



"Nez Keh bulh nus ts'edulh"

**"We are walking into the
future with our children"**

Off-Reserve Aboriginal Action Plan

Final Report

Prince George Native Friendship Centre

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“Nez Keh bulh nus ts’edulh”
“We are walking into the future with our children”
 Off-Reserve Aboriginal Action Plan

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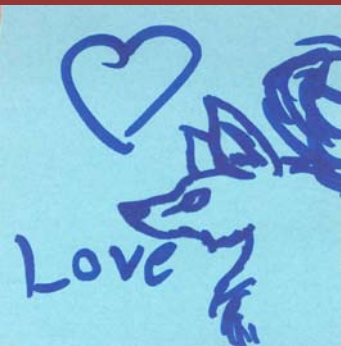
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Coemantz
collaboration is the
only way to
improve my vision
for "unity" - strong
identity of abngl.
pop.

collaboration
between FN's
is priority - once
we collaborate
without own agendas
we will move forward
in a unified way
- need long term engagements
& commitment



Cross-cultural
understandings
past, present
& future

Be more
comfortable
of who I am
and where I
come from

EXECUTIVE SUMMARY

The Prince George Native Friendship Centre (PGNFC) facilitated the development of an **Off-Reserve Aboriginal Action Plan (ORAAP)** as part of our ongoing commitment to urban Aboriginal people in the Prince George area; this process included First Nations, Métis and Inuit participants. Partnership with the provincial Ministry of Aboriginal Relations and Reconciliation, Aboriginal Affairs and Northern Development Canada, Métis Nation of BC, BC Association of Aboriginal Friendship Centres, and local government was key to undertaking this work.

The PGNFC has long recognized that more collaboration is necessary to develop an effective plan that will endure and have the commitment of key players in our community. To do this, urban Aboriginal people need to take the lead without waiting for government to tackle issues like streamlining services, reducing redundancy and competitiveness, increasing cooperation and support, and reducing polarization, to name a few. The PGNFC engaged with community members with no predetermined outcomes. We facilitated an engagement process that set the stage to explore our collective community potential by tapping into the vast wisdom and history of urban Aboriginal people and the organizations that care for their interests and well being.

Working in collaboration with community, we identified ways that we can work together to improve the lives of urban Aboriginal people residing in Prince George. From these efforts a framework for a plan for action was developed. The action plan will be used to promote collaborative strategies to funders. Also, we hope this work will create a legacy of strong relationships and understanding amongst community partners – shared values that will assist everyone and extends beyond the implementation of this action plan.

To begin with and prior to any implementation, the PGNFC's working protocol with the Lheidli T'enneh Nation was followed up with in meetings between their leadership and the Métis Nation of BC. From there, we consulted with local language keeper, Edith Frederick, who shared her gift of traditional language and collectively, we conceived our vision statement of: **"Nez Key bulh nus ts'edulh"** – translated as **"We are walking into the future with our children"**.

Throughout the process the focus was kept on knowledge sharing, friendship, kinship, inclusiveness, and traditional teachings. All five of the engagement sessions followed cultural protocols, storytelling, cultural teachings, sharing and gift giving, eating together, drumming and singing. This proved to be a recipe for success with full to overflow turnouts at each event. Our four **8th Fire Cultural Nights** had **240** participants in total, which included children, youth, Elders, and community

- Stop negative thinking
Gavin

< Anthony (3)

Culture is not meant to live in the past, it is to evolve and grow.
head start I & II
enroll white/aboriginal all children so that they all may learn together our teaching

* MCFD
* ABORIGINAL ORGANIZATIONS
* BUSINESSES
* ATHLETES

Aboriginal Radio station.

members. The "**Circle of Leadership Community Engagement Gathering**" had over **60** participants representing a cross section of the community and leadership.

The "**Nez Key bulh nus ts'edulh**" process consisted of four **8th Fire Cultural Nights** that invited the grassroots urban Aboriginal community of Prince George to come together for knowledge sharing, friendship, and kinship. In order to reach a broad cross section of leaders/decision makers, and managers of agencies, governments, and industry, a "**Circle of Leadership Community Engagement Gathering**" was held. The purpose was, first and foremost, to approach all activities through a cultural lens in order to receive information needed to achieve results.

From the outset the main values of the "**Nez Key bulh nus ts'edulh**" process were about inclusiveness, cultural teachings, friendship and kinship; the process was about relationship building and understanding of agencies, nations, and governments in Prince George. It was designed for those who wanted change and action.

The process outcomes and questions were designed to share the experiences of the participants by asking challenging questions and recording the outcomes. Many of the questions used were based on the ORID model (objective, reflective, interpretive, and decisional). Using this method assists in making connections to who, what, where, when, and why, while identifying the purpose and resources to carry out these activities. The major areas identified in the workshop were, including but not limited to, the following elements:

1. Vision
2. Collaboration
3. Cultural Practices
4. Capacity Building & Education
5. Communication & Outreach
6. Unity
7. Elders
8. Youth

Next Steps

From the knowledge shared by those who attended "**Nez Key bulh nus ts'edulh**", some of the main themes that rose to the top were:

- 1) **Strategic Communications Plan** – the "**Nez Key bulh nus ts'edulh**" must have an effective communications strategy in order to maintain success especially when difficult decisions have to be made and resources become fewer. To this end it is recommended that a protocol be developed for reporting back to the stakeholders. Also, the plan must address the need to interface with the grassroots community members, local First Nations, and community agencies with a stake in the process.
- 2) **Traditional Cultural Engagements** – "**Nez Key bulh nus ts'edulh**" should consider continuing with an **8th Fire Cultural Night** model of engagement.

question 2

Collaborating allows us to share our ideas w/other thinkers- this can provide the opportunity to learn from one another & to have our ideas grow ~~from~~ by learning from others, who can help expand & better articulate our thoughts & ideas. To know we're not alone.

high school
so they learn
they can
contribute
positively

2) How will
collaboration
improve the outcomes
& need to realize
your vision.
The city of PG.
local territory nations
and every aboriginal
ppl (children, elders)

more homes



Question 2:

Without a mutual respect + understanding of one another, the healing process becomes difficult + stagnant. We must come together in order to move forward.

This was a defining moment in the process; the focus on knowledge sharing, friendship, and kinship was extremely powerful. Also the cultural aspects of respecting local protocols, eating together, drumming and singing are very powerful tools for building bridges. These facilitated discussions proved to be valuable and informative to the engagement process.

- 3) **Strengthening collaborative relationships** – A timely follow-up of “**Circle of Leadership Community Engagement Gathering**” to bring the leadership back together is essential to keep the momentum moving forward. The leadership forum idea should consider meeting at least four times per year to demonstrate commitment and to measure success.
- 4) **Capacity development** – When dealing with such serious Aboriginal issues, which literally touch on nearly every aspect of urban life, from health and welfare, justice and housing, to training and jobs, it is important to recognize that the capacity gap is enormous and can be overwhelming. It is essential to conduct a complete gap analysis and priority setting exercise. The exercise must be mindful not to build an extensive wish list but to reflect the various aspirations of the “**Nez Key bulh nus ts’edulh.**” A series of engagements with a single purpose (i.e. capacity assessment, housing, justice, etc.) may be an option.
- 5) **Unity** – Almost all of the participants spoke to the need for unity in the community. There are long standing conflicts within the community’s service providers; these conflicts will not go away unless resolved in a meaningful fashion. Many participants wanted to see a unity protocol developed to ensure transparency and accountability.
- 6) **Youth & Elders** – Presently there are a number of youth and Elder organizations functioning in the Prince George region; these groups are vital to the success of “**Nez Key bulh nus ts’edulh**” in moving forward. Additional resources will be required to keep these groups functioning while allowing them to recruit new members. Also coordination amongst the groups is necessary and can easily be accomplished through the continuation of this “**Nez Key bulh nus ts’edulh**” model of engagement.

How will collaboration improve the outcomes you need to realize your vision!

- * Inform + Educate our children + youth
- * Service Providers Mayor, RCMP, Schools

ADVERTISE ON A TV STATION (LOCAL)

Concerted help from same like minded organizations to help improve outcomes of what ever your vision.

Communication
• Work together without purse strings.
Organizations always Apply some pot of gold

Education
Acceptance
Awareness
Sense of belonging
Communication
Relationship

1. Background

Prince George is the largest city in northern British Columbia, located in the traditional territory of the Lheidli T'enneh. Prince George is also known as "BC's Northern Capital." Situated at the confluence of the Fraser and Nechako Rivers, and the crossroads of Highway 16 and Highway 97, the city plays an important role in the province's economy and culture.

Prince George has many programs and services that provide social supports to the off-reserve Aboriginal population; however, poor socio-economic conditions continue to exist in all key sectors (health, education, housing, employment, and justice). Colonization, systemic discrimination, structural violence and the degrading experience of residential schools have led to adverse multi-generational effects on individuals and families. As a result, many Aboriginal families are currently living in multi-generational cycles of poverty which has created several barriers including limited participation in the labour market. Addressing these multi-layered challenges is the overall goal of ORAAP.

Prince George was one of five communities selected based on a series of factors, including: high concentrations of British Columbia's urban Aboriginal population; alignment with the Urban Aboriginal Strategy UAS; coverage of key regions of the province; critical mass of programs and services; and the readiness of the community to participate in a pilot.

Based on the program objectives, action plans were set out to achieve some or all of the following outcomes:

- Improvements in a range of socio-economic areas (employment, health, education, housing, justice);
- Improved coordination of programs, services, policies and strategies pertaining to the off-reserve/urban Aboriginal population;
- Increased institutional and organizational capacity;
- Increased awareness and understanding of who off-reserve/urban Aboriginal people are, including a better understanding of their history, culture and traditions;
- Improved relational capital (through relationship building at all levels); and,
- Improved understanding and response to root causes underlying poor socio-economic outcomes for urban Aboriginal people leading to healing and reconciliation.

The PGNFC designed an engagement process that facilitated the development of a framework to be used as a starting point to pursue some defined objectives based on the feedback from grass roots community members, governments (federal, provincial, and municipal), industry, and middle/upper managers responsible for providing services to the urban Aboriginal community of Prince George. The plan should, as much as possible, complement and support work being done in other areas. The primary purpose is to establish an effective, inclusive, and fully functioning ORAAP, which will allow participants to share scarce resources and enjoy the benefits of economies of scale, (i.e. sharing technical expertise while developing

Teach ^{the school} everyone starting in Kindergarten.

We will fight for equal hiring % of aboriginal students in

All parts of society need to be included for success
←

Questions
• integral to vision
• needs to be respectful - and upheld in goals + supports
• no one should be free of obligation

Educating general public on the history of First Nations

short, medium, and long term plans including capacity development and strategic resource procurement and deployment).

One of the first steps of “**Nez Key bulh nus ts’edulh**” was to ensure cultural teachings were incorporated from the outset. Elders were invited, individually and as a group, to all the engagement sessions before we reached out to agencies, organizations and leaders as part of our engagement strategy. It was critical for the success of this process to engage with all community partners in the development of an ORAAP that reflects local interest which will ultimately improve socio-economic outcomes for urban Aboriginal people in Prince George.

More specifically our local action plans would speak to:

- community vision;
- community priorities/needs/interests (based on a range of social sectors);
- initiatives or actions (short/medium/long-term) to address community needs;
- key partners/resource requirements for initiatives; and,
- outcomes.

The PGNFC’s “**Nez Key bulh nus ts’edulh**” team became “ambassadors” of the planned engagements throughout their existing network of relationships. The team was about 20 strong and consisted of a Project Manager, Spiritual Leads, Elders, Youth, PGNFC Management, Recorder/ Meeting Coordinator, and a Facilitator. The PGNFC set out to ensure there was a good cross section of service agencies and organizations representing the full depth and breadth of the Prince George urban Aboriginal population.

After consulting with Lheidli T’enneh, Elder and language keeper, Ms. Edie Fredrick about the ORAAP, Ms. Fredrick was compelled to meet with Elders and advisors within her community to discuss the concept of an ORAAP from a Carrier First Nation perspective and terminology. Based on their feedback, the vision for the Prince George ORAAP was conceived as “**Nez Key bulh nus ts’edulh**” – translated as “**We are walking into the future with our children.**”

Throughout the process, the PGNFC’s role was simply to create a space for a community dialogue with the focus on knowledge sharing, friendship, kinship, inclusiveness, and keeping everything within a cultural context. All engagements followed local Carrier protocols, storytelling, cultural teachings, sharing and gift giving, eating together, drumming and singing. The process was “lead by example” (i.e. the PGNFC is both giving information to and receiving important feedback from the community, while respecting ancient protocols and traditions). This proved to be a recipe for success with full to overflow turn-outs at each event. Participants at the **8th Fire Cultural Nights** events included both youth and Elder groups and the “**Circle of Leadership Community Engagement Gathering**” had a representative cross section of all of the organizations necessary to move this initiative forward.

- more
- Cultural
- SPORTS
- music
- ART
- Education

Affordable housing.
Support understanding



Urban Aboriginal pop
→ vision:
• Come together in spirit - protecting, advocating and supporting each other - regardless of nation

The Engagement Approach

The primary goals of the “**Nez Key bulh nus ts’edulh** “ was to facilitate community coming together and confirming a collective interest in developing an off-reserve action plan. Specifically, to outline a strategy and approach for facilitation/engagement with the grass roots community members, as well as governments (federal, provincial, and municipal), industry, and middle/upper managers responsible for providing services to the Aboriginal population in the Prince George region. The PGNFC wanted to maintain a neutral position to allow the process to go where the community and its leaders recommended. To this end it was important to identify key decision makers with an interest in developing an Off-Reserve Aboriginal Action Plan, including a wide cross section of community members with a strong youth and Elder presence, service agencies, governments, and industry. Another goal was to ensure that all of the stakeholders/leaders, with an interest in urban Aboriginal welfare could come together to address issues of collaboration, healing and reconciliation, social innovation, integration of programs, capacity building, to identify community issues and interests, and to some degree, examine joint planning.

“**Nez Key bulh nus ts’edulh**” consisted of four evening public cultural engagements, titled *The 8th Fire Cultural Nights*, focused on knowledge sharing, friendship, and kinship. In order to reach a broad cross section of leaders/decision makers, and managers of agencies, governments, and industry, a one day workshop entitled *Circle of Leadership Community Engagement Gathering* was conducted. The purpose was, first and foremost, to approach all activities through a cultural lens in order to receive information needed to develop results or outputs (e.g. the development of a working group committed to dealing with moving the “**Nez Key bulh nus ts’edulh**” forward, or to continue hosting some kind of cultural event). Other supporting outputs include: Report on Proceedings with key outcomes and; the development of a video that documented the proceedings.

In addition to producing outputs the engagements were designed to produce outcomes (i.e. the non-physical results of the engagement that support and sustain overall results). Outcomes for the engagement include identification of the general objectives and assessment of impacts, so that “stakeholders” (the parties) can be identified. Identification of a primary and secondary point of contact / representative for all parties to the engagement including broad and detailed understanding of the purpose and objectives of the plan, broad support for the plan, increased confidence and trust between and amongst the group, and improved working relations between and amongst the stakeholders in moving forward (relational capital).

Engagement Principles

Commitment – The PGNFC committed to facilitating the community engagement process and to sharing the findings with community;

Culturally Respectful – following cultural protocols, teachings, traditional knowledge sharing, friendship, and kinship;

Better services that do not re-invent the wheel

What is your vision for urban aboriginal people?
To have a real community that has a healthy relationship between the Indigenous + Non-Indigenous worlds.

More Pot Lucks in Urban Areas

I feel most of Canada's way of thinking and treating our Native/metis peoples goes back to John A Macdonald

Utilizing Elders to teach youth.

Evaluation –an evaluation plan was developed in order to evaluate throughout the process;

Timing – activities organized with appropriate timeframes and deadlines so that participants are provided reasonable time to prepare and provide their input;

Inclusiveness – all representatives of all parties that have an interest in, are affected by, or can make a meaningful contribution to an Action plan should be included at all times;

Accessibility / Accommodation - reasonable steps will be taken to determine how participants wish to be informed and to provide them with relevant, understandable information in support of the plan;

Clarity – all participants to the action plan need to have a clear understanding of the objectives and be able to understand the information and documentation they receive;

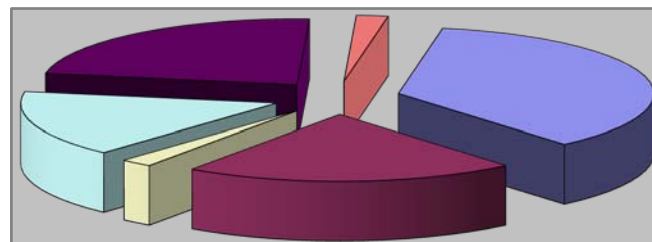
Accountability - Roles and responsibilities for various members for all activities and plans will be clearly communicated;

Transparency – The findings would be collected and shared with community;

Coordination - Viewpoints, perspectives and comments on the plan, including the process and the product will be shared with all the parties in an appropriate and timely way; and

Communications – A communication plan was developed to include publications and mechanisms that can be used to provide information and notices to participants, such as: strategic planning reports, planning instruments such as this one, draft agendas and covering notes, planning meeting correspondence, community newsletters, bulletins Websites, social media etc...

