

**Symposium on
RECONCILIATION IN ONTARIO
Opportunities & Next Steps
Report on Proceedings**

**University of Toronto
National Centre for First Nations Governance**

MARCH 4, 2011

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What does reconciliation look like in Ontario?

Reconciliation between Indigenous and non-Indigenous peoples in Canada is not just about the legacy of residential schools. It is a multi-faceted process that restores lands, economic self-sufficiency, and political jurisdiction to First Nations, and develops respectful and just relationships between First Nations and Canada.

Although a history of colonization has deeply impacted all Indigenous peoples across Canada, and decolonization requires significant change at the federal level, the process of reconciliation is also unique to each region. This is because of cultural and historical differences among the more than 630 First Nations in Canada, varying settler populations, different ecosystems and economies.

The jurisdictional separation of provincial and federal powers means that there are different legal regimes in each province. This symposium asked the questions: What does reconciliation look like in Ontario and what concrete ways can it be realized?

The University of Toronto and the National Centre for First Nations Governance invited representatives from Ontario First Nations, the federal and Ontario governments, business and industry, and the university for an open-ended and intergenerational exploration of these questions at a two-day symposium in February 2011.

THE EVENT

First Nations leaders, youth and citizens gathered with non-Aboriginal business people, civil servants, lawyers, academics, and students in an appropriate venue: the Native Canadian Centre of Toronto. Over 140 participants came together to find answers to the critical need for Indigenous and non-Indigenous peoples to move forward on the question of reconciliation.

Symposium Speakers

Participants listened to a host of distinguished speakers who presented on aboriginal and treaty rights, history and reconciliation (Some presentations were recorded and can be viewed at fngovernance.org/reconciliation).

Elders

Grafton Antone

Oneida of the Thames First Nation

Eileen Antone

Lee Maracle

Sto: Loh Nation

Lieutenant Governor

The Honourable David C. Onley

Lieutenant Governor of Ontario

Presenters

Honourable Justice Ian Binnie

Supreme Court of Canada

Doug Carr

Chief Brian Laforme

Mississaugas of the New Credit First Nation

Chief Allen MacNaughton

Haudenosaunee Confederacy Chiefs Council

Aaron Mills

Vice President,
Aboriginal Legal Services of Toronto

Cheryl Misak

Vice-President and Provost,
University of Toronto

Honourable David Peterson

Former Premier of Ontario
and Chancellor, University of Toronto

Ben Powless

Indigenous Environmental Network

Chris Robertson

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Assistant Deputy Minister,
Ontario Ministry of Aboriginal Affairs

Marlene Brant Castellano
Professor Emeritus, Trent University

Jimmy Dick
Singer/Drummer

Victoria Freeman
Coordinating Director, University of Toronto
Initiative on Indigenous Governance

Joyce Hunter
Director, SEVEN Youth Media Network

Thomas Isaac
Partner, McCarthy Tetrault

Rebecca Beaulne-Steubing
Canadian Roots Exchange, University of Toronto

Ogichidaakwe Grand Chief Diane Kelly
Grand Council of Treaty Three

National Centre for First Nations Governance

Shelagh Rogers
Radio Broadcaster, CBC

Douglas Sanderson
Assistant Professor,
University of Toronto Faculty of Law

Satsan (Herb George)
President, National Centre
for First Nations Governance

Justice Murray Sinclair
Chair of the Truth
and Reconciliation Commission

Angus Toulouse
Regional Chief, Chiefs of Ontario

Dr. Cynthia Wesley-Esquimaux

Dialogue

Presentations were followed by dialogue. Participants convened 41 sessions on a wide variety of topics and reported the outcome of each session.

THIS REPORT

This report is a call to action. It is a compilation of the many ideas, issues, opportunities, next steps and actions identified by event participants. Participants suggested dozens of ways for Ontario's (and Canada's) First Nations, citizens, youth, communities, industry, educators and governments to begin the process of reconciliation.

Many opportunities and next steps can be started today. We encourage everyone to begin something now.

Learn more by exploring the resources listed at the end of this report and stay connected by subscribing to email updates at: fngovernance.org/bulletin.

Collecting information involved 41 note takers, volunteer typists and interpretation of the notes gathered. Everyone worked to capture and communicate the issues as discussed; however, some discussion may have been misinterpreted in the process. We apologize to contributors where meaning was lost.

Speakers Bios

GRAFTON ANTONE

Grafton Antone is from the Oneida of the Thames First Nation. He serves as Urban Native Outreach Ministry in Toronto, as well as an elder-in-residence at First Nations House, University of Toronto. He teaches the Oneida language along with sharing the stories and traditions of his people.

IAN BINNIE

Honorable Justice Ian Binnie has acted as Special Parliamentary Counsel to the Joint Committee of the Senate and the House of Commons on the Meech Lake Accord, represented Canada before an international tribunal, served as advisor to the Government of Newfoundland on constitutional amendments to the Terms of Union, lectured on Aboriginal rights at Osgoode Hall Law School, the Law Society of Upper Canada, the Canadian Bar Association, The Advocates' Society and other professional associations, authored numerous publications, and appeared as counsel before the Supreme Court of Canada in many leading constitutional, civil and criminal cases.

DOUG CARR

Doug Carr is the Assistant Deputy Minister of Negotiations and Reconciliation in the Ontario Ministry of Aboriginal Affairs. He has worked on Aboriginal matters for the province since 1993. Doug has degrees in philosophy, was a producer at CBC Radio, and joined the Ontario government in 1982 to work on federalism and constitutional reform.

MARLENE CASTELLANO

Marlene Brant Castellano is a Mohawk of the Bay of Quinte Band and Professor Emeritus of Trent University. She provided leadership in the development of the emerging discipline of Native Studies, served as Co-Director of Research with the Royal Commission on Aboriginal Peoples and which drafted RCAP's Ethical Guidelines for Research now widely used as a reference for ethical research in Aboriginal contexts. Professor Castellano has been honoured with LLDs from Queen's University, St. Thomas University and Carleton University, induction into the Order of Ontario, a National Aboriginal Achievement Award and named an Officer of the Order of Canada.

VICTORIA FREEMAN

Victoria Freeman is the author of *Distant Relations: How My Ancestors Colonized North America* (2000) and is the Coordinating Director of the University of Toronto Initiative on Indigenous Governance. She co-chairs, with Sami scholar Rauna Kuokkanen, the Group on Indigenous Governance, a Toronto-based interdisciplinary network of scholars. She received her Ph.D. in History in 2010 from the University of Toronto after defending her dissertation 'Toronto Has No History!' Indigeneity, Settler Colonialism and Historical Memory in Canada's Largest City. She co-teaches a third-year Aboriginal Studies course at the University of Toronto called *The Politics and Process of Reconciliation* with Sto:lo writer and traditional teacher

JOYCE HUNTER

Joyce Hunter is Cree from Winisk First Nation, which is a small reserve of about 250 located along the Hudson Bay coast. She is youngest of 10 and, after leaving Durham College after studying photography and journalism, worked for the Daily Press in Timmins where her favourite beats to cover included human interest stories, the courts and all levels of politics. She went on to win national and provincial awards for her work and even took some time off journalism to provide strategic communications advice as a communications director for a provincial treaty organization representing 49 First Nations in northern Ontario. She now works as the Director of SEVEN Youth Media Network where she publishes a magazine, hosts a website and radio show and offers multi-media training sessions where she teaches young people how to harness media skills in different disciplines: photography, videography, radio broadcasting, writing, and web posting.

THOMAS ISAAC

Thomas Isaac is a partner in the Vancouver office of McCarthy Tétrault, leads the firms Aboriginal Law Group, and is one of Canada's leading authorities on Aboriginal law. Mr. Isaac advises industry and government clients across Canada on aboriginal legal matters. Mr. Isaac has appeared before the Supreme Court of Canada, the British Columbia Court of Appeal, the British Columbia Supreme Court, the Northwest Territories Supreme Court and the British Columbia Environmental Appeal Board. He is a former Chief Treaty Negotiator for the Province of British Columbia and prior to that was Assistant Deputy Minister for the Government of the Northwest Territories responsible for establishing Nunavut. Mr. Isaac is the author of *Aboriginal Law: Commentary, Cases and Materials* (3 editions) along with six other books and numerous articles on aboriginal legal matters.

REBECCA BEAULNE-STEUBING

Rebecca Beaulne-Steubing is a Métis Anishinaabekwe pursuing a Masters of Education degree at York University. She is a graduate of the Sociology and Community Economic and Social Development programs at Algoma University, and has studied at Shingwauk Kinooaage Gamig. With a background in community-based research and development, Rebecca has founded and coordinated a number of projects in the areas of food security and sustainability, the arts, and social justice in Canada and internationally. Rebecca currently coordinates intercultural educational programs for youth with the Canadian Roots Exchange at the University of Toronto.

DIANE KELLY

Diane Kelly is from the Ojibways of Onigaming First Nation. Diane Kelly was not only the first woman Grand Chief of Treaty #3, but also the first woman lawyer in the Treaty #3 Nation. She holds degrees from the Assiniboine Community College in Brandon, the University of Manitoba. Diane specializes in facilitating conflict resolution through the creative strategies and empowerment. She has taught both at the University of Manitoba and Yellowquill College.

