

# INDIGENOUS LANDSCAPES & LEARNINGS REPORT

June 2024



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## INTRODUCTION

Recognizing the importance of reaching more Indigenous youth, providing culturally-relevant programming, fostering partnerships, adapting frameworks, and offering cultural education opportunities to staff, BGC Canada conducted a comprehensive inventory of Clubs across the country. This initiative aimed to provide BGC Canada with a better understanding of the Indigenous landscape amongst Clubs and lay the foundation for tailored programs, partnerships, tools, and educational resources. Interviews were conducted with 75 BGC Clubs across Canada who provided insight into various aspects of Indigenous programs, partnerships, barriers to relationship-building, programming needs, and more. This report provides an in-depth look at the inventory results and makes recommendations based upon those findings.

BGC Canada is committed to providing tailored support, services, partnerships, and safe spaces for Indigenous children and youth in Clubs and communities across the country.

## A NOTE ABOUT THE ILLUSTRATION BY THE DESIGN TEAM BEHIND IT

### **Diamond Willow**

The Diamond Willow, *lii sool nipisiya*, comes from teachings from the land. The tree is one that gives us many gifts, gifts that remind us to live a life of generosity and respect. Traditionally, in Métis culture, the tree is used for sweat lodge frames, pipe stems, snares, nails, baskets, and snowshoe frames. They help give us sustenance through tea and through its lush fruit that can be used as medicine.

The Diamond Willow is a special tree that always points towards water, water is a connector of life, they help us find our way through the land. The element of the tree is what encapsulates the work of BGC Canada and Clubs. They are a connector, and an organization that provides many gifts through their outreach.

### **Owls & Wings**

In Inuit culture, owls represent wisdom and renewal. When owls fly over us in the sky, perch on branches watching and overseeing us all. Owls are a source of protection, guidance, wisdom and are messengers. It is known in some First Nations cultures that the call of the owl was to summon the spirit world, and to invoke the truth.

For the BGC Canada and Clubs the owl mirrors their work in providing guidance for youth. The owl symbolizes how BGC Canada and Clubs provide a safe space for youth to overcome adversity, to give youth the space to spread their wings and live a successful life in society.

### **Wolf Pack**

The wolf pack represents First Nations, Métis, and Inuit people. Wolves are representative of humility, community, and devotion. BGC Canada and Clubs strive for inclusivity, and opportunities for youth to access the resources and support that they need.

The symbolism of the wolf pack engages the idea of unity and helping one another to overcome barriers. They represent resilience, and devotion to helping lead and guide others on their life paths. BGC is an organization that values collaboration between families, volunteers, governments, and other organizations. These actions are tied together through the symbolism of the wolf pack.

## RELATIONSHIPS & PARTNERSHIPS WITH INDIGENOUS COMMUNITIES, LEADERS & ELDERS

When asked whether their Club has partnerships or existing relationships with Indigenous communities, members, Elders or community leaders in their area, 53% of Clubs stated that they do. Of the remaining Clubs, 41% stated that they do not have partnerships or existing relationships, and 6% were unsure. Of the 41% that do not have a partnership or relationship, and the 6% that were unsure, further questioning indicated that many Clubs were in the early stages of relationship-building. Further details reveal the diverse nature of these relationships across various regions:

1. **Alberta:** Partnerships included the Creating Hope Society, which provided cultural support and traditional parenting, as well as collaborations with Métis and First Nation services in Calgary, Iyarhe Nakoda Youth Outreach Program, Centre for Oneness, Stoney Child Family Services, and grassroots volunteers for social work, events, cultural activities, and programming. Other partnerships included the Red Deer Friendship Centre as well as the Native Art Gallery that provides cultural programming for youth. Another partnership includes Bent Arrow Traditional Healing Society, which provides a multitude of Indigenous-based learning and support for Club staff, volunteers, and members.
2. **British Columbia:** Partnerships included the Okanagan Indian Band, Métis Association, Syilx Language House, Nisga'a Nation, Squamish Nation, Musequeam Nation, Kim Baird, Twasan First Nation, Westbank First Nation, Penticton Indian Band, and Friendship Centres. These partnerships include cultural programming, language preservation, and community events.
3. **Manitoba:** Partnerships included participation in the Youth Agencies Alliance, which brings together 13-15 youth services in Winnipeg for joint initiatives with Indigenous and Indigenous-led organizations focused on youth development and fostering community engagement that the Club partners with on different initiatives.
4. **New Brunswick:** Partnerships included First Nations storytellers, Elders, and collaborations with Indigenous staff members for Truth and Reconciliation programs. Recently, one Club also had Passamaquoddy, a First Nations/Native American tribe that straddles the Canada-USA border, participate in one of their events.
5. **Newfoundland:** Partnerships included funding collaborations for Club operations and joint events with the Native Women's Association, and partnerships with Qalipu First Nation, and First Light, which enables funding, programming, and promotion of Indigenous culture and engagement.
6. **Nova Scotia:** A strong working relationship with the President of the Club, who is Indigenous, and whom the Club works with on initiatives.
7. **Ontario:** Partnerships involved Indigenous organizations, schools, Friendship Centres, and Elders. Partnerships included Wandering Spirit Indigenous school, the Fort Erie Native Friendship Centre, Nogojiwanong Friendship Centre, Ottawa Aboriginal Coalition, the Native Women's Association, Chigamik Community Health Centre, Native Child and Family Services, Algonquin Pikwakanagan First Nation, Downie Wenjack, Six Nations, Mississauga of the Credit First Nation, Niwasa Kendaaswin Teg, Aboriginal Health Centre, Indigenous-led Early On programs, Chippewas of Georgina Island, as well as various Indigenous organizations, local schools, Indigenous storytellers, Knowledge Keepers, and Elders. These partnerships resulted in training, cultural programming, knowledge exchange, committee involvement, workshops, facility usage, recreational programming, hamper programs, and participation in traditional ceremonies.
8. **Prince Edward Island:** Partnerships included Lennox Island First Nation, the Mi'kmaq Confederacy of PEI, an Indigenous former NHL player and coach, and the Native Council of PEI. These collaborations included cultural programming, hockey, youth justice, and facility usage.
9. **Saskatchewan:** Battleford's Indian & Métis Friendship Centre.
10. **Quebec:** Partnerships included Montreal Indigenous Network, which collaborated on the Youth Leading Reconciliation program. Other partnerships involved Burling Academy, the local English-speaking school where most of their outreach and projects are done, and MDJ de Wendake.

These partnerships encompass a broad range of activities that include: ceremony, cultural programming and education, community engagement and support, sports and recreation, and youth justice and social services. Some partnerships involve formal agreements, while others are more informal, relying on personal connections and community engagement.

## OUTREACH AND EXPRESSION OF INTEREST

Of the surveyed Clubs, 46% reported receiving expressions of interest or outreach from Indigenous communities, while 53% reported none, and 1% were unsure. Expressions of interest and outreach came from various sources including Friendship Centres, Schools Indigenous communities, cultural centers, Community Health Centers, community hubs, Club members and families within the community, Club alumni, and local Indigenous artists. Further exploration revealed various collaborations and expressions of interest outlined below.

