

A decorative graphic consisting of three curved lines in blue, red, and yellow, each with several circular dots of the same color placed along its path.

Advancing Reconciliation in the Settlement Sector

An Atlantic Perspective

February 2026



Executive Summary

This report explores how the settlement and integration sector is advancing truth and reconciliation, with particular focus on Atlantic Canada.

It documents resources, training, events, and other initiatives that either build Indigenous-newcomer relations or help settlement service provider organizations (SPOs) incorporate reconciliation into their programs and services. Because reconciliation and relationship-building often occur within specific contexts, the analysis involved a scan of national and regional initiatives. It also included a survey of SPOs in the Atlantic provinces. The report contends that region- and sector-specific resources, especially those that increase organizational capacity and staff knowledge, can help Atlantic SPOs to advance truth and reconciliation.

Nationally, organizations approach reconciliation from various perspective and have produced diverse resources to support this work. SPOs address Indigenous-settler relations using

reconciliation, reconcili-action, decolonization, and anti-racism frameworks. Many organizations have developed tools for both newcomers and sector professionals, which has resulted in videos, information guides, instructor's guides, and online courses, among others. Despite having different approaches, resources typically centre Indigenous voices while stressing that newcomers and settlers are responsible for taking action.

Within Atlantic Canada, organizations are similarly committed to reconciliation but often rely on resources that were developed for other regions or sectors. SPOs have produced practical guides, information sessions, as well as activities/programs in collaboration with Indigenous partners. Due to an overall lack of appropriate resources, however, many also draw on training or resources from other contexts. Region-specific resources are necessary to reflect diverse peoples and experiences of place, as well as the socio-political dynamics of the Peace and Friendship Treaties. Sector-specific resources can further explore the unique encounters and conversations that emerge from Indigenous-newcomer relations.



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Introduction



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This report explores how the settlement and integration sector is advancing truth and reconciliation, with particular focus on Atlantic Canada.

It documents resources, training, events, and other initiatives that either build Indigenous-newcomer relations or help settlement service provider organizations (SPOs) incorporate reconciliation into their programs and services. The report itself does not necessarily advance reconciliation but rather seeks to understand the current state of reconciliation in the sector so that this work can be done more effectively. Because reconciliation and relationship-building often occur within specific local or regional contexts, the analysis situates this work in the national context while focusing on the

Atlantic provinces. Nationally, many organizations are advancing reconciliation and have produced a diverse set of resources to support this work. Within Atlantic Canada, organizations are similarly committed to reconciliation but often rely on resources that were developed for other regions or sectors. Region- and sector-specific resources, especially those that increase organizational capacity by building knowledge among staff, can help to guide Atlantic SPOs on their truth and reconciliation journeys.

The sector's role in reconciliation is partly defined by the [Truth and Reconciliation Commission of Canada's](#) (TRC) Calls to Action. The TRC was established in 2008 to address the history and legacy of the Residential Schools system, publishing its final report in 2015 along with a set of [94 Calls to Action](#) for federal, provincial, territorial,

and municipal bodies. The 93rd Call to Action specifically calls for a revised “information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.” Considering the diversity of newcomer experiences, however, direct and indirect service providers may need to consider how other Calls can inform services. For example, various Calls pertain to “professional development and training...to public servants on the history of Aboriginal peoples” (57), “age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada” (62), and “community-based youth...programs on reconciliation” (66), among others.

Immigration, Refugees and Citizenship Canada (IRCC), the main federal body responsible for immigration and the oversight of settlement services, has identified truth and reconciliation as a priority in service delivery. In its [2024 Settlement Program and Resettlement Program Call for Proposals](#) (CFP), IRCC “advance[ed] equity priorities...to ensure that diverse populations can benefit from inclusive Settlement and Resettlement programming.” Along with an emphasis on anti-racism, gender-based analysis plus, and gender equality, “this approach includes incorporating Truth and Reconciliation through programming that increases awareness of Indigenous-related topics among newcomers as well as facilitates meaningful connections and social cohesion between Indigenous Peoples, newcomers and Canadians.” As such, the sector should expect to see an increase in reconciliation-related initiatives in the coming years.

