

Reconciliation Action Plan

Draft for Consideration



Indigenous Relations
Committee

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Land Acknowledgement

Lax Kxeen (Prince Rupert) is located on the traditional and unceded territory of the Ts'msyen Peoples, whose deep ties to this land span millennia. Lax Kxeen is also now a gathering place for many distinct and diverse urban Indigenous peoples who call this place home.

The City acknowledges its role in reconciliation as both a municipal government and a community partner and is committed to working with Indigenous partners to create a plan that reflects their priorities and knowledge.

Executive Summary

Reconciliation is a critical, complex, and continuous process, and is the responsibility of individuals and institutions in Canada, including the City of Prince Rupert. Reconciliation means being accountable to the intergenerational impacts of colonization, attempts at assimilation, and cultural genocide facing Indigenous Peoples and their communities. We must commit to taking a role and assuming responsibility to work towards a better future. There is a complex set of initiatives that can be considered under the umbrella of reconciliation.

As a starting point, the City has reviewed the Truth and Reconciliation Commission's Calls to Action for local governments, and we know that there is more we can do to support the urban Indigenous population that makes up over 40% of our population. The City established a process so that the community can guide us in moving forward in a good way that includes establishing a committee to support the development of an action plan.

This plan, a living document, is the outcome of almost two years of work and feedback from both the committee and our residents. It covers opportunities to enhance cultural inclusion within the City as a workplace, in our programming and services, employment equity, and celebration of Indigenous identity.

As well, we continue to work with neighbouring Indigenous governments on a Nation to Nation basis. Community based initiatives do not replace processes and relationship protocols already in place, but are intended to complement that work.

As we proceed in the spirit of Reconciliation, we know that this is the first step of many and as we move forward with *sagayt k'üülm goot* (of one good heart), "We will be remembered by the tracks we leave."

Acknowledging Contributors

This Plan has been developed directly by a committee of residents who gave their time, ideas and enthusiasm to put forward a vision for our communities that is inclusive of all. Change will take time, but this Plan commits us collectively to addressing reconciliation—in a way that means something.

Acknowledgement of Key Contributors

Thank you to all of our committee members who took time out of their busy schedules to provide feedback.

Current and past committee members included:

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Farley Stewart
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Murray Smith
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Lori Burger (SD52 Indigenous Education)
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To date, funding for Committee Activities has been provided by the City of Prince Rupert, Union of BC Municipalities Urban Communities Partnering for Reconciliation Grant, with in kind supports from Kxreen Community Services Society.

Definitions

Reconciliation: Reconciliation is defined as the process of establishing and maintaining respectful relationships between Indigenous and non-Indigenous peoples on what is now called Canada. This requires an awareness of harms (past and present), and concrete actions to interrupt ongoing patterns.

Cultural Safety: Cultural safety is the creation of environments where individuals feel respected, valued, and free from discrimination, with recognition of the impact of one's own culture, values, and beliefs on others.

First Nation: Members of a First Nation trace their heritage to a specific territory. There are over 630 First Nations communities in Canada, which represent more than 50 Nations and 50 Indigenous languages.

Indigenous Peoples: In Canada, Indigenous peoples refer to the original inhabitants of the land, which include First Nations, Métis, and Inuit groups.

Inuit: Inuit —Inuktitut for “the people” — are an Indigenous people, the majority of whom inhabit the northern regions of Canada. An Inuit person is known as an Inuk. The Inuit homeland is known as Inuit Nunangat, which refers to the land, water and ice contained in the Arctic region.

Métis: The Métis are a distinct Indigenous people with both First Nations and Euro-Settler ancestry. They arose out of the fur trade, in the late 1700s, in the interior of west-central North America as the children of First Nations women and Euro-Canadian/European fur trade employees. Forming the Métis Nation, these mixed heritage children developed families and communities and had their own unique culture, traditions, languages (such as Michif), and way of life.

UN Declaration on the Rights of Indigenous Peoples (UNDRIP): The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is a comprehensive international declaration adopted by the UN General Assembly on September 13, 2007. It establishes minimum standards for the survival, dignity, and well-being of Indigenous peoples, affirming their rights to self-determination, culture, land, resources, and participation in decisions affecting them. UNDRIP addresses both individual and collective rights, including cultural, educational, health, employment, and language rights, while prohibiting discrimination against Indigenous peoples.

Guiding Framework

Addressing Systemic/Cultural Barriers

In Canada, due to the impacts of colonization, Indigenous people may experience barriers to access and inclusion in society in general and also through the programs and services provided by all levels of government. As a municipality, it's our responsibility to be conscious of those barriers and to do what we can to remove them and to support equitable access to the services we provide.

What is a barrier? A barrier is an obstacle or anything that prevents a person from fully participating in all aspects of society because of their identity. There are many different types of barriers. Barriers can be visible, invisible, physical, attitudinal, technological, information and communication barriers.

