



# Town of Banff Indigenous Framework

2023



## Town of Banff Indigenous Framework

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## 1.0 Introduction

Indigenous Peoples have traditionally used and continue to engage with the lands where the townsite of Banff is located for their social, cultural, physical, and spiritual well-being. Historically, there is a long-standing connection to the Bow Valley for many Indigenous nations including the Blackfoot Confederacy comprised of the Kainai-Blood Tribe, Siksika, Peigan-Piikani and Aamskapi Pikun Nations, the Stoney Nakoda including Chiniki, Bearspaw and Goodstoney First Nations, and Tsuut’ina First Nation. These lands are also home to other Indigenous nations including the Métis Nation of Alberta, Region 3, Ktunaxa, Secwépemc, Dene and Mountain Cree.

By virtue of the signing of Treaty 7 in 1877, the Town of Banff recognizes we are all treaty people. Together we acknowledge and honour our ancestors, their distinct traditions and values, and the spirit of this place.

Grounded in the spirit of Truth and Reconciliation – the Indigenous Framework for the Town of Banff has been developed to account for the historical context of Treaty 7 traditional territory. It focuses on proposed policy and key actions that the Town of Banff as an organization can champion to sustain the active and shared process of reconciliation through listening to, learning from, and acting on ways forward together with Indigenous communities in planning, advising, and decision-making. The Framework has been designed to be a living initiative that will change and adapt as our relationships grow and mature, and as Indigenous communities identify needs and priorities to be implemented over time.

The Framework is broadly informed by the United Nations Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Calls to Action, and the Missing and Murdered Indigenous Women and Girls Calls for Justice. With an emphasis on both education and action, the Indigenous Framework is a unique and versatile guiding policy document intended to assist us as a municipality in being active partners in the process of reconciliation. As noted in the Final Report of the Truth and Reconciliation Commission of Canada, *“Reconciliation is not an Aboriginal problem; it is a Canadian one”* (TRC, 2015b, p. VI)

This journey of reconciliation is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous peoples. For this to happen, there must be an awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour. The roles and commitments flowing out of this framework will guide and influence how staff provide service and interact with Indigenous Peoples. It is not meant to be prescriptive; instead, it is a guide for how to strengthen the Town’s relationship between non-Indigenous and Indigenous Peoples.

Where existing corporate language and policy falls short with respect to Indigenous communities and interests, and the need to prioritize and invest in ways forward to support the active process of reconciliation, the Indigenous Framework’s approach is strengthened by the language and ideas of the Final Report of the Truth and Reconciliation Commission of Canada.

## 2.0 Strategic Alignment

A 2021 Council Service Review Priority was to begin development of a framework for commemorating historical and contemporary Indigenous contributions and that it be brought back for adoption in 2022.

The Indigenous Framework for the Town of Banff, and subsequent initiatives, protocols, strategies, and efforts resulting from its implementation align with one of the core pillars of the vision of the Banff Community Plan which states *“We respect that others have lived here before us and honour them by preserving and celebrating their memory and legacy. We value our unique culture and will forever find ways to engage residents and visitors in education and interpretation opportunities that reinforce our community’s authentic heritage.”*

We are committed in achieving reconciliation with Indigenous Peoples through a renewed, government-to-government relationship based on recognition of rights, mutual respect, understanding and cooperation.

## 3.0 Guiding Principles

This Framework has been built on dialogue with Indigenous communities, through formal and informal relationships with Elders, Traditional Knowledge Keepers, as well as information gathering from research and discussions with community leaders, consultation advisors, and academic professionals. The relationship between the Town of Banff and Indigenous Peoples will be based on the following guiding principles of the seven sacred teachings including respect, honesty, wisdom, love, humility, truth, and courage. The teachings are universal to most First Nation peoples and impact our surroundings, along with providing guidance toward our actions to one another.

### **Respect**

Respect is the condition of being honoured and the foundation for success when working in Indigenous communities is respect. Respect encourages us to honour all of creation by not being wasteful, taking only what you need, and sharing the rest. Respect in the Indigenous culture is shown for all things, not just fellow humans, including Mother Earth and all living things. Indigenous communities incorporate traditional practices in their daily lives and place great importance on protocols, art, ceremonies, celebrations, social structures, and many other aspects of their diverse cultures. While you may not understand the culture, protocols, or ceremonies, respect for the people and their way of life provides a better path towards understanding.

### **Honesty**

It takes bravery to be honest in our words and actions. The gift of honesty helps us to recognize and accept who we are and helps to guide our decision making. Reconciliation involves multiple partners working in a positive relationship with a willingness to collaborate. A primary objective is to strengthen understandings of the diverse identities, histories, cultures, languages, worldviews, relationships, and connections to the land of First Nations by listening carefully to one another; acting respectfully towards one another; honouring each others' values; understanding and appreciating that we are all connected; and that actions will speak louder than words on our shared path to reconciliation.

### **Wisdom**

To cherish knowledge is to know wisdom. Traditional Indigenous knowledge is passed down to each generation of a community through ceremonies, stories, teachings, social encounters, oral traditions, ritual practices, and other activities which are often not in a recorded form. This knowledge is sometimes called Indigenous Knowledge or Indigenous Ways of Knowing and is held by Elders or Knowledge Keepers. This knowledge is embedded in relationship with the land based on the history, shared wisdom, and experiences of people to reinforce values and beliefs. The United Nations Declaration for the Rights of Indigenous Peoples affirmed and recognized that Indigenous knowledge systems *“Respect and promote the inherent rights of Indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources”*.

### **Love**

The gift of love allows us to care for and protect ourselves and others. First and foremost, we must learn to love ourselves truly and unconditionally in order to achieve inner peace and in order to be able to fully live in harmony with all Creation. Once you know and love yourself, you are able to turn that love outward to influence those around you. The Spirit Animal commonly used to represent the gift of love is the Eagle who, while flying high in the sky, is able to see life from every angle. The Eagle is also able to fly closest to the Creator, and his feathers are considered sacred in the Indigenous culture.

### **Humility**

Humility is to know yourself as a sacred part of creation. The gift of humility reminds us to be selfless, not selfish, and helps us to remain honest about who we are, our place in the community, and our impact on others. Humility also helps us to remain kind and humble, and to always compliment and uplift those around us. The expression of this humility is manifested through the consideration of others before ourselves.

### **Truth**

Truth allows us to be true to ourselves and to our surroundings and reminds us to be honest and open while we journey through life. It gives us the ability to act without regret. We must understand, speak, and feel the truth, while also honoring its power. Building trust with Indigenous communities requires significant cultural changes, including a willingness on the part of non-Indigenous peoples to break with embedded cultural assumptions and narratives. These implicit assumptions and narratives not only simplify complex Indigenous identities, histories, cultures, languages, distinct rights, worldviews, relationships, and ways of knowing, but they dispossess Indigenous peoples from the opportunity to define and shape matters on their own terms. Like reconciliation, building trust and accountability is a shared responsibility and if acted upon meaningfully and respectfully, can benefit all of us as treaty people.

### **Courage**

This simply means that we need to be brave in order to do the right thing even if the consequences are unpleasant. It is easy to turn a blind eye when we see something that is not right. It is harder to speak up and address concerns for fear of being retaliated against. Often times, one does not want to ‘rock the boat.’ It takes moral courage to be able to stand up for those things that are not right.

## **4.0 Objectives**

- Support the journey of Reconciliation by applying the Truth and Reconciliation Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples as they apply to the Indigenous Framework.
- To build capacity of all staff, elected officials and committee/advisory members to be engaged in collaborative work with Indigenous communities and peoples.
- Strengthen Council and Administration’s knowledge and understanding of Indigenous culture and history, including the modern-day legacy of colonial history.
- Utilize Indigenous resources for staff engagement and information sharing, seeking opportunities to collaborate and learn from each other.
- To seek ways to maximize Indigenous engagement while minimizing demands on Indigenous people’s time and resources.
- To build strong and enduring relationships with First Nations governments and peoples.

## **5.0 Key Actions and Commitments**

### **a. Develop Policy**

- Create a stand-alone Town of Banff corporate policy to articulate how the corporation will strive to honour and enact the Indigenous Framework through its policies, programs, and services.
- Update and amend plans, policies, procedures, and bylaws to reflect the Indigenous relations lens where required.

- Explore and respond to TRC's Calls to Action and UNDRIP framework to align projects with the Indigenous Framework.
- Integrate an Indigenous lens into Town of Banff program development and service delivery (including broad public engagement).

**b. Strengthen Relationships**

- Release a statement of reconciliation to signal the organization's commitment to staff but also the larger community.
- Co-create conditions for ethical space and "Two-Eyed Seeing" informed by the worldviews, ethics, values, practices, and protocols of the parties involved. Ethical space is also an opportunity for the parties to collaboratively decide what ethical, legal, policy or other standards will inform their chosen path to communicate and to be transparent about these commitments.
- Create physical spaces where possible that honour, celebrate and promote the lands, cultures, traditions, and knowledge systems of the peoples on whose traditional territory Banff is located (i.e., development and installation of Indigenous artwork, ceremonial, and cultural space).
- Develop signage, educational and interpretative materials for the inclusion of Indigenous history.
- Build and enhance relationships and establish new partnerships with Indigenous peoples and First Nations.
- Engage with First Nations on projects of mutual interest, on matters of contemporary significance and on matters of traditional, historical, and cultural significance to share opportunities, learnings, and best practices.
- Value traditional practices, decision making processes, culture, and language.
- Support Indigenous partners in identifying employment, procurement, and economic development opportunities.
- Assist with Indigenous business development and capacity building whenever possible.

