRIP Articles relevant to the IRF.

UNDRIP Article	Statement
2	Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.
3	Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
5	Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.
7	<ol style="list-style-type: none"><li>1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.</li><li>2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.</li></ol>

<sup>16</sup> Indigenous Foundations. "UN Declaration on the Rights of Indigenous Peoples: What is UNDRIP?" University of British Columbia, First Nations and Indigenous Studies, (n.d.) retrieved from [https://indigenousfoundations.arts.ubc.ca/un\\_declaration\\_on\\_the\\_rights\\_of\\_indigenous\\_peoples/#:~:text=permission%20from%20UNPFII,-,The%20United%20Nations%20Declaration%20on%20the%20Rights%20of%20Indigenous%20Peoples,of%20the%20indigenous%20peoples%20of](https://indigenousfoundations.arts.ubc.ca/un_declaration_on_the_rights_of_indigenous_peoples/#:~:text=permission%20from%20UNPFII,-,The%20United%20Nations%20Declaration%20on%20the%20Rights%20of%20Indigenous%20Peoples,of%20the%20indigenous%20peoples%20of)

UNDRIP Article	Statement
8	<ol style="list-style-type: none"> <li>1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.</li> <li>2. States shall provide effective mechanisms for prevention of, and redress for:               <ol style="list-style-type: none"> <li>(a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;</li> <li>(b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;</li> <li>(c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;</li> <li>(d) Any form of forced assimilation or integration;</li> <li>(e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.</li> </ol> </li> </ol>
11	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.</li> </ol>
12	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.</li> <li>2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.</li> </ol>
13	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.</li> <li>2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.</li> </ol>
15	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.</li> <li>2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.</li> </ol>

UNDRIP Article	Statement
18	Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.
19	States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.
21	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.</li> <li>2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.</li> </ol>
22	<ol style="list-style-type: none"> <li>1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.</li> <li>2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.</li> </ol>
23	Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.
24	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.</li> <li>2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.</li> </ol>
25	Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

UNDRIP Article	Statement
29	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.</li> <li>2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.</li> <li>3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.</li> </ol>
37	<ol style="list-style-type: none"> <li>1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.</li> <li>2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.</li> </ol>



**For more information**

1 Carden Street  
Guelph, ON N1H 3A1

519-822-1260  
TTY 519-826-9771

**[guelph.ca](http://guelph.ca)**

Accessible formats available upon request.