While advancing reconciliation, it is important for SPOs to critically reflect on how they are implicated in colonial systems and structures. In both name and practice, for example, the *settlement* sector is deeply entrenched in the processes of *settler* colonialism.¹ Indeed, many newcomers arrive in Canada as economic immigrants who participate in an economy that contributes to the displacement of Indigenous peoples from their land. Through intentional and coordinated action, however, it may be possible to transform the sector in a way that does not reproduce settler colonialism. As suggested by the Calls to Action, this process can be achieved partly by educating newcomers about Indigenous peoples, land, and the Treaties while helping to build relationships. It can be further informed by the fact that many newcomers are themselves Indigenous to other parts of the world and may have experienced the effects of colonialism. By helping to build respectful relationships between newcomers and Indigenous peoples, the sector can redefine what it means to live as Treaty people on Indigenous land and create the foundation for systemic change.

¹Settler colonialism is a form of colonialism where colonizers seek to displace and replace Indigenous peoples in order to permanently occupy Indigenous land; it is sometimes contrasted with extractive colonialism, where colonizers seek to export material resources and labour. Settler colonialism is the dominant form of colonialism in Canada.

The National Context

The settlement sector takes a variety of approaches to truth and reconciliation. Organizations often need to navigate the tension between national and regional perspectives when developing resources, tools, and other initiatives.²



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While some resources approach reconciliation as a national process others prioritize regional dimensions by focusing on local nations, territories, and partnerships. Organizations also use different conceptual frameworks to understand past, present, and future relationships between Indigenous peoples and settler society. Many organizations rely on **reconciliation** to understand these relations, although some focus instead on **decolonization** or **reconcili-action**, while others apply an **anti-racist** lens. These frameworks inform what content is included in resources and how it is presented. For example, an anti-racist approach might highlight commonalities between Indigenous peoples and racialized newcomers while a decolonial framework focuses on land.

Resources and tools are designed for different audiences and in various formats. Several organizations have produced information guides targeted specifically to **newcomers**. These resources are mostly written in plain-language and may be available in a dozen languages commonly spoken by immigrants and refugees. Other resources are designed specifically for **educators** and service provider staff. Resources and tools therefore have a variety of formats such as **videos, educational guides, promising practice guides, instructor's guides** or **lesson plans**, and **e-learning courses**. In some cases, resources for newcomers and staff are paired together, for example, as an educational video with accompanying instructor's guide.

Despite these diverse approaches, many resources and tools share similarities. They typically respond to a **lack of knowledge** about Indigenous peoples and lands, settler colonialism, and reconciliation within the sector, which includes both newcomers and SPO staff. As such, resources tend to balance knowledge-sharing (truth) with strategies and practices to support relationship-building (reconciliation). They largely **centre Indigenous voices** while also stressing the importance of **newcomer action**. That is, while reconciliation is informed by the experiences and perspectives of Indigenous peoples, settlers and newcomers bear the brunt of responsibility for taking action and implementing change.

² This national scan notably does not include the territories or Quebec. This is due to the lack of resources or initiatives that are publicly available.

British Columbia

Some of the earliest resources come from British Columbia and are thematic, region-specific guides targeted to newcomers.

The City of Vancouver published “[First Peoples: A Guide for Newcomers](#)” in 2014, notably before the TRC released its final report. This guide recognizes that “newcomers are often at a disadvantage when it comes to learning about First Peoples because of language barriers, access to information, or the time to learn,” and it seeks to address these obstacles with “clear information in simple language about the First Peoples in Vancouver.” The guide introduces the Indigenous peoples of Canada, with particular focus on local nations; surveys the history of Indigenous-settler relations in Canada, including the Indian Act, Treaties, and Residential Schools; and describes recent efforts to build bridges between Indigenous peoples, newcomers, and the broader local community. The Surrey Local Immigration Partnership produced a similar guide, “[Surrey First Peoples Guide for Newcomers](#),” in 2021. This guide explores many of the same themes as “First Peoples” while also addressing how “misconceptions about Indigenous people are normalized immediately upon arriving in Canada.” In other words, it seeks to inform newcomers while also challenging anti-Indigenous racism. The guide is available in ten languages and the [Surrey LIP](#) has several supplementary videos on its website.





