

City of Lethbridge

# LETHBRIDGE INDIGENOUS CULTURAL CENTRE

Feasibility Study

3 February 2020 | Lethbridge, Alberta

Prepared by Manasc Isaac Architects Ltd.

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*Lethbridge*

## Land Acknowledgement

*We would like to acknowledge all contributors to the Lethbridge Indigenous Cultural Centre Feasibility Study and thank them for their time, wisdom and guidance during the engagement process.*

*The City of Lethbridge acknowledges that we are gathered on the lands of the Blackfoot people of the Canadian Plains and pays respect to the Blackfoot people past, present and future while recognizing and respecting their cultural heritage, beliefs and relationship to the land. The City of Lethbridge is also home to the Métis Nation of Alberta, Region III.*



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## Sign on sheet

We have reviewed the Feasibility Study and accept it as a reasonable scope of design for this phase of the project.

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Perry Stein  
Indigenous Relations Advisor, City Manager's Office

Dated:-----

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Name:  
Role:

Dated:-----

# Lethbridge Indigenous Cultural Centre

## Feasibility Study | Executive Summary

### 1.0 Vision

#### Project Description

The need for an Indigenous Cultural Centre (ICC) arose out of discussions within the community, and involved many Indigenous partners and stakeholders. Shortly after the need was identified, Lethbridge City Council funded this Feasibility Study to better understand the needs and opportunities of, and to create the business case for, the ICC in the City. The purpose of this study was to generate greater clarity and develop a shared understanding of the purpose, function, costs and governance structure of a future ICC in Lethbridge. This was created through direct and meaningful community engagement and relationship-building.

The project began with a SMART start workshop to establish the destination statement for the project (below), success factors and potential partners/stakeholders

#### Background Research

A review of relevant documents, including the City of Lethbridge's planning documents, the Reconciliation Lethbridge Advisory Committee's documents, and Truth and Reconciliation Commission of Canada and the United Nations documents, were undertaken in order to align the project with regional, national and global objectives.

A precedent study of existing Indigenous cultural centres was conducted to understand the role they play within their communities, and the types of programs, workshops and activities offered by the centres to their respective communities and visitors.

#### Destination Statement

*The Lethbridge Indigenous Cultural Centre will be for everyone. It will be a safe place that bridges the distance between Indigenous and non-Indigenous peoples in the Lethbridge region, and it will meet the community's physical and cultural needs through the creation of Ethical Space.*

## 2.0 Engagement

The engagement phase began with a clear understanding of the project objectives and clear communication to inform Indigenous partners and stakeholders about the project. This was facilitated through different opportunities to consult with a diverse cross-section of participants to provide input, express concerns and highlight desires regarding the ICC. Various engagement methods were implemented in order to facilitate meaningful interaction and to involve the widest audience possible. The engagement process included:

**Surveys:** To communicate the project and gain input from the public

**Interviews:** To engage directly with potential partners, stakeholders and Indigenous audiences

**Focus Groups:** To gain input from related groups where real-time feedback was beneficial

**Site Visits:** To learn from Indigenous tourism facilities and the land

**Conference:** To generate discussions about the needs of the community facilitated by community leaders

**Workshops:** To stimulate focused input on facility design, space needs and site selection criteria



Photo of student workshop at the University of Lethbridge

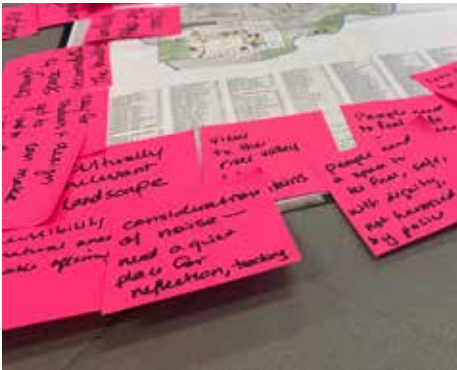
### What we heard:

- **Needs to be a “Place”:** The ICC needs to be a physical space to experience Indigenous culture and to create a visible Indigenous landmark in the City.
- **People need to gather/celebrate:** A culturally safe space for community to come together and take part in Indigenous cultural practices and celebrations.
- **Connect existing programs and events:** Strengthen relationships and communication between existing Indigenous-oriented services, programs and events in the City.
- **Language and learning are key components:** The practice of Blackfoot language and Indigenous cultural education by Indigenous people is of the utmost importance.
- **Breaking down physical and cultural barriers:** Provide a venue to experience Indigenous culture to bridge gaps in cultural understanding and break down barriers.
- **Connections to nature/community:** Align with the Blackfoot world-view by providing connections to Elders, to the natural world, and community role models.
- **Reinforce, don’t duplicate:** Support the role of existing organizations, programs and services in the City by not duplicating them.
- **Ceremonial space:** Provide a space for ceremonial practices and traditions of Indigenous people, as well as opportunities for participation by non-Indigenous people.
- **Historically grounded and future-oriented:** A space that showcases Indigenous history and provides cultural resources for future generations.
- **Showcase Blackfoot culture and create space for all Indigenous peoples:** Highlight Blackfoot culture, while being inclusive of all Indigenous peoples who make Lethbridge home.



### 3.0 Relationships

In order to understand how the ICC would operate within the ecosystem of existing community organizations, regional cultural facilities, and local First Nations, a study on the relationships between these entities was undertaken. Through engagement, it was found that organizations and groups in Lethbridge such as Elders, Sik-Ooh-Kotoki Friendship Society, educational institutions, tourism centres and the Lethbridge Reconciliation Advisory Committee have the strongest connections in regards to engaging urban Indigenous peoples and promoting Indigenous (Blackfoot) culture within the city. Regionally, there are strong opportunities to connect to Indigenous cultural sites, UNESCO World Heritage Sites, and culturally significant traditional Blackfoot sites. These connections situate the ICC in the cultural landscape of the region and offer cultural opportunities to build upon. Additionally, through the investigation on relationships, gaps in services were identified that the ICC could potentially address through its offer of spaces and services. Currently, services targeted at the urban Indigenous community tend to be in the social services sphere.



### 4.0 Space Needs and Site Criteria

The space needs and site selection criteria were derived from the engagement process, particularly through the workshop exercises. The main criteria identified for site selection were a connection to nature, views of the Oldman River valley, space for ceremony and family gatherings, and a central location. Site selection was not a part of this Study, but possible locations that have a connection to downtown, the Oldman River valley and central west Lethbridge have been identified as sites that fulfill the selection criteria.

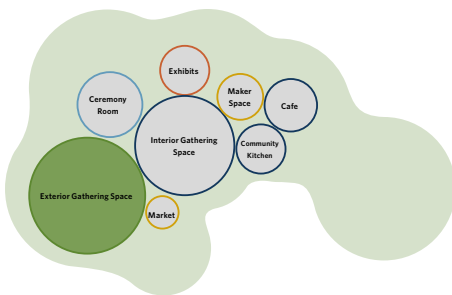


Three space need scenarios (Minimal, Basic and Future-oriented shown below) are presented in the Feasibility Study, representing a range of options that address the needs of the community as understood through engagement. These spaces include a large gathering area, a ceremony space, children's space, multi-functional classrooms, resource library, exhibits, a market, a cafe, a community kitchen and maker space. In all of the scenarios a connection to nature is a key component, as are an exterior gathering space and land-based learning opportunities, such as a traditional medicine garden.

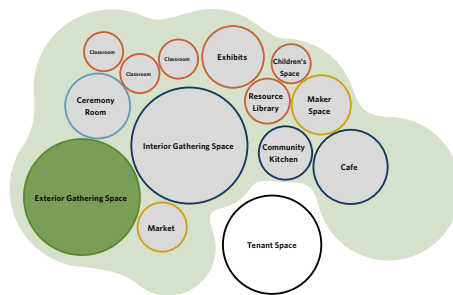
General design considerations, and look and feel criteria for the ICC were identified and included sustainable design elements, recognizable Indigenous design elements, natural building materials, a natural landscape, spaces that are expandable and multi-functional (Flux), and an open and welcoming building design.

Photos of Visioning an Indigenous Cultural Centre Workshop

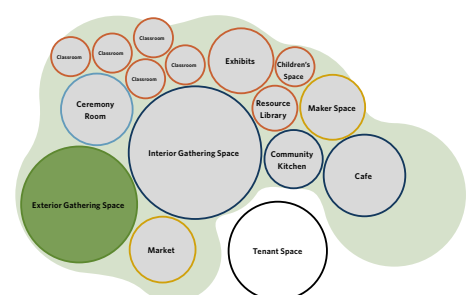
### Space Needs Scenarios



Scenario 1 - Minimal



Scenario 2 - Basic

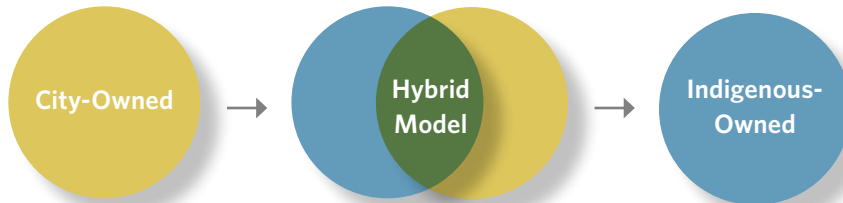


Scenario 3 - Future-oriented

## 5.0 Governance Model and Business Plan

### Governance Model

Different models of ownership and governance for the ICC were explored, including scenarios for a City-owned, Indigenous-owned and a hybrid model.



Based on the review of precedent Indigenous cultural centres, a hybrid model of ownership and governance, using a not-for-profit board structure, is recommended as the best combination of the respective strengths of each partner (the Indigenous community and the City). The governing body should register as a charity to enhance fundraising potential and a fundraising strategy should be developed. Working in conjunction with, or building upon, other municipality-run facilities (museums, recreation centres, etc.) is recommended to strengthen existing local attractions and increase efficiency in operations.

### Business plan

The preliminary assessment of the business viability of the ICC is based on the program areas identified in Scenario 2 (Basic), potential institutional partnerships and market research of similar facilities. In summary, the estimated \$12.7M Lethbridge ICC can be financially viable based on the parameters described in the business plan. Success relies on a strong municipal-Indigenous partnership, a comparable number of visitors as to other local attractions, and an energized, culturally enriched activity program.

## 6.0 Next Steps

Moving forward, the next steps that need to be undertaken include the establishment of a group task force to champion the project. The role of this group should be to establish the governing board for the ICC, start the site selection process, confirm the business case and establish partnerships, and begin applying for available funding opportunities. All of these steps should be informed by the findings and recommendations in this Study. Following the planning stage, design and construction of the ICC should begin based on the decisions of the governing boards and follow the preliminary outline below:

1. Conceptual Design
2. Tenant Confirmation
3. Detailed Design and Design Development
4. Construction
5. Furniture, Equipment and Exhibit Design/Installation
6. Grand Opening and Celebration!



*Photo of Creative Economy panel from the conference*



*Photo of Leroy Little Bear from the conference*



*Photo of Blackfoot First Nations Elders Consultation.*





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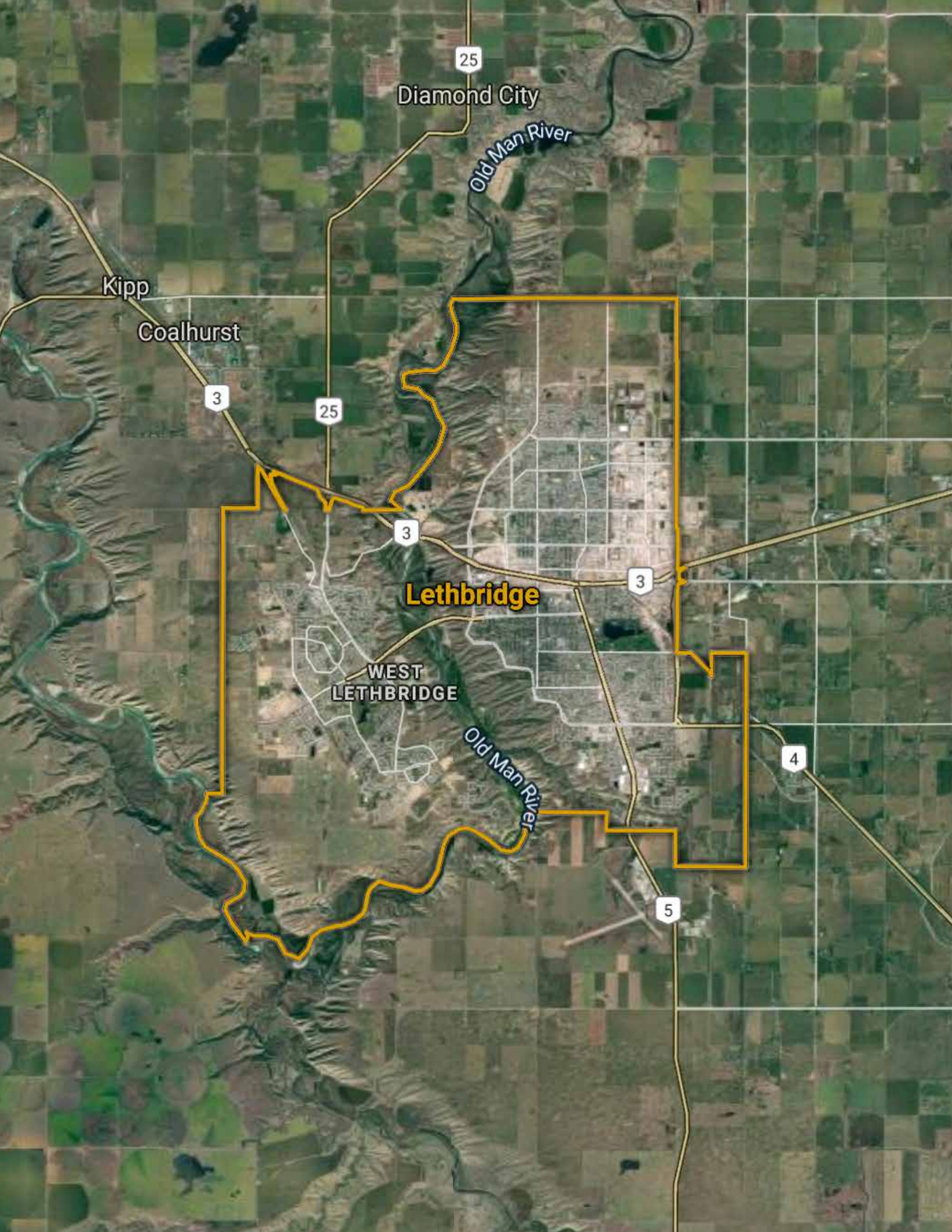
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### Next Steps

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Diamond City

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LETHBRIDGE

Old Man River

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# 1.0 Vision

## 1.1 Project Description

### Introduction

The need for an Indigenous Cultural Centre (ICC) arose out of discussions within the community and involved many Indigenous partners and stakeholders, who are now part of this project. Shortly after this need was identified, Lethbridge City Council funded this Feasibility Study to better understand the needs and opportunities of, and to create the business case for, an ICC in the City.

The purpose of this study was to create a clear and a shared understanding of the purpose, function, costs and governance of a possible future ICC in Lethbridge through direct and meaningful community engagement. The answers to the below questions are fundamental to this project:

- 1 What are the opportunities and constraints faced by an Indigenous Cultural Centre in Lethbridge?
- 2 What is the Indigenous Cultural Centre and what role does it play in the community?
- 3 Who are the users of the Indigenous Cultural Centre (both primary and secondary)?
- 4 What are the potential benefits and costs of an Indigenous Cultural Centre, both locally and regionally?
- 5 How would the Indigenous Cultural Centre be run?
- 6 What are the key considerations for the location and design of the Indigenous Cultural Centre, and how much will it cost to build?
- 7 Who are the possible partners for the Indigenous Cultural Centre?
- 8 What are the recommended next steps for the Indigenous Cultural Centre?



Photo of SMART Start Workshop

## 1.2 SMART Start Summary

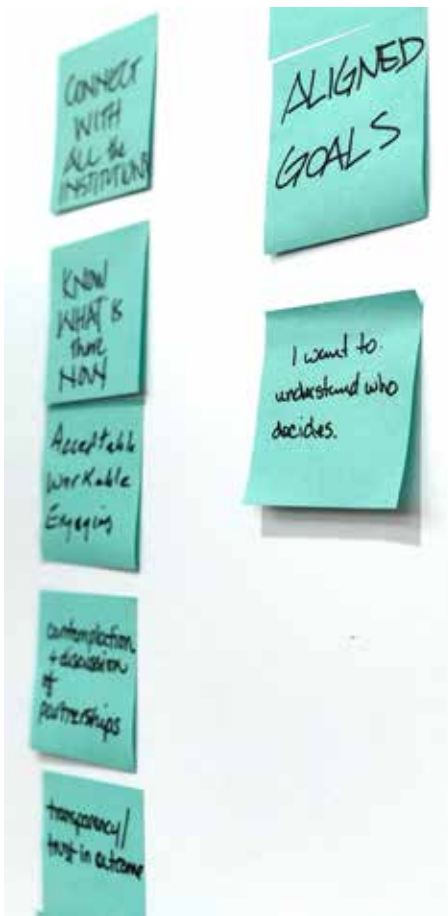
The SMART Start workshop for the ICC was conducted on August 12, 2019 and included representatives from the City of Lethbridge, the Reconciliation Lethbridge Advisory Committee and the Manasc Isaac team. The SMART Start process was used to identify the following elements of the project:

- The “Destination Statement”;
- Definition of key stakeholders and partners;
- Clear identification of the project’s goals;
- Risk and risk mitigation strategies; and
- Project Schedule.

The initial workshop identified the success factors, partners and stakeholders, which created the basis for the engagement plan and drove the project forward. Additional preliminary engagements were also conducted between August 23 and September 5, 2019 to further define potential risks and the project schedule, as they related to engagement of the identified stakeholders. The work from these sessions provided the information necessary to define the Engagement and Communications Plan. Additionally, through the identification of the project success factors, the destination statement was created to give the project a clearly defined goal to achieve. From the initial workshop, the following Destination Statement was drafted:

### Destination Statement

*The Lethbridge Indigenous Cultural Centre will be for everyone. It will be a safe place that bridges the distance between Indigenous and non-Indigenous peoples in the Lethbridge region, and it will meet the community’s physical and cultural needs through the creation of Ethical Space.*



### What does Success look like?

Through the SMART Start process, the success factors were identified by the project Steering Committee and include several overarching grouped topic areas. Fundamentally, the Feasibility Study needed to provide a clear understanding of the following:

- It needs to be clear who the ICC serves. Through the engagement process it became clear that the intended audience is the entire community and everyone in Lethbridge can have an impression of ownership over the place, and be proud of this cultural addition to the community.
- It should allow many different service providers and partners opportunities to use this space to create programming and services, which are aligned to a set of goals to foster better cultural understanding throughout the community.
- In the development and operation of the ICC, the voices of the community need to be heard; in particular, those of the urban Indigenous population. This will ensure this place continues to be relevant and valued.
- The ICC needs to meet the needs of today and the future and define what a 21<sup>st</sup> Century Cultural Centre should be.
- It will provide culturally enhanced learning opportunities, through engaging the Seven Teachings and Niitsitapi values.
- It will be safe, vibrant and sustainable.
- The development of the ICC will create a legacy of engagement and be a transparent process rooted in Niitsitapi Values which provides a clear path forward for further development

While some of these success factors are more specific to the development of the project moving forward, many are seeds for the development of a clear mission statement for the ICC, to be developed by its operations and future partners.



Photos of SMART Start, Reconciliation Lethbridge Advisory Committee and City of Lethbridge initial workshops

## Partners and Stakeholders

The Indigenous partners and stakeholders shown below illustrate a number of key contributors that were engaged throughout the fall/winter engagement process. The Communications and Engagement Plan was a key component to develop the schedule for this Study, and it will become an artifact for the strategies employed through the process. Each of the identified Indigenous partners and/or stakeholders have been grouped according to the people they represent in the community and region.

### Regional Indigenous Community

Kainai Nation Council and Elders  
Siksika Nation Council and Elders  
Piikani Nation Council and Elders  
Métis Local 2003

### Indigenous Community Service Organization

Lethbridge Reconciliation Advisory Committee  
Sik-Ooh-Kotoki Friendship Centre  
Saamis Aboriginal Employment & Training Association  
Native Counselling Services  
Opokaa'sin Early Intervention Society  
Ninastako Cultural Centre

### City of Lethbridge

Lethbridge City Council  
Facilities  
Recreation and Culture  
City Managers Office  
Community Social Development  
Real Estate and Land Development  
Parks  
Planning  
Public Art Committee  
Heart of our City Committee  
Youth Advisory Committee

### Post Secondary

University of Lethbridge  
Red Crow Community College  
Lethbridge College

### Public Schools

Holy Spirit School Board  
Horizon School Division (Rural)  
Conseil Scolaire FrancoSud  
Lethbridge School District No. 51

### Economic Development

Economic Development Lethbridge

### Tourism Centers

Tourism Lethbridge  
Blackfoot Crossing Heritage Park  
Head-Smashed-In Buffalo Jump UNESCO World Heritage Site  
Writing-on-Stone Provincial Park and UNESCO World Heritage Site

### Community

Community at Large

### Arts & Culture

Performing Arts Project  
Allied Arts Council (CASA)  
SAAG  
Southern Alberta Ethnic Association  
Exhibition Park Lethbridge  
Helen Schuler Nature Centre  
Making Treaty 7 Cultural Society  
Galt Museum and Archives  
Lethbridge Public Library



*Blackfoot Confederacy "medicine wheel" art installation at the University of Lethbridge*



### 1.3 Literature Review

A review of the City of Lethbridge's relevant planning documents, initiated studies and Needs Assessments was undertaken to develop an understanding of the City's needs and to gain perspective into the vision of Lethbridge. The information gained during the literature review supplements the information collected during the engagement process, ensuring that the recommendations regarding an ICC aligns with the planning policy and the needs of the City. Other documents, such as the Reconciliation Lethbridge Advisory Committee's "Reconciliation Implementation Plan" and the "Traditional Knowledge and Land Use Assessment" provide insight into how the City has previously engaged with Indigenous culture and, more specifically, Blackfoot culture.

In addition to the City-produced texts, the research team reviewed reconciliation materials produced by the Truth and Reconciliation Commission of Canada and the United Nations to align themselves with global and national objectives for reconciliation. For a full review of these documents, please refer to Appendix A. The list of the reviewed documents are below:

#### **City of Lethbridge Documents:**

- City of Lethbridge - Integrated Community Sustainability Plan | Municipal Development Plan, 2010
- City of Lethbridge - Council Strategic Plan 2017-2021
- Reconciliation Implementation Plan 2017-2027
- Reconciliation Lethbridge Advisory Committee | Strategic Workshop Report, 2019
- Lethbridge Community Outlook 2016-2023
- Lethbridge Community Wellbeing | Executive Summary - Needs Assessment Report, 2019
- Lethbridge Destination Management Plan, 2016
- Public Participation Policy, City of Lethbridge 2018
- Traditional Knowledge and Land Use Assessment, City of Lethbridge, 2017

#### **Truth and Reconciliation Documents:**

- Truth and Reconciliation Commission of Canada | Call to Action, 2015
- What We Have Learned | Principles of Truth and Reconciliation, Truth and Reconciliation Commission of Canada, 2015
- United Nations Declaration on the Rights of Indigenous Peoples, Adopted by The General Assembly Resolution 61/295, September 13, 2007

### Alaska Native Heritage Centre

Anchorage, Alaska



### Kwanlin Dün Cultural Centre

Whitehorse, Yukon Territory



### En'owkin Centre

Penticton, British Columbia

### Wanuskewin Heritage Park

Saskatoon, Saskatchewan



### Manitoba Indigenous Cultural Education Centre

Winnipeg, Manitoba

Lethbridge, Alberta

## 1.4 Precedent Review

A precedent study of existing Indigenous Cultural Centres was conducted to understand the role these institutions play within their communities. The study was focused primarily on the types of programs, workshops and activities offered by these centres, to the community and visitors. Additionally, the governance and funding models of each precedent provided insight into different methods for organizationally structuring and financially supporting the ICC.

A wide array of precedents were selected throughout Canada (and Alaska) representing the Indigenous cultures of their respective region and providing a venue for cultural understanding through Indigenous-led history and storytelling. They also provide a needed connection between people, the culture of each place and the land they exist within. These precedents differ slightly based on the communities they serve and services offered; however, all of them have a mandate to bring awareness and appreciation of Indigenous culture in their respective communities. A summary of precedents is provided herein and for a full review, please refer to Appendix B.

### Precedents:

- Alaska Native Heritage Centre, Anchorage Alaska
- Kwanlin Dün Cultural Centre, Whitehorse, Yukon Territory
- En'owkin Centre, Penticton, British Columbia
- Wanuskewin Heritage Park, Saskatoon, Saskatchewan
- Manitoba Indigenous Cultural Education Centre (MICEC), Winnipeg, Manitoba
- Woodland Cultural Centre, Brantford, Ontario

### Woodland Cultural Centre

Brantford, Ontario





Alaska Native Heritage, Indigenous Games



Kwanlin Dün Cultural Centre, Traditional Hide Stretching and Tanning



Wanuskewin Heritage Park, Tipi Camp + Moon Dinner



Manitoba Indigenous Cultural Education Centre, Medicine Library



Woodland Cultural Centre, Gallery Exhibit by Jennifer Lickers



En'owkin Centre, Cultural Mapping Event

## Precedent Summary

Culture is not stagnant. It is a living thing that requires spaces and opportunities to flourish, not museums to simply record its histories. There are some important lessons to take away from the precedent study, and common elements between the different cultural centres examined.

**Meaningful Location:** The idea of meaningful location is interpreted differently, but the common thread between the different cultural centres is that there is a strong connection to the places they inhabit that goes beyond the housing of the required functions. In the case of the Manitoba Indigenous Cultural Education Centre (MICEC) and the Woodland Cultural Centre, their locations are about redefining Residential Schools into places of cultural celebration, rather than repression. En'owkin Centre and Kwanlin Dün reference traditional building typologies, using the winter house and the longhouse, respectively, to bring cultural significance to their gathering spaces. Wanuskewin Heritage Park is built around Indigenous archaeological sites that root the cultural centre in a continuation of culture and heritage.

**A Strong Voice:** The preservation, practice and propagation of Indigenous language is a cornerstone of all of the cultural centres studied. Preserving stories connects a culture to its past and the 11,000 media items in the People's Library at MICEC is a testament to the importance of preservation. Practicing a language keeps it alive, as shown through the language programs offered at all of the Cultural Centres. Propagation of the language is an act of future-proofing its survival, and one example of this is the affiliation between the En'owkin Centre and the publishing house, Theytus Books Ltd.

**Community Builders:** The strength of these centres relies upon the participation of the communities they serve. Each of them empower people from the community with Traditional Knowledge and foster opportunities for this knowledge to be shared through hands-on experience and mentorship. These programs are usually based on traditional skills, such as moccasin-making, hide-tanning, or basket-weaving, and form the conduit through which to foster community.

**Cultural Hosts:** The funding models for each of the cultural centres varies based on the involvement of the different levels of government; however, an aspect of self-sufficiency runs between all of them. A gathering space provides a perfect pairing of reinforcing the founding principles of a Cultural Centre as a safe place for the exchange of ideas and the development of understanding with a revenue stream. The size and function of these spaces can range from convention-sized venues, like those offered at Kwanlin Dün and Wanuskewin, to small meeting rooms and studios.

**Spiritual Healing:** The majority of precedents studied have a programing aspect or physical space that relates to traditional forms of healing or spiritual wellness. At the MICEC, there is a medicine library that provides access to native plants traditionally used in ceremony within an urban environment. Providing this service enables urban Indigenous populations the ability to access the resources in order to participate in cultural practices and ceremonies.

## Comparison of Precedents

Precedent	Programs/Activities Hosted	Governance
<p><b>Alaska Native Heritage Centre</b> Anchorage, Alaska Opened 1999</p>	<ul style="list-style-type: none"> <li>• Cultural Awareness Workshop</li> <li>• Mellon Master Artist Workshop</li> <li>• After School Program</li> <li>• LEAD Youth Community Leader Program</li> <li>• School Visits</li> <li>• Community Events</li> </ul>	<ul style="list-style-type: none"> <li>• Board of Directors</li> </ul>
<p><b>Manitoba Indigenous Cultural Education Centre</b> Winnipeg, Manitoba Opened 1975</p>	<ul style="list-style-type: none"> <li>• Community Connection Program</li> <li>• Heritage Art Collection</li> <li>• Indigenous Library and Online Catalogue</li> <li>• Event Space</li> </ul>	<ul style="list-style-type: none"> <li>• Board of Directors</li> <li>• Registered not-for-profit, charitable and educational organization</li> </ul>
<p><b>Kwanlin Dün Cultural Centre</b> Whitehorse, Yukon Territory Opened 2012</p>	<ul style="list-style-type: none"> <li>• Sewing Circle</li> <li>• Artist In-Residence Program</li> <li>• Traditional Knowledge Workshops</li> <li>• Event Space</li> </ul>	<ul style="list-style-type: none"> <li>• Governance Council established in 2013 by the Chief and Council of Kwanlin Dün First Nation</li> <li>• Kwanlin Dün Cultural Society (KWCS), an independent governing body responsible for the Cultural Centre</li> </ul>
<p><b>Wanuskewin Heritage Park</b> Saskatoon, Saskatchewan Opened 1992</p>	<ul style="list-style-type: none"> <li>• School Visits and Guided Tours</li> <li>• Tipi Sleepover</li> <li>• Contemporary Indigenous Art Gallery</li> <li>• Archaeological Dig Tour</li> <li>• Restaurant</li> <li>• Conference centre</li> </ul>	<ul style="list-style-type: none"> <li>• Wanuskewin Heritage Park Act, 1997 and Wanuskewin Heritage Park Authority (WHPA) not-for-profit organization</li> <li>• WHPA Appointed Board of Directors, Council of Elders and Chief Executive Officer</li> </ul>
<p><b>Woodland Cultural Centre</b> Brantford, Ontario Opened 1972</p>	<ul style="list-style-type: none"> <li>• Art Gallery + Permanent Collection</li> <li>• Residential School VR + Survivor Guest Speakers</li> <li>• Indigenous + Traditional Knowledge Workshops</li> <li>• First Nations language Program</li> <li>• Indigenous Library</li> </ul>	<ul style="list-style-type: none"> <li>• Board of Directors</li> </ul>
<p><b>En'owkin Centre</b> Penticton, British Columbia Opened 1972</p>	<ul style="list-style-type: none"> <li>• National Aboriginal Professional Artist Training Program</li> <li>• Language Programs</li> <li>• Early Childhood Education</li> <li>• Student Advisory and Support Services</li> <li>• Conference Hosting</li> <li>• Indigenous focused and taught accredited post-secondary courses</li> </ul>	<ul style="list-style-type: none"> <li>• Governed by Okanagan Indian Educational Resources Society (OIERS)</li> <li>• Board of Directors, which includes members of regional Indian Bands</li> </ul>

Funding	Indigenous Population (Statistics Canada 2016 Census)	Prominent Theme of Programs
<ul style="list-style-type: none"> <li>Public Donation</li> <li>Admission and Events</li> <li>Permanent Fund Dividend (PFD) Charitable Contributions</li> <li>National Endowment for the Arts</li> <li>Fundraising and Grants</li> </ul>	<b>15.4%</b> 113,516 Alaska Indigenous 737,438 Total Population (2018)	<ul style="list-style-type: none"> <li>Creative Economy</li> <li>Health and Wellness</li> </ul>
<ul style="list-style-type: none"> <li>Cultural Education Centre Program funding</li> <li>First Nations Confederacy of Cultural Education Centres funding</li> <li>Donations</li> </ul>	<b>12.2%</b> 92,805 Identified Indigenous 761,540 Total Population (Census Metropolitan Area)	<ul style="list-style-type: none"> <li>Language and Learning</li> </ul>
<ul style="list-style-type: none"> <li>Operations: Room Booking and Catering</li> <li>Arts Fund, Department of Tourism and Culture</li> <li>Tenant Space: Whitehorse Library</li> </ul>	<b>17.5%</b> 4,835 Identified Indigenous 27,660 Total Population (Census Metropolitan Area)	<ul style="list-style-type: none"> <li>Performing and Visual Arts</li> <li>Language and Learning</li> </ul>
<ul style="list-style-type: none"> <li>Donations and Core Business Activities</li> <li>Public Funding through Grants</li> <li>Sponsorships of Events/Workshops</li> <li>Volunteers</li> </ul>	<b>10.8%</b> 31,350 Identified Indigenous 288,900 Total Population (Census Metropolitan Area)	<ul style="list-style-type: none"> <li>Performing and Visual Arts</li> <li>Language and Learning</li> <li>Food</li> </ul>
<ul style="list-style-type: none"> <li>Operations: Room Booking , Programs and Workshops</li> <li>Six Nations Community Development Trust Fund - Grants</li> <li>Donations</li> </ul>	<b>4.8%</b> 6,335 Identified Indigenous 131,640 Total Population (Census Metropolitan Area)	<ul style="list-style-type: none"> <li>Creative Economy</li> <li>Performing and Visual Arts</li> </ul>
<ul style="list-style-type: none"> <li>Funded by the Government of Canada</li> <li>Partnership with educational facilities including: U of Victoria, NVIT and UBC Okanagan</li> </ul>	<b>9.3%</b> 3,305 Identified Indigenous 630 Penticton Indian Band 42,105 Total Population (Census Metropolitan Area)	<ul style="list-style-type: none"> <li>Language and Learning</li> <li>Land</li> <li>Health and Wellness</li> </ul>
<p style="text-align: center;"><b>Lethbridge: 5.3%</b>            6,135 Identified Indigenous            113,920 Total Population (Census Metropolitan Area)*</p>		

\*Note: this does not include the populations of neighbouring First Nations and subsequent economic and social traffic in and out of Lethbridge



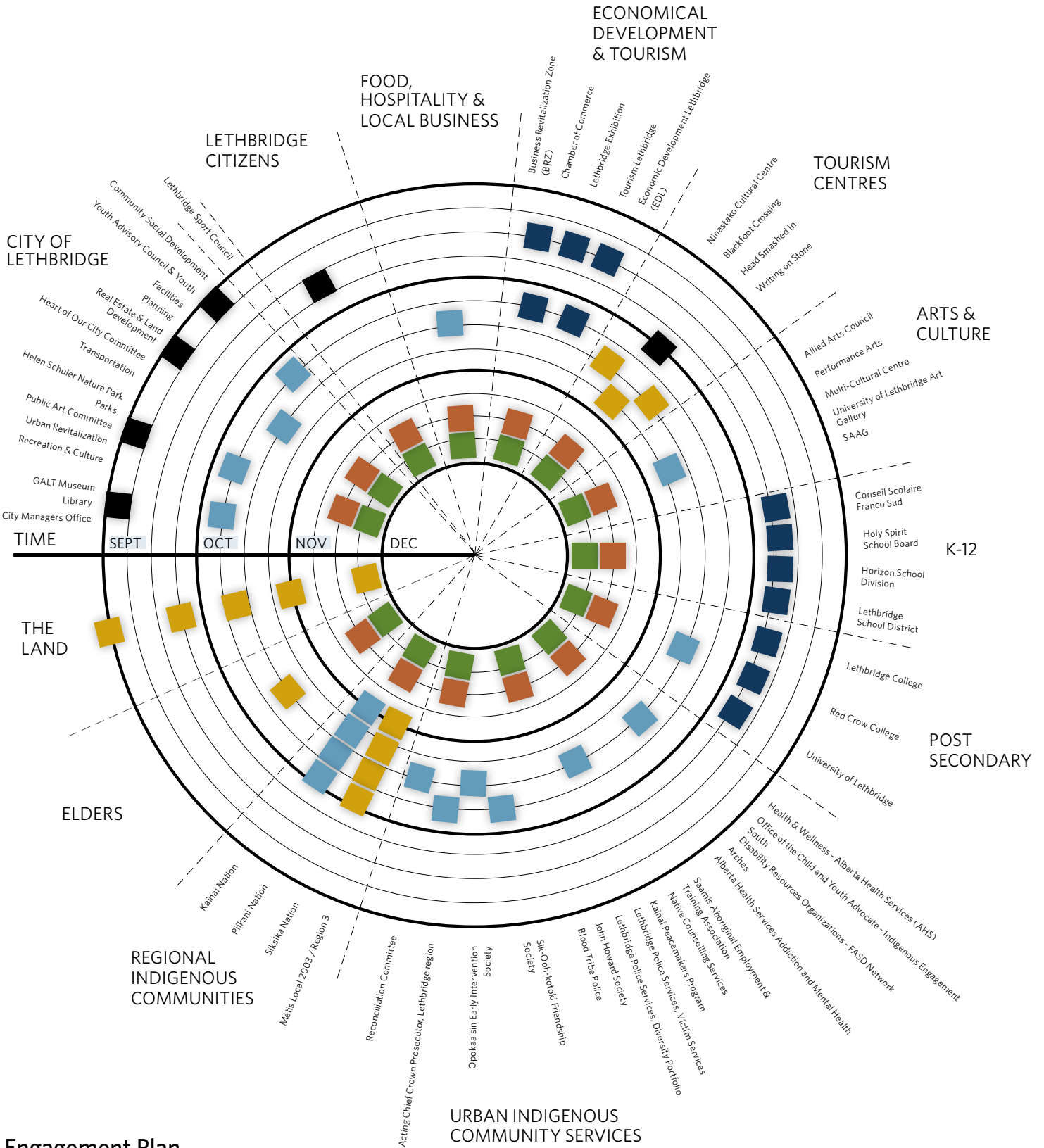


## 2.0 Engagement

The Engagement and Communications Plan was prepared in consideration of City Council's Public Participation Policy (CC60) by encouraging and enhancing the public's involvement in the project.

The engagement phase of this project began by establishing a clear understanding of the project objectives and identifying engagement and communications strategies to inform Indigenous partners and stakeholders about the intention and scope of the project. Engagement planning was further enhanced through collaboration with the City's Indigenous partners. For example, members of the Reconciliation Lethbridge Advisory Committee were instrumental in identifying which urban Indigenous community services and Elders should be engaged. As well, the Blackfoot Confederacy Nations and the Lethbridge Métis Local Council were each invited to share their engagement preferences (i.e. how they wished to be engaged on this project), which were then reflected in the Engagement and Communications Plan and its successful implementation.

Engagement was facilitated through various methods (subsequently discussed in this document) to ensure the diverse cross-section of Indigenous partners and stakeholders, including the Lethbridge public, had meaningful opportunities to share their perspectives on this important project with the project team.