**c. Support Learning**

- Incorporate into Town of Banff practices and where appropriate, provide Provincial and Federal legislative updates relating to Indigenous peoples/reconciliation.
- Commit to participating in and/or co-hosting community forums or Indigenous led gatherings to ensure ongoing dialogue and relationship building.
- Support all staff in building relationships with Indigenous Peoples and increase staff's knowledge of Indigenous cultures, traditions, and worldviews through education and learning opportunities.

- Provide Indigenous cultural training for staff and elected officials on an annual basis.

**d. Accountability**

- Development of stronger and more effective collaborative relationships with the holders of traditional knowledge, through their Aboriginal governments, cultural institutes, and tribal administrations.
- Recognize that Indigenous traditional knowledge is a valid and essential source of information about the natural environment, the natural and human history of Banff and the relationship of people to the land and to each other.
- Update council annually on progress and findings, including specific tasks undertaken and response to TRC Calls to Action and UNDRIP.

**e. Foster open engagement and continuous dialogue**

- When engaging with Indigenous partners, there is not a 'one-size fits all' model or approach, as each partner offers a unique perspective and may have specific governance structures, engagement processes or protocols that should be respected. This means communicating with community leaders and members who have diverse backgrounds, ideas, values, priorities, and concerns. Successful engagement should include a wide range of activities aimed at creating opportunities for open dialogue between the Town of Banff and Indigenous partners. This dialogue creates greater collaboration and allows for new ideas to be incorporated into programs, policies and event development. The mark of a successful partnership with Indigenous communities is one that places greater value on the relationship than on the desired business outcome.

**• Understand the historical and colonial context**

Before you enter the conversation, you should be aware of history and context and have some understanding of the relationships between Indigenous and non-Indigenous communities. Understand Canadian history regarding the First Peoples of this land, read about the residential schools, and listen to the stories of the people with respect and an open mind. Learn from local Indigenous community members, Indigenous organizations, Elders, youth, and others, to understand the historical and present-day circumstances. The attached appendices provide a brief historical overview of First Nations who traditionally occupied the Banff area.

- **Take time to build trust and understanding**

When engaging with Indigenous partners, it may take several meetings to build a strong connection, owing to factors such as historical events, cultural protocols, and availability of resources. Successful engagement occurs in the context of effective working relationships, which are developed over time and built on respect and trust. We all must be willing to develop lasting relationships.

- **Identify shared priorities and objectives**

Engagement is an opportunity to collaborate with Indigenous partners. When determining objectives for engagement, a best practice is to work with Indigenous partners to develop an engagement process that works for everyone. Be open to creating a joint agenda of issues and priorities and work together to develop initiatives and strategies.

- **Engage early and frequently**

Indigenous partners are often engaged at the end of a project's development when there is little opportunity to provide meaningful input. Engage Indigenous partners early on in a project's development and work together to determine the best approach for engagement. Ask Indigenous partners how they would like to be involved and develop clear roles and responsibilities that will support and strengthen mutual accountability.

- **Be reasonable about timelines and ensure safe spaces for engagement**

Effective planning requires you to build in adequate timelines for Indigenous partners to respond to requests for engagement. Recognize that different Indigenous partners may have unique circumstances which impact their ability to participate in engagement sessions. Some Indigenous communities may also have a more unstructured approach to time management. This view on time management is not intentional disrespect for time or guests but a deep-rooted respect for a protocol that does not allow for important processes to be rushed.

- **Appreciate the Indigenous worldview**

Engage Elders and/ Traditional Knowledge Keepers and be prepared to listen differently. It is important to understand that many Indigenous peoples, communities, and organizations are dealing with the intergenerational and ongoing impact of colonization. Indigenous partners may be at different stages in reconnecting and reclaiming their cultural traditions and teachings and therefore engagement and collaboration may have different outcomes for everyone involved. Consideration of additional diversities that exist within and between

Indigenous peoples and communities will also strengthen the outcomes of this work.

- **Be prepared for the conversation**

Step into your conversations with a good sense of what you can bring to a partnership and establish clear expectations. A basic knowledge and understanding of protocol provide for a stable foundation of mutual respect and sets the tone for the engagement. It is common practice when meeting with Indigenous partners to acknowledge the territory and follow any cultural protocol to start new relationships in a positive way.

- **Be clear and transparent about time and/or resource constraints.**

Staff may be involved in projects that have time, resource, or other constraints (e.g., legislative constraints, work being led by another department, level of government, or council direction) or have taken on a project that is already underway. If there are limits to the extent of engagement, ensure that Indigenous partners can make an informed decision about their involvement in the project. Having an existing positive relationship with Indigenous partners can help overcome constraints.

## 6.0 Implementation

For us to be successful as an organization, every employee must be moving in the same direction. There are many different policies and approaches that provide us with guidance on how we interact with the public and others. When we look at all of them together, they all provide direction on how we demonstrate our mission and values in everything we do by “Taking care of Banff - our Community, our People, our Park”

Implementing the Indigenous Framework is an ongoing effort that will evolve and respond to current events, future goals, and our aspirations as a community. Adequate resources must be considered for effective implementation of the framework and can be addressed as programs are considered. A number of initiatives are already underway or have commenced. Other actions include:

- Exploring opportunities to reflect on the shared foundations and history of the traditional territory through communication, ceremony, practices, and capacity building.
- Developing an Indigenous led cultural competency training program for staff and elected officials. (i.e., learning material for new employees, resources for fieldwork, etc.)
- The naming and/or renaming of Town of Banff infrastructure and assets to honour Indigenous Peoples.

- Improving communication through dialogue and formal agreements.
- Establishing an internal working group and/or advisory committee to review projects and services that intersect First Nations interests and provide input on decision-making.
- Promote leadership-to-leadership relationships with elected officials, leadership and elected First Nations and Indigenous leaders.
- Exploring opportunities to collaborate on joint initiatives, policies, strategies, and decision-making processes.
- Bridging Western science and Indigenous knowledge through two-eyed seeing in the development of policy where appropriate and to embrace a holistic view of reconciliation that honours many Indigenous worldviews.
- Build common ground that embraces ethical space including diversity, inclusion, equity, and justice.
- Share the gifts of our growing relationship by telling the stories of our relationship, marking, and recording our successes, and celebrating our achievements together.
- Establishing the resources (in-house capacity and budget) to manage and support this initiative.

Building, strengthening, and sustaining relationships with Indigenous Peoples is a long-term commitment, and all communications with First Nation leaders, Elders and community members will shape the overall reputation of the Town. Every interaction that shapes the reputation of the Town of Banff also affects the degree in which the Town will be welcomed by our Indigenous partners.

Determining the appropriate level of engagement in a consultation process and will vary depending upon the scope and purpose of a proposed activity and the nature of Indigenous interests potentially impacted. Whenever a decision or activity could impact treaty rights or asserted or established aboriginal rights and title (“Aboriginal Interests”) federal agencies can also require consultation with First Nations. This duty stems from Canadian common law as expressed in court decisions.

We must continue to renew and strengthen relationships by honouring the spirit and intent of this framework by utilizing it to guide our learning, key actions and commitments and acknowledging it as a living document to be reviewed periodically to maintain accountability, transparency, inclusiveness, and responsiveness.

## 7.0 Acknowledgements

The process towards creating the Town of Banff Indigenous Framework involved many perspectives, minds, hearts, and hands. The Town of Banff would like to sincerely thank and acknowledge the following individuals:

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Cathy Arcega, (Baptiste) – Project Analyst/Coordinator, Stoney Tribal Administration;  
Brian Evans – Chief Executive Officer, Chiniki First Nation;  
Chris Goodstoney – Consultation Officer, Stoney Tribal Administration;  
Charlie Rabbit – Goodstoney Nation Elder;  
Henry Holloway – Chiniki Nation Elder;  
Barry Wesley – Stoney Nakoda Nation (Big Horn);  
Gavin Ear – Bearspaw Consultation Officer;  
Larry Daniels, Jr. – Bearspaw Consultation Officer for Eden Valley;  
Larry Daniels, Sr. – Eden Valley Elder;  
Jackson Wesley – Goodstoney Nation Elder;  
Brenda Wesley – Goodstoney Nation;  
Conal Labelle – Chiniki Nation Consultation Officer;  
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Department of Anthropology, University of Alberta

The Town of Banff is also grateful for the Traditional Knowledge Keepers who have gone before us, including the late Buddy Wesley and Sykes Powderface, Stoney Nakoda Nation Elders, who shared their wisdom and thoughts early on in the development of this framework.

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## APPENDIX A

### Glossary of Terms

**Aboriginal Peoples** – A collective term in the Canadian context that refers to First Nations, Métis, and Inuit peoples of Canada as identified in Section 35 of the Constitution Act, 1982.

**Aboriginal and Treaty Rights** – Existing rights of Aboriginal peoples in Canada, identified by the Crown as Aboriginal and treaty rights, are recognized, and affirmed under Section 35 of the Constitution Act, 1982.

**Common Interest** - A matter that is mutually beneficial and in the interest of two or more parties, including the Town of Banff.

**Culture** – A broad and expansive term that refers to the way of life of a group of people, including systems of knowledge, beliefs, behaviours, values, experiences, meanings and modes of communication. There is a wide array of distinct and different Aboriginal cultures. Culture encompasses Aboriginal worldview and describe a society at a particular time.

**Equitable Environments** – Contexts which recognize and accept differing worldviews for meaningful and sustained dialogue to occur between Indigenous and non-Indigenous peoples so that constructs, matters and priorities associated with Indigenous communities are actively defined and shaped by Indigenous peoples on their own terms.

**Ethical Space** – The focus of ethical space is on creating a place for knowledge systems to interact with mutual respect, kindness, generosity and other basic values and principles. All knowledge systems are equal; no single system has more weight or legitimacy than another.

