



The Excel Empowerment Centre Inc. (TEEC)

Together Empowering and Engaging Communities

ReconciliACTION Plan

January 2025 – December 2030 | Five-Year Strategic Plan

Winnipeg, Manitoba, Canada | Treaty 1 Territory and the Homeland of the Métis Nation
Operating in partnership with the Canadian Museum for Human Rights (CMHR)

◆ Land Acknowledgement

The Excel Empowerment Centre (TEEC), humbly acknowledges that we live, work, gather, and dream on the ancestral lands of the **Anishinaabeg, Anisniniwak, Dakhóta Oyáte, Denesūliné, ininiwak and nīhi thawak** peoples, and on the **Homeland of the Métis Nation** — lands that have been cared for, named, and made meaningful across countless generations. We acknowledge Treaty 1, signed in 1871, as the foundation of our shared responsibilities and obligations on this land. We are grateful to the First Nations and Métis people whose presence, knowledge, and resilience continue to shape this place we call Winnipeg. We offer this acknowledgement not as a formality, but as a living commitment to honour these relationships and to walk — together — toward truth, respect, and reconciliation.

◆ Truth and Reconciliation Acknowledgement

The Excel Empowerment Centre (TEEC), respects the spirit and intent of treaties and remains committed to working in partnership with Indigenous people at the heart of truth reconciliation by incorporating My ReconciliACTION Plans in collaborating with Indigenous Knowledge Keepers, and the Treaty Relations Commission of Manitoba, to deliver sessions on Indigenous history to aid understanding, explore the intersections between treaties, constitutions, and human rights we have in Canada as well as learn recognize the contribution that Indigenous peoples have made to Canada.

◆ **Violent on the Land Acknowledgment**

We, the Excel Empowerment Centre (TEEC), recognize that the current work to address environmental violence is built upon the legacy of a movement begun by traditional knowledge keepers and groups like White Buffalo Calf Woman Society and the Brave Heart Society. For many years these groups have done critical work to increase the safety of women, revive coming-of-age ceremonies, and share important teachings with young people about their bodies.

SECTION 1

Tribute to JR

I want to thank my childhood best friend, my brother, Gerard Nepaniak Junior, JR. whom I have had the pleasure of learning about his indigenous roots, upbringing, and way of life.

Today, Gerard sits in his sunroom in St. Boniface suburb, where he is in a wheelchair due to an accident from a fall off the roof from a job site. Despite this, he sings songs of his people, celebrating the land and the creatures that walk on Turtle Island.

What began as a research project has now developed into a toolkit for training newcomers to Canada, like you and me. Wherever I go, this document serves as my guide to becoming a better person—one who is respectful and understanding of the Indigenous peoples of Canada.

As a newcomer myself, who experienced war and displacement, I recognize the impact of colonization and intergenerational trauma on Indigenous communities. I truly empathize with the pain they have endured. In light of recent reflections across the country regarding the atrocities committed by colonial settlers and imperialists, I observe the Truth and Reconciliation Commission (TRC) days to find ways forward and to forever stand in solidarity with the rightful people of this land.

Mathew Joseph, 2025.



Executive Summary

TEEC — is a Winnipeg-based community organization rooted in the belief that meaningful reconciliation between Indigenous peoples and newcomers to Canada is not only possible, but essential. Anchored in the values of dignity, relationship, and collective action, TEEC carries out its mandate through inclusive programming, Indigenous cultural learning, food service inclusion, and visual storytelling — all centred on the empowerment of newcomer women and the honouring of Indigenous voices and leadership.

This **ReconciliACTION Plan** sets out TEEC's binding commitment to move beyond awareness into deliberate, sustained action across five years — from 2025 to 2030. It is grounded in the Truth and Reconciliation Commission of Canada's 94 Calls to Action, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and the relational wisdom of Indigenous Knowledge Keepers and community members who have shaped our work.

"Reconciliation is not an 'Indigenous problem' — it is a Canadian one. Reconciliation requires that a new vision — based on a commitment to mutual respect — be developed."

— **Truth and Reconciliation Commission of Canada, Final Report, 2015**

This plan is organized around **four key pillars**:

- **Indigenous Learning and Partnership** — embedding Indigenous history, treaty relationships, and cultural knowledge into all TEEC programming and operations.
- **Newcomer Women's Empowerment** — centering the voices, skills, and leadership of newcomer women, particularly through intersectional and healing-centered programming.
- **Community Partnership and Engagement** — building and deepening relationships with Indigenous-led organizations, government bodies, academic institutions, and cultural partners.
- **Inclusive Programming and Public Awareness** — developing programs that bridge Indigenous and newcomer experiences through food, storytelling, and shared cultural celebration.

The plan encompasses both **internal organizational commitments** — including staff training, policy reform, and internal culture change — and **external community-facing actions** — including new programs, partnerships, and public events. A robust evaluation framework, including an Indigenous-led third-party review in Year 3, will ensure accountability and ongoing learning.

TEEC invites all readers of this plan — funders, partners, Indigenous leaders, community members, and allies — to join us in this journey. Reconciliation is not a destination. It is the road we walk together, every day, with intention and care.

SECTION 2

Organizational Profile

Mission

TEEC exists to empower newcomer women — particularly those navigating intersecting experiences of migration, racialization, and socioeconomic marginalization — through culturally grounded



programming, community connection, comprehensive employment training, and opportunities for leadership. We do so in right relationship with Indigenous peoples and communities, guided by principles of reciprocity, respect, and shared learning.

Vision

A Winnipeg — and a Canada — where newcomer and Indigenous women stand together in full dignity, where their stories are heard and celebrated, and where their leadership shapes the institutions and communities around them.

Values

- **Dignity and Respect:** Every person who enters our circle is welcomed, honoured, and safe.
- **Relationship over Transaction:** We build trust slowly, deliberately, and with care.
- **Courage and Honesty:** We speak difficult truths and hold ourselves to high standards.
- **Community First:** Decisions are made with and for the community, not for the organization.
- **Joyful Resistance:** We celebrate cultural richness, creative expression, and the resilience of the human spirit.

Core Programs

Newcomer Women's Programming

TEEC's flagship programming centres newcomer women — refugees, immigrants, and those with precarious immigration status — in a welcoming, culturally responsive space. Programs include language support circles, leadership development cohorts, employment readiness workshops, and peer mentorship. Programming intentionally builds bridges between newcomer and Indigenous women's experiences.

Indigenous Cultural Learning

TEEC embeds Indigenous history, treaty education, and cultural knowledge into all its programming. In collaboration with Elders and Knowledge Keepers, TEEC offers land-based learning opportunities, storytelling sessions, and ceremonial participation — helping newcomer participants understand that they, too, are Treaty people with responsibilities on this land.