### Engagement Plan

Legend:

- SURVEYS
- INTERVIEWS
- FOCUS GROUP
- SITE VISITS
- CONFERENCE
- WORKSHOP

## 2.1 Engagement Process

Various opportunities were utilized to inform the community about the ICC Feasibility Study as the project progressed. These included announcements during Reconciliation Week, participation at Community Conversations, and progress updates on the Get Involved Lethbridge website, as well as continued updates provided to participants throughout the engagement process. This ensured that many of the key Indigenous partners and stakeholders were well informed throughout the progression of the project.

### Surveys (Consult)

Surveys were used primarily to establish baselines for engagement or to aggregate information from Indigenous partners and stakeholders. As the size of survey group increases, the questions are more close-ended (i.e Yes/No, Multiple Selection). For smaller groups, more open-ended questions are used to gain more detailed and nuanced responses. A City of Lethbridge staff survey and community survey were created to gain understanding of the business operations within the City, as well as the public's understanding of the need for an ICC.

### Interviews (Consult)

Interviews were conducted and recorded with Indigenous partners and stakeholders, as well as those who may have had additional information beyond that which could be gleaned through focus groups or other methods. Individual interviews allowed for Indigenous partners and stakeholders who do not naturally fall within an identified focus group or category to be engaged directly.

### Focus Group (Consult)

A significant focus of the engagement leading up to the conference involved focus group discussions. These included groups who represent a cross section of a particular category of Indigenous partners and stakeholders, or where having real-time feedback between various groups was deemed beneficial. These types of sessions took the form of workshops where participants were active in the creation of the outcomes, from visioning sessions to idea generation sessions. This work will continue beyond the current study and extend into the project development beyond the current defined scope work. This is one of the preferred methods of engagement when a project Task Force is developed to carry this project forward.

### Site Visit (Consult)

Some Indigenous partners and stakeholders were best engaged through actual site visits as they were also represented by a particular location which formed part of the engagement process. These site visits involved interviews but also sought to learn from the various places in and around Lethbridge.

**Conference Presentations (Consult)**

The conference held in November 2019, allowed many of the Indigenous partners and stakeholders to be involved in the discussions, and to be a fundamental part of the agenda for the conference to discuss the vision and possibility of creating the ICC. This was an opportunity to work directly with the public to ensure their concerns and aspirations were understood and considered. For a summary of the conference themes and outcomes, refer to section 2.2.

**Conference Panels (Consult)**

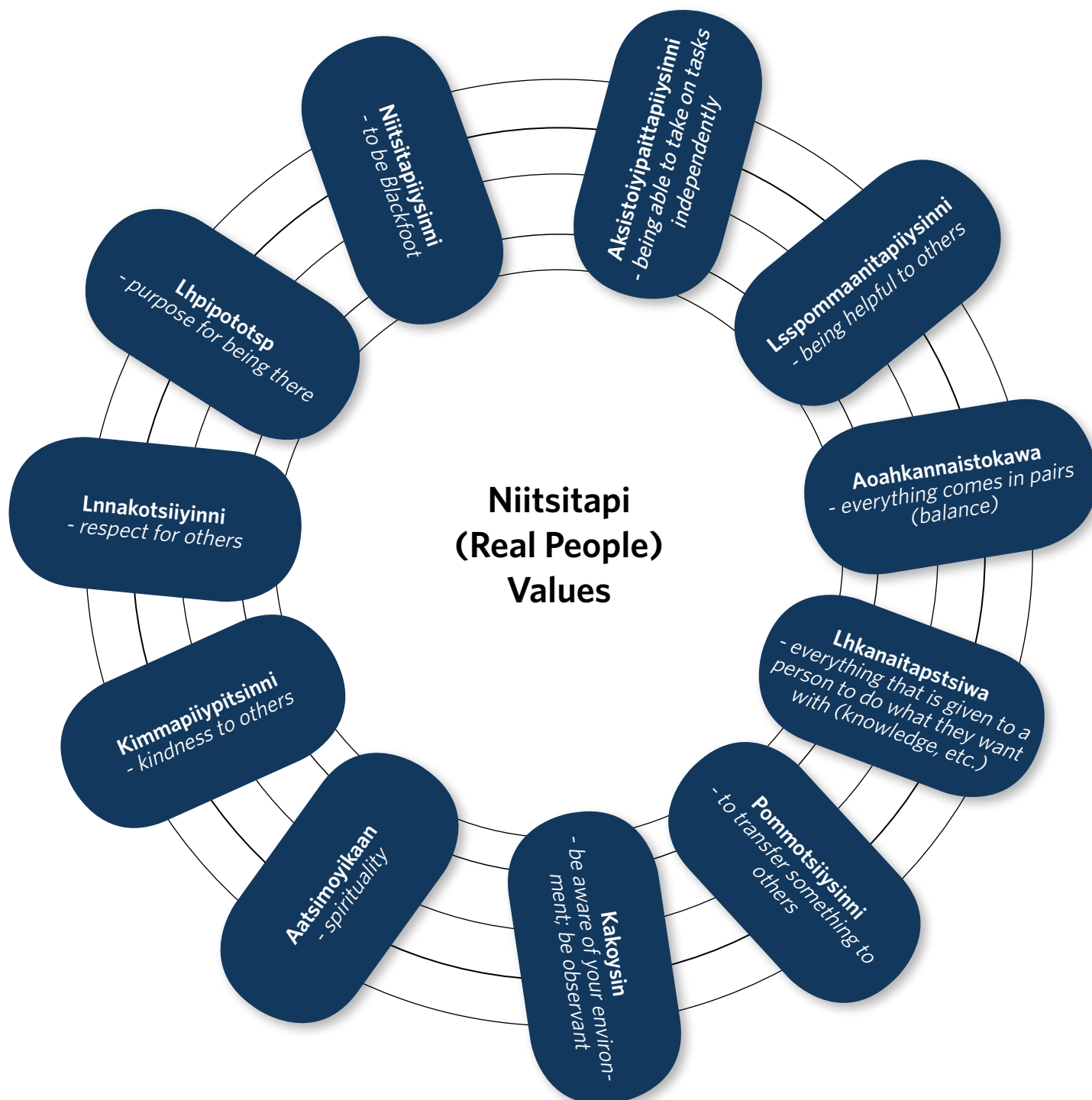
The conference helped to define the challenges and opportunities that could be addressed through the ICC. This was conducted through panel discussions including Indigenous partners and stakeholders with different viewpoints in the community, in order to facilitate a dialogue and multidisciplinary effort in the development of alternative approaches to address the publicly defined challenges and opportunities.

**Design Criteria Workshops (Involve)**

The conference was completed with a workshop focused on determining the facility design criteria, site selection criteria, and to generate look and feel parameters. The workshop involved key Indigenous partners and stakeholders already engaged through other means in the “Consult” section, and was held at the Helen Schuler Nature Centre in the Oldman River valley, which provided some inspiration for idea generation.

**Business Case and Governance Models (Inform)**

This stage of the process came after the definition of the ICC was established to better understand how it could be governed and operated. The scope of this Feasibility Study includes the development of options and ideas for the governance of the ICC and, is included in Section 5.0.



## Blackfoot (Niitstapi) Values

provided by Red Crow Community College



TRADITIONAL FOOD

LANGUAGE AND LEARNING

VISUAL AND PERFORMANCE ARTS

PLACEMAKING WITH COMMUNITY & CEREMONIAL SPACES

THE VOICE OF THE LAND

HEALTH, WELLNESS, COMMUNITY & FAMILY

CREATIVE ECONOMY, TOURISM & ENTREPRENEURSHIP

The 7 Themes from Visioning an Indigenous Cultural Centre

## 2.2 What We Heard

Through engagement with various Indigenous partners and stakeholders in and around Lethbridge, a number of key themes emerged. All of these themes are listed, but, generally, the goals set out in the initial stages of the project are still fundamental to the success of this endeavour. The feedback suggests the ICC will bridge existing gaps in cultural understanding and create a place for the entire community to learn about Indigenous cultures, hold gatherings and ceremonies, and create further opportunities for people to experience Indigenous cultures for the first time or reconnect to their roots.

In the following section, the ideas identified, along with the themes developed through consultation - Visual and Performing Arts; Language and Learning; Creative Economy, Tourism and Entrepreneurship; The Voice of the Land; Placemaking with Community and Ceremonial Space; Health, Wellness, Community and Family; and Traditional Food - are elaborated. The items below represent some functional ideas, as well as some more thematic and aspirational ideas. All of the concepts represented below, as well as those identified on the following pages, provide a lens through which to understand the relationships between people and places, as has been understood throughout this process. The important aspect of this work is how these ideas and activities help connect people to Indigenous cultures to provide a better understanding (including a better understanding of non-Indigenous cultures) in relative terms.

### What does the ICC need to Address?

- Bridge Indigenous and non-Indigenous culture
- Increase visibility of Indigenous culture in the City
- Future-oriented programming
- Embrace the Blackfoot perspective, while being inclusive of all Indigenous peoples
- A place to share Indigenous stories
- Advocate for Indigenous people
- Combat racism
- Provide Indigenous programming
- Strengthen communication between organizations
- Provide Indigenous-defined space
- Recognition of land
- A connection between regional Blackfoot Nations and the City
- Ethical space for learning
- Experience-based learning
- Authentic representation of Indigenous culture
- Role models and mentors
- Provide a community hub
- Acknowledge Truths before Reconciliation
- Engage all communities
- Ensure transparency and openness
- Provide on-site and outreach programming



*Photos of Opoka'sin Classroom and Panel Discussions from the Visioning an Indigenous Cultural Centre Conference*



### Visual and Performing Arts

The visual and performing arts, in general, have opportunities for representation in Lethbridge, including the Southern Alberta Art Gallery (SAAG), the Galt Museum & Archives, the Yates Memorial Centre, CASA, post-secondary institutions and others. These organizations, in addition to others, provide opportunities for Blackfoot and other Indigenous artists to perform and exhibit their work. There remains a gap in supporting a grassroots development of the arts, including opportunities for artisans and other potential economic benefits to the overall arts community. In particular, there appears to be a lack of venues for artists to develop their craft and to spread artistic production and learning to the greater community for the advancement and promotion of Indigenous art. Development of a venue for the creation and promotion of Indigenous arts would allow for a permanent place for all of these opportunities to exist, rather than as part of a rotating program of established artists. There is clear desire from the community to have the ICC allow for advancement Indigenous visual and performance arts.

#### Potential ICC Activities:

- Local Indigenous art gallery
- Indigenous art and craft classes
- Venues for selling arts and crafts
- Better promotion of Indigenous/Blackfoot art

### Language and Learning

Language is at the heart of cultural education. Through engaging with the community, it is clear that, through school boards, post-secondary institutions, Ninastako Cultural Centre, Lethbridge Public Library, the Galt Museum and Archives, and others, a lot of effort is expended and significant gains have been made in the education and promotion of Indigenous culture in Lethbridge. The role of an Indigenous Cultural Centre could be to supplement some of these programs, providing a venue for these and other activities to take place, as well as to provide a connection to Elders, the land, and the community overall. The transfer of knowledge through oral traditions is a part of Indigenous cultures and should be celebrated through these connections.

Indigenous partners and stakeholders have expressed a desire for a place to connect all the programs together, or a place for language and learning opportunities to be housed. The ICC can provide this opportunity to allow these programs to operate together, rather than in silos, as they currently do. Language as a pathway to greater exposure and connection to Indigenous culture is enhanced when the ICC is the hub. Also, through children's and Elder/senior's programming, many of the community members could connect to the ICC and develop community within and in the surrounding City.

#### Potential ICC Activities:

- Blackfoot language classes
- Indigenous history told by Indigenous people
- Transfer of Traditional Knowledge
- Cultural awareness programs
- Connection to the land and regional sites
- Connection to Elders
- Writing centre to preserve Indigenous cultures
- Educational programs for K-12



*Photos of Snowy River Coulee and panel discussions from the Visioning an Indigenous Cultural Centre Conference*

### Creative Economy, Tourism and Entrepreneurship

The ICC can connect small businesses, creators and other people in the community who are pursuing economic opportunities. Culture, as a source of economic development, is a strong force, but care must be taken to ensure that culture is not misrepresented and that the promotion of cultural goods or services benefits the Indigenous communities from where they originate. Within Lethbridge, Teconnect, Business Link, Saamis Aboriginal Employment and Training Association, and other groups are creating opportunities for small businesses to thrive and more connections can be made to strengthen these, and other efforts.

Additionally, Indigenous tourism - including significant international interest - is a potential driver for economic development overall, including the arts and hospitality communities. The presence of local UNESCO sites and other places, such as Blackfoot Crossing Heritage Park, sets Lethbridge in a geographically unique space where the ICC could exist as a gateway to cultural experiences and a venue for others.

#### Potential ICC Activities:

- Exposure to Indigenous role models
- A marketplace for local, Indigenous-produced goods
- Bridge organizations
- Training in business, marketing, and others
- Opportunities for Tourism Centres to provide more programming
- Connections to the UNESCO and other sites in the region
- A place to make things

### The Voice of the Land

Based on the ideas presented by Leroy Little Bear at the Visioning conference, as well as other discussions, the way in which the land shapes culture is important to capture when describing and teaching about culture. Capturing learning opportunities from the immediate surroundings and more distant sites of importance can create an understanding of the history, longevity, and the interplay between place and identity. Specifically, around Lethbridge, the Blackfoot people have emerged from this land and, by learning about the culture, one can learn about the land, and vice versa.

The ICC could create a space to learn about the places surrounding Lethbridge and within the City, which carry Blackfoot cultural significance, but it can also be a venue for bringing people out to some of these sites. Using information such as that provided by Traditional Knowledge surveys, people could visit sites and understand each place, as well as the relationship between places. The land itself supports life and culture and the way Indigenous people have interpreted life within this particular place is important to understand in order to understand the culture overall.

#### Potential ICC Activities:

- Use the land as a tool for cultural education
- Education on Blackfoot sites
- Partnerships with regional tourism
- Opportunities for outdoor programming in the land
- Use the land to teach medicine, astronomy and other knowledge



*Photos of Sweet Grass Hills and panel discussions from the Visioning an Indigenous Cultural Centre Conference*

### Placemaking with Community and Ceremonial Space

Providing a place for ceremony, gathering and other cultural-based community activities connects people within Lethbridge to Indigenous cultures. Whether these activities are indoor, outdoor, or both is dependent on each activity. There is potential to create a place, or places, which foster many different types of activities. These may include tipi camps, nature walks, large celebrations, or many other ceremonies, and room can be made to allow for these to shift and change over time. Additionally, many of these ceremonies and places can and should be sanctioned by the Elders and other members of the community to legitimize their use.

Placemaking can be done through these events and ceremonies, but also through acknowledgment of the Blackfoot and other Indigenous cultures present in Lethbridge. Whether formally part of the ICC, or in areas throughout the City, creating places that respect and honour Indigenous culture can provide additional learning opportunities, create pride in the community and, generally, create a more beautiful City.

#### Potential ICC Activities:

- Gathering space
- Ceremonial space
- Sanctioned space
- Connected to the City fabric
- Placemaking in the public realm

### Health, Wellness, Community and Family

As was said during a number of engagement sessions, those seeking community, health, wellness and healing, people are increasingly turning to their culture. Turning to your family is a part of this as well, but for those without this connection available to them, the opportunity to be a part of the larger community and culture is important to develop. Currently, organizations like Native Counselling Services, Sik-Ooh-Kotoki Friendship Society, Opokaa'sin Early Intervention Society, Alberta Health Services, Victim Services and other organizations, provide many services and programs to help those in need of support, healing and guidance to navigate different parts of their lives. While all of these organizations are capable of supporting the community, having additional venues to provide services and connect people and programming to cultural learning opportunities would be a significant asset. Similarly, it would be beneficial to provide a way to network between the organizations and individuals to provide a holistic set of community support services to ensure cooperation, rather than competition.

Providing a venue to have simple, but sometimes large, family gatherings is also an opportunity for the ICC. By bringing families and communities together, connections to culture can be fostered through the people themselves. These gatherings should not be limited to those which are ceremonial or spiritual in nature, and can instead be a way of mitigating much of the discrimination and cultural risk experienced by many Indigenous people when accessing other venues.

#### Potential ICC Activities:

- Connection to Elders
- Indigenous-oriented health services
- Restorative Justice opportunities
- Community Centre for people of all ages
- Connecting to youth
- Referrals to other organizations
- Collaboration opportunities
- Creating a gateway for Indigenous people in the City to find their culture
- A safe place from racism and discrimination



Photos of workshop material and traditional food panel from the Visioning an Indigenous Cultural Centre Conference

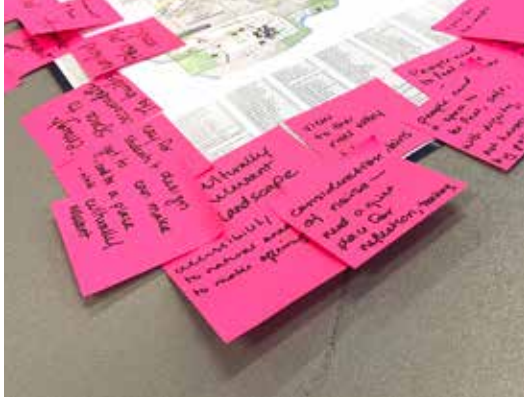
### Traditional Food

In all cultures, food connects people. In Lethbridge, there are opportunities to experience many different cultures through one's taste buds, but there is no obvious venue to experience Blackfoot or Indigenous food. While companies like Aahksoyo'p Indigenous Comfort Food and other catering-focused businesses provide a way to experience traditional foods, there remains difficulty in finding and developing the art of Indigenous cooking.

The ICC could provide such a venue and benefit from many potential partnerships which are waiting to be created. It can involve post-secondary institutions to help provide training opportunities, and these organizations could hire instructors from the Indigenous community to provide a better understanding of this food. While attempting to cook fry bread during reconciliation week, the project team was told to add more love into the baking and it was clear that this is an art form which needs to be passed from person to person in order to create good-tasting, well-informed, authentic food. The design of the ICC could involve a proper teaching kitchen to accomplish these goals and to support events in the place.

#### Potential Activities:

- Access to native medicinal plants
- Elevated Indigenous cuisine
- Education on healthy cooking
- Places to experience traditional food
- Training opportunities through the College and others





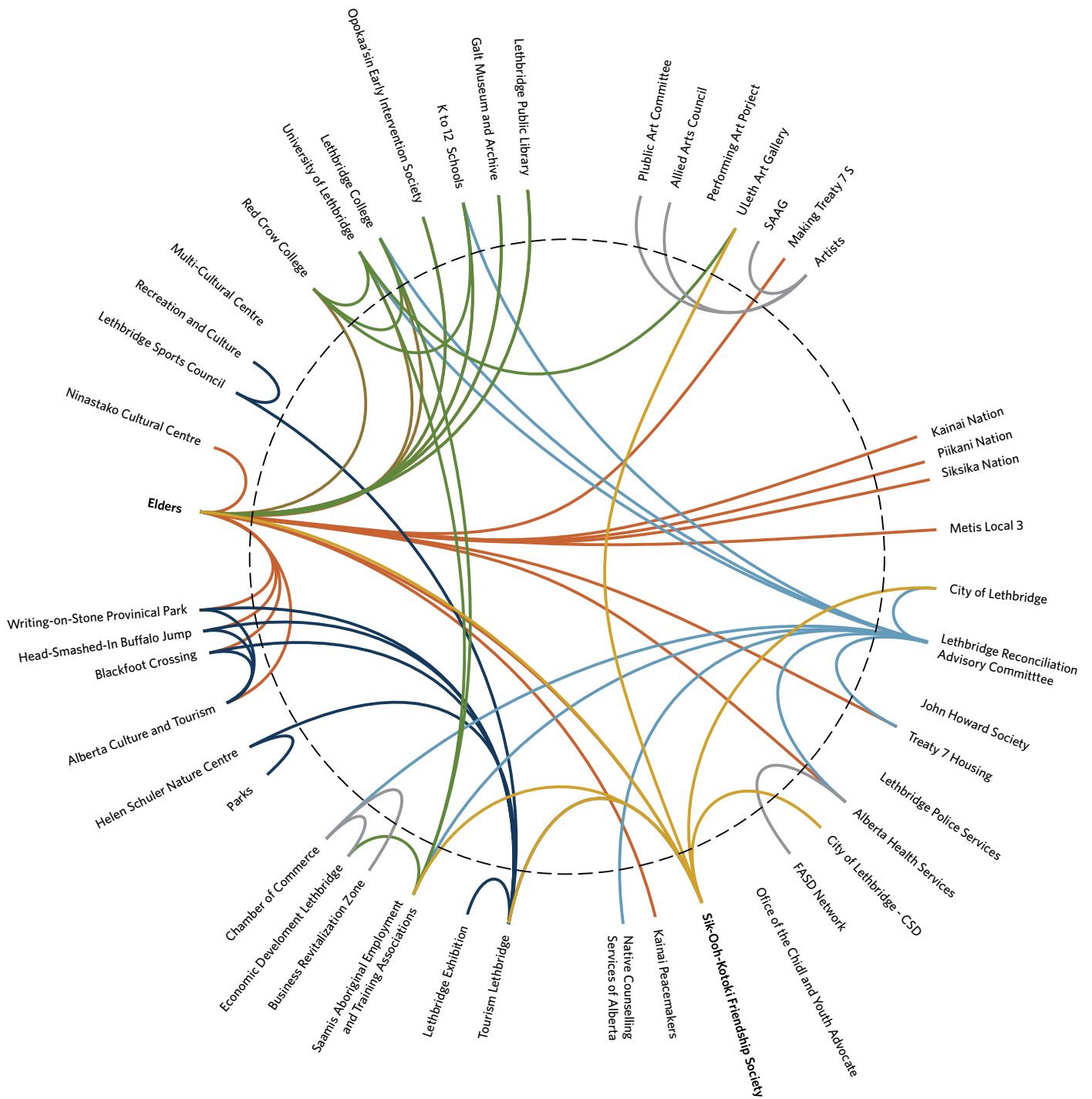
## 3.0 Relationships

In order to understand the potential role and future partners for the ICC, existing community and physical relationships were explored, as understood through the engagement process. The success of the ICC depends on the connection to existing organizations in the community who have shown a commitment to engaging urban Indigenous peoples and incorporating protocols regarding Indigenous culture in their organizations. Another important aspect to understand are the existing gaps that exist in accessing Indigenous culture in Lethbridge, and how the ICC can potentially help bridge those gaps. This includes both protecting and connecting people to traditional sites in the city, and regional Indigenous cultural sites. The work summarized in this section illustrates the basis on which future engagement and design will be developed, and reflects the community and physical relationships that exist in Lethbridge and the region. The creation of the ICC will be completed through co-design with the community to ensure it finds its place in the local, regional, territorial and national ecosystem for the advancement and understanding of Indigenous culture, as well as meeting the community's reconciliation commitments.



*Photo of flag raising during Reconciliation Week in Lethbridge.*

*Left: Photos of engagement process including Focus Groups, Workshops, Conference and Site Visits*



### Organizational Relationships

Legend:

- Elder Connections
- Sik-Ooh-Kotoki Friendship Society
- Lethbridge Reconciliation Advisory Committee
- Tourism Connections
- Educational Institution
- Other Identified Connections

## 3.1 Community Relationships

### Organizational Relationships

Strong connections between organizations create a vibrant community through increased communication, collective understanding and shared resources. Looking at the web of relationships between different potential Indigenous partners and stakeholders, the importance of these entities in creating community is illustrated. While many connections may exist in both formal and informal ways, the connections represented in the diagrams below express the key connections the project team has understood from the engagement process. Elders, Sik-Ooh-Kotoki Friendship Society, Lethbridge Reconciliation Advisory Council, educational institutions, and Tourism Lethbridge represent the main conduits to Indigenous culture within the City.



### Elders

Elders have emerged as a key group within the urban Indigenous community and their cultural knowledge is critical for educational institutions, social services and tourism to ensure cultural authenticity. Even though this group appears well connected, there are few participants connected to organizations. Having Elders as a key partner in the Centre will ensure cultural authenticity, provide a place for socialization and facilitate language and cultural revitalization.



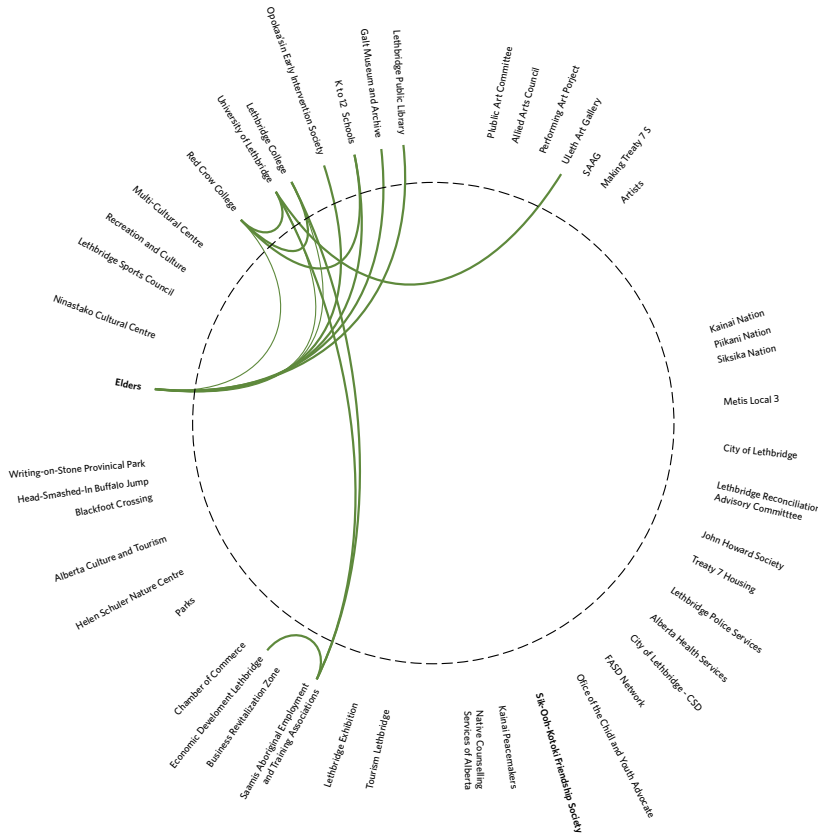
**Sik-Ooh-Kotoki Friendship Society**

The Society is the longest operating Indigenous service in the City and one of the oldest in Alberta. It has been the main location for connection to Blackfoot culture. They have connections to the both the urban and regional Indigenous population. Moving forward with the ICC, Sik-Ooh-Kotoki could potentially assume a leadership role, providing cultural connections for the Centre, and facilitating cultural services and programs.

**Lethbridge Reconciliation Advisory Committee**

The committee is comprised of Indigenous and non-Indigenous community leaders that champion Lethbridge’s reconciliation effort and supports the urban Indigenous population in the promotion of cultural understanding. The Lethbridge Reconciliation Advisory Committee’s City-wide focus and experience engaging in Blackfoot and Indigenous cultural awareness would be beneficial to the Indigenous Cultural Centres operation moving forward.





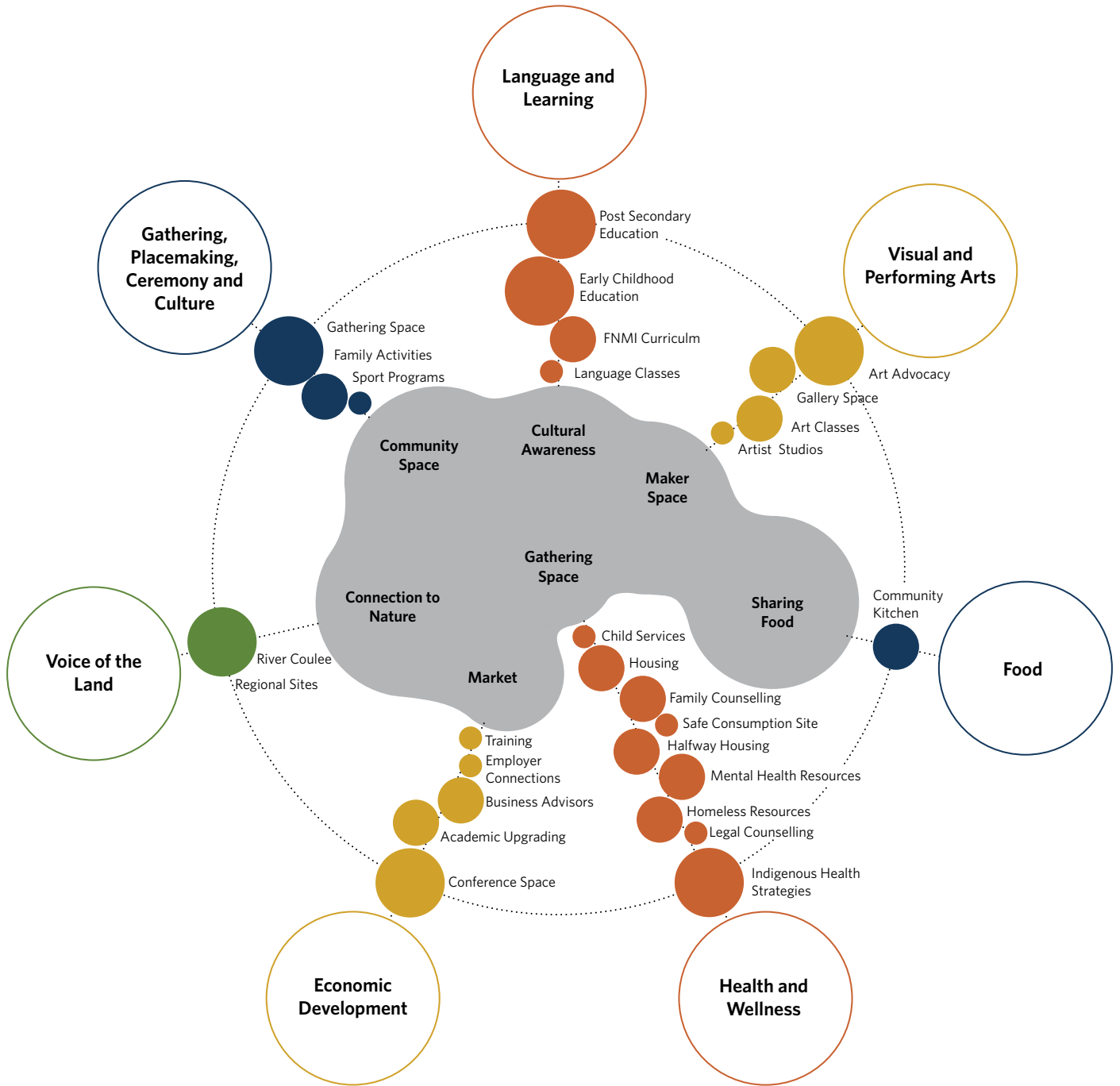
**Educational Institutions**

School Boards, post-secondary institutions and other community educational partners can potentially play a key role in the success of the Centre. This includes using the Centre as a connection to other institutions, visiting in-service educational events and accessing traditional and cultural knowledge. There is a role to ensure positive role models are highlighted and where the Centre can motivate the youth by providing activities to keep kids active and safe. Additionally, young people can bring vibrancy to a space and provide joy for Elders and others.



**Tourism**

Tourism Lethbridge is a conduit that is connected to regional tourism and is a potential partner that is looking to help share Blackfoot and other Indigenous culture and stories of the region and City. Its' connection to the Centre will allow Blackfoot and other Indigenous culture to be communicated and promoted to a larger audience, based on their connections and affiliates. Connection to tourism provides an opportunity for revenue and for the sharing of culture. Additionally, a two-way sharing of space, programming and knowledge can allow Tourism Centres, such as Blackfoot Crossing Heritage Park, to have a closer link to Lethbridge.



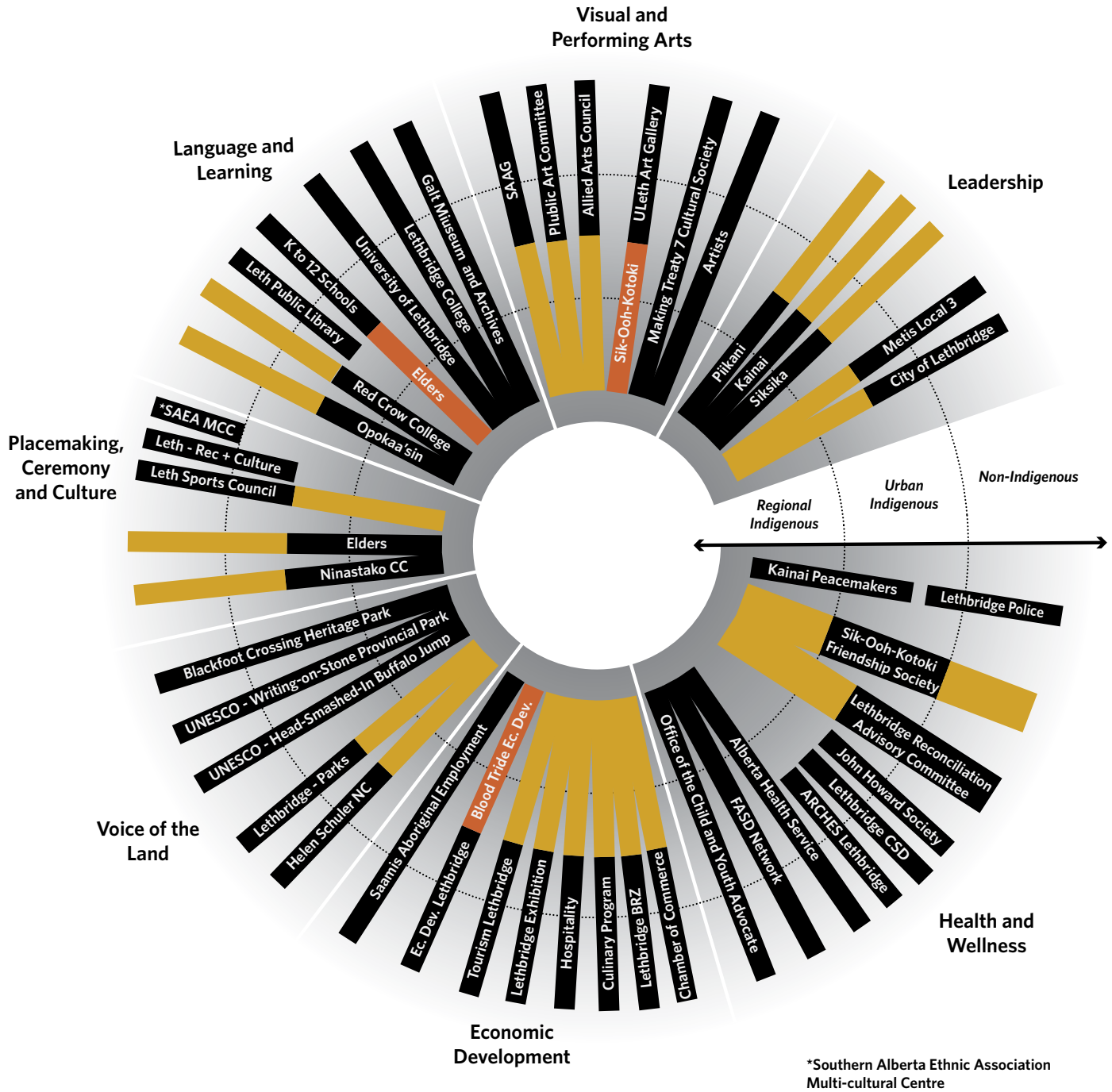
## Service Relationships

## Services Relationships

By looking at existing services available to urban Indigenous peoples, we can begin to see where, at present, the most services have been allocated. Health, wellness and social services account for the greatest amount of services provided. Using the lens of the seven themes from the conference, it is possible to see where some missing pieces exist, which could be filled by the ICC. These gaps in services illustrate the possible programs and services the ICC could strengthen.

In the diagram, all of the various services and organizations are mapped in a circle with the various organizations moving to the centre of the circle. Where there is a significant gap in a particular area, suggestions are inserted, based on the engagement discussions previously conducted:

- A **gathering space** exists in the centre of the diagram and is one of the most commonly requested spaces. While this could be a place for ceremonies, both interior or exterior, there is also potential for it to be used as a community space.
- **Visual and performing art spaces** are provided in the community, including some opportunities for local Indigenous artists, but providing a place where arts can be practiced and marketed on a daily basis could be one potential role for the ICC.
- Through all the educational organizations in the community, including the museum and library, a notable amount of access to **language and learning** opportunities exists in Lethbridge. However, stories from the Elders and the telling and retelling of the history and current culture is needed to ensure the correct narrative is told.
- As **Indigenous food culture** is not immediately apparent, this area seems to have one of the largest gaps and could be filled through a variety of partnerships to develop food teaching and learning opportunities, as well as opportunities for community members to experience traditional food on an ongoing basis.
- A **community space**, whether as a multi-functional space or something more dedicated, can provide families and community members a safe and welcoming place to hold events.
- **Connecting to nature** is an important aspect of communicating the cultural understanding of place. The design of the ICC, as well as the location itself, should provide opportunities to learn from the land and to connect to the river valley and other natural places.
- The ICC could provide enhanced opportunities for **economic development** and business education through providing a venue for these activities, acting as a gateway to Saamis Aboriginal Employment and Training Association and other organizations, or through providing business incubation spaces for startups or projects to begin.
- While **health, wellness and social services** are well represented in the community, the facilities available to them could be improved, either through the ICC or through other related facilities, or through a different location altogether.



### Bridging Communities Diagram

Legend:

- Organizations
- Existing Connections
- Opportunities



## Bridging Gaps

Some organizations in Lethbridge and the region bridge the Indigenous and non-Indigenous communities through their services and cultural accessibility. When these existing organizations and initiatives are compared to the gap analysis and the anecdotal information provided by stakeholders and partners, opportunities to strengthen relationships and to engage all people in the community become apparent.