**Indigenous** – A collective term in the Canadian context that refers to First Nations, Métis and Inuit peoples who have unique and varied legal and political relationships flowing from original occupancy, inherent rights, and/or ongoing connections to specific lands. Within the context of Banff, Indigenous is used to collectively refer to Treaty 7 First Nations, Métis Region No. 3, Dene and Mountain Cree, Ktunaxa Nation and Secwépemc Nation.

**Leadership-to-Leadership Relationships** – Relationships between elected officials, leadership, and elected First Nations and Indigenous leaders.

**Learning Opportunities** – Any event or process that emphasizes reciprocal sharing of knowledge between Town staff and appropriate Indigenous communities, in which both parties share responsibilities and benefits flowing from learning from each other and bridging understandings on matters of common interest. These mutually beneficial opportunities are intended to not be limited to formal boardroom settings and may also include opportunities for staff and appropriate Indigenous communities to learn from and on the land together.

**Matters of Contemporary Significance** – Any contemporary matter deemed significant to Indigenous communities, leaders and organizations determined from sustained dialogue and mutually beneficial relationships between communities and the Town of Banff. Matters may include, but are not limited to ones that overlap culture, heritage, and recreation, public art, health, and wellness.

**Matters of Traditional, Historical, and Cultural Significance** – Any traditional, historical, or cultural matter deemed significant to First Nations determined from sustained dialogue and mutually beneficial relationships between First Nations and the Town of Banff. Matters may include but are not limited to ones that overlap the land, water, ecology, air, historical resources, and cultural and traditional land uses.

**Mutual Recognition** – As identified in the Royal Commission on Aboriginal Peoples, means the ability of Indigenous and non-Indigenous peoples to *“acknowledge and relate to one another as equals, co-existing side by side and governing themselves according to their own laws and institutions.”* (RCAP, 1996a, p. 649).

**Mutual Respect** – As identified in the Royal Commission on Aboriginal Peoples, means “the quality of courtesy, consideration and esteem extended to people whose languages, cultures and ways differ from our own but who are valued fellow-members of the larger communities to which we all belong,” and is an essential precondition to healthy relationships between Indigenous and non-Indigenous peoples (RCAP, 1996a, p. 649). It also refers to respect for the land, the environment, and all other living beings.

**Reconciliation** – A shared and active process between Indigenous and non-Indigenous peoples to transform relationships and understandings by acknowledging what has happened in the past, addressing the impact of colonial policies, and then following through with action.

**Shared Foundations** - Recognizing we collectively as Indigenous and non-Indigenous peoples connect to each other and this place, in more ways than we differ, based on our shared history.

**Shared History** - Recognizing that conventional approaches to history often overemphasize non-Indigenous perspectives and there is an immediate need to expand approaches to equitably appreciate and understand Indigenous worldviews and narratives that flow from the land.

**Shared Responsibility** – The duty to act responsibly to each other and towards the land individuals share as Indigenous and non-Indigenous peoples (RCAP, 1996a).

**Tradition** – The handing down of statements, beliefs, legends, customs, information, activities, and practices that have been passed down from generation to generation, especially by word of mouth or by practice.

Traditional Knowledge Keepers / Elders – The terms are interchangeable, referring to ceremonial and spiritual leaders who have been transferred sacred rites to uphold, maintain, and sustain oral culture and traditions through generations, and recognized by and within the context of the Indigenous community.

Traditional Territory – A geographical area that was bestowed upon a First Nation by the Creator and includes the lands of Treaty 7 First Nations which they have occupied and utilized for generations as original occupants and stewards of these ancestral lands.

Treaty 7 First Nations – First Nations who made Treaty 7 with the Crown, including the Siksika Nation, the Piikani Nation, the Kainai Nation, the Tsuut’ina Nation, and the Stoney Nakoda Nations being Bearspaw, Chiniki and Goodstoney (formerly Wesley) Nations.

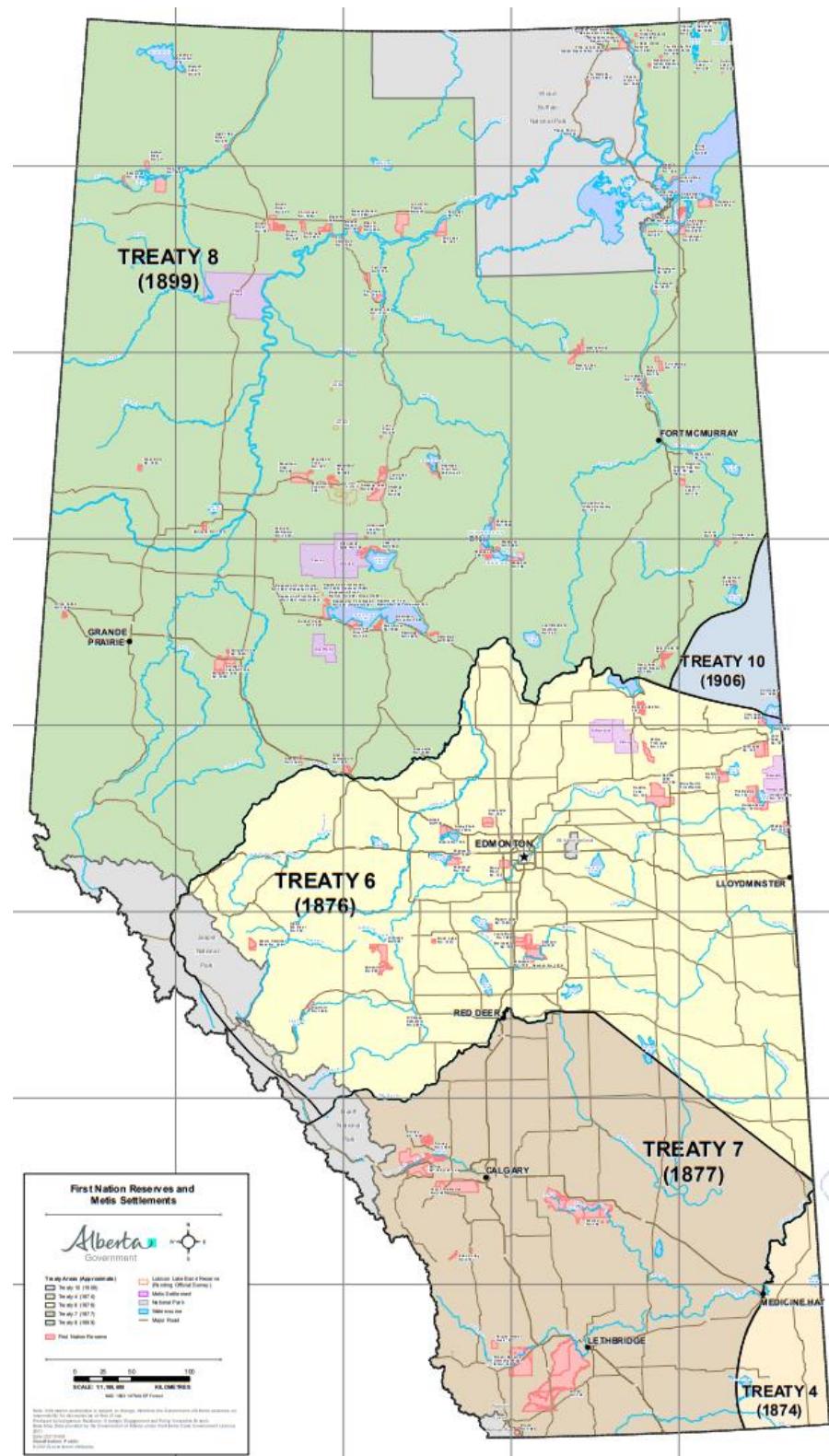
Two-Eyed Seeing – An approach of inquiry and solutions in which people come together to view the world through an Indigenous lens with one eye (perspective), while the other eye sees through a Western lens. Ethical Space cannot be cultivated without Two-Eyed-Seeing, which is the practice of learning to see using two knowledge systems, drawing on both to guide discovery and problem solving. It is within this Ethical Space that all collaboration, mutual support, and multi-directional knowledge sharing occurs.

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) – The United Nations Declaration on the Rights of Indigenous Peoples is an international declaration adopted by the United Nations on September 13, 2007, to preserve the rights that *“constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.”* The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous people. The Declaration is the product of almost 25 years of deliberation by U.N. member states and Indigenous Peoples globally. A copy of the Resolution adopted by the General Assembly A/RES/61/295 can be found online at: <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N06/512/07/PDF/N0651207.pdf?OpenElement>

Worldviews – Distinct principles, values, and beliefs collectively held and recognized by diverse Indigenous communities grounded in relationships to the land, the environment, and other living beings.

## APPENDIX B

### First Nation Reserves and Metis Settlements in Alberta



## APPENDIX C Treaty No. 7

This Crown version of Treaty 7 has been included to give the reader further context and understanding into the written articles of the treaty that were presented to each signatory by the Crown. The original Treaty 7 document lives at the Library and Archives Canada in Ottawa, Ontario. The written copy in this appendix represents one interpretation and that of the Crown. For Treaty 7 First Nations perspectives on the making of Treaty 7, reference should be made to *The True Spirit and Original Intent of Treaty 7* (1996) based on the testimony of over 80 elders from the five First Nations involved in Treaty 7 - the Bloods, Peigans, Siksika, Stoney, and Tsuu T'ina. The book provides both a historical overview of Treaty 7 and an analysis of the literature on treaties generally and Treaty 7 specifically. It makes clear that different agendas, different languages, and different world views affected each side's interpretation of events.