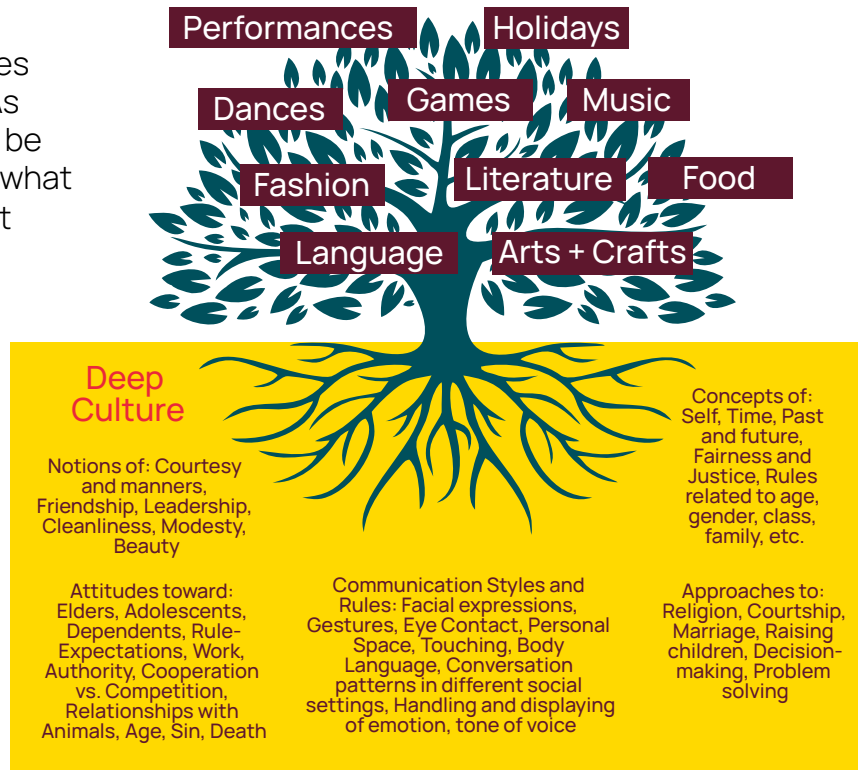
Provided below are examples.

- Procedural fairness, including due process, equal protection, and equal rights;
- Distributional equity, referring to equal access to services and benefits;
- Process equity, including equal quality of services; and,
- Outcome equity, addressing equal impact of policies.

At the center of the plan that we have developed is the primary goal to remove the barriers described above, so that all residents of our community have equitable access to the programs and services we offer as a local government.

Surface
Culture

The Cultural Tree



The Cultural Tree is a derivative of the Cultural Iceberg that was coined in 1976 by Edward T. Hall, who suggested that culture is analogous to an iceberg (or a tree and its roots) in that only about 10% of the iceberg is visible at any given time and that a large part of it is hidden beneath the surface. Culture has components that are external facing or above the surface and visible, and the majority of culture, about 90%, is hidden below the surface

"Picnic in Metlakatla Pass"



A Plan in Context

Lax Kxeen (Prince Rupert) is located on the territory of the Ts'msyen (people), who have lived here since time immemorial. This region has long been an area of settlement, trade and harvest, with many historical village sites in and around the local harbour that were mostly occupied seasonally. Oral histories and laws (Ts'msyen adaawx and ayaawx) ground Ts'msyen ties to the territory, and recently archaeological and DNA research has confirmed what the Ts'msyen have long known to be true - that their ties to this place span millennia.

Following contact and colonization, settlers and missionaries came in search of furs and other trade goods. Many previously habited locations became trading posts accompanied by western-style settlements, run by the Hudson Bay Company. By the mid-1800s salmon canneries dotted the coastlines, and settlements had been established in Port Essington, Lax Kw'alaams (then referred to as Port Simpson), and Metlakatla, BC. With colonization came both the introduction of missionaries and also disease. Smallpox epidemics caused great losses in the region and throughout BC in the 1860s and 1870s. During this time, and especially in the wake of tragic losses of smallpox, the Anglican Reverend and missionary William Duncan was able to convince Ts'msyen residents to move from the settlement at Lax Kw'alaams to the winter village site at Metlakatla. When he was expelled from the Church of England in 1882, he and 800 Ts'msyen canoed to a new village site in Alaska, now known as Metlakatla, Alaska. Today, families remain split between these two locations.

In the early 1900s, the federal government transferred lands originally reserved for Metlakatla and Lax Kw'alaams to the Grand Trunk Pacific railway for the purpose of developing the railway, as well as the terminus community that would eventually be named Prince Rupert. How that transfer occurred has been the subject of legal claims by both First Nations governments in modern times.