Service providers have further produced multimedia, instructional, and strategic tools to promote reconciliation. The Immigrant Services Society of British Columbia (ISSofBC) has developed a suite of resources both for newcomers and for the staff who support them. Unlike the guides from Vancouver and Surrey, ISSofBC's resources often take a national rather than regional perspective. "[Welcome to our Homelands](#)," a short video from 2020, introduces newcomers to Indigenous peoples and Canada's history of colonialism. Throughout the video, Indigenous speakers from across the country introduce themselves in their respective languages and offer messages of welcome to newcomers. Both the video and its short [study guide](#) are available in more than a dozen languages. Since then, ISSofBC has developed a more detailed [teacher's guide for LINC instructors](#) based on "Welcome to our Homelands." The guide includes lesson plans, activities, and handouts for English students from Canadian Language Benchmarks (CLB) Literacy to CLB 8. Designed for instructors with limited knowledge of the subject matter, the teacher's guide also includes tips for finding additional resources and contacting Indigenous nations. Most recently, ISSofBC published a [Truth and Reconciliation Strategy for 2024-27](#). The strategy is structured around four themes – partnership, respect, opportunity, and leadership – and includes a set of actions, deliverables, timelines, and evaluation criteria to assess the organization's advancement of reconciliation.

The Affiliation of Multicultural Societies and Service Agencies of British Columbia (AMSSA) has produced an extensive set of resources that are targeted primarily towards sector professionals who work with and support newcomers. Distinct from other organizations, AMSSA focuses on "[truth and decolonization](#)" rather than reconciliation, reflecting its goal to dismantle settler colonialism. This emphasis is particularly clear in the 2020 booklet "[Disrupting Current Colonial Practices and Structures in the Immigration and Non-profit Sector](#)." The booklet uses "settler reflexivity" to elicit "genuine and authentic solidarity with Indigenous Peoples and nations...to reject [settler] claims to legitimacy and to intervene in the state-based violence being perpetrated in your name." In 2023, AMSSA produced two e-learning courses to support decolonization: "[Indigenous Worldview vs Colonized Worldview](#)" and "[Decolonize Yourself – Connecting to your Indigeneity](#)." These free courses centre Indigenous voices and perspectives through self-paced modules that include videos, activities, and other resources. Designed specifically for service providers, the courses help staff "welcome newcomers to this land in a good way" and "shar[e] information [about Indigenous peoples and land] with newcomer clients and colleagues." AMSSA has continued to build on this work with the 2024 documentary "[The Survivor Spirit](#)," which examines how newcomers and Indigenous peoples can build relationships through experiences of intergenerational trauma, survival, and strength.

The Prairie Provinces

Several organizations in the Prairie provinces have created information guides for newcomers. Like resources from British Columbia, these guides often address the national context while focusing on specific peoples and territories in the region. An early guide, "[Indigenous Peoples of Manitoba: A Guide for Newcomers](#)," was produced by the Mennonite Central Committee in 2015 and revised in 2017. Inspired by Vancouver's "First Peoples" guide, "Indigenous Peoples of Manitoba" responds to the way "newcomers may not always have access to accurate information about Indigenous people [and] are exposed to unhelpful stereotypes." While this guide provides a general overview of Indigenous peoples and land in Manitoba and across Canada, other resources focus specifically on reconciliation. One such