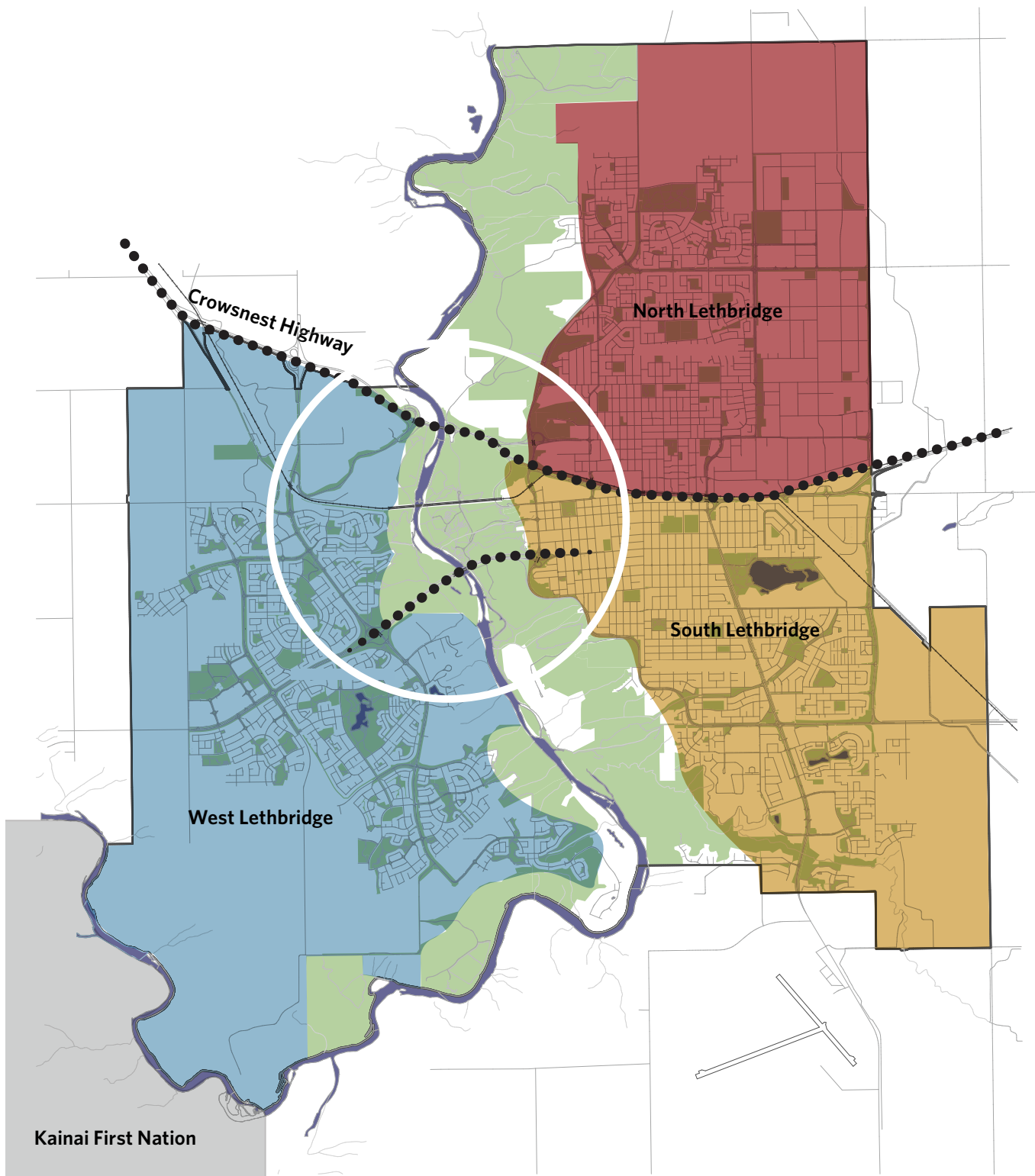
In order to strengthen existing programs and services, the Centre will need to embrace organizations that currently support services across all cultures. This can be done in a few ways, including providing a venue for these programs or through connecting people to them.

The Centre can help organizations that do not bridge cultures fill the gap and provide an opportunity to engage in cultural dialogue. This can lead to providing a better understanding of Indigenous culture, for example, through connecting school-aged children to community Elders or Knowledge Keepers from one or more of the nearby Nations. These kinds of opportunities can ensure that the knowledge gifted to community members comes from a source who is able to provide this information.

Opportunities also exist to strengthen the connection between the regional First Nations and the City of Lethbridge. One way this can be accomplished is through support for, and engagement with, community organizations that provide some of these connections. Building a relationship between each of these organizations, which is respectful and mutually beneficial, can potentially lead to an improvement in the lives of all communities. By recognizing that the economic and community connections already exist through daily activities, shared geography and through all the organizations represented in the diagram, there is an opportunity for regional community-building.

Another opportunity for partnerships will be to find parallels between the two systems of oral and written communication. By connecting students to Elders and their stories, the Centre can promote the importance of oral traditions so that the community gains this appreciation. For many non-Indigenous people, the written word is favoured over oral communication as more reliable and authoritative and this is often reinforced through education. The role an Indigenous Cultural Centre can take in bridging this gap is important to consider.

Connecting urban Indigenous peoples with programs that are offered in the City can strengthen the relationship between communities. The Lethbridge Sports Council's "Pathway to Participation" program is an example of an organization that is trying to connect communities, but needs help establishing participants and tailoring programs. In the same realm, work being done by the School Boards and Niinastako is creating opportunities for traditional games and sports. Stitching together connections for each of these communities can reinforce efforts and provide less incentive to compete for resources and the attention of the community.



Lethbridge and Kainai First Nation - Bridges and Gaps

## 3.2. Physical Relationships

### Lethbridge Bridges and Gaps

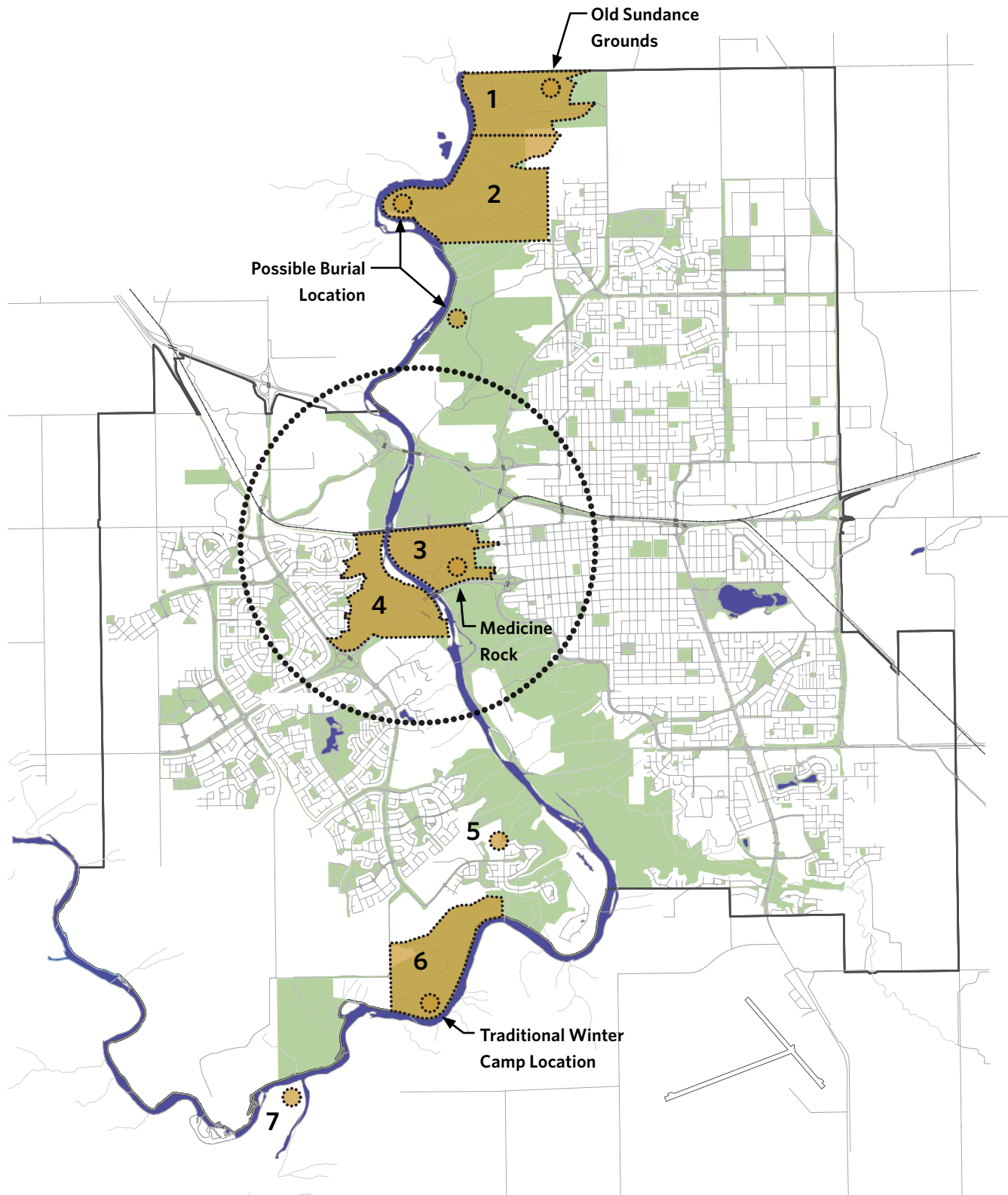
Creating connections within the City, involves the actual topography and organization of the place itself. Geographically, Lethbridge is segmented into three distinct areas: north, south and west.

The west of Lethbridge is separated from the rest of the City by the Oldman River Valley, while the Crownsnest Highway and railway separate the north and south areas, all of which are on the east banks of the river. While the north and south areas have a number of connection points, there is a clear distinction between them; however, it is important to note that the downtown area abuts both areas. The west side of the City is more isolated by the river, but the main connection through to the rest of the City is also through the downtown core.

Kainai First Nation abuts the city limits but, physically, is not directly adjacent to the built up areas of the City. The boundary between the Nation and Lethbridge is the Oldman River valley with its deep coulees and wide valley and there is nothing connecting directly to the Reserve along this boundary.

The fact that people refer to Lethbridge as the "Bridge City" is directly related to the expanse of the river valley and the enormous train bridge that was used to cross it. While the bridge is a prominent feature of this landscape, its presence points to the fact that the more enduring feature of the place is the Oldman River valley itself. Bridging this expanse is difficult and important.

The ICC can learn from the land in many ways. When we look at the connections created across the Oldman River valley, we can draw parallels to the connections that need to be created between different communities and the different people within those communities.



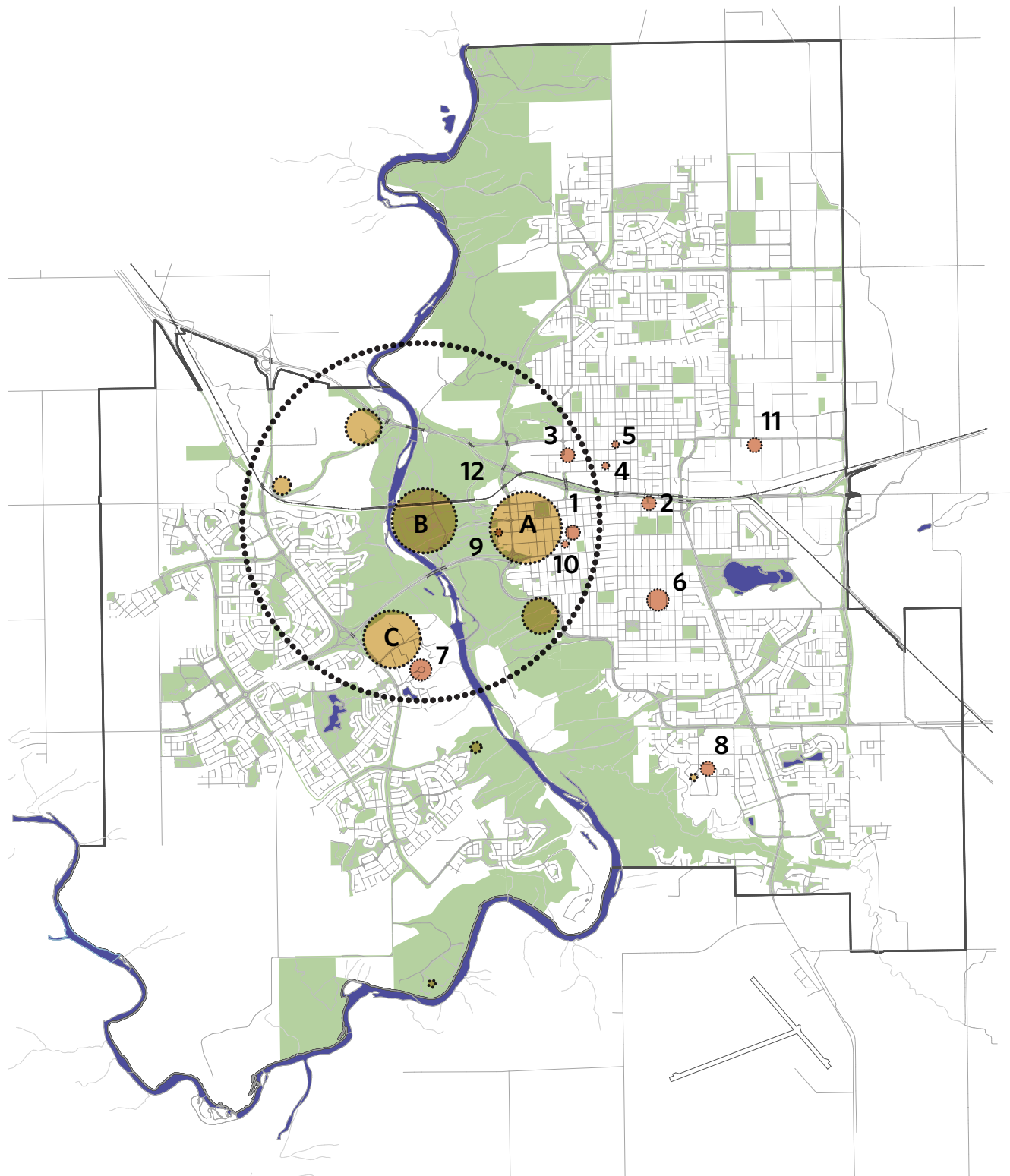
### Tradition Blackfoot Sites within Lethbridge

*\*All locations are intentionally approximate*

### **Lethbridge Traditional Blackfoot Land Use Sites**

Many sites of traditional importance to the Blackfoot community in the city are not widely known or celebrated in the community. The Oldman River Valley is home to several important sites as noted on the adjacent map. The Traditional Knowledge Land Use Assessment (TKUA), 2017 report provides information on a number of these sites, which carry stories of events, traditional gathering places, burial places, and other areas which are important to the community. For the purposes of the ICC, these sites could provide connections to the land and history, or potentially areas to be respected and avoided for any new development. The sites identified in this report and other sources will be compared to the site selection criteria for the formation of potential locations for the ICC.

1. **Pavan Park**
2. **Alexander Wilderness Park**
3. **Indian Battle Park**
4. **Bull Trail Park**
5. **Turtle Effigy**
6. **Popson Park**
7. **Original Fort Whoop-up (not within Lethbridge City Limits)**



Important Identified Locations and Organizations

## Lethbridge Connections

The relationship to the land revolves around the Oldman River Valley, downtown and the University. The River valley is important because of its rich Blackfoot and Colonial history, presence of native plants and undisturbed natural landscape within the City. Access to natural areas is important as a tool for education and to demonstrate the Indigenous connection to the land.

Access and visibility are important elements for the ICC. There is a need to signify that Lethbridge is located in Blackfoot Territory, and a building has been identified as the most powerful way to express this. Easy access by both vehicular and pedestrian traffic will promote usership.



### Important Locations

These locations have been identified during workshops and interviews as possible locations for the ICC based on site criteria developed through workshops:

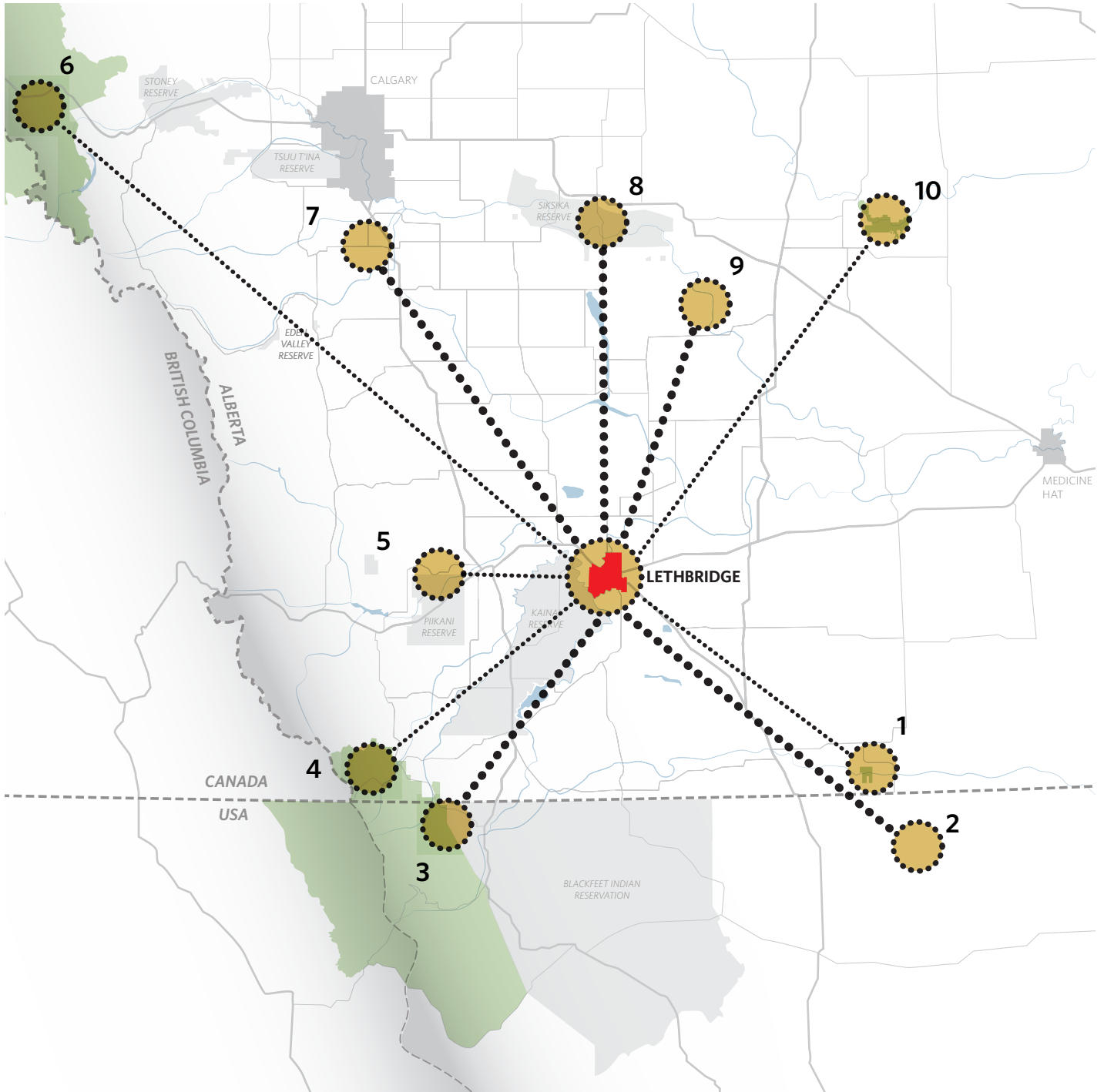
- A. Downtown
- B. Oldman River Valley
- C. Central West Lethbridge



### Organization Locations

Existing organizations with potential relationship connections and who would provide mutual benefit by close proximity to the ICC:

1. City Hall
2. Sik-Ooh-Kotoki Friendship Society
3. Opokaa'sin Early Intervention Society
4. Treaty 7 Urban Indian Housing Authority
5. Saamis Aboriginal Employment and Training Association
6. Chinook Regional Hospital
7. University of Lethbridge
8. Lethbridge College
9. Galt Museum and Archives
10. Lethbridge Public Library
11. Red Crow Community College
12. Helen Schuler Nature Centre



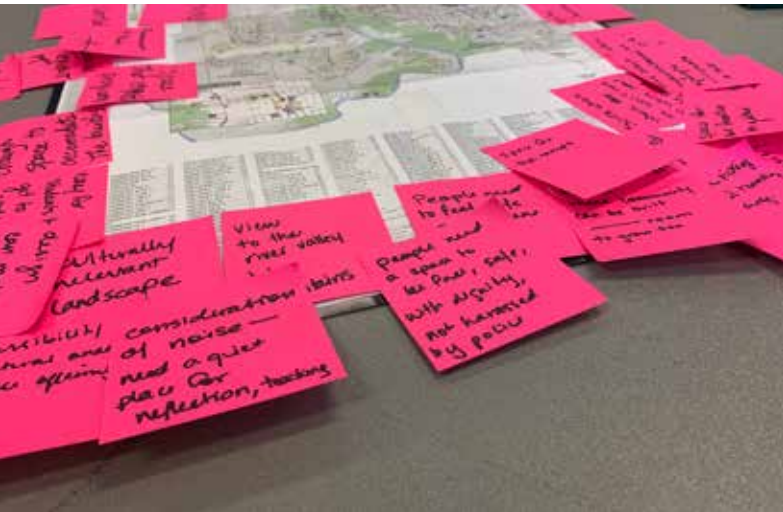
### Regional Connections to Traditional and Tourism Sites



### 3.2.4 Regional Connections

Looking more regionally to all of Southern Alberta, there are areas of significance for cultural reasons and areas, that could provide the ICC with additional program and content opportunities. This area is home to five UNESCO World Heritage sites, as well as areas of cultural significance, such as Ninastako (Chief Mountain) and Majorville cairn and medicine wheel. Mapping the connection between Lethbridge and all of these locations shows how it can become a regional hub and fit within this ecosystem.

1. **Writing-on-Stone / Áísínai'pi Provincial Park and UNESCO World Heritage Site**
2. **Sweet Grass Hills, Montana, USA**
3. **Niinastako (Chief Mountain), Montana, USA**
4. **Waterton Lakes National Park and UNESCO Glacier International Peace Park**
5. **Head-Smashed-in Buffalo Jump UNESCO World Heritage Site**
6. **Canadian Rocky Mountain Parks and UNESCO World Heritage Site**
7. **Okotoks Erratic**
8. **Blackfoot Crossing Heritage Park**
9. **Majorville Carin and Medicine Wheel**
10. **Dinosaur Provincial Park and UNESCO World Heritage Site**



## 4.0 Space Needs

### Space Needs Through Engagement

In order to ensure the highest chance of success for the ICC, its' space needs have been determined through community engagement and needs assessment, as illustrated in Section 3, "Relationships". The project team entered into this project with an open-mind about what the ICC is, relying on community input to define its spaces and future role in the community. Through this engagement, the following overall aspects have been determined to be significant outcomes for the development of the ICC:

#### What we heard:

**Needs to be a "Place":** The centre needs to be a physical space to experience Indigenous culture and to create a visible Indigenous landmark in the city.

**People need to gather/celebrate:** A culturally safe space for community to come together and take part in Indigenous cultural practices and celebrations.

**Connect existing programs and events:** Strengthen relationships and communication between existing Indigenous-oriented services, programs and events in the city.

**Language and learning is a key component:** The practice of Blackfoot language and Indigenous cultural education by Indigenous people is of the utmost importance.

**Breaking down physical and cultural barriers:** Provide a venue to experience Indigenous culture to bridge gaps in cultural understanding and breakdown barriers.

**Connections to nature/community :** Align with the Blackfoot worldview by providing connections to the natural world, community role models and Elders.

**Reinforce, don't duplicate:** Support the role of existing organizations, programs and services in the city by not duplicating them.

**Ceremonial space:** Provide a space for ceremonial practices and traditions of Indigenous people, and opportunities for participation by non-Indigenous people.

**Historically grounded and future-oriented:** A space that showcases Indigenous history and provides cultural resources for future generations

**Showcase Blackfoot culture, and create space for all Indigenous peoples:** Highlight Blackfoot culture, while being inclusive all indigenous people who make Lethbridge home.

#### "Needs to be Place"

For the purposes of this section of the study, the need for the ICC to be a physical place was a significant and common narrative that resonated across all engagement activities. This section illustrates two important aspects of a "place" to be developed: site selection criteria and space design criteria. The scope of this study is to provide the tools to create a place to meet the needs of the community, not necessarily to identify a preferred specific location.

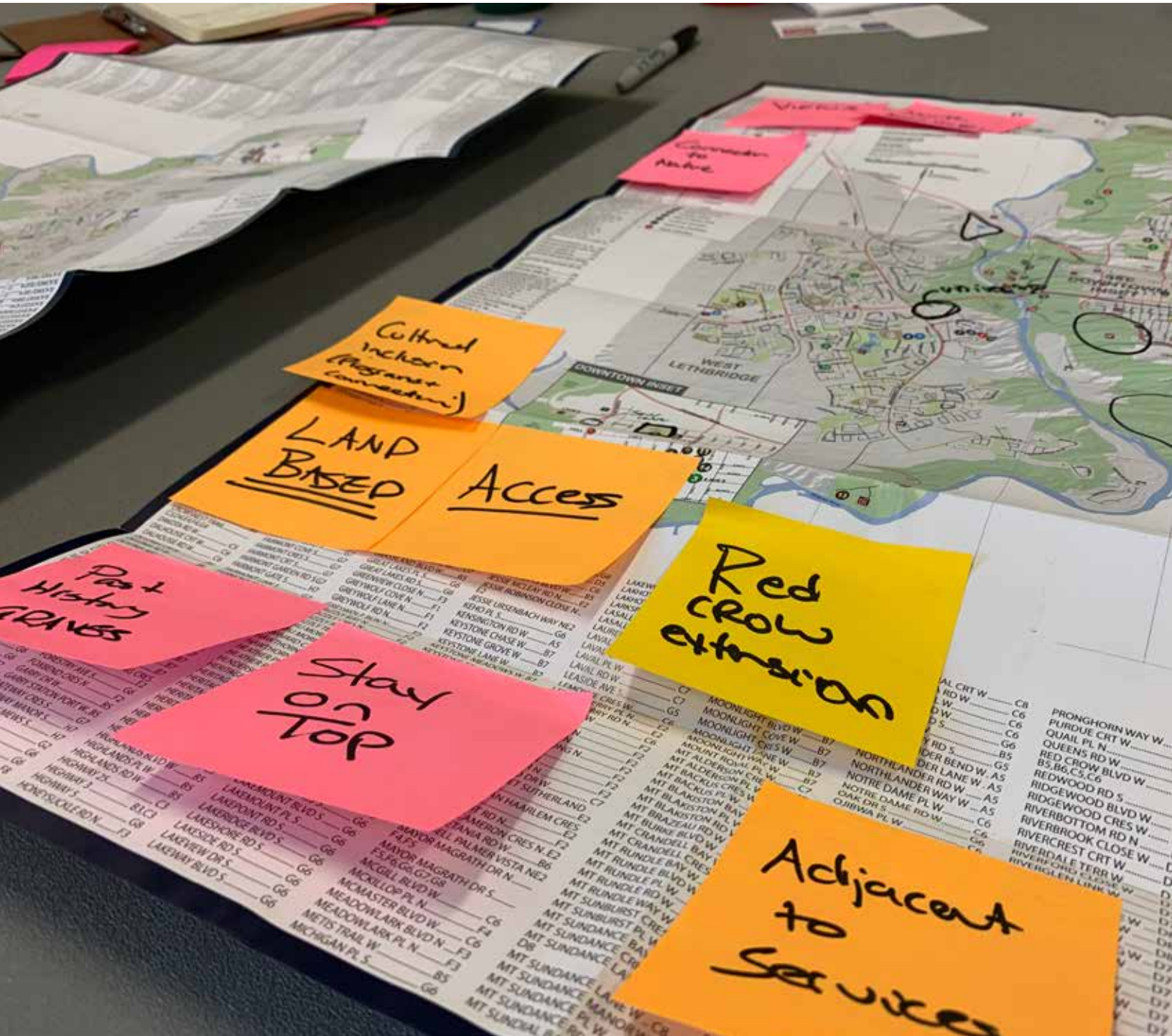
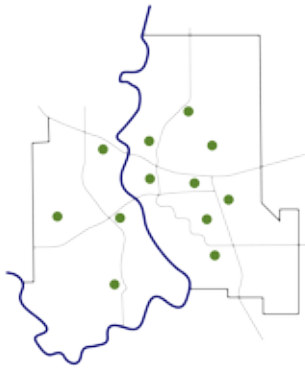


Photo of Visioning an Indigenous Cultural Centre workshop

## 4.1 Site Selection Criteria

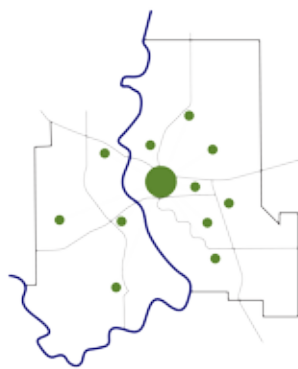
The site typology for this project began open ended with physical, virtual and mobile options being explored and discussed over the engagement process. Through workshops (see Appendix D) designed to explore the site requirements for the projects, several general site potentials emerged, all with various requirements, opportunities and constraints to be explored.

### Site Typologies:



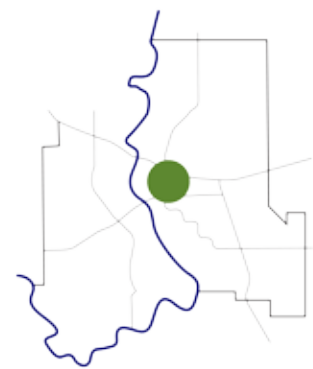
#### Exploded Site

A physical site where there is no main central location but multiple locations that are scattered throughout Lethbridge in both existing and new sites.



#### Hub and Spoke Site

A physical site that has a main hub for gathering but other functions are dispersed into the community.



#### Centralized Site

A physical site that incorporates all the activities of the ICC in one location.



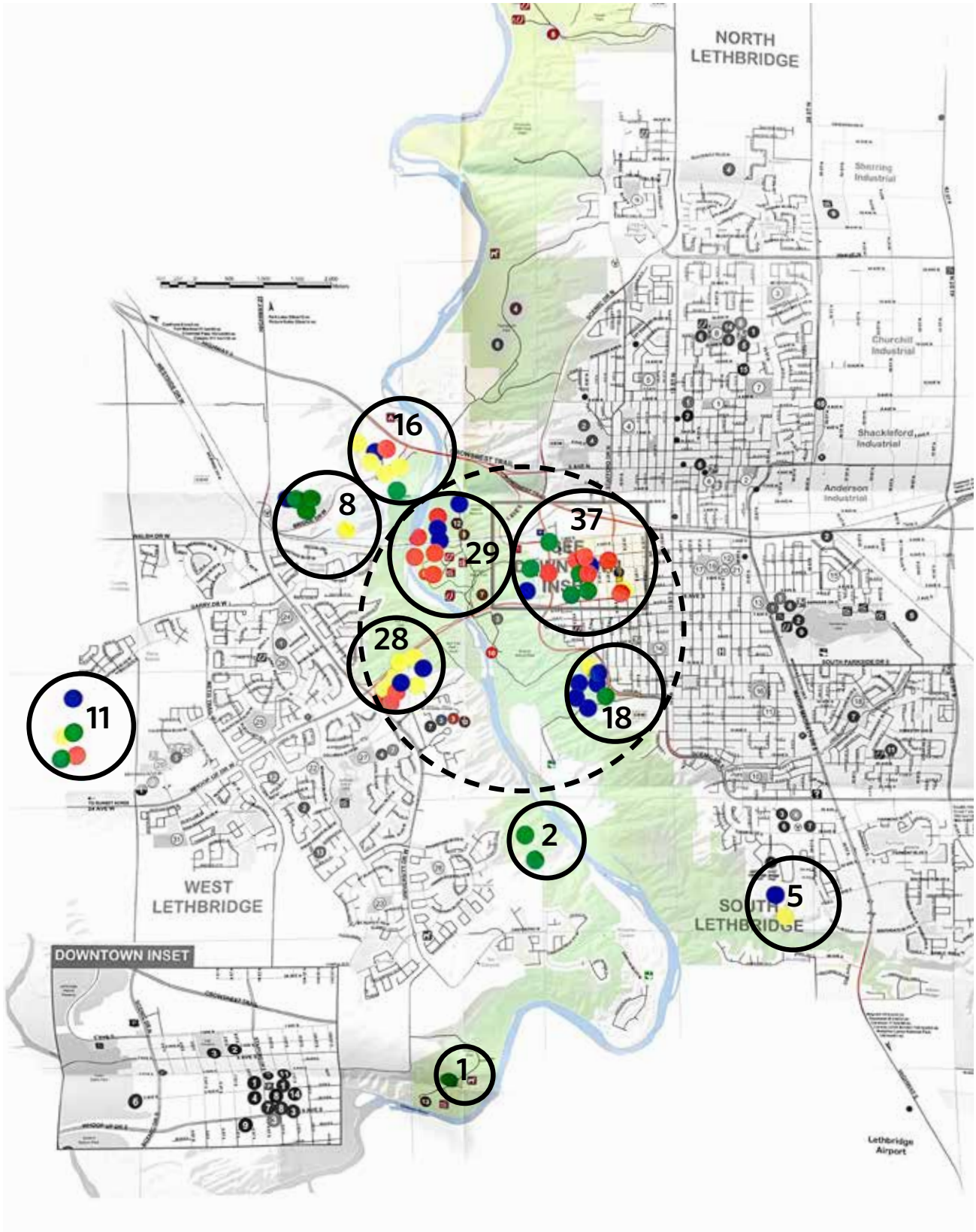
#### Virtual Site

A virtual site that connects Indigenous services, events, and communities in Lethbridge.



#### Mobile Site

A mobile site that is able to bring Indigenous culture to different organizations, schools and communities.

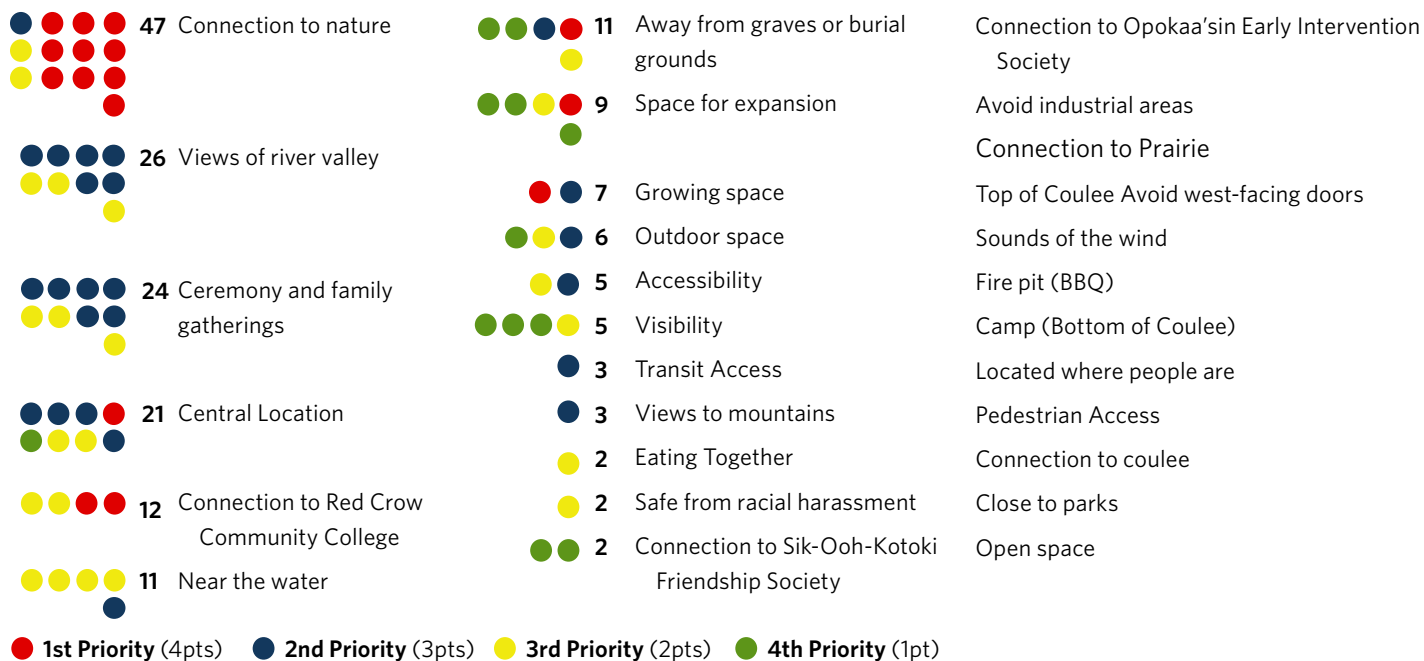


Visioning an Indigenous Cultural Centre Workshop 'Dot-mocracy' Site Selection

- 1st Priority (4pts)
- 2nd Priority (3pts)
- 3rd Priority (2pts)
- 4th Priority (1pt)

## Determining Site Criteria Through Engagement

Throughout the engagement process, various ideas related to site selection were gathered, but the overall ideas were developed through the Visioning an Indigenous Cultural Centre Workshop held on November 20, 2019. Through this workshop, groups of Indigenous partners and stakeholders held table discussions to determine the fundamental aspects of the Centre which would determine a full set of site selection criteria. Based on the information developed in the first exercise, the entire group voted on the location and criteria that they determined to have the highest priority. Each individual was allowed to cast four separate votes ranging in the level of importance. The collective set of ranked site selection criteria are as follows:



## Site Potentials in Lethbridge

The workshop group was also asked to apply their understanding of the selection criteria by suggesting possible locations within Lethbridge which could meet them. The map on the adjacent page shows various sites that were suggested by workshop participants and the relative strength of those sites. As there is a strong correlation between some aspects, such as connections to nature and the locations of many of the sites along the river valley, this information appears to be consistent and can form an initial concept for the selection of possible sites. Additionally, there is a strong concentration of site potentials in the central areas of Lethbridge with strong connections to the Old Man River valley. This would suggest that securing a site in the future should concentrate efforts in these areas.