The development of the railway as well as the canning and fishing industries became the basis of a local trading economy that brought Indigenous people to our area from other communities along the coast and inland. The fishing industry, specifically, became the largest employer for Indigenous people from the outlying villages and Prince Rupert. It also increased reliance on European foods, making Indigenous people more and more reliant on colonial systems like wage labour. At the same time, this labour in logging, fishing, canning, and longshoring was critical to the economy of the day, while Indigenous people simultaneously had their rights stripped from them. The limitations to Indigenous autonomy was amplified further in the 1870s and 1880s with the establishment of the Indian Act, the Department of 'Indian' Affairs, potlach ban, restriction of fishing and farming rights, removal of the right to vote, and development of the residential school system.

From its establishment, Prince Rupert saw waves of settlement from non-Indigenous people, drawn here by WWII, the various booms of industry, or by the familiarity of fishing culture that felt similar to their home country. Between these cultures, segregation was common, and it was physical in the canneries. Chinese, Japanese, European and Indigenous peoples were housed separately, with Indigenous peoples also segregated into housing dependant on their home community. Indigenous children were segregated through the day school and residential school system. Indigenous people experienced discriminatory treatment too, when it came to businesses. The Capitol Theatre was segregated, with Indigenous people only permitted to sit at the back of the theatre until the 1960s. The same was true for many of the community's churches.

Prince Rupert, like communities across Canada, also had discriminatory institutions that have had lasting impacts on our residents. Unless families were able to hide their children, they were taken away either to day school in Lax Kw'alaams, or to a residential school in another area of BC, or even Alberta. In addition, the segregation of health care also occurred here. The Miller Bay Hospital, located near Prince Rupert, operated from 1946 - 1971. Originally a military hospital, it was later used by the federal government to isolate and treat Indigenous patients with tuberculosis—many of them children forcibly removed from their communities. Patients were often separated from family for years at a time. The hospital is part of a wider legacy of colonial health practices that caused intergenerational trauma and loss. Today, a monument stands at the entrance to the site, installed by the Lax Kw'alaams band to address the history of the site and promote community healing.

None of these changes or practices were passively accepted by local Indigenous peoples. Instead, the North Coast was the birthplace of multiple sites of resistance. The Native Brotherhood was founded in Lax Kw'alaams in 1931 by Ts'msyen and Haida communities in response to economic challenges faced by fishers during the Great Depression, and to advocate for the rights of Indigenous people and improvements to their socio-economic circumstance. In 1958, Prince Rupert was the site of major protest (including one of a handful of times the Riot Act has been read in Canada), due to police brutality in the arrest of two Indigenous women. Over 1000 people protested in the street, in part linked to the discriminatory laws regarding alcohol and Indigenous people in BC. Ultimately, that protest led to the changing of those laws in the 1960s.



Pictured above: (Bottom left) All Native Tournament teams gather in the old Civic Centre in 1962; Photo Credit: Prince Rupert City & Regional Archives & Museum of Northern B.C., photograph by John Richmond Wrathall, Wrathall Photo Finishing Ltd. fonds, WP1998-015-16001 (Bottom Right) Female workers at the North Pacific Cannery, source unknown.



Pictured above: (left) Sm'algayax language signage at the Conrad elementary garden; (Above) a crowd gathers for the opening ceremonies of the 2025 All Native Tournament

Around that same time, the All Native Tournament was born, out of a desire to celebrate culture and village pride just as much as it was about sport. From 7 teams to start with today, the ANBT is the largest basketball tournament in British Columbia with over 50 teams participating each year in both Women's and Men's divisions. Each year, the tournament attracts upwards of 4,000 people, including the athletes, coaches, and spectators, and providing substantial revenue to the local economy.

In the time since the 1960s, Indigenous people were granted the right to vote, the potlatch ban was lifted, and there was the slow phasing out of residential schools, there have been many changes to shift the cultural narratives in Prince Rupert and beyond. Still, we are aware that instances of racism at both the institutional and individual level have persisted. That continued lived experience for Indigenous peoples in Canada is the reason behind the National Truth and Reconciliation Commission and their recommendations, to bring awareness to the ways that institutions across all levels of government contribute to continued disadvantaging of Indigenous peoples and to right those wrongs.

Discrimination also does not play out equally across the ways that people identify - with women and people from across the LGBTQIA2S+ spectrum facing additional forms of bias and discrimination that intersect with their Indigenous identity. This inequity is one that is pronounced in rural and remote communities. Prince Rupert is also at the end of the Highway of Tears (Highway 16 between Prince George and here), part of a larger, national crisis of missing and murdered Indigenous women and girls, LGBTQIA and 2 spirited people. Our location within this crisis also must be acknowledged, and informs the actions that we have drafted that pertain to supporting cultural safety training for both police and social service providers. This is only one action among many that are part of the broader needs to address this issue.

Today, Indigenous people make up over 40% of the local population, and Indigenous culture is ever-present in the social fabric of Prince Rupert. The Sm'algayax language program in School District 52 is one of the few Indigenous language programs in British Columbia that has been supported by sustained, long-term curriculum and program development, and one of the first to receive accreditation. From the All-Native Basketball Tournament, to the Sm'algayax language taught to every child in the community, to the many locally operated businesses run by Indigenous development arms, to the artists and carvers whose works are displayed at the local galleries, shops, and every craft fair, the Indigenous presence is a proud part of who we are as a community.