Food Service Inclusion and Cultural Exchange

Food is both nourishment and narrative. TEEC's food-focused programming facilitates community feasts, micro-enterprise development for women in food entrepreneurship, and cultural kitchen events where Indigenous and newcomer food traditions are shared and celebrated side by side. These events serve as powerful, accessible entry points for cross-cultural relationship building.

Visual Storytelling for Empowerment

TEEC supports Indigenous and newcomer women to tell their own stories through photography, video, digital art, and oral history. These storytelling projects are exhibited publicly — including in partnership with the Canadian Museum for Human Rights — amplifying voices that are too often absent from mainstream media and cultural institutions.



Operating Context

Winnipeg is home to one of Canada's largest urban Indigenous populations and one of its most rapidly growing newcomer communities. According to Statistics Canada, Manitoba welcomed over 25,000 immigrants in 2023 alone, with Winnipeg receiving the majority. At the same time, Indigenous peoples in Winnipeg continue to face systemic inequities rooted in colonialism, the residential school system, the Sixties Scoop, and ongoing structural racism.

TEEC operates at the intersection of these two communities — not to conflate their experiences, which are distinct and must be honoured as such, but to facilitate genuine relationship, mutual learning, and shared advocacy for justice.

Partnership with the Canadian Museum for Human Rights

TEEC operates at and in partnership with the Canadian Museum for Human Rights (CMHR), a values-aligned institution committed to exploring human rights stories from Canada and around the world. The CMHR's mandate — to promote respect for others and advance human rights — resonates deeply with TEEC's own. This partnership enables TEEC to host events, exhibitions, and community gatherings within one of Canada's most significant public cultural spaces, lending credibility, visibility, and reach to TEEC's reconciliation work.

SECTION 3

Vision for Reconciliation

TEEC's Reconciliation Vision Statement

TEEC envisions a Winnipeg where Indigenous and newcomer communities stand as neighbours, allies, and partners — united not by sameness, but by shared commitment to justice, truth, and belonging. We understand reconciliation as a living, relational practice rooted in honest reckoning with history and bold, joyful action toward a more equitable future. We commit to doing this work with humility, with courage, and with love.

— **TEEC Reconciliation Vision Statement**

Grounding in the Truth and Reconciliation Commission Calls to Action

The TRC's 94 Calls to Action, released in 2015, represent a roadmap for all Canadians and all Canadian institutions. TEEC's ReconciliACTION Plan is directly informed by the following Calls to Action:

Call to Action #57 — Professional Development and Training for Public Servants

We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. TEEC applies this call internally by committing to equivalent education and training for all staff, volunteers, and leadership.



Call to Action #62 — Education for Reconciliation

We call upon the federal, provincial, and territorial governments to make it mandatory for students to learn about the history of residential schools. TEEC responds by embedding residential school history, the legacy of colonialism, and treaty education into all newcomer orientation and community programming.

Call to Action #65 — Youth Programs

We call upon the federal government to fund Indigenous youth organizations to develop culture- and language-based programming. TEEC supports this call through partnership with Indigenous youth and women's organizations and through intergenerational programming that connects youth with Elders.

Call to Action #92 — Business and Reconciliation

We call upon the corporate sector to adopt the UN Declaration on the Rights of Indigenous Peoples as a reconciliation framework, ensure equitable access for Indigenous peoples, and implement skills and management development programs for Indigenous employees. TEEC applies this call through equitable hiring, Indigenous supplier relationships, and governance practices.

Call to Action #93 — Newcomers to Canada

We call upon the federal government, in collaboration with national Indigenous organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a better understanding of the history of Indigenous peoples in Canada. TEEC addresses this call by creating supplementary programming that gives newcomers what formal citizenship processes often omit: an honest, relational understanding of Indigenous history and treaty obligations.

Call to Action #94 — Newcomers to Canada

We call upon the Government of Canada to replace the Oath of Citizenship with the following: "I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada, including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen." TEEC supports newcomers in understanding — from the moment they arrive — that life in Canada means being in relationship with Treaty and with Indigenous peoples.

Connection to UNDRIP

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted by Canada in 2016 and enshrined in Canadian law through the *United Nations Declaration on the Rights of Indigenous Peoples Act* (2021), provides a framework of minimum standards for the survival, dignity, and well-being



of Indigenous peoples. TEEC is committed to aligning its practices with UNDRIP, including the right of Indigenous peoples to maintain and strengthen their distinct political, legal, economic, social, and cultural institutions (Article 5), the right to self-determination (Article 3), and the principle of Free, Prior and Informed Consent (FPIC) in decisions that affect Indigenous communities.

Reconciliation is Ongoing, Relational, and Action-Based

TEEC holds firmly to the understanding that reconciliation is not a policy goal with a finish line. It is not a program that can be delivered and closed. It is a living, evolving relationship — one that requires constant renewal, honest reflection, and the willingness to be accountable when we fall short. We understand that, as an organization working primarily with newcomer women, we occupy a distinct position in the reconciliation landscape: neither Indigenous ourselves, nor settlers in the historical sense of those who benefited most from dispossession, yet still participants in systems that perpetuate harm. We take this complexity seriously, and we hold it with humility.

SECTION 4

Guiding Principles

The following eight principles govern all of TEEC's reconciliation-related work — internal and external, programmatic and administrative. They are not abstract ideals. They are commitments with practical implications for how we hire, partner, program, communicate, and spend.

1. Relationship First

Before programs, before funding applications, before public announcements — we build genuine, reciprocal relationships. We do not approach Indigenous communities or Knowledge Keepers only when we need something. We invest in relationships over time, with patience and consistency, and we understand that trust is earned slowly and lost quickly. Every partnership, every invitation, and every collaboration begin with relationship.

2. Indigenous Leadership and Self-Determination

TEEC does not speak for Indigenous peoples, make decisions on their behalf, or position itself as an authority on Indigenous experience. We actively centre Indigenous leadership in co-designing programs, setting priorities, and evaluating outcomes. We recognize the right of Indigenous peoples to self-determination — including the right to determine what reconciliation looks like on their own terms — and we commit to following their lead.

3. Intersectionality

TEEC recognizes that the women we serve — both newcomer and Indigenous — hold multiple, overlapping identities shaped by race, gender, class, immigration status, language, disability, and more. We use an intersectional lens in all our work, refusing to flatten these identities into single categories. A newcomer woman of colour who is also a refugee who is also a single mother faces a distinct constellation of challenges and strengths. We design with that complexity in mind.