Service Relationships



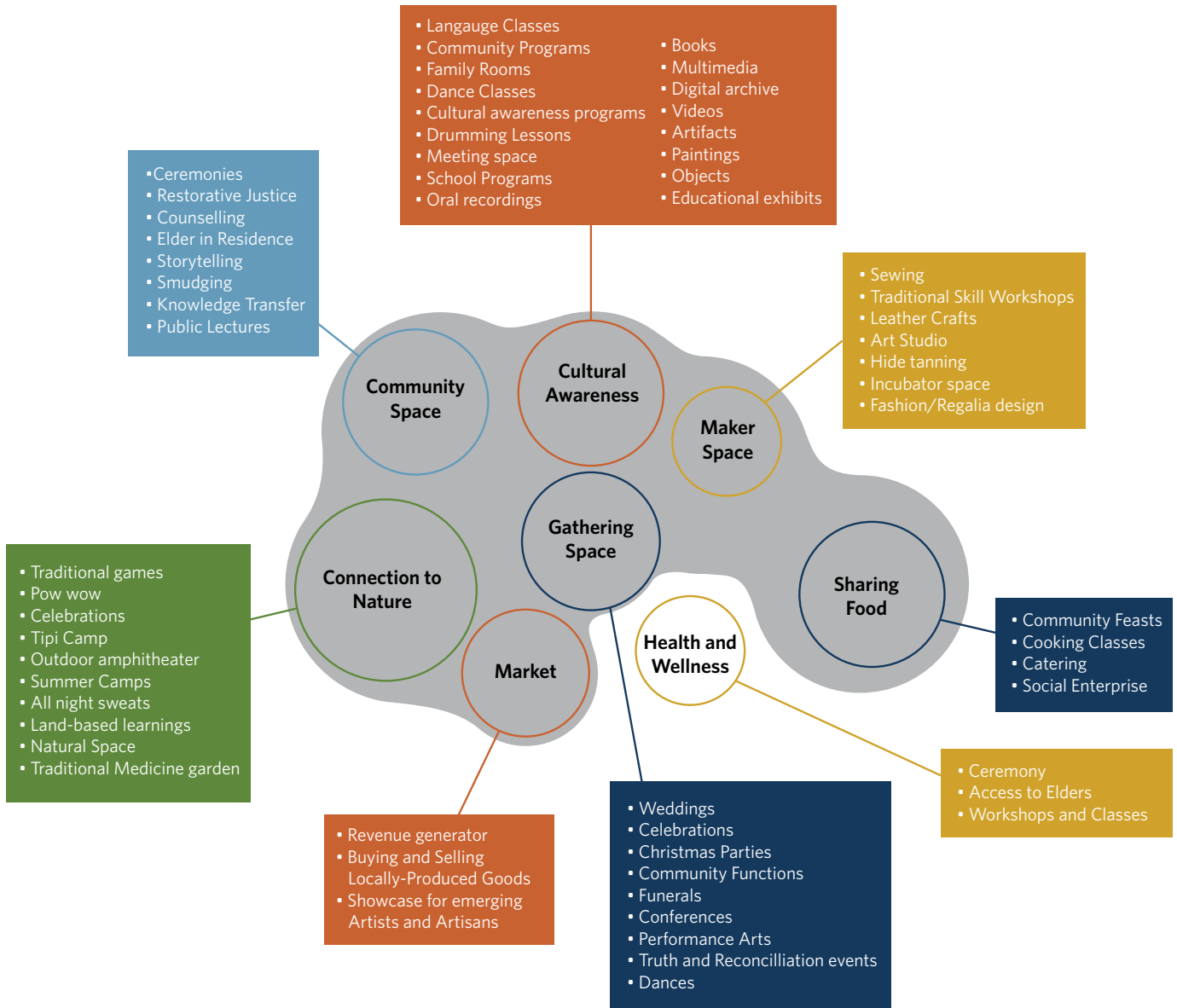
## 4.2 Facility Design Criteria

The scope of this study includes the development of space design criteria which includes defining both the program, and the look and feel of the spaces. These aspects form the basis of design and are determined through the input gathered through various engagement methods. The initial step for determining the likely program of spaces to be provided by the ICC is to determine where potential gaps in services exist. This is largely based on the idea that the ICC should reinforce -not duplicate - services that are currently being offered. In the diagram on the adjacent page, current programs in the community are grouped according to each of the focus areas determined in the conference (e.g. Language and Learning, Indigenous Food, Creative Economy, Health and Wellness, The Land, Community and Ceremonial Spaces, and Visual and Performing Arts). The more services that exist under a particular theme reduces the need for the ICC to provide spaces as these events or services are already being provided in the city. The gap in services identified are represented by the grey shaded area, is reduced in this particular area. Two important things should be noted in this diagram:

1. The uses in the grey area do not necessarily translate one for one as an area in the program or spaces for the ICC. For example, "gathering space" can refer to both indoor and outdoor spaces which may both be required in the development of the ICC.
2. The existing uses in the community are not necessarily well served by the spaces they are currently being delivered from. For example, there are a number of community service organizations which are currently housed in buildings that may not fully meet their needs and although they currently have a location, a new facility - either in the ICC or in a satellite space - would improve their ability to serve the community.

### Translating Activities into Spaces

The grey shaded area in the diagram allows for the development of functional program areas to determine the future of the ICC. Just as types of spaces may include more than one potential area, the uses required by the ICC may also require more than one space to function. On the following page, the diagram shows the relationship between types of activities and how these are translated into types of space needs. Some of these activities need to be accommodated in smaller or larger spaces and some would require both. For example, community gatherings involving many people, such as a conference, would require a large gathering space, while a gathering of Elders may benefit from a smaller space to provide a quieter and more intimate atmosphere.



Potential ICC Activities Diagram

### Many Uses, Many Potential Spaces

The diagram on the adjacent page illustrates how some uses include multiple spaces to accommodate their needs. This further illustrates how a program of spaces is not necessarily a one to one relationship between needs and accommodation, and how in order to create the necessary spaces to house each larger category of activity, multiple types of spaces may be required.

**Gathering Space:** A gathering space that is large enough to accommodate Weddings, Christmas Parties and Community Events was expressed. Currently, there are some issues and barriers facing the urban Indigenous community and their ability to access venues. Gathering space is not just to be accommodated in the interior of the building, but outdoors as well, to provide a venue for pow wows and establish a connection with the land.

**Ceremony and Community Space:** There is a need to provide spaces for the practice of social protocols, ceremonies and cultural traditions. These spaces provide a cultural service to the community and are intended to become culturally safe spaces for possible activities such as restorative justice, counselling, storytelling, meeting with an Elder and facilitating the transfer of Traditional Knowledge.

#### Cultural Awareness and Learning:

**Children's Space:** A need was expressed to provide spaces for children such as a playground or interactive learning environment. Childcare and an after-school program were suggested services that could also be offered at the ICC.

**Classroom:** These spaces are proposed to be multi-functional, providing access for community members and organizations to host activities such as language classes, cultural awareness programs, community programs, drumming lessons, pop-up health clinic, meetings, and school programs.

**Resource Library:** This space could provide access to historical reference materials such as oral recordings, books, multimedia, and potentially publishing local Indigenous history. The operations of this space could be in partnership with organizations such as the Lethbridge Public Library.

**Exhibits:** Similar to the work of the Galt Museum and Archives, and University of Lethbridge - and potentially in partnership with these groups - these spaces provide access to artifacts, paintings, objects, educational exhibits, interactive objects and should offer a multi-sensory experience.

**Incubator Space and Market:** A market space offers a source of revenue to the ICC, promotes Indigenous Artisans by providing a retail location, and benefits local and emerging Artists and Artisans



Kwanlin Dün Cultural Centre's interior Gathering Space  
Retrieved from <http://kwanlindunculturalcentre.com/book-an-event/our-venue-spaces/longhouse/>



Elbow River Healing Lodge at Sheldon Chumir Health Centre.



Squamish Lil'wat Cultural Centre's Exhibits. Retrieved from <https://slcc.ca/wp-content/uploads/2016/06/Gift-Shop.jpg>



Kwanlin Dün Cultural Centre's Elders lounge/Small Gathering space. Retrieved from <http://kwanlindunculturalcentre.com/book-an-event/our-venue-spaces/elders-lounge/>



Manitoba Indigenous Cultural Education Centre's Library. Retrieved from <https://www.bridgmancollaborative.ca/manitoba-indigenous-cultural-education-centre.html>



Squamish Lil'wat Cultural Centre's Gift Shop. Retrieved from <https://slcc.ca/wp-content/uploads/2016/06/Gift-Shop.jpg>



Wanuskewin Heritage Park Han Wi Moon Dinner. Retrieved from <https://www.tourismsaskatchewan.com/blog/2019/09/24/6-fall-family-friendly-attractions-you-may-not-know-about>



Squamish Lil'wat Cultural Centre's Makerspace. Retrieved from <https://slcc.ca/group-tours/>



Kwanlin Dün Cultural Centre's exterior Gathering Space. Retrieved from <https://www.bridgmancollaborative.ca/manitoba-indigenous-cultural-education-centre.html>

### Sharing Food:

**Community Kitchen:** The inclusion of this space allows for a variety of food-related activities including community feasts, cooking classes, and catering services. Care should be taken during design to ensure it is created with Indigenous food in mind.

**Restaurant/Cafe/Coffee Shop:** While this use is a revenue generator, its primary role is to create opportunity for people to become more aware of Indigenous food and be able to interact with the culture in an accessible manner.

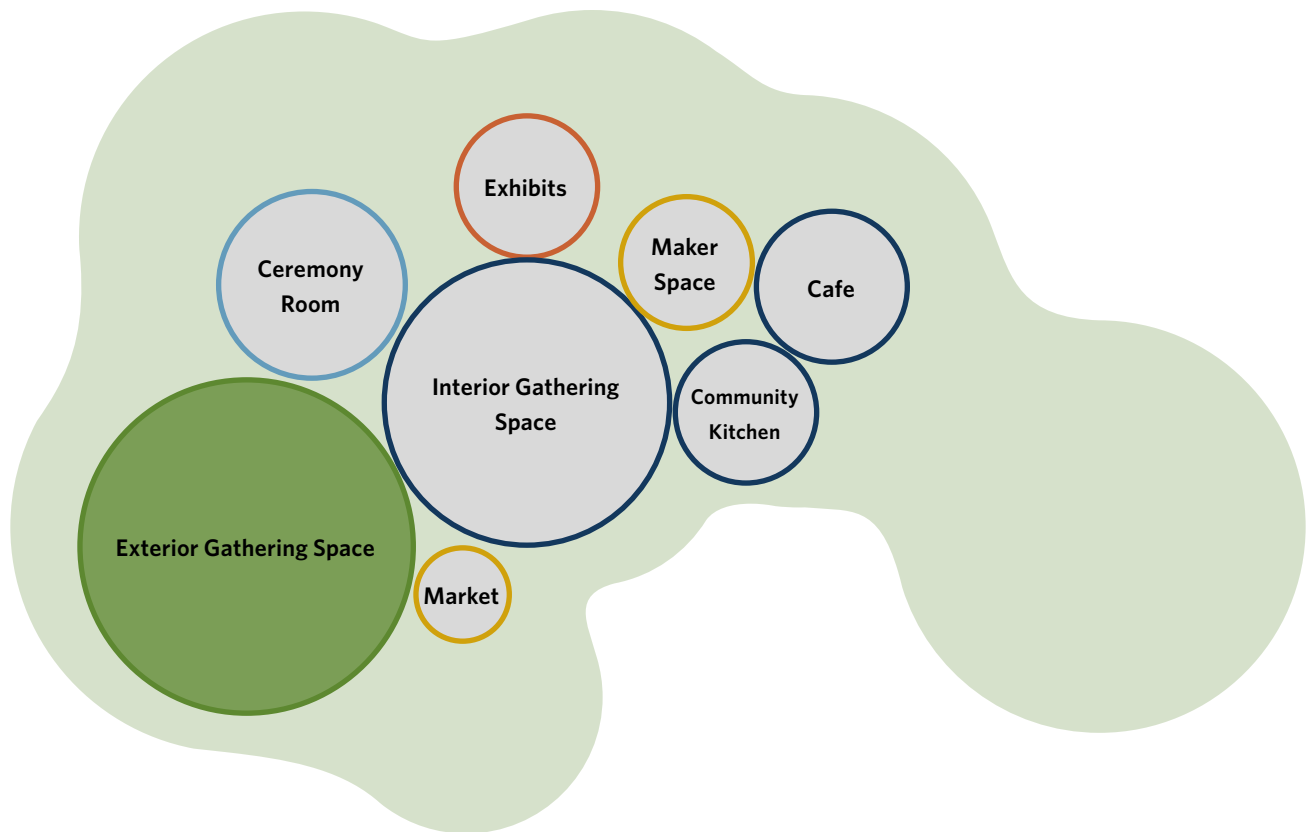
**Maker Space:** There is a need to have a space for the production of various cultural objects including sewing regalia, leather crafts, and beading. These spaces are partly intended to provide interactive learning experiences and partly to provide a space for economic development opportunities that focus around craft goods.

**Connection to Nature:** Significant opportunities exist for a variety of outdoor programming such as traditional games, pow wows, campfires, food/BBQ, celebrations, sweats, tipi camps, an outdoor amphitheater, summer camp programs, land-based learning experiences and traditional medicine gardens. These spaces would benefit from minimal intervention in order to preserve the natural landscape.

**Administration:** In order to facilitate the operations of the ICC, private office space is required.

### Implications on Site Selection

As the likely program of spaces includes significant outdoor program area, as well as parking and other ancillary uses, the implication on site selection is that there are additional possible areas which would potentially include “undevelopable” area which may be considered less valuable for commercial development. This might include flood fringe or escarpment areas which are generally deemed problematic for long-term use. However, for the potential uses described in this analysis, these sites might be well served as locations for the ICC. Additionally, sites which have natural connections to existing or future outdoor programming spaces may permit a lower site area dedicated to the ICC, while maintaining the utility required to meet its needs. Areas which connect to pathways, gathering spaces, Traditional Knowledge/culturally significant Blackfoot Sites, the Oldman River valley, parking or plaza spaces can have benefits to the ICC through functional relationships.



### Scenario 1: Minimal

Theme	Spaces	Number	Size	Area	Occupants
Gathering Space	Interior Gathering Space	1	210 m <sup>2</sup>	210 m <sup>2</sup>	150
Ceremony & Community Space	Ceremony Room	1	50 m <sup>2</sup>	50 m <sup>2</sup>	20
Cultural Awareness & Learning	Exhibits	1	20 m <sup>2</sup>	20 m <sup>2</sup>	--
Market	Market	1	10 m <sup>2</sup>	10 m <sup>2</sup>	25
Sharing Food	Cafe	1	70 m <sup>2</sup>	70 m <sup>2</sup>	30
	Community Kitchen	1	50 m <sup>2</sup>	50 m <sup>2</sup>	20
Maker Space	Maker Space	1	70 m <sup>2</sup>	70 m <sup>2</sup>	20
Administration	Building Administration	1	12 m <sup>2</sup>	12 m <sup>2</sup>	1
Connection to Nature	Exterior Gathering Space	1	1500 m <sup>2</sup>	N/A	1000

Building Net Area		492m <sup>2</sup>	(5296ft <sup>2</sup> )
Gross-up Factor	25%	123m <sup>2</sup>	(1324ft <sup>2</sup> )
Building Gross Area		615m <sup>2</sup>	(6620ft <sup>2</sup> )

## 4.3 Design Scenarios

In order to create the basis for future planning and design, the following three scenarios have been developed. Each scenario responds to the overall goals of the project, but meet each to lesser or greater degrees. As will be evident through the comparison of the various scenarios, there is opportunity to find a site which allows for any of the three scenarios to be developed. Providing the exterior spaces and connection to nature is a constant feature of all scenarios.

### Scenario 1: Minimal

This scenario focuses primarily on gathering spaces and the associated support spaces. As is shown in the area table and the figure on the adjacent page, this minimal accommodation does not meet all of the identified needs. This scenario would necessarily have to consider expansion options in order to ensure that the facility has the opportunity to learn over time and to evolve to eventually meet the needs of the community.

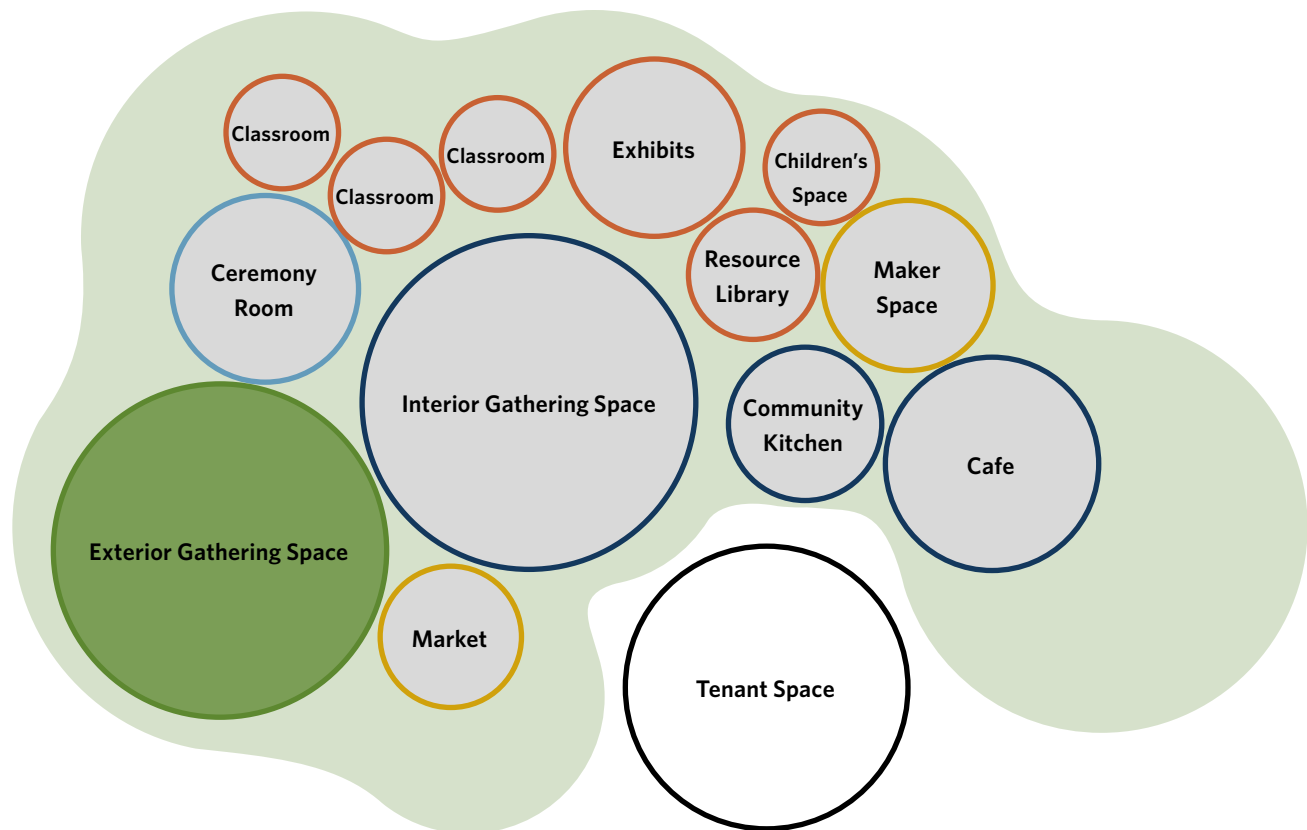
Overall this scenario is more akin to a community association building, which is more focused on the immediate and local community. There is very little opportunity in this option to respond to the regional or international tourism needs expressed during engagement. Additionally, as this scenario can be seen as a first phase of development and, if this is pursued, it must allow for a clear and defined expansion to be considered. This may include re-purposing the gathering space as a series of smaller spaces in future iterations of the Centre.

### Advantages

- Least expensive scenario and may meet current funding availability
- Lowest operating burden including minimal programming opportunities
- Can be accommodated in temporary site if desired
- Requires minimal staff to operate
- May make use of existing community infrastructure

### Challenges

- Does not meet identified needs of the community
- Minimal eligibility to take advantage of tourism opportunities
- Little to no economic development opportunities
- May be dwarfed by many non-Indigenous facilities in the community, which may impact prominence
- Economic activity of the facility may not support the required staff to operate and will be dependent on volunteer assistance
- Limits the advancement of language and learning
- Limits the advancement of cultural and historical understanding



## Scenario 2: Basic

Theme	Spaces	Number	Size	Areas	Occupants
<b>Gathering Space</b>	Interior Gathering Space	1	490 m <sup>2</sup>	490 m <sup>2</sup>	350
<b>Ceremony &amp; Community Space</b>	Ceremony Room	1	70 m <sup>2</sup>	70 m <sup>2</sup>	30
<b>Cultural Awareness &amp; Learning</b>	Children's Space	1	100 m <sup>2</sup>	100 m <sup>2</sup>	20
	Classroom	3	70 m <sup>2</sup>	210 m <sup>2</sup>	30
	Resource Library	1	50 m <sup>2</sup>	50 m <sup>2</sup>	20
	Exhibits	1	80 m <sup>2</sup>	80 m <sup>2</sup>	--
<b>Market</b>	Market	1	30 m <sup>2</sup>	30 m <sup>2</sup>	25
<b>Sharing Food</b>	Cafe	1	150 m <sup>2</sup>	150 m <sup>2</sup>	30
	Community Kitchen	1	75 m <sup>2</sup>	75 m <sup>2</sup>	20
<b>Maker Space</b>	Maker Space	1	100 m <sup>2</sup>	100 m <sup>2</sup>	20
<b>Administration</b>	Building Administration	1	12 m <sup>2</sup>	12 m <sup>2</sup>	1
<b>Lease Space</b>	Institutional Partner	--	TBD	TBD	--
<b>Connection to Nature</b>	Exterior Gathering Space	1	1500 m <sup>2</sup>	N/A	1000

<b>Building Net Area</b>		<b>1403m<sup>2</sup></b>	<b>(15102ft<sup>2</sup>)</b>
<b>Gross-up Factor</b>	<b>25%</b>	<b>351m<sup>2</sup></b>	<b>(3775ft<sup>2</sup>)</b>
<b>Building Gross Area</b>		<b>1754m<sup>2</sup></b>	<b>(18877ft<sup>2</sup>)</b>



## Scenario 2: Basic

Seen as the scenario which achieves a basic level of accommodation for the needs identified through the engagement process, this scenario provides opportunities for the community, educational, cultural and historical programming that the first scenario is unable to provide. With potential for cultural and historical programming, as well as more significant food service and market opportunities, it is able to address tourism needs beyond the immediate regional community.

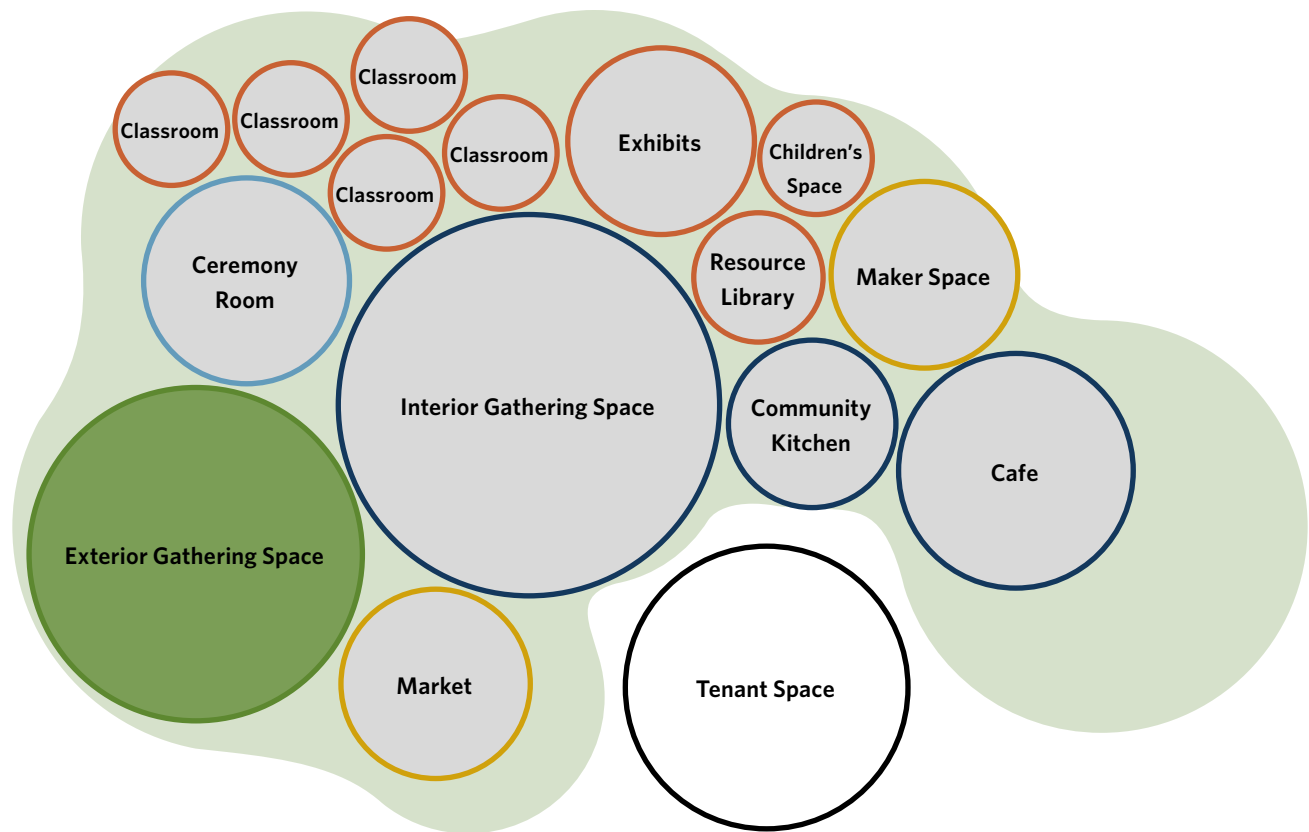
Through activities such as childcare, this option allows for more ongoing, daily activity to activate the Centre throughout the day. This mitigates the issue seen at other facilities in Lethbridge, where weekday activity is minimal and the space is underutilized during these times. This also achieves the benefit of engaging with youth.

### Advantages

- Meets the basic needs identified through engagement
- Can support programming and staff to meet larger needs in the community
- Provides potential for childcare spaces and engages a portion of the youth
- Creates better opportunities for learning and language development
- Creates opportunity for larger gatherings, such as small conferences with breakout spaces
- Creates economic development opportunities
- Enhances visibility in the community

### Challenges

- May not be enough space for the inclusion of institutional partners at the ICC
- Would require expansion to meet future needs
- More consideration would be required for operational costs when compared to scenario one



### Scenario 3: Future-Oriented

Theme	Spaces	Number	Size	Area	Occupants
<b>Gathering Space</b>	Interior Gathering Space	1	700 m <sup>2</sup>	700 m <sup>2</sup>	500
<b>Ceremony &amp; Community Space</b>	Ceremony Room	1	70 m <sup>2</sup>	70 m <sup>2</sup>	30
<b>Cultural Awareness &amp; Learning</b>	Children's Space	1	100 m <sup>2</sup>	100 m <sup>2</sup>	20
	Classroom	5	70 m <sup>2</sup>	350 m <sup>2</sup>	30
	Resource Library	1	50 m <sup>2</sup>	50 m <sup>2</sup>	20
	Exhibits	1	140 m <sup>2</sup>	140 m <sup>2</sup>	--
<b>Market</b>	Market	1	30 m <sup>2</sup>	30 m <sup>2</sup>	25
<b>Sharing Food</b>	Cafe	1	200 m <sup>2</sup>	200 m <sup>2</sup>	30
	Community Kitchen	1	100 m <sup>2</sup>	100 m <sup>2</sup>	20
<b>Maker Space</b>	Maker Space	1	100 m <sup>2</sup>	100 m <sup>2</sup>	20
<b>Administration</b>	Building Administration	1	12 m <sup>2</sup>	12 m <sup>2</sup>	1
<b>Tenant Space</b>	Institutional Partner	--	TBD	TBD	--
<b>Connection to Nature</b>	Exterior Gathering Space	1	1500 m <sup>2</sup>	N/A	1000

<b>Building Net Area</b>	<b>2052m<sup>2</sup></b>	<b>(22088ft<sup>2</sup>)</b>
<b>Gross-up Factor</b>	<b>25%</b>	<b>513m<sup>2</sup></b>
<b>Building Gross Area</b>	<b>2565m<sup>2</sup></b>	<b>(27610ft<sup>2</sup>)</b>

### Scenario 3: Future-Oriented

This scenario represents the highest possible benefit to the community, coupled with the highest potential economic cost and risk. Meeting requirements beyond the minimal or basic needs expressed by the community, this scenario creates a critical mass of space and programming to support ongoing development of cultural, historical and educational opportunities in Lethbridge.

This scenario looks beyond the immediate needs and provides opportunities to be more future-focused, with the ability to be a landmark in the community. It also has the potential to offset much of the imbalance between Indigenous and non-Indigenous organizations in the community, thus being more responsive to the current and future needs and opportunities in the community.

#### Advantages

- Demonstrates the clearest commitment
- Has enough critical mass to be viewed primarily as a cultural facility, despite potential tenant spaces
- Engages all ages of people
- Larger facility creates higher revenue potential
- Has potential to host regional events and conferences
- Can support programming and staff to meet larger needs in the community
- Provides potential for childcare spaces and associated activity
- Creates greatest opportunities for learning and language development
- Creates opportunity for larger gatherings such as conferences with breakout spaces
- Creates enhanced economic development and tourism opportunities
- Creates greatest visibility in the community
- Could provide institutional partners with effective programming space

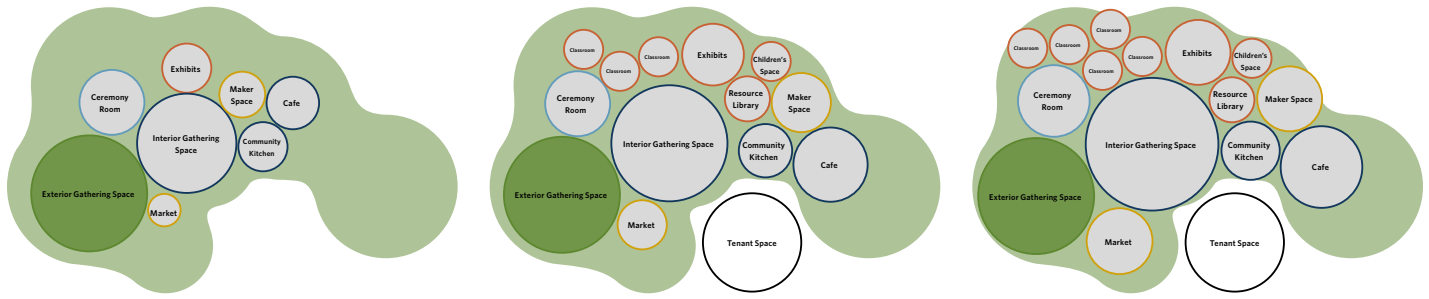
#### Challenges

- Tenant spaces may shift understanding of the place to a service hub rather than cultural space
- Larger facility creates higher expenses and risk
- Site availability challenges increase due to size
- Longterm economic viability

### Quantifying Spaces and Capital Costs

The following page contains an approximation of areas for these types of spaces and how they could be incorporated into a full program of spaces for the Centre. While more work on clearly defining the final program is needed during the initial design phases of the Centre, these scenarios provide the basis of design and, more importantly at this phase of development, a target for funding and organizational development. These options are divided into minimal, basic and future-oriented requirements which range from a condensed program to an expanded program that will meet the needs of the community well into the future

<b>Spaces</b>	
<b>Gathering Space</b>	Interior Gathering Space
<b>Ceremony &amp; Community Space</b>	Ceremony Room
<b>Cultural Awareness &amp; Learning</b>	Children's Space
	Classroom
	Resource Library
	Exhibits
<b>Market</b>	Gift Shop
<b>Sharing Food</b>	Cafe
	Community Kitchen
<b>Maker Space</b>	Maker Space
<b>Administration</b>	Building Administration
<b>Lease Space</b>	
<b>Building Net Area</b>	
<b>Gross up Factor</b>	
<b>Building Gross Area</b>	
<b>Total Building Cost</b>	
<b>Site Development*</b>	
<b>Contingencies</b>	
<b>General Requirements</b>	
<b>Construction Cost</b>	
<b>Proj. Mgmt/Arch/Eng*</b>	
<b>Total Project Cost</b>	
<b>Connection to Nature</b>	Exterior Gathering Space



Minimal			Basic			Future-Oriented		
Number	Size	Occupants	Number	Size	Occupants	Number	Size	Occupants
1	210 m <sup>2</sup>	150	1	490 m <sup>2</sup>	350	1	700 m <sup>2</sup>	500
1	50 m <sup>2</sup>	20	1	70 m <sup>2</sup>	30	1	70 m <sup>2</sup>	30
0	60 m <sup>2</sup>	20	1	100 m <sup>2</sup>	20	1	100 m <sup>2</sup>	20
0	70 m <sup>2</sup>	30	3	70 m <sup>2</sup>	30	5	70 m <sup>2</sup>	30
0	50 m <sup>2</sup>	20	1	50 m <sup>2</sup>	20	1	50 m <sup>2</sup>	20
1	20 m <sup>2</sup>	--	1	80 m <sup>2</sup>	--	1	140 m <sup>2</sup>	--
1	10 m <sup>2</sup>	20	1	30 m <sup>2</sup>	30	1	30 m <sup>2</sup>	30
1	70 m <sup>2</sup>	30	1	150 m <sup>2</sup>	30	1	200 m <sup>2</sup>	30
1	50 m <sup>2</sup>	20	1	75 m <sup>2</sup>	20	1	100 m <sup>2</sup>	20
1	70 m <sup>2</sup>	20	1	100 m <sup>2</sup>	20	1	100 m <sup>2</sup>	20
1	12 m <sup>2</sup>	1	1	12 m <sup>2</sup>	1	1	12 m <sup>2</sup>	1
N/A	N/A	--	TBD	TBD	--	TBD	TBD	--
	<b>492 m<sup>2</sup></b>	<b>(5296 ft<sup>2</sup>)</b>		<b>1403 m<sup>2</sup></b>	<b>(15102 ft<sup>2</sup>)</b>		<b>1912 m<sup>2</sup></b>	<b>(20581 ft<sup>2</sup>)</b>
<b>25%</b>	<b>123 m<sup>2</sup></b>	<b>(1324 ft<sup>2</sup>)</b>	<b>25%</b>	<b>351 m<sup>2</sup></b>	<b>(3775 ft<sup>2</sup>)</b>	<b>25%</b>	<b>478 m<sup>2</sup></b>	<b>(5145 ft<sup>2</sup>)</b>
	<b>615 m<sup>2</sup></b>	<b>(6620 ft<sup>2</sup>)</b>		<b>1754 m<sup>2</sup></b>	<b>(18877 ft<sup>2</sup>)</b>		<b>2390 m<sup>2</sup></b>	<b>(25726 ft<sup>2</sup>)</b>
	<b>\$ 4,000/m<sup>2</sup></b>	<b>\$ 2,460,000</b>		<b>\$ 4,000/m<sup>2</sup></b>	<b>\$ 7,015,000</b>		<b>\$ 4,000/m<sup>2</sup></b>	<b>\$ 10,260,000</b>
		<b>\$ 1,000,000</b>			<b>\$ 1,500,000</b>			<b>\$ 2,000,000</b>
20%		<b>\$ 592,000</b>	20%		<b>\$ 1,643,000</b>	20%		<b>\$ 2,452,000</b>
18%		<b>\$ 532,800</b>	18%		<b>\$ 1,478,700</b>	18%		<b>\$ 2,206,800</b>
		<b>\$ 4,084,800</b>			<b>\$ 11,336,700</b>			<b>\$ 16,918,800</b>
12%		<b>\$ 490,176</b>	12%		<b>\$ 1,360,404</b>	12%		<b>\$ 2,030,256</b>
		<b>\$ 5,074,976</b>			<b>\$ 12,997,104</b>			<b>\$ 18,949,056</b>
1	1500 m <sup>2</sup>	1000	1	1500 m <sup>2</sup>	1000	1	1500 m <sup>2</sup>	1000

\* Price excludes the land cost and GST. Estimated land cost range from \$0 to \$3 million depending upon size, ownership, location, previous land-use, existing hazards and liabilities.

## 4.4 Look and Feel

Primarily through the workshop held on November 20, 2019 and consultations with stakeholders, as well as sessions held with students from each of Red Crow Community College, Lethbridge College and the University of Lethbridge, the qualitative aspects of the design of an ICC can be summed up in the following categories and associated characteristics:

### Community Gathering and Activity

Gathering is understood as large events supported and planned by the ICC as well as more informal gatherings. These would include family events, which could offset much of the racism and discrimination felt by community members who attempt to hold these activities in other venues. These spaces would include a variety of gathering spaces, but would be characterized as able to house family gatherings to pow wows and other celebrations. A level of flexibility is required to ensure these uses are able to be accommodated.

### Educational and Programmed Spaces

Educational spaces should allow for a variety of programming, such as drumming, cooking and other learning opportunities. Educational opportunities should not be designated to specific spaces, and the inclusion of Blackfoot language and culture should permeate throughout the building, for example Blackfoot signage.

### Cultural Spaces

Cultural areas of the ICC should provide a multi-sensory experience, including art, food and a clear connection to nature - as illustrated. The entire space should be clearly dedicated to the advancement and understanding of Blackfoot and other Indigenous cultures. An important quality of the ICC is that it provides opportunities for the building itself to teach cultural understandings as much as it provides a venue to allow for such activities. Cultural understanding of the matriarchy, Blackfoot knowledge, language and truthful representations should be incorporated and the ICC should be a landmark in the larger community and region.



*Visioning an Indigenous Cultural Centre Workshop Look and Feel Collages*

### Ceremonial Spaces

The spaces which could house ceremonial activities are fundamentally multi-faceted and provide opportunities for interaction with Indigenous culture. This can be through observation, reflection, meditation and meeting every individual where they are in the journey, to a larger regional cultural understanding. These spaces need to be provided within the ICC and in their surrounding environment. However, some activities, such as smudging, should be highlighted throughout the space and should be immediately recognized and visible upon arrival.



### Sustainability

A high level of environmental sustainability was shown to be a benefit to the ICC to illustrate a commitment to be a steward of the land which supports culture, as well as provide a future-focused facility. This includes sustainable building features such as natural light and solar energy and providing a multipurpose building which is adaptable to be useful well into the future.

### Connections to the Environment

The land itself is a key stakeholder in the development of the ICC. Following the learning from Leroy Little Bear at the November 2019 conference, culture is born from the environment which fosters it through a metaphysical relationship. The connection to the environment is paramount to the understanding of local Indigenous culture. The connections include sensory connections to water, daylight and the sounds of nature, as well as the physical connections to the outside. The location of the ICC - as previously discussed - would benefit from a close connection to the river valley. Further, the connection between indoor and outdoor spaces should be emphasized. The outdoor spaces should foster opportunities to provide performance space, view the night sky, reflect the natural environment and, potentially be near to animal habitats. Potential spaces could include a traditional garden space with native plants, outdoor seating, and an exterior amphitheater.