Review of Policy Development + Engagement

First Steps - A Framework and Roundtable Events

In October of 2022, Council adopted a [Framework Policy on Reconciliation](#), intended to serve as an initial basis for a future action plan to be developed with recommendations from a committee comprised of Indigenous community representatives. In February of 2023, Council directed staff to conduct outreach to Indigenous leaders in the community to generate input and feedback on what the City should seek to accomplish, how we can be a better supporter of Ts'msyen and Indigenous culture and identity, and Indigenous people in general, and what opportunities there are to ensure services are culturally safe and inclusive.

In the Spring-Summer of 2023, City staff, our partners at Kxeen Community Services Society (formerly Prince Rupert Aboriginal Community Services Society, PRACCS) and Council representatives met with community members to gain better understanding from the community at-large about how best to develop a Committee to guide reconciliation work for Prince Rupert. What should we focus on? What are some areas that they care most about? We had four total roundtable sessions with participation ranging from 2 people up to 12. Invitations were sent to community members known to be culturally active from across different sectors, with folks encouraged to extend the invitation to others who may be interested or suggest additional attendees.

Roughly 20 attendees came to individual and group meetings, which were facilitated by staff and attended by Council representatives, where available. Throughout the sessions and informal conversations with community members, a number of themes emerged that are further expanded on in a Reconciliation Roundtable Summary Report.

Key themes included:

- The need for services to feel comfortable and familiar
 - Advocacy for culturally appropriate care/design of programs, cultural awareness for service delivery staff
- Local celebration of Indigenous culture
 - City encouraged to promote Indigenous events, volunteering, Indigenize existing events, places
- Relationship Building
 - Seeking opportunities to build relationships and understanding with indigenous partner organizations as well as hereditary leaders and traditional knowledge keepers
- Equity as a guiding principle to address colonial impacts
 - Affordable housing as a key need linked to impacts of colonialism
 - Promotion of sustainable/Indigenous food systems

The full Roundtable Report is available on the City website, which was a guiding document in the formation of the Indigenous Relations Committee by Council in the Spring of 2024.