BRIAN LAFORME

Brian Laforme is the Chief of the Mississaugas of the New Credit First Nation. He has served on the Regular and Special Council, the Toronto Purchase Negotiation Team, AIAI Chief's Council, and the Tom Howe Landfill Site Community Trust Committee.

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LEE MARACLE

Ms. Maracle is the author of a number of critically acclaimed winning literary works including: *Sojourner's* and *Sundogs*, *Ravensong*, *Bobbi Lee*, *Daughters Are Forever*, *Will's Garden*, *Bent Box*, *I Am Woman*, and *First Wives' Club: Salish Style*, and is co-editor of a number of anthologies including the award winning *My Home As I Remember*, *Telling It: Women and Language Across Culture*. Ms. Maracle is a member of the Sto: Loh nation. Maracle has served as the Distinguished Visiting Professor at both University of Toronto and Western Washington University. In 2009, Ms. Maracle received an Honorary Doctor of Letters from the St. Thomas University. Upcoming work: *Memory Serves: and other words*.

AARON MILLS

Aaron Mills (Anishinaabe name: Wapshkaa Ma'iingan) is a Bear Clan Anishinaabe from Couchiching First Nation in Treaty #3 Anishinaabe Territory. He obtained a J.D. from the University of Toronto in 2010. During this time he was Editor-in-Chief of the *Indigenous Law Journal* and obtained the President's Award for Native Student of the Year. Currently he is Vice President of Aboriginal Legal Services of Toronto and an Articled Student at Olthuis, Kleer, Townshend LLP, where his work focuses on the duty to consult, bringing indigenous law into Canadian law, and protection of sacred sites and objects. His core interests are building bridges between indigenous and Canadian legal orders and using Anishinaabe Law to shape contemporary legal and political realities for Anishinaabeg today.

CHERYL MISAK

Cheryl Misak is Vice-President and Provost at the University of Toronto. She received her BA from the University of Lethbridge, MA from Columbia University, and her D.Phil from the University of Oxford. She is a philosopher who works on American pragmatism, epistemology, ethics, and philosophy of medicine. She is a Fellow of the Royal Society of Canada and has been a Humboldt Fellow, a Visiting Fellow of St. John's College Cambridge, and a Rhodes Scholar.

DAVID PETERSON

Honorable Chancellor David Peterson was the 20th premier of the Province of Ontario. In parliament he oversaw a very active period of reform and played a major role in the country's constitutional discussions. He currently practices corporate/commercial law in Toronto, where he received his Law Degree from the University of Toronto. He was chief federal negotiator for the devolution of the Northwest Territories. Chancellor Peterson has also served as an adjunct professor at York University, a fellow of McLaughlin College, and Executive-in-Residence at Rotman School of Management. Along with his many career positions, he devotes his time to many charities and pertinent national issues.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

BEN POWLESS

Ben Powless is a Mohawk citizen from Six Nations in Ontario, currently living in Ottawa, Canada. He has recently completed an interdisciplinary degree in Human Rights, Indigenous and Environmental Studies at Carleton University in Ottawa. He works with the Indigenous Environmental Network (www.ienearth.org), focused on climate justice and resource extraction in Indigenous territories. He is also an organizer with the Defenders of the Land network (www.defendersoftheland.org). He is also a photographer and has worked with Indigenous communities from Northern Alberta to the Peruvian Amazon. He is a founder of the Canadian Youth Climate Coalition and continues to support their work.

CHRIS ROBERTSON

Chris Robertson is the President of Co,Se,Ma Communications, an established and respected consulting practice based in Gibsons Landing on the Sunshine Coast in British Columbia. He has over 18 years of experience specializing in community economic and organizational development, professional management, public and media communications, strategic planning, governance, lands and resources support with First Nation communities, governments and businesses. Mr. Robertson was instrumental in helping develop, plan and implement the creation of the National Centre for First Nations Governance. He provides advisory and strategic planning services to the Centre's President as well as facilitation services to numerous First Nations that are currently involved in the re-establishment of governance components within their territories. Chris serves as a Director at Large for the Aboriginal Peoples Television Network board of directors. He is a founding member of the Counsel for BC Aboriginal Economic Development.

SHELAGH ROGERS

Shelagh Rogers is a Canadian radio broadcaster and is currently the host of CBC Radio One's the Next Chapter. Since 1980, she has hosted programs on music, film, literature, and current affairs. She received a Transforming Lives Award from CAM-H in 2008. In 2010 she received the Hero Award from the Mood Disorders Association of Ontario and an award from Native Counselling Services of Alberta for working on reconciliation. She was also named Ambassador at Large for the Canadian Canoe Museum. In 2010, she was made an Officer of the Order of Canada for her contributions as a promoter of Canadian culture, and for her volunteer work in the fields of mental health and literacy.

DOUGLAS SANDERSON

Douglas Sanderson is from the Opaskwayak Cree Nation. He earned his LL.M at Columbia University where he was a Fulbright scholar. From 2004-2007 he was a Senior Advisor to the Government of Ontario, first in the Office of the Minister Responsible for Aboriginal Affairs, and later, to the Attorney General. From 2007 to 2009, he was a Visiting Research Fellow at the University of Toronto Faculty of Law, where he is now an Assistant Professor.

SATSAN (HERB GEORGE)

President and founder of the National Centre for First Nations Governance, Satsan is one of the foremost advocates and experts on Aboriginal rights and self-government in Canada. Schooled in both law and education, he has shared and furthered this knowledge in his role as long-time Speaker for both the Gitksan and the Wet'suwet'en Nations, adjunct Associate Professor in the School of Public Administration at the University of Victoria, teacher in the University's Administration of Aboriginal Governments Program, elected BC Regional Chief and member of the National Executive for the Assembly of First Nations. Through his continued advocacy and assistance of First Nations within his home province of British Columbia and across the country, he has helped affirm and safeguard Aboriginal title and Treaty rights.

MURRAY SINCLAIR

The Honourable Justice Murray Sinclair was appointed Associate Chief Judge of the Provincial Court and to the Court of Queen's Bench of Manitoba, becoming Manitoba's first Aboriginal Judge. Justice Sinclair was born and raised in the Selkirk area north of Winnipeg. He attended the Universities of Winnipeg and Manitoba, and the latter's Faculty of Law. His legal career has focused primarily in the fields of Civil and Criminal Litigation and Aboriginal Law. Justice Sinclair was also appointed Co-Commissioner of Manitoba's Aboriginal Justice Inquiry. He has been awarded a National Aboriginal Achievement award as well as three Honourary Degrees for his work in the field of Aboriginal justice. He is currently an adjunct professor of Law and an adjunct professor in the Faculty of Graduate Studies at the University of Manitoba.

ANGUS TOULOUSE

Ontario Regional Chief Angus Toulouse was born and raised on Sagamok Anishnawbek First Nation. He was Chief of his community for six consecutive terms. Through a traditional leadership selection process Chief Toulouse was selected as Ontario Regional Chief in June of 2005 and was re-elected for a second term in 2009. He also serves as a member of the Assembly of First Nations National Executive.

CYNTHIA WESLEY-ESQUIMAUX

Dr. Cynthia Wesley-Esquimaux is formerly an Asst. professor in Aboriginal Studies and the Faculty of Social Work, at the University of Toronto. She has dedicated her life to building bridges of understanding between people. She has a particular interest in developing creative solutions to complex social issues and sees endless merit in bringing people from diverse cultures, ages, and backgrounds together to engage in practical dialogue. She is an Advisory Member of the Mental Health Commission of Canada, holder of the Nexen Chair for Aboriginal Leadership out of the Banff Centre, and an active and engaging media representative. Cynthia is a member of the Chippewa of Georgina Island First Nation in Lake Simcoe and has made a life-long commitment to educating the public about the history and culture of the Native peoples of Canada. Her areas of interest include historical and political relations, historic trauma, reconciliation, media representation, and youth engagement.

Issues, Opportunities and Next Steps for Individuals

RACISM

Issues

- ▶ How do we deal with the undercurrent of racism in achieving reconciliation?
- ▶ Prejudice.

Opportunities and Next Steps

- ▶ Need to educate Aboriginal Peoples about the Ontario Human Rights Commission. What it does do, relevance? There is still a perception that it deals with individual complaints. Recognize though that some matters will have to be determined on case-by-case basis. Suggest that those seeking to file a complaint be able to bring an elder or other support person with them.

HEALING

Issues

- ▶ The chiefs can accept the Apology, but it is up to the individual to forgive.
- ▶ We need to reconcile with and heal ourselves before addressing reconciliation issues that affect the broader community.
- ▶ Mental illness.
- ▶ The fear & hurt is deep.
- ▶ The impact on family and education values has been problematic.
- ▶ Some don't know what it means to be a parent.
- ▶ Address the fact that our families are hurting.
- ▶ Alcoholism has done damage. How do people start to talk to each other in families that have been damaged?
- ▶ We have not been able to talk to parents and other adults in the community.