guide is "[The Newcomer Handbook: Indigenous People in Canada](#)," produced by the Saskatchewan Association of Immigrant Settlement and Integration Agencies in partnership with the Aboriginal Friendship Centres of Saskatchewan. Designed as "a direct response to the TRC's Calls to Action 93," this guide focuses primarily on the history and legacy of Residential Schools, the importance of ceremony and healing, and the "Treaties [as] building blocks for the future of the relationship between First Nations and the rest of Canada." Students at Red River College Polytech, working in partnership with Manitoba Association of Newcomer Serving Organizations, took a similar approach in "[Reconciliation Information for Newcomers to Canada](#)." This short guide, which is available in eight languages, explains that "reconciliation is the work of non-Indigenous people, including newcomers to Canada." As such, it focuses principally on Residential Schools and reconciliation with only a brief introduction to Indigenous peoples.



Photo by cira.ca

Other organizations take a more practical approach, creating promising practice or instructional guides for sector professionals. For example, [a report from the Edmonton Multicultural Coalition](#) (EMC) explains how talking circles can facilitate relationship-building between Indigenous peoples, newcomers, as well as racialized and colonized people more broadly. Drawing on a talking circle hosted by the EMC, the report documents a two-part format: the first part explores positionality by addressing common experiences, such as histories of colonialism and social exclusion; the second part considers how to build a more equitable society through collective healing, knowledge sharing, and ongoing dialogue. The Immigration Partnership Winnipeg, in collaboration with community partners, has developed a comprehensive [Indigenous Orientation Toolkit](#) to support newcomer education. The core part of the toolkit is a 2020 report “[Fostering Safe Spaces for Dialogue and Relationship-building between Newcomers and Indigenous Peoples](#),” which shares promising practices as well as recommendations for toolkit design. These include “wise practices” to promote dialogue such as storytelling, land-based learning, and “territorialization.” The toolkit includes facilitation guides for interactive one-day workshops on various topics: worldviews and spirituality, land and treaties, families, the Métis nation, assimilative policies, and resilience and resurgence.

The Immigrant Education Society in Calgary has produced [a series of lesson plans for LINC instructors](#) that focus on Indigenous peoples and reconciliation. These resources address the “lack of healthy vocabulary around Indigenous people and traditions” and the fact that “many non-Indigenous teachers lack the confidence to address Canada’s historic atrocities in the classroom, often avoiding the issues completely.” The comprehensive lesson plans provide activities for CLB 2 to 6 that can be integrated into portfolio-based language assessment. Lesson plans for CLB 2 introduce Indigenous peoples and culture, addressing themes such as language, family structure, art, and beliefs. For CLB 4, lessons explore these themes in more detail while also introducing the history of Indigenous-settler relations in Canada. Lesson plans for CLB 5/6 focus specifically on reconciliation and “reconcili-action.” While several activities broadly address reconciliation and Residential Schools, most correspond to thematic areas from the TRC’s Calls to Action.

Ontario

Organizations in Ontario, and especially Toronto, have produced informational resources for newcomers as well as instructional materials for SPO staff.

In partnership with the Ontario Council of Agencies Serving Immigrants, the City of Toronto published “[Indigenous Peoples in Toronto: An Introduction for Newcomers](#)” in 2023. The guide helps newcomers “recognize that their new lives in Toronto are made possible by the colonial theft of this land from Indigenous peoples” while also identifying concrete ways that newcomers can advance reconciliation. Similar to other guides, it surveys local Indigenous peoples and histories, considers the history of Indigenous-settler relations, and addresses contemporary issues faced by Indigenous peoples. “Indigenous Peoples in Toronto” is accompanied by a facilitator’s guide for classroom instruction. Like the lesson plans from the Immigrant Education Society, the facilitator’s guide recognizes that instructors may have limited familiarity with the subject matter and stresses the need “to unlearn and re-learn through the voices of Indigenous peoples.” It includes a set of activities for each theme that can be adapted to different language levels. The facilitator’s guide further highlights practices that can support learning about Indigenous peoples, such as storytelling, talking circles, centring Indigenous voices, and territorial acknowledgements.