### Proposed Collaborations & Expressions of Interest

1. **Youth Outreach Programs:** Expressions of interest included youth outreach programs and after-school activities aimed at fostering relationships and providing support. One collaboration involved having Indigenous youth from Indigenous organizations attend the Club's mid-afternoon program and the youth evening programs. Another expression of interest involved offering Club space to local Indigenous communities to bring in their youth and start building relationships.
2. **Children's Cultural Programming:** A woman from Six Nations Social Services, a cultural facilitator through the Early On program, connected with the Club's child care program around coming in and offering culturally-specific programming. One club has participated in teachings related to different medicines specifically for smudging and has had their children engaged in the learning.
3. **Reconciliation Programs:** Clubs had conversations about co-delivering reconciliation programs and initiatives. One Club was asked to leverage their funding and power for Youth Leading Reconciliation so that it could be led by an Indigenous organization. Ultimately, there was a lot of interest but lack of capacity within the Indigenous organizations
4. **Partnerships & Community Programming:** Proposed collaborations extended to partnering with Indigenous organizations and providing in-community programming for youth. This included cultural programming such as drumming and creating rainsticks as well as recreational programming. One proposed program, Healthy Kids Community Challenge, was aimed at helping kids in the community to be healthier. One Club connected with Cousin's Skateboarding, an

Indigenous-led organization that's involved in skateboarding programs in Indigenous communities, in an effort to collaborate, but had been unable to at the time the inventory was conducted.

5. **Toolkit Creation:** Collaborative efforts were discussed amongst Indigenous and non- Indigenous agencies to develop anti-poverty toolkits to enhance service accessibility for individuals with lower incomes.
6. **Committee Involvement:** One Club was asked by an Indigenous Community Health Centre (CHC) to join their committee.
7. **Cultural Safety & Awareness Training:** Several Clubs stated that cultural awareness training had been suggested by community members and Elders.
8. **Creating Community BGC Clubs:** There was outreach from several First Nations communities about starting a BGC Club. A barrier to this has been elections for Chief and Council every two years which has hampered efforts.
9. **Youth Mentorship Program:** One Club had conversations with Brant Native Housing, which has a youth housing program, and offered different partnerships where youth from Brant Native Housing could come to the Club for youth mentorship programming and initiatives and vice versa.

Some Clubs indicated that their expression of interest and outreach consisted of "one-off things that aren't planned" and that they occur at an individual level as opposed to being a part of a long-term, strategic plan. This was expressed well by one Club that stated their outreach and interest tends to be "more reactive and less thinking long-term". One Club mentioned that they engage when they have the opportunity to and provided an example of stopping in at a salmon bake in one of the Indigenous communities while out with the West Coast youth, some of whom have Indigenous backgrounds. One Club indicated that while there was a lot of interest in outreach from the Club, there had been no interest externally. Another Club noted that several years ago a staff member went to the local Friendship Centre to see if they would share information, but the request was viewed as an imposition, which caused the Club to drop the program. Several Clubs reported outreach from and to Indigenous communities and organizations. Despite the interest, outreach, and conversations, several barriers prevented partnerships and initiatives from getting off of the ground including capacity limitations within organizations and Clubs, resource constraints, structural challenges, logistical issues, and the impact of election cycles in First Nations communities.

## PARTNERSHIPS & RELATIONSHIPS FRIENDSHIP CENTRES

Of the surveyed Clubs, 27% stated that they have a partnerships or existing relationship with local Friendship Centres, 72% of Clubs did not, and 1% were unsure. The Friendship Centres that have relationships with Clubs are as follow:

- Native Friendship Centre
- Council Fire
- Georgian Bay Friendship Centre
- Aboriginal Friendship Centre of Calgary
- Fort Erie Friendship Centre
- Red Deer Friendship Centre
- Nogojiwanong Friendship Centre
- Hamilton Regional Indian Centre
- Maniwani Native Friendship Centre
- Victoria Native Friendship Centre
- Ki-Low-Na Friendship Society
- North Okanagan Friendship Centre Society
- Whitecourt Indigenous Friends Society
- Battleford's Indian & Métis Friendship Centre
- First Light Friendship Centre
- Quebec Native Friendship Centre

Some Clubs that did not have partnerships or existing relationships with local Friendship Centres indicated that their community does not have a local Friendship Centre or that they were unsure whether one existed in their community. Other Clubs reported that their local Friendship Centre was closed or in the process of being rebuilt.



## BARRIERS TO RELATIONSHIP BUILDING

The survey indicated that 60% of Clubs had barriers to relationship-building, while 35% of Clubs did not, and 5% of Clubs were unsure. For Clubs that indicated that there are barriers to relationship-building, some provided additional information. There were several themes that emerged from the information provided, which include:

- Staff capacity and time constraints leading to a lack of dedicated time and staff to work on engagement and relationship-building.
- Challenges with geography and transportation.
- Cultural awareness and knowledge gaps preventing staff and Clubs from feeling confident that engagement is done respectfully and intentionally.
- Uncertainty over how or when to start the relationship-building process.
- Staff turnover in both Clubs and Indigenous organizations.
- Not wanting to encroach on Indigenous space and resources.
- Communication break downs during the COVID-19 pandemic.
- Organizations and communities being reluctant to partner with non-Indigenous Clubs and organizations.

Several Clubs indicated that the COVID-19 pandemic interrupted relationships and relationships that were being built with Indigenous organizations and communities. Some Clubs stated that they have started to formally engage again and rebuild those connections. One Club noted that there had not been any expressed interest from Indigenous members, organizations or communities to engage with the Club despite outreach efforts. Several Clubs indicated that distance was a barrier to relationship-building. This included Clubs who were located several hours away from the nearest Indigenous community, Clubs who were within reasonable driving distance to Indigenous communities but who lacked transportation, and Clubs that did not have transportation even within their own community. One Club stated that sensitive political issues within the community were a barrier to relationship-building while another noted that internal politics and bureaucracies played a part. Several Clubs relayed that they were unsure of how to start building a relationship and what an

appropriate and respectful approach would be. Three Clubs indicated that there were several Indigenous communities near them but they were unsure of which communities to connect with and how.

A lack of dedicated staff and time to conduct the outreach was also noted. One Club noted that there are Indigenous youth in their community, but they did not know how to reach them. Several Clubs stated that not being an Indigenous organization was a barrier, with one stating that their Club has sometimes been accused of having no business offering programming in the Indigenous community. Overall, Clubs emphasized that they wanted to ensure all engagement is done authentically, intentionally, and respectfully. Some Clubs reported that staff had concerns of unintentionally saying the wrong thing or pushing forward colonial ideals. In an example, one Club mentioned that they reached out to Indigenous communities and offered to teach a program virtually. The Club indicated that the offer was taken as the Club wanting to teach the youth in those communities things that are based in colonization. In this example, it was noted that no ties were broken as a result, but that there is now a fear on the part of the Club about approaching things the wrong way. Several Clubs noted that they felt there was a feeling of mistrust by the communities, with one Club indicating that historic engagement attempts were not well-received. Other Clubs felt that there was a reluctance on the part of Indigenous communities to engage in relationship-building due to past experiences, disinterest, having their own programs and services, and BGC not being an Indigenous organization. Some Clubs indicated that there are no Indigenous communities or organizations near them, which provided a barrier.