4. Cultural Humility and Ongoing Learning



Cultural competency is not a training certificate. It is a lifelong practice of self-reflection, curiosity, and willingness to be corrected. TEEC staff, volunteers, and leadership commit to ongoing learning about Indigenous histories, cultures, and contemporary realities — not as a onetime exercise, but as a permanent organizational practice. We will make mistakes. We commit to acknowledging them, learning from them, and doing better.

5. Trauma-Informed and Healing-Centered Practice

Many of the women TEEC serves carry profound experiences of trauma — from displacement, persecution, colonial violence, family separation, and loss. Our programs and organizational culture reflect a trauma-informed approach: we do not require disclosure, we do not re-traumatize through careless language or practices, and we actively create spaces for healing. We draw on a healing-centered engagement model that focuses on what people have survived and what they are building — not only on what has been broken.

6. Accountability and Transparency

We hold ourselves accountable to the communities we serve — not only to funders or government bodies. This means publishing our ReconciliACTION progress reports openly, inviting community feedback into our evaluation processes, and being honest when our actions do not match our commitments. It also means compensating Indigenous Knowledge Keepers, Elders, and community members equitably for their time and expertise — every time, without exception.

7. Inclusive Representation

TEEC's leadership, staff, advisory bodies, and program participants should reflect the communities we serve. We actively work to ensure that Indigenous and newcomer women hold positions of real authority and decision-making power within our organization — not only as beneficiaries or consultants, but as leaders. This requires deliberate hiring practices, accessible pathways to leadership, and ongoing attention to power dynamics.

8. Sustainability Over Speed

Reconciliation cannot be rushed. We resist the pressure to move quickly for the sake of optics, deliverables, or donor timelines. Instead, we commit to building deep, durable change — in our programs, our partnerships, our policies, and our culture. We would rather do one thing with integrity and care than ten things superficially. Sustainability means building organizational and community capacity so that this work outlasts any single grant, leader, or strategic plan.

SECTION 5

Internal Commitments

Reconciliation begins at home. Before TEEC can credibly partner with Indigenous communities or offer reconciliation-informed programming to newcomer women, we must do the internal work of transforming our own organizational culture, policies, and practices. This section outlines our binding commitments to do exactly that.



5.1 Staff and Leadership Development

Mandatory Indigenous Cultural Competency Training

All TEEC staff members, volunteers, board members, and contracted facilitators are required to complete a minimum of twelve (12) hours of Indigenous cultural competency training annually. This training will be developed and delivered by Indigenous educators and organizations — not sourced from generic online providers. Topics will include the history and legacy of residential schools, the Sixties Scoop, treaty relationships, Indigenous governance systems, and contemporary Indigenous realities in Manitoba.

National Indigenous Peoples Day Participation

TEEC commits to full organizational participation in National Indigenous Peoples Day (June 21) each year. This includes a designated staff learning day, attendance at community events hosted by Indigenous-led organizations, and a reflective team circle to discuss learnings and implications for TEEC's work. TEEC will not simply issue a social media statement — we will show up, in person, in relationship.

Land-Based Learning Experiences

TEEC will facilitate at least one annual land-based learning experience for all staff and key volunteers. These experiences will be designed and led by Indigenous Knowledge Keepers and will take place on the land — on the prairies, at the river, or in spaces that carry deep Indigenous meaning. Land-based learning reconnects participants to the living relationships between people and place that colonial systems have sought to sever.

Elder and Knowledge Keeper Engagement

TEEC will establish ongoing relationships with a rotating circle of Elders and Knowledge Keepers who can support our work throughout the year. These relationships will be built with care, governed by protocols respectful of Indigenous custom, and compensated appropriately (see Appendix C for full compensation framework). Elders and Knowledge Keepers will not be treated as one-time consultants — they will be valued, ongoing partners in TEEC's journey.

5.2 Organizational Policies

Equitable Hiring Practices

TEEC will review and revise its hiring practices to actively prioritize Indigenous and newcomer candidates for all positions. This includes posting roles with Indigenous media and community networks, removing systemic barriers such as credential requirements that discount international or experiential learning, offering culturally appropriate interview processes, and setting explicit representation targets for staff and board composition. By Year 2, TEEC commits that at least 30% of staff and 40% of board members will identify as Indigenous or newcomer.

Indigenous Inclusion Policy

TEEC will develop a formal Indigenous Inclusion Policy in consultation with Indigenous community members and advisors. This policy will govern how TEEC engages with Indigenous peoples, communities, and knowledge systems across all areas of organizational life — from hiring to programming to communications. It will include a restorative justice process for addressing incidents of harm, discrimination, or cultural insensitivity within the organization.



Land Acknowledgements at All Events and Communications

TEEC commits to opening every public event, meeting, email newsletter, and formal communication with a meaningful land acknowledgement. We distinguish between performative land acknowledgements — read from a script without connection — and genuine ones, which are spoken with understanding, feeling, and commitment. Staff will receive training on how to deliver land acknowledgements authentically, and we will work with Indigenous community members to shape acknowledgement language that is living, rather than frozen.

5.3 Internal Culture

Staff Learning Circles on Reconciliation

TEEC will hold monthly staff learning circles (approximately 60–90 minutes) dedicated to reconciliation topics. These circles will be facilitated by a rotating internal lead, with periodic guest facilitation by Indigenous educators and community members. Topics will emerge from current events, staff questions, and the ongoing implementation of this plan. The format will be discussion-based, not lecture-based — modeled on the relational practices we seek to embody.

ReconciliACTION Working Group

TEEC will establish a dedicated internal ReconciliACTION Working Group, comprising at least four staff members and two external Indigenous community advisors. This working group will be responsible for tracking implementation of this plan, identifying gaps, surfacing emerging opportunities, and preparing the annual ReconciliACTION progress report. The working group will meet bi-monthly and report to the full board quarterly.

SECTION 6

Program Development

TEEC's programs are the primary vehicle through which reconciliation values become lived experiences for community members. This section outlines how existing programs will be deepened and new programs developed to authentically embed Indigenous learning, newcomer empowerment, cultural exchange, and public storytelling.

6.1 Indigenous Learning Integration

Treaty and Residential School History in Newcomer Programming

TEEC will integrate Indigenous history — including treaty rights, residential school legacy, the Sixties Scoop, land rights, and the ongoing National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) — into all newcomer orientation and community programming. This content will be presented with care, context, and cultural safety protocols, and will be framed not as a history lesson but as essential knowledge for understanding what it means to live in Canada and on Treaty land.

Elder and Knowledge Keeper Co-Developed Curriculum



No curriculum related to Indigenous history or culture will be developed by TEEC without meaningful co-creation with Elders and Knowledge Keepers. TEEC will dedicate budget and time to this co-development process, understanding that it cannot be rushed. Curriculum co-developed in this way will be reviewed annually by Indigenous advisors and updated as needed.