The Participants Who Are We – Where We Come From



- Carrier 36%
- Cree 21%
- Dene 2%
- Coastal 16%
- Metis 23%
- Non-Aboriginal 2%

Urban Aboriginal pop
 → Vision:
 • Coming together in spirit - protecting, advocating and supporting each other - regardless of nation

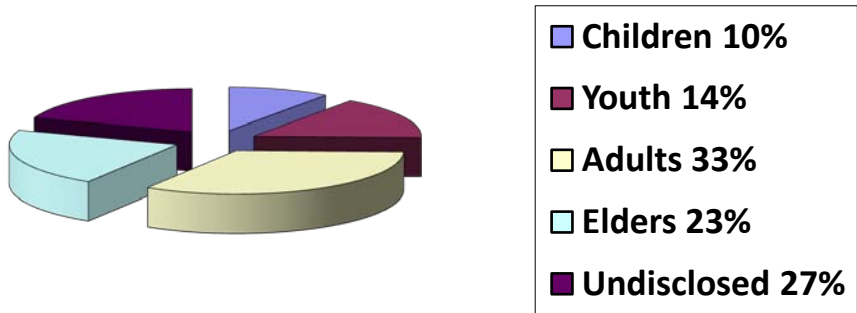
more acceptance
 look past my skin color

Where are the white people?
 I think if they will not come to us we must come to them.

The gov't are railroading our children through the school system.
 → Catch the kids who fall through that crack

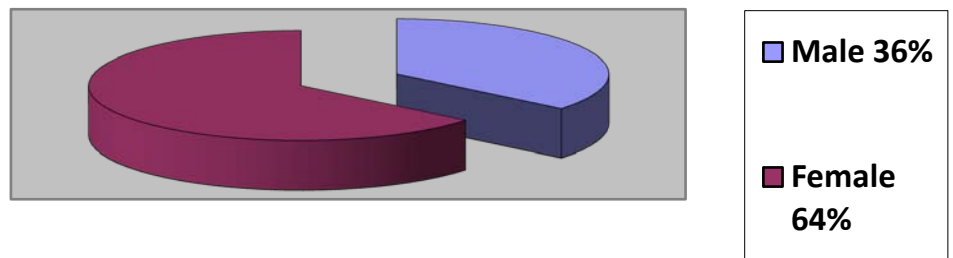
Question #1. Vision of Urban Abnd. Pop?
 ... connect all

Who We Are – By Age



From the outset the main values of “Nez Key bulh nus ts’edulh “ were about inclusiveness, cultural respectfulness, friendship and kinship; the facilitated process was about relationship building and understanding of the agencies, nations, and governments in Prince George. The process was designed for those who wanted change and action. It is important to note that there are organizations within the Aboriginal community that do not share the same vision of the ORAAP and believe that any federal funds to address Aboriginal issues should be devolved to represent Aboriginal organizations. There is pressure to link the “Nez Key bulh nus ts’edulh”.

- Who We Are – By Gender



In the Prince George context, there are a large number of Aboriginal organizations/agencies serving the needs of urban Aboriginal residents, and representing, to various degrees, the diverse Aboriginal communities within the city. “Nez Key bulh nus ts’edulh” is designed to be community-based, allowing the diversity of interests to work collaboratively in community development based on input from key stakeholders including the municipality, industry, line agencies, and grass roots people, federal and provincial governments. From the outset it was agreed that a multi pronged approach would be best to engage leadership and the grassroots urban Aboriginal community.

I believe an urban aboriginal vision is like the medicine wheel we need all people / colony / ideology to speak with one

Question 1
- To see the full potential reached through understanding their identity by means of learning their culture & language. To share their culture with one another & to live a clean life.
- To not only know their own ways, but to also learn contemporary ways & to be prevalent in both aspects of life. This is how we will protect ourselves while being true to who we are.
- To return to the two-row wampum belt

Be able to walk into a store without feeling like I am being watched

To be known
Acknowledged
Accepted
Identified
To Have a voice

2. Methodology

To seek out community input, “**Nez Key bulh nus ts’edulh**” project team identified the need to target middle and upper managers from the line agencies, support services, and other organizations with an interest in Aboriginal service delivery. The approach was inclusive and with the engagement of “grassroots” urban Aboriginal people of Prince George; these are the people who utilize services in or around Prince George. Of equal importance were youth and Elder groups, which were both well represented.

Circle of Leadership Gathering

Invitations were sent to all of the Aboriginal service agencies, governments, and industry to attend a one day workshop titled “**Circle of Leadership Community Engagement Gathering.**” The purpose of this workshop was to engage middle and upper managers in discussions about the long-term vision of “**Nez Key bulh nus ts’edulh**” in order to identify barriers and opportunities that could cause hindrances. The structure had to be culturally appropriate, with traditional acknowledgement and introductions. After the traditional protocols, the broader vision of ORAAP was presented by the BC Association of Aboriginal Friendship Centres and contextualized into the strategy of “**Nez Key bulh nus ts’edulh**” by the PGNFC. To set the stage, five very different Aboriginal organizations were invited to present as part of a panel discussion. The presenters were asked to build their presentations with the following in mind:

Prince George has to take “inclusive” ownership of its current state of affairs amongst the service providers, and in an environment of diminishing resources and expectations from youth /other, and how we measure success, what are the current challenges / opportunities for collaborations to improve the socio-economic opportunities for an Off Reserve Aboriginal Action Plan (ORAAP).

The afternoon was designed in the “Global Café” style whereby participants were broken into four sub-groups and over three and half hours circulated through four work stations, each with its own set of multi layered questions. After the participants answered the questions, they were asked to prepare a news headline based on their input. Each group built upon the previous group’s results. The exercise helped reduce redundancy.

Global Leadership Cafe Summary

Four groups were formed with four work stations. Each groups were given a half hour to answer the questions. After each group completed the set of questions they were asked to develop a headline which summarized the group’s feelings, thoughts, and insights into the questions.

Vision?
 Educational Awareness
 Between non Aboriginal
 and aboriginal
 Business opportunity
 Relationship Among
 everyone

CAMPS

Vision for Urban
 Aboriginal Pops.
 • strong - proud identity
 with larger community
 as a unified Aborig.
 community

More Cultural
 events. i.e.
 dancing, drumming
 Feasting. (smiley face)

To have more (1)
 Cultural teaching
 for all nations.
 - Drum groups - all ages
 - Ceremonies
 - Pow wow practices here
 to be treated fairly

Table 1. List of News Headlines developed by each group in response to questions.

| | |
|---|--|
| <ul style="list-style-type: none"> ▪ Culturally different, but politically correct ▪ Culture & Ceremony ▪ Cultural – Sensitivity and Awareness ▪ Cultural Competency ▪ “We are the action plan” ▪ TEAMS happen when you set aside <u>TIME</u> to work together ▪ Leadership Trust; Openness with getting together ▪ “Let’s create a Collaboration Agreement” ▪ “Unity in the community” ▪ “Aboriginal community creativity” ▪ “It’s in our own hands” ▪ “Joining – Uniting” ▪ “Create and Deliver” ▪ “Keep It Going” ▪ Collaboration? We trust & respect one another! ▪ For a better tomorrow, we all need to continue breaking down the barriers and work collaboratively Decisions and money = Protocol = Set the stage for reconciliation = To find each other’s Strength = and to build on what we have already | <ul style="list-style-type: none"> ▪ Ready to GO . . . ▪ A Step Forward ▪ Just Do It ▪ Yes We Can ▪ Jump on Board ▪ We will look after our own business ▪ Building Independence ▪ Community @ Work ▪ Many Sectors ▪ Highlight Positive ▪ To build relationship with non-Natives ▪ This 50 year plan will build on our existing strengths ▪ Big Job – But work well underway relationships & communication critical – built piece by piece ▪ P.G leadership to reduce conflict through healing, Ceremony & Action ▪ Brighter futures for all Nations through collaboration based on Aboriginal consensus ▪ Aboriginal Community Working Together ▪ In the spirit for collaboration with trust and respect ▪ Communication Key |
|---|--|

8th Fire Cultural Nights

The “8th Fire Cultural Nights,” involved engagement with local grassroots people including youth and Elders. Reaching out to this group required a different approach. The structure was similar in that it followed cultural protocols and introductions and then linked the engagements to the vision of “**Nez Key bulh nus ts’edulh**” and the ORAAP mandate. Four evening workshops with a thematic focus

Community Garden Space
+ (More on
Workshops back! →

(Connecting with the
land, education from
elders?)

- Potential opportunity
to break social barriers
(Cultural awareness to non-Aboriginals)

Traditional Folk Medicine
Workshops
(inter-relate with the
gardening)

- Not just for Aboriginals,
try to engage others
or through ~~the~~
members

- Breaking down social
barriers

- could be done through
activities
- education on
culture
- find things that
unite us
(US being a very
vague, large term)

1) what is your vision
for urban Aboriginal
people: sporting
activities, more
culture (language,
and where they come
from and been proud

A vision for the
Urban Aboriginal
people that
they would come
together, join hands
to help create
a better world

CARVING
SPIRITUAL
SWEATS

were chosen as the vehicle. The thematic focus was the CBC series titled, *The 8th Fire*. Promoted using only moccasin telegraph, social media, and a poster/brochure campaign, the urban Aboriginal community, including Elder and youth groups, were invited to a dinner and forty-five minute documentary on the current state of Aboriginal relations within Canada. Afterwards, participants were asked specific questions about the state of affairs for urban Aboriginal people in Prince George. Participants were given an evaluation about the engagement process. After each engagement, the feedback from the participants helped the organizers understand that the level of literacy was an important factor which meant the questions posed needed to be altered to ensure more effective engagement better reflect the literacy level of the participants.

The evening community sessions (February 7, 21, 28, March 7) were opened with a traditional teaching, drumming and singing, gift giving, a meal and a documentary (8TH FIRE, CBC) dealing specifically with the current state of affairs between Aboriginal People in Canada and other Canadians. After the meal and the film, participants were asked to how this related to urban Aboriginal people in Prince George.

Participants were invited to provide feedback on the ORAAP based on their experiences here in Prince George around the following:

1. What is your vision for Urban Aboriginal People in Prince George?
2. How will collaboration improve the outcomes you need to realize your vision?
3. Other questions you would add?
4. From what you have heard what does an off reserve Aboriginal action plan look like?
 - What would get your attention if an ORAAP were to move forward?
 - What steps should this take to get rolling?
5. What are the challenges you face day-to-day in PG accessing services?
 - What works currently?
 - What doesn't work currently?
 - What annoys you?
6. Who / what is an urban Aboriginal?
7. From what you have heard about ORAAP how would you know that a Prince George ORAAP was successful?
8. What would get your attention?
9. What steps would it take?
10. What bridges need to be built to make an ORAAP successful?
 - What works currently?
 - What doesn't work currently?
 - What annoys you?
11. Do you have any questions about ORAAP or urban Aboriginals in Prince George?
 - Services
 - Organizations

- General thoughts/opinions/attitudes

12. What is working for our Youth in Prince George?
13. What is missing for our Youth in Prince George?
14. What do you see as the next steps?
15. Anything else you'd like to comment on?

We have shared their feedback in a unique way, their words, their responses in their writing threaded throughout this document. Wise words from those in our community and pictures that speak a thousand words from our children, all impactful and meaningful to **“Nez Key bulh nus ts’edulh”**.

Question #1 What is Your Vision For Urban Abnsel. People?
 - an inclusive community of diverse abnsel. peopls
 - free of stereotypes
 - free of marginalization

Lacks Aboriginal Teaching Such as Fancy Dancing Language Classes ~~for~~ for adults who lost their language and kids willing to learn their language

Lacks certain parts in having the resources to teach our ~~gr~~ background to our children

my vision is to have our people accepted more, what right do foreigners have to come to my country and look down on us

Elder Involvement in Planning Community for City.

3. Community-based Feedback on **“Nez Key bulh nus ts’edulh”**

The process outcomes and questions were designed to drill down into the experiences of the participants by asking challenging questions and recording the outcomes. Many of the questions used were based on the ORID model (objective, reflective, interpretive, and decisional). Using this method assists in making connections to who, what, where, when, and why, while identifying the purpose and resources to carry out these activities. The major areas identified in the workshop including but not limited to the following elements:

- 1) Vision
- 2) Collaboration
- 3) Cultural Practices
- 4) Capacity building & Education
- 5) Communication & Outreach
- 6) Unity
- 7) Elders
- 8) Youth

Vision

The **“Nez Key bulh nus ts’edulh”** must strive to develop a healthy urban Aboriginal community. It must do this by developing strategies that will create equal opportunities for jobs and training, justice, housing, health, and education. To achieve this, participants were quite clear that this would only be done through a united leadership protocol agreement. The agreement should address collaboration amongst the organizations and agencies including all levels of governments, industry, and philanthropic organizations. Any strategy for moving forward should include a focus on cultural and ceremonial events with Elders and youth involved. The new operating mantra will be based on trust and respect with one another, breaking down barriers and working on healing and reconciliation.

- build a better community, togetherness

- to be given a chance to equal opportunity within employment agencies.

UNITY

What is your Vision for Urban Aboriginal People?

- * Educational Support
- * Health Care
- * Transportation

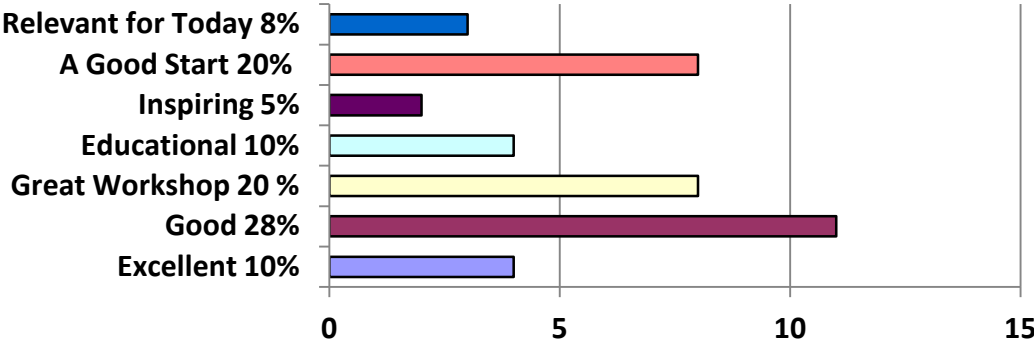
I would like to see less stereotyping & Judging

- to stop being 1 for granted

- equality

- sense of safety.

What We Said

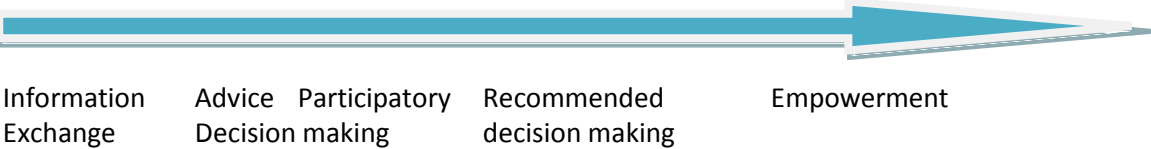


Collaboration

Shrinking resources have caused organizations to increase the numbers of collaborative management processes. Community members shared many concerns about their relationships with each other; and, government. People voiced a range of concerns from level of technical capacity and general capacity issues to effective engagement. Other issues that came up spoke to the level of collaboration such as how far governments were willing to go toward participatory decision-making, and clarifying organizational jurisdiction. The issue of transparency was raised several times.

The diagram below demonstrates that the desire to move from information exchange to empowerment cannot come about through simple consultation, especially when dealing with a myriad of issues and demands placed on service providers. The development of working relationships within the urban Aboriginal community, and all levels of government will assist greatly in implementing any plan. Currently many Aboriginal organizations are functioning at the “advice level” but in some cases “participatory decision making.” Many Aboriginal organizations aspire, at the very least, to operate at the “recommended decision making” level as they move to full “empowerment.” A functioning body would allow “**Nez Key bulh nus ts’edulh**” to explore movement from left to right on the participatory spectrum, which for many, is the ideal situation.

Diagram 1 Participatory Spectrum



Cultural Practices

Cultural practices are not a one size fits all for urban Aboriginal people. Based on the feedback from the 8th Fire cultural nights there is a deep yearning for many Aboriginal people to stay connected to their culture, even if they have been raised exclusively in an urban environment, or are away from their home communities where the culture is practiced, nurtured, and promoted.

Once someone has left their community, almost without exception, there is a real feeling of disconnectedness and as time goes by, the feeling of isolation becomes even more intense. During the feedback sessions on the cultural nights many participants embraced the format and requested that this type of event should continue even without an ORAAP.

The Prince George Native Friendship Centre model for public engagement demonstrated through example, the concepts of knowledge sharing, friendship, and kinship. Local protocols with the traditional territory of the Lheidli T'enneh were followed: prayers and teachings were observed; everyone was asked to introduce themselves and who they were as an Aboriginal person; a meal was shared; and gifts were exchanged. The event received positive feedback.

Capacity Building / Education

Aboriginal people want to play a deeper role in the active day-to-day aspects of their lives. In addition to traditional cultural practices, urban Aboriginal people have increasingly responded to federal and provincial initiatives at the management and policy levels. While the UAS has done much to develop social capital, there is more collaborative process to address the complex needs and issues in Prince George. There are remaining challenges and gaps. Some of these gaps relate to issues such as:

- Ability of organizations to respond to new initiatives, such as the “**Nez Key bulh nus ts’edulh**”.
- Capacity of organizations which have not been involved directly with “**Nez Key bulh nus ts’edulh**” process.
- Opportunities for exchange, joint training, and other capacity issues common.
- Ability of organizations to address issues related to management, which impact youth and Elders as well as the community members at large.
- How federal and provincial agencies work together as part of a more coordinated and comprehensive program.