Opportunities and Next Steps

- ▶ Spirituality: mentally, physically, peaceful.
- ▶ Let's heal together. Let's change our attitude.
- ▶ Heal together/justice/attitude change "united we stand, divided we fall".
- ▶ Youth can get to know adults on good terms. And get to know each other.
- ▶ Inspire us as young people so we are better.
- ▶ Allow youth the opportunity to explore and find their way.
- ▶ Teachings on a variety of things, including survival.
- ▶ Have people available to you, know they are there
- ▶ Create more openness and inclusiveness.
- ▶ Ceremony, feasting, storytelling.
- ▶ Listen/silent
- ▶ Create spaces.
- ▶ Pain into potential.
- ▶ If we forgive, we can heal. If we heal, we can reconcile.

TRUST

Issues

- ▶ How do we repair a broken trust?
- ▶ What are the points of connections?
- ▶ Indifference.
- ▶ Misunderstanding.
- ▶ There is separation and ignorance between Aboriginal & non-Aboriginals. We don't communicate or engage with each other.
- ▶ Trust takes time.

Opportunities and Next Steps

- ▶ Little things matter.
- ▶ Be prepared to change plans, expectations.
- ▶ Be non-judgmental.
- ▶ Open honest dialogue.
- ▶ More interaction between Aboriginal & non-Aboriginal people.
- ▶ Find opportunities to learn about each other.
- ▶ Relationship is the foundation for resolving concerns.
- ▶ Understand values, goals, and common interests.
- ▶ Use reconciliation as a principle to guide our relationship.

HISTORY

Issues

- ▶ Curiosity; take a look at history and remember. Make sure history doesn't repeat.
- ▶ Canada does not know history; need to be knowledgeable, to come to the table with a beginning state of understanding.
- ▶ What did we learn from the 1990 Oka Crisis? How about the Ipperwash conflict and the Caledonia land disputes?

Opportunities and Next Steps

- ▶ Identify the role of history in reconciliation.
- ▶ Look internally at our obligations and how the history has shaped us.
- ▶ History is here and now. We inherit a history, not a blank slate.
- ▶ Need to know the history of Canada—educate non-natives so they can be respectful.

EDUCATING OURSELVES

Issues

- ▶ Reconciliation can't happen until there is respect, equity, and trust. It's about healing relationships.
- ▶ Instead of using "reconciliation," it would be better to use or think in terms of "relationships."
- ▶ We don't all understand that we are the treaty people.
- ▶ If you don't act out the changes, how can you expect change?
- ▶ We need to teach ourselves, our families, respect for culture.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

Opportunities and Next Steps

- ▶ Know the truth about treaties, residential schools, RCAP and more.
- ▶ What examples are there as evidence of win/win and best practices?
- ▶ Learn about the Treaty of Niagara 1764. It is not known by most Canadians.
- ▶ Tecumseh Memory.
- ▶ Constant awareness
- ▶ Laws – we need to be educated about First Nation experience.
- ▶ We must educate ourselves.
- ▶ We must educate our children.
- ▶ Change the children’s thinking, change the family
- ▶ Culture is the grounding.
- ▶ Art highlighting Aboriginal experiences & stories
- ▶ Educate ourselves and celebrating others’ stories.
- ▶ Learn about ancestors.
- ▶ All Canadians to learn of Indigenous knowledge.
- ▶ We need to teach ourselves, our families respect-gain for culture.
- ▶ Meet a First Nations person.
- ▶ Understand perspectives.
- ▶ Take a trip to reserves.
- ▶ Come and live on the reserve.

RESPONSIBILITY

Issues

- ▶ We vote, we have responsibility.
- ▶ Recognize that it is your issue too.
- ▶ Everybody is part of treaties.

Opportunities and Next Steps

- ▶ Recognize that we have a role at each of our own levels of reconciliation.
- ▶ Reconciliation is ours to “fill”.
- ▶ We're living it. We are already creating acts of reconciliation. What are your acts of reconciliation?
- ▶ Look internally our obligations; how the history has shaped us.

Issues and Opportunities for our Communities

FIRST NATIONS COMMUNITIES

Issues

- ▶ What is the role of distance (remoteness) in reconciliation?
- ▶ We need to define ourselves. Division adds to chaos. We cannot reconcile as separate nations.

Opportunities and Next Steps

- ▶ Let the community come forth and show their wisdom.
- ▶ There is power in numbers.
- ▶ There is power in time (the effort must endure).
- ▶ Respect, trust, and Two-Row Wampum belt.
- ▶ Protocol in the process can be more important than content. Goals and ceremonies.
- ▶ Women responsible for bringing culture forward-engaged in community development.
- ▶ Enable health impact assessment and health equity impact assessment tools at the community level (i.e. social determinants of health applied by communities themselves).
- ▶ Create more dialogue.
- ▶ Teme-Augama Anishnabe (cottagers), art camp = youth, intercultural relation building.
- ▶ Ethics.
- ▶ Leaders: people in the community.

EDUCATORS

Issues

- ▶ There is difficulty incorporating Aboriginal context and values into a science context. How do we change how we teach sciences, math, languages and other courses?
- ▶ Changes in the curriculum; things are being “Aboriginalized”. Who teaches and what training do they have?
- ▶ Education has become complex- more subjects, fewer grades.
- ▶ How do we make education relevant, so as to keep Aboriginal students in school?
- ▶ How do we assert Aboriginal pre-eminence, as founding societies, in a Canada that affirms multiculturalism?
- ▶ Who is a new Canadian? Why are new Canadians coming here?
- ▶ Who are settlers?
- ▶ We need more journalists.
- ▶ We need more story-writers.
- ▶ Changes to provincial curriculum; finding the right texts.
- ▶ Educating the educators, education outcomes on first Nation communities.
- ▶ Intergenerational residential school syndrome.
- ▶ Curriculum development.
- ▶ Curriculum integration
- ▶ Engaging communities (parents, Elders, education, boards of education, First Nation governments, Provincial and Federal governments).
- ▶ Communication between different communities.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Extra-curricular education.
- ▶ Secularism.
- ▶ Graduation is the rule not the exception.

Opportunities and Next Steps

- ▶ Lobby governments for change (First Nations, Provincial, Federal)
- ▶ Educate new citizens.
- ▶ Market cultural events.
- ▶ Create scholarships.
- ▶ More Aboriginal Studies programs from elementary school to university
- ▶ Ensure all stories are heard (example: Residential Schools that are not on “the List”)
- ▶ Create more business and aboriginal youth internships.
- ▶ Use social media to generate discussion.
- ▶ Language education accrediting educators e.g. elders, language, TEK.
- ▶ Use arts, including: dramatic arts, toastmasters, like programming, relationships and personal development, bush education.
- ▶ Education as a human right – levels of funding
- ▶ Human rights or Bill of Rights and Responsibilities for students.
- ▶ Discussion between First nation educators and counsellors.
- ▶ Look to make/locate connections with new Canadians
- ▶ The Native Centre can expand the forum for connections.
- ▶ Environmental issues- ecological movement may provide a way to deal with science and Aboriginal values-context.
- ▶ New Zealand agreed to provide funding for 500 Maori PhDs. This forms the basis (seed) for a strong educational base in the community- could Canada do something similar?
- ▶ The Toronto School Board (and possibly others) are aware of the issues and working to resolve them or at least deal with them.

UNIVERSITY OF TORONTO

Issues

- ▶ "University is a place where knowledge is made and destroyed."
- ▶ How can the university use its unique resources to facilitate reconciliation?
- ▶ What is UofT's unique role in reconciliation?
- ▶ Western academic vs. traditional indigenous ways of knowing.
- ▶ What are the obstacles for indigenous students to advancing in the academic environment.
- ▶ Lack of individuals within the school who can competently evaluate the work of indigenous students.
- ▶ What is the role of universities in supporting these initiatives? For example, executive ed program for First Nations and for mainstream business to understand First Nations business.

Opportunities and Next Steps

- ▶ Ask Rotman school of Management to host a dialogue on reconciliation and business with CCAP & COO. Include COO youth wing.
- ▶ Universities have power through research.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Create scholarships.
- ▶ Create more business and aboriginal youth internships.
- ▶ Community outreach.
- ▶ Dissemination of knowledge to people.
- ▶ Systematic change to accommodate different kinds of work (e.g. work in communities) and recognize alternate ways of knowing.
- ▶ Form partnerships with outside groups who can offer advice and assess alternate methods of accreditation adopted by the university.