Two-Eyed Seeing Workshop Series

TEEC will develop and deliver an annual "Two-Eyed Seeing" workshop series — a practice rooted in Mi'kmaw Elder Albert Marshall's concept of *Etuaptmumk* — which honours and braids together Indigenous and non-Indigenous ways of knowing. These workshops will bring newcomer and Indigenous women together to explore questions of land, home, belonging, and identity through multiple lenses. Participants will leave not with a single answer, but with richer questions and deeper relationships.

6.2 Women's Empowerment Programming

Newcomer Women's Circles with Indigenous Facilitators

TEEC will launch a monthly series of "Wisdom Circles" — facilitated gatherings for newcomer women that incorporate Indigenous circle practices, talking pieces, and relational protocols. Circles will be co-facilitated by Indigenous women with expertise in community facilitation, healing-centered practice, and cross-cultural communication. Participation will be voluntary, trauma-informed, and grounded in deep respect for each participant's story.

Storytelling and Visual Arts Projects

TEEC will develop annual storytelling and visual arts projects that center the voices of Indigenous and newcomer women. These projects will be community-driven: participants will decide what stories to tell, how to tell them, and who the audience is. Finished works — whether photographic, video, textile, or oral — will be showcased publicly at CMHR and other Winnipeg venues. Intellectual property will remain with the creators, always.

Skill-Building Programs

TEEC will offer practical skill-building programs that equip newcomer and Indigenous women with tools for economic participation and cultural expression. Core offerings include: food entrepreneurship (product development, food safety certification, marketing); digital storytelling (video production, podcast creation, social media for advocacy); and leadership development (board governance, public speaking, organizational management). All programs will be offered free of charge or on a sliding scale, with childcare and transportation support available.

6.3 Inclusive Food Service and Cultural Exchange

Community Kitchen Events

TEEC will host quarterly community kitchen events at which Indigenous and newcomer participants cook, share, and celebrate traditional foods together. These events are not fusion experiments — they are intentional acts of cultural exchange in which each tradition is honoured on its own terms. Facilitators will share the stories, histories, and significance behind the foods being prepared. These gatherings will be open to the wider community, reinforcing TEEC's role as a bridge-builder in Winnipeg.



Women-Led Micro-Food Enterprises

TEEC will create a micro-enterprise incubator pathway for Indigenous and newcomer women who wish to build small food businesses. This will include access to shared commercial kitchen space, licensing and regulatory guidance, peer networking, and connections to markets and vendors. Indigenous food sovereignty and newcomer culinary traditions will both be treated as sources of value, resilience, and economic opportunity.

Annual "Table of Reconciliation" Community Feast

Each year, TEEC will host the "Table of Reconciliation" — a community feast celebrating Indigenous and newcomer food traditions, with a keynote from an Indigenous Elder or leader, performances, and opportunities for community members to connect across difference. This event will be free and open to all, prioritizing accessibility and including translation support. It will serve as TEEC's most visible public expression of its reconciliation commitment each year.

6.4 Visual Storytelling and Public Awareness

Multimedia Storytelling Projects

TEEC will commission and support the production of multimedia storytelling projects — documentary short films, photo essays, podcast series, and digital archives — that feature the stories of Indigenous and newcomer women in their own words. Projects will be funded through dedicated grants and produced in partnership with local Indigenous and newcomer media makers. All projects will follow Indigenous data sovereignty principles, including OCAP® (Ownership, Control, Access, and Possession).

Partnership with CMHR on Public Exhibitions

TEEC and the Canadian Museum for Human Rights will develop at least one joint public exhibition per plan period that showcases the storytelling work of Indigenous and newcomer women participants. These exhibitions will be integrated into CMHR's public programming calendar, reaching thousands of visitors from across Canada and internationally. TEEC will ensure that participating storytellers are compensated, credited, and involved in curation decisions.

Annual "Our Stories, Our Land" Campaign

Each June — in recognition of National Indigenous Peoples Month and National Indigenous Peoples Day — TEEC will launch its annual "Our Stories, Our Land" photo and video campaign. Indigenous and newcomer women will submit images and short videos reflecting their relationship to land, home, and belonging. Selected works will be featured on TEEC's platforms, projected publicly in Winnipeg's downtown, and submitted to regional and national media. The campaign will grow TEEC's public profile while amplifying the voices of those it serves.

SECTION 7

External Partnerships

Reconciliation is not work that any single organization can do alone. TEEC's ReconciliACTION Plan is built on a foundation of deep, mutually accountable partnerships across Indigenous-led organizations,



newcomer-serving bodies, government, academia, cultural institutions, and the funding community. We approach each partnership with humility, reciprocity, and a long-term orientation.

"We are all Treaty people. We all share a responsibility for the land and for one another. Newcomers to Canada, like those who have been here for generations, are part of this story — and part of this responsibility."

— **TEEC Reconciliation Working Group**

Narrative Overview

Indigenous-Led Organizations

TEEC's most critical relationships are those with Indigenous-led organizations. These partners hold the knowledge, authority, and community trust that TEEC does not have on its own. The Assembly of Manitoba Chiefs and the Manitoba Métis Federation provide policy context and community connection at a regional level. Urban Indigenous organizations such as **Ka Ni Kanichihk** — a Winnipeg-based Indigenous-led organization offering healing and leadership programs — and **Ma Mawi Wi Chi Itata Centre** — which provides family support services grounded in Anishinaabe values — are potential program delivery partners, event co-hosts, and sources of ongoing guidance. TEEC commits to these relationships being non-extractive: we will not approach Indigenous organizations only when we need their participation or endorsement.

Newcomer-Serving Organizations

TEEC operates within a rich ecosystem of organizations serving Manitoba's newcomer population. Partners such as **Manitoba Start**, **IRCOM** (Immigrant and Refugee Community Organization of Manitoba), and others share overlapping mandates and constituencies. Collaboration with these organizations will enable TEEC to reach more newcomer women with Indigenous learning content, co-host programming, and avoid duplication of services.

Government Bodies

Government partnerships are essential for both funding sustainability and policy influence. TEEC will build relationships with the **City of Winnipeg's Indigenous Relations Division**, the **Province of Manitoba's Indigenous Reconciliation Secretariat**, and the federal department of **Women and Gender Equality Canada (WAGE)** — all of which have mandates that align with TEEC's work. Government relationships will be cultivated with an eye toward both grant opportunities and systemic advocacy.