Moving forward will require a deeper focus on capacity needs related to the vision of “**Nez Key bulh nus ts’edulh**” ; this could be done through a series of mini-pilot projects. The first sub-component of this project will focus on developing a better understanding of capacity needs and opportunities within the context of “**Nez Key bulh nus ts’edulh**” , as well as other policy and initiatives. This should include a strategy to identify Aboriginal capacity building opportunities linked to the implementation as well as to the broader effort to develop a framework for cultural practices and events.

OFF-RESERVE
Get the list
of Lheidli
members
who live off
reserve → Invite

More inclusiveness
in the
schools.

more
leadership
opportunities
For example a
Mentorship
Program

More ~~ent~~ cultural
activities
we can take
part in.

Affordable
Sports
for
Aboriginal
children

more
youth
activities

Celebrate the
Successes of
aboriginal
people

Future
focused
mentorship

all educational
funding be
equal @
all are aboriginal
children/youth

Anti-Racism
education
for Comm.
Workers

Celebrating
OUR
Not Their
Diversity

The “**Nez Key bulh nus ts’edulh**” will provide tools and a roadmap for building capacity for Aboriginal people. Specifically, to undertake a review of practices related to capacity-building tools, innovations and best practices used by urban Aboriginal people in other jurisdictions. There will also be a component to discuss and investigate the potential for increased coordination among service agencies working with urban Aboriginal people.

The purpose is as follows:

- To identify gaps and opportunities regarding Aboriginal capacity, within our community.
- To scope and design a set of mini-pilot projects, which could provide examples of capacity building in different areas, responding to different contexts and opportunities, including the ORAAP.
- To scope opportunities for a more cohesive interagency approach regarding Aboriginal capacity.
- To develop a better understanding of and share Aboriginal best practices.

Communication & Outreach

Throughout the entire process the theme of communication and outreach was prominent and reiterated in many different forms. This shouldn’t come as a surprise since the overall goal was to move from simple information exchange and advice, to full empowerment of organizations and urban Aboriginal people of Prince George. As the process moves from right to left on the participatory spectrum (diagram 1); the grassroots, and by extension the agencies and organizations, need to continue to nurture trust and respect for one another in order to develop relationships required to make the “**Nez Key bulh nus ts’edulh**” a success.

To the maximum extent possible, the next step of process must develop mechanisms (e.g. engagement cycle) to seek advice and innovations in formulating solutions and to incorporate advice and recommendations into the decisions. One of the ideas generated during the **Circle of Leadership Gathering** was to build an advisory committee/management group/citizen’s advisory group. Also participants expressed an interest in a “consensus” model for making decisions.

The communications and outreach required will depend on where on the public perceives its place on the public engagement spectrum and the specific participation objectives developed as a framework of “**Nez Key bulh nus ts’edulh**”. At the “inform” level, necessary communications include the ability to develop public information material that effectively conveys relevant information about outcomes. At the “consult” level, listening skills become more important as well as demonstrations of how that information is actually being used. At the “involve” level, communication must be in the form of face-to-face interactions with methods such as a citizens advisory committee or model for participatory decision making. At the “collaborative” level, the concerns and aspirations of the public must be clearly and frequently conveyed. Finally, “empowerment” requires that the grassroots community have access to all relevant information.

- Stop negative thinking

Gavin

< Anthony (3)

Culture is not meant to live in the past, it is to evolve and grow.

head start I & II enroll white/aboriginal all children so that they all may learn together our teaching

- * MCFD
- * ABORIGINAL ORGANIZATIONS
- * BUSINESSES
- * ATHLETES

Aboriginal Radio station.



Unity

Many participants spoke to the long overdue process of building unity amongst the organizations and communities with the urban Aboriginal community of Prince George.

Participating organizations could continue building and demonstrating commitment to the process by working together to design a “Unity Protocol”. This would be beneficial to all parties, allowing everyone to take advantage of opportunities to continue building on the past capital; furthermore, it would have the added advantage of being able to build strong, dynamic strategies to increase capacity, to enhance services, and to create a more effective interface. Other benefits include: efficiency, reduce redundancy, reduce competitiveness, and better align existing resources to client needs. Participants suggested some of the following around unit:

- Set of principles agreed to by the parties
- Begin collaboration on a community planning calendar
- Make collective strategic decisions in the short, medium, and long-term

question 2

Collaborating allows us to share our ideas w/ other thinkers - this can provide the opportunity to learn from one another & to have our ideas grow ~~from~~ by learning from others, who can help & expand & better articulate our thoughts & ideas. To know we're not alone.

high school
so they learn
they can
contribute
positively

2) How will
collaboration
improve the outcomes
u need to realize
your vision.
The city of PG.
local territory nations
and every aboriginal
PPL (children, elders)

more homes


Question 2:

Without a mutual respect + understanding of one another, the healing process becomes difficult + stagnant. We must come together in order to move forward.

- Identify gaps in capacity and make better use of resources
- Identify issues of mutual concern in relation to services or clientele etc.
- Focus on building strong and enduring relationships, sharing knowledge and expertise
- Where possible make decisions jointly and implement those decisions together
- Allow expression for mutual respect for one another's historic presence and to obtain a better understanding of respective organizational structures
- Assist in the decolonization process if and where possible through a reconciliation process
- Demonstrates respect for government to government relationships
- Establish a basis of mutual support for the preservation of cultural practices
- examine the possibilities of shared jurisdiction and co-management

Elders and Youth

There are many compelling reasons why "Nez Key bulh nus ts'edulh" needs to include both youth and Elders. There are large numbers of both groups; in fact, Aboriginal youth is the fastest growing sector of society and is in need of education, training, and development to become productive citizens. The link to the Elders is simply cultural / traditional and is essential for a long-term sustainability. These facts have long been known and both Elder and youth groups have been formed under prior initiatives and are presently working functionally in Prince George. The key for moving forward will be resources to maintain Elder and youth involvement. Any new initiatives must seek feedback from youth and Elder groups in order to be credible and sustainable.

4. Conflict Resolution

There are many conflict resolution models and one should be chosen that works for the needs of the community and respects traditions. However it is derived, it must come from the heart, guided by traditional teachings, based on spirituality and for the love of our children. Respect must be central to the process.

Conflict can form part of a catalyst for change. Often this will boil down to individual skills, knowledge, expertise and leadership; however, this can be mitigated if everyone agrees to the process at the outset.

5. Project Evaluation

From the outset of this project the timeframe was tight and the project team worked diligently to strategize. Given the fact that team members all wear multiple hats for different organizations just getting everyone together was a challenge, coupled with tight time frames, the job of coordinating this was challenging. Due to the commitment and flexibility of the team lead and of the Prince George Native Friendship Centre, planning meetings were conducted in a timely and efficient

How will collaboration improve the outcomes you need to realize your vision!

- * Inform + Educate our children + youth
- * Service Providers Mayor, RCMP, Schools

Advertise on a TV STATION (Local)

Concerted help from same like minded organizations to help improve out-comes of whatever good vision.

Communication
 • Work together without purse strings.
 Organizations always Apply some potofity

Education
 Acceptance
 Awareness
 Sense of belonging
 Communication
 Relationship

manner. The engagement planning process was effective, based on the numbers of participants and amount of data that was received.

In retrospect, the team felt that it would have been beneficial to break the leadership forum into two days. Participants were exhausted at the end of the day and felt that an additional day would have allowed some time for reflection and may have yielded more solutions. Participants also wanted more time to network and share ideas for moving forward. At the evening 8th Fire engagements, low literacy rates and public speaking may have been a hindrance for some of the participants. For this reason the team felt that smaller focus groups dealing with specific issues, e.g. housing, education, and justice may have been better suited for these people.

The team collected some demographic information at each of the gatherings, but in retrospect could have gathered more information about age, income etc. However, the evening sessions were more concerned about answering questions and evaluations which, for many participants, was already quite onerous. Adding more questionnaires may have overloaded the participants. The feedback forms definitely demonstrated a high level of satisfaction with the process and many responded that this type of event needed to continue.

Indicators

What We Said About the “Nez Key bulh nusts’edulh” Process



How will collaboration improve the outcomes you need to realize your vision!

- * Inform & Educate our children & youth
- * Service Providers Mayor, RCMP, Schools

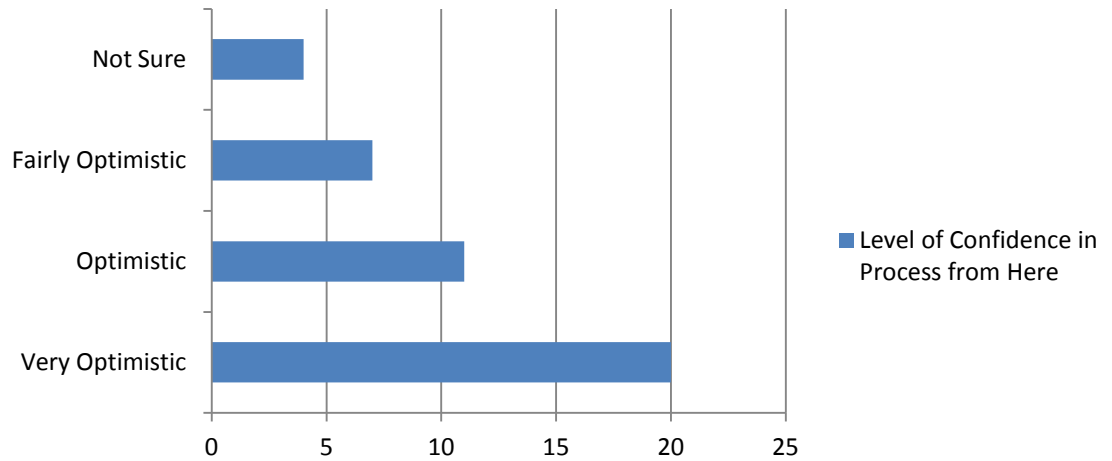
ADVERTISE ON A TV STATION (Local)

Concerted help from same like minded organizations to help improve out-comes of what ever good vision.

Communication
 • Work together without purse strings.
 Organizations always Apply some pot of gold

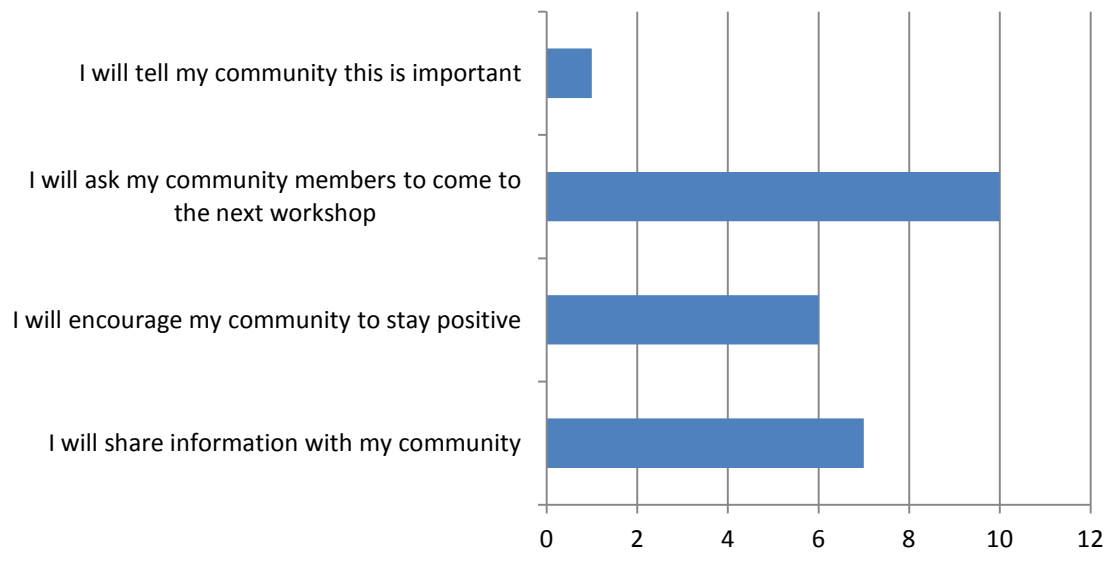
Education
 Acceptance
 Awareness
 Sense of belonging
 Communication
 Relationship

Level of Confidence in Process from Here



What We Said About What Message We Will Take Back to Our Communities

Message to Community



Teach ^{the school} everyone starting in Kindergarten.

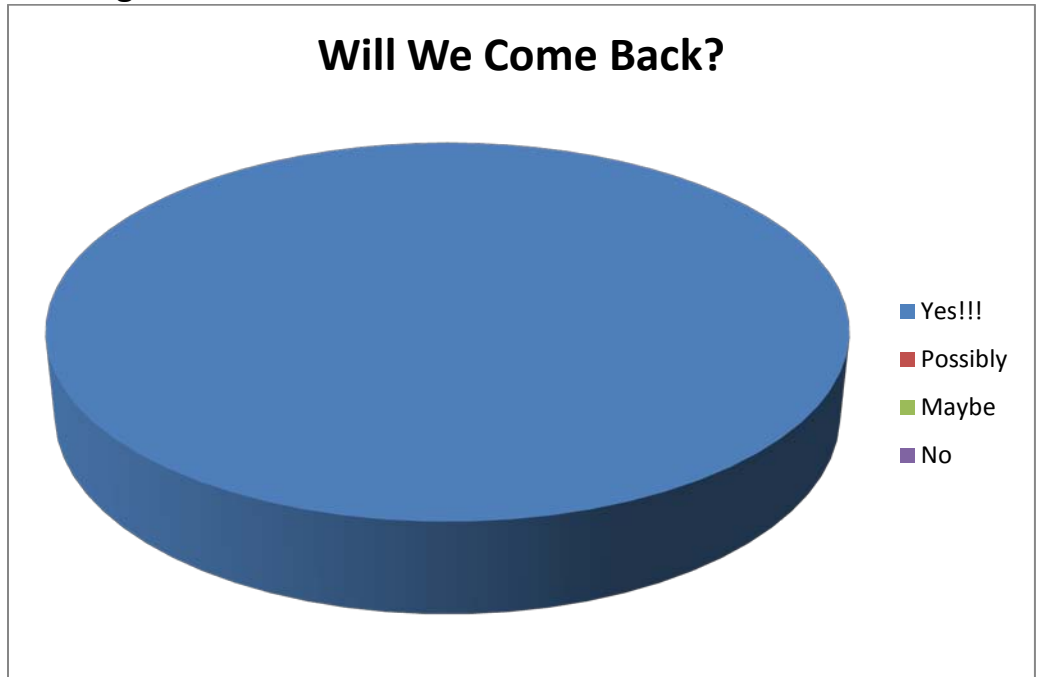
We will fight for equal hiring % of aboriginal students in

All parts of society need to be included for success
←

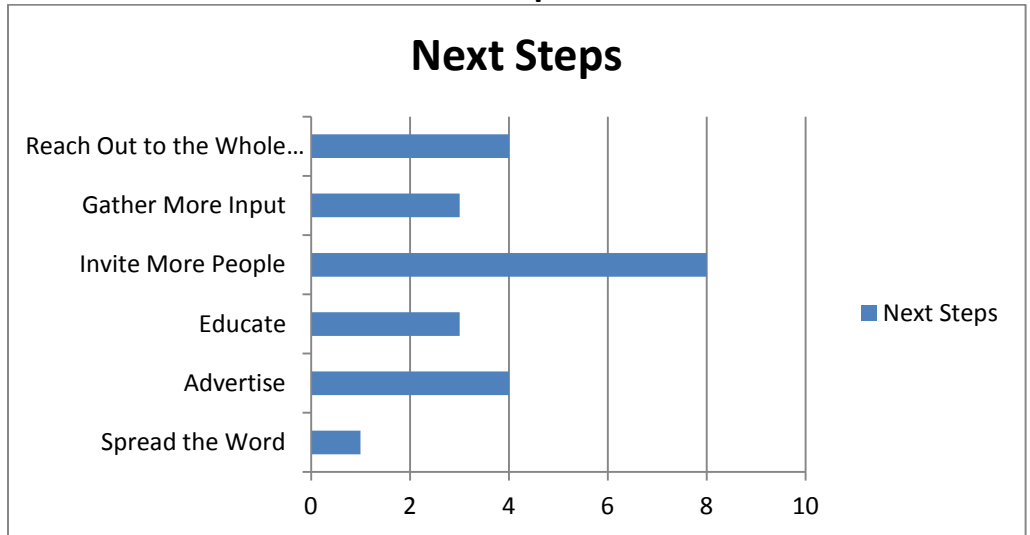
Overstated
 • integral to vision
 • needs to be respectful - ^{diversity}
 and wrapped in goals + is supports
 amongst each other ^{free of competition}

Educating general public on the history of First Nations

What We Said About Whether We Would Participate in Future Meetings



What We Said About The Next Steps We Want to Take



The project team talked about indicators for measuring success of the engagement process. The following list represents some of the ideas put forward by the team:

- Inclusiveness (youth, Elders, grass roots, managers, agencies, etc.)
- Culturally respectful (protocols, sharing, teachings)

- more
- Cultural
- SPORTS
- music
- ART
- Education

Affordable housing.
Support understanding



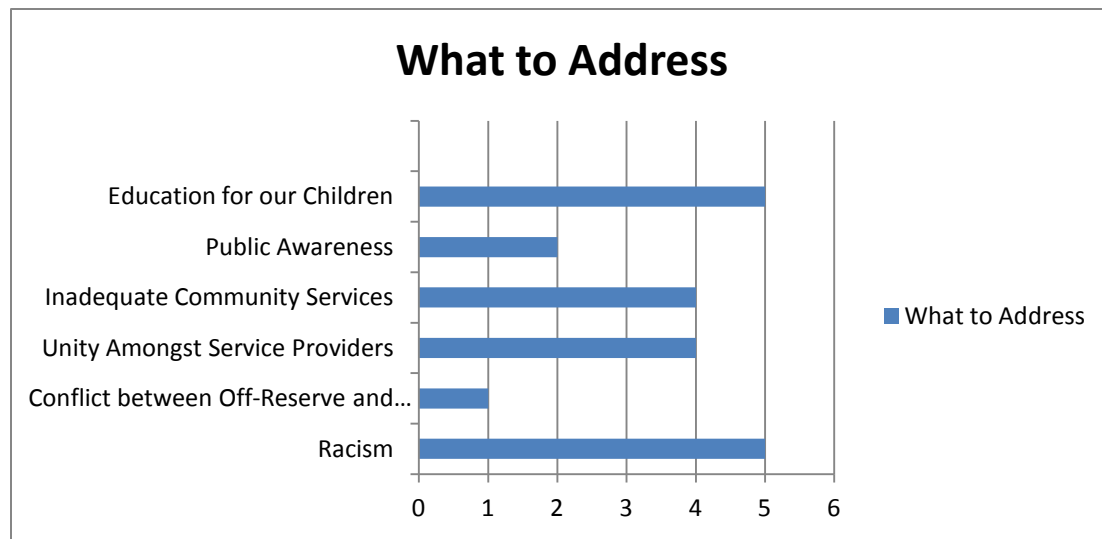
Question #1. Vision of Urban Aborg. Pop.