INDUSTRY

Issues

- ▶ Duty to consult is a crown responsibility
- ▶ View consultation as opposed to duty to consult as an opportunity
- ▶ Consent should be included in the language of duty to consult.
- ▶ What is the role of TEK?
- ▶ Can we have this conversation in other symposiums, board rooms, IAP2Canada
- ▶ eg. minority business, programme in US.
- ▶ Role of universities in supporting these initiatives eg. executive Ed program for FN and also for mainstream business to under FN business.
- ▶ Is there a good business case for reconciliation?
- ▶ What kinds of tangible results exist for reconciliation?
- ▶ We are still struggling with the process; some companies do it willingly, some by force.
- ▶ What is the relationship between business and treaty aboriginal rights?
- ▶ How might we consider FN citizens as shareholders?
- ▶ How might we have the inclusive conversation w/r/t business development future?
- ▶ How do we create business awareness about First Nations?
- ▶ Business is not involved in a government to government relationship, but do we have a parallel process for learning about First Nations?
- ▶ Business and industry are not treaty signatories.
- ▶ How do we integrate reconciliation into daily, corporate operations? For example, agenda item at BOD, or an item in share holder reports CS.
- ▶ Question for business. Do you want to be part of the process or wait for a negative outcome?
- ▶ The Ring of Fire – First Nations are not aware of what it will look like.
- ▶ Open meetings are very technical and not easily understood – is this doable?
- ▶ Industry does not trump treaty rights
- ▶ First Nations must also articulate their bottom line.
- ▶ Industry needs certainty.
- ▶ Certainty is condition precedent to investment.
- ▶ CSR – in all businesses – how company engaged communities etc.
- ▶ Relationship between CSR and 2 levels of government
- ▶ What about political continuity?
- ▶ What do we do about fragmentation in communities? Tribal Councils, Band Councils.
- ▶ Develop business to business relationships without the politics.
- ▶ First Nations must have good governance.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Can industry work with First Nation business without band council involvement?
- ▶ How does industry like to see their relationship with First Nations and government?
- ▶ How do we deal with First Nation priorities?
- ▶ What do we do with overlapping territories and interests?
- ▶ All parties must be consistent and know what they want.
- ▶ The face of business is Canadian.
- ▶ How do we ensure mistakes don't happen again?
- ▶ Are there standards for royalty rates?
- ▶ Will government split royalties?
- ▶ How do we build and create awareness of the relationship between first nations and government?
- ▶ Metis issue.
- ▶ Issue of industry First Nation shopping? What to do? Who will do it? What resources are required?
- ▶ How do we build trust of outside of development?
- ▶ Business relationships must be voluntary.
- ▶ Autism- disclosure about health risks? What do we do with past non-disclosure of risk?
- ▶ Business cannot have burden or adverse impact of past mistakes.
- ▶ What is the role of First Nation knowledge or traditional knowledge?

Opportunities and Next Steps

- ▶ See duty to consult as a business opportunity.
- ▶ View consultation as opposed to duty to consult as an opportunity.
- ▶ Duty to consult - those companies who don't take it seriously will lose opportunities.
- ▶ Reconciliation is good for the bottom line.
- ▶ Reconciliation is part of the package to a good bottom line.
- ▶ Canadian business for social responsibility.
- ▶ Partnership between corporations and First Nations.
- ▶ Is there a role business can play in healthy communities? Role of corporate citizenship and reconciliation e.g. TD and green project, Bell and mental health.
- ▶ See Kellogs as an example of filling a government gap.
- ▶ We need more good business role models.
- ▶ Create a relationship that is meaningful & sustainable.
- ▶ Create more business and aboriginal youth internships.
- ▶ Practice good relationship principles: transparent, predictable, sustainable, equal voice, influence not necessarily capital.
- ▶ Comparative information about reconciliation in other jurisdictions and countries.
- ▶ Does Ontario Mining Council or PDAC have a youth wing?
- ▶ Is there a jurisdictional scan or discussion about royalty or rates?
- ▶ Develop tax breaks for aboriginal partnerships / ventures.
- ▶ Can industry germinate First Nations business?

YOUTH

Issues

- ▶ No one recognizes that youth have a lot to offer.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ No one includes the youth; youth feel invisible.
- ▶ Costs to invite, priority to set aside.
- ▶ Knowing their history.
- ▶ Getting an education but what is the point? No work at home; people don't talk to them.
- ▶ in First Nations communities, adults don't trust youth.
- ▶ Youth don't have to be 'my children' to make space.
- ▶ Understanding history and making youth interested.
- ▶ Museum renderings of sacred objects i.e. Wampum belts, not correct.
- ▶ Writers want to write from a youth perspective on their issues, but First Nations youth are not coming forward.
- ▶ Adult disagreements do not need to transform and youth-lateral violence needs to stop amongst ourselves.
- ▶ Youth need to know that someone is there to support them, especially when they decide to leave home.
- ▶ Take kids out of reserve to see other youth.
- ▶ Young people- education deficit- lack of jobs- social/economic deficit
- ▶ 50% of First Nations population are under the age of 24.
- ▶ Our First Nations youth are not welcome at the decision-making table.

Opportunities and Next Steps

- ▶ Bring youth together.
- ▶ Advance planning – put aside money for youth involvement.
- ▶ Canadian roots exchange – can assist with some of the costs, and a listing of organizations that can bring youth to gatherings
- ▶ Talk to oldest person in their family.
- ▶ Establish drumming groups.
- ▶ Youth are more accepting of each other and know how to resolve differences more easily.
- ▶ Let go more easily.
- ▶ Share on Facebook.
- ▶ There is a willingness to share.
- ▶ Talk to elders.
- ▶ Watch Videos – “Shielded Minds,” Shannon’s Dream
- ▶ See the misconception of First Nations Peoples portrayals and talking to people to correct.
- ▶ Connect with other First Nations youth.
- ▶ Let youth organize themselves.
- ▶ Youth sports – more interaction between First Nation and non-Native.
- ▶ Pen pal.
- ▶ Environmental degradation, say you're sorry.
- ▶ Educate children.
- ▶ Get Native youth involved in helping Non-Native youth to open their minds.
- ▶ Native language programs in schools.
- ▶ Youth can be motivated by their current anger to help.
- ▶ How do you create internships in public, private and business?
- ▶ Make a law - youth councils.
- ▶ Observing, shadowing, mentoring.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Create chapters of young peoples' councils in every First Nation.
- ▶ Create parent/teacher like groups who will host events in their community with the youth, so it can create a relationship and dialogue among community members.
- ▶ Everyone bring at least one youth to future gatherings.
- ▶ Create truth and reconciliation youth forums
- ▶ Create opportunities to work on the land
- ▶ Develop a community vision for 20 – 30 years
- ▶ Videos for youth = Shannon's Dreams, Shielded Minds
- ▶ Youth sports – more interaction between First Nation and non-native.
- ▶ Invest in young-social consciousness; this is where reconciliation can happen
- ▶ Pass on what you know.
- ▶ Reintroduce cultural activities ie. Sweats, Pow Wows.
- ▶ More gatherings locally, regionally and nationally.
- ▶ Role models.
- ▶ Establish a mentoring program.
- ▶ Re-establish rites of passage processes.
- ▶ Give youth access to their culture, heritage and language and engage them; present them for reconciliation.
- ▶ Teach youth the process of leadership and how to become incorporated.
- ▶ Mentorship: mentor the youth so they can be leaders.
- ▶ Get Native youth involved in helping non-Native youth to open their minds.
- ▶ Native language programs in schools.
- ▶ The communities will involve youth at every step of the way and it will start now.

SOCIAL MOVEMENT

Issues

- ▶ What would we have this movement say?
- ▶ What is the "message"?
- ▶ One risk is that the language becomes a buzz word, meaningless, too undefined. It can mean "re-conned." Analogues to what happened with "multiculturalism", or "consultation".
- ▶ We don't all understand that we are the Treaty People.
- ▶ We have to answer "what is in it for everybody?" - caring for everyone and/or the environment.
- ▶ We need a statement, a desired outcome
- ▶ We need to know the real history - the truth. What people think we (Aboriginal people) have vs. what we really have. We have to create a shared understanding of the truth. When will this kick in? We've have already had 500 years of oppression and dictatorship.
- ▶ If you are busy, how do you get your message out when there are so many out there?
- ▶ It is a demographic thing.
- ▶ All the "Pioneer Village + Forts" all they set there is the settler perspective.

Opportunities and Next Steps

- ▶ Can we have this conversation in other symposiums, in board rooms?
- ▶ The media has the power. We need the media.
- ▶ increase awareness of Canadians about reconciliation.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Reconciliation often happens outside formal government structures.
- ▶ Ceremonies and protocols are important for creating a good process.
- ▶ Use flash mobs, emails, Facebook, traditional and non-traditional ways.
- ▶ Create an understanding first, like "Equality Eves" for the women's movement, which had placemats with all the issues on them
- ▶ Celebrate important commemorations (i.e. the Treaty of Niagara): it's the 250th Anniversary of the Treaty in 2014
- ▶ Satire is the perfect vehicle. Using the media and theatre.
- ▶ Build an Indigenous/Aboriginal heritage centre in each Province to tell the truth
- ▶ Ensure media features reconciliation frequently
- ▶ Use apology anniversary as a "Day of Remembrance"
- ▶ Use Family Day in Ontario as a day of Reconciliation. Image of children linking arms.
- ▶ We need a catalyst.
- ▶ Myth busting, truth-telling campaign.
- ▶ Let's get it into the media.
- ▶ Push the understanding of treaties.
- ▶ Rally around people.
- ▶ Be respectful about cultural appropriation.
- ▶ Exercise care if joining one organization to another.
- ▶ Answer the question "What's in it for me?".
- ▶ Make sure we understand what really happened.
- ▶ We all want to belong.
- ▶ Let's have 10 million people showing up to celebrate Aboriginal Day (register on the web, in public places).
- ▶ Alka Seltzer (the Apology) in Water (the country).
- ▶ On reserve and off reserve, we have to start talking to each other.
- ▶ Ross Manson's theatre pieces, great artistic leaders.
- ▶ A benefit concert with musicians who are into reconciliation, a la Live Aid or Farm Aid. Bring Aboriginal and non-Aboriginal musicians to gather a network of public figures/ speakers bureau to talk about "R".
- ▶ more watchdog – create the equivalent of the Jewish Defence League.
- ▶ Monitor the comments section in online media.
- ▶ Reach out to newcomers.
- ▶ Examples in Vancouver of bridge-building
- ▶ Make sure aboriginal voices are heard.
- ▶ Tell 3 people.