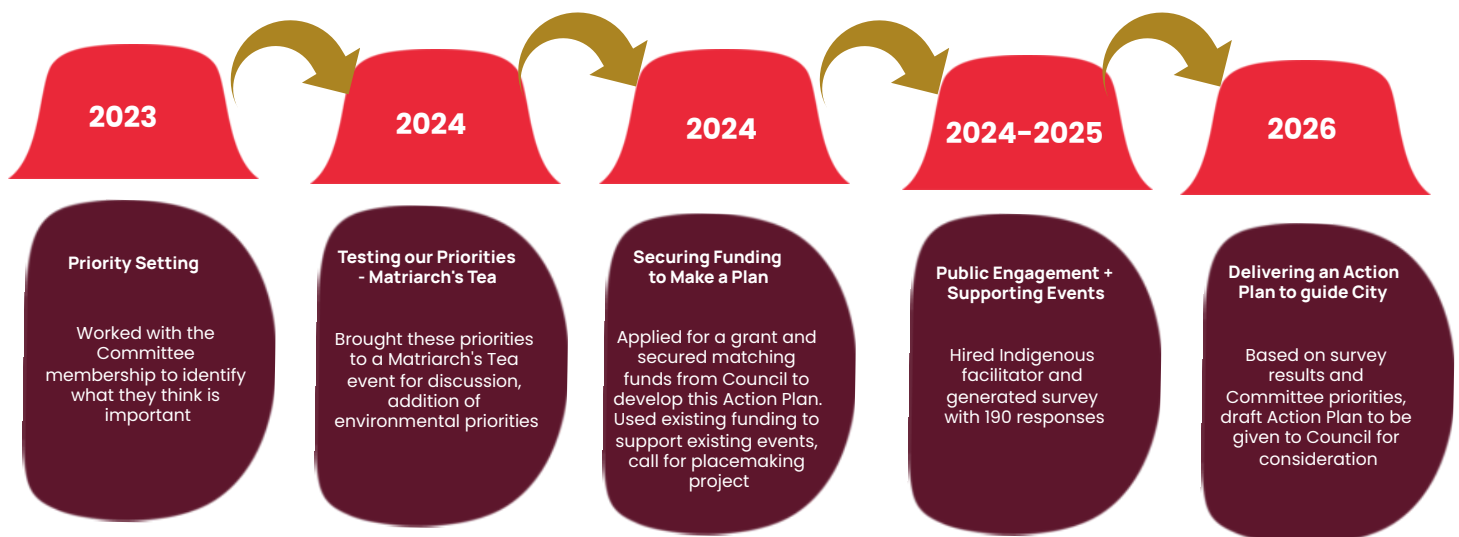


The Committee at Work

Community Engagement and Plan Development

Following the establishment of the City's Indigenous Relations Committee in early 2024, the Committee met monthly and developed a list of priorities that they felt would guide the City in a good way. Since its formation, the Committee has worked on setting and testing priorities, supporting local events and City programming, and working on the development of this plan in collaboration with local Indigenous facilitator, Rudy Kelly, who supported the development of our survey and helped distribute it to local Indigenous events in the Winter of 2025. The City also attended events sponsored for Truth and Reconciliation Day (September 31st) throughout September by the All Nations Society, sponsored North Coast Night hosted by the Git Waas drum group from Charles Hays and had a table at the event promoting the survey. At the All Native Tournament 2026, we had a table sharing the results of the survey and the draft plan and actions. That work has brought us to where we are today, with the sharing of a list of priorities for the City to take on in the years to come - knowing that this work is not done, and should be built upon as we move forward, together.

We appreciate the time and effort spent by all participants who took time to share their input with us.



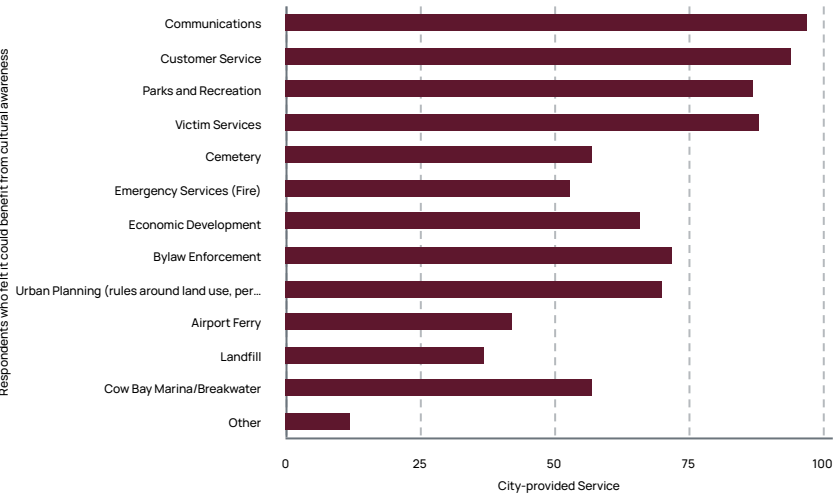
(Pictured Right) Canadian Rangers members lay wreaths at the cenotaph for the first locally held National Indigenous Veterans Day event (November 8th), organized by the Prince Rupert and District Métis Society and local Canadian Rangers, and sponsored in part by the Indigenous Relations Committee. Ts'msyen Matriarch Joanne Finlay, rangers and Git Waas drum group members pictured in the background.



Survey Results

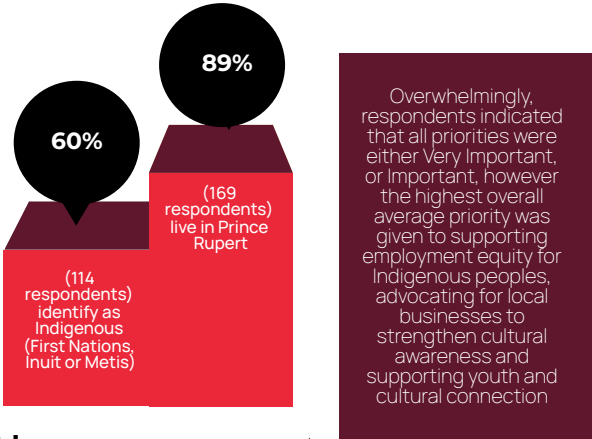
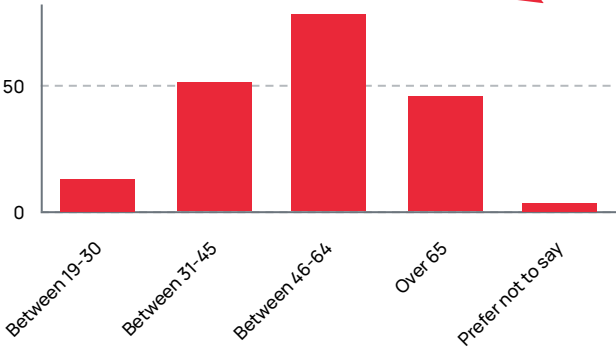
Below are the results of the survey conducted throughout the Fall/Winter of 2025.