The following reprinted *Copy of Treaty and Supplementary Treaty No.7 between Her Majesty the Queen and the Blackfeet and Other Indian Tribes, at the Blackfoot Crossing of Bow River and Fort Macleod* from the Edition 1877 was developed by: © ROGER DUHAMEL, F.R.S.C. Queen's Printer and Controller of Stationery Ottawa, 1966 Cat. No.: Ci 72-0766 AND Publication No. QS-0575-000-EE-A

It can also be found online through Crown-Indigenous and Northern Affairs Canada at:  
<https://www.rcaanc-cirnac.gc.ca/eng/1100100028793/1581292336658>

COPY OF TREATY

AND

SUPPLEMENTARY TREATY

No. 7,

MADE 22ND SEPT., AND 4TH DEC, 1877,

BETWEEN

HER MAJESTY THE QUEEN

AND THE

BLACKFEET

AND

OTHER INDIAN TRIBES,

AT THE BLACKFOOT CROSSING OF BOW RIVER  
AND FORT MACLEOD.

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ORDER IN COUNCIL SETTING UP COMMISSION  
FOR TREATY No. 7

P.C. No. 650

On a Report dated 28th June 1877 from the Honourable the Minister of the Interior stating that it having been decided that a Treaty should be made this year with the Blackfeet and other Indians occupying the unceded territory North of the Boundary Line, East of the Rocky Mountains, and West and South of Treaties Nos. 4 and 6, His Honor Lieut. Governor Laird was in the early part of the year instructed to notify the Indians that Commissioners would be sent in the Fall to negotiate a Treaty with them at such time and place as His Honor might appoint for that purpose.

That His Honor has advised the Department that he has accordingly notified the Indians to assemble at Fort MacLeod on the 13th September next to meet the Commissioners to be appointed to negotiate a Treaty with them. That the necessary funds to meet the expense of the Treaty have been duly provided in the Estimates for the coming year.

That the Territory to be included in the proposed Treaty is occupied by the Blackfeet, Crees, Sarcees and Peigans and may be estimated approximately at about 35,000 Square Miles in area.

The Minister recommends that His Honor the Lieutenant Governor of the North West Territories and Lieut. Colonel James F. Macleod, C.M.G., Commissioner of the Mounted Police, be appointed Commissioners for the purpose of negotiating the proposed Treaty.

The Committee submit the foregoing recommendations for approval.

Signed: A. Mackenzie

Approved  
12 July 1877  
Signed: Mr. B. Richards  
Deputy Governor

## ARTICLES OF A TREATY

Made and concluded this twenty-second day of September, in the year of Our Lord, one thousand eight hundred and seventy-seven, between Her Most Gracious Majesty the Queen of Great Britain and Ireland, by Her Commissioners, the Honorable David Laird, Lieutenant-Governor and Indian Superintendent of the North-West Territories, and James Farquharson MacLeod, C.M.G., Commissioner of the North-West Mounted Police, of the one part, and the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indians, inhabitants of the Territory north of the United States Boundary Line, east of the central range of the Rocky Mountains, and south and west of Treaties numbers six and four, by their Head Chiefs and Minor Chiefs or Councillors, chosen as hereinafter mentioned, of the other part.

WHEREAS the Indians inhabiting the said Territory, have, pursuant to an appointment made by the said Commissioners, been convened at a meeting at the "Blackfoot Crossing" of the Bow River, to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and the said Indians of the other;

And whereas the said Indians have been informed by Her Majesty's Commissioners that it is the desire of Her Majesty to open up for settlement, and such other purposes as to Her Majesty may seem meet, a tract of country, bounded and described as hereinafter mentioned, and to obtain the consent thereto of Her Indian subjects inhabiting the said tract, and to make a Treaty, and arrange with them, so that there may be peace and good will between them and Her Majesty, and between them and Her Majesty's other subjects; and that Her Indian people may know and feel assured of what allowance they are to count upon and receive from Her Majesty's bounty and benevolence;

And whereas the Indians of the said tract, duly convened in Council, and being requested by Her Majesty's Commissioners to present their Head Chiefs and Minor Chiefs, or Councillors, who shall be authorized, on their behalf, to conduct such negotiations and sign any Treaty to be founded thereon, and to become responsible to Her Majesty for the faithful performance, by their respective Bands of such obligations as should be assumed by them, the said Blackfeet, Blood, Piegan and Sarcee Indians have therefore acknowledged for that purpose, the several Head and Minor Chiefs, and the said Stony Indians, the Chiefs and Councillors who have subscribed hereto, that thereupon in open Council the said Commissioners received and acknowledged the Head and Minor-Chiefs and the Chiefs and Councillors presented for the purpose aforesaid;

And whereas the said Commissioners have proceeded to negotiate a Treaty with the said Indians; and the same has been finally agreed upon and concluded as follows, that is to say: the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indians inhabiting the district hereinafter more fully described and defined, do hereby cede, release, surrender, and yield up to the Government of Canada for Her Majesty the Queen and her successors for ever, all their rights, titles, and privileges whatsoever to the lands included within the following limits, that is to say:

Commencing at a point on the International Boundary due south of the western extremity of the Cypress Hills, thence west along the said boundary to the central range of the Rocky Mountains, or to the boundary of the Province of British Columbia, thence north-westerly along the said boundary to a point due

west of the source of the main branch of the Red Deer River, thence south-westerly and southerly following on the boundaries of the Tracts ceded by the Treaties numbered six and four to the place of commencement;

And also all their rights, titles and privileges whatsoever, to all other lands wherever situated in the North-West Territories, or in any other portion of the Dominion of Canada:

To have and to hold the same to Her Majesty the Queen and her successors forever:—

And Her Majesty the Queen hereby agrees with her said Indians, that they shall have right to pursue their vocations of hunting throughout the Tract surrendered as heretofore described, subject to such regulations as may, from time to time, be made by the Government of the country, acting under the authority of Her Majesty and saving and excepting such Tracts as may be required or taken up from time to time for settlement, mining, trading or other purposes by Her Government of Canada; or by any of Her Majesty's subjects duly authorized therefor by the said Government.

It is also agreed between Her Majesty and Her said Indians that Reserves shall be assigned them of sufficient area to allow one square mile for each family of five persons, or in that proportion for larger and smaller families, and that said Reserves shall be located as follows, that is to say:

First.—The Reserves of the Blackfeet, Blood and Sarcee Bands of Indians, shall consist of a belt of land on the north side of the Bow and South Saskatchewan Rivers, of an average width of four miles along said rivers, down stream, commencing at a point on the Bow River twenty miles north-westerly of the Blackfoot Crossing thereof, and extending to the Red Deer River at its junction with the South Saskatchewan; also for the term of ten years, and no longer, from the date of the concluding of this Treaty, when it shall cease to be a portion of said Indian Reserves, as fully to all intents and purposes as if it had not at any time been included therein, and without any compensation to individual Indians for improvements, of a similar belt of land on the south side of the Bow and Saskatchewan Rivers of an average width of one mile along said rivers, down stream; commencing at the aforesaid point on the Bow River, and extending to a point one mile west of the coal seam on said river, about five miles below the said Blackfoot Crossing; beginning again one mile east of the said coal seam and extending to the mouth of Maple Creek at its junction with the South Saskatchewan; and beginning again at the junction of the Bow River with the latter river, and extending on both sides of the South Saskatchewan in an average width on each side thereof of one mile, along said river against the stream, to the junction of the Little Bow River with the latter river, reserving to Her Majesty, as may now or hereafter be required by Her for the use of Her Indian and other subjects, from all the Reserves hereinbefore described, the right to navigate the above mentioned rivers, to land and receive fuel cargoes on the shores and banks thereof, to build bridges and establish ferries thereon, to use the fords thereof and all the trails leading thereto, and to open such other roads through the said Reserves as may appear to Her Majesty's Government of Canada, necessary for the ordinary travel of her Indian and other subjects, due compensation being paid to individual Indians for improvements, when the same may be in any manner encroached upon by such roads.

Secondly—That the Reserve of the Piegan Band of Indians shall be on the Old Man's River, near the foot of the Porcupine Hills, at a place called "Crow's Creek."

And, Thirdly—The Reserve of the Stony Band of Indians shall be in the vicinity of Morleyville.

In view of the satisfaction of Her Majesty with the recent general good conduct of her said Indians, and in extinguishment of all their past claims, she

hereby, through her Commissioners, agrees to make them a present payment of twelve dollars each in cash to each man, woman, and child of the families here represented.

Her Majesty also agrees that next year, and annually afterwards forever, she will cause to be paid to the said Indians, in cash, at suitable places and dates, of which the said Indians shall be duly notified, to each Chief, twenty-five dollars, each minor Chief or Councillor (not exceeding fifteen minor Chiefs to the Blackfeet and Blood Indians, and four to the Piegan and Sarcee Bands, and five Councillors to the Stony Indian Bands), fifteen dollars, and to every other Indian of whatever age, five dollars; the same, unless there be some exceptional reason, to be paid to the heads of families for those belonging thereto.

Further, Her Majesty agrees that the sum of two thousand dollars shall hereafter every year be expended in the purchase of ammunition for distribution among the said Indians; Provided that if at any future time ammunition become comparatively unnecessary for said Indians, Her Government, with the consent of said Indians, or any of the Bands thereof, may expend the proportion due to such Band otherwise for their benefit.

Further, Her Majesty agrees that each Head Chief and Minor Chief, and each Chief and Councillor duly recognized as such, shall, once in every three years, during the term of their office, receive a suitable suit of clothing, and each Head Chief and Stony Chief, in recognition of the closing of the Treaty, a suitable medal and flag, and next year, or as soon as convenient, each Head Chief, and Minor Chief, and Stony Chief shall receive a Winchester rifle.