ROLES

Issues

- ▶ What is the role of universities in supporting these initiatives? For example, executive ed program for First Nations and for mainstream business to understand First Nations business.
- ▶ There is government resistance – reconciliation should be a top dream, as well as bottom up.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Is there a role business can play in healthy communities? Role of corporate citizenship and reconciliation. For example, TD and green project, Bell and mental health.
- ▶ There are two sides to reconciliation, we need church presence; what rights do churches and survivors hold; bring sides together for discussion.
- ▶ What does Ontario Human Rights Commission do? How does it differ from Canadian Human Rights Commission? How can OHRC help Aboriginal People? Jurisdiction issues – don't most issues fall into federal jurisdiction? Scepticism and distrust of human rights system as still part of government institution. There is a fear of filing complaint of discrimination - why should we trust you? Why should we give you information? Concerns regarding confidentiality; fear of reprisal if we speak-up. Many Aboriginal people just tend to put up with it if speaking up could lead to dire circumstances.
- ▶ Media is a big tool for setting the status quo.

Opportunities and Next Steps

- ▶ Church can be a part of reconciliation by moving forward into twenty first century relationships. Reconcile through TRC process and opportunities. Use church justice networks. Use church connection to bring people together. Key role in acknowledging role with schools to lead to healing.

Issues, Opportunities and Next Steps for our Governments

JUSTICE

Issues

- ▶ Injustices need to be corrected properly.
- ▶ Land Claims - Is there a need for an apology for the wrong that was done? Recognize the value of symbolic actions to the wrongful party.

Opportunities and Next Steps

- ▶ Admission of past wrongs/failure to honour treaties is needed, would start process to build trust.

POLITICAL WILL

Issues

- ▶ There is pressure from corporations for access to resources and this agenda is supported by the Canadian government.
- ▶ Politicians at the highest level and the “mandarins” of the Federal Government have the power.
- ▶ Canadians have a lot to do with their system, political corruption within the past 5 years; dysfunctional electoral process; so many unwritten conventions on ethical conduct.
- ▶ Rogues, no way of stopping; how to figure what to do about rogue governments that don't adhere to political conventions.
- ▶ Communication needs to be greater.
- ▶ We need a voter block.
- ▶ We need regime change.
- ▶ First Nations people, some don't vote into change.
- ▶ Form an Aboriginal party.
- ▶ How corrupt are the political systems, First Nations and non-native?
- ▶ Women and children need space to speak.
- ▶ What language are we speaking?
- ▶ Avoid re-inventing colonization under different colour.
- ▶ Residential School Apology with actual emotion; actual reality
- ▶ Use words carefully.

Opportunities and Next Steps

- ▶ Women's forums - create safe spaces for women and children.
- ▶ Aboriginal party = may be a reality that would have to be considered.
- ▶ Create a grassroots movement.
- ▶ Numbers mean something.
- ▶ Tell high level politicians an apology is not enough.

COMMON GOALS

Issues

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Main issues: Health; Happiness; Meaningful and gainful employment (not McJobs); we need to be at the decision-making table;. All of the above has to be for future generations.
- ▶ Recognition.
- ▶ Citizenship.
- ▶ Self-determination.
- ▶ We need someone/people to “carry the fire” (constructive course of action).

Opportunities and Next Steps

- ▶ Lessen barriers to equality
- ▶ Increase access to healthcare, education and housing.
- ▶ Create an open process for the community regarding what the government is doing.
- ▶ Open mindedness with Youth.
- ▶ Organizations need to be culturally inclusive instead of segregating into special areas.
- ▶ Maintain cultural ties.
- ▶ Spend less time on differences and increase awareness amongst communities.
- ▶ Start Young
- ▶ Community-based grassroots alliance-building between Indigenous and non-indigenous as reconciliation.
- ▶ Partnership works where have common issue between Aboriginal and non-Aboriginal
- ▶ Different kinds of partnerships rather than just broad partnership.

FIRST NATION GOVERNANCE

Issues

- ▶ How to deal with different factions within a First Nation in face of an elected Band Council.

Opportunities and Next Steps

- ▶ Create the technical capacity to deal with consultation issues. For example, GIS survey, small critical mass of folks with specific technical competencies.
- ▶ Need full spectrum – from youth and elders.
- ▶ Create chapters of young peoples' councils in every First Nation.
- ▶ Has to be community driven.

GOVERNMENT TO GOVERNMENT RELATIONSHIP

Issues

- ▶ What are the main issues?
- ▶ What are we reconciling?
- ▶ How do we benefit from all of what Ontario has to offer?
- ▶ Instead of using "reconciliation," it would be better to use or think in terms of "relationships."
- ▶ Reconciliation needs to be applied to specific situations (e.g. land claims) to be meaningful
- ▶ We need to provide and agree to better/full definition - resolve the big picture and community priorities.
- ▶ Is reconciliation a principle to guide our relationship or an ongoing process?
- ▶ How does the negotiating table address changes to access to spiritual sites resulting from relocation?

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ It also might/will involve non-Aboriginal people giving up some things (power).
- ▶ Metis perspective needs to be included.
- ▶ How do you ensure mandates don't change?
- ▶ What can we learn from the Treaty of Waitangi- Principle of Partnership?
- ▶ Ontario doesn't have a mandate to negotiate self-government.
- ▶ The challenge: the land is used up.
- ▶ There is a concern that the inundation of a First Nation community with referral letters is part of a strategy so the community won't have time to ever open the letter. And then the lack of response is enough to claim they have been "consulted"; a "tactic".
- ▶ Ask communities how they want to be engaged and what their issues are.
- ▶ Equality, two sides? Issue to issue.
- ▶ Different interpretations of treaty...no agreed to meaning.
- ▶ The practice of dealing with Indians is outdated
- ▶ We need trust.
- ▶ Treaty relationship
- ▶ Canada has at least 3 founding peoples.
- ▶ Can you have government to government relations, with a power imbalance, especially when one controls reserves?
- ▶ How do you develop the trust factor?
- ▶ We all have own agenda (feeling each other out not b/w fed/prov).
- ▶ Mistrust, how can we fix it?
- ▶ Engagement at broad sense - not everybody wants self-government
- ▶ What would really change? Ontario would still fund.
- ▶ What is the view. What does the whole basket of self-government look like?
- ▶ If the public doesn't want it, there is no drive.
- ▶ Just listen to the way they talk – they have no idea what Native people want...visa.versa....
- ▶ How do we reconcile jurisdictional relationships?
- ▶ What is the basket of responsibilities that a First Nation...
- ▶ Treaty 3 – the view is that any activity that will affect the FN, then the discussions are between the FN council and the federal or provincial government
- ▶ Powers of FN government. Law making on reserve should be respected. Laws to protect the people and for social order. Ability to enforce those laws.
- ▶ How should a provincial bureaucrat communicate with a First Nation and what is an appropriate protocol to open discussions.
- ▶ Cultural differences.
- ▶ Willingness of government to adopt Aboriginal approaches may be an obstacle.
- ▶ Make sure there is equity between treaty First Nations and those who have Aboriginal title.
- ▶ Early treaties are very different from new negotiations; bring forth all the commissioners and letter and diaries for review by all.
- ▶ Engagement at broad sense - not everybody wants self-government
- ▶ What would really change? Ontario would still fund.
- ▶ What is the view. What does the whole basket of self-government look like?
- ▶ If the public doesn't want it, there is no drive.
- ▶ We need to get out of consumerist mentality; profit is not a right. Instead, we need to 'right' relations.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ “Money is the root of all evil.” We need to look at relationships to solve problems.
- ▶ We need reconciliation with the earth.
- ▶ If a First Nation has a strong vision, the profit motive may help them achieve it, that’s great. But, if the vision is to go another way and resource extraction is forced upon them, then reconciliation is undermined.
- ▶ How can a First Nation trust the government if big business has so much influence?
- ▶ Key figures need to be engaged from both sides Canadian and First Nations.