Services that could benefit from enhanced cultural awareness/programming

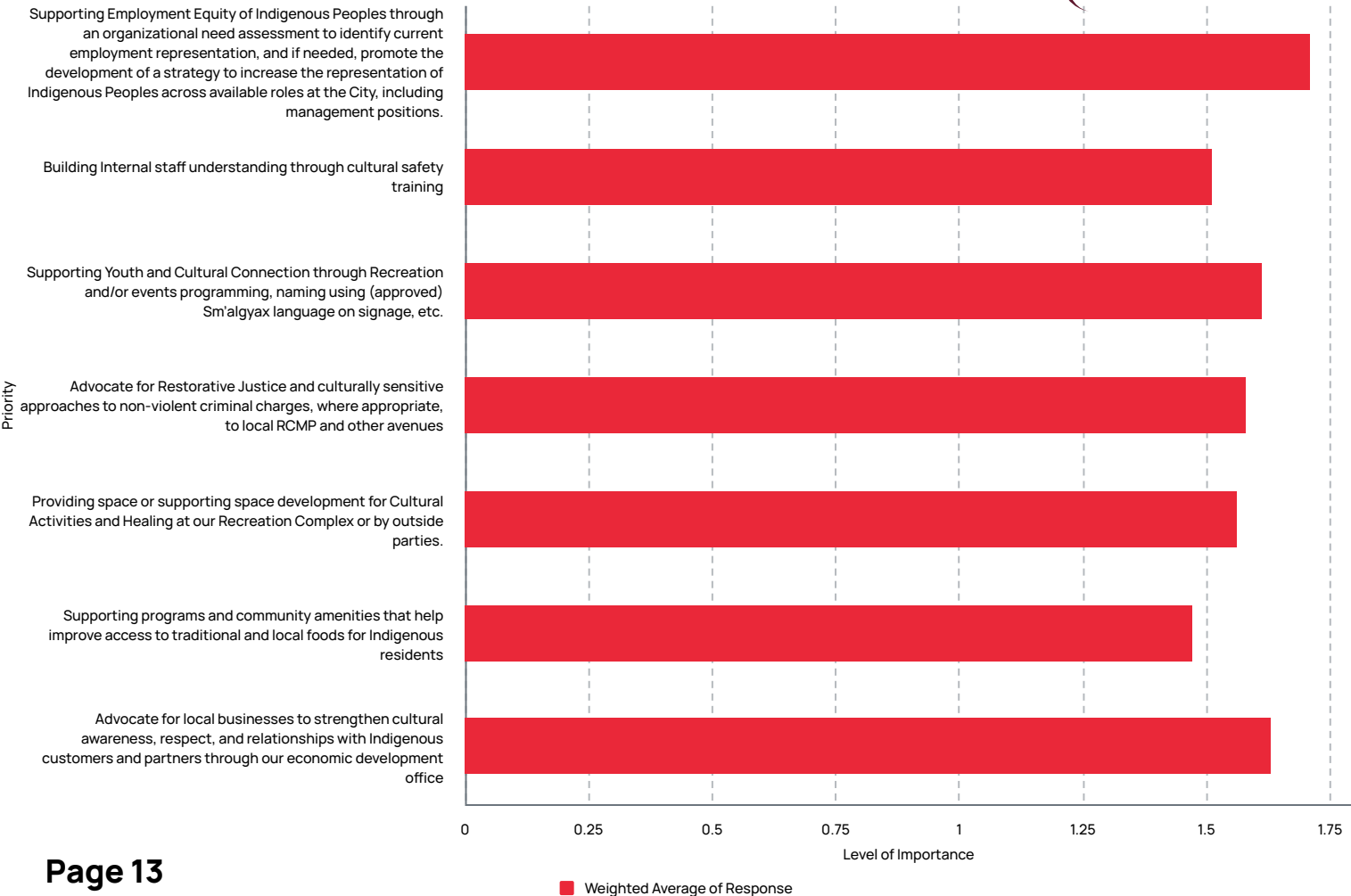


190 Total Responses

Age of Respondents



Weighting of Priorities



Survey Results

In Your Words...

The following comments were provided as part of long form questions in the survey regarding community priorities.

"We live on Ts'msyen land, the original people of this area spoke Sm'algyax. We are slowly seeing more of the language on signage etc. but we need more visible (stop signs, re-name streets etc.) This language is unique to our area - it should be supported and celebrated.

Revitalization efforts also need to be a focus. We should also have more Ts'msyen art visible around town. Our culture is unique and I truly feel the more we celebrate this, the more appealing our town will be."

- Participant

"Trauma informed and cultural humility [training is needed] to understand the needs of a complex and diverse community and why some people may be reluctant to engage in services or seek out supports."

- Participant

"Partner with Tricorp, Lax Kw'alaams and other First Nations employment programs to identify best practices about how to recruit, train, and retain Indigenous people (especially youth). City should use its influence to ensure large projects and organizations are training and hiring local Indigenous people."

- Participant

**NOTE - this is just a sampling of the comments that were provided. We appreciate the many contributions made by participants that have helped to directly inform the actions we've developed.

"There needs to be a way to create a sense of working towards a common goal and of friendship through reconciliation without creating backlash and hostility towards Indigenous Peoples that seems to emerge when Indigenous Peoples finally get what is rightfully theirs. Also. Learning about First Nations culture is good, but it doesn't change non-Indigenous People to be more open and supportive of reconciliation. They need to learn about the injustices of the past and present, become aware of other world views, yet not feel blamed or shamed. How can we move Non-Indigenous People to being part of the solution?"