## OUTREACH, ENGAGEMENT & RELATIONSHIP-BUILDING TOOLS & RESOURCES

For Clubs that indicated there are barriers to relationship-building, they were asked to provide information about what resources they feel would be beneficial for community outreach, relationship-building, and engagement. A detailed summary of the themes that emerged from their feedback included:

- 1. Funding Opportunities:** Clubs highlighted the importance of funding opportunities that can provide honorariums or create partnerships, such as Youth Leading Reconciliation grants. One Club mentioned the positive impact of a \$10,000 grant for Youth Leading Reconciliation, which facilitated cross-cultural experiences and solidified partnerships with Indigenous youth programs. Another Club used the same grant to provide cross-cultural experiences, which also resulted in a partnership. They brought youth to an Indigenous community for berry picking and shared a meal with community members. Youth from the Indigenous community then came to the Club. The Club noted that it “solidified our relationship with the youth program on the reserve because then we had funding”. It was noted that building partnership requirements into funding opportunities would be beneficial as “side conversations sometimes, where someone has had an innovative partnership or sharing and challenges, helps us learn from each other”.
- 2. Programs around Indigenous Culture:** There was a desire for programs that focus on Indigenous culture, indicating a need for cultural education and awareness within Club activities. These programming ideas encompassed everything from drumming, food, dancing, and beading, to Water Walks, Elder teachings, and storytellers.
- 3. Training for Staff:** Clubs expressed a need for training on how to create partnerships and build relationships with Indigenous communities effectively.
- 4. Toolkits:** There was a request for toolkits containing best practices, learnings, and challenges from other Clubs, information about how to incorporate it into everyday work, as well as specific toolkits tailored to the area’s context including which organizations to reach out to.
- 5. Advocacy from National:** Clubs expressed a desire for advocacy support from BGC Canada to address Indigenous issues and facilitate engagement. A template that explains BGC Canada’s strategy and commitment to reconciliation, what BGC Canada is working on to fulfil that commitment, and

information about how Clubs can integrate that was requested. Additionally, one Club expressed a desire for an outline of outcomes and goals for Clubs in addition to action items related to reconciliation.

- 6. Outreach Resources:** Several Clubs requested outreach materials including templates for donor asks, programming grants tied to Indigenous relations and reconciliation, public policy templates, and one-pagers about Indigenous services provided by Clubs. It was noted that these materials would be helpful to start initial conversations with Indigenous communities and organizations about the potential do more in supporting Indigenous youth. Clubs expressed a need for templates aligning with BGC Canada’s Truth & Reconciliation strategy to help guide their local initiatives. Social media templates were also requested and mentioned as resources that Clubs find helpful.
- 7. French-Specific Resources:** There was a specific need mentioned for resources tailored to Clubs in Quebec
- 8. Indigenous Youth Grants:** Clubs highlighted the importance of grants specifically for Indigenous youth initiatives.
- 9. Workshop Sessions & Best Practices Sharing:** Clubs suggested workshop sessions at national conferences to share successes, challenges, and best practices in partnering with Indigenous communities. One Club noted that sometimes the barrier is just “not wanting to say the wrong thing”. There was a desire to learn from other Clubs and connect with them to see how they are working and making the relationship meaningful.
- 10. Cultural Sensitivity Training:** There was a request for guidance on cultural protocols and etiquette, including a ‘do’ and ‘don’t’ list to avoid unintentional offense.
- 11. Advisor Support & Friendship Centre Partnerships:** Clubs expressed a desire for advisor support and partnerships with local Friendship Centres to enhance their outreach efforts.
- 12. Personal Connections & Indigenous Guest Speakers:** There was interest in fostering personal connections through storytelling and inviting Indigenous guest speakers to Club events.

Some Clubs who stated that there are barriers to relationship-building were unsure about what resources would be beneficial to engagement. As One Club put it: “I don’t know what I don’t know. I know that I need help but I’m not sure what it looks like.” Overall, feedback from Clubs provided a comprehensive overview of resources and support that would assist to facilitate engagement with Indigenous communities and organizations.

## INDIGENOUS ADVISORY CIRCLE

When asked whether there are any Indigenous people connected with their Club who they felt would be a good addition to the Indigenous Advisory Circle (IAC), which is being re-tooled, 28% of Clubs said 'Yes', 52% said 'No', and 20% were 'Unsure'. Individuals who were recommended included former Club members, Board members, parents of current and former Club members, and Indigenous community volunteers, program facilitators, Elders, and Club supporters.

BGC Canada's existing IAC has been on a hiatus since mid-2023 due to staff turnover and a desire to reform and refocus the Circle to ensure it aligns with BGC Canada's reconciliation journey and strategic plan. Although the previous IAC was able to accomplish some important work, it was recognized that the scope of the Circle needed to be better defined and a new organizational structure was developed with a refined scope and purpose.





## INDIGENOUS-LED AND INDIGENOUS-FOCUSED PROGRAMMING

When asked if their Club offers any Indigenous-led or Indigenous-focused programming, 43% of Clubs said 'Yes', 56% of Clubs said 'No', and 1% of Clubs were 'Unsure'. Clubs that offered Indigenous-led or Indigenous-focused programming provided further information about these programs, which was grouped into several themes:

- 1. Cultural Awareness Workshops & Programming:** In-person and virtual workshops, courses, and presentations led by Indigenous leaders, organizations, artists, Elders, and Knowledge Keepers to educate Club members about Indigenous history, traditions, and contemporary issues. Some of the examples provided included: 4 Seasons of Reconciliation, medicine and medicine-wheel teaching, the blanket exercise for adults, a newcomer program that aims to help children and youth understand the new culture that they are in, and teachings from local Indigenous cultural centres. Several Clubs mentioned Downie Wenjack as a program that they use to educate and bring awareness of reconciliation to their Club members and staff. One Club took pieces from Downie Wenjack and created a program that runs year-round. Another club has trained their staff to provide smudging for all children at the club in order to celebrate and offer a space for children to be grounded with themselves. This Club also hired an Indigenous summer programmer to provide indigenous-based programming and teach indigenous games.
- 2. Reconciliation Initiatives:** One-off and ongoing reconciliation initiatives were reported by several Clubs, which included: Orange Shirt Day events, reconciliation workshops, or activities focused on promoting understanding and relationship-building between Indigenous and non-Indigenous members. Many Clubs encouraged youth to take leadership roles in planning and implementing these initiatives. Some examples Clubs provided included Youth Leading Reconciliation and Shared Spaces, which involves sharing spaces with Indigenous communities and organizations. One Club has made it a common practice to ensure when community leaders in the sector are coming together that the Indigenous organizations have been invited or are leading when having conversations about the well-being of the community. The same Club has a dedicated Truth and Reconciliation Commission learning committee that is made up of staff members from each department who collaborate and plan for ongoing team learning activities in the area of Truth and Reconciliation, EDI, and Anti-Racism.