Opportunities and Next Steps

- ▶ Recommendations: speak to First Nation and find out what they think would work.
- ▶ First Nations interests. Knowing what we know, these may work: knowledge and ability to tell government what processes they need to follow, written for gov't
 - protocols negotiated between the province and First Nations
 - capacity: develop consultation protocols, new relation fund.
- ▶ Ontario has provided funding to First Nation and Métis to administer the consultation process. Get consultation point people together to find out what works and what more is needed.
- ▶ First Nations interests: First Nation asserting jurisdiction off reserve, trying to regulate.
- ▶ Traditional territory.
- ▶ Relationship is the foundation for resolving concerns.
- ▶ We need to understand values, goals, and common interests
- ▶ Make sure the right people are at the table.
- ▶ Great Law of Peace – Sets out right of the people.
- ▶ Reconstitute nations - not 632 bands.
- ▶ Extend territorial jurisdiction off reserve.
- ▶ Redefine the spirit and intent honestly - this is reconciliation.
- ▶ Think short term: priority discussions.
- ▶ Great earth law: Treaty 3 (regulatory)
- ▶ Equalization payments? Create an entity that can be accountable.
- ▶ Self-government agreements; they must be custom to the First Nations.
- ▶ Multiple jurisdiction.. we are good at it! Are there other examples in law?
- ▶ Ways are there... we have skills.
- ▶ Negotiation/discussion with non-Aboriginal communities.
- ▶ Throw out Indian Act, negotiate on principled relationship with partnership.

JURISDICTION

Issues

- ▶ Jurisdiction issues with Canada; will only be involved with matters falling within its jurisdiction- how to deal with this, is there a willingness to deal with this?
- ▶ How (assuming there is a willingness) to ensure (enforce) this?
- ▶ Role of treaties in resource development.
- ▶ How First Nation can get a fair share of resource benefits and convince business that First Nations are not a threat to business.
- ▶ How do we mitigate adverse environmental impact? Compensation?
- ▶ issues have to be settled in court.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ There is pressure from corporations for access to resources and this agenda is supported by the Canadian government.
- ▶ Business was always conducted in First Nations communities, but Indian Act affected how this could be done.
- ▶ Profit motive is what fuelled colonialism to begin with.

Opportunities and Next Steps

- ▶ Is there a jurisdictional scan or discussion about royalty or rates?
- ▶ Share resources = reconciliation.
- ▶ Reconciling Treaty interpretations.

SUSTAINABLE PUBLIC POLICY

Issues

- ▶ Where do we want to be? Let's describe it? What would be the elements?
- ▶ It would involve fairness but what does it mean?
- ▶ There would be universal access to education, health...
- ▶ what is the end goal?
- ▶ we would have a great law allowing people to live will in their own ways.
- ▶ not such an adversarial form of government, it would be integrated , more voices!
- ▶ creating more forums
- ▶ parliament – tenants association.
- ▶ How do we make multiple forums of government work together?

Opportunities and Next Steps

- ▶ Look at Nunavut, they chose a foreign model and look at the problems
- ▶ Haudenosaunee inspired/influenced the US system.
- ▶ Elevate people to the same level.
- ▶ Way of work becomes natural way of working together. It's a way of being.
- ▶ Engagement: the gap between people and the impact of public policy. We need to encourage it at all levels.
- ▶ Holistic; outcome oriented.
- ▶ Develop relationship with traditional and spiritual leaders.
- ▶ Just listen.
- ▶ Good will, listen, share, grow and move together. Continually educate, show good will.
- ▶ inclusive approach / path.
- ▶ Include people who have different views (i.e. anti-reconciliation) – maybe not, go for the low hanging fruit.

ECONOMIC DEVELOPMENT

Issues

- ▶ Business needs to be aware that they cannot waltz into first nations territory and do as they please.
- ▶ What examples are there as evidence of win/win and best practices?
- ▶ What are the benefits to consultation and reconciliation – how to spell them out? What are the tangibles eg. security, scheduling

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ How can business invest in developing local knowledge and competencies?
- ▶ Governments need to demonstrate to Aboriginal communities willingness to repair what is broken.
- ▶ Profit motive is a culture in and of itself; it turns everything into a commodity.
- ▶ There is a need to honour the choice to live in subsistence (as opposed to profit).

Opportunities and Next Steps

- ▶ What about aboriginal procurement?
- ▶ Reconciliation as a business deduction / write off.

FIRST NATIONS TRADITIONAL APPROACH

Issues

- ▶ Role of culture, traditional life way in reconciliation
- ▶ Benefit of non-adversarial approach, i.e. talking circle, opportunity to be heard.
- ▶ May take time to reach consensus (or not); takes work to teach it.
- ▶ Taught by oral tradition - how to share?
- ▶ Importance of respecting tradition - need for education to grow awareness so people are more open to a different approach.
- ▶ We are trying to resolve or reconcile our relationship by only using Euro-centric western law particularly when it comes to sharing the land and resources, and water! We are still bound by colonistic thinking that places barriers in front of valuing other ways of knowing.
- ▶ Not a product, not a project or document, it is a process.

Opportunities and Next Steps

- ▶ We must talk cross-culturally and inter-generationally about our shared future. We should build the national indigenous Centre on Victoria Island in the Ottawa river.
- ▶ We must share the responsibility of changing our systems of environmental protection, systems of governance laws, economies, cultural expression and social support to reflect our diverse needs and rights.
- ▶ We need substantial resources. How about 50% of the current national defence budget?
- ▶ Importance of understanding.
- ▶ Great Law, oral tradition.
- ▶ Legal, Cultural Winawbe Framework: applies to 5,000 miles, outside of Canadian legal framework, put into Ceremony – enhancements, pt. of Man. and Western Ontario.
- ▶ Consensus.
- ▶ Sustainable healthy community development must be guided by integration of customary law which identifies the sacred responsibility for all of life. Only then will all of our future generations have a chance.
- ▶ Legal and cultural principles need to translate Navaho structure, could be a starting point of an institutionalized model.
- ▶ Should know how many beads are in the Wampum Belt. (i.e. be knowledgeable, learn about the spirit of the people.)
- ▶ It's about how to share the land, not how to divide it up.
- ▶ We must begin Immediately.

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Walk in the Red Road
- ▶ Connect with Elders
- ▶ Learn/walk with the seasons and learn from our animal teachers.
- ▶ Adopt the Seven Grandfather Teachings and incorporate them in the reconciliation process.
- ▶ Return to our traditional medicines and prayer.
- ▶ Relearn TEK.
- ▶ Traditional framework – as children grow characteristics of child revealed and traditional.
- ▶ Appoint enforcers, conciliators, clans = judge.
- ▶ Reformation of the education system; incorporate flexibility in the curriculum and methodology that breaks down institutional racism, eradicates stereotypes, etc.
- ▶ Celebrate all of our cultures.
- ▶ Use the “Sequoia” analogy where each part of the tree represents a Nation taking on a particular responsibility that is commensurate with its function within the tree.
- ▶ Share our stories and knowledge.
- ▶ Ceremony in everyday life.
 - everyone needs direction
 - there is no foundation of spirit
 - medicines are in/outside territory, we ask
 - 8th fire is lit... nations from all men are here
 - we can no longer draw lines in the sand
 - we all share the land, animals, do it without conflict
 - implementing ceremony; we are asking for guidance to move forward in a good manner... so we can understand each other.good + bad in each side of grandfather teachings
ceremonies went underground, but we knew that was coming
ceremonies are watching
- ▶ Look to justice circles as a successful model
- ▶ Need to respect traditional culture.
- ▶ Need for commitment (not fly by night approach).
- ▶ Start at a human level - build relationships.
- ▶ National conference to bring cultural and spiritual leaders together.
- ▶ Need for courage to confront an ingrained attitude.

PROCESS

Issues

- ▶ Is reconciliation a principle to guide our relationship or an ongoing process?
- ▶ Land claims: Need to establish a process that works for all parties.
- ▶ Process needs to be transparent.

Opportunities and Next Steps

- ▶ We like a step by step process: individual, community, nation, country.
- ▶ Protocol in the process can be more important than content. Goals and ceremonies.
- ▶ Process needs to be inclusive and respectful and you build on that.
- ▶ Building trust around land claims. –the process may include symbolic gestures which value can only be identified by the wrongful party. May be important to spend time early in negotiation process to understand and address those important symbols.

Recommendations on Next Steps and Future Action from 41 Sessions

HOW CAN WE MAKE RECONCILIATION RELEVANT TO MORE RECENT IMMIGRANTS? I.E. NEW CANADIANS

- ▶ Tecumseh Memory
- ▶ Curriculum integration
- ▶ Learn about ancestors
- ▶ We need more journalists
- ▶ We need more story-writers
- ▶ Look to make/locate connections with new Canadians
- ▶ The Native Centre can expand the forum for connections
- ▶ Everybody is part of treaties
- ▶ Training at literacy causes
- ▶ All Canadians to learn of Indigenous knowledge

Those who will help out

- ▶ Examples of Vancouver of bridge-building
- ▶ Constant awareness

HOW DOES NON-ABORIGINAL CANADA BECOME ENGAGED IN RECONCILIATION?