Academic Partners

The University of Manitoba and the University of Winnipeg both have strong Indigenous Studies programs and researchers whose work is directly relevant to TEEC's mandate. Academic partnerships will support TEEC's evaluation work, provide access to research expertise, and create pathways for newcomer and Indigenous women to access post-secondary education and leadership development.

Cultural Institutions

TEEC's partnership with the Canadian Museum for Human Rights is foundational. The **Winnipeg Art Gallery** — **Qaumajuq**, the world's largest public collection of contemporary Inuit art, is a natural



additional partner for TEEC's visual storytelling and public awareness work. Qaumajuq's commitment to Indigenous art and artists makes it a powerful potential co-host for exhibitions and community events.

Funding Bodies

TEEC will cultivate relationships with arts and community funders including the **Manitoba Arts Council**, **United Way Winnipeg**, and the **Canada Council for the Arts**. These relationships will be approached not merely as grant applications, but as opportunities to advocate for reconciliation-informed funding frameworks that recognize the unique value of organizations working at the intersection of newcomer and Indigenous communities.

Partnership Table

Partner Name	Type	Role in ReconciliACTION	Status
Assembly of Manitoba Chiefs	Indigenous Led / Political	Policy guidance; endorsement; referrals to First Nations community partners; joint advocacy	Existing
Manitoba Métis Federation	Indigenous Led / Political	Métis community connection; cultural programming co-development; joint public events	Existing
Ka Ni Kanichihk	Indigenous Led / Community	Healing-centered practice collaboration; Elder referrals; co-facilitation of women's circles	Existing
Ma Mawi Wi Chi Itata Centre	Indigenous Led / Family Services	Family support programming alignment; community kitchen co-hosting; referral pathways	Existing
Manitoba Start	Newcomer-Serving / Employment	Newcomer women referrals; joint programming; workforce integration support	Existing
IRCOM	Newcomer-Serving / Housing & Settlement	Newcomer women outreach; co-hosted community events; participant referrals	Existing
City of Winnipeg — Indigenous Relations	Municipal Government	Reconciliation policy alignment; co-sponsorship of public events; civic advocacy	Existing
Province of Manitoba — Indigenous Reconciliation Secretariat	Provincial Government	Program funding; policy consultation; reconciliation framework alignment	To Cultivate
Women and Gender Equality Canada (WAGE)	Federal Government	Core operational and programming funding; policy alignment on gender equity	To Cultivate



Partner Name	Type	Role in ReconciliACTION	Status
University of Manitoba — Indigenous Studies	Academic	Curriculum co-development; program evaluation; research partnership	Existing
University of Winnipeg — Indigenous Studies	Academic	Community-based research; educator referrals; student placement partnerships	Existing
Canadian Museum for Human Rights (CMHR)	Cultural Institution	Event venue; public exhibition co-hosting; values-aligned strategic partner; storytelling platform	Existing
Winnipeg Art Gallery — Qaumajuq	Cultural Institution	Visual storytelling exhibition collaboration; Indigenous arts programming alignment	Existing
Manitoba Arts Council	Funding Body	Arts programming grants; storytelling project funding; organizational operating support	Existing
The Winnipeg Foundation	Funding Body	Community investment funding; network connection; collective impact alignment	Existing
Canada Council for the Arts	Funding Body	Equity and inclusion arts funding; multimedia storytelling project support	To Cultivate

SECTION 8

Action Plan and Timelines

The following action plan translates TEEC's ReconciliACTION commitments into specific, measurable steps with clear leads, timelines, and success indicators. Actions are organized by priority area and span all three years of this plan period (2026–2029).

Priority Area	Action Item	Lead	Timeline	Success Indicator
Internal Training	Develop mandatory Indigenous cultural competency training curriculum with Indigenous educator partners	Executive Director	Year 1 (2025–2026)	Curriculum complete; 100% staff participation by Dec 2026
Internal Training	Conduct first annual land-based learning experience for all	Program Manager	Year 1 (2025–2026)	Event completed; 90% participation

Priority Area	Action Item	Lead	Timeline	Success Indicator
	staff and key volunteers			rate; staff reflections documented
Internal Training	Establish Elder and Knowledge Keeper circle with compensation protocols in place	Executive Director	Year 1–2 (2025–2027)	Minimum 3 Elders engaged with signed honorarium agreements; 4 sessions held annually
Internal Training	Launch monthly staff learning circles on reconciliation topics	ReconciliACTION Working Group	Year 1–2 (2025–2027)	12 circles held per year; attendance tracked; participant reflections collected
Policy Development	Review and revise hiring practices to prioritize Indigenous and newcomer candidates	Board of Directors / HR Lead	Year 1–2 (2025–2027)	Revised hiring policy adopted by Board by March 2027; representation targets set
Policy Development	Develop and adopt Indigenous Inclusion Policy with community consultation	Executive Director	Year 1–2 (2025–2027)	Policy drafted; community review process completed; Board adoption by June 2027
Policy Development	Establish Elder and Knowledge Keeper Compensation Policy (see Appendix C)	Finance Lead / Executive Director	Year 1–2 (2025–2027)	Policy document adopted; budget line item created; retroactive compensation reviewed
Internal Culture	Form ReconciliACTION Working Group with Indigenous community advisors	Executive Director	Year 1–2 (2025–2027)	Working group constituted with 4 staff + 2 Indigenous advisors; Terms of Reference adopted
Program Development	Co-develop Indigenous history curriculum for newcomer orientation programming with Elder partners	Program Manager / Indigenous Advisors	Year 1–2 (2025–2027)	Curriculum co-created; piloted with 2 newcomer cohorts; feedback incorporated
Program Development	Launch "Wisdom Circles" — monthly	Program Coordinator	Year 2 (2026)	10 circles held in Year 2; average 15/

Priority Area	Action Item	Lead	Timeline	Success Indicator
	newcomer women's circles with Indigenous co-facilitators			participants per circle; qualitative feedback positive
Program Development	Design and deliver first "Two-Eyed Seeing" workshop series (6 sessions)	Program Manager	Year 2 (2026)	6 workshops delivered; 60+ unique participants; participant-reported learning outcomes documented
Community Events	Host inaugural "Table of Reconciliation" community feast event	Events Coordinator	Year 3 (2027)	Event held; 150+ attendees; Elder keynote; media coverage secured; participant satisfaction surveyed
Community Events	Launch annual "Our Stories, Our Land" photo/video campaign for National Indigenous Peoples Month	Communications Lead	Year 2–3 (2026–2028)	Campaign launched June 2027; 25+ submissions; public display secured; media partnership confirmed
Partnership Building	Initiate relationship-building meetings with Ka Ni Kanichihk and Ma Mawi Wi Chi Itata	Executive Director	Year 2–3 (2026–2027)	Minimum 3 meetings per organization; MOU or Letter of Intent signed by June 2027
Partnership Building	Develop joint exhibition proposal with CMHR for Year 2 public showcase	Program Manager / CMHR Liaison	Year 2–3 (2026–2027)	Proposal submitted; exhibition confirmed for 2027–28; storytellers selected and compensated
Program Development	Launch women-led micro-food enterprise incubator pathway	Program Manager	Year 3–4 (2027–2028)	5+ women complete incubator program; at least 2 micro-enterprises launched; revenue reported
Partnership Building	Formalize academic partnerships with U of M and U of W for	Executive Director	Year 3–4 (2027–2028)	MOUs signed; at least 1 joint community-based research project