- unity amongst all Urban aborg. pops
- resurgence of cultural traditions + practices - open to all Community to experience + learn from

- Informative (making sure participants were informed before engaging, e.g. primers and brochures)
- Timely (start and end on time, get information out, stay connected)
- Participant numbers/level of interest
- Diversity (how diverse was the participation, e.g. nations Cree, Métis, Carrier etc.)
- Networking & relationship building (the process must encourage networking)
- Community understanding and support for “Nez Key bulh nus ts’edulh”
- Level of satisfaction with the process (based on feedback questionnaires)

6. Recommendations

What We Said About What Needed to Be Addressed in Order to Move Forward



Better services that do not re-invent the wheel

What is your vision for urban aboriginal people?
To have a real community that has a healthy relationship between the Indigenous + Non-Indigenous worlds.

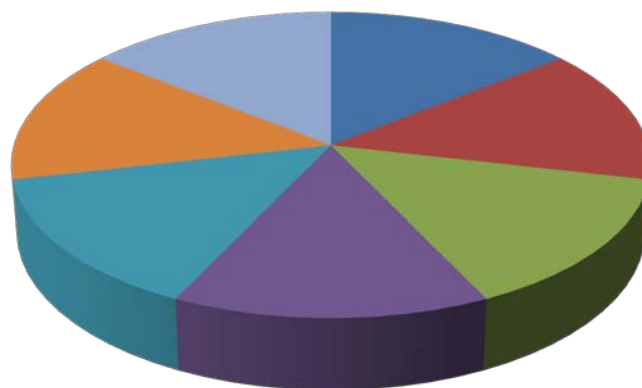
More Pot Luckes in Urban Areas

I feel most of Canada's way of thinking and treating our Native/métis people goes back to John A Macdonald

Utilizing Elders to teach youth

And, Many Meetings Later...What do We Want to See Happen In Our Communities from Here?

Visions of the Future



- A level playing field for Aboriginal children in school and in sport.
- More opportunities in arts, dance, craft and music
- Language courses
- Culture courses
- Culturally-sensitive recovery programs
- More cultural, community gatherings
- Aboriginal history and culture curriculum for elementary and highschools

Communications Plan

- 1) Development of a Communications strategy
- 2) Information Sharing
- 3) Information sharing systems in use and available that have known success, i.e. social media, in person meetings
- 4) Website Development
- 5) Newsletter

Traditional Cultural Engagements

- 1) Continue the **8th Fire Cultural Night** with traditional teachings and knowledge sharing
- 2) Language and culture diversity celebrated and shared

Strengthening Collaborative relationships

- 1) Continuing **Circle of Leadership Gathering**, strengthening ourselves internally
- 2) Continuously engage with the Leadership to form collaborations

Urban Aboriginal pop
→ Vision:
• Come together in spirit - protecting, advocating and supporting each other - regardless of nation

more acceptance
look past my skin color

Where are the white people?
I think if they will not come to us we must come to them.

The gov't are railroading our children through the school system.
→ Catch the kids who fall through that crack

- 3) All members or delegates commit to sharing information with their respective organizations
- 4) Develop relationships, define how we interact with other groups
- 5) Bridge the noticeable gap between grassroots community and leadership collectively

Capacity development and outreach

- 1) Identify opportunities and resources for capacity expansion
- 2) Build a systems that reflects the aspirations of the “**Nez Key bulh nus ts’edulh**”
- 3) Host a series of dialogues to deal specifically with capacity gaps, priorities, and remedies for redress

Unity

- 1) Develop a unity protocol
- 2) Collaborative calendar of community events
- 3) Commitment to attend follow-up “**Nez Key bulh nus ts’edulh**” engagement process

Youth and Elders

- 1) Continue building structured and organized youth and Elder groups for deployment
- 2) Develop outreach communications strategy that allows for investment of time to build bridge with youth and Elders
- 3) Begin seeking resources to support
- 4) Develop mechanisms to incorporate these groups into the decision making process

The following is a list of evaluation criteria that “**Nez Key bulh nus ts’edulh**” may use as an evaluation framework to track and monitor progress of a future planning:

- **Planning** – the planning process is an ongoing exercise and will require a strategy for implementation, one that is agreed to by the participating organizations. But some structured interface must be established to hold the parties accountable and demonstrate the commitment to collaboration. It will also require partnerships and collaboration with Aboriginal governments, provincial and federal governments, industry and the non-profit sector. The planning process will also require many resources including financial and human and will include the need for technology (e.g. human mapping and

I believe an urban
aboriginal vision is
like the medicine
wheel we need all
people / colors / ideologies
to speak with one

Question 2
- To see the full potential reached
through understanding their identity
by means of learning their culture +
language. To share their culture with
one another + to live a clean life.
- To not only know their own ways,
but to also learn contemporary ways
+ to be prevalent in both aspects of
life. This is how we will protect
ourselves while being true to
who we are.
- To return to the two-row wampum
be it

Be able to
walk into a
store without
feeling like I
am being
watched

To be known
Acknowledged
Accepted
Identified
To Have a Voice

storage of information pertaining to but not limited to capacity, resources, and some kind of strategic planning document which can guide the process).

- **Integrating** – engaging and collaborating with all interested parties will ensure a greater chance of success and allowing the participating organizations to implement a plan based on the best available and agreed to experts, science and process.
- **Assessing** – assessment is an essential component of the framework. In order to proceed a commitment to working with any agencies with similar goals and objectives in order to move forward. It is necessary for the assessments and the subsequent criteria to be agreed to by the parties (e.g. increased capacity, increased inter-agency interface, increased resources and efficient service delivery). Exploring web based tools which would be of use for keeping everything in one place. Having all status reports and inventory information available in one place is a strength.
- **Interfacing** – the need to develop an interface mechanism to monitor and assess periodically, the state of the plan. This can be done through technology and a series of indicators agreed to by the parties.
- **Producing** – part of the plan will include various elements, e.g. traditional practices, economic development, justice, health, housing, and education which will allow for the development of services which are in sync with “**Nez Key bulh nus ts’edulh**” .
- **Balancing** – the need to continually balance the differing trade-offs between user groups and being adaptable to the changing environment in relation to the plan is necessary.

7. Closing Statement

In closing, we would like to acknowledge all of the people who showed their trust and support for the ORAAP initiative by their participation in the community engagement gatherings. The focus of our engagement was on knowledge sharing, friendship and kinship; this way of bringing people together proved to be a success as evidenced by the turnout at each of the five events we hosted. You showed your **friendship** by sharing your stories, your laughter and in some cases your tears; you shared your **teachings** (knowledge) to us through your language, your songs and your personal voice; you shared your **kinship** by taking the time to come out and speak about the things that really matter to you and about the issues that impact you and your family as urban Aboriginal people living in Prince George.

Thank you to everyone, for your respectful engagement and for honouring this process as we all worked toward the collective goal of improving the lives of urban Aboriginal people in our community. This process was not without its’ challenges, however we were able to come together in the spirit of friendship, knowledge sharing and kinship in hopes of making a difference as we walk into the future with our children. In friendship.



“Nez Keh bulh nus ts’edulh”
**“We are walking into the
future with our children”**

Off-Reserve Aboriginal Action Plan

Circle of Leadership Gathering, February 19, 2013

List of Participants

Aboriginal Affairs and Northern Development Canada

Evan Jones, Program Officer, Urban
Aboriginal Programs
Andy Butler, Manager, Urban Aboriginal
Programs

The British Columbia Association of Aboriginal Friendship Centres

Paul Lacerte, Executive Director
Warren Clarmont, Policy Analyst

Carrier Sekani Family Services

Preston Guno, Child & Youth Advocate
Emma Palmantier, HIV/AIDS Coordinator
Megan Hunt, Manager Special Projects

Central Interior Native Health

Murry Krause, Executive Director

The City of Prince George

Shari Green, Mayor
Chris Bone, Manager, Communications
and Citizen Engagement

Community Members

Bev Tiljoe, Lifeskills Coach, Housing
Meeting Organizer

Beverly Zorn, FASD Consultant

Elders

Frank Frederick, Elder
Marie Isaac, Elder
Malcom Llewellyn, Elder
Joan Sutherland, Elder
Joyce Roberts, Elder
Rose Bortolon, Elder
Minnie Bjorklund, Elder
Winston Wuttunee, Elder/Spiritual
Teacher
Leonard Ward, Elder
Doris Prince, Elder
Bertha Cardinal, Elder/Cultural Advisor
Elsie Rallison, Elder
Jean Walker, Elder

Justice Education Society of BC

Annette Russel, Aboriginal Programs
Manager

Kikino Métis Children & Family Services

Dawn Murphy, Executive Director
Ceoral Haynes-RSW, Family Support
Worker

Métis Nation British Columbia

Wendy Child, BladeRunners Coordinator
Annette Maurice, Vice President, Ministry
for Elders & Minister for Justice
Tanya Davoren, Provincial MNBC Rep.

**Ministry of Aboriginal Relations and
Reconciliation**

Juanita Berkhout, Director, Urban and
Housing Initiatives

Nechako Métis Elders Council

Sue Perron, Elder

**North Central Ministry of Children and Family
Development**

Rhonda Lee Ducharme, Director of
Aboriginal Change Service
Georgia Gerula, Social Worker

Northern Health Authority

Agnes Snow, Executive Director,
Aboriginal Health Team
Terri Stewart, Aboriginal Cancer Care
Coordinator

**Off Reserve Aboriginal Action Plan
Facilitation/Production Team**

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Dave Foress, Sound Man
Rick Sagabanan, SagaCom Productions
Marcel Shepert, Facilitator

**Prince George Aboriginal Business
Development Association**

Heather Potts, Elder
Vince Prince, Executive Director

Prince George Métis Housing Society

Leo Hebert, Executive Director

The Prince George Native Friendship Centre

Barb Ward-Burkitt, Executive Director
Jennifer Harrington, Director of
Supportive Housing
Christine Dalziel, Tse'Koo Huba Yoh
Program Coordinator
Shawn Bellamy, Commissions Liaison
Gwen Budskin, Director of Youth &
Community Services
Roxanne Sanders, Aboriginal Child and
Youth Wellness Program

**Prince George Nechako Aboriginal
Employment and Training Association**

Karin Hunt, Executive Director
Laurel Lattie, VAEG Urban Client Services
Nicole Doucette, Manager of Urban
Programs/Services

Royal Canadian Mounted Police

Eric Stubbs, Superintendent and two RCMP
members

School District 57

Cheryl Webster
Lucille Mattess, Aboriginal Education
Worker, Itinerant, Elders & Indigenous
Knowledge Foci Aboriginal Education
Department
Victor Jim, Vice Principal



“Nez Keh bulh nus ts’edulh”
“We are walking into the future with our children”
 Off-Reserve Aboriginal Action Plan

Circle of Leadership Gathering, February 19, 2012
Global Cafe Findings

1. **Beyond academic or technical definitions what would an ORAAP look like to you?**
 - a. Objectives
 - b. Goals
 - c. Organizations
 - d. Resources
 - i. What are some of your concerns/anxieties about developing the plan?
 - ii. What chunks of work can you or your organization tackle?
 - iii. What important decisions need to be made about resources, timing etc..?
 - iv. How can this be phased in?

| <u>Short term</u> | <u>Medium Term</u> |
|--|--|
| <ul style="list-style-type: none"> ▪ No policies written without asking with us ▪ What have we done in PG? ▪ Lots has been done (scan or analysis) ▪ Research has been done ▪ Using existing activities ▪ What are our strengths (snapshot) ▪ Asset mapping ▪ Look at successes (or failures) of UAS ▪ What is the ultimate destination? ▪ Sustainability issues? ▪ Doing a small number of things really well ▪ Welcome wage/settlement & transition program ▪ Communication plan promoting work regarding ORAAP ▪ How do we connect ORAAP to other planning tables? ▪ How does ORAAP support those other planning tables? | <ul style="list-style-type: none"> ▪ HR Capacity and commitment ▪ Being balanced and honest about what is possible ▪ Right balance of the right people ▪ Defining ORAAP ▪ A network of networks? ▪ Not duplicating programs ▪ Create enhancements & partnerships ▪ Follow up (continuous through short, medium and long-term) ▪ Support for more elders to participate ▪ Bringing together similar groups to cut down # of meetings people have to participate in ▪ Effectiveness –being clear about mission & mandate ▪ How do we communicate out to community? ▪ ORAAP is not really inclusive of all Aboriginal people ▪ Community accountability |

| | |
|--|---|
| <ul style="list-style-type: none"> ▪ People have to come with good intentions ▪ Briefing bureaucrats ▪ Make sure there is appropriate follow-up ▪ Resistance to change ▪ Not all people are at the table ▪ Follow through ▪ Who is participating in the evaluation of UAS? (community needs to be involved) ▪ Transference from UAS to ORAAP ▪ Maintaining corporate knowledge around UAS <p style="text-align: center;"><u>Long Term</u></p> <ul style="list-style-type: none"> ▪ Need to long term vision to know where we're going ▪ Longstanding challenging issues ▪ Historical differences overcome by leaders in the community ▪ Community working as a collective so government can work with one group of appropriate ▪ Next steps/sustainability ▪ Poverty is a fundamental issue ▪ Elders are the most vulnerable ▪ Stigma and discrimination ▪ More of the public taking ICC or having a better understanding of Aboriginal history ▪ Stronger relationship between bands and their members ▪ Identity ▪ Something meaningful happens out of this ▪ Don't raise expectations ▪ When can we evaluate government? | <ul style="list-style-type: none"> ▪ Letter writing to government if you want an issue addressed ▪ Taking time to build relationship ▪ List of Aboriginal organizations ▪ Communities can use this ▪ Information Hub for Aboriginal people ▪ Kiosk/Aboriginal resources centre ▪ Community voicemail ▪ Next steps/another follow – up meeting ▪ Feast of Nations ▪ Being able to promote what you are doing ▪ Aboriginal community needs to frame our relationship with government (fed, Prov, Municipal) ▪ Champions? Who continues the work? ▪ Community Resource Guide ▪ Could go on to the city's website? ▪ Community profile and stats that are consistent ▪ Efficiencies in use of resources ▪ Bringing other/new allies to the table ▪ More coordination amongst government ministries and federal departments ▪ Government announcing programs that aren't reflective of the community ▪ Recognition of each other's strengths ▪ Information gathered that benefits the community regardless of if ORAP continues ▪ We don't want OAP o undermine what has already been happening ▪ Learn from past mistakes or failures ▪ Sustainable funding/procurement ▪ Clarity of roles between federal and provincial governments ▪ Not taking from Peter to pay Paul ▪ Governments changing programs mid-stream ▪ Information needs to reach the community |
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2. What are your thoughts on collaboration?