### Space Design and Cultural Connections

The design of the space had a number of suggestions to enhance the experience of the ICC. This includes entering through a green space or garden, as well as incorporating culturally representative shapes, colours, and textures. The transition between the interior and exterior spaces should blend to highlight the connection to nature and ground the building in the environment. A central fire element and large gathering spaces should be provided as a cross-cultural understanding of fundamental and elemental understandings of community.

Fundamentally, the ICC needs to be practical in its design and function, while incorporating concepts as circular spaces for egalitarian views associated with Indigenous understandings of the world and built environment. It should engage the senses, and be warm, open, inviting, multi-textural and informal environment which is a delight to engage with. While corporate support is welcome, the overt branding that is seen at many facilities, should not be a focal point of this place.



*Exterior rendering shown for design intent only.*





### Design Considerations



**Sustainable Elements:** The building should incorporate sustainable elements in its design, construction and operation, while exploring both passive and active solutions to limit the buildings environmental impact.



**Recognizable Indigenous Design Elements:** The building should incorporate culturally significant design elements that reinforce Indigenous culture; for example, entrances facing east, a central fire element and circular design. An emphasis should be on Blackfoot cultural symbols to recognize the local territory.



**Natural Building Materials:** The aesthetic of the building should reinforce the importance of the land in an Indigenous world-view and incorporate natural building materials in its construction and finish. It should provide an engaging space that reflects the textures, colours and material sensibility of the natural world.



**Natural Landscape:** The building should be located adjacent to natural land that is home to native flora and fauna. A large open area and a connection to water - river, lake, pond - is encouraged, where possible. Sites of cultural importance should be favoured, but only developed in a manner that is sensitive and respectful to this cultural importance, and in dialogue with Blackfoot Nations.



**Expandable and Multi-functional (Flux):** The building needs to be able to adapt to its users; therefore, spaces should be able to be multi-functional to meet the needs of the community both now and into the future. The possibility of future expansion should be considered in all space planning scenarios, including the potential for interior design changes to meet future needs.



**Open and Welcoming:** Transparency to the public realm is a key aspect of the design, which is easy to overlook. One of the fundamental aspects of the Indigenous Culture Centre is to create cultural connections and promote cultural understanding through experience.



*Interior rendering shown for design intent only.*





## 5.0 Governance Model and Business Plan

### Introduction

This section explores governance and ownership/partnership model options for an Indigenous Cultural Centre within the context of reconciliation.

The governance is informed by best practices and the activities of the ICC, which have been recommended through engagement. The cultural spaces require a strong cultural foundation, which can best be brought by an ownership structure and governance model that includes the Blackfoot Confederacy and local Indigenous peoples.

The purpose of this paper is to recommend a governance model for the proposed ICC that meets the needs of the City and demonstrates the City's commitment to relationship building with Indigenous peoples and Communities. The Feasibility Study Project relied on strong and meaningful engagement with Indigenous peoples, Communities and the public.

### Fundamentals of Good Governance

Good governance is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive, and follows the rule of law. Good governance is responsive to the present and future needs of the organization, exercises prudence in policy-setting and decision-making, and ensures that the best interests of all stakeholders and partners are taken into account.

In our experience, another important consideration for the ICC is creating an organization that attracts funding grants, donations, sponsorships and is regionally supported by all levels of government.

### Literature Review and Exploratory Research

Through a search of Google Scholar MacEwan University Library databases to research the Cultural Centre topic, four academic journals were found. The following topics were researched:

- Indigenous Cultural Centres;
- Cultural Centres in Canada;
- Indigenous Inclusion; and
- Municipal Governance.

The analysis focused on three main governance and ownership models; City-owned, Indigenous-owned, and hybrid model of governance between the City of Lethbridge and Indigenous peoples of the area.

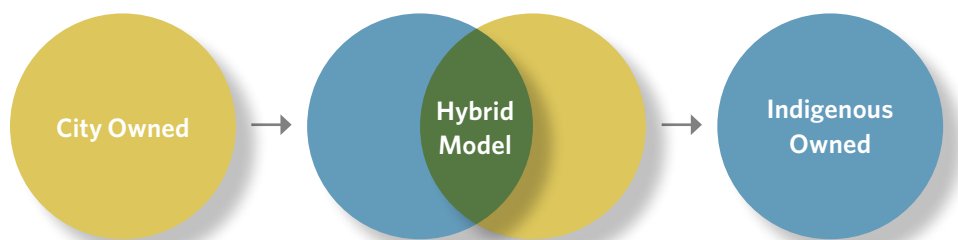
**Table 1: Governance Precedents**

Regional	Population	Location	Ownership	Governance
<b>Lethbridge</b>	101,482 (Municipal Census 2019)	Urban	<b>City</b>	8 Councillors and a Mayor make up the Lethbridge City Council. Lethbridge does not have a ward system, therefore the Mayor and all Councillors are elected at large
<b>Kainai First Nation</b>	4,570	On-Reserve	<b>Indigenous</b>	The Nation is governed by an elected Council of 12 to 15, with one Chief. The term of office is four years
<b>Piikani First Nation</b>	1,510	On-Reserve	<b>Indigenous</b>	Governed by a Chief and eight Councillors
<b>Siksika First Nation</b>	3,479	On-Reserve	<b>Indigenous</b>	Governed by a Chief and 12 Councillors
<b>Métis Nation of Alberta, Region III</b>	1,595	Urban	<b>Indigenous</b>	Governed by a Provincial Council, comprised of a President and Vice-President, and six regional Presidents and Vice-Presidents

Precedents	Population	Location	Ownership	Governance
<b>Wanuskewin Heritage Park</b>	Saskatoon >220,000	Off-Reserve	<b>Hybrid</b>	12 person Board of Directors that consists of both Indigenous and non-Indigenous members
<b>Nk'Mip Desert Cultural Centre</b>	Oliver and Osoyoos >10,000	On-Reserve	<b>Indigenous</b>	Governed by a Chief and five Councillors
<b>Squamish Lil'wat Cultural Centre</b>	Vancouver and Whistler >640,000	Urban/ Off-Reserve	<b>Indigenous</b>	Six person Board of Directors consisting of three members of the Lil'Wat Nation and three members from the Squamish Nation.
<b>Ninastako Cultural Centre</b>	4,570	On-Reserve	<b>Indigenous</b>	Four person Board of Directors and a nine person New Facility Steering Committee

## 5.1. Governance Model



*Governance and Ownership options: City Owned, Hybrid Model or Indigenous Owned*

### Governance and Ownership Models

During consultation, many community Indigenous partners and stakeholders were engaged and their feedback captured. Though very little feedback dealt specifically with governance or ownership, there was no mistaking the strong Blackfoot voice, aspirations and strong connection to their territory, culture, language and history. The powerful collective voice was a strong influence in considering governance model options. In addition, the Métis Nation of Alberta was engaged through the Local 2003 Council as part of the engagement and are an active part of the community.

As a result, the three options for governance and ownership are the City of Lethbridge, Indigenous owned or a hybrid model between the two. Table 1 shows the cultural centres reviewed, their governance types and their regional populations.

Based upon a multitude of reviews on the best practices for Cultural Centre governance, we recommend that the ICC would be incorporated as a non-profit corporation with charitable status. Provincial incorporation legislation is prescriptive regarding governance structure and procedures, yet the Indigenous community desires more culturally appropriate models that are less “colonized”. Therefore, irrespective of the model chosen, the City should continue the current practice of engaging the Indigenous Community in a respectful and meaningful way. This should include both Elders and youth supporting the ICC, in addition to formal relationships between governments.

The Centre of First Nations Governance in Canada lists the five pillars of effective governance on their website. Under the heading Effective Governance, “These five pillars of effective governance blend the traditional values of our respective nations with the modern realities of self-governance” (para 1). The five pillars are The People, The Land, Laws and Jurisdiction, Institution, and Resources. Understanding the context for these pillars that the Centre of First Nations Governance in Canada identified lays important groundwork for determining the governance model for the ICC.



Photo of Nk'Mip Desert Cultural Centre, Osoyoos Indian Band. Retrieved from <https://nkmipdesert.com/our-sustainable-building/>



Photo of Squamish Lil'wat Cultural Centre. Retrieved <https://www.vancouverattractions.com/squamish-lilwat-cultural-centre>



## City-Owned

The development of the ICC could continue as an initiative completely owned by the City. The City has the corporate capacity, Indigenous strategy and facilities management expertise; however, the City has decided to embrace strong, meaningful relationships with the Indigenous community, making this model unlikely. Refer to Table 3, for a summary of the pros and cons of this option.

## Indigenous-Owned

### **Nk'Mip Desert Cultural Centre (on-reserve)**

When researching Indigenous owned cultural centres in Canada, Nk'Mip Desert Cultural Centre emerged as a good example. The article 'Sharing Identity through Indigenous Tourism: Osoyoos Indian Band's Nk'Mip Desert Cultural Centre' states: the "cultural centre has become a means of Indigenous communities to represent their own culture and history, while remaining well within the framework of the traditional museum" (Bresner, 2014, p. 139). The Nk'Mip Cultural Centre is owned by the Osoyoos Indian Band (OIB) but still focuses on being a traditional museum. Another focus was "...investment put into the Centre was based partially on consumer feedback and market patterns in an attempt to build a business that, at the very least, breaks even" (p. 140). The interest was around making the Centre an actual attraction people would visit, which should not be forgotten when it comes to developing a cultural centre with a tourist component. What is in the ICC and who decides this is also something worth discussing. According to Bresner (2014), "...OIB have the majority of control over how their culture, history and identities have been represented at the Centre so that these messages have authenticity" (p. 147). This notion could be beneficial to the ICC in Lethbridge, where the Indigenous community and Blackfoot nations would determine how to culturally express themselves, paired with the experience of the City in running similar facilities.

Indigenous tourism has only recently being taken under the control of Indigenous people, as Notzke (2004) explains, "Only recently have Indigenous people acted on their long-time resentment of having their culture appropriated by outsiders and have increasingly assumed control over tourism ventures" (p. 29). With this being said in the early 2000s and the ICC now being considered, more research has been done to see what has been successful. With Indigenous people now exercising self-determination, it follows to have a cultural centre that is displaying their own culture. Notzke (2004) goes on to say that "Siksika, east of Calgary, boasts historic and prehistoric sites with plans to develop them as tourism attractions, in addition to a small museum" (p. 36). Notzke continues with, "On four of the five Treaty Seven Reserves individuals came forth, expressing a strong interest in starting cultural tourism enterprises" (p. 37). Siksika First Nation has developed prehistoric sites, including Blackfoot Crossing Historical Park at the site of the signing of Treaty No. 7. According to Notzke, "The Blood Reserve to date features no tourism facilities" (p. 36), yet an appetite for cultural development exists in reserves around Lethbridge.



Photo of Tipi Circle at Kainai First Nation. Retrieved from <https://ninastako.ca/about/>

**Table 2: Types of Non-profit Corporations in Alberta**

	Private	Public
<b>Restrictions for Non-Profit Organizations</b>	<ul style="list-style-type: none"> <li>•Cannot have more than 50 shareholders or members</li> <li>•Cannot sell shares or memberships to the public</li> <li>•Restricts or forbids share or membership transfers</li> <li>•At least two people are needed to form a private non-profit organization</li> </ul>	<ul style="list-style-type: none"> <li>•At least three people are needed to form a public company</li> </ul>

### **Squamish Lil'wat Cultural Centre (Urban/Off-Reserve)**

Squamish Lil'wat Cultural Centre in Whistler began according to the Cultural Centre website when, "In 1997 the Resort Municipality of Whistler (RMOW) met with the Lil'wat Nation to consult about the opportunities for the Nation's participation and presence in Whistler BC" (para 4). After the idea was discussed, "...Lil'wat Nation met with the Squamish Nation in 1999 to discuss land use and planning in areas of traditional territory overlap" (para 5). The result was that "...in 2001 the two Nations signed a historic Protocol Agreement, which formalized our mutual relationship" (para 5). Although only between two Nations as (opposed to possible hybrid model in Lethbridge), it is an example of how an agreement could work. The agreement between the two Nations, "...commits us to continued co-operation in matters of cultural and economic development, and co-management of shared territory" (para 5). That agreement (or a version of it) could be used between the Nations around Lethbridge to establish a working agreement for operation and ownership of the ICC.

### **Ninastako Cultural Centre**

Ninastako Cultural Centre (NCC) is located in the Blood Tribe Multi-Purpose Recreational Facility, which is home to the Kainai Nation. According to the NCC website, the cultural centre "...has demonstrated programs, with the majority of funding coming through the Indian Education Centre's Program, now under the umbrella of First Nations Confederacy of Cultural Education Centres (FNCCEC)" (para 2). A review of how the board is structured, and how the NCC gets their funding, provides background for the ICC in Lethbridge. Under this model, the Lethbridge ICC could be 100% Indigenous owned and operated. Another interesting point found on the Ninastako website is how the Board of Directors is constituted. The NCC "...was incorporated as a non-profit organization in 1974, and its operation relies heavily on input from five member Board of Directors" (para 2). Thus, the ICC in Lethbridge could have a board (who makes up the board is still to be determined), that runs the whole centre, including input on what is in the ICC. This model also fits into what is needed to form a non-profit organization in Alberta (Table 2).

### Hybrid Model

The attraction of the ICC as a hybrid model comes from having a greater Indigenous population living in urban centres. From the article *Urban Aboriginal Governance in Canada: Paradigms and Prospects*, “Thinking more generally, Canada’s largest cities and its smaller urban centres have come to be viewed as magnets, attracting significant numbers of aboriginal people from Indian reserves and, in the case of Inuit and Métis, from rural and remote areas” (Graham, 1998, p. 3). With urban centres attracting Indigenous people, it would make sense to have a cultural centre within a municipality. Lethbridge has an Indigenous population, according to Statistics Canada, of 5,290, which is 5.8% of the population (Statistics Canada, 2016).

In other sources, the challenge of urban Indigenous people feeling underrepresented is prevalent. In the article, *From self-determination to service delivery: Assessing Indigenous inclusion in municipal governance in Canada*, “The UAPS (Urban Aboriginal Peoples Study) also confirms the desire of Indigenous Peoples to be represented in urban governance” (Heritz, 2018, p. 608). So perhaps, if the ICC were to be more of a hybrid model, Indigenous peoples would have a sense of representation within the cultural centre. As Heritz (2018) continues, “Agreements made between First Nations and government (federal and municipal) regarding adjacent or urban reserves are increasing over time” (p. 612). With Blackfoot Confederacy Nations surrounding Lethbridge, the case for a hybrid model is supported by the literature.



Photo of Waka (river canoe) at Whanganui Regional Museum. Retrieved from <https://www.nzmuseums.co.nz/collections/3196/whanganui-regional-museum>

### Whanganui Regional Museum

When comparing how museums are governed around the world, New Zealand has some similarities. The paper, *Museum Governance, Indigenous Recognition and (In)tolerant Multiculturalism* by David Butts, explores Indigenous tolerance within the context of museum governance in New Zealand. Butts (2006) writes that “In the late 1990s Whanganui Regional Museum proposed the introduction of a bi-cameral governance model that would significantly increase the level of local Iwi participation in the governance of the museum” (p. 89). However, this did not go over well: “Public opposition to this proposal, led by local body politicians, argued that such a power-sharing bi-cultural governance model was inappropriate for a community that was more appropriately described as multicultural” (p. 89). This lends itself to Canada, which is a multicultural country. Butts goes on to write that:

*Throughout the 1998-99 three Wanganui District Councillors, all former presidents of the museum society, objected to the proposal by the trustees of the Whanganui Regional Museum to adopt a form of museum governance that would allow for an equal number of Iwi and community representatives on a newly created Joint Council and grant each governance partner a right of veto over governance decisions. (p. 90)*

This quote stands out when looking at the Lethbridge ICC. With the different First Nations that could be involved in the centre, it is interesting to see how museum governance has been handled with different groups around the world. As mentioned in previous research on cultural centres and museums, Indigenous peoples have started negotiating relationships in recent years. “These negotiations have led to changes in museum governance arrangements and a wide range of professional practices” (p. 91). Knowing this now, the Lethbridge ICC can use this information to its advantage. Although this museum was already in operation, the museum undertook a review of its governance. It was decided that “... a Maori facilitator should be contracted by the museum to initiate and facilitate a process through which tangata whenua - people of the land - could collectively participate in the governance review process” (p. 97). This method could have benefits with the ICC in Lethbridge and bridge the gap between all the possible Indigenous partners and stakeholder. It was decided for the Whanganui Regional Museum that “decisions in the Joint Council would normally be made by consensus. When consensus could not be achieved, for a motion to be passed a majority of the representatives of both houses had to support the proposal” (p. 98).

When thinking about a hybrid model, or any model, consensus will not always be achieved. It is important to understand other models and how they govern to select the best way to govern the ICC in Lethbridge. Some concerns about the new Whanganui governance model were brought up by Councillor Don McGregor (former chairperson of the museum society) that it “...did not address issues of efficiency and accountability that were an essential aspect of the governance reform agenda” (p. 99). McGregor went on to say that he recognized the significance of the collection of Taonga Maori to the museum and to Iwi and the need to address the concerns of tangata whenua but he opposed the “50/50 partnership” being proposed in the new governance model” (p. 99). McGregor “...thought that the model could lead to confrontation with potential to divide the community” (p. 99).

McGregor had a problem with giving a minority group (Maori) 50% control. The Whanganui Regional Museum went on to continue with the reformed governance model (with the Maori having 50% control). This is certainly something to take into account for Lethbridge. Perhaps structuring governance such that each partner is represented will require broad communications within all communities.

### **Wanuskewin Heritage Park**

A possible culturally-enriched model to follow is Wanuskewin Heritage Park (WHPA). The Park has operated as a non-profit cultural and historical centre near Saskatoon, Saskatchewan, since 1992. According to the WHPA website, "...it is a non-for-profit organization governed by Board of Directors of twelve that consists of both Indigenous and non-Indigenous members" (para 1). As well, "The Directors are appointees from municipal, provincial and federal governments, the University of Saskatchewan and First Nations communities" (para 1). The appointment of directors from various sources is a good example of how a cultural centre could be organized in Lethbridge. With the board having appointees from different levels of government, each has a stake in the WHPA. The Board of Directors "...select a Chief Executive Officer responsible for the overall management and operation of the park" (para 4). The "WHPA has a council that consists of Elders who represent the various First Nations communities who gathered in the Wanuskewin area" (para 3). Having an "...Elder's council ensures that the direction, planning and continuity of Wanuskewin are aligned with oral tradition and authentic cultural heritage" (para 3).

The article *Indigenous Governance: The Harvard Project, Australian Aboriginal Organizations and Cultural Subsidiarity* by Patrick Sullivan, states, "where people really feel that they are able to have some effect on a proposal, and that the results of their decisions are going to have some long-term effect on themselves, then they will think about it much more seriously and will get better information about it" (p. 8). Considering that, it is important to consider all groups in terms of governance. Perhaps having all groups included in some way would result in the best possible ICC. The article goes on to say "What Cornell and his co-researchers propose is that, if external operators want to get good, balanced and productive decisions out of Aboriginal communities, good for the external players as much as the community itself, then they have to relinquish much external control to the communities" (p. 8). That quote ties into what the different levels of government should consider when it comes to the ICC in Lethbridge. Being inclusive in governance will lead to better results.

Focusing more on Canadian Indigenous Governance, the article, "Canadian Indigenous Governance Literature" by Suzanne von der Porten. Canada is often known as a multicultural country, and an important element of Canada's culture is Indigenous. Porten (2012) writes "While they are indeed one of many cultures in Canada and are a minority by number, Indigenous rights are sui generis and flow from an importantly different circumstance than



Photo of Wanuskewin Heritage Park. Retrieved from <https://wanuskewin.com/>

the many waves of people who have settled Canada over the last centuries and in recent years” (p. 5). When focusing more on the governance question for the ICC, it is important to look at how Indigenous people govern. “As such, it is crucially important to recognize that Indigenous peoples, like any group of people, are inherently heterogeneous in terms of culture, values, language, philosophies and spirituality” (p. 7). Porten goes on to write that Indigenous peoples “...do not fit one single model of self-governance” (p. 8). When researching how other Cultural Centres/museums govern, it is essential to note that each Indigenous community is different, and each governance model must reflect the local partners. This is shown in the research of other Cultural Centres, and other museums in this report. With the ICC having so many different Nations to include (Kainai First Nation, Piikaani First Nation, Siksika First Nation, and the Métis Nation of Alberta, local council), Indigenous-Indigenous alliances are an opportunity. Indigenous Nations used to have strong alliances, but as Porten writes, “...Indigenous nations in Canada had well established, nation-to-nation alliances before contact, it stands to reason these should be strengthened once again toward the goal of self-determination for Indigenous nations” (p. 10). Strengthening the alliances among the Nations could contribute to success in governing the Cultural Centre. The balance of the Indigenous and non-Indigenous composition for the ICC governance can

be based on an understanding of their respective roles. For non-Indigenous stakeholders (City of Lethbridge) to be successful with this relationship, Porten says "...they must leave decision making up to the Indigenous community and understand that Indigenous values may not align with their own" (p. 11). Porten continues "...that non-Indigenous people in political, enforcement or government roles should cultivate a trust-like relationship, learn Indigenous cultural norms and engage in effective consultation with Indigenous peoples" (p. 11). For the ICC to be successful, it is critical that the non-Indigenous element is engaging with the Indigenous peoples. When the two sides have dialogue, the chance of successful governance is increased. Porten's paper discusses the history of the non-Indigenous and Indigenous alliances, that lends itself to the ICC. If the City of Lethbridge takes this into account, the likelihood of the success of the ICC will be much higher.

*Given that this model combines the strengths of both the City and Indigenous community and supports the best practices, it is the recommended model. Also, this model would strengthen the broader relationships that could support other joint initiatives.*

### Focus Groups

In the October 2019 consultations, Indigenous governance was discussed, including the possibility of the Blackfoot Confederacy Nations having satellite offices in the facility and, in turn, a place of representation within Lethbridge.

In addition, Red Crow Community College was represented throughout the process and could be an important component of the ICC, given their capacity, maturity and Blackfoot ownership.

The Red Crow Board of Governors approved a comprehensive plan with curriculum designed to meet the special needs of the Kainai people of the Blackfoot Confederacy. While the system does not intend to exclude anyone and maintains an open-door policy, its primary purpose is to meet the needs of the Blackfoot population.



*Photo of Blackfoot First Nations Elders Consultation.*



**Table 3: Comparison of Operational Models**

	Pros	Cons
<b>City-Owned</b>	<ul style="list-style-type: none"> <li>▪ Demonstrates community commitment</li> <li>▪ Financial capacity</li> <li>▪ Has the corporate and governance capacity</li> <li>▪ Has access to services</li> <li>▪ Would fit within existing governance structure</li> <li>▪ Connect other City-owned facilities to it (have a pass that connects all other museums in Lethbridge, for example)</li> <li>▪ Indigenous peoples represent the fastest growing demographic in Lethbridge</li> </ul>	<ul style="list-style-type: none"> <li>▪ Potential risk to relationship with Blackfoot Nations</li> <li>▪ Limits grant-raising</li> <li>▪ Potentially weakens cultural content</li> <li>▪ Not in the spirit of reconciliation</li> <li>▪ Questions of cultural appropriation and self-determination</li> </ul>
<b>Hybrid Model</b>	<ul style="list-style-type: none"> <li>▪ Builds relationship between the City and Blackfoot First Nations</li> <li>▪ Attracts program funding</li> <li>▪ Indigenous and non-Indigenous representation</li> <li>▪ Lethbridge and Blackfoot First Nations are adjacent, and should work in a collaborative manner, so one community would not be adversely affected by the other</li> <li>▪ In the spirit of reconciliation</li> </ul>	<ul style="list-style-type: none"> <li>▪ Is the relationship between Lethbridge and the Blackfoot First Nations strong enough?</li> <li>▪ City residents wary of shared ownership model</li> <li>▪ First Nations have many other pressing community needs to devote limited capacity and resources to</li> </ul>
<b>Indigenou-Owned</b>	<ul style="list-style-type: none"> <li>▪ Would have Blackfoot control and self-determination over the Cultural Centre</li> <li>▪ Increased access to funding</li> <li>▪ Pride in ownership</li> <li>▪ Authenticity</li> <li>▪ Could align with broader economic development projects</li> <li>▪ Aligns with TRC recommendations</li> </ul>	<ul style="list-style-type: none"> <li>▪ Limited capacity in Indigenous Communities</li> <li>▪ Limits collaborative relationship with the city</li> <li>▪ Limited capacity for inter-cultural learning through joint governance</li> <li>▪ Limited opportunities to generate new joint initiatives</li> </ul>

As explored previously, the hybrid model of governance has proven itself as a successful model for Indigenous cultural centre governance. Turning the focus back to Lethbridge, both the regional Blackfoot First Nations and the Métis Nation have the experience in leadership and the capacity to take on a governing role in the ICC moving forward.

### **First Nations**

There are three First Nations in southern Alberta that are part of the Blackfoot Confederacy: Kainai Nation, Piikani Nation and Siksika Nation. These First Nations have a very long and proud history in the north central plains of North America. While most First Nations people in Lethbridge identify as Blackfoot, Lethbridge is home to many Indigenous people from across North America.

### **Land Base**

The three First Nations have a total area of 2,530 sq km; Kainai with 1362.639 sq km headquartered in Standoff, Piikani with 456.778 sq km headquartered at Brocket, and Siksika with 710.875 sq km headquartered near Gleichen. The location of the communities could influence their involvement in the ICC. The land is all Reserve, which means that all development is governed by provisions of the Indian Act. The Blackfoot territory extends from the Rocky Mountains to western Manitoba, and from Edmonton south to Yellowstone Park, refer to map on adjacent page.

### **Population**

The Blackfoot Confederacy has over 24,150 people (2016 Census) of which 15,324 live on-reserve, as follows:

Kainai: 8,751 on reserve plus 3,948 off reserve

Piikani: 2,451 on reserve plus 1,466 off reserve

Siksika: 4,122 on reserve plus 3,412 off reserve

### **Governance**

All three First Nations were signatories of Treaty No. 7 in 1877 and have had long relationships with the Federal Crown, currently through Indigenous Services Canada. Each of these First Nations is governed by a Chief and a Council of 12 and have Band administrative personnel. These Nations have substantial capacity and resources with hundreds of staff, strong administration, program delivery and government and businesses. Their political and business relationships cross over into the U.S. and around the world. From the perspective of the Blackfoot land base, population and governance, these three First Nations bring substantial capacity to participate in the ICC. They operate sophisticated organizations with long-standing government and business relationships.



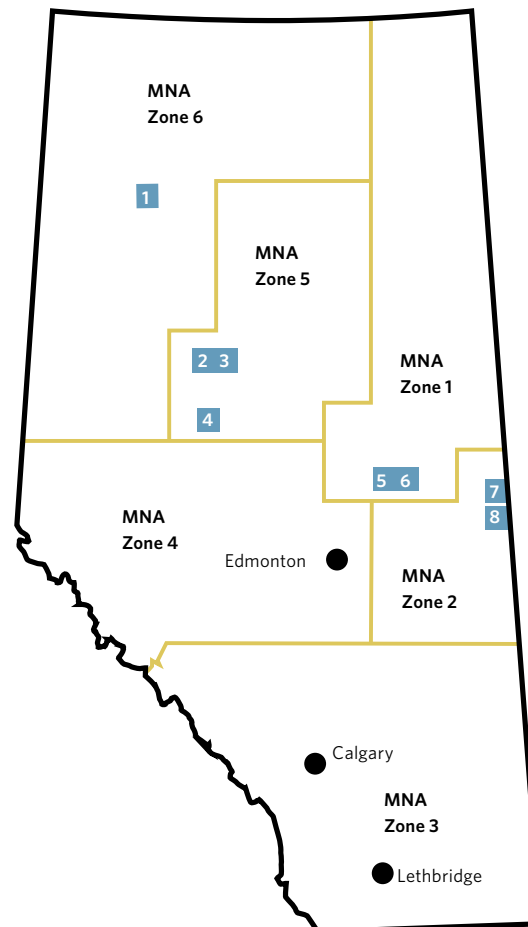
**Map of Blackfoot Territory**  
adapted from the Blackfoot Confederacy

### Métis Nation

During the engagement process, the Lethbridge Métis Local Council have expressed an interest in participating in the ICC, which suggests that the Region 3 might also be interested moving forward. The key to understanding the readiness of the Métis Nation is to understand their land base, population and governance.

### Métis Land Base

In “Exploring Options for Métis Governance in the 21st Century” (2005) by Graham, Madden and Wilson, the authors write that, “the result of historic Crown (federal and provincial) policy vis-à-vis Métis lands have left Métis, by and large, a landless people; therefore, a majority of Métis governance structures have evolved off a land base” (p. 15). This is the case for the Métis of southern Alberta. Lethbridge is located in the Métis Nation of Alberta (MNA) Region 3, headquartered in Calgary and does not include any Métis settlements (refer to map below).



Map of Métis Nation of Alberta (MNA) Regional Zones

### Métis Settlements

1. Paddle Prairie
2. Peavine
3. Gift Lake
4. East Prairie
5. Buffalo Lake
6. Kikino
7. Elizabeth
8. Fishing Lake

### Métis Population

Métis people are a significant part of the urban Indigenous population and are actively involved in community and cultural programming. The book by Graham, Madden and Wilson continues, “Métis have historically and continue to have consequential populations in urban areas. As a result, Métis have significant capacity, institutions and a presence in urban centres” (p. 15). According to Statistics Canada, Lethbridge has an approximate total Métis population of 1,600 (Statscan, 2016); however not all Métis people register as MNA members or self-declare on the Canada Census.

### Métis Governance

Métis members are governed by a Métis local, with elected leaders. A chart of how the provincial Métis organizations are structured is shown below in table 4. The MNA bylaws govern the provincial, regional and local organizations and are quite comprehensive. The Provincial Council acts as an advocate for Métis people and they undertake cultural and socio-economic programming and services within the province. The MNA owns a cultural facility named Métis Crossing, several office buildings and affordable housing, which demonstrates their capacity to deliver programs and activities, cultural and language programs and economic development.

In summary, future governance work for the ICC should explore how it can be inclusive of Métis history, culture and voice.

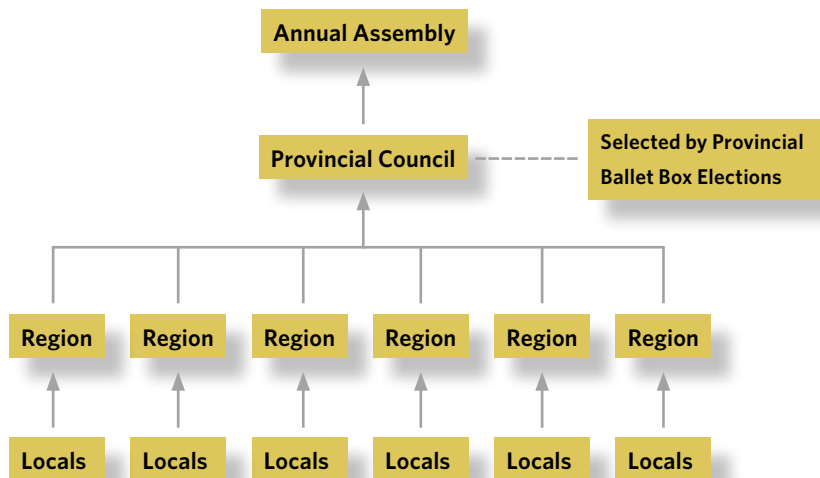


Table 4: Métis National Council Structure

## 5.2 Business Plan

The assessment of the business viability of the Lethbridge Indigenous Cultural Centre is very preliminary and is based on the program areas identified, Indigenous partnership and market research of similar facilities.

### Preliminary Pro Forma Statement of Operations

A pro forma financial statement of operations is based on the consultations and a number of assumptions described below. It is based on the “Basic Requirement” facility, for analysis purposes. The \$12.7M (in 2020 \$) facility would consist of the following:

- Gathering space
- Ceremony room
- Cultural Awareness & Learning
- Incubator Space & Market
- Space for Sharing Food
- Maker Space
- Administration

The financial information focuses on the third year of operation, which is expected to be the first year of “normal” operation after two years of start-up. More work needs to be done to fine tune the start-up phase, in terms of staffing, collections, event planning, fundraising and promotion.

Given that the concept is not yet fully defined, the projection is purely indicative. The intention is to build a model and determine what planning needs to be done to realize the potential of the Centre. Given the uniqueness of the Centre and the diversity of experiences, it is felt that the Centre would complement the other Lethbridge cultural and historic attractions.

**Staffing Expenses:** According to their annual reports, Galt Museum has 18 staff plus seven museum attendants and SAAG has 12. Collaboration with the Galt Museum would offer economies for both facilities. We have projected a staff of eight for the ICC, based on the program areas, as follows:

#### Staffing Expenses

Position	Annual Salary
Executive Director	\$80,000
Guest Service & Marketing Manager	\$50,000
Events & Operations Manager	\$50,000
Education & Volunteer Manager	\$50,000
Collections Manager	\$50,000
Food Service Manager	\$50,000
Merchandise Manager	\$50,000
Interpretive Guides	\$25,000
	\$405,000

## Revenue

**Summary:** The facility revenue is presented below showing the rates and utilization of public spaces, as well as, food services, market and rental space.

Spaces	Rate	Rentable (hrs/day)	Utilization (%)	Unit	Daily Revenue	Monthly Revenue	Annual Revenue
Gathering Space	\$80.00	15	20%	hour	\$240	\$7,300	\$87,600
Ceremony Room	\$0.00	15	15%	hour	\$0	\$0	\$0
<b>Cultural Awareness &amp; Learning</b>							
Children's space	\$80.00	15	20%	hour	\$240	\$7,300	\$87,600
Classroom	\$80.00	15	15.0%	day	\$180	\$5,475	\$65,700.00
Institutional Tenant		TBC	TBC			\$11,000	\$132,000.00
Resource Library	\$80.00	15	10%	hour	\$120	\$3,650	\$43,800
Exhibits	Free	15	20%	hour			\$0
<b>Incubator Space &amp; Market</b>							
Market	\$5.00	N/A	100%	per visitor	\$688	\$20,625	\$247,500
<b>Sharing Food</b>							
Café	\$5.00	15	30%	per visitor			\$30,000
Community Kitchen	\$80.00	15	10%	hour	\$120	\$3,650	\$43,800
<b>Maker Space</b>							
Maker Space	\$80.00	15	10%	hour	\$120	\$3,650	\$43,800
<b>Administration</b>							
Building Administration		N/A					
Administration Offices		N/A					
<b>Total</b>					<b>\$62,650</b>	<b>\$62,650</b>	<b>\$781,800</b>

### Notes

1 Monthly revenue is calculated as the average of 365 days divided by 12, assuming the Centre is open every day.

**Admissions:** Admission into the ICC is to be free of charge but for specific exhibits or events an admission price of \$10.00 is recommended. Admission price and attendance are based on data from Alberta attractions (Appendix 4.5.1). 29 facilities/attractions were reviewed in completing the financial projection. Where available, the Annual Reports and Financial Statements were reviewed for comparable revenue and expense items. Of particular note were the likely admissions, inclusion of food services and viability of a market or gift shop.

**Market:** The revenue projection from retail sales is based on \$5.00 per visitor, with an projected annual visitorship of 49,500, totaling an estimated annual revenue of \$247,500.00 in annual revenue.

**Cafe:** Revenue projection based on \$5.00 for 30% of visitors. Food service is based on other examples, although food service has been pared down in many destinations. The Indigenous Cultural Centre should consider pre-made food with coffee and other beverages, "ghost kitchens" or caterers to avoid the high capital cost and risk. In addition, the food service could be managed as a third-party tenant or "pop-up" brought in as required.

**Funding:** Funding available through grants, donors and sponsors is estimated at \$100,000.00 per each level of government. Available grants are summarized in Table 4.5.4 in the Appendix.

**Events and Festivals:** Events and revenue are assumed to be included in rental revenue. The Gathering Space, Children's Space, and Classroom and Maker Space are assumed to be available for event rentals. Potential institutional partners could utilize several classrooms and administration space, providing a tenancy for the Centre. The revenue shows rent, as opposed to event rental, for the classroom space. It is expected that other Blackfoot Confederacy service delivery organizations would be interested in locating in the Centre as well.

**Schedule Assumptions:** The Centre will be designed and built over three and a half years, with a start date to be determined. Costs would need to be adjusted accordingly.

#### Construction Schedule

	Phase	Time
1	Building Design	10 months
2	Construction	16 months
3	Commissioning	2 months
4	Exhibits	3 months
<b>Total</b>		<b>31 months</b>

**Operating Costs:** These costs are estimated from other facilities, as described in the tables (see appendix) The estimated operating costs for the ICC is between \$86.11 and \$107.64 per m<sup>2</sup>/year.

**Land:** A conservative estimated area required for the site is 2 acres. In this business plan, it is assumed that the land will be donated by the City of Lethbridge and represent a portion of the City's contribution to the project.



## Capital Costs

The capital cost for the three building options explored in the Space Needs section of this report and are summarized below:

### Estimated Capital Costs

Item	Building Design Options		
	Minimal	Basic	Enhanced
Area (m <sup>2</sup> )	615	1,754	2,390
Construction w/ contingency	\$4,084,800	\$11,336,700	\$15,952,800
Proj. Mgmt/ Arch/ Eng	\$490,176	\$1,360,404	\$1,914,336
Construction Unit Cost (\$/m <sup>2</sup> )	\$6,642	\$6,464	\$6,675
<b>Estimated Project Cost</b>	<b>\$4,574,976</b>	<b>\$12,697,104</b>	<b>\$17,867,136</b>

The capital cost could be shared with the proponents but a large share of the funding should be requested from governments as shown below:

### Capital Cost Sharing

Item		Building Design Options		
		Minimal	Basic	Enhanced
Federal/ICIP	75%	\$3,431,232	\$9,522,828	\$13,400,352
Provincial	10%	\$457,498	\$1,269,710	\$1,786,714
Indigenous	5%	\$228,749	\$634,855	\$893,357
City of Lethbridge	5%	\$228,749	\$634,855	\$893,357
Foundation	5%	\$228,749	\$634,855	\$893,357
<b>Total</b>	<b>100%</b>	<b>\$4,574,976</b>	<b>\$12,697,104</b>	<b>\$17,867,136</b>

## Grants

Grant raising requires more study and consultation with funding programs. The major assumption is that the new joint organization, which has Indigenous ownership, applies for all of the funding programs listed.