Priority Area	Action Item	Lead	Timeline	Success Indicator
	program evaluation and research			underway by Year 2 end
Evaluation and Reporting	Publish Year 1 ReconciliACTION Progress Report (publicly available)	ReconciliACTION Working Group	Year 4 (2028)	Report published by September 2028; community feedback session held; report shared with all partners
Fundraising and Sustainability	Diversify funding base — apply to Canada Council for the Arts and provincial reconciliation funding streams	Executive Director / Finance Lead	Ongoing (2025–30)	Minimum 2 new grants secured; earned revenue strategy developed; 20% budget diversification achieved
Evaluation and Reporting	Commission Indigenous-led third-party review of ReconciliACTION Plan implementation	Board of Directors	Year 3–5 (2027–2030)	Independent Indigenous-led reviewer engaged; review completed by March 2030; findings published publicly

SECTION 9

Evaluation and Accountability

TEEC is committed to honest, rigorous, community-centred evaluation of this ReconciliACTION Plan. Evaluation is not a bureaucratic exercise — it is how we learn, how we stay accountable to the communities we serve, and how we demonstrate to funders and partners that this work is real, not performative.

Logic Model Overview

Inputs	Activities	Outputs	Outcomes	Impact
Staff time; Elder/Knowledge Keeper engagement; grant funding; CMHR	Training circles; cultural programs; community feasts;	32 of training hours completed; 30 of programs delivered; 180 of participants;	Increased staff Indigenous cultural competency; stronger trust with Indigenous partners; newcomer women's	A Winnipeg community where newcomer and Indigenous women stand as allies; reconciliation-



Inputs	Activities	Outputs	Outcomes	Impact
partnership; community relationships; curriculum materials	storytelling projects; policy reform; partnership meetings; land-based learning	5 of community events; 6 of partnerships formalized; exhibitions produced	deepened understanding of Treaty; Indigenous and newcomer women's leadership growth; public awareness increased	informed organizational sector; systemic change in how newcomers learn about Indigenous peoples; TEEC as a model organization nationally

Quantitative Indicators

- Number and percentage of staff completing Indigenous cultural competency training annually
- Number of Elder and Knowledge Keeper engagements per year, with compensation recorded
- Number of Wisdom Circles and Two-Eyed Seeing workshops delivered; total participant count
- Number of newcomer women completing TEEC programs per year
- Number of micro-enterprise ventures supported; number reaching revenue milestones
- Number of public events held; total community attendance
- Number of partnerships formalized (MOUs, LOIs, joint projects)
- Percentage of board and staff identifying as Indigenous or newcomer
- Total funding secured from reconciliation-related streams
- Number of storytelling works produced; public exhibition reach (visitor count)

Qualitative Indicators

- Participant narrative reflections from Wisdom Circles and cultural programs
- Elder and Knowledge Keeper feedback on TEEC's relationship approach and programming
- Partner organization assessments of TEEC's reliability, reciprocity, and growth
- Staff self-assessments of cultural competency and confidence before and after training
- Stories of change shared by program participants — in their own words
- Media and community feedback on public events and exhibitions

Community-Led Evaluation Approach

TEEC is committed to evaluation that is *with* the community, not merely *about* it. Indigenous community feedback will be gathered through talking circles, one-on-one conversations, and Elder advisory sessions — formats that respect Indigenous ways of knowing and communicating. Newcomer women participants will be engaged through culturally appropriate, multilingual feedback processes that center their agency and comfort. All evaluation findings will be shared back with participants before they are published.

Annual Progress Reporting

TEEC will publish an annual ReconciliACTION Progress Report at the close of each plan year (December starting 2026, 2027, 2028, 2029, 2030). These reports will be honest — celebrating progress and naming gaps with equal candor. They will be available publicly on TEEC's website, shared with all funders and partners, and presented at a community event to which participants, partners, and Indigenous community members are invited.



Year 3 Indigenous-Led Review

At the conclusion of the three-year plan period, TEEC will commission an independent review of this ReconciliACTION Plan led by an Indigenous-led organization or evaluator. This review will assess the integrity of TEEC's implementation, the depth of community relationships built, the authenticity of organizational culture change, and the degree to which Indigenous leadership was genuinely centered. Findings will be published in full, and TEEC commits to developing a public response plan within three months of receiving the review.

Transparency Commitments

TEEC will not selectively report only positive findings. If the Year 3 review identifies areas of failure or superficiality in our reconciliation work, we will publish those findings, acknowledge them publicly, and outline concrete steps for improvement. This is what accountability looks like — not perfection, but honest reckoning and responsive action.

SECTION 10

Long-Term Sustainability

TEEC's ReconciliACTION Plan is a three-year commitment — but the work it describes is generational. Long-term sustainability requires deliberate attention to funding, leadership, capacity, and advocacy. This section outlines how TEEC will ensure that its reconciliation work outlasts any single grant cycle, strategic plan, or organizational leader.

Diversified Funding Strategy

TEEC currently relies on a mix of government grants and individual donations. To sustain this plan, we will pursue a more diversified funding base, including:

- **Government grants** from federal (WAGE, Canada Council for the Arts, Heritage Canada), provincial (Manitoba Arts Council, provincial reconciliation funding), and municipal sources.
- **Foundation grants** from United Way Winnipeg, Winnipeg Foundation, and reconciliation-focused philanthropies.
- **Earned revenue** through fee-for-service training (Indigenous cultural competency workshops offered to other organizations), catering from the micro-food enterprise incubator, and exhibition licensing.
- **Corporate partnerships** aligned with Call to Action #92, engaging Winnipeg-area businesses in co-sponsoring reconciliation programming and community events.
- **Individual donor cultivation** including an annual giving campaign tied to National Indigenous Peoples Day and a legacy giving program.

Capacity Building for Indigenous and Newcomer Leadership

TEEC's greatest long-term asset is not its programs — it is the people it supports. We are committed to building genuine leadership capacity within the Indigenous and newcomer women's communities we serve. This means creating paid internships, mentored leadership roles, board seats, and supervisory pathways for women who have participated in TEEC programs. It means investing in their professional development, backing their ideas, and celebrating their advancement — including when they leave TEEC to lead other organizations.