- a. How do you feel about inter-agency collaboration currently?
- b. What can be done in the short term, medium, and long term to improve collaboration?
- c. What can you or your organization do to collaborate and how?

| | |
|---|--|
| <ul style="list-style-type: none"> ▪ What has taken us so long? ▪ Build Collaboration ▪ We need to coll-action to improve our own abilities ▪ Don't Work in Silos ---- Off Reserve/On Reserve/Métis | <ul style="list-style-type: none"> ▪ MVAEC - working relationships coordinated effort to not compete ▪ Sustained resources/no competing ▪ Service continuum –driving resources ▪ Think outside the box – drive forward ▪ Don't get tied up with baggage |
|---|--|

| | |
|--|---|
| <ul style="list-style-type: none"> ▪ Ownership of Services ---- Off Reserve/On Reserve/Métis ▪ Collaboration could be made more efficient by communicating with special events and programs etc., by sharing Email Addresses and Social Media ▪ Collaborate collectively in a respectful manner ▪ PG is strong because of existing collaboration – dissemination is a challenge ▪ TRUST – can you count & support each other in your collaborative efforts ▪ Fit – collaboration on proposals – using best strengths. ▪ Right players have to be involved . . ▪ Urban Aboriginal Strategy – everyone get on the same page . . . ▪ Highway of tears is the North’s downtown east side ▪ Duplication becomes redundant ▪ There is always a troublemaker... ▪ Let’s just get on the same page . . . ▪ Lenses need to be adjusted so everyone can see the shared responsibility ▪ Poverty as a mindset ... ▪ Inter-agency & various Nations collaborating ▪ What can we do to improve collaboration ▪ Why can’t we all work together? ▪ BUILDING RELATIONSHIPS ▪ LACK OF TRUST ▪ NEEDS <u>VS</u> AVAILABLE RESOURCES ▪ SHARED UNDERSTANDING Healthy Safe Place | <ul style="list-style-type: none"> ▪ A LOT OF APATHY ▪ Challenging with a lack of resources – putting out fires ▪ Children – part of Child & Family ▪ System – become part of the judicial system without support! ▪ Important to report back in a resource poor world ▪ Share Information – Ø Monopoly Funding environment, competing against each other ▪ Staying with in an agency focus, not making funding opportunities ▪ Wrap around system – needs are meet person’s whole needs are looked at ▪ Shared support for clients ▪ Acceptance – accept diversity and work together ▪ Reduced Racism/Lateral Violence ▪ Breaking Down Silos ▪ Committees – ICAT – wrap around concerns addressed ▪ Integrated Case ▪ Assessment Team ▪ Communication – Community Navigator ▪ Asset Map ▪ Communication needs to increase in the office reserve community! ▪ Beginning of something GREAT! We’re making History here!! ▪ Great ideas that go no where ▪ Be Change Makers! ▪ Sharing a piece of the pie |
|--|---|

3. **What are some of the strengths/challenges you or your organizations bring to the table?**
- a. How would you describe your reaction to this initiative based on your organizational culture?
 - b. What will it take to overcome some of the challenges and how can we utilize your successes?

| STRENGTHS | CHALLENGES |
|--|--|
| • Assets/diversified knowledge | • What is Off-Reserve |
| • Recognition | • Become more proactive with sharing |
| • Coming Together, Unity | • Be receptive to new ideas |
| • Diverse, broad range of strengths to serve community | • Beyond Statistics |
| • Skills that help the marginalized | • Building Partnerships |
| • Sharing ideas, skills and doing it | • Consultation with government and FN |
| • Willing to put biased aside, look at new ways of working together | • Need to create an accurate demographic |
| • Be bold and accept risk | • Clear, measurable goals |
| • Open minded to change | • Have a formal |

| | |
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| | agreement/declaration/formalization of protocols |
| <ul style="list-style-type: none"> • Stress, Positivity, Creativity • Supportive Partnership | <ul style="list-style-type: none"> • Solidify a Formal Agreement • Develop a Communication Strategy about ORAAP |
| <ul style="list-style-type: none"> • Community Healing/Organization • Grass Roots Participation • Honor organizations strengths | <ul style="list-style-type: none"> • Avoid duplication • Need 2 way/structured communication plan • Who would do the communication strategy – may need a live champion to move forward • Aboriginal Consensus Model |
| <ul style="list-style-type: none"> • Outreach to all FN /Organization | <ul style="list-style-type: none"> • How do you ensure buy-in |
| <ul style="list-style-type: none"> • Use existing organization with proven strength | <ul style="list-style-type: none"> • Everyone/entities involved • May look like a “Interest Based” model |
| <ul style="list-style-type: none"> • Community Mapping • The role of technology i.e. tweet, FB | <ul style="list-style-type: none"> • Develop some kind of leadership forum • Developing work plans that honor the leadership forum |
| <ul style="list-style-type: none"> • Unity Protocol develop in the 80’s – check with Services Canada • Broadening mandates to include things like “the vision” of ORAAP to 2020 and beyond | <ul style="list-style-type: none"> • Community focus group i.e. SCFC engagement/traditional style • Who will take ownership (something concerns based) i.e. Parts/communities within the communities • Where is the business community and where is the commitment - THE PRINCE GEORGE NECHAKO ABORIGINAL EMPLOYMENT AND TRAINING ASSOCIATION as an example |
| <ul style="list-style-type: none"> • “A Family of Nations” • The “UAS” model as a potential model “Elders Society” | <ul style="list-style-type: none"> • Forum Umbrella Group • Need for participation from all the nations: Nisga, Carrier, etc... Métis, Cree • How to include the grassroots for input |
| <ul style="list-style-type: none"> • Nisga Model – Outreach Program | <ul style="list-style-type: none"> • 54 FN in north makes it a challenge to get the buy-in |
| <ul style="list-style-type: none"> • Neenan del daza – Allen Cummings • What about immigrant policy and procedure • First things First – ORAAP priority | <ul style="list-style-type: none"> • Competing messages from different FN • Developing the Protocols/MOU’s etc. • There is conflict between the leaders of the organizations included: Governments an First Nation STOP segregating need to be open and transparent |
| <ul style="list-style-type: none"> • District of Duncan and the Cowachin utilize services, i.e. hospital, legal, chamber of commerce • Prince George has excellent organization already in to start or move the initiative forward | <ul style="list-style-type: none"> • Community Voicemail Tool |
| <ul style="list-style-type: none"> • Gap Analysis while honoring the different roles each organization brings • Culturally appropriate | <ul style="list-style-type: none"> • Top down decision making usually political doesn’t work • How does ORAAP look to others/society so they understand their role |
| <ul style="list-style-type: none"> • Common Interest = Children & Family, etc.. | <ul style="list-style-type: none"> • The name ORAAP doesn’t honor all FN/Métis, etc., i.e. Urban Aboriginal Action Plan • there is no difference between anyone “All the |

| | Same” |
|--|--|
| <ul style="list-style-type: none"> • Welcome Wagon Idea | <ul style="list-style-type: none"> • How to build trust, build a relationship not job “Quo Pro Quo’ it’s about ceremony • FN don’t blow their own horns enough |
| <ul style="list-style-type: none"> • Prince George Leaders need to led the way when developing ORAAP • Form BC/PG policy Group Aboriginal | <ul style="list-style-type: none"> • Housing Circle to receive feedback • Sustainable funding • The issue with the hereditary system, the Tribal Councils, and the bands, etc. |
| <ul style="list-style-type: none"> • “All NATION” | <ul style="list-style-type: none"> • How much and to what degree is the interface with non-Aboriginal community – how does the city connect with all other initiatives. The city needs to understand that it isn’t just a cookie cutter approach |
| <ul style="list-style-type: none"> • Collaboration and consensus in order to get your voice heard and respected • Create an ORAAP Centre • ORAAP starts we “YOU” | <ul style="list-style-type: none"> • Any strategy dealing with the city has to have nation buy-in • Need to have hard congregation’s 3 – 4 x/year • Urban Aboriginal Strategy does start with YOU!! |
| <ul style="list-style-type: none"> • Creating the right space for Collaboration/Healing • Building common values | <ul style="list-style-type: none"> • Reduce Silos • What role government has in decision making they want clarity • Reduce competition but how |
| <ul style="list-style-type: none"> • Showcase success • Wait NO Longer! | <ul style="list-style-type: none"> • Need to educate staff and politicians • All Aboriginal teachers need to be in a room together to work in moving forward – healing |
| <ul style="list-style-type: none"> • This is about a Bottom/ Up Approach • Building trust with Organizations/Grassroots etc... • Urban Aboriginals need to feel safe within their own community’s relationships with authority | <ul style="list-style-type: none"> • Let people and organizations specialize and find a place to consult. Then look for areas to cross pollinate • Who speaks for whom? |
| <ul style="list-style-type: none"> • Handbook for nations including some simple phrases/cultural norms [KISS] • UAW has handbook which needs updated | <ul style="list-style-type: none"> • How to get the buy-in from the bands? i.e. organizations champions with a long-term commitment. i.e. chiefs table for health • Where is the business community and where is the commitment - THE PRINCE GEORGE NECHAKO ABORIGINAL EMPLOYMENT AND TRAINING ASSOCIATION as an example |
| <ul style="list-style-type: none"> • Welcome services in Web Format • Rights Based | <ul style="list-style-type: none"> • Transparency • Need at least 5 communities as representatives • Transfer of health authority to FN. How will it communicate and address FN community’s needs to all Aboriginal (take destinations out) |
| | <ul style="list-style-type: none"> • Needs to be phased in and needs strategy for implementation |
| | <ul style="list-style-type: none"> • Common accessibility – guide book that lays out what, who, how, when, where. |
| | <ul style="list-style-type: none"> • Role of Confidentiality |
| | <ul style="list-style-type: none"> • What about the role of Provincial and Federal Policy and how to react |
| | <ul style="list-style-type: none"> • What about Organizations Capacity |

- IBA's Urban Based
- RCMP needs an Urban Aboriginal Policing strategy
- The need for ceremony with the RCMP currently RCMP named in Carriers as follows: "those that take us away" Need to move to a ceremony that will symbolically bring the kids back
- Cultural awareness/cross cultural training and sensitivity required for all. i.e. RCMP, Social Workers, etc.

4. What are the next steps to move the ORAAP forward, i.e. short –term, medium terms, long-term?

- a. What worries you about taking any of these steps?
- b. What are your vulnerabilities?
- c. What new initiatives may be necessary?
- d. Are there decision that need to be made if so what?

| <u>Short Term:</u> | <u>Medium Term:</u> |
|--|--|
| <ul style="list-style-type: none"> ▪ Start the Movement ▪ Develop local solutions - demonstrate collaboration for buy – in follow through with commitments ▪ Form an Alliance, Partnership(s),perhaps just Aboriginal (Urban Aboriginal) ▪ Work directly with Urban (Inclusive Team) FN Leaders– not just off reserve ▪ "Off Reserve" excludes Métis so need to be more creative to broaden the mandate ▪ Commitment from participants to follow – up ▪ Off Reserve – Language? ▪ We need to be inclusive in our language and choice of words ▪ Building Trust ▪ Communication ▪ SET THE STAGE TO RECONCILE BETWEEN AGENCIES ▪ PROTOCOL ▪ Be a Trail Blazer ▪ Being Assertive without Aggression ▪ Cultural awareness, competency, sensitivity, continuity ▪ History and continuity of service providers ▪ Aboriginal Health Committee ▪ We have the skills already within the community – rebuilding community spirit(not just about programs and dollars ▪ Educate the community as to the need for volunteers (e.g. Elders) ▪ Network of Networks ▪ Building on exciting networks | <ul style="list-style-type: none"> ▪ Have you achieved your vision? ▪ Define Success ▪ Intervention Strategy ▪ Increase Dialogue ▪ Leadership Forums - Every 2x Years ▪ Develop collaboration (we all have different ideas on what this means) ▪ 23 urban Aboriginal Organizations ▪ Knowledge of resources in the community ▪ Regional Connection, 2 X year ▪ Be a DOER ▪ Maturity ▪ Creativity and identity ▪ Open to Change ▪ Experience ▪ Resilience ▪ Commitment ▪ Vision ▪ Flexibility to change ▪ Be nimble ▪ Take risk be BOLD ▪ Assets \$ Equity ▪ Holistic Perspective ▪ World View ▪ Think Holistic ▪ Empathy ▪ Flow of information ▪ We are committed ▪ Personally Healthy ▪ Share Personal Stories ▪ Create Rapport ▪ Learn from mistakes ▪ Committees are inclusive ▪ Communities built on volunteerism |

- Stronger Together!!
- Use Email to share information, Network and Facebook
- Rename ORAAP
- More Forums, like today

Long Term:

- What is the long-term goal?
- Mountain Top Visioning
- Culture and Mannerism
- Participation with Aboriginal Culture events
- Holistic space – Cultural Identification with Elders
- Land – use Elder Knowledge
- Elder Input – Medicine Healing
- AHRD network – dialogue and training
- Integrated service delivery we cannot provide service in isolation
- Reach out to other organizations and partners
- Recognition of key player in other organizations
- Meaningful engagement with FN communities, leadership and front line workers
- Build trust between Police and Schools/Youth
- Building community – SD; Meeting with Band Councils
- Include Life Skills
- Ability to address sensitive issues
- Tenant Support Worker
- Relationship building with City/Academia
- Opportunities to own their own home
- Able to bring to the policy development table, value based initiatives
- Support Policy
- Referral process/person
- Tool – Make Good Decisions Support
- Continuous Input
- Decision making capacity
- Build trust with all service delivery agencies
- Develop the spirit of trust
- Continuous Dialogue
- Crime prevention/education
- Youth – Education
- Family Support Services
- Meeting with Partner Groups
- Connection with all Ministries and Agencies
- Pro D Day! FN Teachings
- Political Relationships
- Continue to support community champions
- Media – good news stories
- Educate the community about Aboriginal issues

- Who are we helping
- What resources are we sharing
- Commitment of time
- What processes of collaboration do we have?
- Create collaboration opportunities
- There is an opportunity to have leaders in a room and build collaboration
- The voices of the people affected need to be directly involved in the collaboration
- Collaboration needs to be respectful
- An interagency collaboration is necessary
- Create Focus Groups
- The same group of people tend to volunteer all of the time – burnout
- Trust has to be earned
- Trust takes time
- Trust starts with self
- We can't heal our people by ourselves – we need each other
- Build a foundation that our leaders can embrace
- More of a sustained effort to break down silos
- Build on successful models. e.g. Homeless Education/Health
- Focus on a priority area IE.
- We have organizations FULL of people with integrity
- People seeking and using the services need to be respected
- Model Unity in the entire community of small group of people - Coordinating Body
- Crisis response and love and support for people in need



“Nez Keh bulh nus ts’edulh”

**“We are walking into the
future with our children”**

Off-Reserve Aboriginal Action Plan

8th Fire Cultural Nights

List of Participants, February 7, 2013

1. Doug Andrsul
2. Bev Tiljoe
3. Nevada Budskin
4. Peter Budskin
5. Noreen Kehoe
6. Alice Carifelle
7. Gloria Hourie
8. Robert Carifelle
9. Bertha Cardinal
10. Sheila Rennie
11. Kelsey Abraham
12. Irene Cardinal
13. Deana Cardinal
14. Jean Walker
15. Danielle Rediron
16. Tanya Rediron
17. Aidan Rediron
18. Tyree Rediron
19. Elsie Rallison
20. Julian Brown
21. Michelle Alec
22. Joan Sutherland
23. Catherine Lessard
24. Colin Haugen
25. Claudine Rennie
26. Amber
Serwatkewich
27. Keshia Teegee
28. Kirsten Teegee
29. Kashanna Charlie
30. Lawrence Taylor
31. Roxanne Quock
32. Jeremy Pahl
33. Marie Healy
34. Sam Ens
35. Darcey Haines
36. Tony Prince
37. John Woodrow
38. Leslie Robinson
39. Kim James
40. Shane Palmer
41. Joy Haines
42. Carol Ryan
43. Marvene Layte
44. Megan Yorke
45. Alana Yorke
46. Clarence John
47. Brenda Wilson
48. Aiden Carlton
49. Roland Gurney
50. Darcy O’Carroll
51. Naiomi Mckinnon
52. Kiley Mckinnion
53. Ivana Mckinnion
54. Nicholas Mckinnion
55. Edith Frederick
56. Robert Frederick
57. Glen Louis
58. Candace Monai
59. Chasity-Blue
Wright

8th Fire Cultural Nights

Responses Collected, February 7, 2013

1. What is your vision for Urban Aboriginal People in Prince George?

- February 7, 2013
 - Where are the White people? I think if they will come to us we must come to them.
 - I believe an urban aboriginal vision is like the medicine wheel we need all people/colon/ideology to speak with one
 - Voice, celebrate diversity through infinite combinations. Brown eyes, blue eyes, green eyes all see the same.
 - Picture – children & adults Not Equal; adult & adult Equal
 - An inclusive community of diverse abrgl. Pop's
 - Free of stereotypes
 - Free of marginalization
 - Building healthy relationship working hand/have
 - Celebrating OUR Not their diversity
 - Carving
 - Spiritual
 - Sweats
 - The gov't are railroading our children through the school system
 - Catch the kids who fall through the crack
 - More PotLucks in Urban Areas
 - I feel most of Canada's way of thinking and treating our Native/metis peoples go back to John A MacDonald
 - More potlucks in Urban Areas
 - Better services that do not re-invent the wheel
 - Lacks Aboriginal Teaching Such as! Fancy Dancing, Language Classes for adults who lost their language and kids willing to learn their language.
 - Lacks certain parts in having the resources to teach our background to our children
 - OFF-RESERVE – Get the list of Lheidli members who live off reserve → Invite
 - All educational funding be equal and all children/youth
 - To have more cultural teaching for all nations.
 - Drum groups – all ages not just kids
 - Ceremonies
 - Pow wow practices here @ PGNFC
 - To be treated fairly
 - History
 - More inclusiveness in the schools
 - Vision for Urban Aboriginal Pop's