- 3. Indigenous Art and Culture Programs:** Several Clubs engaged in arts and craft programs that honor Indigenous traditions and creativity. These programs enabled children and youth to engage in activities such as beading, drum-making, making dream catchers, and mocassins, while learning about the cultural significance of each art form. Some Clubs indicated that they invited local artists, dancers, musicians and Elders into the Club to conduct art and cultural workshops and programming. Other examples included having youth create a mural at the high school, bringing in Indigenous storytellers, promoting and attending pow wows, and the Sunrise Drumming Group and learning how to drum and participating in drumming circles. One Club runs a program called Art Now, which connects children and youth with arts and culturally-based programming through local artists, workshops, lessons, murals, and presentations.
- 4. Cultural Field Trips:** A few Clubs reported field trips to Indigenous communities, cultural centers, and historical sites that provided valuable learning experiences for the youth and helped foster connections between the Club and Indigenous communities and organizations. Examples of this included Water Walks with a local Elder and nature and traditional knowledge-based programs.
- 5. Traditional Parenting Workshops:** Workshops and programming for parents and caregivers that focus on traditional Indigenous parenting practices were reported by three Clubs. These programs incorporated teachings on cultural values and intergenerational knowledge sharing.
- 6. Seasonal Celebrations:** Most Clubs celebrated or recognized Indigenous cultural holidays and days of recognition throughout the year. These included: National Indigenous Peoples Day, Aboriginal History Month, Orange Shirt Day, and Red Dress Day. Celebrations and recognition included arts, crafts, and cultural activities, performances, and educational sessions. One Club noted that they sell orange t-shirts and 100% of the proceeds from those sales go into buying Indigenous books and educational pieces for the Club to create a learning rich environment for kids and youth.
- 7. Partnerships with Indigenous Organizations:** Several Clubs reported partnerships with Indigenous-led organizations, Friendship Centers, and community groups where programming was co-created and delivered. Collaborations included initiatives such as mentorship programs, cultural workshops, and community events. One Club doing work in this space had a partnership with a local Friendship Centre where they were creating cross-cultural education, programming and initiatives aimed at breaking stereotypes.

8. **Youth Leadership Programs:** Initiatives and programs aimed at empowering youth to take on leadership roles were reported by several Clubs. These included Youth Leading Youth and Skilled for Success, in addition to mentorship opportunities, and youth-led projects focused on Indigenous issues and advocacy. One Club supports matching Indigenous mentors with Indigenous youth, with a specific focus on young people who are in care. They are also committed to the hiring of employees who have lived Indigenous experience to support these matches.
9. **Language Revitalization Efforts:** Incorporating Indigenous languages into Club activities, communications, and programming was reported by two Clubs. One Club incorporated Indigenous languages into their space by naming their rooms in Cree while another Club engaged in learning Mi'kmaq. One Club has a ceremony smudging space in each location where key phrases are present to encourage the use of the language, for example "hiy hiy" in Cree, part of ceremony.
10. **Healthy Relationships Program:** One Club participated in programming that aims to teach youth about healthy relationships. They participated in the Moose Hide Campaign, which aims to "engage men and boys in ending violence towards women and children".
11. **Traditional Cuisine:** Several Clubs reported involving children and youth in preparing, serving, and eating traditional Indigenous food. It was noted by a few Clubs that it is one of their most sustainable programs. One Club participated in a traditional salmon bake in an Indigenous community, and another Club mentioned preparing and making Anishnaabe (Indian) tacos.

**Additionally, there were several notable programs and initiatives specific to different Clubs:**

1. **Camp Smitty:** BGC Ottawa has a 28-acre overnight camp that offers a host of amenities and recreational activities. In addition to renting out the camp and hosting Club youth, they have also had youth groups from Northern Quebec and Akwesasne use the space. They have previously connected with the Ottawa Youth Children's Centre who brought some of their youth to Camp Smitty and they were able to engage in several different cultural activities. BGC Ottawa mentioned that the camp has helped foster a stronger connection with Indigenous communities.
2. **Stick Together:** This initiative is co-delivered by BGC Prince County and Lennox Island First Nation who work closely with the Mi'kmaq Confederacy of PEI. Youth from the Club and from Lennox Island

First Nation play ball hockey for 20-minutes and then engage in youth reconciliation, anti-bullying, and addictions awareness programming. Youth are mixed into teams and snacks and meals are provided. In 2023 the initiative had different stations, which included ball hockey, drumming, nature walks, and traditional Indigenous health and knowledge. Youth from Lennox Island gave the Club youth a bus tour of their community and at the end of the day, the youth all went for ice cream. BGC Prince County stated that the program is a result of them reaching out to the community and the community welcoming their ideas. Other initiatives that were mentioned included bringing a boxer into the communities to talk about the impact of addictions as well as a community hockey day in Lennox Island where a former NHL player and coach brings in numerous NHL stars and athletes to participate.

3. **Ohpikiwin Leadership Day Camp:** BGC Red Deer partnered with the Red Deer Native Friendship Society, Red Deer Museum and Art Gallery to provide a leadership day camp for youth. The camp had expert contacts and Elders share knowledge with the youth. The organizations collaborated on expertise, resources, and knowledge exchange.
4. **Spirit Seekers:** BGC Red Deer and the Red Deer Native Friendship Society provide Spirit Seekers, which is an after-school program that promotes physical, cultural, emotional, and social well-being as well as youth leadership and Indigenous awareness.
5. **Holiday Hampers:** BGC Dovercourt has an informal partnership with an Indigenous community in Ontario. They connected with the community after speaking with an Elder and introduced the community to the Club's Christmas hamper program. The Club stated that the relationship has waxed and waned, but that every year they ask the community if they would like to engage with them in whatever activity they are involved in—back to school initiatives, Easter hampers, etc. The Club noted that they do not include the community in any of their statistics or promotions, and the community acknowledged the Club by giving them a walking stick that is displayed in their building.

Several Clubs noted that their Indigenous-led and Indigenous-focused programs have been co-created in consultation with Indigenous members and their families, Elders, Knowledge Keepers, communities, and organizations. It was also noted that a large amount of Indigenous-related programming was more project-based and one-offs as opposed to on-going. One Club stated that they aimed to have Indigenous-led or focused programming at least once per month.