The Federal government has an interest in funding community "hubs" through the Investing in Canada Infrastructure Program (ICIP) and should be consulted, as the program seems ideally suited for this project. The program provides up to 75% for a project with Indigenous partners, as a not-for-profit organization whose central mandate is to improve Indigenous outcomes, working in collaboration with an Indigenous organization, a municipality or Alberta.

Further to the above, we have identified 50 grants (see Appendix E) that apply to some aspect of the Lethbridge Indigenous Cultural Centre for Indigenous, gallery, cultural, community, history, sport and aboriginal activities and projects.

## Pro Forma Statement of Operations

<b>Admissions</b>		<b>20000</b>
<b>Revenue</b>		
Admission Fees		\$200,000
Gathering Space		\$87,600
Ceremony Room		\$0
Cultural Awareness & Learning		\$0
Children's space		\$87,600
Classroom		\$65,700
Institutional Tenant		\$132,000
Resource Library		\$43,800
Exhibits		\$0
Incubator Space & Market		\$0
Market		\$247,500
Sharing Food		\$0
Café		\$74,250
Community Kitchen		\$43,800
Maker Space		\$0
Maker Space		\$43,800
Administration		\$0
Building Administration		\$0
Administration Offices		\$0
Operating Grants	Lethbridge	\$100,000
	Provincial	\$100,000
	Federal	\$100,000
<b>Subtotal - Revenue</b>		<b>\$1,326,050</b>
<b>Expenses</b>		
Personnel Salaries		\$405,000
Professional Development		\$4,000
Research/Collections		\$50,000
Public Programs		\$60,000
Exhibit Maintenance		\$40,000
Grounds Maintenance		\$50,000
Administrative Overhead		\$40,000
Marketing		\$50,000
Market		\$222,750
Food Services		\$66,825
Fundraising		\$50,000
Building operating costs		\$279,027
Telephone		\$5,000
Interest on long-term debt		
Travel		\$1,000
<b>Subtotal - Expenses</b>		<b>\$1,323,602</b>
<b>Excess of Revenue over Expenditures</b>		<b>\$2,448</b>

### 5.3 Conclusion and Recommendations

In summary, the \$12.7M Lethbridge Indigenous Cultural Centre (Scenario 2 - Basic )can be financially viable based on the parameters described in this document. Success relies on a strong municipal-Indigenous partnership, a comparable number of visitors as to other local attractions, and an energized, culturally-enriched activity program. Below are a summary of recommendations for the governance:

1. A hybrid ownership and governance model, or Partnership is recommended as the best combination of the respective strengths of the partners.
2. The Blackfoot Confederacy Nations could take the lead on culturally enriched spaces, events, activities and programming, while the ICC itself could be operated by the City of Lethbridge.
3. Governance of the ICC could be based on a not-for-profit board representing the partners.
4. The governing body should register as a charity to enhance fundraising potential.
5. The ICC should be linked with other municipality-run facilities in the City (other museums, recreation centres, etc.) to build up the local attraction and efficiencies.
6. With the growing population of Indigenous people urban centres, having ICC within the City, with Blackfoot people having a share of ownership and governance, could contribute to building stronger relationships between the Communities.
7. It is also recommended that the ICC develop a fundraising strategy and foundation strategy. These strategies were not included in this analysis because of the time required to cultivate donors and research and approach foundations. In addition, the ICC must work to avoid conflicting with the development programs of other facilities, notably the Galt Museum and Archives and the SAAG.



## 6.0 Next Steps

### 6.1 Planning

#### Team Building

The City of Lethbridge will facilitate the creation of an advisory Task Force to take forward of the project. This Task Force will involve partners with a direct interest in the outcome of the ICC and who are action-oriented and willing to invest time and potentially other resources into the project. Ideally, representation on this Task Force would include persons from senior administrative levels. The Task Force will also include - at a minimum - one or two Elders, representatives from the Blackfoot First Nations, City of Lethbridge and representation from the urban Indigenous community. This advisory Task Force should be tasked with becoming or creating the founding Governance Board for the ICC and should draw on the key report findings to advance the project.

#### Site Selection

Site selection will be finalized with the assistance of a consulting team and the City's Real Estate and Land Development (RELD) team. This will be an iterative process which will allow the Task Force and City staff to apply the site selection criteria from the Feasibility Study to properties within the City. Additionally, there may be opportunities for the City to accomplish additional goals through combined site selection with other current initiatives in the City, such as the ecological protection of significant lands. RELD will be a key conduit for the ICC and these other initiatives. Ideally, site selection will result in a single site being secured and made available to the ICC when it achieves funding.

#### Scope and Business Case Confirmation

Using the Feasibility Study as a guide, the Task Force will confirm the functional program for the ICC to help determine the level of funding being requested. As part of this work, the Task Force can create a Memorandum of Understanding (MOUs) for tenants and partners to be confirmed through funding. This scope confirmation phase will benefit the ICC's business case by confirming the capital and operating costs, as well as providing potential revenue streams for the business case and funding requests to be based on. The potential lease agreements then provide a basis for the scope confirmation - the two items are interrelated. This will also allow for the business case to be firmly developed to allow potential funders to fully understand the cost and revenue profile for the ICC.

#### Funding applications

Funding applications will be submitted through various pathways. Based on the confirmation of the Task Force and the governance model, different funding pathways may be available to the project. This will include referring the project to future Capital Improvement Programs (CIP) for the City of Lethbridge for possible contributions, as well as seeking funding from the private sector, the partner First Nations, and Provincial and Federal Governments. For capital expenditures, different needs and stages for funding requests can be developed:

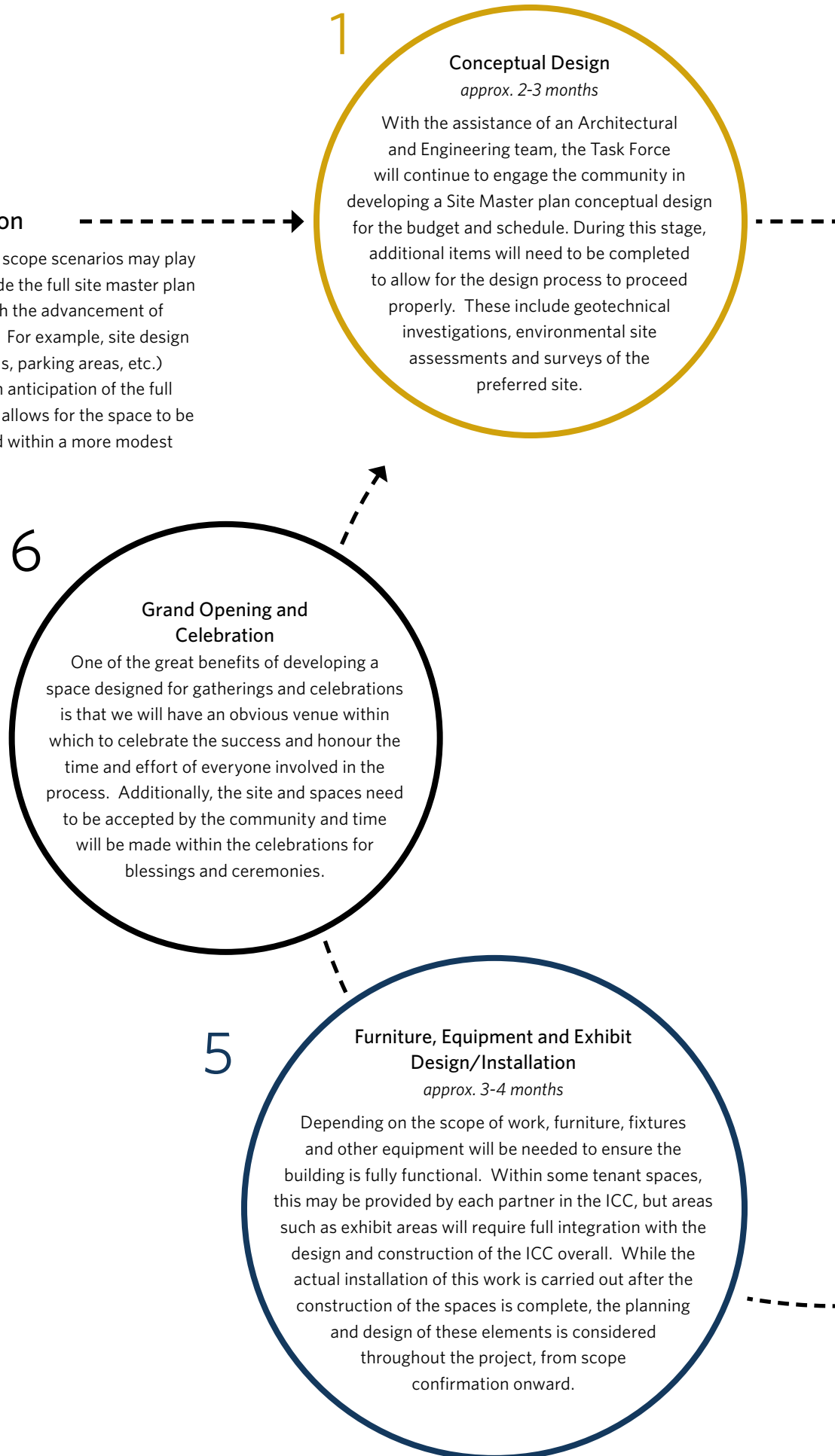
- Firstly, funding is required for site purchase and confirmation,
- Secondly, funding is required to design the Centre to a "shovel ready" state, and
- Lastly, funding for construction and interior fit up is also required.

Different funding sources may be provided for different aspects of the facility based on mission of funders and/or grant sources.

*Left: Photos of engagement process and workshop outcomes*

## 6.2 Design and Construction

Based on the funding availability, different scope scenarios may play out to develop the Centre. This may include the full site master plan (full design to Schematic Design level) with the advancement of discreet scopes of work as funding allows. For example, site design with some support spaces (e.g. washrooms, parking areas, etc.) could create an outdoor gathering space in anticipation of the full build-out of the project in the future. This allows for the space to be developed and located within the City; and within a more modest budget.



2

### Tenant Confirmation

*approx. 1 month*

Based on the Memorandum of Understanding from the planning stages, the tenants for the facility will confirm their interest and start to negotiate/finalize leases and operational plans. This will be based on a definite time-line for design and construction to allow for planning within each of the organizations.

3

### Detailed Design and Design Development

*approx. 8-10 months*

Design Development will define and refine the design of the ICC and plan for the activities to be held within. Important aspects of the project are also confirmed, including:

1. Defining the spatial relationships and scale of each space;
2. Selecting materials for aesthetic and technical considerations;
3. Developing technical specifications for scopes of work; and
4. Compiling construction drawings and documents

During Design Development, design issues will be resolved and the size and character of the entire project, including the architecture of the building, civil/site design, landscape architecture, structural, mechanical, electrical systems will be developed, along with materials.

4

### Construction Procurement and Construction Execution

*approx. 20-24 months*

During project development, a method of procurement for construction will be developed to best meet the needs of the Centre and provide a successful outcome. This is the point where the project can move forward to become a reality. The architectural and engineering consultants will continue to work with the Task Force, or organization set up to manage the Centre, throughout construction to ensure the contractors achieve the intent of the design.





## 7.0 Appendix

**Appendix A - Literature Review**

**Appendix B - Precedent Study**

**Appendix C - Summary of Engagements**

**Appendix D - Workshop and Conference Outcomes**

**Appendix E - Governance Model and Business Plan**



## Appendix A - Literature Review



### City of Lethbridge - Integrated Community Sustainability Plan | Municipal Development Plan, 2010

The City of Lethbridge Integrated Community Sustainability Plan/Municipal Development Plan (ICSP/MDP) was last updated in 2010, with a current update underway. This statutory document “is based on a creative consensus surrounding the social, cultural, economic, built and natural environment, and governance dimensions of sustainability.” The ICSP/MDP provides the basis for the formation of other policies and plans for the City and lays the groundwork for decisions on community building activities. It contains the following Vision Statement:

*“We will continue to work together to ensure that Lethbridge is a leader in environmental stewardship, innovation and active leadership. We are recognized as being safe, healthy, vibrant, prosperous, economically viable and a place where all people can fully participate in community life.”*

In addition to the Vision of the City, this plan identifies principles and goals in the form of policies to guide future decision-making. These policies are based on an holistic sustainability model considering Cultural Sustainability, Social Sustainability, Economic Sustainability, Sustainable Built Environment, Sustainable Natural Environment and Sustainable Governance. The Plan contains 19 outcomes based on the “Plan Your City Vision”, a future scenario exercise completed by the City. Section 6 of the Plan outlines each of these outcomes and the details associated with them. The following is not a full summary of the outcomes, but offers an overview of how the ICC could support the outcomes and policies or, alternatively, how these could provide a basis of design for the ICC.

### 6.1 A Prosperous City

#### 6.1.1 Lethbridge is a Good Place to Open and Operate a Business:

The ICC has the potential to support business growth through local tourism and related activities and could evolve to support Indigenous business in the City and region.

#### 6.1.2 Lethbridge is a Financially Viable City:

The ICC could provide a venue which offers “a cost effective means of providing services, programs and facilities” through connecting existing programming throughout the City.

### 6.2 A Healthy and Diverse City Fostering a Sense of Belonging

#### 6.2.1 Lethbridge Has a Range of Housing that Meets Everyone’s Needs:

While the ICC does not necessarily include a housing component, providing a means for housing organizations and programs to connect to people in need, could be a role of an ICC.

#### *6.2.2 Lethbridge is a Welcoming and Diverse City:*

The promotion of Indigenous culture will provide an inclusive environment where Indigenous and non-Indigenous peoples can better understanding one another, as well as provide education to reduce, or even remove, social barriers between people.

#### *6.2.3 Everyone in Lethbridge has Opportunities for Personal Development and Social Well-being:*

By providing a community hub for community services, the ICC can be a place for people to connect to the services they need.

#### *6.2.4 Lethbridge is a Safe City:*

The ICC can “support community based programs and organizations that make Lethbridge a safer place to live” through supporting efforts such as the Sage Clan and other community organizations who are working to improve community safety in a way that is grounded in Blackfoot Culture

### **6.3 A Culturally Vibrant City**

#### *6.3.1 Lethbridge Respects and Celebrates its History:*

The ICC will create a better understanding about how Indigenous peoples are a fundamental part of the history of Lethbridge, going back beyond the settler era for millenia.

#### *6.3.2 Lethbridge Celebrates Arts and Culture:*

The culture of the Blackfoot people will be part of the celebration of arts and culture through Indigenous-specific programming, either independently or in collaboration with other cultural organizations.

#### *6.3.3 Lethbridge Supports Active Living:*

The ICC can support the efforts of the City to connect people to the river valley (or other natural areas of the City) through interpretive walks and self-guided or led tours.

### **6.4 A Well Designed City**

#### *6.4.1 Lethbridge is a Compact City:*

The ICC will explore ways to support the beautification of the City and provide an amenity to its surrounding community. The development may also consider opportunities to promote redevelopment of lands within the existing urban fabric to align with densification efforts

#### *6.4.2 Lethbridge has an Efficient and Effective Integrated Transportation Network:*

For a number of reasons, the ICC will benefit from being located along major transportation networks. Ensuring strong multi-modal transportation access has been identified as a goal for the ICC.

#### *6.4.3 Lethbridge is a Walkable, Bicycle Friendly City:*

Through the support of the pathway system and being located along major cycling routes, the ICC can support these policies and provide its visitors with additional options for arrival.

#### *6.4.4 Lethbridge is Expanding in a Responsible Manner:*

The ICC planning will consider the use of land and impact to the community through the Site Selection Criteria. Densification and locating the facility near existing infrastructure will be considered.

#### *6.4.5 Lethbridge is a Planned City that Exhibits Quality Urban Design:*

The Centre will enhance the community through quality design that engages the street and community. Its outdoor spaces will provide an amenity to the community and region.

#### *6.4.6 Lethbridge has a Diverse Parks and Open Space System:*

The location of the ICC will consider the existing parks and open spaces through the Site Selection Criteria. Connections to the land, especially to culturally significant locations, will be considered throughout the development of the Centre.

#### *6.4.7 Lethbridge has a Strong and Vibrant Downtown:*

The development of the Centre will strongly consider downtown as a potential location both to support these policies and to connect to the local population in an effective manner.

### **6.5 An Environmentally Responsible City**

#### *6.5.1 Lethbridge's River Valley is the Primary Open Space System:*

The Blackfoot people have relied on and thrived within the Oldman River valley for millennia. Therefore, the river valley has been identified as a primary stakeholder in the ICC planning process. Outdoor programming can educate the public on the importance of this place, both for its beauty and cultural significance.

#### *6.5.2 Lethbridge Conserves its Natural Resources:*

The ICC will have aggressive sustainability goals to support the continued development of sustainable infrastructure in the City, and to ensure it aligns with Blackfoot perspective of responsible resource management.

### **6.6 A City that Supports the Region**

#### *6.6.1 Lethbridge Has Strong Relationships with Neighbouring Communities:*

While this policy does not specifically address connections to the surrounding First Nations, the ICC will engage with the Blackfoot Confederacy member Nations to develop and support ongoing cultural programming owned by Indigenous people throughout the region.



## City of Lethbridge - Council Strategic Plan 2017-2021

The Strategic Plan sets the goals for the current City Council. Developed through mediated workshops, the Plan reflects the overall strategic goals of the 2017-2021 Lethbridge City Council and subsequent actions of the Administration under this direction. The Plan is based on the:

- **Community Vision** - per the Municipal Development Plan (MDP);
- **Corporate Mission** - Strong Leadership, Decisiveness, Measurable Actions; and
- **Guiding Principles** - Respect and Understanding, Good Governance, Strategic and Visionary, Innovative and Creative, Engaging the Public and Working in Partnerships.

The strategic goals of Council are further developed in the Plan, but can be stated briefly as:

**Accountable Leadership:** Revised and improved Council process, innovation and a commitment to effective engagement practices to create both accountability and partnerships.

- **Deliberate Community Engagement:** The ICC Engagement Plan has been developed to last beyond the scope of the Feasibility Study. The engagement itself is a project outcome.
- **Develop and leverage relationships:** The goal of the ICC is to develop relationships and reflect these into the final form of the plan. These include intergovernmental relationships between the City and surrounding Nations as well as relationships between stakeholders and partners in the process, as identified in the Engagement Plan.
- The “how can we” mindset is fully embodied in the ICC planning process. Through the visioning conference and other activities, the study is providing a venue for the exploration of the potentials of this plan.

**Financial Stewardship and Economic Prosperity:** Reviewing and improving financial practices, as well as diversification of the local economy through promotion and partnership opportunities.

- **Financial Stewardship:** The business model and governance structures developed in the plan will provide guidance for the Centre’s future development and operations. Finding the appropriate organization(s) who will govern and operate the Centre includes evaluating the role of private and public funding.
- **Build and Diversify Our Economy:** The Centre needs to fit within the economic development, creative economy and tourism landscapes of Lethbridge. This means the engagement process provides a clear picture as to how this Centre respects and augments the current activities in these areas.

**Liveable Communities:** An updated MDP will lead the development of a people-centric city through neighbourhood development and multi-modal transportation systems.

- **Leading in the Development of Neighbourhoods that are People Centric and Innovative:** The development of the Centre is inherently people-centric. This includes how it integrates with the surrounding community and connections to the landscape and streetscape.
- **Connecting Neighbourhoods through Effective Multi-modal Systems:** The site selection criteria will clearly address the need for access from multi-modal transportation methods to maximize accessibility.

**Compassionate Community:** Creating an inclusive city with secure sources of food and safe housing.

- **Enrich our Community through Diversity and Inclusivity:** In the spirit of reconciliation and the progressing inclusiveness of the city to Indigenous cultures, the Centre is a fundamental part of building a city which meets these goals.
- **The Centre can support access to housing and secure food sources by connecting various agencies through cultural exchange and a clear access point.**

**People Places For All:** Enriching the lives of residents through enhancing cultural life, activity and creating a city which has its people as the primary driver.

- **Enrich our Community through Culture:** The Centre will provide inclusive opportunities for Lethbridge residents and visitors to celebrate and engage with Indigenous cultures.
- **The Centre will address accessibility in its site selection and design criteria.** The creation of a place which is fundamentally people-centric will create a place where ethical space can exist.

The ICC fits with the strategic direction of Council in that the development of this type of amenity will increase cultural awareness and inclusivity, as well as offer access to community programming. This can lead to a greater overall sense of prosperity and continue to develop the human-focused city the Plan envisions.



## Reconciliation Implementation Plan 2017-2027

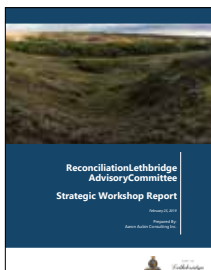
The City's Vision of Reconciliation is:

*"The City of Lethbridge values inclusion, equity and diversity in our community and is committed to becoming a community of reconciliation with our Indigenous population on Blackfoot lands and working in partnership with the Lethbridge Indigenous Sharing Network, the Kainai Nation and the Piikani Nation."*

The purpose of this Implementation Plan is to begin the reconciliation process on Blackfoot lands through creating a shared understanding based on Blackfoot and Western knowledge systems. Through relationship-building and education, reconciliation can bring awareness and understanding of the residential school system and build up all people and communities. The goal of this Plan is to act upon this Vision through the following guiding principles:

- **Active Participation**
- **Communication and Public Awareness**
- **Service Provision**
- **Cultural Identity and Heritage**
- **Commemoration**

The Reconciliation Lethbridge Committee has identified a number of Calls to Action from the Truth and Reconciliation Commission that have a direct municipal action to be addressed. While the ICC does not appear in this document, some recommended actions may be related to the development of this Centre, including commemoration through a monument, access to Indigenous health programming and understanding traditional knowledge and land use. The Implementation Plan is represented in this project through the Reconciliation Lethbridge Advisory Committee's involvement and much of the basis of the need for the ICC being based on reconciliation efforts, overall.



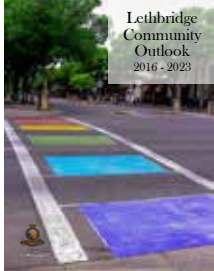
## Reconciliation Lethbridge Advisory Committee | Strategic Workshop Report, 2019

This workshop was conducted to further support the efforts of the Reconciliation Lethbridge Advisory Committee (RLAC). The summary illustrates:

- Motivations, Expectations and Priority Actions
- Recommendations, including:
  - Committee-Focused Recommendations
  - Community/City-Focused Recommendations

This document is focused on activities, many of which can be pursued simultaneously, to advance reconciliation in the City of Lethbridge. These are direct recommendations to be acted upon, rather than holistic statements of intent. The ICC will support many of the recommendations of this workshop, such as supporting strong community links and regional partnerships. Furthermore, the ICC could become the main venue for launching many of the activities recommended by the RLAC in this workshop.





### Lethbridge Community Outlook 2016-2023

This report evaluates Lethbridge from an economic, social and environmental outlook on a variety of scales. It also forecasts future needs for the community, based on those factors. Economically, Lethbridge has a positive outlook supported by the majority of economic indicators. Innovation and technology have been identified as key sectors to target in order to retain the large student demographic that postsecondary institutions bring to the City. Socially, the City is relatively diverse and continues to diversify through acceptance of refugees and a growing Indigenous population in both the City and the adjacent Kainai First Nation. The youth demographic was identified as an at-risk group due to lack of mentorship, interpersonal relationships and youth services. Environmentally, the City has one of the largest urban park systems in western Canada and is situated in an optimal location for the development of renewable energy sources. The environmental concerns facing Lethbridge include access to water and invasive plant species.

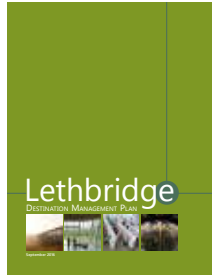
The ICC will align with the needs identified in this report and build on the strengths that already exist in order to fill gaps in the social and community programs offered in the City.



### Lethbridge Community Wellbeing | Executive Summary - Needs Assessment 2019

The report was conducted by the Community Social Development (CSD) business unit of the City of Lethbridge to review the social issues that are impacting general wellbeing in Lethbridge and to begin to develop a comprehensive CSD Strategic Plan. With respect to the Indigenous population, the top reasons for migration to Lethbridge include: access to services/support, finding housing and access to emergency shelters. The Indigenous population is over-represented in the homeless populations. Substance abuse/addictions services, crime and mental health supports were identified as top priority social issues. Indigenous people, youth and seniors have been identified as priority populations.

The ICC can help address some of the social issues facing the City by providing a space to increase cultural awareness and build a sense of community. Programs could be developed to proactively engage the priority populations and reduce future dependence on the social services currently being offered.



### Lethbridge Destination Management Plan, 2016

The vision put forward by Lethbridge's tourism industry states:

*"Visitors from across Canada and the world who come to Lethbridge, whether it be for sport, business or leisure travel, will experience the City's authentic nature, arts, culture, heritage and Indigenous stories."*

The report is a summary of a 13-month comprehensive planning process looking at tourism within the Lethbridge region. The goal of the planning was to establish a shared vision for tourism development to move forward. The study was conducted through an analysis of Lethbridge's tourist assets, tourism expertise and tourism statistics. This analysis resulted in the development of a strategic plan and several identified priority initiatives for Lethbridge tourism.

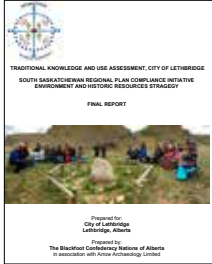
A priority initiative relating to the ICC is to "enhance and create an Indigenous tourism experience". Throughout the report, there are references to Indigenous culture as a key aspect of the City's cultural offerings; however, there is no dedicated Indigenous cultural facility in the City. The ICC could provide a consistent location for the authentic display, education and experience of Indigenous culture by Indigenous people.

The report also identifies Lethbridge as a basepoint for regional UNESCO world heritage sites Writing-on-Stone Provincial Park, Head-Smashed-In Buffalo Jump and Waterton Lakes National Park. These tourist attractions are world-renowned Indigenous cultural sites; therefore, the ICC could operate as an introduction to the regional Indigenous culture, a transportation hub and a tourist information centre for these attractions within the area. This would align with another priority initiative of integrating the regional and City tourism offerings.



### Public Participation Policy, City of Lethbridge, 2018

The Public Participation Policy for the City of Lethbridge outlines the City's mandate for public engagement as a form of good governance, in addition to the requirements of the Municipal Government Act. The policy outlines the creation of public participation opportunities in City-hosted public processes, the implementation of engagement, the distribution of information and final reporting to Council. This is a process that reflects the intentions of the Public Engagement Spectrum crafted by the International Association for Public Participation, which outlines a level-based method of engagement, including informing, consulting, involving, collaborating and empowering the public. The creation and implementation of the Engagement and Communication Plan for the ICC was crafted to align with these policies.



## Traditional Knowledge and Land Use Assessment, City of Lethbridge

This report is a synthesis of the results of a traditional knowledge and land use assessment of publicly accessible lands owned by the City of Lethbridge. It was prepared by the consultation departments and Elders of the Kainai Nation, Piikani Nation, Siksika Nation and Arrow Archaeology.

The report briefly covers Blackfoot history from time immemorial to present day and includes oral recounts of Niitsitappii history, traditional ways of life, the seasonal migration round and the beginning of colonization. Importance is given to the Battle of the Belly River of 1870 as a key local historical event of inter-tribal conflict.

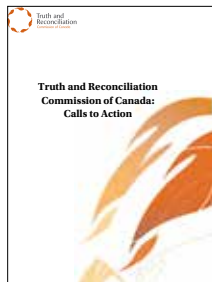
City lands were assessed for their significance based on places of naturally occurring native animals and plants, places of ceremony, and areas of spiritual/historical importance. Several City of Lethbridge sites were visited and identified as areas of importance to the Blackfoot people within the report, including:

- Medicine Rock near the replica Fort Whoop-up Interpretive Centre
- Bull Trail Park (location of the Battle of the Belly River, 1870)
- West Lethbridge Turtle Effigy
- Popson Park (Winter Camps and native plants)
- Original Fort Whoop-up Site (not within the City of Lethbridge)
- Pavan Park (Sundance grounds and unidentified burial of Chief Peenaquim)
- Alexander Wilderness Park

An abbreviated index of native plants and their significance is included at the end of the paper, along with a summary of the report's findings and considerations for the City of Lethbridge. Considerations for the City included:

- Establishing a committee of Blackfoot experts for consultation on Blackfoot resources
- Recognizing the Coulee Valley as an area of significance to the Blackfoot People
- Protecting natural vegetation and undisturbed landscapes within the City
- Developing and maintaining a list of Blackfoot words for naming within Lethbridge
- Mapping and further understanding the West Lethbridge Turtle Effigy
- Developing of interpretative signage along the river and coulee valley
- Designating a Blackfoot Heritage Day (Oct 25)
- Creating a permanent Blackfoot Culture and Heritage Centre in the City
- Creating and displaying First Nations art throughout the City
- Maintaining a Blackfoot Confederacy flag at City Hall
- Jointly operating Fort Whoop-up Interpretive Centre by the Galt Museum and the Blackfoot Confederacy

A “permanent Blackfoot culture and heritage centre in the City” is a direct recommendation from the *Traditional Knowledge and Land Use Assessment* and informed the ICC Feasibility Study. All the other recommendations in the report could manifest themselves in some form or be facilitated by the ICC. For instance, the recommendation to create a “committee of Blackfoot experts” could form the organizational structure of the Centre and work as cultural consultants to facilitate representation of Indigenous culture throughout the city. The ICC could include an ecological aspect focusing on the preservation of the coulee valley and other identified Indigenous resources and provide a venue for Lethbridge residents to learn about the natural and cultural resources that it provides. Cultural awareness projects - such as the recommendations to showcase Indigenous art in the city, develop Blackfoot place names and interpretative signage of the coulee valley - could be administered through the ICC. Partnerships with other cultural institutions, such as the Galt Museum and Archives, could be created and programming could be developed from an Indigenous perspective. The ICC could become the flagpole through which Indigenous culture is raised, celebrated and appreciated within Lethbridge.



### Truth and Reconciliation Commission of Canada | Call to Action, 2015

The Truth and Reconciliation Commission of Canada (TRC) Calls to Actions are direct statements for reconciliation efforts. They call upon all levels of government to amend to their current policies to allow for reconciliation to happen by recognizing Indigenous history, trauma and culture in policies moving forward. Although the Calls to Action do not directly reference Indigenous Cultural Centres, the actions of reconciliation would be facilitated through such a place, particularly on the issues of bridging together cultures, facilitating cultural awareness and providing education programming and commemoration. The relationship between these Calls to Action and the creation of an ICC can be found throughout the report in several of the Calls, but most specifically in the Reconciliation section, including:

“Education for Reconciliation”, Call to Action 62 to 65

“Youth Programs”, Call to Action 66

“Museums and Archives”, Call to Action 67 to 70

“National Centre for Truth and Reconciliation, Call to Action 77 & 78

“Commemoration”, Calls to Actions 82 & 83

“Sports and Reconciliation”, Calls to Action 90

“Business and Reconciliation”, Calls to Action 92

“Newcomers to Canada”, Calls to Action 93



## What We Have Learned | Principles of Truth and Reconciliation, Truth and Reconciliation Commission of Canada, 2015

Reconciliation is about establishing and maintaining a mutually respectful relationship between Indigenous and Non-Indigenous peoples in the country through awareness of the past, acknowledgment of the harm caused, atonement for the causes and action to change behaviour. The 10 principles at the beginning of the text are a concise framework to understand reconciliation and provide insight into how to move forward in a meaningful and culturally safe way. The text further explores the relatively unknown histories of Residential Schools through historical records and personal accounts. Details of the administration of these schools, the imperialist assimilation policy, the loss of language and culture and the inhumane treatment experienced by the students are explored in depth. The report concludes with a review of Canada's road to reconciliation, and emphasizes the need for reconciliation and the potential roles Indigenous and Non-Indigenous people can play in reconciliation. A lasting impression of the report is that reconciliation is not about "closing a sad chapter of history," but about opening new, healing pathways moving forward. The principles of this report are:

**1. United Nations Declaration on the Right of Indigenous Peoples (UNDRIP) is the framework for reconciliation at all levels and across all sectors of Canadian Society**

The declarations in UNDRIP form the groundwork for the exploration into the ICC in Lethbridge and will be continuously referenced throughout the consultation, design and operation.

**2. First Nations, Inuit and Métis people, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.**

The City of Lethbridge recognizes that it is located on traditional Blackfoot lands and that the Blackfoot people are the original peoples of this land. The ICC will recognize this same truth.

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

The ICC will serve as a commemorative building that acknowledges the past harms afflicted to Indigenous people and provide a venue to continue to share truths and address the effects of colonization publicly.

**4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.**

The programs, services and events that will take place at the ICC will be future-oriented. They will reference the past but actively try to construct a better future by addressing the social, health and cultural issues that face Indigenous peoples, including creating reconciliation relationships with non-Indigenous peoples.

**5. Reconciliation must create a more equitable and inclusive society by closing the gaps on social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.**

The intention of the ICC is to provide a venue that promotes community-building between Indigenous and Non-Indigenous peoples within Lethbridge and the region. With the goal of addressing the cultural divide and supporting community support services.

**6. All Canadians, as Treaty Peoples, share responsibility for establishing and maintaining mutually respectful relationships.**

The ICC will be a centre for everyone and includes the mandate of supporting respectful relationships between Indigenous and Non-Indigenous peoples.

**7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.**

The ICC will rely on the experience and knowledge of Indigenous Elders and knowledge keepers -including Blackfoot Grandmothers and Grandfathers - to ensure cultural authenticity in its programs and services. As well as call upon Indigenous Elders to be stakeholders within the centre in perpetuity.

**8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.**

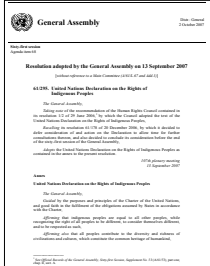
The ICC will be a primary location for the revitalization of Indigenous culture and language. It will be operated through an Indigenous lens which includes the incorporation of traditional knowledge and land-based learning in all of its programming.

**9. Reconciliation requires political will, joint leadership, trust building, accountability and transparency, as well as substantial investment of resources.**

The City of Lethbridge has shown the political will to address longterm reconciliation efforts. The ICC will rely on the cooperation and leadership of champions in the community for its governance and funding, including but not limited to the City of Lethbridge.

**10. Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian Society.**

The ICC will be a resource within the city for Indigenous and Non-Indigenous youths to engage in a dialogue about Indigenous culture past, present and future. This is supported by potential educational programs offered at the centre or through community outreach facilitated by the centre.



## United Nations Declaration on the Rights of Indigenous Peoples, Adopted by The General Assembly Resolution 61/295, September 13, 2007

The United Nations Declaration on the Rights of Indigenous Peoples is the seminal text for the creation, understanding and implementation of reconciliation efforts, worldwide. The text outlines and recognizes that Indigenous rights are human rights and that there has been a systematic violation of these rights through acts of colonization and the dispossession of land. It recognizes the current need to respect and promote the rights of Indigenous people to have control over their own interests, culture and territory in respect to the treaties between the State and Indigenous people. The aim of the declarations is to foster harmonious cooperation between the Indigenous people and the State. The front section of the text is followed by 46 articles that, together, constitute the proclamation on the rights of Indigenous peoples from the viewpoint of the United Nations and signatory Nations. Articles that align with the potential scope of an Indigenous Cultural Centre include, but are not limited to, the following synthesized articles:

*Article 11: The right to practise and revitalize lost culture remediated with the aid of the State*

*Article 12: The right to practise spiritual traditions and ceremonial objects to be returned*

*Article 13: The right pass down traditional knowledge to future generations protected by the State*

*Article 14: The right to control educational systems, equal opportunity to education, and ability to study their own culture, in their own language.*

*Article 15: The right to public representation of culture and language, and for the state to combat prejudice and discrimination*

*Article 25: The right to practise spiritual traditions on traditional lands, owned or otherwise*

*Article 26: The right to traditional lands for use and protection*

*Article 31: The right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions with the aid of the State*





## Appendix B - Precedent Study

### Alaska Native Heritage Centre

Anchorage, Alaska

The Alaska Native Heritage Centre (ANHC) is a living cultural centre that promotes active observance of Alaska Native culture and traditions through permanent collections and educational programs. It was borne of a unanimous vote of the Alaska Federation of Natives in 1987, which called for the establishment of a statewide cultural centre. In 1989, the ANHC became an incorporated non-profit and began fundraising for the Centre. ANHC officially opened in May of 1999 and celebrated its 20<sup>th</sup> Anniversary in 2019.

The Centre's campus location is within the Alaska wilderness outside of the urban centre of Anchorage. ANHC is operational year-round, providing seasonally-based activities and workshops alongside its permanent programs and exhibitions. The Centre's rentable event space, gift shop and restaurant are also operational year-round.

Classes are offered to provide education and to preserve Indigenous culture in the community. The Mellon Master Artist Workshops provide an opportunity to teach/learn traditional Alaska Native art forms, accompanied by business counseling tailored to the needs of emerging artists. Cultural Awareness Workshops are available to organizations and businesses in the region to increase knowledge of cultural differences and to foster harmony among Alaskan citizens.



Indigenous outdoor event at the whale rib

**Date Opened:**  
1999

**Indigenous Population:**  
113,516 Alaska Indigenous Population  
737,438 Total Alaskan Population (2018)

**Programs + Activities:**

- Cultural Awareness Workshops (CAW): Provide increased knowledge of cultural differences to promote harmony in community
- Mellon Master Artist Workshops: ANHC hosts Master Artists who teach classic art forms from Alaskan Native cultures

**Youth and Education Programs:**

- High School Program
- ILEAD: A leadership program for youth aged 14-24
- Summer Intern Program
- School Visits

**Governance:**

- Board of Directors

**Funding:**

- Public Donation
- Admission and Events
- Permanent Fund Dividend (PFD) Charitable Contributions
- National Endowment for the Arts
- Fundraising and Grants

## Kwanlin Dün Cultural Centre

Whitehorse, Yukon

The Kwanlin Dün Cultural Centre (KDCC) is a place for the Kwanlin Dün First Nation to celebrate and share their history with fellow Yukoners and visitors. Founded in 2012, their mission is to revive, preserve and demonstrate their language, practices, values and traditional way of life for the benefit of the Kwanlin Dün First Nation, as well as to share their culture with other First Nations and the public-at-large from around the World.

Situated on the bank of the Yukon River in downtown Whitehorse, the Centre is intended to welcome others to experience, respect and enjoy the territory. The Centre provides an opportunity for the visiting public to engage with First Nations artists through their Artist-in-Residence program and related workshops. The greater community of Whitehorse utilizes the multiple event and conference spaces available for events such as conventions, musical performances and Christmas markets.