- Strong-proud identity with larger community as a unified abrgl. Community
- Be able to walk into a store without feeling like I am being watched
- Celebrate the success of aboriginal people
- Ant-Racism education for comm. Workers
- To stop being for granted
- Equality
- Sense of safety
- Affordable sports for Aboriginal children
- More cultural activities we can take part in
- More youth activities
- More Cultural events. i.e. dancing, drumming, feasting 😊
- Utilizing Elders to teach youth
- Having a Aboriginal Food Bank with Traditional Food
- Educational support, Health Care, Transportation
- Elder Involvement in Planning Community for City
- Build a better community, togetherness
- More acceptance look past my skin color
- Future focused mentorship
- More leadership opportunities for example a Mantership program
- Coming together in spirit – protecting, advocating and supporting each other- regardless of nation
- To have a real community that has a healthy relations between the Indigenous & Non Indigenous worlds
- Come together joining hands to help create a better world
- My vision is to have our people accepted more, what right do Foreigners have to come to my Country and look down on us
- I would to see less Stereotyping & Judging
- To be given a chance to equal opportunity with employment agencies
- To see the full potential reached through understanding their identity by means of learning there culture & language. To share their culture with one another & to live a clean life.
 - To not only know their own ways but to also learn contemporary ways to be prevalent in both aspects of life.
 - This is how we protect ourselves while being true o who we are
 - To return to the two-row wampum be it
- Unity amongst all urban abrgl pop's
 - Resurrection of cultural traditions & practices – open to all community to experience & learn from
- Educational Awareness Between non Aboriginal and aboriginal; business oppportunity relationship among everyone
- To be Known, acknowledged, Accepted, Identified to have a voice
- Sporting activities, more culture (language, and where they come from and been proud)

- Community Garden Space + (more workshops, connecting with the land, education from elders?); potential opportunity to break social barriers (cultural awareness to non-aboriginals)
- Traditional workshops (inter-relate with the gardening)
 - Not just for Aboriginals, try to engage others
 - Break down social barriers
 - Could be done through activities
 - Education on culture
 - Find things that unite us (us being a very vague, large term)
- Unity

2. How will collaboration improve the outcomes you need to realize your vision?

- February 7, 2013
 - Cross-Cultural understandings past, present & future
 - Love
 - Communication
 - Work together without purse strings
 - Organizations always apply some pot of \$\$
 - More homes
 - Collaboration between FN's is priority – once we collaborate without agenda's we will move frwd in unified way
 - Need long term engagements
 - Education
 - Acceptance
 - Awareness
 - Sense of belonging
 - Communication
 - Relationship
 - Improve Communication
 - Be more comfortable of who I am a nd where I come from
 - Stop negative thinking
 - Collaboration is the only way to improve my vision for “unity” strong identity of Abgl Pop's
 - All parts of society need to be included for success
 - Employment
 - Spiritual communication
 - Education
 - More
 - Cultural
 - Sports
 - Music

- Art
 - Education
- Concerted help from same the minded organizations to help improve out-comes of what every good vision
- Without a mutual respect & understanding of one another, the healing process becomes difficult & stagnant.
- We must come together in order to move forward.
- Educating general public on the history of First Nations
- We will fight for equal hiring % of aboriginal students
- Teach everyone starting in preschool and kindergarten
- Aboriginal Radio Station
- High school so they learn they can contribute positively
- Better advertisement for cultural activities
- Break the cycle
- Advertising on a TV Station (Local)
- Inform & educate our children & youth
- Service providers – May, RCMP, Schools
- Collaborating will allow us to share our ideas w/other thinkers – this can provide the opportunity to learn from one another to have our ideas grow by learning from others
 - Who can help & expand & better articulate our thoughts & ideas.
 - To know we're not alone
- Affordable housing
- Support
- Understanding
- Integral to vision
 - Needs to be respectful and unified in goals & supports amongst each other
 - Free from competing
 - Goal
- Education
- The City of PG, local territory nation and every aboriginal ppl (children, elders)
- MCFD
- Aboriginal Organizations
- Businesses
- Athletes
- Culture is not meant to live in the past, it is to evolve and grow
 - Head start I + II enroll white/aboriginal all children so that they all may learn together our teaching

3. Other questions you would add?

- What will you do to be a better person?

- How can the non-indigenous education system incorporate Indigenous worldview & styles of learning?
- Do we need taskers to watch how we are portrayed in local newspapers and news
- How do we help people in need?
- Would like to see more aboriginal expressions made for the willing public how to get this done???
- Why are we allowing school District to continue old lies about history of Canada?
- Have missed anything other questions putting up, more workshops to educate
- Where does it start for you?
- Parents, home, life style, relationships, positive people
- Where are all the white people?



“Nez Keh bulh nus ts’edulh”

**“We are walking into the
future with our children”**

Off-Reserve Aboriginal Action Plan

8th Fire Cultural Nights

List of Participants, February 21, 2013

- | | | |
|----------------------------|----------------------|-------------------------|
| 1. Deanna Cardinal | 21. Elsie Rallison | 41. Morvene L |
| 2. Irene Cardinal | 22. Leo, VI Findlay | 42. Miles Shepert |
| 3. Gloria Hourie | 23. John Woodrow | 43. Nadina Shepert |
| 4. Alice Carifelle | 24. Michelle Irwin | 44. Shaun Catterhill |
| 5. Doreen | 25. Geneva Irwin | 45. Cleo Shepert |
| 6. Sheila Ghostkeeper | 26. Robert Carifelle | 46. Malcolm |
| 7. Tanya Gulliger | 27. Walter Okimaw | 47. Marilyn Nelson |
| 8. Tyree Gulliger | 28. Melva Monai | 48. Jen Harrington |
| 9. Aiden Gulliger | 29. Megan | 49. Brittany Harrington |
| 10. Danielle Gulliger | 30. Maiomi McKina | 50. Chase Harrington |
| 11. Stacy Gulliger | 31. Carol Ryan | 51. Regina Thomas |
| 12. Bertha Cardinal | 32. Connor Germyn | 52. Casper Martin |
| 13. Darcy O’Carroll | 33. Bruce Germyn | 53. Tony Prince |
| 14. Leslie Robinson | 34. Jennifer Germyn | 54. Wayne Dvertto |
| 15. Roland Gurney “helper” | 35. Keshia Teegee | 55. Ester Flanagan |
| 16. Edi Fredrick | 36. Kirsten Teegee | 56. Bubba Forte |
| 17. Joan Sutherland | 37. Kashanna Charlie | 57. Roxanne Quock |
| 18. Peter Budskin | 38. Sheila Alexander | 58. Lawrence Taylor |
| 19. Nevada Budskin | 39. Darcy Haines | 59. Catherine Lessard |
| 20. Jean Walker | 40. Carlin Waines | |

8th Fire Cultural Nights

Responses Collected, February 21, 2013

4. From what you have heard what does an off reserve Aboriginal action plan look like?
 - What would get your attention if an ORAAP were to move forward?
 - What steps should this take to get rolling?

Responses

- Non Aboriginal and councils group input
- It is a gross roots movement
- To be included not excluded
- 2 part process – Aboriginal – non Aboriginal Goals planning
- Marketing
- Commercials
- Newspaper updates
- More in school knowledge to the students
- Make a program to get to the children
- Action plan, advertisement in the newspapers, and media
- More public awareness
- Mass mail out – invite to community
- Having a data base of off-reserve
- Included names, numbers, addresses, and nation
- Something new
- A fist start into another era
- Set the status quo
- Celebrity
- Revolutionary
- Online forum/space
- Must be all inclusive
- Process
- ORAAP set of goals and ideas to further improve the livelihood of off-reserve Aboriginal
- Meetings, and talk with all the different services in PG including
 - Health services
 - Educational institutions
 - More graduates in profession fields
- Racist people running institutions that educate children will teach racism, regardless of where they come from
- The government to realize that Aboriginal people are smart enough to be involved in the government

- A community coming together to help stop aboriginal racism
 - More visible native in the community i.e. stores and offices
 - More cultural for children and youth
 - The schools are the place to start with building pride
 - Non-bias leaders
 - Assistance with Housing, Babysitters, Food, and Transportation
 - Showcasing the diverse culture and returning to the spirit of healing
 - PG is a “MECCA” for people leaving off-reserve
 - Regular meetings dates, and time and treating all off-reserve equally
 - Practical community specific
 - Build a community inside of our community inclusive of all off-reserve
 - Dinners, dance (family & Adult)
 - Regular gathering of people to share drinks, snacks and ideas
 - The government and community working together to achieve goals for all people
 - Taking the first step towards being recognized
5. What are the challenges you face day-to-day in PG accessing services?
- What works currently?
 - What doesn’t work currently?
 - What annoys you?

Responses

- People are being left out of decision making
- We don’t know how to get involved to make effective actions
- Disturbed by the ignorance of my peers in regard to status, it is the same old argument
- That suggests we, as status Indians are receiving handouts
- Need of more information
- Everyone in Canada needs to be educated
- Racism
- Finding employment
- Off-reserve have no say, no rights
- What works?
- New relationships websites
- Same old prescriptions
- I have been researching. Would love to find more programs and such to help me and my relation along our vision quests
- Appropriate agencies
- Not knowing who to ask
- Indirect discrimination
- Politics

- the lack of Transportation
- Low Education and Graduation
- So may Aboriginal people do not know their own history
- Course that gives them knowledge to do a job
- Training –not a bunch of certificates
- Lack of food and housing
- Landlords do not have to follow certain criteria for natives.
- Why do they feel the need to keep all Aboriginal people in the hood
- Have Respect
- Build Recreation Centre for Youth
- Include Culture
- Discrimination racism
- People’s assumptions
- Communication, speaking above people
- When people who do not know or understand Canadian history, the truth. Are the ones dealing directly with our most vulnerable people (our children)
- Make it mandatory for non-Aboriginal to learn about the Indian Act, Reserves, Residential schools
- clearer definition of Racism
- Support and help
- Having a voice is great
- Education can be a challenge
- Urban Aboriginal Culture is a challenge
- Practicing the – walk the talk
- Inclusion not exclusion
- Challenging change
- Setting the stage for the NORM
- Too many Waitlists
- Lack of services
- Hours of operation
- Not enough cultural events
- Racism/prejudice
- Lack of education by public
- Fear of Aboriginal being hurt by others
- Those who need help are not accommodated

6. Who / what is an urban Aboriginal?

- City Slicker ☺
- Growing up not learning traditions and hunting
- Not knowing origins
- No access to culture in schools and at home
- It seems to be lost youth out here have broken dreams and promises.
- But great hope with our community coming together with a voice
- Every person who lives in town who is of indigenous descent
- All my family
- Anyone who identifies themselves as Urban Aboriginal
- Status, non-status = metis, etc.
- Anyone who seeks to find their identity and who know who they belong to
- Anyone who lives off-reserve
- It's just a title still aboriginal
- Lost
- Status/non status
- Treaty/Metis/Inuit/Nishga'a
- Aboriginal – don't know their background?
- Have a Canadian Culture
- Some Customs
- Limited Aboriginal Culture and awareness of issues
- Aboriginal that's urban
- Someone who left the reservation
- The face of Aboriginals is changing. Just as family dynamics have changed, we have ½ Metis, ½ Cree. We are much a blended society. I believe that this has changed things because we now have people who see multiple aspects of a problem.
- An Urban Aboriginal isn't an "Indian on a farm" anymore.
- Urban Aboriginal have a fresh opinion of a blended with old and new
- They are huge players in tomorrow

7. Are there any questions you have?

- How to get involved
- How to have more cultural activities
- Why would humans do this purposely to on another
- Need to execute the plan
- When is the next central ORAAP meeting
- Why don't we have more fun
- Residential school records put into light

- Learning to heal their families who have suffered
- Ask the school systems to acknowledge the stereotypes
- Power of Nations
- Collaboration is needed at many junctures and in many environments
- It is like an onion – keep peeling until you get to the core – success
- How can we make this possible??
- Why are these kinds of workshop not being presented to public school programs
- Public High Schools should have more programs, workshops, etc...
- Providing information and education about our history and past to those who remain informed and ignorant, an/or prejudice
- This could derail easily, unless we do the work
- What's the goal of ORAAP?
- When will we see results?
- Create “Cultural “ for a Community Collaboration
- Theme (have mercy)
- Work to eliminate Elder Abuse
- People Helping People
- To determine very clear and concise language
- What is short term, is medium term, and long term for ORAAP
- How will it look? Funding? Non-Funded?
- Now that Metis are able to apply for full status, what can we expect?
- Educate the community
- Build Trust, Values & Ethics
- How to enlighten the masses of people who have no idea of the real truth about the Canadian history
- Working together by being careful and caring
- All Aboriginal Leaders need to be at the ORAAP table!
- How will the communities be updated in the ORAAP process?
- What will it take to gain the attention of the people and/or government, do we have their attention?
- Communication – dissemination of sharing of information to ensure non-duplication of services that exist



“Nez Keh bulh nus ts’edulh”

**“We are walking into the
future with our children”**

Off-Reserve Aboriginal Action Plan

8th Fire Cultural Nights

List of Participants, February 28, 2013

- | | | |
|---------------------|-----------------------|----------------------|
| 1. Joe Stilwell | 22. Malcolm Lewellyn | 43. Gavin Haines |
| 2. Alice Cardinal | 23. Kim James | 44. Carlin |
| 3. Irene Cardinal | 24. Brendan | 45. Joy |
| 4. Deanna Cardinal | 25. Nevada Budskin | 46. Tanya |
| 5. Noreen | 26. Anita Lakreshy | 47. Tyree |
| 6. Brandi Tom | 27. Brendan | 48. Aiden |
| 7. Jordin Tom | 28. Keshia Teegee | 49. Danielle |
| 8. Jean Walker | 29. Stacy Gullagher | 50. Eric Bolton, sr |
| 9. Elsie Rallison | 30. Shane Palmer | 51. Edie Fredrickson |
| 10. Sue Perron | 31. Linda Ghostkeeper | 52. Tony Prince |
| 11. Roland Gurney | 32. Robert Carifelle | 53. Bev Tiljoe |
| 12. Bertha Cardinal | 33. Marie Healy | 54. Marty James |
| 13. Tammy Williams | 34. Kirsten Teegee | 55. Miranda James |
| 14. Quinton Gardner | 35. Kashanna Charlie | 56. Wilson |
| 15. Eileen Allen | 36. Lawrence | 57. Candace Monai |
| 16. Joan Sutherland | 37. Roxanne | 58. Alysia Monai |
| 17. Colin Haugen | 38. Shirley Shwitzer | 59. Jolien Monai |
| 18. Raegan McDermit | 39. JoshDeschamps | 60. Glen L |
| 19. Jenna Hansen | 40. Erille Lemar | 61. Mac Cardinal |
| 20. Joyce Roberts | 41. Jacquelyn Mayse | |
| 21. Elaine Paquet | 42. Darcy Haines | |

8th Fire Cultural Nights

Responses Collected, February 28, 2013

1. How do we move forward to secure the future for our children in the following areas?

- **Education**
- **More culture; smudges, drumming, singing, dancing**
- **Language part of curriculum; mandatory part of curriculum**
- **equality amongst each First Nation community**
- **Equal to non-Aboriginal education. i.e. schools and school amenities**
- **Need a community panel to interview Teachers working in Aboriginal communities**
- **Panel consisting of people with education and experienced background**
- **Off-Reserve Aboriginal schools where support staff is taught Parenting skills and responsibility, pathway training**
- **We need to choose the people who have access to our most valuable assets – our children**
- **Continue on encouraging our children to keep educating themselves even after their done graduating**
- **Give them our support**
- **Encouragement and help in any way we can**
- **Try to have them remain in High School**
- **Education is the key to success**
- **Know what is available**
- **Encourage them to stay in school**
- **Better education means jobs and independence**
- **Better programming**
- **Invest – time, money, and effort**
- **More activities**
- **Anti-bullying**
- **How our youth by example – the power and fund in knowledge**
- **More accessible and courses on native studies mandatory**
- **Have pride and not the same our elders have been raise with**
- **It has to start with Elders for culture**
- **Children need to know and understand without bias the truth**
- **Improve our teaching's and our culture along with the education that should be there**
- **Ensure the schools are adequate on reserve**
- **Make education more accessible**
- **More schools (none for me)**
- **Be strong parents**
- **More influencing**
- **Be a role model**
- **Provide funding**

- Acknowledge serious students aware them accordingly
- Fun ways to relearn our own languages
- Parental support/inclusion
- Get involved!
- Volunteer
- Support the health of children by seeing to their needs.
- Mentor parents who are struggling
- Support good expertise of the rotting tooth
- Keep the kids in school and encourage them and let them know they are smart
- Not call them derogatory names i.e. dummy or stupid
- Spend more money, more teachers
- Safe and accessible to everyone
- Build better relations through school and universities
- Comprehensive
- Cultural education that is specific to the child in the territory
- Further education that fosters health, mental capacity, emotional well-being, and spiritual identity
- Encourage the importance of going to school
- Insist children go to school and participate in the parent meetings
- Encourage children to continue to continue in school and have good food and sleep
- Encourage our children to stay in school
- Get a high education as possible
- Encourage them to go to school
- Encourage them to stay in school
- Get more money
- Get more money
- Create easy access
- Affordable
- Especially when it comes to post-secondary education
- Access
- Connect to them on a more personal level so they understand in their own way
- More schools, cultural schools
- Reward programs to reduce youth dropping out
- Culture teachings
- Traditional teachings
- Ensure all children have equal opportunity to get good education
- Teach more about our Heritage
- Most young youth are losing the true meaning of their Ancestors

2. Health

- Accessible health care all year round
- Quality health care' mobile health care, at least if not available