Further, Her Majesty agrees to pay the salary of such teachers to instruct the children of said Indians as to Her Government of Canada may seem advisable, when said Indians are settled on their Reserves and shall desire teachers.

Further, Her Majesty agrees to supply each Head and Minor Chief, and each Stony Chief, for the use of their Bands, ten axes, five handsaws, five augers, one grindstone, and the necessary files and whetstones.

And further, Her Majesty agrees that the said Indians shall be supplied as soon as convenient, after any Band shall make due application therefor, with the following cattle for raising stock, that is to say: for every family of five persons, and under, two cows; for every family of more than five persons, and less than ten persons, three cows; for every family of over ten persons, four cows; and every Head and Minor Chief, and every Stony Chief, for the use of their Bands, one bull; but if any Band desire to cultivate the soil as well as raise stock, each family of such Band shall receive one cow less than the above mentioned number, and in lieu thereof, when settled on their Reserves and prepared to break up the soil, two hoes, one spade, one scythe, and two hay forks, and for every three families, one plough and one harrow, and for each Band, enough potatoes, barley, oats, and wheat (if such seeds be suited for the locality of their Reserves) to plant the land actually broken up. All the aforesaid articles to be given, once for all, for the encouragement of the practice of agriculture among the Indians.

And the undersigned Blackfeet, Blood, Piegan and Sarcee Head Chiefs and Minor Chiefs, and Stony Chiefs and Councillors on their own behalf and on behalf of all other Indians inhabiting the Tract within ceded do hereby solemnly promise and engage to strictly observe this Treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will, in all respects, obey and abide by the Law, that they will maintain peace and good order between each other and between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians, Half Breeds or Whites, now inhabiting, or hereafter to inhabit, any part of the said ceded tract; and that they will not molest the person or property of any inhabitant of such ceded tract, or the

property of Her Majesty the Queen, or interfere with or trouble any person, passing or travelling through the said tract or any part thereof, and that they will assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this Treaty, or infringing the laws in force in the country so ceded.

IN WITNESS WHEREOF HER MAJESTY'S said Commissioners, and the said Indian Head and Minor Chiefs, and Stony Chiefs and Councillors, have hereunto subscribed and set their hands, at the "Blackfoot Crossing" of the Bow River, the day and year herein first above written.

Signed by the Chiefs and Councillors within named in presence of the following witnesses, the same having been first explained by James Bird, Interpreter.

A. G. IRVINE, Ass't. Com., N.W.M.P.  
J. MCDOUGALL, Missionary.

JEAN L'HEUREUX.

W. WINDER, Inspector.

T. N. F. CROZIER, Inspector.

E. DALRYMPLE CLARK, Lieut. &  
Adjutant N.W.M.P.

A. SHURTLIFF, Sub Inspector.

C. E. DENING, Sub Inspector.

W. D. AUTROBUS, Sub Inspector.

FRANK NORMAN, Staff Constable.

MARY J. MACLEOD

JULIA WINDER

JULIA SHURTLIFF

E. HARDISTY

A. MCDOUGALL.

E. A. BARRETT.

DAVID LAIRD, Lieutenant-Governor of  
North-West Territories, and Special  
Indian Commissioner.

JAMES F. MACLEOD, Lieut-Colonel,  
Com. N.W.M.P., and Special In-  
dian Commissioner.

CHAPO-MEXICO, or Crowfoot, his  
Head Chief of the South x  
Blackfeet. mark.

MATOSE-APIW, or Old Sun, his  
Head Chief of the North x  
Blackfeet. mark.

STAMISCOTOCAR, or Bull Head. his  
Head Chief of the Sareccs. x  
mark.

MEKASTO, or Red Crow x  
Head Chief of the South Bloods mark.

CONSTANTINE SCOLLEN, Priest, witness  
to signatures of Stonixosak and those  
following.

NATOSE-ONISTORS, or Medicine his  
Calf x  
mark.

CHARLES E. CONRAD.

THOS J. BOGG.

POKAPIW-OTOIAN, or Bad Head his  
x  
mark.

SOTENAH, or Rainy Chief, his  
Head Chief of the North x  
Bloods. mark.

TAKOYE-STAMIX, or Fiend Bull. his  
x  
mark.

AKKA-KITCIPIMIW-OTAS, or many his  
spotted horses. x  
mark.

ATTISTAH-MACAN, or Running his  
Rabbit. x  
mark.

PITAH-PEKIS, or Eagle Rib.	his x mark.
SAKOYE-AOTAN, or Heavy Shield, Head Chief of the Middle Blackfeet.	his x mark.
ZOATZE-TAPITAPIW, or Setting on an Eagle Tail, Head Chief of the North Piegans	his x mark.
AKKA-MAKKOYE, or Many Swans	his x mark.
APENAKO-SAPOP, or Morning Plume	his x mark.
MAS-GWA-AH-SID, or Bear's Paw	his x mark.
CHE-NK-KA, or John,	his x mark.
KI-CHI-PWOT, or Jacob,	his x mark.
STAMIX-OSOK, or Bull Backfat,	his x mark.
EMITAH-APISKINNE, or White Striped Dog,	his x mark.
MATAPI-KOMOTZIW, or the Captive or Stolen Person,	his x mark.
APAWAWAKOSOW, or White Antelope,	his x mark.
MAKOYE-KIN, or Wolf Collar,	his x mark.
AYE-STIPIS-SIMAT, or Heavily Whipped,	his x mark.
KISSOUM, or Day Light,	his x mark.
PITAH-OTOCAN, or Eagle Head,	his x mark.
APAW-STAMIX, or Weasel Bull,	his x mark.
OMSTAM-POKAH, or White Calf,	his x mark

*Stony Chiefs*

NETAH-KITEI-PI-MEW, or Only Spot,	his x	
	mark.	
AKAK-OTOS, or Many Horses,	his x	
	mark.	
STOKIMATIS, or The Drum	his x	
	mark.	
PITAH-ANNES or Eagle Robe	his x	
	mark.	
PITAU-OTISKIN, or Eagle Shoe,	his x	
	mark.	
STAMIXO-TA-KA-PIW, or Bull Turn Round	his x	
	mark.	
MASTE-PITAH, or Crow Eagle,	his x	
	mark.	
JAMES DIXON,	his x	
	mark.	
ABRAHAM KECHEPWOT,	his x	
	mark.	
PATRICK KECHEPWOT,	his x	
	mark.	
GEORGE MOY-ANY-MEN,	his x	
	mark.	
GEORGE CRAWLOR,	his x	
	mark.	
EKAS-KINE, or Low Horn,	his x	
	mark.	
KAYO-OKOSIS, or Bear Shield,	his x	
	mark.	
PONOKAH-STAMIX, or Bull Elk,	his x	
	mark.	
OMAKSI SAPOP, or Big Plume,	his x	
	mark.	
ONISTAH, or Calf Robe,	his x	
	mark.	
PITAH-SIKSINUM, or White Eagle,	his x	
	mark.	

*Stony Councilors*

APAW-ONISTAW, or Weasel Calf,	his x mark.
ATTISTA-HAES, or Rabbit Carrier,	his x mark.
PITAH, or Eagle,	his x mark.
PITAH-ONISTAH, or Eagle White Calf,	his x mark.
KAYE-TAPO, or Going to Bear,	his x mark.

We the members of the Blackfoot tribe of Indians having had explained to us the terms of the Treaty made and concluded at the Blackfoot Crossing of the Bow River, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and seventy-seven;

Between Her Majesty the Queen, by Her Commissioners duly appointed to negotiate the said Treaty and the Blackfeet, Blood, Piegan, Sarcee, Stony and other Indian inhabitants of the country within the limits defined in the said Treaty, but not having been present at the Councils at which the articles of the said Treaty were agreed upon, do now hereby, for ourselves and the Bands which we represent, in consideration of the provisions of the said Treaty being extended to us and the Bands which we represent, transfer, surrender and relinquish to Her Majesty the Queen, Her heirs and successors, to and for the use of Her Government of the Dominion of Canada, all our right, title, and interest whatsoever which we and the said Bands which we represent have held or enjoyed of in and to the territory described and fully set out in the said Treaty; also, all our right, title, and interest whatsoever to all other lands wherever situated, whether within the limits of any other Treaty heretofore made or hereafter to be made with Indians, or elsewhere in Her Majesty's territories, to have and to hold the same unto and for the use of Her Majesty the Queen, Her heirs and successors forever;

And we hereby agree to accept the several benefits, payments, and Reserves promised to the Indians under the Chiefs adhering to the said Treaty at the Blackfoot Crossing of the Bow River, and we solemnly engage to abide by, carry out and fulfil all the stipulations, obligations and conditions therein contained on the part of the Chiefs and Indians therein named, to be observed and performed and in all things to conform to the articles of the said Treaty, as if we ourselves and the Bands which we represent had been originally contracting parties thereto and had been present at the Councils held at the Blackfoot Crossing of the Bow River, and had there attached our signatures to the said Treaty.

IN WITNESS WHEREOF, James Farquharson MacLeod, C.M.G., one of Her Majesty's Commissioners appointed to negotiate the said Treaty, and the Chief of the Band, hereby giving their adhesion to the said Treaty, have hereunto subscribed and set their hands at Fort MacLeod, this fourth day of December, in the year of our Lord one thousand and eight hundred and seventy-seven.

Signed by the parties hereto in the presence of the undersigned witnesses, the same having been explained to the Indians by the said James Farquharson MacLeod, one of the Commissioners appointed to negotiate the said Treaty, through the interpreter, Jerry Potts, in the presence of

JAMES F. MACLEOD, LIEUT.COL.,  
*Special Indian Commissioner.*  
MEANXKISTOMACH his  
or Three Bulls x  
mark.