## PROGRAMS IN INDIGENOUS COMMUNITIES

Of the surveyed Clubs, 11% reported that they have programs in Indigenous communities, while 89% did not. Communities that had Club programs running in them included:

- Qalipu First Nation
- Lennox Island First Nation
- Stoney Nakoda Nation
- Kettle and Stony Point First Nation
- Okanagan Indian Band
- Eden Valley First Nation
- Camp Potlach and Squamish Nation
- Maskwacis



## FUTURE INDIGENOUS PROGRAMS & SERVICES

When Clubs were asked about any Indigenous-focused programs or services that they would like to have in the future, there was a wide-range of responses which are outlined below:

1. **Cultural Programming:** Suggestions included smudging, making ribbon skirts, attending and holding space for pow wows, art, beading, dance programs, drumming, as well as Elder teachings for children, youth, and staff.
2. **History & Cultural Awareness:** Suggestions included educational programs for youth that provide knowledge about Indigenous culture and history. Clubs also indicated cultural safety and awareness training for their staff. As one Club put it: "Things that might seem even basic can be learning opportunities for everyone."
3. **Food Programming & Support:** Several Clubs stated that they would like to see more done with food culture. One Club stated that they would like more information given to Clubs that they can pull from and would like something similar cultural-based-wise to Jays Care. It was noted that Jays Care has invested money in providing food hampers to 21 Indigenous communities across the country to assist with food insecurity.
4. **Friendship Centre Partnerships:** Several Clubs stated that they would like to have a partnership with their local Friendship Centre to co-create and deliver programming.
5. **Sharing Spaces:** Offering Club space at no cost for pow wows and after school programs. One Club mentioned that they would like to be able to provide recreational access to their gym and aquatic centre.
6. **Youth Employment:** Assisting youth with developing employment skills and knowledge. One Club mentioned that the Executive Director from their local Friendship Centre came into their Club and helped youth with their resumes during a 12-week program. *Skilled for Success* was mentioned by another Club as a program that they would like to run for Indigenous youth that they hoped would potentially lead to employment at their Club.
7. **Youth of the Month:** One Club is planning to create a *Youth of the Month* program that recognizes youth who are mini-super heroes in their community. For certain months, such as February (Have a Heart Day), the Club will be recognizing an Indigenous youth as their Youth of the Month.
8. **Youth Ambassador Program:** One Club stated that they would like to build a *Youth Ambassador Program* where the youth become champions of reconciliation in their Club and community.
9. **Mental Health:** One Club suggested a mental health program focused on youth ages 10 and up.
10. **Cross-Cultural Experiences:** A large number of Clubs mentioned wanting to engage in cross-cultural teaching and partnering with Indigenous communities, individuals, and organizations.
11. **Homework Help:** One Club suggested providing homework help for Indigenous youth. It was suggested that the program could be delivered virtually or offered it in a space that's familiar to the youth, such as in a Friendship Centre location.
12. **Child Programming:** One Club stated that they would like a one-week cultural program for children.
13. **Restorative Justice Model:** Incorporating Indigenous culture into their restorative justice programming to make it more impactful and meaningful to youth.
14. **Every Child Matters:** Focusing on belonging, how every child matters, and how important it is for every child to feel and believe that they belong and they matter.
15. **College & Trades Scholarships:** Providing scholarships for Indigenous youth to attend college and trades school.
16. **Camp Alexo:** One Club stated that they would like to bring Indigenous youth from communities in their area into Camp Alexo and provide programming. Additionally, they mentioned that they are looking for their summer camp to incorporate more Indigenous teachings and that they have previously had Elders come out and do drumming circles and smudging with their team.

- 17. Cross-Club Collaborations:** One Club mentioned that they would like to connect and collaborate with the Indigenous Club near their community—the Akwesasne Boys & Girls Club, which is located in Akwesasne and is part of Boys & Girls Club of America.
- 18. Making a Welcoming Space:** Incorporating Indigenous art and culture into the Club space so that it feels welcoming.
- 19. Summer & Day Camps:** Several Clubs stated that they would like to incorporate Indigenous culture and knowledge into their summer and day camps as well as provide opportunities for Indigenous youth to attend.
- 20. Youth Leading Reconciliation:** Several Clubs mentioned *Youth Leading Reconciliation* is an important program that they would like to have as a stand-alone program. One Club stated that it provides a clear understanding of what they need to do and that it is important that Clubs don't lose this program.
- 21. Youth Drop-In & After-School Programs:** It was suggested that being able to get youth in the Club for drop-in and after-school programs, they may keep coming to the Club and engaging in the programming and services.

There was a broad range of suggestions and several Clubs emphasized that they would like to have meaningful programs offered on an ongoing basis that go beyond “one-offs” and initiatives limited to specific occasions. Notably, many Clubs were uncertain about what types of programs and services they would like to have in the future, but they did emphasize a desire for some.



## SUPPORT FOR PROGRAMMING

The survey found that a large majority, 77% of Clubs surveyed, would require support from BGC Canada to start or maintain hypothetical programs or services, while 15% of Clubs would not, and 8% were unsure. Of the Clubs that would require support, there were several themes that emerged when asked what types of support would be needed.

1. **Funding:** Funding was a primary concern and included funding to support programming, grants, and hiring staff. *Youth Leading Reconciliation* was identified by one Club as an important program that should be preserved and offered to Clubs as a stand-alone initiative. *Skilled for Success* was another program that was identified as something that would be great for Indigenous youth to learn and then be employed by Clubs. Other funding needs included grants to hire Indigenous staff and/or dedicated staff members to ensure that programs are done correctly and not “run off of the side of someone’s desk”. Other funding support included grants for nutrition and equipment.
2. **Toolkits:** Toolkits were identified as crucial resources needed by Clubs. These toolkits would include checklists and reminders as well as resources for learning from successful programs and avoiding potential missteps. There was also an interest in treaty and region-specific resources and training materials.
3. **Best Practices & Successes:** The majority of Clubs stated that best practices and success stories from other Clubs would be beneficial. Requests included best practices for communication and relationship-building, honorariums, conversation starters, and language. Additionally, information about what programs were successful and any learnings from Clubs was requested.
4. **Programs:** Providing programs for Clubs was identified as a need. The majority of Clubs were enthusiastic about Indigenous-led and Indigenous-focused programs, however a lot of Clubs were unable to determine what those programs might be or entail. There was a lot of interest in culture-based programming and in working with Indigenous communities and BGC Canada to create programs.
5. **Advocacy & Guidance:** Several Clubs indicated that advocacy and guidance from BGC Canada would be required to assist in learning how to start the work, how to respectfully approach Indigenous communities and start to build relationships, as well as how to promote Indigenous-focused initiatives. Communication templates from National were also requested, such as one-pagers that outline BGC Canada’s commitment to Truth and Reconciliation: “BGC Supports Indigenous Spaces” was provided as an example.

6. **Training:** Training was something that a majority of Clubs requested in order to ensure that they and their Club staff are knowledgeable, have a good understanding of Indigenous culture and cultural awareness, and have the tools and resources needed in order to provide programming. One Club mentioned the potential for training on BGCU and another requested ongoing training opportunities as opposed to one-offs.