- **Aboriginal Employed**
- **Aboriginal Run**
- **Aboriginal Boards**
- **Talking to them about alcohol and drugs**
- **Teaching good health habits – our children will grow up healthy and less likely to develop diabetes or have heart problems later in their lives**
- **Giving them a better – healthier future for our children to have a longer life span.**
- **Healthier food**
- **Old fashion doctors coming out to the communities**
- **Health workshops where the children participate in the fun activities in showing them the human body – DNA**
- **Get Legislation to allow our own control threw monies**
- **Skilled trade and design of what meets our needs best**
- **There has to be more investment in qualified people**
- **Broken promises have to cease to be**
- **She system should be more involved maintained in regular basis**
- **Health clinics**
- **Transportation**
- **More hospitals**
- **Pay more attention to your health**
- **Role model to the young**
- **Healthy food and stuff**
- **Educate our Nations of healthy foods and living**
- **Determine who needs what, when, where, and why**
- **Massage heals all sorts of ailments**
- **Be aware Mental Health is for behind in diagnosis and treatment compared to physical/physiological health**
- **Get involved!**
- **Look after your own health**
- **Help others learn about good health practice**
- **Find out what is needed in the community**
- **Join forums and lobbies**
- **Vote**
- **Eat healthy foods and stay away from junk food**
- **Keep clean**
- **Health organizations could also put more effort and funds to ensure the health of children and their families**
- **Recruit more doctors**
- **Have doctors look at holistic and natural/traditional medicine with western**
 - **More better services from health providers**
 - **Education in trans fats**

- Education in cholesterol, diabetes
- Healthy eating habits
- Be a role model
- Be healthy
- Eat healthy
- Encourage nutrition and cleanliness
- Encourage our children the importance of a high education
- Better health care
- Have more affordable heal care
- More doctors
- Keep getting check ups
- Eat healthy and exercise
- Get more doc's, dentist and get more check-ups
- Eat healthy, good liquids & foods
- NOT going to privatization of health
- Keep it public and teaching more people about health today
- More traditional meals
- Stop discrimination
- Smudges
- Sweatlodges
- More traditional medicines
- Knowing and being aware of STDs
- Ensure the professionals hear what the real health issue is

3. Housing

- Should meet over exceeded government standards in housing
- More housing opportunities on and off-reserve??
- Government should be more actively involved in maintaining and supporting secure and safe housing for Aboriginal people
- Agency that helps us find housing to by-pass prejudice so we may find housing out of undesirable areas
- Encouraging them to be successful, so they can own their own home on their own
- Have good, clean housing for healing families – not some of the rat holes that are for rent
- Provide proper housing for our children – they will grow up healthy & secure & have pride
- Good houses
- Stop giving lucrative contracts to who do substandard work
- The development for living should be maintained in a regular basis
 - A standard for the community that meets their needs and be reviewed so that everyone's safe

- Installation
- More alliance with Aboriginal communities work together
- *Aboriginal habitat for Aboriginals
- Clean housing
- Ensure health codes are met
- Make housing affordable
- Procedures to assure (make accountable) housing standards
- Find out what is there and what is needed
- Make your own needs known
- Support groups who have investing knowledge and energy in meeting housing needs
- Be vocal in support
- Be proud of who you are and be proud of where you live
- Make sure contractors are building the houses to standard
- Safe
- Equality
- No comment
- Investments in the future that starts at birth
- Housing that is specifically family orientated and fosters pride in ownership and identity
- Get help from organization that deal with the housing issues
- Proper housing for all with adequate water and sanitation
- Affordable housing
- Affordable housing for Aboriginals and Seniors
- Need more housing
- Need more housing
- Build more houses instead of liquor stores and pubs
- More housing
- Government needs to start taxing the million/billion dollar companies so we can have programs/funding for housing for all of our country
- Get more housing option for children and youth in all communities
- More affordable
- Quality
- More lots more
- Provide quality & affordable housing

Other

- Teach our culture to our children they will have a sense of pride in who they are and be able to pass their culture on to their children
- Focus on encouraging our youth and traditional spiritual ways

- More dialogue between our elders and youth
- Invest in our dying language
- The elder's as well as our younger people should work a lot closer with each other for their grandchildren
- Not sure more supermarkets
- Create more work for Aboriginals
- Cultural education, singing, dancing, drum making, teaching the lay of the land
- Hunting
- Fishing
- Trapping
- More Aboriginal Professionals that are experts in the above
- Be proud of your culture and heritage
- Stand up and speak out
- Spiritual awareness focused on healing and developing mental health ties, to family friends, and stronger to move
- If you want to go far in life you have to be involved in all social aspects of a healthy environment
- Work
- Work
- GET STEVEN HARPER OUT OF GOVERNMENT!
- Get more options in the community for youth to access

4. Why have you chosen Prince George as your community to live in?

- Access of services like education and healthcare
- Access free social services
- I needed to get away from the community I was living in – lateral violence, drugs and alcohol abuse was rampant
- No career opportunities
- No schools
- A lot of opportunities for myself as well as for my child
- It chase me – I moved here because my boyfriend; I married a year later and after 3 children and 5 grandchildren and great grandchildren – Prince George has become our community. We are here.
- Prince George is a very friendly community and people generally care about each other
- My mother brought here when I was a baby. Had no choice, but I can't imagine living anywhere else
- Where I was born
- The peace and serenity = find out in our wilderness the teachings of our elders
- Renew of spirit along with my vision quest

- Opportunities for work is brought me back
 - I was born here
- I've come here to sober up and hopefully learn how to live, learn and pass on what our own people need back in our community
- Our parents chose PG for education that would not have been accessible in their community
- This where I was born
- I moved here because PG is the hub of the north
- Because my mom lives here
- It is the most beautiful place I have seen and as far away from the drunken community I am from
- Economic move
- Family
- Teenager years here
- Snow sports
- I came here many years ago and encountered horrible stench in the air
- Extreme pollution
- I met someone and moved here
- There we are here now too but it's somewhat better
- It's close to my hometown which is Fort St. James
- It is centrally located and know a lot of people
- I went to Lejack Indian Residential School
- It is Dakelh territory
- It chose me
- Close to family
- Because all the surrounding reservation or community doesn't have the services and job opportunity
- I was born here and I see it as the most beautiful place on earth
- My children grew up/born here any my grandchildren are born here
- PG not to crowded
- Have M.D.
- Dentist
- Eye Doctor
- Affordable housing
- Friendship Centre
- I like it here
- This is my home
- Because I like it
- I like the city and recreation areas
- Because it's Big Beautiful

- I was born here
- The best job we could find
- Cheaper than living in Abbotsford/Vancouver
- Family lives here
- UNBC is a great school & I am enrolled in the Social Work Program
- I chose Prince George because there were more resources to access than in my home town
- Raised in McBride came PG as a child 1968
- I was moved here by government choice
- I was conned by husband at the time but have grown to enjoy a smaller community
- Closer to nature
- Medical reasons

5. Who/what is an urban Aboriginal?

- Anyone who identifies as an Aboriginal decent, whether they are living off-reserve for a short time, or have never lived on-reserve
- Me 😊
- Ancestors?
- Elders?
- It is not just someone from a reserve
- It can be a native born in this city, PG
- An urban Aboriginal is a person who doesn't like to live on-reserve
- Living in a city setting – when education and jobs are more available
- Off-reserve resident
- Native
- Not necessarily a displaced person but a person who may have come to the city only to find false promise in opportunities
- Someone who has some form of culture knowledge after discovering they were colonized
- I found out that we had to move and become our own Urban Aboriginal because of band council and the way they favor their own families
- Aboriginals who need the resources of modern living that aren't necessarily available on-reserve such as – education, jobs and healthy housing
- A person living off-reserve
- First Nation in city
- City living Native
- An Indian
- Typically an Aboriginal that has lost (this can mean “lost touch”) their inherent rights
- For the individual that has lost their right d/t words on paper (legislation)
- We need to support genetic testing and not be afraid of this idea

- This is my current situation, this would create more numbers of Aboriginals
- Numbers will create more power, if they can be harnessed!!
- Aboriginal – someone of First Nations, Metis and Inuit decent
- First people decedents
- Urban living in communities outside of reserves
- Includes people working, not working, homeless, children, elders, etc.
- Basically to me it is a displaced person from their own reserves
- We choose to live here so we can get a job
- Someone who resides and is employed off-reserve to make a better living
- Living off-reserve
- The one that is a registered Native that moved away to the cities to better his family and life
- An Aboriginal (status, non-status, metis, Inuit) who lives off-reserve in a city, town, village
- It is an Indian that lives in the city or town not a reserve
- To live away from family
- Someone brought up in the city
- An Urban Aboriginal is any Aboriginal person that was brought up in non-traditional.
- They were raised to believe to accept the ways of government
- Me
- City dweller
- All of us
- My friends
- Someone who identifies as Aboriginal or who's culture is Aboriginal and lives in the urban setting, or "off-reserve"
- Aboriginals living in an off-reserve community
- Family that have moved to city or married out family traditions
- No comment
- An Aboriginal who now lives in a city or larger town
- Elders

6. Other Comments?

- I hope to see this project become a success - even in one area
- Myself, I will educate all my relations the wisdom I gain from these gatherings
- Thank you for your open mindedness
- All culture's need to be taught respect
- I pray that I can go back to my community and help my people for our children
- Good job
- I would like to see follow up. Follow up
- Yes First Nation is awesome

- I think we need better advertising for all Aboriginal events (bigger ad in Newspaper, television, schools, etc.)
- The time has come to reduce division and colonization
- Keep your culture alive by learning your native tongue
- Long-range would be profitable take 200 years before any see the changes in works
- Invitations into Caucasian driven organizations (private, spiritual, government in an effort to for new friendships and partnerships)
- Build more houses and Community Centres
- Eliminate racism
- No comment for no
- Cultural activities like this are a huge eye opener for Aboriginal and non-Aboriginal people, to move forward and create activism for change, respect, fairness and equality
- I really like this activity with the dinner and show and how we had to reflect on all of this
- Great info nice to see children here
- Opening Rec Centres for youth
- Teaching culture history, traditions such as how potlatch systems work
- Sweat lodges
- Traditional medicines
- Cultural singing – arts – games- hunting



“Nez Keh bulh nus ts’edulh”
**“We are walking into the
future with our children”**
Off-Reserve Aboriginal Action Plan

8th Fire Cultural Nights

List of Participants, March 7, 2013

1. Daniel Cahoose
2. Jordan Cahoose
3. Marty Thomas
4. Vi Findlay
5. Leo Findlay
6. Noreen
7. Doug Andrew
8. Eileen Alec
9. Irene Cardinal
10. Deanna Cardinal
11. Stacy Gallager
12. Brenda Aubichon
13. Rayna Maxwell Thomas
14. Joan Sutherland
15. Lawrence
16. Roxanne
17. Alice Carifelle
18. Gavin Haines
19. Darcy Haines
20. Joy Haines
21. Edie Fredrick
22. Marisa Fredrick
23. Garth Haines
24. Kelsy Abraham
25. Peter Budskin
26. Nevada Budskin
27. Elsie Rallison
28. Joan Walker
29. Bernice Chingee
30. Melissa Hoff
31. Tanya
32. Tyree
33. Aidan Carlton
34. Danielle Rediron
35. Elaine Paquet
36. Helen Good
37. Erroll Lamare
38. Jacquelym Moise
39. Bev Tiljoe
40. Kayie
41. Kevin
42. Tyler
43. Sheila Renne
44. Shane Palmeron
45. Eric W. Bolton
46. Raegan Mooris
47. Andrew Sabo
48. Kim James
49. Brendan James
50. Malcom Llewellyn
51. Marie Healy
52. Mary Potskin
53. Joanne Sam
54. Robert Carifelle
55. Kashanna Charlie
56. Kisten Teegee
57. Keshia Teegee
58. Marty Tylee
59. Larry Bereziat
60. Gerald Nelson
61. Shirley Schwezer
62. Marty James
63. Miranda Jones
64. Chris Branigan
65. Cindy Branigan
66. Noah Branigan
67. Claudine Rennie

8th Fire Cultural Nights

Responses Collected, March 7, 2013

1. **What is working for our Youth in Prince George?**
 - **Culture Awareness**
 - **Chance to listen to their voices**
 - **Programs**
 - **More support**
 - **The YAP access centre**
 - **Cultural Awareness**
 - **Ab. Culture**
 - **Youth Leadership**
 - **Youth Programs in PG – Involves more leadership roles for youth with youth**
 - **ACYWP**
 - **The Native School on Diefenbaker**
 - **The fact that Ab. Ed. workers are finally in the High Schools**
 - **Youth Group**
 - **The family unit seems to be getting stronger**
 - **Education are getting themselves involved with out youth**
 - **Different program to help them stay active**
 - **Different programs**
 - **Now programs dealing with First Nations are being initiated in school district 57**
 - **Language, philosophies, history, songs**
 - **They do a lot of volunteer**
 - **More volunteer**
 - **Having places like reconnect, Friendship Home & the Friendship Centre programs and counsellors are working for our youth**
 - **YNTC, Reconnect**
 - **Helping Hands Program**
 - **Youth – Nechako Treatment Centre**
 - **More resources**
 - **Resources for youth to go to**
 - **NFC there programs**
 - **Reconnect**
 - **School programs**
 - **Native Friendship Centre**
 - **Education is working**

- The programs sponsored by the P. G. N. F Centre give youth a chance to move forward, to attend college and university – to get jobs – to feel proud
- Reconnect
- Not a lot – only visual contact with BC Government threats to reform them to old ways
- Reconnect
- More time for them
- Programs like this one
- NYFC Youth Nechako Treatment Centre/Reconnect
- Helping Handz Program
- Teaching history and background
- Reconnect
- Not to much
- KIKINO, Bladerunners, Headstarts, Camp Friendship
- More schooling
- Their starting to get more educated in universities & industrial
- From personal experience I would have to say sports
- Gathering such as this in our youth and door prizes for them
- Youth conferences
- Culture camps
- Getting the youth involved when there is a function on Aboriginal issues
- There are many out lets for them to hang out or there is the NFC which have ideal things for the youth to do
- Much effort by many dedicated parents, grandparents, aunts, uncles & Teachers
- Also dedicated Elders
- Reconnect workers present
- I see a couple of things, not much, there definitely is a problem what I see is uneducated youth
- I'm not sure what's working. I know the rapping has become pretty influential among our youth these days
- Youth Services - Friendship Centre
- YAP - employment/skills activities
- Carrier Sekani - Walk Tall
- Sporting teams/coaching
- Youth Conference
- YAP Centres
- Schools, Friendship
- Piers to help kids in our community
- Nothing
- Being nice and helping people who are being bullied

- I see making our presence known. I bring my son to rallies and workshops and he asks questions and enjoys it. Instead of just letting him see the negative images of downtown I show him the positive of our personal power
- Being able to play in his neighborhood is huge. He misses playing outside with friends
- More program
- Having an Aboriginal worker in each school
- Have a native worker in each school
- Cultural stuff
- Drumming & Singing
- Beading of moccasins
- Fuby program is good thing for youth
- They are starting to realize that they have to get along to accomplish their goals
- Programs - extracurricular activities - sports
- Education programs
- Having supervised activities
- Candy
- Video Games, Toys, MP3 Player, etc.
- I am not too sure but I do see that there is a place here in the Friendship centre, for them to go and it would be nice to see more places for them to go
- Working with elders', peer counselling, talking with ex-cons about gang violence and drugs
- Not sure, but we need to work more with our youth
- Treatment centre for our youth to stop the cycle of violence
- YAP
- Youth Programs
- Peers who take the time to be with youths help them out
- ACYWP
- Youth Conference
- Camp Friendship of walk tall
- I think organizations like the Native Friendship Centres is a tremendous start. Their support and the safe havens they provide is essential to our youth who are leaving their homes at as much younger age, most not by choice

2. What is missing for our Youth in Prince George?

- Respect
- Youth Centre run by Youth
- Self esteem
- Connections
- Community Belonging
- Follow through
- Counselling

- **Healing one-on-one**
- **Elder's involvement**
- **Transitions program for youth in care when they "age out"**
- **Collaboration between Ab. Organizations & School District involves – Respect – Community – Restorative Action**
- **Positivity from Adults of all races toward youth of 1st Nation Decent**
- **Strong family values**
- **Some**
- **Direction and family member leading by example**
- **Education**
- **Education**
- **Cultural programs**
- **Tutoring for children & teens who are struggling**
- **They need more support from people**
- **Moore care in what is good for them!**
- **More support from all adults, and understanding**
- **Not to be judgemental but to be there to help and explain**
- **We need a lot more respect for our youth**
- **More workshops**
- **Our culture**
- **Encouragement to obtain higher education and opportunities to work at high paying career**
- **More cultural activities to take part in**
- **More gatherings**
- **Centres for sports that do not case so much, a drug and alcohol free facility with attendants that supervise – snacks, etc.**
- **Advertise activities**
- **Sports, music, cultural events**
- **A place for them to be off the streets**
- **More youth gatherings/workshops**
- **Youth drop in centres**
- **Direction**
- **Proper guidance and obedience**
- **Place for youth on weekends – things to do**
- **More information on activities**
- **More recreation buildings to do sports & Games**
- **Help getting work**
- **More jobs**
- **Job & Recreation facilities**
- **The funding to get every child who wants to be a part of a team on it**