Succession Planning

TEEC commits to developing a succession plan by Year 2 of this plan that prioritizes Indigenous and newcomer women in leadership roles — including the Executive Director, Directors and Board positions. Succession planning is not a crisis response; it is an organizational responsibility. We will document institutional knowledge, build distributed leadership structures, and ensure that the organization does not depend on the presence of any single individual to sustain its reconciliation commitments.

Advocacy for Systemic Change

Individual programs can transform lives — but only systemic change can address the structural inequities that newcomer and Indigenous women face. TEEC will use its platform, relationships, and evidence base to advocate for policy change at the municipal and provincial levels, including:

- Inclusion of Indigenous history in Manitoba's newcomer settlement services curriculum
- Dedicated provincial funding for organizations working at the newcomer-Indigenous interface
- Citywide policies supporting Indigenous Knowledge Keeper compensation standards
- Recognition of newcomer women's international credentials and lived experience in hiring and licensing processes

TEEC as a Model Organization

TEEC aspires to be a nationally recognized model of what it looks like for a newcomer-serving organization to authentically embed reconciliation — not as an add-on, but as a foundational principle. We will share our tools, curriculum, evaluation frameworks, and lessons learned openly with peer organizations across Canada. We will present at conferences, publish resources, and host learning visits from organizations seeking to follow a similar path. Reconciliation flourishes when knowledge is shared, not hoarded.

SECTION 11

Closing Commitment

To every Elder who shared their wisdom with us, every newcomer woman who trusted us with her story, every partner who walked alongside us — this plan is for you. It is, above all, a promise. We know that plans are easy. Action is hard. Reconciliation demands the harder thing — the daily discipline of choosing relationship over convenience, truth over comfort, and accountability over self-preservation. There will be moments in the next three years when we fall short. When we move too quickly, or too slowly. When we make decisions that, in hindsight, were not ours to make. When we disappoint someone we deeply respect. We are not making a promise of perfection. We are making a promise of presence — of staying in the relationship, of returning to the circle, of trying again.

We are Together Empowering and Engaging Communities. We take those words seriously — all of them. "Together" means we do not do this alone. "Empowering" means we do not rescue — we stand beside, we amplify, we step back when stepping back is what's needed. "Engaging" means we show up, consistently, honestly, and joyfully. "Communities" — plural — means we hold space for many stories at once, and we believe that those stories, braided together, make all of us stronger.



— TEEC Leadership Team, June 2025, Winnipeg, Treaty 1 Territory

We extend a heartfelt invitation to every funder, partner, Indigenous leader, community member, and ally who reads these words: join us. Not as observers of our journey, but as participants in a shared one. Reconciliation is not TEEC's work to do for others. It is work we do with others — in right relationship, in good faith, with open hands.

Miigwech. Hai hai. Merci. Thank you.

*TEEC Leadership and ReconciliACTION Working Group
Winnipeg, Manitoba | Treaty 1 Territory and the Homeland of the Métis Nation, 2025*

APPENDICES

Appendices

Appendix A: TRC Calls to Action Referenced in This Plan

The following Calls to Action from the Truth and Reconciliation Commission of Canada's Final Report (2015) are directly referenced in this plan. All 94 Calls to Action are relevant to Canadian society as a whole; the following are most directly applicable to TEEC's mandate and context.

Call to Action #57 — Professional Development and Training for Public Servants

Calls upon governments to provide education to public servants on Indigenous history, the legacy of residential schools, UNDRIP, treaties, Indigenous law, and Crown-Indigenous relations. TEEC applies this standard to all staff, volunteers, and board members as an organizational commitment equivalent to public sector obligations.

Call to Action #62 — Education for Reconciliation

Calls upon governments to make Indigenous history — including residential schools — mandatory learning. TEEC incorporates this into newcomer orientation programming and all educational content, ensuring newcomers arrive in Canada with honest, respectful knowledge of this history.

Call to Action #65 — Youth Programs

Calls upon the federal government to fund Indigenous youth organizations to develop culture- and language-based programming. TEEC supports this by partnering with Indigenous youth-serving organizations and integrating intergenerational programming into its work.



Call to Action #92 — Business and Reconciliation

Calls upon the corporate sector to adopt UNDRIP as a reconciliation framework, ensure equitable access for Indigenous peoples to employment and training, and meaningfully engage with Indigenous employees and communities. TEEC applies this to its own governance, hiring, and supplier practices.

Call to Action #93 — Newcomers to Canada

Calls upon the federal government to revise the newcomer information kit and citizenship test to better reflect Indigenous history. TEEC creates supplementary programming to address the gaps in formal newcomer education processes, ensuring newcomers understand their responsibilities as Treaty people.

Call to Action #94 — Newcomers to Canada

Calls upon the Government of Canada to revise the Oath of Citizenship to include reference to Treaties with Indigenous Peoples. TEEC supports newcomers in understanding — from arrival — that life in Canada means being in active relationship with Treaty and with Indigenous peoples.

Appendix B: Glossary of Key Terms

Term	Definition
Reconciliation	The ongoing, multi-generational process of rebuilding relationships between Indigenous and non-Indigenous peoples in Canada, grounded in truth, justice, and mutual respect. As the TRC noted, reconciliation requires "a new beginning and a respectful relationship" — it is not an event or a policy, but a way of living together.
ReconciliACTION	A term emphasizing that reconciliation must go beyond words and intentions to concrete, accountable action. The capitalized "ACTION" signals urgency and commitment. TEEC uses this term to name its plan and to distinguish action-based commitments from performative gestures.
Two-Eyed Seeing (Etuaptmuk)	A concept developed by Mi'kmaw Elder Albert Marshall that honours the value of seeing from one eye with the strengths of Indigenous knowledges and from the other eye with the strengths of Western knowledges, using both eyes together for the benefit of all. TEEC uses Two-Eyed Seeing as a framework for bridging Indigenous and newcomer worldviews in programming.
Treaty People	All people living in Canada — Indigenous and non-Indigenous alike — who live on Treaty lands and are therefore bound by the responsibilities and promises made through Treaties. This includes newcomers to Canada, who inherit the rights and obligations of the land upon which they settle. TEEC uses this term to help newcomers understand their relationship to Indigenous peoples and Treaty.