The Whitehorse Public Library is located at the cultural centre, forming a mutually beneficial relationship. The library helps to engage the space during non-event times and provides a source of revenue for the centre through rent and, in return, the cultural centre offers the library ancillary space to host events, meetings and programs.



*Event held in the Kwanlin longhouse Conference space*

### Date Opened:

2012

### Indigenous Population:

4,835 Identified Indigenous Population

27,660 Total Whitehorse Population (CMA, 2016)

### Programs + Activities:

- Artist-in-Residence: A paid, community-based artist-in-residence program; intended to showcase Indigenous art and provide an opportunity to engage with First Nations artists
- Indigenous Craft Workshops
- Conference and Meeting Space
- Library

### Governance:

- Governance Council established in 2013 by the Chief and Council of Kwanlin Dün First Nation
- Kwanlin Dün Cultural Society (KWCS), an independent governing body responsible for the Cultural Centre

### Funding:

- Operations: Room Booking and Catering
- Artist-in-Residence: Arts Fund, Department of Tourism and Culture
- Tenant Space: Whitehorse Library

## Manitoba Indigenous Cultural Education Centre

Winnipeg, Manitoba

The Manitoba Indigenous Cultural Education Centre Inc. (MICEC) is a provincial not-for-profit educational organization that promotes awareness and understanding of Indigenous cultures to all interested people. The First Nations and Inuit Cultural Education Centres Program (CECP) was established to address the effects of Canada's assimilation policies. It was founded in 1975 by the Winnipeg Indian Council, in conjunction with the Manitoba Indian Brotherhood, as one of the CECP centres working to reclaim language, education and culture. In 2009 the All People Sutherland Mission, located in downtown Winnipeg was renovated and became the new home of the MICEC.

MICEC is the largest cultural education centre in Manitoba. It delivers tailored programs, lectures, workshops and presentations from an Indigenous perspective on a diverse variety of topics. These programs are funded through donations by the recipients. The Community Connection Programs are offered both within in the MICEC facility and within the community, including classroom visits or special events.

The People's Library provides a resource to learn about historical and contemporary Indigenous culture, as well as exposure to fiction and poetry by Indigenous authors. These resources are enriched through in-house publishing and the creation of early childhood education games. Several of the texts and audiobooks are offered in both Ojibwe and Cree Languages. Free language classes are also provided.



Community Connection Program - Indigenous Storytelling

### Date Opened:

1975

### Indigenous Population:

92,805 Identified Indigenous Population

761,540 Total Winnipeg Population

(CMA, 2016)

### Programs + Activities:

- Community Connection Program: Provides information about Manitoba's Indigenous cultures through, workshops, presentations, tours and displays
- Heritage Collection: traditional and contemporary objects.
- Peoples' Library: 11,000 books, periodicals, vertical files, music, DVDs and kits
- Online Catalogue
- Centre Rentals

### Governance:

- Board of Directors
- Registered not-for-profit, charitable and educational organization

### Funding:

- Cultural Education Centre Program funding
- First Nations Confederacy of Cultural Education Centres funding
- Donations

## Wanuskewin Heritage Park

Saskatoon, Saskatchewan

The mission of Wanuskewin Heritage Park is to advance the understanding and appreciation of the evolving cultures of the North Plains Indigenous people. This mission is achieved through an emphasis on land-based learning facilitated by Canada's longest-running archaeological dig, located on site. The archaeological area was recognized as an important area of pre-contact Indigenous sites in the 1980s. The Interpretative Centre opened in 1992.

The Centre provides both on-site and out-reach cultural programming. On-site, one can tour the archaeological dig, view historical and contemporary Indigenous art in the galleries, or opt for a more immersive experience such as Tipi Sleepovers & Moon Dinner, Medicine Walk or participation in Traditional Games. Off site, Wanuskewin Heritage Parks facilitates cultural awareness workshops, school programs and Indigenous dance presentations within Saskatoon and for the entire province.

Wanuskewin is also host to a full restaurant, multiple event spaces and two Indigenous artisan markets (gifts shops), one located on site and one conveniently located in downtown Saskatoon. The centre is currently undergoing an expansion in order to offer more event space.



*Han WI Moon Dinner*

### Date Opened:

1992

### Indigenous Population:

31,350 Identified Indigenous Population

288,900 Total Saskatoon Population (CMA, 2016)

### Programs + Activities:

- Archaeological tours
- Modern Indigenous Restaurant
- Gallery Exhibitions
- Tipi Raising
- Indigenous Dancing
- Elder Talks and Prayers
- Event Space and Catering
- Indigenous Artisan Market

### Governance:

- Wanuskewin Heritage Park Act, 1997 and Wanuskewin Heritage Park Authority (WHPA) not-for-profit organization
- WHPA Appointed Board of Directors
- Council of Elders
- Chief Executive Officer

### Funding:

- Donations and Core Business Activities
- Public Funding through Grants
- Sponsorships of Events/ Workshops
- Volunteer Strategy

## Woodland Cultural Centre

Brantford, Ontario

Located in the former Mohawk Institute Residential School, the Woodland Cultural Centre started with the focus of collecting Indigenous research and artifacts for the Library and Museum collections. Over the years, the Centre's focus has shifted to include visual and performance arts, language resources and tours of the old residential school.

The Residential School Survivor Series is a unique experience available through the Woodland Cultural Centre. It offers an opportunity to hear firsthand accounts about the residential school experience and runs once each month. The goal of this program is to bring awareness to the residential school experience through the telling of lived experiences, with the hope that the process would facilitate healing for those affected.

There is an emphasis on educational programs and workshops directed towards elementary and high school students. These programs range from craft-focused activities for the younger audiences, to the retelling of history from an Indigenous perspective, and discussions on Indigenous issues, such as land claims, for older audiences.

The facility can be rented by the community or other organizations to host events, meetings or performances. Rentals include access to the museum and collections.



*Orange Shirt Day educational program*

### Date Opened:

1972

### Indigenous Population:

6,335 Identified Indigenous Population

131,640 Total Brantford Population (CMA, 1016)

### Programs + Activities:

- Variety of school programs
- Residential School Tour and Survivor Guest Speakers
- Contemporary Indigenous Art Gallery
- Library and Language Resource Centre
- Museum
- Indigenous Craft Workshops

### Governance:

- Board of Directors, which includes:
  - Three executive members
  - Five board members without position
  - Three representatives from regional Indigenous communities

### Funding:

- Operations: Room Booking, Programs and Workshops
- Six Nations Community Development Trust Fund - Grants
- Donations

## En'owkin Centre

Penticton, British Columbia

En'owkin is an Okanagan conceptual metaphor meaning the process of clarification, conflict resolution and group commitment which serves more than just the name for the centre, but also its mission statement. The centre is community-focused and provides a gathering space for celebration, learning and healing for the multi-generational patrons that utilize the facility. There is a strong mandate to provide educational programming, develop community programs, restore the traditional Okanagan language and fulfill the needs of the regional Indigenous people.

The strength of the centre comes from its partnership with neighbouring post-secondary institutions and the offering of accredited courses that are Indigenous taught and focused. Land-based learning and culturally sensitive learning environments are essential to the administration of all courses. This strong connection to educational facilities has attracted highly qualified educators, artists and advocates to the staff, as well as a strong connection to Theytus Books Ltd, a local Indigenous owned and focused book publisher.

The Centre's mountain location lends an ecological focus to programming and offers a picturesque background for the regional, national and international conferences that are hosted at the En'owkin Centre. The connection to nature is further emphasized through the reference to the traditional earth-bermed winter house (i.e. pit house) in the design of the building.



*School visit, a part of the land-based learning project*

### Date Opened:

1981

### Indigenous Population:

3,305 Identified Indigenous Population

630 Penticton Indian Band Population

42,105 Total Penticton Population (CMA, 2016)

### Programs + Activities:

- National Aboriginal Professional Artist Training Program, Language Programs, Indigenous Fine Arts, Early Childhood Education
- Student Advisory and Support Services
- Conference Hosting
- Indigenous focused and taught accredited post-secondary courses

### Governance:

- Governed by Okanagan Indian Educational Resources Society (OIERS)
- Board of Directors which includes members of regional Indian Bands

### Funding:

- Funded by the Government of Canada
- Partnered with Educational Facilities including: U of Victoria, NVIT and UBC Okanagan



## Appendix C - Summary of Engagements

### Surveys

An opportunity to communicate the intent of the project and gain the input of residents of Lethbridge.

October 23, 2019	<b>Community Conversations</b>
December 16, 2019	<b>Get Involved Lethbridge - Online Survey</b>

### Interviews

Direct engagement with potential partners, stakeholders and Indigenous audiences to communicate the intention of the project and gain insight into the needs of the community

#### Local Businesses

September 19, 2019	<b>Canadian Western Bank</b>
September 19, 2019	<b>Royal Bank of Canada</b>
October 1, 2019	<b>Scotiabank</b>

#### Economic Development

September 19, 2019	<b>Downtown Lethbridge Business Revitalization Zone</b>
September 19, 2019	<b>Exhibition Park Lethbridge</b>
October 2, 2019	<b>Lethbridge Chamber of Commerce</b>
October 8, 2019	<b>Economic Development Lethbridge</b>
October 8, 2019	<b>Lethbridge Sports Council</b>
October 8, 2019	<b>Tourism Lethbridge</b>

#### School Divisions

September 17, 2019	<b>Holy Spirit Catholic School Division</b>
October 1, 2019	<b>Lethbridge School District No. 51</b>
October 3, 2019	<b>Conseil scolaire FrancoSud</b>

#### Post Secondary

September 17, 2019	<b>Lethbridge College</b>
October 9, 2019	<b>University of Lethbridge</b>

#### Urban Indigenous Community Services

October 1, 2019	<b>Sik-Ooh-Kotoki Friendship Society</b>
October 24, 2019	<b>Leroy Little Bear</b>
November 27, 2019	<b>Saamis Aboriginal Employment and Training Association</b>
December 4, 2019	<b>Ninastako Cultural Centre</b>
December 4, 2019	<b>Opokaa'sin Early Intervention Society</b>

#### City of Lethbridge Council Members

October 24 to December 10, 2019

#### Blackfoot First Nations and Métis Local

November 27, 2019	<b>Piikani First Nation</b>
December 5, 2019	<b>Kainai First Nation</b>
December 10, 2019	<b>Siksika First Nation</b>
December 10, 2019	<b>Lethbridge Métis Local 2003</b>
January 16, 2020	<b>Blackfoot Nation Elders Consultation</b>

### Focus Groups

Focus groups were utilized to gain the input of related groups and where having real-time feedback between various groups was deemed beneficial.

September 5, 2019	<b>City of Lethbridge Internal Engagement</b>
September 5, 2019	<b>Reconciliation Lethbridge Advisory Committee</b>
October 2, 2019	<b>Galt Museum &amp; Archives and Lethbridge Public Library</b>
October 8, 2019	<b>City of Lethbridge - Community Social Development</b>
October 8, 2019	<b>City Focus Group - Facility Services, Transportation, Real Estate &amp; Land Development, Water &amp; Wastewater, Planning &amp; Development of Property, Information Technology Services, and Transit</b>



October 8, 2019	<b>Arts and Culture Focus Group</b> - Allied Arts Council, University of Lethbridge Art Gallery, CASA Community Arts Centre, and Southern Alberta Ethnic Association
October 8, 2019	<b>Youth Advisory Council - City of Lethbridge</b>
October 17, 2019	<b>Reconciliation Lethbridge Advisory Committee</b>
November 5, 2019	<b>Urban Indigenous Justice Services</b> - Native Counselling Services of Alberta, Lethbridge Police Services - Victim Services, Alberta Health Services and Sik-Ooh-Kotoki Friendship Society
November 13, 2019	<b>Helen Schuler Nature Centre</b>
November 14, 2019	<b>Urban Indigenous Elders Engagement</b>
December 5, 2019	<b>City of Lethbridge</b> - Downtown Redevelopment Manager

## Site Visits

Site visits to regional Indigenous cultural sites to learn from various places in and around Lethbridge.

September 27, 2019	<b>Wanuskewin Heritage Park</b>
October 22, 2019	<b>Blackfoot Crossing Historical Park</b>
October 23, 2019	<b>Writing-on-Stone Provincial Park and UNESCO World Heritage Site</b>
October 24, 2019	<b>Head-Smashed-In Buffalo Jump UNESCO World Heritage Site</b>
November, 6, 2019	<b>Lethbridge Traditional Knowledge and Land Use Assessment Site Visit</b>

## Conference

A public discussion on the needs of the community facilitated by panel discussions centred around specific themes relating to aspects of Indigenous Culture.

November 18, 2019	<b>Visioning an Indigenous Cultural Centre Conference</b> Leroy Little Bear Reg Crowshoe Language and Learning Traditional Food
November 19, 2019	<b>Visioning an Indigenous Cultural Centre Conference</b> Creative Economy, Tourism and Entrepreneurism Health, Wellness, Community and Family The Voice of the Land Placemaking with Community and Ceremonial Spaces Visual and Performing Arts

## Workshops

Group workshops focused on brainstorming potential facility designs, space needs and site selection criteria.

October 9, 2019	<b>Red Crow Community College Student Visioning Workshop</b>
November 20, 2019	<b>Visioning an Indigenous Cultural Centre Workshop</b>
December 4, 2019	<b>Lethbridge College Student Visioning Workshop</b>
December 5, 2019	<b>University of Lethbridge Student Visioning Workshop</b>



## **Appendix D - Workshop and Conference Outcomes**

- 1. October 9th - Red Crow Community College Workshop**
- 2. November 18-19, 2019 - Conference Tabletop Exercises**
- 3. November 20, 2019 - Conference Site Selection Workshop**
- 4. November 20th - Conference Space Needs Criteria Workshop**
- 5. December 4th - Lethbridge College Student Workshop**
- 6. December 5th - University of Lethbridge Student Workshop**

## October 9th - Red Crow Community College Workshop



### Group 1

- Including our traditional map
- Ceremony room
- Connection to Elders
- Studying area
- Childcare
- Greenhouse for hands-on environmental studies
- Natural resources, connection to Mother Earth
- Sports area, yoga room

### Group 2

- Green (sustainable)
- Healthy living, growing ourselves
- Programs
- Cleaner water
- More involvement
- Solar energy
- Lots of trees, connecting to Mother Earth
- Medicinal plants
- Culture and traditions

### Group 3

- A place to learn traditional cooking
- Arts and crafts (ribbon dresses, beading and moccasins)
- Outdoor gathering
- Elder storytelling area
- A place for physical activity



#### Group 4

- A place for people to find their ambitions
- Self defense courses
- Teaching technologies
- More representation from knowledgeable First Nation
- Mini pow wow
- Bring the best singing and dancing



#### Group 5

- Spiritual Centre
- Arts program
- Food is community
- Cafeteria that serves traditional food



#### Group 6

- Connect all of us in the City
- Summer school (keeping the kids busy in the summer)
- Indigenous games
- Bring in Elders
- Non-Indigenous to participate in Indigenous activity

## October 9th - Red Crow Community College Workshop



### Group 7

- Program to try trades and help with resume, practicing interviews
- Keeping youth busy with workshops
- Access to free internet
- Solar power
- Chill area (for wellness and relaxation)
- Designated "chai" room
- Recording studio
- Traditional culinary area

### Group 8

- Environmentally conscious
- Chill space
- Gym
- Childcare
- Art
- Blackfoot values
- Bright colours
- After school program
- Indigenous mural by local artist
- Outdoor space
- Community garden
- Sustainable buildings align with our way of life

### Group 9 (teaching staff)

- Elders Lodge
- A place for ceremony
- "The friendship centre is too small for gatherings"
- A convention centre
- Blackfoot immersion program
- Centre for both Indigenous and non-Indigenous
- Blackfoot signs
- Art gallery and gift shop
- Healing lodge
- Reconciliation begins with healing
- "We are all connected to addiction"
- Classroom for workshops



### Group 10

- Artist and craft space
- An area for cultural learning, reconciliation and community
- A place for understanding the culture of the Blackfoot people
- A safe space to share ideas and connect
- An environment for people to unite
- Connection to the land
- Protection of natural resources

## November 18-19, 2019 - Conference Tabletop Exercises

Each table was provided with a paper table covering to provide opportunity for all people at the conference to express their thoughts, even if they did not do so verbally. The following is a summary of the comments found on these papers, as well as images of the drawings added to each.

### Tabletop Exercise 1

- Please remember this is an Indigenous Cultural Centre not only a Blackfoot Cultural Centre

### Voice of the Land

- River Valley, Fort Whoop-up and Milk River Valley
- The Buffalo
- Short grass
- Sun creates an infinity symbol
- Métis voice is the sound of the Red River carts
- Turtle Island

### Visual and Performance Arts

- Performance as a tool to bring people together

### Language and Learning

- Shared learning; Shared healing
- This conference describes an Indigenous Cultural Centre. Listening to Indigenous people. Leading the conversation. Inclusion by using Indigenous language, concepts and ways of knowing
- Coming together

### Creative Economy, Tourism and Entrepreneurship

- Action knows no limits

### Health, Wellness, Community and Family

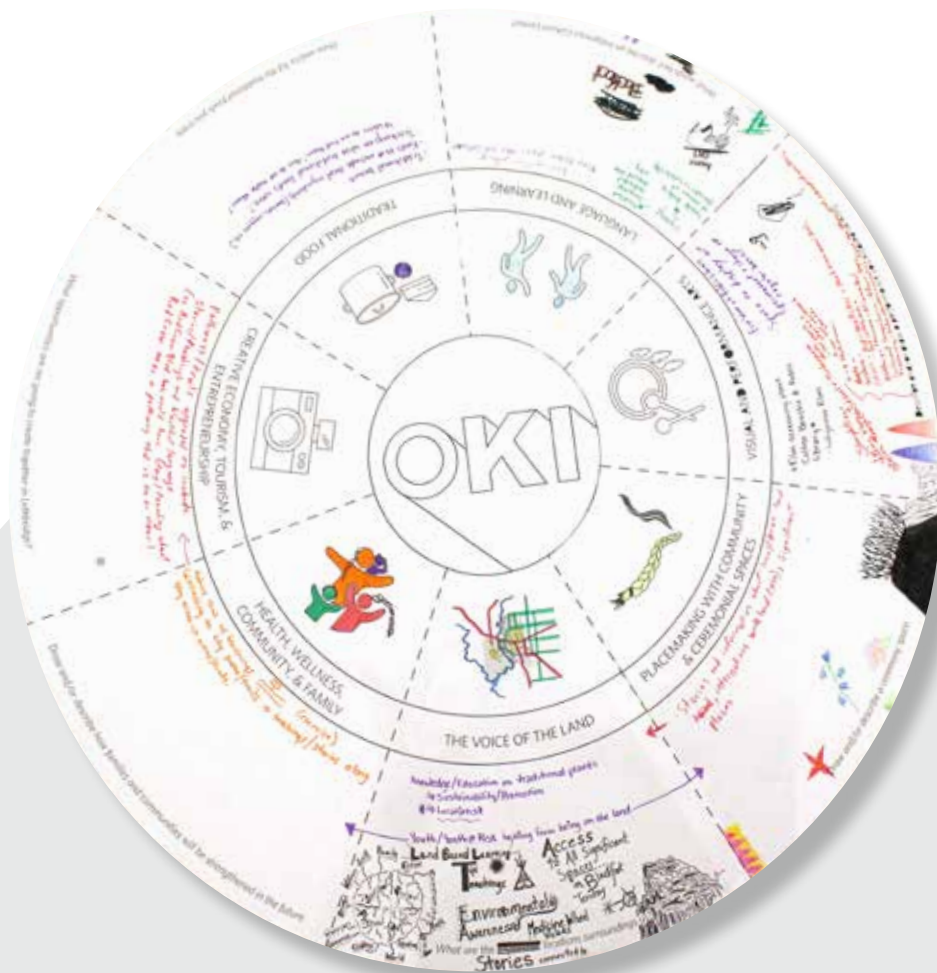
- Acknowledge and acceptance of other Indigenous groups
- Sharing of Culture
- Improved mental health services
- Support for families in crisis
- Safe place to share
- Métis, Cree, Ojibway, Stoney are all part of the community

### Placemaking with Community and Ceremonial Spaces

- Outdoor Gathering space
- Sheltered from the wind and sun
- Teaching space
- Circular space







## Tabletop Exercise 2

### Voice of the Land

- Knowledge and education on traditional plants
- Sustainability and protection
- Land-based learning
- Youth healing from being on the land
- Access to all significant spaces in Blackfoot Territory
- Stories connected to the land
- Tipi teachings

### Visual and Performance Arts

- Indigenous films
- Pow-wow venue
- Space to display art
- Telling Indigenous stories through visual and performance arts
- Elder's stories and children's stories

### Language and Learning

- Learning from place
- Keep Elders near the children
- Indigenous signage and history of street names

### Traditional Food

- Traditional brews
- Foods that include local ingredients
- Teachings on what traditional foods were
- Where to find native plants
- How to prepare traditional dishes

### Creative Economy, Tourism and Entrepreneurship

- Pathways/trails upgraded to include Blackfoot language and stories/teachings.



### Tabletop Exercise 3

- I do not speak Blackfoot, I do not feel included in the process
- Inclusivity needs to go both ways
- Piinaakoyim "We need to speak the Centre into existence"

### Voice of the Land

- Nitsipowahsin - real language
- Tsiniksin - Stories
- Land-based learning - John Chief Calf referenced nature as "the original classroom"

### Visual and Performance Arts

- Pride, colour and rhythm

### Language and Learning

- History/her-story
- Oral traditions
- Tansi - how
- Métis history and contributions to Southern Alberta
- All Indigenous voices

### Traditional Food

- Venison stew, buffalo and bannock

### Creative Economy, Tourism and Entrepreneurship

- Places to showcase products
- Participatory hands-on experiences
- Access to lawyers and accountants
- Place to observe Artisans at work
- Volunteer Tourism - provide experience and give back to community
- Space for classes to teach beading, sewing, making traditional clothing, regalia, ribbon dresses, making moccasins
- Lethbridge Christmas Catalogue promotes artisans
- Who are they and how do we find them?
- Piinaakoyim "we need to show people how beautiful [Indigenous] people are"

### Health, Wellness, Community and Family

- Go back to the roots and go back to the origin
- Can we include a daycare?
- Leroy Little Bear "the tipi door is open, it always has been"
- Angela Grier "Strength of identity can make you bulletproof"
- Shawn Singer "to promote the sacred we need a safe space"
- Re-institute diabetic outreach and community health representation program

### Placemaking with Community and Ceremonial Spaces

- Open, safe and loving space



#### Tabletop Exercise 4 Health, Wellness, Community and Family

- Needs to hear about other people doing this work
- Connecting to the science community (Indigenous and Non-Indigenous)
- Connecting to the 'Source'
- Preserve knowledge

#### Tabletop Exercise 5

- Who is in charge of the cultural centre?
- Elders, Elders and more Elders!

#### Placemaking with Community and Ceremonial Spaces

- Facilitate safe and open environments that focus on the engagement of how certain ceremonial practices can benefit relationships between community members of all ethnicities and cultural backgrounds
- Fully realize the human value within spirituality and how our relation to the land and cosmos can be strengthened as collective community. The implications of what this could have on humanity has yet to be seen and many scientists believe our modern future depends on how well we can develop that relationship.





- A year-round scheduled event that can showcase and reflect what Indigenous people would be doing at the current time of year
- One-on-One between visitors and Elders
- Ceremonial inclusion for anyone who decides to attend and immerse themselves in the culture
- Cultural teachers for ceremonial protocol
- Scheduled tours to famous historical Indigenous landmarks
- Dedicate a section towards personal wellness because it is important for the individual to see the connection between their mindfulness and how certain cultural aspects can help their mental wellness
- Cultural competency
- Sharing Indigenous culture respectfully

#### **Traditional Food**

- Events including traditional meals and cultural artifacts
- Have involved activities that allows visitors to further immerse themselves and become more engaged
- Cooking classes and proper preparation of meals
- Showcase modern versions of traditional dishes
- Biological factors on how [Indigenous] diets were able to sustain us through times of extreme weather

#### **Creative Economy, Tourism and Entrepreneurship**

- Cultural Centre on Blood Reserve
- Economic Impact Study 1989-90
- Parallels between what is being shown at the Cultural Centre and academic programs people can take relating to was shown

#### **Health, Wellness, Community and Family**

- Safe, friendly welcoming place where Indigenous families do not have to feel judged or prove they belong there
- Where they are not invisible and served by courteous staff
- Addiction workers and health care workers available for information and support

- Protocol, Indigenous knowledge to be shared
- Language, culture, interactive cultural fun i.e. Jason Weasel bear facilitating Cultural games at Piikani
- Plays or other activities to showcase kids
- Music and dance classes, both modern and traditional
- Highlight positive aspects of Indigenous culture
- Role models create visions and images for younger generations
- Inclusion Lethbridge
- Cooking classes with Indigenous themes at the Interfaith Food Bank

#### **Placemaking with Community and Ceremonial Spaces**

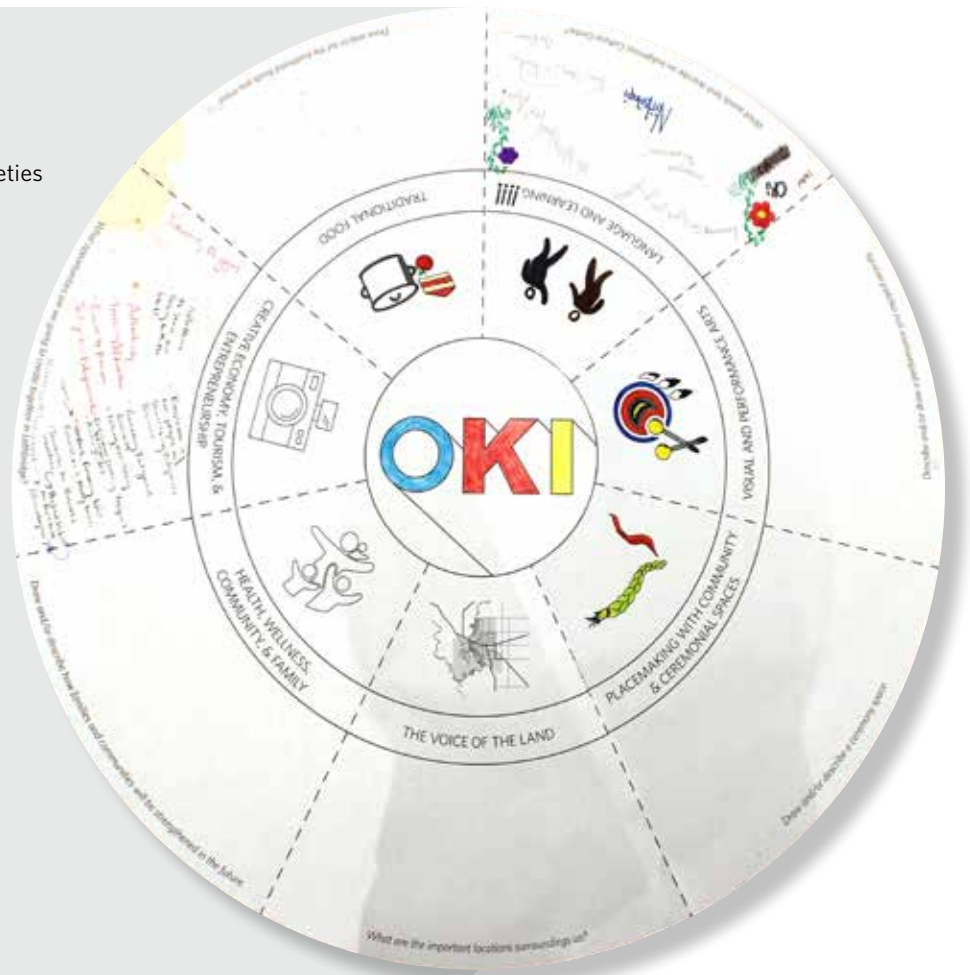
- Indoor and outdoor facility
- Smudging area
- Schools should provide smudging area for First Nation students
- An opportunity for all cultures to come together
- Elders Lodge
- Allow for Elders to mandate protocol
- A sacred space for Indigenous ceremonies to take place. ie. Monthly society meetings, group sobriety meetings with Elders and all night smokes
- A space to offer sweats
- A round room with windows
- A place to practice traditional ways
- The core of [Indigenous people] allow inclusion
- Evolve [Indigenous] ways in some scope but retain the ideology of the Nation
- A place to visit and share stories
- Ethical space
- Open prairie inside the foyer of the building
- Outdoor element and connection to land is essential

### Tabletop Exercise 7

- Encourage the youth to join our societies
- Ontological responsibilities
- Niitsitapi
- Fierce, strong and proud
- We will never forget again

### Creative Economy, Tourism and Entrepreneurship

- Identify the gaps
- Blackfoot Products and Tourism
- Versatile Indigenous learning space
- A platform to share Indigenous beauty with the world
- Authenticity
- Teaching and education
- Events to promote Indigenous Entrepreneurship
- Empowering Indigenous people and showcasing Indigenous business
- Promoting Indigenous business
- Indigenous clothing designs
- Blackfoot paintings and art
- Vendors featuring local business on a monthly basis
- Incubator for business
- Business Link and Teconnect are potential partners



**Tabletop Exercise 8  
Voice of the Land**

- Oki Nitsokowaiksi - all my relations

**Language and Learning**

- Feel Tranquility
- Hums with activity
- Pulses with life
- Sense of warmth
- Inviting and Sun-light
- Who does knowledge belong to?

**Creative Economy, Tourism and Entrepreneurship**

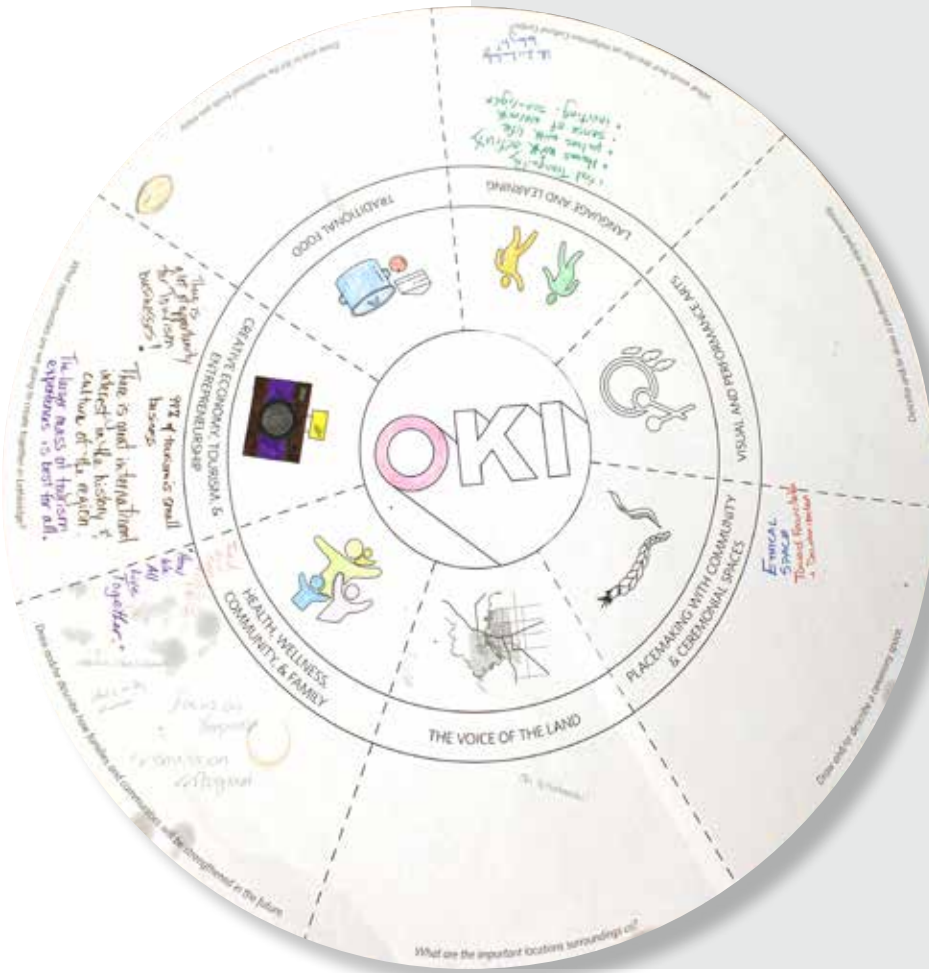
- There is a lot of opportunity for tourism business
- 99% of tourism is small business
- There is great international interest in the history and culture of the region
- The larger mass of tourism experience is best for all

**Health, Wellness, Community and Family**

- Teach our own and teach other
- How we all live together
- Addiction is not Indigenous
- What is our story of wellness
- Focus on language
- Immersion program

**Placemaking with Community and Ceremonial Spaces**

- Ethical Space
- Toward reconciliation and decolonization



**Tabletop Exercise 9**

- No Comments



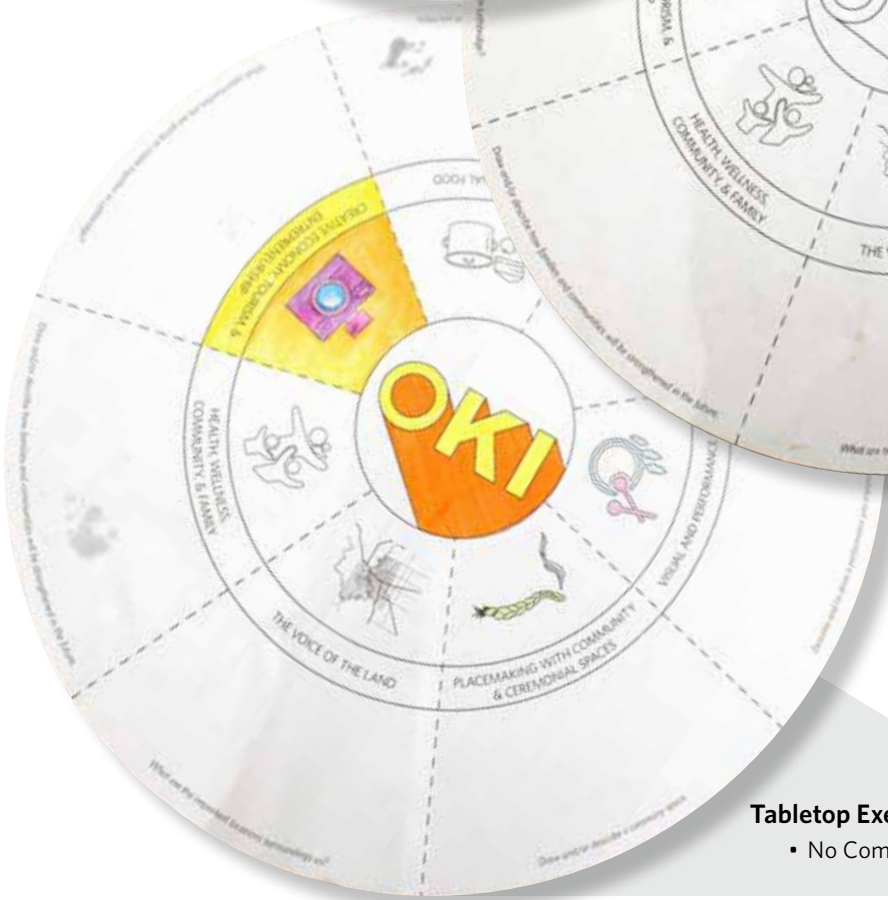
**Tabletop Exercise 10**

- No Comments



**Tabletop Exercise 11**

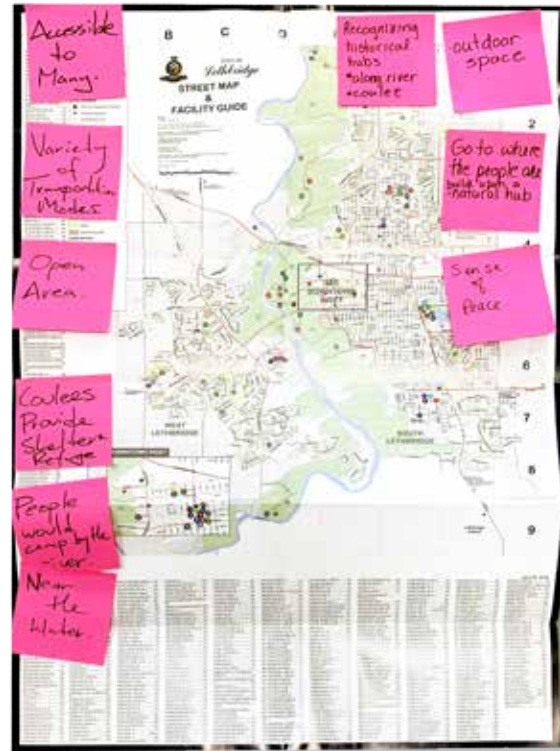
- No Comments







## November 20, 2019 - Conference Site Selection Workshop



### Group 1

- River bottom west of river, close to resources
- Connected to nature
- Open space
- Space for games
- Avoid industrial area
- Space to grow resources medicine, berries and willow
- Close proximity to schools (e.g. Red Crow Community College)
- Outdoor garden for traditional foods
- Avoid burial sites
- Popson Park and Pavan Park
- View of mountains and rivers
- Accessible by transit

### Group 2

- Accessible to many
- Variety of transportation modes
- Open area
- Coulees provide shelter and refuge
- People would camp by the river
- Near the water; sense of peace
- Go to where the people are
- Build upon a natural hub
- Outdoor space
- Recognizes historical hubs along river and coulee



### Group 3

- Land-based learning
- Accessible to natural areas to make offerings
- Culturally relevant landscape
- A hangout and work area for students
- View of the river valley
- Visible, prominent and proud
- Accessible by transit and has available parking
- Central location
- Natural light
- No west-facing doors
- Family gathering
- Located to facilitate organization synergies and create a hub
- Tipi camp, fire pits, and BBQs
- Quiet location for reflection and teaching
- A place to build community with room to grow



### Group 4

- Land-based learning
- Multi-modal accessibility
- Views to coulee, prairie or mountains
- Connection to natural areas
- Métis Trail - major road and hotel center access
- Visible
- Open spaces
- Adjacent to services and organizations
- Red Crow College extension
- On top of the coulee valley
- Culturally inclusive in programs and organizational connections
- North side is not preferred
- Avoid burial sites