A. G. IRVINE,  
*Assistant Commissioner.*

E. DALRMYMLE CLARK,  
*Lieutenant and Adjutant N.W.M.P.*

CHARLES E. CONRAD,  
W. WINDER,  
*Inspector.*

## APPENDIX D

### Land Acknowledgements

#### What is a Land Acknowledgment?

Acknowledging the land is an Indigenous protocol used to express gratitude to those who reside here, and to honour the Indigenous people who have lived and worked on this land historically and presently. It allows us the opportunity to appreciate the unique role and relationship that each of us has with the land and provides a gentle reminder of the broader perspectives that expand our understanding to encompass the rich history of the land, and our privileged role in residing here.

As we engage in processes of reconciliation it is critical that land acknowledgements don't become a token gesture. They are not meant to be static, scripted statements that every person must recite in exactly the same way. When preparing a land acknowledgement, the best place to start is to acknowledge the land itself and to identify the original inhabitants. At its best, land acknowledgements also include the actions you will take to address inequities that still exist today.

#### Why adopt a Land Acknowledgment?

In 2015, the Truth and Reconciliation Commission of Canada formally called on the federal government to reaffirm the nation-to-nation relationship with Indigenous peoples *"based on the principles of mutual recognition, mutual respect and shared responsibility of maintaining those relationships into the future"* (TRC Call to Action 45).

Adopting and practicing a land acknowledgment is a small but important step the Town of Banff can take in rebuilding relationships between Indigenous and non-Indigenous peoples in Canada and honouring the original treaty agreement in the spirit of peace, friendship, and respect.

Dedicating time to reflect on the truth about Canada's colonial history and how to contribute to reconciliation offers a regular reminder that we are all accountable to these relationships as Treaty people.

Here are some examples you can use:

MINIMALIST – Welcome to Banff. We are gathered here today in the traditional territories of the Treaty 7 Nations in Southern Alberta, the Métis Nation of Alberta, Region 3, and other Indigenous Peoples have a deep connection to these lands.

SHORT – We acknowledge that we live, work and play on the traditional and ancestral territories of the Blackfoot Confederacy, Stoney Nakoda Nation, and Tsuut’ina Nation. We also recognize this land is traditionally, spiritually and culturally shared with other Indigenous peoples including the Métis, Ktunaxa, and Secwépemc Nations.

STANDARD – In the spirit of reconciliation and change, we acknowledge that we live, work, and play on the traditional territories of the Blackfoot Confederacy – comprised of the Siksika, Kainai, Piikani Nations; the Stoney Nakoda Nation – consisting of the Bearspaw First Nation, Chiniki First Nation, and Goodstoney First Nation; as well as the Tsuut’ina First Nation. We also acknowledge these lands are home to the Métis Nation of Alberta, Region 3, the Ktunaxa, and Secwépemc First Nations.

We acknowledge the many First Nations whose footsteps have marked these lands for generations and recognize the land as an act of reconciliation and gratitude to those whose territory we reside on.

## Appendix E Cultural Protocols

Acknowledging and following proper protocol is an important part of successful relationship building. It shows respect for the culture, the land, and the community. Protocol (usually tobacco) is offered to leadership such as Chief and Council, Elders, Traditional Knowledge keepers and community members. When requesting First Nations to share knowledge or wisdom as part of a Town of Banff project, process, or event, the following protocols should be followed.

### **Tobacco Offering**

Tobacco is a sacred offering and an Indigenous universal exchange for requesting advice, knowledge, or wisdom from Traditional Knowledge Keepers. Tobacco is also used to make an offering to Mother Earth in exchange for taking something or changing the landscape. When offering tobacco prior to an engagement or event, it is important to give an Elder or Traditional Knowledge Keeper as much information as possible about the request and the opportunity to accept or decline the tobacco. The acceptance of tobacco by an Elder or Traditional Knowledge Keeper signifies the acceptance of the request. This type of offering should occur in advance and prior to the commencement of the engagement or event.

Sometimes there are also expectations of what type of tobacco is to be offered. Some individuals prefer pure ceremonial tobacco, which is organic, natural tobacco grown specifically for ceremony and protocol offerings. Some prefer plain, loose pipe tobacco and others accept cigarette tobacco/rolling tobacco. It can be difficult to know the expectations of an individual, especially if you have never met with them before, but it is usually safe to use plain or organic loose cigarette tobacco. Always remember, there is no harm in asking their preferred option.

Many Métis Elders and Traditional Knowledge Keepers will prefer tea in lieu of tobacco. This is offered in the same manner as tobacco. Usually, loose leaf tea is offered but as with tobacco, some may have personal preferences and there is no harm in asking in advance of the offering.

### **Ceremony**

Participating in ceremonies and celebrations are an important part of engaging with Indigenous Peoples. They are also an integral part of community well-being, healing, and day-to-day living and take precedence over all other matters. Some ceremonies are available for guests and others to attend but do not allow photography, video, or recordings and certain dress requirements must be respected. In many First Nations cultures, it is the practice for women to wear a skirt below the knee in length to all ceremonies to show honour and respect for womanhood. If women are wearing pants, they are encouraged to bring a shawl or towel to wrap around their legs. It is crucial that you respect the request of the hosts regarding these

matters. If you are uncomfortable with participating in any portion of the ceremony, politely excuse yourself from participation.

Some ceremonies may include smudging or ceremonial pipes. This involves the burning of tobacco and other sacred medicines as part of the offering of prayers and the cleansing of space. Since smoke is involved, building maintenance should be contacted ahead of time to disable or block smoke detectors so that the ceremony is not interrupted. A process should be put in place to ensure the smoke detectors are re-enabled after the ceremony is complete. Also, since the smoke may impact people with respiratory sensitivities, occupants of the building should be notified that the ceremony will be taking place. This notification will also help to prevent any interruptions of the ceremony.

### **Request**

When initiating dialogue or requesting an Elder or Traditional Knowledge Keeper to share knowledge or wisdom, it is vital that the Town of Banff give advance notice and provide as much detail as possible regarding the nature of the project and request. This will enable the Elder or Traditional Knowledge Keeper enough time to accept, decline or consult others.

### **Honorariums**

Grounded in the principle of reciprocity, the intent of an honorarium is to provide an offering reflective of what an individual can give for receiving advice, knowledge, or wisdom from an Elder or Traditional Knowledge Keeper. An authentic Traditional Knowledge Keeper will never set a fee to share advice, knowledge, or wisdom, but the honorarium provided should adequately reflect the value or the gratitude that is felt by the individual or department making the request and the ability to give. No monetary amounts have been set within this framework intentionally as these amounts will vary over time and project.

### **Gift Giving**

In addition to honorariums, a small non-monetary gift of gratitude is typically presented after the engagement or event has been completed. Gift giving is significant and respectful to the exchange and the sharing of knowledge or wisdom by the Elder or Traditional Knowledge Keeper that has occurred.

### **Travel and Accommodation**

If a request by the Town of Banff for the involvement of an Elder or Traditional Knowledge Keeper requires travel, it is appropriate to account for cost of travel and accommodation of the individual in advance and during the planning of the project, processes, or event.

## APPENDIX F

### Treaty 7 First Nations

### Blackfoot Confederacy

The Blackfoot Confederacy refers to four Indigenous nations which make up the Blackfoot people. Three of these - the Siksika (Blackfoot), the Kainai (Blood) and the Northern Piegan reside in the provinces of Alberta, Saskatchewan and British Columbia in Canada. The fourth nation, the Southern Piegan, are located in the United States. The nations have their own separate governments ruled by a chief but come together for religious and social celebrations.

The Blackfoot Confederacy refers to itself as Niitsitapi or 'the people' and their traditional territory as Niitsitpiis-stahkoi or 'Original Peoples Land'. This territory stretched from the North Saskatchewan River, in the area where Edmonton is today, south to the Yellowstone River of Montana, and west from the Rocky Mountains to east past the Cypress Hill's. Due to cultural and language patterns, anthropologists believe the Niitsitapi originated from the upper Northeastern part of North America and, by 1200, began moving west in search of more land, eventually settling in the Great Plains. Whatever the nations' origins, the confederacy is considered to be the oldest residents of the western prairie region.

Historically, the peoples of the Blackfoot Confederacy were nomadic bison hunters and trout fishermen, who ranged across large areas of the northern Great Plains of western North America, specifically the semi-arid shortgrass prairie ecological region. They followed the bison herds as they migrated between what are now the United States and Canada, as far north as the Bow River. In the first half of the 18th century, they acquired horses and firearms from white traders and their Cree and Assiniboine go-betweens. The Blackfoot used these to expand their territory at the expense of neighboring tribes.

The Blackfoot Confederacy was one of the last First Nations group to enter into treaties with the American and Canadian governments. By the 1860s and 1870s the virtual extermination of the buffalo by European-American hunters and government policies coupled with encroaching settlement in what is now the United States and outbreaks of disease made Indigenous peoples more and more dependent on government assistance. A treaty was signed on the American side of the 49th parallel in 1855 but it was not until 1877 that the Blackfoot signed Treaty 7 in Canada.

### **Kainai (Blood) First Nation**

Historically, the Kainai and the other Blackfoot Peoples occupied the plains in the south of what is now Alberta for over 11,000 years and are considered among the oldest inhabitants of the region. Like the other Blackfoot Peoples, including the Piikani (Peigan) and the Siksika (Blackfoot), the Kainai spoke a variant of the Algonkian language. This language was also shared by the Cree who migrated from the Great Lakes in the east to the plains and woodlands north of traditional Blackfoot lands. The name Kainai is based on a term meaning “many chiefs” (aka – “many” and nina –“chief”).