- ▶ more interaction between Aboriginal & non-Aboriginal people
- ▶ art highlighting Aboriginal experiences & stories
- ▶ educating ourselves and celebrating others' stories

WHAT ARE THE RISKS AND BENEFITS OF USING THE LANGUAGE OF RECONCILIATION?

- ▶ Reconciliation can't happen until there is respect, equity, and trust. It's about healing relationships
- ▶ Reconciliation needs to be applied to specific situations (e.g. land claims) to be meaningful
- ▶ It can't just be an empty apology; the apology would be only a start.
- ▶ It has to be about repentance and changing future behaviour. About restoration.
- ▶ About changing structural dominance/violence

Those who will help out

- ▶ it has to happen at different levels (personal, institutional, political), and under conditions of respect.
- ▶ It also might/will involve non-Aboriginal people giving up some things (power)
- ▶ Instead of using "reconciliation," it would be better to use or think in terms of "relationships."

IN ORDER TO HEAL, YOU NEED TO FORGIVE TO MOVE FORWARD.

- ▶ need to forgive to heal
- ▶ need to heal to reconcile

WHAT DOES RECONCILIATION MEAN TO YOU AND WHAT DO YOU PLAN ON DOING ABOUT IT?

- ▶ Heal together/Justice/attitude change "United we stand, divided we fall.
- ▶ Communities (First Nations)

RECONCILIATION IN CANADA: WHAT ARE OUR INDIVIDUAL RESPONSIBILITIES?

- ▶ educate ourselves
- ▶ educate children
- ▶ recognize that it is your issue too
- ▶ meet a First Nations person!
- ▶ little things matter
- ▶ recognize that we have a role at each of our levels of reconciliation
- ▶ look internally our obligations; how the history has shaped us

HOW DO WE CONTINUE BUILDING TRUST MOVING FORWARD?

- ▶ be prepared to change – plans, expectations, etc.
- ▶ be prepared to spend this time required for this situation (and that “time” will differ in each situation)
- ▶ be non-judgmental
- ▶ open honest dialogue

RECONCILIATION IS LIKE AN EMPTY BOX.

- ▶ Canada does not know history, need to be knowledgeable to come to the table with a beginning state of understanding.

HOW DOES THE PROFIT MOTIVE AFFECT THE RECONCILIATION PROCESS?

- ▶ We need to get out of consumerist mentality; profit is not a right. Instead, we need to ‘right’ relations.
- ▶ “Money is the root of all evil.” We need to look at relationships to solve problems.
- ▶ We need reconciliation with the earth
- ▶ If a First Nation has a strong vision, the profit motive may help them achieve it, that’s great. But, if the vision is to go another way and resource extraction is forced upon them, then reconciliation is undermined.
- ▶ How can a First Nation trust the government if big business has so much influence?

Those who will help out

- ▶ Profit motive at micro or individual level. Do we want to profit from or contribute to reconciliation?
- ▶ It is a false assumption that any of us can remove ourselves from the economic system?
- ▶ We need to open up the conversations about other perspectives (on economic systems).

WHAT ARE YOUR ACTS OF RECONCILIATION? PERSONALLY? PROFESSIONALLY? AFTER THIS EVENT?

- ▶ pain into potential
- ▶ listen/silent
- ▶ create spaces
- ▶ understand perspectives
- ▶ come and live on the reserve

ARE WE MAKING PROGRESS ON DEALING WITH PAST ABORIGINAL GRIEVANCES?

- ▶ Reconciliation needs to happen. Canada and First Nations have to work together more closely.

WHO HAS THE MOST “POWER” TO MOVE RECONCILIATION FROM DIALOGUE TO ACTION? IF THEY WERE HERE, WHAT WOULD YOU ASK THAT THEY DO?

- ▶ Use events to tell the story (Techumseh Celeb: 2012)
- ▶ Write “the missing Chapters” of Canadian History Books
- ▶ Ensure all stories are heard (example: Residential Schools that are not on “the List”)
- ▶ Enable health impact assessment and health equity impact assessment tools at the community level. (i.e. social determinants of health applied by communities themselves)
- ▶ Tell high level politicians an apology is not enough
- ▶ More Aboriginal Studies programs from elementary school to university
- ▶ Build an Indigenous/Aboriginal heritage centre in each Province to tell the truth
- ▶ Ensure media features reconciliation frequently
- ▶ Use apology anniversary as a “Day of Remembrance”

ESTABLISH A NATION-TO-NATION RELATIONSHIP BETWEEN POWERS

- ▶ Reconstitute nations - not 632 band
- ▶ educate on example - regional authorities
- ▶ extend territorial jurisdiction off reserve
- ▶ make sure there is equity between treaty First Nations and those who have Aboriginal title
- ▶ early treaties are very different from new negotiations
 - bring forth all the commissioners
 - letter and diaries for review by all
- ▶ redefine the spirit and intent honestly
 - This is reconciliation

Those who will help out

- ▶ - What are we reconciling?
- ▶ - need to provide and agree to better/full definition
 - resolve big picture and community priorities

WHAT CAN WE LEARN FROM NEW ZEALAND? THE TREATY OF WAITANGI- PRINCIPLE OF PARTNERSHIP?

- ▶ Specific examples for education
- ▶ Partnership works where have common issue between Aboriginal and non-Aboriginal
- ▶ Different kinds of partnerships rather than just broad partnership
- ▶ Throw out Indian Act, negotiate now principled relationship with partnership
- ▶ Negotiation/discussion with non-Aboriginal communities
- ▶ May take long

WHAT IS GOVERNMENT-TO-GOVERNMENT RELATIONS?

- ▶ Different interpretations of treaty...no agreed to meaning.
- ▶ The practice of dealing with Indians is outdated
- ▶ It's a new context
- ▶ (ex. \$4, ledshot, riffle, blanket...May...RCMO, CDA,..that's it.)
- ▶ How can we interact better?
- ▶ Indian government is copying the White government (municipalities) (stealing, enrichment)
- ▶ A tax base is the difference...(i.e. the waterline)

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ People in welfare can't afford it when it breaks there is no \$\$ to fix it. So many little mistakes
- ▶ Governance- Membership – INAC systems vs. traditional
- ▶ Noted the challenged a community having the capacity to review and respond to request for consultation.
- ▶ There is a concern that the inundation of a community with letters is part of a strategy so the community won't have time to ever open the letter. And then the lack of response is enough to claim they have been "consulted". A "tactic".
- ▶ Ontario has provided funding to First Nation and Métis to administer the consultation process. Now want to get consultation point people together to find out what works and what more is needed.

WHAT IS/OR OUR COMMON GOAL(S) AS NATIVE AND NON-NATIVE PEOPLE?

- ▶ Lessen barriers to equality
- ▶ Increase access to healthcare, education and housing
- ▶ Open process for the community regarding what the government is doing;
- ▶ Open mindedness with Youth
- ▶ Organizations need to be culturally inclusive instead of segregating into special areas.
- ▶ Maintain cultural ties
- ▶ Spend less time on differences and increase awareness amongst communities
- ▶ Start Young
- ▶ Community-based grassroots alliance-building between Indigenous and non-indigenous as reconciliation

HOW CAN WE INCORPORATE RECONCILIATION INTO LAND CLAIM SETTLEMENTS?

- ▶ Importance of understanding.
- ▶ Should know how many beads are in the Wampum Belt. (i.e. be knowledgeable, learn about the spirit of the people.)
- ▶ It's about how to share the land, not how to divide it up.

HOW WILL WE KNOW THE CONSTRUCTIVE COURSE OF ACTION FOR BUILDING IN THE PRESENT AND FOR FUTURE GENERATIONS?

- ▶ Walk in the Red Road
- ▶ Connect with Elders
- ▶ Learn/walk with the seasons and learn from our animal teachers
- ▶ Adopt the Seven Grandfather Teachings and incorporate them in the reconciliation process
- ▶ Return to our traditional medicines and prayer
- ▶ Relearn TEK
- ▶ Reformation of the Education system; incorporate flexibility in the curriculum and methodology that breaks down institutional racism, eradicates stereotypes, etc.
- ▶ Celebrate all of our cultures
- ▶ Share our stories, knowledges, etc.
- ▶ Help your 1) Self, 2) Family, 3) Community and 4) Nation

Those who will help out

- ▶ Use the "Sequoia" analogy where each part of the tree represents a Nation taking on a particular responsibility that is commensurate with its function within the tree.

WHAT SHOULD A LONG-TERM, SUSTAINABLE PUBLIC POLICY LOOK LIKE?