Through ongoing initiatives, the Canadian Centre for Victims of Torture (CCVT) is bridging regional and national efforts to advance reconciliation. A 2023 project report, “[Renewing Relationships with Glocal Lands: Exploration of Indigenous-](#)



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[refugee Relations with the CCVT,](#)” explores how refugees can engage with reconciliation and decolonization through community-based research. Drawing on a series of land-based workshops, the report includes sector-specific recommendations for reconciliation, such as critical reflection on the sector’s role in settler colonialism and the integration of Indigenous content into language courses and citizenship test preparation classes. Building on this work, the CCVT established the [National Newcomer Collective for Truth and Reconciliation](#) (NNCTR) in the same year. Still in its formative stages, the NNCTR is a community of practice for sector professionals who are committed to advancing reconciliation and building Indigenous-newcomer relations. The NNCTR is guided by an advisory committee comprising sector professionals from across the country and, more recently, by an Indigenous advisory committee. The collective will ultimately become a hub for sharing relevant resources and promising practices.

Atlantic Canada

Atlantic Canada has a unique perspective of reconciliation and Indigenous-settler relations. The region is home to diverse Indigenous nations which includes the Mi'kmaq, Wolastoqiyik, Peskotomuhkati, Beothuk, and the Innu and Inuit of Labrador.

It also has a long history of political collaboration between Indigenous peoples, particularly through establishment of the Wabanaki Confederacy. Indigenous-settler relations are governed mainly by the Peace and Friendship Treaties, which were signed between 1725 and 1779. Unlike other Treaties, the Peace and Friendship Treaties did not involve ceding Indigenous land, thereby creating a unique political framework for relationship-building and reconciliation.

The region's history of immigration and Indigenous-settler relations creates distinct challenges as well as opportunities for reconciliation. Despite being an important immigration hub in the early 20th century, immigration to the Atlantic provinces was relatively low during the late 20th and early 21st centuries. Consequently, the region has proportionally fewer immigrants and is less culturally diverse than other parts of the country, according to the [2021 Census](#). With rising immigration levels over the past decade, however, Atlantic Canada is welcoming more immigrants and the settlement sector (and region) has undergone considerable growth. Many SPOs in the region are familiar with reconciliation and view it as an organizational priority. They advance reconciliation by providing **information sessions** for newcomers; **Indigenous-led**

activities, often in partnership with Indigenous consultants or tourism; and creating **educational or promising practice guides**. Yet service providers in Atlantic Canada lack resources that are specific both to the settlement sector and the Atlantic region, often relying on materials that were developed for other contexts. Sector- and region-specific training and resources, especially those that increase capacity by building knowledge and expertise among staff, can help SPOs in the Atlantic provinces to better advance reconciliation.

Truth and reconciliation is a priority for many service providers in Atlantic Canada. In September 2025, ARAISA conducted a survey of Atlantic



SPOs to understand the sector’s priorities, needs, and capacity for truth and reconciliation; the survey received 31 responses. The survey further identified relevant initiatives, resources, and partnerships within the region. The results show a high degree of awareness and commitment to reconciliation. **When asked about their organization’s familiarity with the TRC’s Calls to Action, respondents gave an average score of 7.5 out of 10.** This degree of familiarity is not surprising given that the TRC published these Calls more than a decade ago, and reconciliation has since become an issue of national importance. For many organizations, this familiarity also translates into commitment to reconciliation. **When asked if reconciliation is a priority for their organization, respondents gave an average score of 7.2 out of 10.** Moreover, 19% of respondents gave their organization a score of 10, suggesting that reconciliation is a high priority for many organizations and a top priority for some.³