The traditional social life and culture of the Kainai was one that was very similar in practice to those lives and cultures of the other Blackfoot Peoples. The Kainai followed a nomadic existence centred around the hunting of plains bison. Like the other Blackfoot Peoples, the basic unit of social structure for the Kainai was the clan, a group of Kainai with familial ties. Clans were grouped together as an overall tribe, with social support and leadership available for the tribe as a whole.

The spiritual life of the Kainai was holistic as it focused on the central idea that the Creator made the land and the people in intimate relationship with one another. The land could be used by the people but they must not take more than was needed. Spiritual ceremonies like the Sun Dance emphasized the unity between humans and the natural world they lived in, and the dependence the people had on the land in order to survive. Dreams and prophecies carried particular significance to the Plains Peoples, and were seen as a form of guidance from the spirit world.

The strength of the Kainai culture stems from the enduring bond they shared with the natural world for countless generations. Strong leaders emerged from this culture, some of whom have distinguished themselves in the Kainai and larger community from the past to the present.

### **Piikani or Peigan Nation**

The Piikani or Peigan Nation is an Algonkian speaking people that shares ethnic, cultural, and linguistic heritage with the Kainai (Blood) and Siksika (Blackfoot) tribes who ranged in the area of what is now southwest Alberta. The largest of the tribes in the so-called Blackfoot Confederacy, the Piikani were a nomadic hunting and gathering people who once ranged in the foothills stretching from present-day Rocky Mountain House, Alberta to Heart Butte, Montana, in the United States of America.

Like their fellow Blackfoot tribes and other tribes that lived on the Great Plains, the Piikani lived by customs and traditions that found their roots in a mobile, buffalo hunting lifestyle. Social and spiritual life for the Piikani stemmed from a close relationship with their ancestral territories, and all the natural resources that could be found there. Ceremonies often involved decorating tribe members’ faces with paint for spiritual reasons. Piikani band members would quest for sources of paint and paint their faces with it as part of their prayers for success in the hunt, in battle, or other events of great importance.

The Piikani have survived because of their collective strength, but many individuals from the Piikani Nation have distinguished themselves over the years for the contributions they have made to not only the Piikani community, but also to general society. A few of these individuals are profiled in this section of the website.

### **Siksika Nation**

The Siksika Nation is the third of the three First Nations that make up the Blackfoot Confederacy. In English, the Siksika are often referred to as the Northern Blackfoot, or the Blackfoot Proper. This can be confusing, for the Siksika, Kainai, and Piikani, with their shared language and culture, are all part of the Blackfoot Nation. Despite this, it should be stressed that the Siksika are a unique First Nation unto themselves, with a cultural identity that is distinct from either the Kainai or the Piikani.

The word Siksika quite literally means “blackfoot” in the Blackfoot language, and its origins are obscure. One old story suggests that a Siksika traveller came upon a Kainai camp, and that the Kainai noticed that the bottoms of the travellers moccasins had been blackened from walking across the charred site of a prairie fire. The traveller and his people took on the name Blackfoot from then on.

At the height of its strength, the Blackfoot Confederacy commanded a large territory which ran north to south from the North Saskatchewan River in present day Alberta to the Missouri River in Montana, in the United States. From east to west, this territory spanned from what are now the borderlands between Saskatchewan and Alberta to the eastern foothills of the Rocky Mountains. Within the larger Blackfoot territory, Siksika traditional territory was located in the northern and eastern lands. Like the Kainai and the Piikani, the Siksika carry a long memory of living in their lands, and some evidence suggests that they have lived on the plains for many thousands of years.

Like the Kainai, the Piikani, and other peoples who lived on the plains, the Siksika lived a nomadic, buffalo hunting lifestyle, and their customs, traditions, and social and spiritual life were rooted in this intimate tie to the land. From this culture, a resilient people has emerged, and examples of Siksika spirit can be found in the many Siksika individuals who have distinguished themselves over the years. The profiles of a few of these individuals can be found in this website.

Referenced from:

The Alberta Foundation for the Arts The Blackfoot Confederacy - History and Culture: an Introduction and

Alberta Heritage Foundation Treaty 7 Past and Present

<http://wayback.archive-it.org/2217/20101208160337/http://www.albertasource.ca/treaty7/index.html>

## APPENDIX G

### Treaty 7 First Nations

#### Stoney Nakoda

The Stoney Nakoda Nations (SNN) consists of the Bearspaw First Nation, Chiniki First Nation and the Goodstoney First Nation who were signatories to Treaty 7 (1877). The SNN have constitutionally recognized Treaty and Aboriginal rights, titles and interests to Reserve Lands at Morley Alberta (I.R. #142, 143, 144), Eden Valley (I.R. #216), Rabbit Lake (I.R. #142B) and Bighorn (I.R. 144A) and to their Traditional Lands which encompass a broader area than the Reserve Lands as identified by SNN. The SNN is a self-governing body under the authority of Treaty 7 and the Indian Act, R. S. C 1985, C. 1-5, and provides leadership and direction in respect to all natural resource development applications through the duly elected Chiefs and Councils of the member Nations, collectively known as the Stoney Tribal Council.

Stoney-Nakoda or *iyârhe Nakodabi* are culturally and linguistically allied to the Plains Assiniboine, but in Saskatchewan and Montana are characterized by differences in language and culture. They speak the northern dialect of the Dakota language. The Stoney-Nakoda bands predominantly inhabited the eastern slopes of the Rocky Mountains from the headwaters of the Athabasca River in the north to Chief Mountain in the south. Traditional *iyârhe Nakoda* territory extends further north to Smoky River, south to Tobacco Plains in Montana, east to Cypress Hills and west to the Columbia River.

The "Mountain Sioux," or "Stonies," as the European explorers called them because they used fire-heated stones to boil water—inhabited the foothills west of Calgary from the 1790s onward. John Snow—*Intebeja Mani*, "Walking Seal"—chief of the Nakoda First Nation, recorded a phrase for what might have signified either one part or the whole of the western front ranges of the Rocky Mountains. "In the olden days," Snow explained, "some of the neighbouring tribes called us the 'People of the Shining Mountains.'"

Originally, the Nakoda were a part of the powerful Sioux nation whose traditional lands lay much further south in what is now the United States of America. The Nakoda take their name from their language, one of three known Siouan dialects, with Lakoda, and Dakoda (or Dakota) being the other two. The earliest written records about the Nakoda were compiled by Jesuit missionaries. The first recorded story was that the Stoney-Assiniboine separated from the Dakota/Lakota Nation sometime before 1640. It is believed that they migrated westward with the Cree as the fur trade moved along the Saskatchewan River trade routes. Hudson's Bay Company employee Henry Kelsey travelled with Assiniboine-Stoney traders in 1670. The next recorded contact was made by trader Anthony Henday, who met Stoney-Assiniboine camps on his journey to Alberta in 1754.

This, and their alliance with the Cree, caused the Nakoda to press westward in the 1700s, eventually splitting up into smaller groups, one of which travelled north into the woodland regions, and the other remaining the plains, eventually making their way to the lands at the lower slopes of the Rocky Mountains. The Nakoda's aggressive push into the plains and their alliance with the Cree made them enemies of the First Nations of the Blackfoot Confederacy, and warfare with the Blackfoot and with the Tsuu T'ina First Nations was common.

With the establishment of Edmonton House in 1795 and Rocky Mountain House in 1799, they traded furs, hides and fresh meat, and were invaluable guides to traders, explorers (Lord Southesk, John Palliser, James Hector), surveyors (Canadian Pacific Railway; Geological Survey of Canada) and missionaries. They were introduced to Christianity by Methodist missionaries after 1840.

Like other plains tribes, Nakoda social life was based on a nomadic lifestyle driven by the activity of bison hunting. Nakoda culture was a very open style of culture, and the Nakoda people were known for their hospitality to strangers and receptivity to outside ideas and philosophies that were valuable to them. As a result, the Nakoda were among the first of the plains tribes to embrace Christianity when it came to them in the form of Methodist missionaries in 1840, though they probably thought of it in terms of sharing spiritual ideas, drawing parallels and interweaving Christian thought with their own traditional spiritual beliefs and philosophies, rather than permitting foreign spiritual thought to supplant their traditional ways. As it was, Nakoda spirituality emerged from a life connected to the land, and a deep reverence for the law of the Great Spirit, the Creator.

The Methodist Mission at Morleyville on the Bow River was established by the Reverends George and John McDougall in 1873. The Stoney, led by Chiefs Jacob Bearspaw, John Chiniquay and Jacob Goodstoney, accepted Treaty 7 at Blackfoot Crossing in September 1877. The original reserve of 109 square miles was surveyed adjacent to the Morleyville mission in 1879. The Bearspaw and Wesley Nations later claimed additional reserve land to the south and north. After years of petitions and negotiations, both the Bighorn (Kiska Waptan) reserve (west of Nordegg) and the Eden Valley reserve (west of Longview) were established in 1948.

In 1877 at the signing of Treaty 7, the Stoney Nakoda were predominantly represented by three Head Chiefs – Bearspaw, Wesley, Chiniquay. These Chiefs made their marks on the Treaty document, based on the belief they were agreeing to put down their weapons to make peace, with no interruption to their use of traditional lands. The chiefs could not read what they were signing, and their understanding of what was agreed to was not the same as what was written down at the time. They were later assured they would retain three large tracts of traditional homeland, one for each group. However, the government of Canada subsequently recognized the signings with one land entitlement, rather than separate land for each group. The Nakoda are the only Aboriginals in Canada that, after signing a Treaty, were assigned a single land allocation for three individual groups. Today, they are legally referred to as the Stoney Nakoda

First Nation. The federally designated land allocated to the Stoney Nakoda legally became known as the "Stony Indian Reserve.