Overall, the survey highlighted a strong desire among Clubs for comprehensive support from BGC Canada to effectively implement and maintain Indigenous-led and focused programs.

## ANTICIPATED BARRIERS TO PROVIDING PROGRAMS

When asked whether they were facing or anticipated facing any barriers when providing programs, 59% of Clubs stated that they did anticipate barriers, while 30% did not, and 11% were unsure. Common themes emerged when Clubs were asked to elaborate on the barriers that they currently face or would anticipate facing when providing programming:

- 1. Staffing:** Need for the organization and Club to better cater to the needs of potential partners and participants. One Club noted that they are currently operating with volunteer staff. Another Club noted that they have Indigenous-focused or led programming depending on the staff and that they typically lose the program when the staff leave.
- 2. Space Limitations:** Lack of sufficient physical space.
- 3. Distance & Transportation Challenges:** Difficulty in accessing the entire community due to limited transportation resources, and large distances between Indigenous communities, youth, and Clubs were identified as barriers. Some Clubs mentioned that they only serve kids in the area because of the lack of transportation and the cost.
- 4. Lack of Indigenous Leadership:** Not being an Indigenous or Indigenous-led organization and the perception that Clubs may not be the right organizations to partner with.
- 5. Promotional Barriers:** Challenges in advertising and promoting available programs due to financial constraints.
- 6. Cultural Knowledge Gaps:** A lack of knowledge about Indigenous culture and protocols as well as a lack of Indigenous staff were identified as barriers. Staff are unsure of how to build relationships, what kind of programming to offer, and where to start. Additionally, a couple of Clubs felt that because teachings varying from community to community, they were unsure of the proper approach or what community needs might be.
- 7. Participant Engagement:** One Club noted that most Clubs are play-based organizations and youth or teens just want to go and hang out, not learn or participate in programming.

- 8. Recruitment and Outreach:** Not having Indigenous members or knowing how to reach Indigenous youth as well as low registration and a lack of interest from the community and youth.
- 9. Timing and Resource Constraints:** Limited availability of resources and personnel as it takes time to build and establish relationships.
- 10. Financial Constraints:** Limited funds for transportation and program costs, staffing, and no funding to promote any programs or initiatives.
- 11. Mistrust:** Concerns about building trust within the Indigenous community.
- 12. Material Resources:** Requirement of specialized materials for certain programs.
- 13. Community Engagement:** Challenges in engaging with the Indigenous community, whether that be with an Indigenous Elder in the area or an organization.
- 14. Low Enrollment and Registration:** Difficulty in attracting Indigenous youth.

**Preference for Indigenous-Led Initiatives:** It was noted that some communities already provide excellent programming for their youth and there is a desire to support existing Indigenous-led programs rather than duplicating services.

While Clubs anticipated facing many different barriers to providing programming, gaining insight into what these barriers are enables BGC Canada to work towards removing them.

## INDIGENOUS CLUB MEMBERS

Of the Clubs surveyed, 78% indicated that they have Indigenous members, while 11% did not, and 11% were unsure. For the Clubs that indicated that they do have Indigenous members, the Clubs reported the following age ranges:

Age Range	% of Respondents with Members
0-10 years of age	90%
11-15 years of age	90%
16-20 years of age	60%
21-29 years of age	35%
30-65 years of age	23%

The majority of Clubs with Indigenous members indicated that their age ranges were 0-15 years of age, followed by 16-20 years of age. The actual number of Indigenous Club members is unknown, and some Clubs indicated that they did not know if they had Indigenous members as they did not ask that question on their intake form. Notably, most Clubs that have Indigenous Club members mentioned that it was a small number.

## COMMUNITY SUGGESTIONS FOR PROGRAMMING, SERVICES, & TRAINING

When asked whether there have been any suggestions for programming, services, and training from Indigenous partners, communities or members, 19% of Clubs reported that they had received input, while 73% did not, and 8% were unsure. Suggestions that Clubs received are outlined below:

- 1. Cultural Activities:** Suggestions included ribbon skirt making, smudging, beading, singing, arts, and dance programs. Elders have offered to provide programming and teaching with one requesting "involvement and sharing".
- 2. Cultural Awareness Training:** Training was a common theme, although many Clubs cited cost and staff turnover as barriers. One Elder requested continuing education be conducted.
- 3. Tutoring for Youth:** The Club who received this suggestion noted that they believed their *Learn On* grant would support this work.
- 4. Youth Drop-In Program:** One Club noted that there was interest in creating a youth group drop-in program and there was a belief that working with Friendship Centres would be the most helpful way to facilitate this.
- 5. Anti-Poverty Toolkit:** Another Club working on an anti-poverty toolkit with Native Child and Family Services incorporated suggestions from Indigenous organizations into their toolkit.
- 6. Youth Councils**
- 7. Youth Leading Youth**
- 8. After-School Care Program**
- 9. Co-delivering Programming**

Overall, community suggestions for programming, services, and training aligned with programs and services that Clubs suggested they would like to have in the future.



## CULTURAL SAFETY & CULTURAL AWARENESS TRAINING

When asked whether their Club staff has taken any Indigenous cultural safety and/or cultural awareness training, 55% of Clubs stated that they had taken training, while 43% had not, and 3% were unsure. Several Clubs indicated that training was something that they were interested in and was something that was often requested by staff to feel connected and authentic when they are conducting outreach and delivering programming, however cost and staff turnover generally meant it was out of reach for most Clubs.

## RECOMMENDATIONS

The Club inventory provided several insights into how BGC Canada can reach more Indigenous youth, provide culturally-appropriate programming, and support Clubs with undertaking relationship-building, partnerships, and training. These insights have provided the basis for several recommendations that will enable BGC Canada and Clubs to engage in this work. These recommendations include: Program Development, Funding & Grants, Best Practices & Learnings, Engagement & Partnerships, Communications & Promotions, and Cultural Awareness Training.

## PROGRAM DEVELOPMENT

Information from Clubs regarding their current and past Indigenous programming as well as programming that they would like to have in the future provided a basis for programming recommendations. A large number of Clubs requested programs from BGC Canada as well as information about what programs work well, learnings from these programs, and how to start or incorporate them into their Club. Many Clubs were eager to incorporate Indigenous-led and Indigenous-focused programming, however there was a lot of uncertainty as to what those programs would be or what they would look like. The survey results revealed that, overall, Clubs would like to create culturally-relevant programming that can be accessed by all children and youth that incorporates various aspects of Indigenous culture, food, history, language, art, leadership, skills building, and reconciliation. There was a lot of interest in developing partnerships with an aim to provide support, co-create and co-deliver programming. Specific recommendations for programming are outlined below. Some existing programs are noted in italics and are either specific to certain Clubs and are described in this report or are programs currently or previously offered by BGC Canada:

1. **Youth Programs:** The majority of these programs would fall under the creation purview of BGC Canada, however, individual Clubs would take the initiative in the development of some of the programs such as after-school programming and cross-cultural exchanges. Depending upon the program, it could encompass children and youth from 0-18 years of age.