- Our elder's to be included - quality time
- Giving the parents, grandparents the tools to teach their children
- Need more role models to help guide the youth
- Some of youth are damaged by Fetal Alcohol Effect
- We need skilled and patient teachers for them
- A bigger Centre for youth in Prince George
- More lifeskills & it isn't taught at home; It's like a reserve within the city
- Need more role models
- Supports for families - protection against drugs - violence - respect from community/businesses
- Access to traditional culture/healing - community
- Service/engagements & environment guardianship
- Information workshops about Aboriginal history
- Youth Drop in Centre
- Craft & Art workshops
- Proper guidance & direction of their future
- Cree Teacher
- Being around other Aboriginal kids like me
- Tahltan class in School (Language and culture class)
- Being able to play outside with his friends is huge
- Role Models
- Aboriginal teachings of our backgrounds, dancing, singing, drumming, etc.
- Arts & Crafts
- Native teachers of my language Cree
- Maybe some need mentors
- Need positive attitude
- More youth programs
- Mentors
- Having respect for each other and help each other out
- programs for sports & culture & art
- Support
- Reading
- Education
- Jobs
- More fund activities for 8th Fire Nights
- More leadership and education, activities also to reach out and the encouragement to join in as they can pass it on
- Scared straight program so kids can see firsthand the negative results of gangs/drugs
- Opportunities
- Empowerment

- Employment - summer students
- Positive steps to prevent bullying & to actually more programs to get them involved in their own lives in a positive fashion
- Support groups for these attempting to get away from drugs & Alcohol
- Traditional teachings
- Language
- The need more Aboriginal leadership in our schools
- The liaisons must feel they have the support of the School District

3. What do you see as the next steps?

- Follow through – meetings/events
- Dream driven events/conference to reality
- Right intensions
- Community together
- Targeting the Youth at a younger age for healing
- Cultural drop-in Centres
- Youth Treatment facilities in the North
- More program initiatives such as this – youth engagement programs
- Incentive programs for youth
- Community collaboration with all agencies (we have it but not enough)
- Continue building/strengthening the bond of all youth, to break the barriers of discrimination
- The joining of all native interest's comings together in a circle of discussion and empowerment
- Talk about it more
- Talk about it
- I hope to see the Friendship Centre, take a new direction
- Something new & innovative way
- Something that is clearly visible where people will turn their heads and take notice
- Get more involved
- More jobs
- I feel that there should be more places like kids community Centres, more accessible and affordable clubs for youth to join
- This would keep kids off the streets
- More workshops
- Get incentives to hire youth to work, les red tapes i.e. less hire out of town people or from other country
- Making a similar program
- Learning more our language and workshops

- To follow up on the information that participants put forward – an to go on from there.
We must not let this positive program die
- Find more like youth activities and making them affordable and accessible
- Weekends and free time stuff
- More Native Foster Care
- More Native drop in
- Music
- Dance
- Workshops
- More workshops
- Teaching techniques of our heritage
- Have more time at fire pit
- Get youth involved
- More programs geared for youth
- Drop-in centres
- Get more involved
- Getting more involved in the communities
- Some equality on everyone's part
- Our youth in jails, group homes need to pay attention
- Keep the sessions and brainstorming meetings going
- Keep people informed
- To bridge the gap between the native and non-native in the schools
- Better ways to teach the youth encourage them to higher learning or apprentice for better jobs
- Continue to reach out to all especially the needy, who will require more in order to be successful
- More meetings organized with updates on pre-videos 4 meetings
- Lots of programs but no one knows what each other is doing
- Somehow some way have to get together
- Getting kids to stay in school
- work with elders & youth to build strategy for moving forwards
- Teach techniques for the youth on our heritage
- Workshops offered to teach them as our ancestors learnt
- Don't no I don't know
- More fun groups
- Like Drumming
- Blanket Making
- More involvement with youths
- Don't know
- Don't know

- More Cultural Stuff
- Some may have lost identity by means of drugs and alcoholic parents
- More Cultural activities
- More encouragement
- Put them in programs they like doing
- Build confidence - ongoing support
- Culture & Language
- Art
- Leadership
- Sports
- More confidence
- Training
- Reaching out and telling the parents to encourage the children to get their education and to never forget their traditions
- A gang awareness group
- One foot in front of the other
- Having native youth going to the forest learning traditional ways
- Pow Wow in the summer on Aboriginal day
- More community involvement to encourage Aboriginal Youth to stay in school & help them get their lives on the right track
- Regular participation/website make accessible to all
- The next step should have more young mentorship visiting schools and native organizations

4. Anything else you'd like to comment on?

- Support for young mothers who struggle from unhealed posts as it is those 0-6 yrs the cycle begins
- The hockey program for underprivileged youth should be extended to all sports
- More Aboriginal Educators in our schools
- Our elders grateful sharing and teaching for all and towards our youth
- The dear ones we have are being burned out
- Nothing
- Nothing
- It would be nice to see the Friendship Centre take a more proactive approach dealing with First Nation issues
- ?
- Not at this time
- All our kids really need good role models in their lives
- We need everyone to come together no matter what their background or cultures is
- Need a smoke house in Prince George

- Get school district to actually help Aboriginal Youth to obtain regular courses. Not communication 12 or less than average mathematics
- The past four weeks has been very enlightening with the information we learned from the films shown
- Have a more youth driving community
- We need so much more to get input from school
- Drums, crafts, beading, cooking
- Drugs and alcohol and gang related offences
- Need more roles models for our youth
- Good job
- Nothing yet
- No
- Workshops to spent more time with them
- Keep the info sessions coming - excellent!!
- thank you for the facilitator, director of the Pg Geo Native Friendship Centre
- Fairly information and helpful for all - I'm sure
- Thanks for your effort
- Do keep up the good work
- I need addresses, phone numbers and e-mail address for updated information, I may come across in the nearer future
- We need to get little more serious with our children and other children
- Residential School has damaged our Culture, and its been very hard for us as a people to get out from this beast that has torn us apart from us as people
- Alcoholism & Drug misuse
- Gang Associations at young ages
- Keeping our kids safe
- Recovery Centres
- No!
- Teach them about our grassroots, and how to survive in the woods and forest
- Get motivational speakers to talk to our youth
- I think NFC does a good job with the youth program; how much they encourage participating into events that happen at Centre
- They have to except responsibility for their actions
- Cultural support
- Discussion about Aboriginal issues
- More discussion Aboriginal issues
- This is so awesome! Do More!
- I am sure looking forward to more workshops or anything that I can pass on to my community
- Don't have use force/drugs/alcohol

- Use examples
- First Native learn by Hands on
- Gavin said that Marcel guy is late again, someone should get him a watch:)
- I really enjoyed the dinners/time with family & my community/my thoughts were valued



“Nez Keh bulh nus ts’edulh”

“We are walking into the future with our children”

Off-Reserve Aboriginal Action Plan

EMAIL COMMENTS RECEIVED BEFORE AND AFTER CIRCLE OF LEADERSHIP GATHERING – JANUARY 19, 2013

“...this initiative looks like it will be a great opportunity to bring together both traditional and non-traditional stake holders to begin the process of developing an ORAAP action plan in Prince George.”

“I am very keen to attend and have booked the day to be there.”

“Hello. I will be happy to attend. It will be interesting to learn what this is about. Look forward to reconnect with all the pro's.”

“...look forward to hearing how your session goes and wish you the best of luck on it.”

“I am confirming to attend the session and look forward to meeting and networking with all service providers.”

“Sorry I could not be there good luck with the day it sounds very exciting.”

“Good morning; what a great meeting yesterday!!!”

“I just wanted to take this time to compliment you all on a job well done! Wow, what a fantastic day filled with networking and hard work! I got a lot of compliments on how organized the day's events unfolded. The vendors added another classy touch to the day!”

“I wanted to compliment and acknowledge you for a successful forum that you have planned and coordinated. I could not believe the amount of people from local agencies that committed to the process. The whole day was coordinated very well with the traditional teaching to start the morning off as people need to be aware this how First Nations begin their business.”

“The ORAAP event was an exciting time with so many people not normally in the same room together. I appreciated all of the hard work you, Paul, Gwen, Leonard, Bertha, Winston, the staff, cooks, Barb, etc... who made the event such a success. It was an honor to be part of it.”

“The meeting was great and it was fantastic to see that we were all on the "same page"...I also have to commend you for the great work that you are doing in the center...there is such a feeling of warmth and welcome in the building that I'm sure is attributed to you...Great work Barb!!!”

“I am so pleased to hear the positive feedback you are receiving and agree with all her comments. I even mention it in our break out session that the Friendship Center is safe and healthy environments for all our people to drop in and gather together. I enjoy being there and wish our office was there because we work with everyone and where we are nobody really knows where we are.”

“As usual, the PGNFC did a fine job in pulling this event together and I was honored to be asked to share and participate. This is the beginning of some renewed energy within our community that I am confident will produce some innovative and collaborative initiatives to help serve and to help our community members move towards self sufficiency and interdependency. I look forward to ongoing dialogue and moving forward.”

“I couldn't agree more. Thank you for doing this and of course thank you to Barb and her incredible team at PGNFC. I'm looking forward to being involved, contributing what I can personally, and ensuring that CINHS takes on its share of the tasks and fulfills its mandate.”

“I want to share that it was an honour to witness the work move forward in Prince George and to know that there is such a strong shared commitment to improve the lives of urban Aboriginal Peoples. Gratitude to Barb and the PGNFC Team for your amazing work and on-going commitment to keep the spirit of this work alive.”

“Good morning Barb; received your most informative e-mail and am excited to have such an opportunity to be part of such an amazing team. Since our first meeting I have placed much thought as to our intention and look forward to hearing others input. I look forward to the Feb 19 meeting.”

“Hi Barb! City Council just got a letter from Minister Ida Chong yesterday regarding the Off-Reserve Aboriginal Action Plan acknowledging that PGNFC is the local entity that will lead the Prince George pilot. I look forward to working alongside you with this initiative.”

question 2

Collaborating allows us to share our ideas w/other thinkers - this can provide the opportunity to learn from one another & to have our ideas grow ~~fast~~ by learning from others, who can help to expand & better articulate our thoughts & ideas. To know we're not alone.

high school
so they learn
they can
contribute
positively

2) How will
collaboration
improve the outcomes
u need to realize
your vision,
The city of PG.
local territory nations
and every aboriginal
ppl (children, elders)

more homes



Question 2:

Without a mutual respect + understanding of one another, the healing process becomes difficult + stagnant. We must come together in order to move forward.

Improve
Communication



How will collaboration improve the outcomes you need to realize your vision!

- * Inform + Educate our children + youth
- * Service Providers Mayor, RCMP, Schools

Advertise on a TV STATION (Local)

Concerted help from same like minded organizations to help improve outcomes of whatever good vision.

Communication

- Work together without purse strings.

Organizations always apply some potential

Education
Acceptance
Awareness
Sense of belonging
Communication
Relationship

Better Advertisement for cultural activities



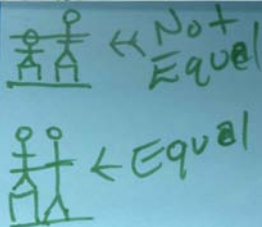
I believe an urban
aboriginal vision is
like the medicine
wheel we need all
people / colony / ideology
to speak with one

Question 1

- To see the full potential reached through understanding their identity by means of learning their culture + language. To share their culture with one another + to live a clean life.
- To not only know their own ways, but to also learn contemporary ways + to be prevalent in both aspects of life. This is how we will protect ourselves while being true to who we are.
- To return to the two-row wampum be it

Be able to
walk into a
store without
feeling like I
am being
watched

To be known
Acknowledged
Accepted
Identified
To Have a Voice



Teach ^{to} everyone starting in Kindergarten.

He will fight for equal hiring % of aboriginal students in

All parts of society need to be included for success
←

Overstentz
• integral to vision
• needs to be respectful - and unbridled in goals + is supports ^{diverse} _{free of competition}

Educating general public on the history of First Nations

• Break the cycle
bar: y



Better services that do not re-invent the wheel

What is your vision for urban aboriginal people?

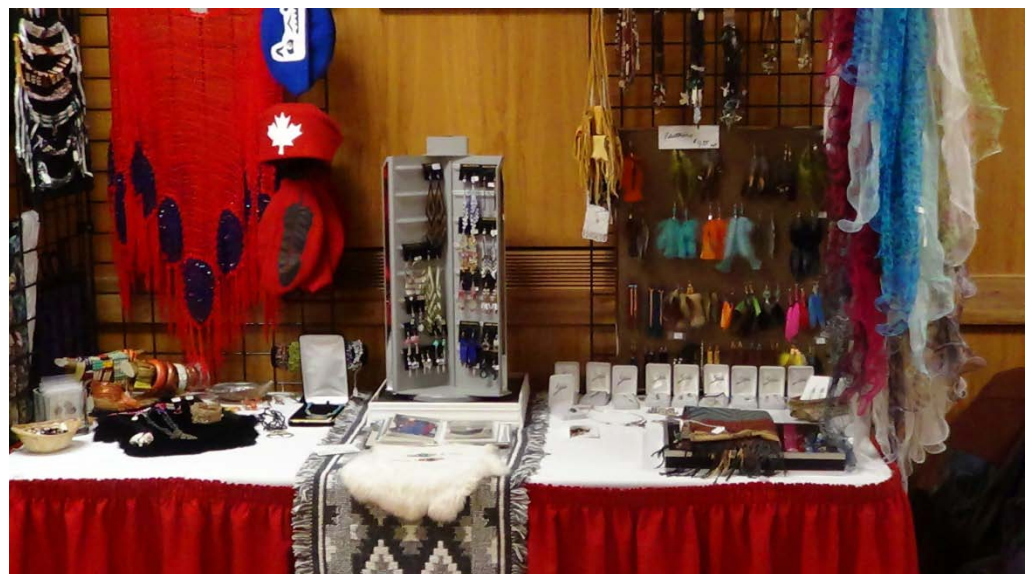
To have a real community that has a healthy relationship between the Indigenous + Non-Indigenous worlds.

More Pot Luckes in Urban Areas

I feel most of Canada's way of thinking and treating our Native /metis peoples goes back to John A. MacDonald

Utilizing Elders to teach youth.

Urban Aboriginal pop
→ vision:
• Come together in spirit - protective, advocating and supporting each other - regardless of nation



Urban Aboriginal pop
→ Vision:
• coming together in spirit - protecting, advocating and supporting each other - regardless of nation -

more acceptance
look past my skin color

Where are the white people?
I think if they will not come to us we must come to them.

The gov't are railroading our children through the school system.
→ Catch the kids who fall through that crack

Question #1: Vision of Urban Aborig. Pop!
• unity amongst all urban aborig. pops
• resurgence of cultural traditions + practices - open to all community to experience + learn from



How will collaboration improve the outcomes you need to realize your vision!

- * Inform + Educate our children + youth
- * Service Providers Mayor, RCMP, Schools

ADVERTISE ON A TV STATION (LOCAL)

Concerted help from same like minded organizations to help improve outcomes of what ever your vision.

Communication
• Work together without purse strings.
Organizations always apply some pot of gold

Education
Acceptance
Awareness
Sense of belonging
Communication
Relationship

Better Advertisement for cultural activities



Vision?
Educational Awareness
Between non Aboriginal
and aboriginal
Business opportunity
Relationship Among
everyone

CAMPS

Vision for Urban
Aboriginal Pop's.
• strong - proud identity
with larger community
as a unified Aborig.
community

More Cultural
events. i.e.
dancing, drumming
Feasting. 😊

To have more ①
Cultural teaching
for all nations.
- Drum groups - All ages
- Ceremonies <sup>not just for
rites</sup>
- Pow wow practices <sup>here @ the
of the place</sup>
to be treated fairly

Building healthy
relationships
Working hard/honest



Question #1 What is
Your Vision For Urban
Abstr. People?

- an inclusive community
of diverse abstr. peop's
- free of stereotypes
- free of marginalization

Lacks
Aboriginal
Teaching Such as
Fancy Dancing
Language Classes
~~for~~ for
adults who lost
their language and
kids willing to
learn their language

Lacks certain
parts in having
the resources
to teach our
~~gr~~ background
to our children

My vision is to
have our people
accepted more, what
right do foreigners have
to come to my country
and look down
on us

Elder Involvement
in Planning
Community
for City.

More inclusion
in the
School.



Community Garden Space
+ (More on
Workshops back!

(Connecting with the
land, education from
elders?)

- Potential opportunity
to break social barriers
(cultural awareness to non-aboriginals)

Traditional Folk Medicine
Workshops

(inter-relate with the
gardening)

- Not just for Aboriginals
try to engage others
~~or through the~~
medium

- Breaking down social
barriers

- could be done through
activities
- education on
culture
- find things that
unite us
(us being a very
vague, large term)

1) what is your vision
for urban Aboriginal
people: sporting
activities, music
culture (language,
and where they come
from and been proud

CARVING
SPIRITUAL
SWEATS

A vision for the
Urban Aboriginal
people that
they would come
together, join hands
to help create
a better world.



question 2

Collaborating allows us to share our ideas w/other thinkers - this can provide the opportunity to learn from one another & to have our ideas grow ~~fast~~ by learning from others, who can help & expand & better articulate our thoughts & ideas. To know we're not alone.

high school
so they learn
they can
contribute
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u need to realize
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Without a mutual respect + understanding of one another, the healing process becomes difficult + stagnant. We must come together in order to move forward.

Improve
Communication



“Nez Keh bulh nus ts’edulh”

“We are walking into the future with our children”

Edith Frederick, L’heidli T’enneh Nation Language Keeper

Thank you Creator,
For our ancestors for they left words to live by.

Thank you Creator,
For our Grandparents for they gave us life.

Thank you Creator,
For our Daughters & Sons for they give us hope.

Thank you Creator,
For our grandchildren for they give us joy.

Thank you Creator,
For the unborn for they give us survival.

Awet zeh

by Edie Frederick





“The Power of Friendship”

For more information on programs and services:

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