The Nakoda were expected to live on a reserve and farm the land instead of hunt. However, the reserve lands did not reflect the distinctiveness of the three Nakoda bands who signed the treaty, as it was a single reserve for all the Nakoda, and not three separate ones. To make matters worse, the reserve land surveyed for the Nakoda was not agriculturally viable. The Nakoda survived through hunting, but encroaching settlement eventually made this lifestyle difficult to maintain. Eventually, the Nakoda managed to petition for separate reserve lands for the three Treaty 7 bands.

The traditional way of life based on hunting, fishing and trapping along the Rocky Mountain foothills has been largely replaced by agricultural activity and mixed farming. The economic base of the Stoney-Nakoda today includes trapping, big-game hunting, guiding, ranching, lumbering, handicrafts, and several commercial enterprises such as stores, restaurants, service stations, a casino, a rodeo centre, a campground and visitor accommodation. Members of the Nakoda Nations live at Morley, Bighorn, Bearspaw and Eden Valley.

Referenced from:  
[www.rockymountainnakoda.com](http://www.rockymountainnakoda.com)  
Alberta Heritage Foundation Treaty 7 Past and Present  
<http://wayback.archive-it.org/2217/20101208160337/http://www.albertasource.ca/treaty7/index.html>  
<https://www.thecanadianencyclopedia.ca/en/article/stoney-nakoda>

## APPENDIX H

### Treaty 7 First Nations

### Tsuut'ina Nation

Tsuut'ina Nation's culture, history and language are all unique. Formerly known as the Sarcee (Sarsi), the Tsuut'ina Nation is connected to the Dene Nation through their language (Athabaskan), culture, customs and territory. They continue to strive to maintain their autonomy of identity, customs, traditions, territory, and the self determination of Indigenous governance. The Tsuut'ina Nation Citizens self-determination is recognized by entering into Treaty No. 7 by Chief "Chiila" Bullhead with the British Imperial Crown of Great Britain & Ireland in 1877.

The Tsuut'ina Nation are Dene and belong to the largest linguistic language group in North America, the Athabascan language group. By virtue of this they are related to the northern Dene, such as Denesuline, Slavey, Dene tha, Beaver and to smaller groups such as the Klunaxa and to their southern relatives, the Navaho and Apache. Their traditional territory is from the Rocky Mountains to Cypress Hills. Present day, the Tsuut'ina Nation is located in the Calgary region, bordering the City of Calgary to the southwest.

The Tsuut'ina is a proud, progressive, and economically prosperous First Nation. This is evident in their community growth, economic development, educational programs, and participation in the regional economy while managing their rightful lands and resources. They are striving to be self-sufficient and creating their own source of revenue while balancing the traditional values of their ancestors. Their casino, hotel and entertainment centre are all thriving and productive including the first Costco on First Nation lands in Canada which has resulted in other businesses and companies seeking to establish themselves on Tsuut'ina Nation lands.

The Tsuut'ina Nation, like many others, have been severely impacted by residential schools and the intergenerational trauma it has caused. Guided by their past experience, present awareness and future vision for health and self-determination the Tsuut'ina People are working to repair and restore the foundations of past generations so that their beloved children, the next generation, have something to stand on as they continue to build upwards.

The establishment of the Tsuut'ina Gunaha Institute has also played an essential role in uniting various Dene Nations across Turtle Island to safeguard their identity as Dene People and to continue to assist one another in language revitalization efforts through initiatives such as the Gunaha Language Program to revive their language and ensure it is passed on for future generations.

## APPENDIX I

### The Métis Nation in Alberta

The advent of the fur trade in the historic Northwest during the 18th century was accompanied by a growing number of mixed offspring of First Nations women and European fur traders. As this population established distinct communities separate from those of First Nations and Europeans and married among themselves, a new Indigenous people emerged – the Métis people – with their own unique culture, traditions, language (Michif), way of life, collective consciousness, and nationhood.

Distinct Métis communities developed along the routes of the fur trade and across the Northwest within the Métis Nation Homeland. This Homeland includes the Prairie provinces (Manitoba, Saskatchewan, Alberta), as well as parts of Ontario, British Columbia, the Northwest Territories, and the northern United States. In 1928, the Métis Nation of Alberta was founded “to represent the interest and concerns of Métis people of Alberta” with the primary objective of securing a land base for its people. By 1935, due to lobbying of the Alberta government, the Ewing Commission, after learning about the living conditions of the Métis Nation, recommended that lands be set aside for the Métis people. Initially 12 settlement areas were established as a direct result of provincial legislation in 1938. Eight of these areas remain today along rivers and lakes where forts and posts were hubs for fur trade activity and have retained Métis cultural heritage and traditions.

Métis people first arrived in the province in the late 1700s through playing a role in the establishment of the fur trade, including the development of Fort Chipewyan in 1778. In addition to the fur trade, the establishment of Métis Settlements in Northern Alberta can be attributed to other factors, including but not limited to political events in other prairie provinces, that led to a movement of Métis people to Alberta.

Consistently throughout history, the Métis people have acted collectively to protect and fight for their rights, lands and ongoing existence as a distinct Indigenous people and nation within the Canadian federation – from the Métis provisional governments of Riel in Manitoba (1869-70) and Saskatchewan (1885) to contemporary Métis governments. This dedication continues to exist as citizens and communities throughout the Métis Nation Homeland keep the nation’s distinct culture, traditions, language, and lifestyle alive and pursue their own political, social, and economic development.

In November 2022, the Métis Nation of Alberta (MNA) ratified the “Otipemisiwak Métis Government Constitution”. This new constitution will move the MNA from a governance system based on the Alberta Government’s Societies Act, towards a system of Métis self-government. At the time of writing of this Indigenous Framework, the MNA is in transition to this new system which may impact the way in which municipalities such as Banff interact with the MNA.

Referenced from: Metis Settlements of Alberta  
<https://www.metisnation.ca/about/about-us>  
<https://msgc.ca/about-us/>  
<https://www.mnaconstitution.com/>

## APPENDIX J

### Ktunaxa Nation

Ktunaxa (pronounced ‘k-too-nah-ha’) people have occupied the lands adjacent to the Kootenay and Columbia Rivers and the Arrow Lakes of British Columbia, Canada for more than 10,000 years. The Traditional Territory of the Ktunaxa Nation covers approximately 70,000 square kilometres within the Kootenay region of south-eastern British Columbia and historically included parts of Alberta, Montana, Washington and Idaho. The Ktunaxa people travelled within the territory according to the seasons and availability of food.

For thousands of years the Ktunaxa people enjoyed the natural bounty of the land, seasonally migrating throughout our Traditional Territory to follow vegetation and hunting cycles. They obtained all of their food, medicine and material for shelter and clothing from nature – hunting, fishing and gathering throughout our Territory, across the Rocky Mountains and on the Great Plains of both Canada and the United States.

European settlement in the late 1800s, followed by the establishment of Indian Reserves, led to the creation of the present Indian Bands. Ktunaxa citizenship is comprised of Nation members from six Bands located throughout historic traditional Ktunaxa territory. Five Bands are located in British Columbia, Canada and two are in the United States. Many Ktunaxa citizens also live in urban and rural areas “off reserve”.

Ktunaxa is a language isolate, meaning that it is one of a kind and unrelated to any other language in the world. Currently it is in danger of becoming extinct, with fewer and fewer fluent elders living within the community. The Ktunaxa people have now taken the initiative to combine the existing knowledge passed down from elders and apply it to modern technology, to ensure that the language survives.

Referenced from:  
<https://www.firstvoices.com/explore/FV/Workspaces/Data/Ktunaxa/Ktunaxa/Ktunaxa>

## APPENDIX K

### Tk’emlúps te Secwépemc Nation

The Tk’emlúpsemc, ‘the people of the confluence’, now known as the Tk’emlúps te Secwépemc are members of the Interior-Salish Secwepemc (Shuswap) speaking peoples of British Columbia. The Shuswap or Secwepemc (pronounced suh-Wep-muhc) people occupy a vast territory of the interior of British Columbia. This traditional territory stretches from the Columbia River valley along the Rocky Mountains, west to the Fraser River, and south to the Arrow Lakes. Ancestors of the Secwepemc people have lived in the BC interior for at least 10,000 years.

The traditional Secwepemc lived as a self-governing nation grouped into bands. Although the bands were separate and independent, a common language and a similar culture and belief system united them. Before the smallpox epidemic of 1862 there were 32 Secwepemc bands with four Secwepemc dialects. Today, there are 17 remaining bands that make up the Secwepemc Nation and three Secwepemc dialects.

Traditionally, the Secwepemc depended on the natural resources of the land. Each band usually spent the winter in its own village of pit houses. During the rest of the year most Secwepemc people lived a nomadic lifestyle. They moved from place to place, as foods became available in different areas. They developed a unique culture that was totally self sufficient.

As the Secwepemc were given the land; they were also given a language. Language was given to the Secwepemc by the Creator for communication to the people and to the natural world. This communication created a reciprocal and cooperative relationship between themselves and the natural world which enabled the Secwepemc to survive and flourish in harsh environments.

The language of the Secwepemc is called Secwepemctsin and contains cultural, ecological, and historical knowledge which includes values, beliefs, rituals, songs, stories, social and political structures, and spirituality of the people. The Secwepemc view all aspects of their knowledge, including language, as vitally linked to the land. This knowledge, passed down to the next generation orally, contained the teachings necessary for the maintenance of Secwepemc culture and identity.

Evidence of 4,000 year old *kiguli*’s (sometimes spelled *kekuli*) or pithouse, traditionally constructed by the Secwepemc can be found in the Banff area. These subterranean dwellings used the insulating power of the earth to protect inhabitants from the elements and are one of Canada’s most enduring forms of Indigenous architecture.