### a. After-School & Drop-In Programs

- i. It is recommended that after-school and drop-in programs be provided at low or no-cost for Indigenous youth where possible.

### b. Cross-Cultural Exchanges

- i. *Stick Together Initiative*

### c. Youth Leadership

- i. *Keystone*
- ii. *Indigenous Youth of the Year*
  1. It is recommended that this program be re-tooled to allow youth who are not Club members but who are participating in BGC Canada programs in their community to be eligible to apply.
- iii. *Youth Leading Reconciliation*
  1. This program was mentioned by several Clubs. Consequently, BGC Canada may want to consider re-developing the program and offering it to all Clubs.
- iv. Youth Ambassador Program

### d. Healthy Relationships

### e. Youth Skill Development

- i. *Skilled for Success*

### f. Restorative Justice

### g. Mental Health & Wellness

- i. *Spirit Seekers Program*
- ii. *Healthy Kids Community Challenge*
- iii. *Cousin's Skateboarding*

### h. Youth Mentorship Program

### i. Youth Employment:

- i. *Skilled for Success*
  1. This was noted as a program that could enable Indigenous youth to build their skills and knowledge and potentially gain employment at Clubs.

### j. Homework Help:

- i. *Learn On*
  1. The grants this program provides were mentioned as a way to enable tutoring. Programs for homework help could be delivered virtually or in-person at Clubs or in spaces that Indigenous youth are familiar with.

### k. Recreational Programs

- i. Traditional Indigenous sports and games

### l. Post-Secondary Scholarships

- i. Colleges and skilled trades

### m. School Partnership Programs

**2. Indigenous Art & Culture Programs:** These programs are often the result of community engagements, partnerships, and personal relationships. Clubs should be encouraged to invite local Indigenous artisans, musicians, dancers, drummers, Elders, storytellers, Knowledge Keepers, Traditional Healers, communities, and organizations into their Club for workshops, presentations, ceremonies, events, and art and cultural activities. These programs can be accessible for all Club members. Examples of potential activities and initiatives are outlined below:

- a. Beading, ribbon skirt making, drumming, smudging, Elder teachings, pow wows, and dancing. One example of an Elder teaching is Medicine Wheel teachings.
- b. Inviting Indigenous storytellers, artists, musicians, and dancers in for workshops.

**3. Reconciliation Programs:**

- a. *Downie Wenjack*
  - i. Some Clubs are utilizing full programming from the organization while others have taken pieces of it and created their own.
- b. *Youth Leading Reconciliation*
- c. *Shared Spaces*
  - i. Offering low or no-cost Club space for Indigenous youth, communities, and organizations.
- d. *Stick Together Initiative*

**4. Cultural Field Trips:** These programs are Club and community-specific and involve individual Clubs fostering relationships with Indigenous communities, cultural centres and organizations to engage in learning and cross-cultural exchanges. Potential opportunities for cultural field trips are outlined below:

- a. Indigenous Communities
  - i. Clubs traveled to Indigenous community to participate in cultural activities such as berry picking, salmon bake, Club and Indigenous youth community tour, and learning traditional knowledge.
- b. Cultural Centres
- c. Day-and-Overnight Camps
  - i. *Camp Smitty, Camp Alexo, Ohpikiwin Leadership Day Camp*

Clubs can provide barrier-free access for Indigenous youth by saving a certain number of spaces for Indigenous youth, inviting Indigenous communities to bring their youth, and collaborating with them on programming.

**5. Traditional Parenting Workshops:** Traditional Parenting programs could be developed and offered by BGC Canada, but could also be created at the Club level with input from Indigenous partners.

**6. Indigenous Cooking & Cuisine:** This programming could be developed and offered by BGC Canada. Several Clubs mentioned that it was one of their most sustainable programs. One Club suggested a BGC Canada model such as the Jays Care Foundation, which is providing food hampers for 21 Indigenous communities across the country to address food insecurity.

- a. Salmon bakes, bannock/fry bread, Anishnaabe (Indian) tacos, salmon smoking.

**7. Community Partnership Programs:**

- a. *Holiday Hampers*
- b. Community Field Trips
- c. *Shared Spaces*
- d. In-Community Program Support
  - i. Several Clubs indicated that they would like to support programming that is already offered in the Indigenous community.

**8. Children's Programming**

- a. Every Child Matters
  - i. While this campaign is typically associated with Orange Shirt Day, ongoing programming around belonging and ensuring that children feel as if they matter would reinforce the message for all participants.

BGC Canada should take the lead in developing some key programming based off of the recommendations in this report and the recommendations made by the Indigenous Reference Group. In addition to BGC Canada initiatives, Clubs can also take the initiative to invite Indigenous creators, artists, Elders, Knowledge Keepers, organizations and communities to co- create programming, workshops, and presentations. While a number of these initiatives tend to be one-offs as opposed to ongoing, they provide important and valuable opportunities for children, youth, and Club staff to experience Indigenous culture and for Indigenous children, youth, and Club staff to participate in activities and experiences that celebrate their culture.

Many Clubs noted the importance of ensuring that Indigenous programming and services are not limited to two or three specific days per year. To ensure this, BGC Canada should aim to create comprehensive, sustainable programming that is offered on an ongoing basis. It is recognized that some Clubs are just starting their journey towards reconciliation and all initiatives, even if they are limited to celebrating or recognizing certain days, should be encouraged. For Clubs who are just starting their journey and who may not know how or where to start, thinking outside of the box is a good way to begin. For instance, one Club sells orange shirts and uses one hundred percent of the proceeds from those sales to buy Indigenous

books and educational resources for their Club. Another Club is focused on learning how to make their Club space more welcoming for Indigenous people.

In addition to developing programming that is comprehensive, sustainable, and ongoing, it is also recommended that BGC Canada, due to the distances noted by several Clubs between their Club and local Indigenous communities, offer programming to Indigenous communities that are not attached to Clubs and that do not have their own Club. Two options for how to approach this are outlined below:

1. Programs BGC Canada develops are accessible by Clubs as well as by youth in rural, remote, and northern Indigenous communities who may not have access to Clubs. This could be done by ensuring that any programs BGC Canada develops for Clubs are able to be modified in such a way that they meet the individual community's needs in terms of reporting, materials and resources, accessibility, and delivery.
2. BGC Canada develop two different streams of programming—one that is suitable for Clubs and one that is suitable for Indigenous communities who are not affiliated with any Clubs. These streams could have similar programs, but the non-Club programs would have the ability to be easily modified to ensure that they meet the individual community's needs in terms of reporting, materials and resources, accessibility, and delivery.

Because many Indigenous communities are small, rural, remote, and northern, it is also recommended that a community needs assessment be conducted in order to better understand what kind of programming would be of interest to Indigenous children and youth. This would enable BGC Canada to create programming that would meet the interest and needs of Indigenous communities across the country. Programs can be co-created through partnerships with Indigenous organizations such as the National Association of Friendship Centres.