Service providers in Atlantic Canada take various approaches to advancing reconciliation within their organizations and the sector. Survey respondents indicated a range of organizational engagement: two-thirds (68%) of respondents said their organization have a **territorial acknowledgement**; 61% provide **staff training**; a quarter (26%) have an **internal or advisory committee** to support reconciliation; and a fifth (19%) have developed **organizational policy** on reconciliation. Most notably, though, nearly two-thirds (61%) of organizations were advancing reconciliation

through **collaboration with Indigenous partners.** Indigenous collaboration can take a variety of forms, from Indigenous leadership to working with Indigenous consultants. For example, the [Cape Breton Partnership](#) (CBP) – which hosts the Cape Breton Local Immigration Partnership – has extensive Indigenous engagement at the leadership level, with Indigenous representation on its Board of Directors and First Nations communities as investors. As such, it identifies reconciliation as an organizational value and seeks to “be a respectful partner in economic reconciliation, working with local and regional Indigenous partners.” While the CBP reflects an exceptional degree of engagement, other organizations have variously collaborated with Indigenous partners by working with Indigenous speakers, consultants, or tourism.

Many service providers work with Indigenous partners to deliver targeted **events or information sessions for newcomers.** These events are often designed to inform newcomers about Indigenous peoples, histories, and land while also creating the groundwork for future relationship-building. To recognize the 2025 National Day for Truth and Reconciliation, for example, the Multicultural Agency of the Greater Moncton Area partnered with the [Together Project](#) to deliver an event “[Together in Truth – A Day of Learning and Unity.](#)” While honouring the individuals and communities who have been impacted by Residential Schools, the in-person event aimed to bridge Indigenous-newcomer relations through “a rich blend of

³ Survey results were likely shaped by participation bias. That is, survey respondents may already value truth and reconciliation more than non-respondents. Their organizations may or may not share these values.



3 Photos by cira.ca

storytelling, cultural teachings, and a [film] screening,” and featured a keynote presentation from Wabanaki Elder Allan Saulis. Other information sessions contribute to relationship-building by preparing newcomers to participate in Indigenous events or ceremonies. Prior to the first Menahqesk Powwow in 2024, the Saint John Local Immigration Partnership and Saint John Newcomers Centre hosted in “Introduction to Powwows” information session. By teaching newcomers about Indigenous history as well as powwow customs, which included hearing from an Indigenous speaker, the session provided attendees with practical knowledge for relationship-building. Several organizations have

hosted the KAIROS Blanket Exercise for staff or newcomers, which is an especially engaging way to learn about Indigenous-settler relations because of its interactive nature.

Partnering with **Indigenous tourism** provides an opportunity to inform newcomers about Indigenous peoples, histories, and land while also supporting local Indigenous businesses. Businesses or communities that offer Indigenous tourism can deliver tailored presentations or workshops to complement existing programs or services. For example, in 2025 PRUDE Inc. worked with [First Nation Storytellers](#) in Saint John to host an information session for clients

in several programs. This integrative approach can be effective because it exposes newcomers to Indigenous cultures and traditions in programs that might not otherwise include this content. Yet partnerships with Indigenous tourism can also help to develop unique programs that provide newcomers with Indigenous perspectives of land. In 2022, the Cape Breton Island Centre for Immigration, working with [Eskasoni Cultural Journeys](#), organized [a tour of Goat Island](#) in Eskasoni for international students. The tour was guided by Mi'kmaw cultural interpreters who led a smudge ceremony, shared hunting and fishing techniques, and led arts and crafts activities.

Some organizations have **developed information guides** specifically for the settlement sector in Atlantic Canada. The New Brunswick Multicultural Council developed a set of resources in 2025. The key resource is a "[Wise Practices Guide](#)" designed "to help settlement workers build relationships with Indigenous communities and enhance collaboration on cultural awareness initiatives." The guide outlines core principles that any organization should consider when partnering with Indigenous peoples, such as respectful communication and reciprocity. However, it also includes content that is specific to settlement and integration. For example, a section on powwow customs notes the importance of honour songs and explains that "when [an honour song] begins you stand, remove your hat and do not take pictures. Exceptions are provided to those who wear head-coverings due to religious reasons." In this way, the guide shares important information while also acknowledging the potential for **unique cultural encounters or exchanges between Indigenous peoples and newcomers**. The "Wise Practices Guide" is accompanied by several

complementary resources that "lay a foundation for understanding relationships between Indigenous and non-Indigenous peoples living here." These include [a short introduction](#) to Indigenous peoples and allyship; [a list of cultural activities and resources](#) from across the province; and [key concepts and terms](#) related to Indigenous-settler relations.