- Participant

Turning Feedback Into Actions

We know that when we commit to the community to make change for good, that it's important we have it within our power to deliver that change. Local government is the most accessible level to the public, but not everything in our community is completely under our control. To make this plan as achievable as possible, we've focused mostly on things that we have direct control over, with advocacy in areas that we know our community needs.

What Local Government is Directly Responsible for:

- Infrastructure & Services: Sewage, water systems, garbage collection, local roads, sidewalks, cemeteries, and street lighting.
- Community Safety: Local police services (contracted via the province) and fire protection.
- Planning & Regulation: Land use, zoning, building permits, and business licensing.
- Community Amenities: Libraries, parks, recreation centers, and public transportation
- People, Policies and Programs: Looking at all of the areas above, we also have the human and policy elements that impact how we deliver services and the types of services we deliver.

Where we can advocate, but things are outside our jurisdiction:

Feedback that there are needs in the areas below was a part of what we heard from Indigenous residents. Although we don't directly control these areas, we have incorporated opportunities for advocacy and support where possible in this plan. Note - advocacy on certain issues and topics is at the direction of City Council, and so is considered on a case by case basis by the Council of the day.

- Social Services & Health care: Hospitals, health services, and social safety nets.
- Education: Administration of schools and post-secondary institutions.
- Legal & Justice: Provincial courts, policing, and correctional facilities.
- Environment & Resources: Management of natural resources, provincial parks, and environmental protection.

Our Plan comes from...



TRC Calls to Action

Review of the Truth and Reconciliation Commission Calls to Action that are specific for local governments



Roundtable + Committee Feedback

There's more to what local government does than the TRC recommendation accounts for. Asking residents helped us to understand more specific local priorities to advance reconciliation.



Public Input

We asked the public, and especially Indigenous residents, to weigh in on what they felt was important and that helped us add to our list of priorities.

Truth and Reconciliation Commission Calls to Action for Municipal Governments

And how we are acting on them.

Rights Recognition

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.

Commitment to UNDRIP in 2023 with the adoption of City Framework Policy on Reconciliation.

The Indigenous Relations Committee and this Plan are an outcome of that initial commitment.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

Building staff understanding of these concepts and their ongoing harm is a part of our cultural safety and Indigenous Anti-Racism training program.

Educating Public Servants and Employment Inclusion

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Indigenous peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Indigenous rights, Indigenous law, and Indigenous-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

The City along with partners at the Regional District and District of Port Edward have been developing joint training that is near completion/roll out.

The proposed actions also include a review of current levels of Indigenous staffing and associated steps to enhance representation.

92. A portion of Call to Action 92 calls for equitable access to jobs and training in the corporate sector, which can also be applied to levels of Government in their hiring practices.

Commemorating Residential Schools and Sanatoria

75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Indigenous communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of Calls to Action 9 appropriate memorial ceremonies and commemorative markers to honour the deceased children.

Prince Rupert was not home to any local residential schools, and so does not have any resulting records to share or site commemoration opportunities. However, the City recently provided in-kind support to the installation of a totem pole at the entrance to the Miller Bay hospital site.

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.

Information on residential schools as well as sanatoria like Miller Bay is being included in training provided to staff so that we build local understanding of residential schools, sanatoria and their impacts.

Truth and Reconciliation Commission Calls to Action for Municipal Governments

And how we are acting on them.

Lifting up Indigenous Athletes, Coaches and Officials

87. We call upon all levels of government, in collaboration with Indigenous peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Indigenous athletes in history.

88. We call upon all levels of government to take action to ensure long-term Indigenous athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Indigenous peoples.

90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Indigenous peoples, including, but not limited to, establishing:

- In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Indigenous peoples.
- An elite athlete development program for Indigenous athletes.
- Programs for coaches, trainers, and sports officials that are culturally relevant for Indigenous peoples.
- Anti-racism awareness and training programs

91. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Indigenous peoples.



While the calls of action #89-91 is directed to the federal government to support and develop policies, programs and initiatives through provincial and territorial governments, we know that sport, recreation physical activity and physical literacy delivery happens at the community level. Municipal governments, through Recreation Departments, activity do this work by working with our regional and provincial sport centers and recreation partners to implement on the ground and in community.

Although we have one local example of athlete recognition with the naming of the Russell Gamble gymnasium, we know there are many other athletes that could be recognized at our local Recreation facility and as part of events like the All Native Tournament.

Recently, the City has partnered with ISPARC (Indigenous Sport, Physical Activity and Recreation Council) to coordinate local training for our staff and partner organizations and to offer athlete development camps. We are in the early days of this work, but it is important to us.