## FUNDING & GRANTS

The survey revealed a funding landscape across the Clubs that provided barriers to programming, reaching Indigenous children and youth, and engagement. These funding gaps are outlined below:

1. **Employment:** Clubs reported a lack of staff to lead programming as well as a lack of staff capacity. This can be ameliorated through the use of funding for honorariums that enable Indigenous artists, storytellers, Elders, and Knowledge Keepers to provide programming.
2. **Programs:** Clubs reported a lack of funding to conduct programming and noted that funding for program materials such as supplies for cooking and beading, as well as promoting the programs, would be helpful. One Club mentioned that their \$10,000 *Youth Leading Reconciliation* grant facilitated cross-cultural community exchanges where youth went berry picking and shared meals, which led to the start of a partnership for them. To address a lack of funding to conduct programming, BGC Canada can provide Clubs with information about available grants that can be utilized for programming purposes. Additionally, if BGC Canada is able to offer programs such as *Youth Leading Reconciliation* that provides grants to Clubs, these can be utilized for programming. One Club mentioned that they would like to have partnership requirements built into these types of funding opportunities to encourage outreach and relationship-building with Indigenous organizations and communities.
3. **Transportation:** Several Clubs reported a lack of access to transportation and the cost of transportation as a barrier to engaging and building relationships with Indigenous communities as well as a barrier to reaching Indigenous youth and youth outside of their immediate area. To address the issue of transportation preventing engagement, Clubs are encouraged to find alternate ways to engage with communities. Invitations to events and programming that the Club is offering could be extended, as an example. One Club has created a relationship with an Indigenous community through reaching out and asking them if they wanted to participate in their Christmas Hamper program. They also extend invitations to the community for events and programming.
4. **Honorariums:** Several Clubs mentioned that they would like to have the ability to provide honorarium for Elders, Knowledge Keepers, Indigenous musicians, artists, storytellers, and dancers as this would enable them to invite them in to provide programming. One Club mentioned that they have found honorariums to be helpful if they are able to be offered.
5. **Cultural-Awareness Training:** Several Clubs stated that they would like to provide staff with cultural awareness training, however they mentioned that the cost of doing so was prohibitory. This funding gap can be eliminated by BGC Canada developing online training modules for BGCU that are available to all Club staff.

## BEST PRACTICES & LEARNINGS TOOLKIT

There were several requests for toolkits containing best practices, learnings, and challenges from other Clubs, how to incorporate it into everyday work, as well as specific toolkits tailored to different regions that includes information about which organizations to reach out to. It was also suggested that BGC Canada provide workshop sessions at national conferences to share successes, challenges, and best practices in partnering with Indigenous communities. There was a desire to learn from other Clubs and connect with them to see how they are working and making the relationship meaningful. Recommendations are outlined below:

1. **Toolkit for Clubs:** This toolkit should provide resources on best practices, how to incorporate best practices into every day work, learnings from Clubs, and a general 'Do' and 'Don't' list.
2. **National Conference Workshops:** Workshop sessions should be conducted during national conferences that touch on best-practices, learnings, and successes.
3. **Community of Support:** An online community of support would enable Clubs to connect with other Clubs around their challenges and successes, and ask questions. This community of support could be hosted on one of BGC Canada's platforms.

## ENGAGEMENT & PARTNERSHIP SUPPORT

Findings from the survey indicated that there was a desire on the part of Clubs to engage in relationship-building, but there was also a general sense of not knowing how to start that process as well as a fear of not doing so in an intentional and respectful way. There was a request for guidance and advocacy from BGC Canada for engagement and partnerships. Some Clubs felt that resources providing information about BGC Canada's commitment to reconciliation and the work that is being done would be helpful for relationship-building.

Recommendations for providing engagement and partnership advocacy and support are outlined below:

- a. BGC Canada provides advocacy and guidance for Clubs who are attempting to build relationships. The Best Practices & Learnings toolkit will assist with some of this work as will encouraging Clubs to reach out to BGC Canada when they have questions or encounter barriers. One Club, for example, questioned how partnerships should be handled—whether joint grant applications should be filed with a Friendship Centre.
- b. BGC Canada works to foster relationships between Friendship Centres and Clubs through their partnership with the National Association of Friendship Centres. A map of Friendship Centres and Clubs across the country should be developed and made available in order to foster closer connections between the Centres and the Clubs. It was suggested that one way in which to establish these relationships could involve a questionnaire for Friendship Centres that are administered by Clubs to better understand protocols, community, programs and general landscape in their community.
- c. BGC Canada creates partnerships with provincial and national organizations that can provide resources and support for Clubs.

## COMMUNICATION & PROMOTIONAL MATERIAL

Clubs requested communication and promotional material and templates to assist them in reaching out to potential partners and communities and promote programs and BGC Canada's journey towards reconciliation. Recommendations for these resources are outlined below:

- a. BGC Canada creates one-pagers that provide key messaging and support. Information should include BGC Canada's commitment to and journey towards reconciliation as well as available programming.
- b. BGC Canada creates outreach materials and templates, including those used for social media, for Clubs to use with Indigenous organizations and communities. These could include:
  - a. Public policy templates that Clubs can put their own name and logo on and that communicates a statement on behalf of all of BGC Clubs.
  - b. Templates for any programming grants for Indigenous relations or reconciliation. It was noted that the information outlined above would be helpful for Clubs to start initial conversations with Indigenous communities and organizations to potentially do more in supporting Indigenous youth.
  - c. Create French resources that are specific to Quebec.

Additionally, it is recommended that BGC Canada provide regular updates in *Scoop* about the work that is being done so that Clubs are aware of what has been accomplished, what is upcoming, and any tools and resources that have been created.

## CULTURAL AWARENESS TRAINING

The survey revealed both a lack of Indigenous cultural awareness training amongst Club staff and a large desire for basic and ongoing training. Clubs mentioned that staff members often expressed a desire for training to feel connected and authentic when engaging, building relationships, and delivering programming. Recommendations for cultural safety are outlined below:

- a. BGC Canada creates Indigenous cultural awareness training modules on BGCU
- b. BGC Canada creates ongoing training opportunities for Club staff on BGCU or through third parties

It is recognized that the development of training modules on BGCU will take a lot of time. In the meantime, *4 Seasons of Reconciliation*, which was created by First Nations University of Canada, is a good online resource and is sometimes offered for free by organizations such as BDC.

## NEXT STEPS

The results of this Indigenous Landscapes & Learnings Report will be reviewed by BGC Canada's Indigenous Reference Group, which will make recommendations regarding priorities and areas of focus. This report, in conjunction with the Info sharing & Gathering Report, the BGC Canada Draft Strategic Workplan Indigenous Engagement 2021-2022, and the BGC Indigenous Engagement Workplan 2023, will be used to create the Strategic Plan for BGC Canada Indigenous.

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