There is nevertheless a lack of resources specific to the settlement sector in Atlantic Canada. Several organizations have noted – in the survey as well as through communities of practice and other sector engagement – that they rely on training or resources developed outside the sector or region. This poses a challenge because, while there are commonalities to Indigenous-settler relations across Canada, reconciliation and relationship-building often occurs within distinct local contexts. Some organizations referred to the "Welcome to our Homelands" video and expressed the need for something similar in the Atlantic region.

Several mentioned the brochure "[We are all Treaty People](#)," produced by Treaty Education Nova Scotia, as a valuable resource. This detailed booklet is intended to "help Nova Scotian students, public service employees, and members of the general public learn more about Mi'kmaw culture [and] our shared history." It presents key information in plain language about the Mi'kmaq and their territories; the Peace and Friendship Treaties; the history of Indigenous-settler relations in the region; how to be allies; as well as concepts, terms, and Mi'kmaw phrases. Such resources can be useful for newcomers and service providers, although they **may not fully explore the unique conversations that can emerge from Indigenous-newcomer relations**.

Service providers in Atlantic Canada require sector- and region-specific resources, tools, and training to increase organizational capacity. While three-quarters (74%) of respondents described their organizations as “somewhat” or “very” engaged in reconciliation, half (48%) reported having “limited” or “no” capacity to advance reconciliation over the next three years. Respondents pointed to a variety of **capacity-related barriers**: lack of expertise within their organization (71%); limited financial capacity (68%); lack of resources (65%); and limited staff capacity (61%). Notably, only 13% of respondents identified lack of buy-in as a barrier. That is, while many organizations are actively working to advance reconciliation, most require human, knowledge, and financial resources to do this work in an impactful way.

Consistent with the reported barriers, survey respondents indicated that capacity-building support would help their organizations better advance reconciliation. When asked about their needs, respondents focused primarily on **building knowledge and expertise within their organizations**: 90% needed resources to support staff training; 77% said educational resources for staff; and 74% indicated professional development training. Resources that directly support service delivery, such as educational resources for newcomers (71%) and instructor’s guides/lesson plans (39%), were important but not top priorities. This preference can indicate several things. It may suggest that organizations prefer to build internal expertise so they can develop their own tools and resources for service delivery. More likely, it indicates that SPOs are still learning about reconciliation and need foundational knowledge before advancing reconciliation in more systematic or integrated ways.



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Conclusion

How the settlement sector engages with truth and reconciliation will impact the future of Canada and what it means to be Canadian.

Since many newcomers will ultimately become Canadian citizens, they play an important role in defining relationships between Indigenous and non-Indigenous peoples, determining whether the Treaties are honoured, and shaping the trajectory of reconciliation. It is therefore imperative that service providers educate newcomers about – and help newcomers build relationships with – Indigenous peoples, land, and reconciliation as soon as possible upon arrival. This education will shape newcomers' understanding of and sense of belonging to land and the Treaties. Across Canada, organizations have already created a variety of resources and opportunities to support both newcomers and newcomer-serving agencies on their truth and reconciliation journeys. However, developing new and updated tools will be necessary as the sector continues to advance reconciliation. Resources should be specific to each Canadian region to reflect diverse peoples and experiences of place. They should also be specific to the sector in a way that acknowledges the unique encounters that can occur between Indigenous peoples and newcomers. And resources should be regularly updated as the conversations surrounding reconciliation continue to evolve. With the right intentions, information, and support, the sector can play a vital role in helping all Canadians better understand what it means to live on Indigenous land as Treaty people.



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