Term	Definition
Land Acknowledgement	A formal statement recognizing the Indigenous peoples of a given territory, their ongoing connection to that land, and the treaties (where applicable) that govern its use. A meaningful land acknowledgement goes beyond rote recitation to express genuine relationship and commitment. TEEC commits to delivering land acknowledgements with understanding and intention at all events and communications.
UNDRIP	The United Nations Declaration on the Rights of Indigenous Peoples, adopted by the UN General Assembly in 2007. Canada endorsed it in 2016 and incorporated it into domestic law in 2021. UNDRIP establishes minimum standards for the survival, dignity, and well-being of Indigenous peoples worldwide, including rights to self-determination, cultural preservation, and Free, Prior and Informed Consent (FPIC) in decisions affecting their communities.
Elder	A recognized community leader and Knowledge Keeper within an Indigenous community, respected for their wisdom, cultural knowledge, and lived experience. Elders are not simply older people — they are those who have been acknowledged by their communities as holders and transmitters of cultural knowledge. Their time, expertise, and teachings must be compensated appropriately.
Knowledge Keeper	An Indigenous person recognized within their community as a holder of specific traditional knowledge — including language, ceremony, history, ecology, or cultural practice. Knowledge Keepers may or may not be Elders by age, but are similarly recognized, respected, and deserving of equitable compensation for sharing their knowledge.
Intersectionality	A framework, developed by scholar Kimberlé Crenshaw, for understanding how overlapping social identities — race, gender, class, immigration status, disability, and others — create overlapping systems of discrimination or disadvantage. TEEC uses an intersectional lens to ensure that programming responds to the full complexity of participants' lives and identities.
Trauma-Informed Practice	An approach to programming and service delivery that recognizes the pervasive impact of trauma, seeks to create physical and emotional safety, and avoids practices that may inadvertently re-traumatize participants. TEEC applies trauma-informed principles across all programming, organizational culture, and communications.
OCAP®	Ownership, Control, Access, and Possession — a framework developed by the First Nations Information Governance Centre for how Indigenous communities should govern research and data about themselves. TEEC applies OCAP® principles to all storytelling and research projects involving Indigenous participants.

Appendix C: Elder and Knowledge Keeper Compensation Policy Framework



TEEC is committed to the principle that Indigenous Elders and Knowledge Keepers must be compensated equitably and promptly for their time, expertise, and teachings. This framework governs how TEEC will implement that commitment.

Core Principle

The knowledge shared by Elders and Knowledge Keepers is not free. It is the product of a lifetime of learning, living, and carrying responsibility for their communities. To ask for this knowledge without offering appropriate reciprocity is a form of extraction. TEEC will not engage in this practice.

Minimum Compensation Standards

- **Honorarium:** A minimum honorarium of \$250 per hour (or the rate requested by the Elder/Knowledge Keeper, whichever is higher) for teaching, facilitation, ceremony, or consultation engagements. This rate will be reviewed annually and adjusted in response to community feedback and cost of living.
- **Gifts:** A culturally appropriate gift (e.g., tobacco, a star blanket, or other traditional gifts as guided by the Elder's community protocols) will accompany all formal engagements, in addition to monetary compensation.
- **Travel and Accessibility:** All transportation, accessible parking, and accommodation costs will be covered by TEEC, in addition to honoraria and gifts.
- **Meals and Hospitality:** Meals will be provided at all engagements; dietary and ceremonial requirements will be respected without question.
- **Prompt Payment:** Honoraria will be paid on the day of engagement or within 5 business days — not 30 or 60 days later. TEEC will budget for this accordingly.
- **No Conditions:** Compensation will never be contingent on specific outcomes, endorsements, or content requirements. Elders and Knowledge Keepers are free to share — or decline to share — whatever they determine is appropriate.

Budget Allocation

TEEC commits to allocating a minimum of 5% of annual programming budget to Elder and Knowledge Keeper compensation. This budget line will be protected — it will not be reduced in response to funding shortfalls without full board discussion and a documented rationale.

Protocol Guidance

TEEC will develop a protocol guide for staff on how to respectfully approach, invite, and host Elders and Knowledge Keepers, developed in consultation with Indigenous community members. This guide will be reviewed annually and updated as community guidance evolves.

Appendix D: Resources and Further Reading

The following resources have informed TEEC's ReconciliACTION Plan and are recommended for all staff, volunteers, board members, and interested readers.

Foundational Documents



THE EXCEL EMPOWERMENT CENTRE

- *Truth and Reconciliation Commission of Canada: Calls to Action* (2015) — National Centre for Truth and Reconciliation (NCTR)
- *Truth and Reconciliation Commission of Canada: Final Report*, Volumes 1–6 (2015)
- *United Nations Declaration on the Rights of Indigenous Peoples* (2007)
- *United Nations Declaration on the Rights of Indigenous Peoples Act*, S.C. 2021, c. 14 (Canada)
- *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* (2019)

Books and Learning Resources

- Sinclair, Murray, Niigaan Sinclair, and Shannon Dea (Eds.). *Reconciliation and the Way Forward*.
- King, Thomas. *The Inconvenient Indian: A Curious Account of Native People in North America*. Anchor Canada, 2012.
- Robinson, Amanda. *Two-Spirit and Bisexual People: Dictionary of Canadian Biography*.
- Vowel, Chelsea. *Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada*. HighWater Press, 2016.
- Metzl, Jonathan, and Helena Hansen. "Structural Competency." *Social Science and Medicine*, 2014. (on intersectionality in health and social services)
- Absolon, Kathleen. *Kaandosswin: How We Come to Know*. Fernwood Publishing, 2011.

Organizations and Platforms

- National Centre for Truth and Reconciliation (NCTR) — nctr.ca
- Reconciliation Canada — reconciliationcanada.ca
- First Nations Information Governance Centre (FNIGC) — fnigc.ca (OCAP® principles)
- Ka Ni Kanichihk — kanikanichihk.ca
- Ma Mawi Wi Chi Itata Centre — mamawi.com
- Manitoba Métis Federation — mmf.mb.ca
- Assembly of Manitoba Chiefs — manitobachiefs.com
- Canadian Museum for Human Rights — humanrights.ca
- Winnipeg Art Gallery — Qaumajuq — wag.ca/qaumajuq

Training Resources

- *Indigenous Canada* — Free online course, University of Alberta (Coursera)
- *First Contact* — Documentary series, APTN
- *The Secret Path* — Gord Downie and Jeff Lemire (on Chanie Wenjack and residential schools)
- 4 Seasons of Reconciliation — Free eLearning modules, First Nations University of Canada

The Excel Empowerment Centre — Together Empowering and Engaging Communities |
ReconciliACTION Plan 2025–2030

Winnipeg, Manitoba | Treaty 1 Territory and the Homeland of the Métis Nation
Operating in partnership with the Canadian Museum for Human Rights | Prepared: 2020 | Plan Period:
2025 – 2030