Action Plan + Priorities

The following list of actions/priorities were developed with committee and community input, with priorities set according to a combination of community input as well as what is felt could be reasonable to achieve given local capacity.

Note that any action requiring budget will be subject to further approval from Council as part of legislated budget processes.

Note - these proposed actions do not include work/relationships that we have with neighbouring Indigenous governments

Legend

- ✓ Short Term Priority - 1-2 years
- ✓ Medium Term Priority - 3-4 years
- ✓ Long Term Priority - 5-10 years
- ✓ Ongoing Priority - Receive Regular consideration

Public Spaces	Priority Level			
As public spaces like parks, trails and public amenities are renewed, seek opportunities to integrate (vetted) Sm'algyax language and Indigenous naming opportunities to recognize Ts'msyen culture and heritage. Examples include renewal occurring at the waterfront, in Mariners Park, at the Recreation Complex, and within local trail systems.		✓		
Discuss the process of acknowledgement of the place name of Lax Kxeen (Prince Rupert), with review and inputs from relevant authorities.			✓	
Cultural Safety and Anti-Racism Training for Staff				
Work with the Regional District and District of Port Edward as well as a group of local Knowledge Keepers to develop and roll out an online cultural safety training program for staff. Include a 'train the trainer' component so that there are internal staff available to support learners.	✓			
Develop 'Library' of books and resources for staff use to support independent learning, with potential to coordinate reading list with local Library.	✓			
Regular awareness building of Indigenous events annually and encouragement of staff and Council participation in them.				✓
Inclusion of Indigenous cultural activities as potential options for staff "Wellness Works" staff events committee sponsored events (ie. cedar weaving, traditional foods preparation, etc.)	✓			
Information regarding different cultural protocols for funerals to be shared with customer service and cemetery staff.	✓			

Action Plan + Priorities

Workplace Representation	Priority Level			
Supporting Employment Equity of Indigenous Peoples through an organizational review to identify current employment representation, promote the development of a strategy based on the findings to increase the representation of Indigenous Peoples across available roles at the City, including management positions.				
Generate a contact list of Indigenous employment staff of area Indigenous governments and organizations to distribute City job postings and broaden reach.				
Advocate for Indigenous representation on the hiring committees for high impact positions that the City participates in.				
Seek relationship with Indigenous training agencies to enable work placements for qualified trainees, in conversation with the City union.				
Council to consider hiring an Indigenous Liaison Manager to support implementation of Action Plan and related initiatives.				
Events and Programming Opportunities				
Seek opportunities to expand existing Recreation programming offerings to include Indigenous cultural activities with qualified local cultural makers, with special emphasis on youth inclusion.				
Simplify special events permitting processes and work to embed more cultural inclusion and understanding into processes.				
As funding for the Situation Table (local meeting of providers to support at-risk clients) becomes available, review opportunities for funds to be directed towards cultural safety/humility training in partnership with the social service sector.				
Development of annual award to Indigenous cultural leaders as part of existing Civic Awards process.				

Action Plan + Priorities

Traditional Foods and Environment	Priority Level			
Consider opportunities for integrating programming around traditional food preparation and harvesting into Recreational program offerings.				
Consider developing a policy that permits Indigenous 'food forests' as a permitted use on City properties/underused properties.				
Take opportunities to celebrate and acknowledge seasonal rounds/traditional harvesting practices.				
Seek and promote opportunities for salmon enhancement and protection in partnership with area First Nations.				
Support for Relationship-building with Emergency Services + Indigenous Peoples				
Participate annually in National Indigenous Veterans Day event, including through invitation to Prince Rupert and Port Edward Fire Departments and local RCMP Detachment, as well as to City staff in general.				
Support staff recognition of Indigenous causes such as Orange Shirt Day, moose-hide campaign, within a uniformed environment and accounting for uniform functional needs.				
Through outreach and advocacy with local RCMP contract, to support local implementation of restorative justice options for non-violent offenders.				
Advocacy with Business Community				
City to reach out to Chamber of Commerce re: Business Excellence Awards to forward suggestion as reconciliation as criteria.				
Advocacy from the City for business community conduct meaningful engagement on proposed projects with area Indigenous governments.				
Seek opportunities to recommend cultural awareness, anti-racism and inclusion training to the local business community.				

Measuring and Moving Forward

How will we track our progress?

This plan is a first step that the City is taking towards bringing local policies and practices closer to the goals of Truth and Reconciliation. This can't be a one-off document, because we know that Truth and Reconciliation is an ongoing process that commits us to a path of being willing to learn and reflect. Listed below are the ways that we have identified to report out on actions taken and provide updates to the community on the progress made with this Plan.

Reporting on Progress	Priority Level			
Actions in the plan will be included in the City's Annual Report.				
An annual update will be presented to Council and made available to the public through the City's website and other communication channels.				
The City may also look to complete future updates/evaluations through assistance from its Indigenous Relations Committee, which was integral to completing this plan, following review and updating of the Terms of Reference.				