## November 20th - Conference Space Needs Criteria Workshop



### Group 1

- Layers of spaces: observation, reflection, and meditation
- Drumming classes
- Water sounds
- Minimal visual barriers
- Community cooking classes
- Entrance through a green space or garden
- Representative shapes, colours, and textures
- Indoor/outdoor atmosphere
- Recreation and activity space
- Fire at centre of the building
- Practical design and function
- Sustainable building features
- Natural light
- Multipurpose building
- Matriarchy represented
- Blackfoot language woven throughout
- Warm, open and inviting
- Engages the senses



### Group 2

- Cultural learning space
- Indigenous art
- Ceremony space both indoor and outdoor
- Water
- Natural light
- Community kitchen and dining
- A space for children
- No false representation
- Multi-textural
- Incorporate natural elements
- Create a welcoming environment
- Visually open to outside



### Group 3

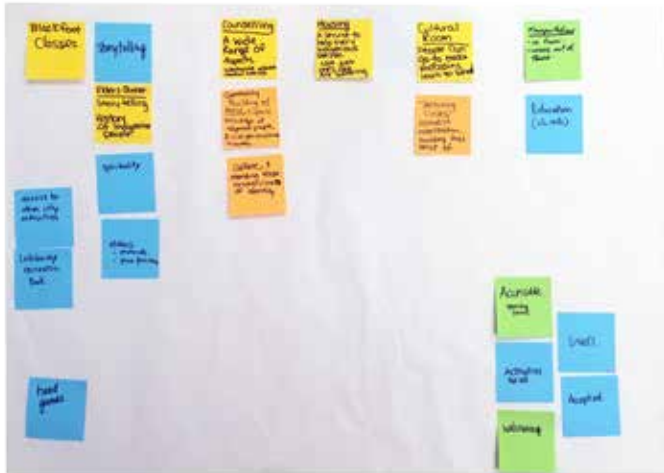
- Open, informal space
- Active living and recreation space
- Family gathering space
- Multi-sensory experience
- Native plants and garden
- Art
- Pathways
- Separate outdoor facilities
- Allow sky viewing at night
- Covered outdoor space
- Round designs
- Solar panels
- Structure stands out from surroundings
- Animal-friendly
- Outdoor seating
- No corporate branding
- Educational signage throughout community
- A visual feature on the landscape
- Educational space



### Group 4

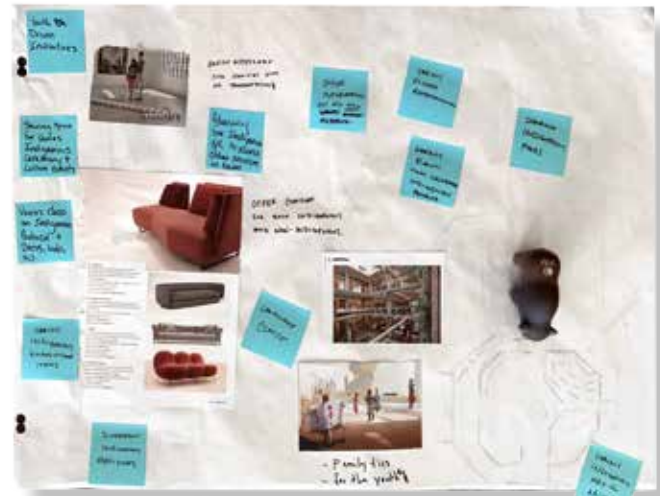
- Native plants and traditional garden
- Connected to the land for gathering, activities and teaching
- Located in proximity to animals
- Large open area for ceremony and pow wow
- Building to reflect the natural environment
- A blending of interior and exterior space
- A space to view the night sky
- Outdoor amphitheater or performance space
- A recognizably Indigenous building design
- Located along the coulee trails
- Connected to water

## December 4th - Lethbridge College Student Workshop



- Blackfoot classes
- Storytelling
- Elders center
- History of Indigenous people
- Spirituality
- Social protocols
- Cultural activities
- Counselling services
- Community building
- Teach about Indigenous culture
- Address intergenerational trauma
- Housing
- Services to help all Indigenous people, not just those suffering
- Maker-space or workshop
- A place for restorative justice
- Transportation - City and regional
- Life skills education
- Hand games
- Accessible
- Connection to other organizations
- A place to build cultural identity
- Moccasin making
- Beading

## December 5th - University of Lethbridge Student Workshop



### Group 1

- Youth Driven Initiatives
- Sharing space for various Indigenous ceremonies and cultural events
- Classes on Indigenous protocol, dress, tools, etc.
- Language classes
- Different Indigenous medicines
- Easily accessible
- Advocacy for Indigenous issues
- Comfortable space for Indigenous and non-Indigenous people
- Offer information on all Indigenous groups
- Elder representation
- Weekly events that celebrate Indigenous people
- Sharing Indigenous food
- Indigenous music and art
- Family-oriented activities



## Group 2

- Drumming lessons
- Guitar lessons
- Music space
- Open concept
- Natural daylighting
- Circular shape
- Entrance facing east
- Acknowledgment of Blackfoot Territory
- Artwork
- Local Indigenous wares
- Sensory room
- A place for Elders to share stories
- Functioning kitchen
- Community garden
- Natural materials
- Interactive activities
- Sustainable elements



## Group 3

- Language classes
- Ceremony space
- Smudging
- Indigenous art
- Blackfoot sign language classes
- Coffee shop
- Meeting place
- Treaty 7 Nations
- Métis Nation
- History of the land
- Counselling services
- Blackfoot confederacy
- FNMI
- Potluck events
- Cooking classes
- Summer BBQs
- Storytelling





# Appendix E - Governance Model and Business Plan

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## Regional Tourism Admission Prices

Regional Museum Admissions and Rental Rates

Museums in the area	Location	Admission rate (All Adult rates age 18-64)	Admission Attendance/y ear	Event Rentals (large gathering space 150)		Event Rentals (boardroom/event space)		Event space attendance	Year
				Capacity	Price (full day)	Capacity	Price (full day)		
Head-Smashed-In Buffalo Jump	Fort MacLeod, AB	\$15.00	55,000/year						
Blackfoot Crossing	Siksika, AB	\$15.00		TBC		TBC			
Galt Museum	Lethbridge, AB	\$6.00	19,976	150	\$500.00	40	\$275.00	185 events/2386	2018
Southern Alberta Art Gallery	Lethbridge, AB	\$5.00		200	\$500.00	22	\$225.00		
The Gallery at CASA	Lethbridge, AB	Free		200	\$650.00	30	\$20-\$50 per hour		
Fort Whoop-up	Lethbridge, AB	\$10.00		N/A	N/A	N/A	N/A		
Helen Schuler Nature Centre	Lethbridge, AB	\$10/per year		150	\$650.00	70	\$240.00		
Remington Carriage Museum	Cardston, AB	\$13.00							
Frank Slide Interpretative Centre	Crowsnest Pass, AB	\$13.00	100,000	N/A	N/A	N/A	N/A		
Medalta Museum	Medicine Hat, AB	\$12.00		200	\$3,245.00				
Esplanade Museum	Medicine Hat, AB	\$7.00		TBC		TBC			
Calgary Zoo	Calgary, AB	\$29.95	1,300,000	TBC		TBC			
Glenbow Museum	Calgary, AB	\$18.00	167,770	200	\$1,500.00	50	\$725.00		
Canada Sports Hall of Fame	Calgary, AB	\$12.00	109,772	225	TBC	60	TBC		
Fort Calgary	Calgary, AB	\$12.00	80,000	200	\$800.00	56	\$300.00		
Science Centre	Calgary, AB	\$26.00	430,000	300	\$7,700.00	30	\$800.00		
The Hanger Museum	Calgary, AB	\$15.00		180	\$2,700.00	50	(Price included)		
Royal Tyrrell Museum	Drumheller, AB	\$19.00	150,000						

Indigenous Cultural Centre Precedents Admissions and Rental Rates

Cultural Centres researched	Location	Admission rate (All Adult rates age 18-64)	Event Rentals (large gathering space 150)		Event Rentals (boardroom/event space)	
			Capacity	Price (full day)	Capacity	Price (full day)
Wanuskewin Heritage Park	Saskatoon, SK	\$10.00	350	Under construction		
Nk'Mip Desert Cultural Centre	Osoyoos, BC	\$12.00	200		80	
Squamish Lil'wat Cultural Centre	Squamish, BC	\$18.00	200	\$3,900.00	50	\$750.00
Alaska Native Heritage Centre	Anchorage, AK	\$24.95				
Manitoba Indigenous Cultural Centre	Winnipeg, MB	N/A				
Woodland Cultural Centre	Brantford, ON	N/A				
Kwanlin Dün Cultural Centre	Whitehorse, YT	N/A	200	\$800.00	50	\$300.00
Ninastako Cultural Centre	Standoff, AB	N/A				

## Head Smashed-In Buffalo Jump Admissions

Head Smashed-In Buffalo Jump Admissions and Rental Rates

Admission Categories	Price
Adult (18-64)	\$15.00
Senior (65+)	\$13.00
Youth (7-17)	\$10.00
Family (2 adults + Youth. Maximum of 8 people)	\$40.00
Child (0-6)	Free
<b>Guided tour (cost based on Head-smashed-In)</b>	<b>Price</b>
*Grades 4-12 (between 16-30 students)	**\$3/youth
Tipi tour. Could be something specific to Lethbridge?(all grades,between 16-35 students)	\$3/youth

\*programs complement the Alberta Curriculum

\*\*Head-Smashed-In is located approx 48 minutes from Lethbridge

Event Rental	Occupancy	Price
Boardroom/event space	50	\$250.00
Large gathering space	200	\$500.00

(based on prices of surrounding museum prices)

## Regional Student Populations

School Boards (Southern Alberta is Zone 5/6)

Location	Name of School Board	Zone	Amount of Students
Airdrie, AB	Rocky View Schools	5	25,000
Brocket, AB	Peigan Board of Education	6	
Brooks, AB	Grasslands Public School	6	
Calgary, AB	Almadina School Society	5	
Calgary, AB	Calgary Arts Academy Society	5	
Calgary, AB	Calgary Board of Education	5	
Calgary, AB	Calgary Catholic School District	5	
Calgary, AB	Calgary Girls School Sociey	5	
Calgary, AB	Connect Charter School Society	5	
Calgary, AB	Conseil scolaire FrancoSud	5	
Calgary, AB	Foundations for the Future Charter Academy	5	
Calgary, AB	Tsuut'ina Nation Department of Education	5	
Calgary, AB	Westmount Charter School Society	5	
Canmore, AB	Canadian Rockies Public Schools	5	
Cardston, AB	Westwind School Division	6	
Dunmore, AB	Prairie Rose School Division	6	
Fort Macleod, AB	Livingstone Range School Division	6	
Hanna, AB	Prairie Land Regional Division	5	
High River, AB	Foothills School Division	5	
Lethbridge, AB	Holy Spirit RCSR	6	5,118
Lethbridge, AB	Lethbridge School District	6	11,000
Lethbridge, AB	Palliser Regional School	6	8,100
Medicine Hat, AB	CAPE-Centre for Academic and Personal Excellence Ist	6	
Medicine Hat, AB	Medicine Hat Catholic School Board of Education	6	
Medicine Hat, AB	Medicine Hat School District	6	
Morley, AB	Stoney Education Authority	5	
Okotoks, AB	Christ the Redeemer Catholic Schools	5	
Siksika, AB	Siksika Board of Education	5	
Stand Off, AB	Kainai Board of Education	6	
Strathmore, AB	Golden Hills School Division	5	
Taber, AB	Horizon School Division	6	

## Lethbridge Commercial Rent

Location	Postal Code	Square feet	Rent	Utilities	
				Rates (kWh/GJ)	Estimated bill
3-128 Mayor Magrath Dr N	T1H 3P4	2,252	\$2,064.00	6.290cents/\$3.588	\$985.70
640 13 St N	T1H 2S8	6,250	\$4,427.00	6.290cents/\$3.589	\$985.70
1277 3 Ave S	T1J 0K2	1,200	\$800.00	6.290cents/\$3.590	\$985.70
3287 32 St N	T1H 7A3	1,768-3,536	\$736.00	6.290cents/\$3.590	\$985.70
260-104 13 St N	T1H 2R7	1,700	\$3,089.00	6.290cents/\$3.590	\$985.70
514 Stafford Dr N	T1H 2B2	3,385	\$3,385.00	6.290cents/\$3.590	\$985.70
2243 31 St N	T1H 5K3	2,500	\$2,000.00	6.290cents/\$3.590	\$985.70
561 41 Street N	T1H 7B6	2,500-10,000	\$1,666.00	6.290cents/\$3.590	\$985.70
A 220 12A Street N	T1H 2J1	4,200	\$2,450.00	6.290cents/\$3.590	\$985.70
912 1 Avenue S	T1J 0A9	2,468	\$2,000.00	6.290cents/\$3.590	\$985.70
306 5 Street S	T1J 2B5		\$2,000.00	6.290cents/\$3.590	\$985.70
1281 3 Avenue S	T1J 0K2		\$2,000.00	6.290cents/\$3.590	\$985.70
409 5 Street S	T1J 2B6	1500	\$1,750.00	6.290cents/\$3.590	\$985.70
B 290 10 Street N	T1H 6R7	995	\$1,600.00	6.290cents/\$3.590	\$985.70
2219 2 Avenue N	T1H 0C1	2000	\$1,200.00	Utilites included	
201 1119 3 Avenue S	T1J 0J5		\$1,000.00	Utilites included	
1117A 3 Avenue S	T1J 0J5		\$800.00	6.290cents/\$3.590	\$985.70
518 5 Street S	T1J 2B8		\$750.00	6.290cents/\$3.590	\$985.70
1274 3 Avenue S	T1J 0J9		\$470.00	6.290cents/\$3.590	\$985.70
F 220 12A Street N	T1H 2J1	800	\$460.00	6.290cents/\$3.590	\$985.70
409 21A Street N	T1H 6L6	25/sq ft	\$5,000.00	6.290cents/\$3.590	\$985.70
455 Mayor Magrath Drive S	T1J 3L8	18/sq ft		Utilites included	
1 616 3 Avenue S	T1J 0H5	18/sq ft		6.290cents/\$3.590	\$985.70
457 Mayor Magrath Drive S	T1J 3L8	18/sq ft	\$1,180.00	6.290cents/\$3.590	\$985.70
310 410 Stafford Drive S	T1J 2L2	12.5/sq ft	\$2,182.00	6.290cents/\$3.590	\$985.70
23 495 WT Hill Boulevard	T1J 1Y6	12/sq ft	\$1,409.00	6.290cents/\$3.590	\$985.70
543 13 Street S	T1J 2W1	12/sq ft	\$1,200.00	6.290cents/\$3.590	\$985.70
D 245 12A Street N	T1H 2J2	3000	10/sq ft	6.290cents/\$3.590	\$985.70
1403 3 Avenue S	T1J 0K7		10/sq ft	6.290cents/\$3.590	\$985.70
3214 5 Avenue N	TOK 0P4	5000	7/sq ft	6.290cents/\$3.590	\$985.70
1250 1 Avenue S	T1J 0B3		9/sq ft	6.290cents/\$3.590	\$985.70
300 1239 2 Avenue S	T1J 0E5	5025	\$3,559.38	6.290cents/\$3.590	\$985.70
252 12 Street N	T1H 2G2	6800	\$8/sq ft	6.290cents/\$3.590	\$985.70
406 13 Street N	T1H 2S2	2500	\$7/sq ft	6.290cents/\$3.590	\$985.70
3002 2 Avenue N	T1H 0C6	3000	\$6.75/sq ft	6.290cents/\$3.590	\$985.70
3018 2 Avenue N	T1H 0C6	9600	\$6.50/sq ft	6.290cents/\$3.590	\$985.70
231 & 235 12 B Street N	T1H 2K8	3225	\$6/sq ft	6.290cents/\$3.590	\$985.70

## Available Grants

List of Applicable Grants for the Indigenous Cultural Centre

Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
Indigenous/aboriginal	Federal	Education Partnerships Program	TBD	The Education Partnerships Program (EPP) promotes collaboration between First Nations, provinces, Indigenous Services Canada (ISC) and other stakeholders and supports the capacity development of First Nations organizations to deliver education including establishing education systems.	<a href="https://www.sac-isc.gc.ca/eng/1100100033760/1543408975080">https://www.sac-isc.gc.ca/eng/1100100033760/1543408975080</a>
Indigenous/aboriginal	Federal	Elementary and Secondary School Program	TBD	The Elementary and Secondary Education Program supports elementary and secondary education for First Nations students, schools and communities by working in partnership with First Nations to help close the education outcome gaps between First Nations peoples and other Canadians.	<a href="https://www.sac-isc.gc.ca/eng/1450708959037/1531319458607">https://www.sac-isc.gc.ca/eng/1450708959037/1531319458607</a>
Indigenous/aboriginal	Federal	First Nations and Inuit Cultural Program	TBD	This program supports First Nations and Inuit communities in expressing, preserving, developing, revitalizing and promoting their culture, language and heritage, through the creation and operation of First Nations and Inuit cultural education centres. The program helps make relevant cultural programming and services available to First Nations and Inuit students through cultural education centres. The program funds about 100 First Nations and 8 to 10 Inuit centres on a yearly basis.	<a href="https://www.sac-isc.gc.ca/eng/1100100033700/1531398486038">https://www.sac-isc.gc.ca/eng/1100100033700/1531398486038</a>
Indigenous/aboriginal	Federal	First Nations Infrastructure Fund	TBD	The First Nation Infrastructure Fund (FNIF) helps First Nation communities improve and increase public infrastructure to improve the quality of life and the environment for First Nation communities. The FNIF supports a wide range of infrastructure projects that are on reserve, Crown land or land set aside for the use and benefit of First Nations. The FNIF targets infrastructure categories with long-standing community needs. The FNIF supports a wide range of infrastructure projects that are on reserve, Crown land or land set aside for the use and benefit of First Nations. The FNIF targets infrastructure categories with long-standing community needs.	<a href="https://www.sac-isc.gc.ca/eng/1100100010656/1533645154710">https://www.sac-isc.gc.ca/eng/1100100010656/1533645154710</a>

Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
Indigenous/aboriginal	Federal	First Nations Student Success Program	In the 2018-2019 call, funding is available to eligible recipients who commit to undertaking all three components of the FNSSP within a two-year period	The FNSSP supports activities that increase students' achievement levels in reading and writing (literacy), mathematics (numeracy) and encourage students to remain in school (student retention).	<a href="https://www.sac-isc.gc.ca/eng/1100100033703/1531320860859">https://www.sac-isc.gc.ca/eng/1100100033703/1531320860859</a>
Indigenous/aboriginal	Federal	First Nations and Inuit Skills Link Program	TBD	This program supports activities that assist youth in acquiring the essential skills that will help them gain employment, function well in the workplace and learn about job and career options.	<a href="https://www.sac-isc.gc.ca/eng/1100100033627/153125289674">https://www.sac-isc.gc.ca/eng/1100100033627/153125289674</a>
Indigenous/aboriginal	Federal	Indigenous Representative Organizations-Basic organizational Capacity Funding	TBD	The Government of Canada values its relationship with Indigenous Representative Organizations (IROs) and recognizes the contribution they make on behalf of their members. To support the work of IROs across Canada, INAC provides both basic organizational capacity (core) funding and project funding.	<a href="https://www.aadnc-aandc.gc.ca/eng/1386699114943/1386699171938">https://www.aadnc-aandc.gc.ca/eng/1386699114943/1386699171938</a>
Indigenous/aboriginal	Federal	Lands and Economic Development Services Program	TBD	<u>Lands and natural resources are among the most valuable assets held by First Nations and Inuit communities, and their effective and sustainable use is critical for Indigenous economic development. As outlined in the Federal Framework for Aboriginal Economic Development (PDF - 25 pages, 1.43 Mb), the Government of Canada intends to unlock the full economic potential of Indigenous peoples, their communities and their businesses by promoting Indigenous partnerships with the provinces and territories and the private sector.</u>	<a href="https://www.aadnc-aandc.gc.ca/eng/1100100033423/1100100033424">https://www.aadnc-aandc.gc.ca/eng/1100100033423/1100100033424</a>
Indigenous/aboriginal	Federal	Nation Rebuilding Program	\$20 million per year, spread across the country	The Government of Canada has committed to a forward-looking and transformative agenda to renew relationships with Indigenous peoples. Indigenous groups are seeking to rebuild their nations in a manner that responds to their priorities and the unique needs of their communities.	<a href="https://www.rcaanc-cirnac.gc.ca/eng/1530880050808/1530880135933">https://www.rcaanc-cirnac.gc.ca/eng/1530880050808/1530880135933</a>
Indigenous/aboriginal	Federal	New Paths for Education	\$50 million per year, spread across the country	With an annual budget of \$50 million, New Paths funds a variety of school-based projects directly involving First Nations students, parents and caregivers, teachers and communities. Funds can also be provided to First Nations education authorities and regional education and management organizations to build capacity and develop governance for local schools. The level of funding for successful proposals is determined on a case-by-case basis, and depends overall on available funding both nationally and regionally.	<a href="https://www.sac-isc.gc.ca/eng/1314212864451/1531315615013">https://www.sac-isc.gc.ca/eng/1314212864451/1531315615013</a>
Indigenous/aboriginal	Federal	Post-Secondary Partnerships Program	In 2018-2019, the selected projects from the call for proposals were funded for a two-year period running through 2019-2020. As a result, Indigenous Services Canada will not be issuing a new call for proposals in 2019-2020. We are working with our Indigenous partners to transform this program to better meet the needs of First Nations and Inuit students.	This program is a competitive, proposal-driven process based on merit and focused on meeting labour market needs. It supports projects that deliver a program of study or develop new courses and programs tailored for First Nations and Inuit students.	<a href="https://www.sac-isc.gc.ca/eng/1100100033691/1531934968283">https://www.sac-isc.gc.ca/eng/1100100033691/1531934968283</a>

Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
Indigenous/aboriginal	Federal	Post-Secondary Student Support Program	<p>The maximum amount payable per full-time student cannot exceed \$50,000 per year.</p> <p>On an extraordinary and justified basis, the maximum amount payable per year for a student in an advanced or professional degree program or a Masters or Doctoral program may exceed \$50,000 up to a maximum of \$85,000. No student is automatically entitled to this amount.</p> <p>In 2017-2018, ISC invested \$90 million over 2 years in the Post-secondary Student Support Program and the University College Entrance Preparation Program for First Nations and Inuit students. This funding will support over 4,600 students.</p>	The program aims to improve the employability of First Nations and eligible Inuit students by providing them with funding to access education and skills development opportunities at the post-secondary level.	<a href="https://www.sac-isc.gc.ca/eng/1100100033682/153193358021">https://www.sac-isc.gc.ca/eng/1100100033682/153193358021</a>
Indigenous/aboriginal	Federal	Reserve Lands and Environment Management	*See link to determine eligibility requirements	The Lands and Economic Development Services Program provides targeted funding for lands and economic development support services to help communities achieve the objectives of the Program. This includes services that prevent the contamination of reserve lands and other lands under AANDC's custodial responsibility.	<a href="https://www.aadnc-aandc.gc.ca/eng/1394718212831/1394718309861">https://www.aadnc-aandc.gc.ca/eng/1394718212831/1394718309861</a>
Indigenous/aboriginal	Federal	Urban Programming for Indigenous Peoples	The Government of Canada is providing \$53 million each year to UPIP for five years, beginning in 2017-2018.	UPIP is designed to assist First Nations (status and non-status), Inuit and Métis living in or transitioning to urban centres. An urban centre is considered to be an urban area having a population of at least 1,000 people and a population density of no fewer than 400 people per square kilometre. Funding is also available for organizations that serve rural and northern areas that act as hubs for those living on reserves or in smaller northern settlements.	<a href="https://www.sac-isc.gc.ca/eng/1471368138533/1536932634432">https://www.sac-isc.gc.ca/eng/1471368138533/1536932634432</a>
Funding-Culture, history and sport	Federal	Anti-Racism Action Program		The Anti-Racism Action Program helps address barriers to employment, justice and social participation among Indigenous peoples, racialized communities and religious minorities.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
Funding-Culture, history and sport	Federal	Building Communities through Arts and Heritage	\$25,000 max	Building Communities Through Arts and Heritage supports community celebrations, such as festivals, events and projects.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
Funding-Culture, history and sport	Federal	Canada Arts Presentation Fund	\$16,000,000 spread across the country	The Canada Arts Presentation Fund provides financial assistance to organizations that professionally present arts festivals or performing arts series (arts presenters) and organizations that offer support to arts presenters.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
Funding-Culture, history and sport	Federal	Canada Cultural Investment Fund	The Endowment Incentives component has provided a total of \$269 million in matching grants	The Canada Cultural Investment Fund encourages private sector investment, partnership and sound business practices to help arts and heritage organizations be better rooted and recognized in their communities.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
Funding-Culture, history and sport	Federal	Canada History Fund		The Canada History Fund supports the development of learning materials and activities that contribute to increasing Canadians' knowledge about Canada.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
Funding-Culture, history and sport	Federal	Canada Travelling Exhibitions Indemnification Program	Based on Program experience, indemnification is better suited for exhibitions with a value of at least \$20 million.	The Canada Travelling Exhibitions Indemnification Program assists eligible Canadian art galleries, museums, archives and libraries by assuming financial responsibility for loss or damage to objects or appurtenances in eligible travelling exhibitions.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>

Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
<b>Funding-Culture, history and sport</b>	Federal	Celebrate Canada	The most recent financial statements for clients requesting over \$100,000 (Provinces, Municipalities, Public Schools, Universities, Hospitals, Band Councils and Endowment Funds are exempt).	Celebrate Canada provides funding for activities organized on National Indigenous Peoples Day, Saint-Jean-Baptiste Day, Canadian Multiculturalism Day and Canada Day.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Commemorate Canada		Commemorate Canada provides financial support to initiatives that commemorate Canada's significant people, places, achievements and life events.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Community Support, Multiculturalism, and Anti-Racism Initiatives Program	The Program has three funding components: Events, Projects and Community Capacity Building; it also includes two separate initiatives	The Community Support, Multiculturalism, and Anti-Racism Initiatives Program supports the socio-economic integration of individuals and communities and helps them to contribute to building an integrated, socially-cohesive society.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Documentary Heritage Community Program	\$1.5 million across the country	The Documentary Heritage Community Program ensures that Canada's continuing memory is documented and accessible to current and future generations by adopting a more collaborative approach with local documentary heritage communities.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Exchanges Canada Program		The Exchanges Canada program helps youth to enhance their knowledge and understanding of Canada, while connecting with other young Canadians.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Indigenous Languages and Cultures Program		The Indigenous Languages and Cultures Program promotes Indigenous languages, strengthens Indigenous cultural identity and increases Indigenous participation in Canadian society.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Listen, Hear our Voices Initiative Fund	Eligible costs include: Digitization by your organization, a partner or a third-party; Consultants and professional services related to digitization; Purchase, rental or repair of equipment or software to digitize and preserve material; Description, transcription and development of finding aids; Shipping and insuring material; Salaries and wages to finish your project; Training and workshop activities; Travel for project staff; Honorariums and small gifts to Indigenous Elders; General administration costs, such as office supplies, long-distance telephone calls, postage, project management fees, messenger services	The Listen, Hear Our Voices initiative can fund Indigenous organizations to help digitize and preserve existing culture and language recordings for future generations.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Movable Cultural Property Grants		Movable Cultural Property Grants help designated organizations acquire cultural property of outstanding significance and national importance to Canada.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Museums Assistance Program	Provides funding through 5 separate components: Access to heritage, Exhibition circulation fund, Indigenous heritage fund, Collections management, Canada-France agreement	The Museums Assistance Program supports heritage institutions and workers in the preservation and presentation of heritage collections.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>
<b>Funding-Culture, history and sport</b>	Federal	Young Canada Works	Summer jobs for students	Young Canada Works offers a variety of summer job and internship programs to job seekers and employers.	<a href="https://www.canada.ca/en/canadian-heritage/services/funding.html">https://www.canada.ca/en/canadian-heritage/services/funding.html</a>



Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
Community hub	Federal	Investing in Canada Infrastructure Program	\$180 billion over 12 years in Infrastructure projects.	<p>Through the Investing in Canada plan, the Government of Canada is making historic new investments in infrastructure - more than doubling existing funding - to build the cities of the 21st century and provide communities across the country with the tools they need to prosper and innovate.</p> <p>The Investing in Canada plan is based on three key objectives:</p> <p>Create long-term economic growth Support a low carbon, green economy Build inclusive communities</p>	<a href="https://www.infrastructure.gc.ca/plan/about-invest-appropos-eng.html">https://www.infrastructure.gc.ca/plan/about-invest-appropos-eng.html</a>
Community hub	Provincial	Community Facility Enhancement Program	\$125,000-\$1,000,000	Community Facility Enhancement Program (CFEP) funding provides financial assistance to acquire, build, purchase, repair, renovate, upgrade or expand sports, recreational, cultural or other related public-use community facilities.	<a href="https://www.alberta.ca/community-facility-enhancement-program.aspx">https://www.alberta.ca/community-facility-enhancement-program.aspx</a>
Community hub	Provincial	Community Initiatives Program	\$75,000-\$250,000 (different amounts for different stages of the project)	The Community Initiatives Program (CIP) provides funding for organizations that create opportunities for Albertans to engage with and help develop their communities.	<a href="https://www.alberta.ca/community-initiatives-program.aspx">https://www.alberta.ca/community-initiatives-program.aspx</a>
Community hub	Provincial	Enhanced Capacity Advancement Program	<p>Core funding up to a maximum of \$75,000, at a consistent amount for up to three years</p> <p>Enhanced Capacity Building funding up to a maximum of \$150,000, at a variable amount for each of the funding years depending on performance</p> <p>Funding for Year 2 and Year 3 is dependent on successful delivery of outcomes as identified in the application in the previous year</p>	The Enhanced Capacity Advancement Program (ECAP) helps to advance and strengthen the non-profit/voluntary sector, by providing multi-year operational funding for up to 3 years to Alberta-based non-profit organizations that have a primary mandate and proven ability to:	<a href="https://www.alberta.ca/enhanced-capacity-advancement-program.aspx">https://www.alberta.ca/enhanced-capacity-advancement-program.aspx</a>
Community hub	Provincial	Multiculturalism, Indigenous and Inclusion Grant Program	<p>Eligible organizations can apply to MIG for a maximum amount of \$25,000.</p> <p>Higher priority will be given to organizations that:</p> <p>Best meet the guideline criteria have an annual operating budget under \$500,000 have not received prior Government of Alberta funding, and demonstrate the involvement of partner organizations from other diverse communities in its development, delivery, and follow up</p>	The Multiculturalism, Indigenous and Inclusion Grant Program supports initiatives and projects that builds intercultural awareness, and understanding. The Program fosters cultural awareness in communities across the province, and an appreciation and celebration of Indigenous Peoples and multicultural society in Alberta. The Program strives to create a province where people feel included and that their cultures and heritage is valued.	<a href="https://www.alberta.ca/multiculturalism-indigenous-and-inclusion-grant-program.aspx">https://www.alberta.ca/multiculturalism-indigenous-and-inclusion-grant-program.aspx</a>
Community hub	Provincial	Other Initiatives Program	There is no minimum or maximum funding that can be requested through OIP. The level of funding granted is based on need or the community benefit of the project and is subject to available resources.	The Other Initiatives Program (OIP) provides financial assistance for community-based projects that fall outside the scope of all other Community Grants funding streams. This includes one-time projects, international disaster relief and projects that are emergency or urgent in nature.	<a href="https://www.alberta.ca/other-initiatives-program.aspx">https://www.alberta.ca/other-initiatives-program.aspx</a>
Indigenous/aboriginal	Provincial	Creating Indigenous opportunities	Status: Bill 14 received royal assent on October 30, 2019	Once legislated, the Alberta Indigenous Opportunities Corporation will support job creating investments from Indigenous communities.	<a href="https://www.alberta.ca/creating-indigenous-opportunities.aspx">https://www.alberta.ca/creating-indigenous-opportunities.aspx</a>

Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
Indigenous/aboriginal	Provincial	Aboriginal Business Investment Fund	Will provide up to \$750,000 to support feasible Indigenous community-owned economic development projects that improve social and economic outcomes for Indigenous peoples and their communities.	Helps Indigenous community-owned businesses capitalize on business development opportunities to improve socio-economic outcomes.	<a href="https://www.alberta.ca/aboriginal-business-investment-fund.aspx">https://www.alberta.ca/aboriginal-business-investment-fund.aspx</a>
Indigenous/aboriginal	Provincial	Aboriginal Economic Partnerships Program	The maximum funding amount any applicant can receive in a single year is \$100,000. The program can fund up to 100% of eligible project costs such as:  contracted services performed by qualified providers development of internal capacity, including, but not limited to, knowledge transfer, workshops, demonstrated administrative costs incurred through the delivery of the project, up to a maximum of 15% of the value of the non-administrative costs of the project	Supports Indigenous community-owned businesses / organizations to identify and plan for economic opportunities.	<a href="https://www.alberta.ca/aboriginal-economic-partnerships-program.aspx">https://www.alberta.ca/aboriginal-economic-partnerships-program.aspx</a>
Indigenous/aboriginal	Provincial	Employment Partnerships Program	\$100,000	Supports initiatives that help Indigenous communities and Indigenous serving organizations connect their members to employment.	<a href="https://www.alberta.ca/employment-partnerships-program.aspx">https://www.alberta.ca/employment-partnerships-program.aspx</a>
Community hub	Provincial	Capital Investment Tax Credit (CITC)	The CITC program provides a non-refundable tax credit valued at 10% of a corporation's eligible capital expenditures, up to \$5 million.	Tax credit to encourage manufacturing, processing and tourism infrastructure companies to make capital investment in Alberta.	<a href="https://www.alberta.ca/capital-investment-tax-credit.aspx">https://www.alberta.ca/capital-investment-tax-credit.aspx</a>
Community hub	Provincial	Alberta Visitor Information Providers Program	Accreditation opportunities for community Visitor Information Centres (VIC).	Learn how to provide efficient and effective visitor information and trip planning services to visitors in the community.	<a href="https://www.alberta.ca/visitor-information-providers.aspx">https://www.alberta.ca/visitor-information-providers.aspx</a>
Indigenous/aboriginal	Provincial	Indigenous tourism	We provide business-coaching services to Indigenous entrepreneurs and existing Indigenous tourism operators wanting to enhance or expand their tourism business.  Some of these coaching and advisory services include:  tourism entrepreneur start-up workshops and workbook business planning options for accessing capital navigating regulatory processes on- and off-reserve business permits and licensing access to in-depth research and statistics on the Alberta tourism industry tourism readiness product development	Support services for Indigenous tourism entrepreneurs and communities.	<a href="https://www.alberta.ca/indigenous-tourism.aspx">https://www.alberta.ca/indigenous-tourism.aspx</a>

Grant Category	Level of Government	Grant Name	Funding Amount	Description	Link
<b>Indigenous/aboriginal</b>	Provincial	Tourism Growth Innovation Fund	<p>Destination Development Support will fund up to \$75,000 of eligible project costs. Applicants must contribute 25% of the total project cost. For projects with costs greater than \$100,000, the applicant must cover the remaining balance.</p> <p>Product Development Support will fund up to \$75,000 of eligible project costs. Applicants must match funding. For projects with costs greater than \$150,000, the applicant must cover the remaining balance.</p>	Funding for non-profit organizations and communities to explore destination development opportunities and build new tourism experiences.	<a href="https://www.alberta.ca/tourism-growth-innovation-fund.aspx">https://www.alberta.ca/tourism-growth-innovation-fund.aspx</a>
<b>Tourism</b>	Provincial	Tourism Industry Business Retention and Expansion Project	TIBRE involves the identification of existing and eligible tourism businesses and visiting them to assess their health and intentions. The programs helps existing tourism businesses optimize their operations by identifying challenges and implementing solutions to help them grow.	Helping assess the health of the tourism industry in Alberta communities.	<a href="https://www.alberta.ca/tourism-industry-business-retention-expansion-project.aspx">https://www.alberta.ca/tourism-industry-business-retention-expansion-project.aspx</a>
<b>Tourism</b>	Provincial	Visitor Friendly Program	Communities interested in working with a third-party consultant may be eligible for funding via the Tourism Growth Innovation Fund, through which they may receive funding for up to 75% of the total project cost.	Transform your community into a welcoming destination that will create lasting impressions for visitors and encourage them to return.	<a href="https://www.alberta.ca/visitor-friendly-program.aspx">https://www.alberta.ca/visitor-friendly-program.aspx</a>
<b>Tourism</b>	Provincial	Visitor Services Innovation Fund	<p>Your organization can receive up to 75% of the project costs to a maximum of \$7,000.</p> <p>Initiatives involving two or more regional partners are eligible for 75% of the project costs to a maximum of \$16,000.</p> <p>You are responsible for securing the remaining 25% of the project costs.</p>	Apply for funding if your non-profit organization is recognized as an official visitor services provider for your community or region.	<a href="https://www.alberta.ca/visitor-services-innovation-fund.aspx">https://www.alberta.ca/visitor-services-innovation-fund.aspx</a>
<b>Community hub</b>	Provincial	Community and Regional Economic Support (CARES) program	Begins at \$10,000	Get financial support for Alberta's communities, regions and municipalities for initiatives that promote long-term economic growth.	<a href="https://www.alberta.ca/community-regional-economic-support-program.aspx">https://www.alberta.ca/community-regional-economic-support-program.aspx</a>
<b>Community hub</b>	Provincial	Community Partnerships Youth Grants	There is currently no limit to how much funding an individual applicant may request. Previous funding granted has ranged between \$25,000 and \$100,000	Community programs can apply for funding for projects that support mentorship for at-risk youth and youth receiving government services.	<a href="https://www.alberta.ca/community-partnerships-youth-grants.aspx">https://www.alberta.ca/community-partnerships-youth-grants.aspx</a>
<b>Community hub</b>	Provincial	Cultural Industry Grants	\$20,000-\$50,000	Support for organizations working in screen-based productions, book and magazine publishing, interactive digital media and sound recordings.	<a href="https://www.alberta.ca/cultural-industry-grants.aspx">https://www.alberta.ca/cultural-industry-grants.aspx</a>
<b>Community hub</b>	Municipal	Community Grants Capital Program	Max of 200,000	The Community Capital Project Grant has been established to assist community not-for-profit organizations to expand and upgrade the network of community-use facilities and to address capital project requests on a consistent basis, encouraging flexibility and creative solutions. The grant is designed to assist with smaller capital projects. Major capital projects are referred to in the City of Lethbridge 10 year capital plan.	<a href="https://www.lethbridge.ca/living-here/Projects-Initiatives/Pages/Community-Capital-Grant-.aspx">https://www.lethbridge.ca/living-here/Projects-Initiatives/Pages/Community-Capital-Grant-.aspx</a>