- ▶ look at Nunavut, they chose a foreign model and look at the problems
- ▶ Haudenosaunee inspired/influenced the US system
- ▶ how do we make multiple forums of government work together?
- ▶ elevate people to the same level
- ▶ way of work becomes natural way of working together. It's a way of being.
- ▶ engagement: the gap between people and the impact of public policy. We need to encourage it at all levels.
- ▶ wholistic; outcome oriented
- ▶ process needs to be inclusive and respectful and you build on that
- ▶ Prophecies – how do these surface? How will we know? International indigenous conference May 2011
- ▶ Develop relationship with traditional and spiritual leaders
- ▶ just listen
- ▶ good will, listen, share, grow and move together. Continually educate, show good will.
- ▶ inclusive approach / path
- ▶ Include people who have different views (i.e. anti-reconciliation) – maybe not, go for the low hanging fruit.
- ▶ increase awareness of Canadians about reconciliation
- ▶ We need the media
- ▶ Tell 3 people

ARE THERE TRADITIONAL APPROACHES TO DISPUTE RESOLUTION THAT CAN GUIDE THE RECONCILIATION PROCESS

- ▶ Governments need to demonstrate to Aboriginal communities willingness to repair what is broken
- ▶ Process needs to be transparent
- ▶ look to justice circles as a successful model
- ▶ need to respect traditional culture
- ▶ need for commitment (not fly by night approach)
- ▶ start at a human level - build relationships
- ▶ admission of past wrongs/failure to honour treaties is needed, would start process to build trust

Those who will help out

- ▶ national conference to bring cultural and spiritual leaders together
- ▶ need for courage to confront an ingrained attitude

ANYONE WITH ABORIGINAL KNOWLEDGE ABOUT LEGAL FRAMEWORKS?

- ▶ Not a product, not a project or document, it is a process
- ▶ Key figures need to be engaged from both sides Canadian and First Nations
- ▶ Need full spectrum – from youth and Elders
- ▶ Has to be community driven

RECONCILING THROUGH CUSTOMARY LAW AND THE ANISHINABE WELCOME AND SHARING WAMPUM BELT

- ▶ We must talk cross-culturally and inter-generationally about our shared future. We should build the national indigenous Centre on Victoria Island in the Ottawa river.
- ▶ We must share the responsibility of changing our systems of environmental protection systems of governance laws, economies, cultural expression and social support to reflect our diverse needs and rights.
- ▶ We need substantial resources. How about 50% of the current national defence budget.
- ▶ Immediately we must begin.

HOW DO WE ENCOURAGE “MODERN” EDUCATION WHEN IT SEPARATES, DENIES, RIDICULES THE SPIRITUAL CONNECTION?

- ▶ environmental issues- ecological movement may provide a way to deal with science and Aboriginal values-context
- ▶ New Zealand agreed to provide funding for 500 Maori PhDs...This forms the basis (seed) for a strong educational base in the community- could Canada do something similar?
- ▶ Generally- The Toronto School Board (and possibly others) are aware of the issues and working to resolve them or at least deal with them

CEREMONY IN EVERYDAY LIFE

- ▶ - I bumped into spirits...
- ▶ good + bad in each side of grandfather teachings
- ▶ ceremonies went underground, but we knew that was coming
- ▶ ceremonies are watching

HOW TO GET GOVERNMENT TO MOVE WHEN THERE ISN'T POLITICAL WILLINGNESS

- ▶ women's forums - create safe spaces for women and children
- ▶ Aboriginal party = may be a reality that would have to be considered
- ▶ movement successful - grassroots
- ▶ numbers mean something

WHAT IS THE ROLE OF THE UNIVERSITY (OF TORONTO IN ADVANCING RECONCILIATION?)

- ▶ Community outreach
- ▶ Dissemination of knowledge to people
- ▶ Systematic change to accommodate different kinds of work (e.g. work in communities) and recognize alternate ways of knowing
- ▶ Form partnerships with outside groups who can offer advice and assess alternate methods of accreditation adopted by the university

WHAT COULD THE ROLE BE FOR THE CHURCH IN RECONCILIATION?

- ▶ reconcile through TRC process and opportunities
- ▶ key role in acknowledging role with schools to lead to healing
- ▶ yes church can be a part of reconciliation by moving forward into twenty first century relationships
- ▶ be educated about residential schools and overall doctined discovery
 - ▶ use church connection to bring people together
- ▶ use church justice networks
- ▶ self determination – move forward

Those who will help out

- ▶ church members – native and non native
- ▶ KAIROS (ecumenical justice group)
- ▶ Nancy Hurn, Anglican Church of Canada

WHAT ROLE CAN HUMAN RIGHTS COMMISSIONS PLAY IN ACHIEVING RECONCILIATION?

- ▶ Clear need to educate Aboriginal Peoples re OHRC: what it does – relevance? HRTs system re 3 Pillars
- ▶ -still perception that we deal with individual complaints
- ▶ Believe engaging with communities, should try and sort out jurisdictional issue if can so can give sense of what can do: also recognition of so many protocols to be aware of
- ▶ - recognize though that some matters will have to be determined on case-by-case basis
- ▶ Suggestion that those seeking to file a complaint be able to bring on elder or other support person with them.

IT IS IMPORTANT TO EDUCATE OUR FIRST NATIONS MEMBERS AND OUR YOUTH TO TELL OUR COMMUNITY OUR OWN STORY ABOUT OUR COMMUNITY HISTORY AND OUR HEROS. 1) MANDATORY TREATY EDUCATION & ABORIGINAL RIGHTS EDUCATION ON AND OFF RESERVE AND 2) CULTURAL TEACHING ON AND OFF RESERVE. COMBINED TO EDUCATION – EARLY YEARS – 12

- ▶ lobby governments for change (First Nations, Provincial, Federal)
- ▶ graduation is the rule not the exception
- ▶ education as a human right – levels of funding
- ▶ human rights or Bill of Rights and Responsibilities for students
- ▶ discussion between First nation educators and counsellors

WHAT KIND OF TOOLS CAN FIRST NATIONS BRING FORWARD TO ENGAGE AT THAT STRATEGIC NATION-TO-NATION LEVEL?

- ▶ think short term: priority discussions
- ▶ great earth law: Treaty 3 (regulatory regime)
 - but you don't get around legal enforceability
 - the courts have started to feel around jurisdiction
 - does it extend off-reserve?
- ▶ equalization payments?
 - Create an entity that can be accountable
- ▶ self-government agreements
 - they must be custom, to the First Nations
 - How do you ensure mandates don't change?
- ▶ Ontario doesn't have a mandate to negotiate self government
- ▶ The challenge: the land is used up
- ▶ multiple jurisdiction.. we are good at it! (Are there other examples in law? what multiple ways are there... we have skills.
- ▶ engagement at broad sense
 - not everybody wants self-government
- ▶ what would really change?
 - Ontario would still fund
- ▶ What is the view, the whole basket of self-government look like?

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ If the public doesn't want it, there is no drive.
- ▶ How do we benefit from all of what Ontario has to offer

IF IT IS TRUE THAT RECONCILIATION BEGINS WITH YOURSELF, WHAT DO WE NEED TO DO AT HOME SO THAT OUR COMMUNITIES ROLE MODEL RECONCILE?

- ▶ change the children's thinking, change the family
- ▶ culture is the grounding
- ▶ if you don't act out the changes, how can you expect change
- ▶ need to know the history of Canada—educate non-natives so they can be respectful
- ▶ women responsible for bringing culture forward-engaged in community development
- ▶ we need to teach ourselves, our families respect-gain for culture

RECONCILIATION NOT ONLY TOUCHES ON RELATIONS BETWEEN ABORIGINAL PEOPLES AND NON-ABORIGINAL BUT RECONCILIATION BETWEEN SURVIVORS, THEIR FAMILIES AND COMMUNITIES.

- ▶ have people available to you, know they are there
- ▶ don't do it for me
- ▶ allow youth the opportunity to explore and find their way
- ▶ teachings on a variety of things including survival
- ▶ create more openness and inclusiveness
- ▶ inspire us as young people so we are better
- ▶ ceremony, feasting, storytelling
- ▶ address the fact that our families are hurting

COMMUNITY-BASED ALLIANCE BUILDING

- ▶ reconciliation often happens outside formal government structures
- ▶ ceremonies and protocols are important for creating a good process

HOW DO WE CREATE A SOCIAL MOVEMENT FOR RECONCILIATION?

- ▶ Flash mobs, emails, facebook, traditional and non-traditional ways
- ▶ Create an understanding first like "Equality Eves" for the women's movement, which had placemats with all the issues on them
- ▶ Important Commemorations (i.e. the Treaty of Niagara): it's the 250th Anniversary of the Treaty in 2014
- ▶ All the "Pioneer Village + Forts" all they set there is the settler perspective
- ▶ Satire is the perfect vehicle. Using the media and theatre.
- ▶ Use Family Day in Ontario as a day of Reconciliation. Image of children linking arms
- ▶ We need a catalyst
- ▶ Myth busting, truth-telling campaign
- ▶ Let's get it onto the media
- ▶ Push to understanding of Treaties
- ▶ Rally around people
- ▶ Bring respectful about cultural appropriation
- ▶ Exercise care if joining one organization to another
- ▶ What's in it for me?
- ▶ Make sure we understand the part as it really happened
- ▶ Friends and Neighbours in the true sense for the words

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ We all want to belong
- ▶ Let's have 10 million people showing up to celebrate Aboriginal Day (register on the web, in public places)
- ▶ Alka Selzer (the Apology) in Water (the country)
- ▶ on reserve and off reserve have to start talking to each other
- ▶ Ross Manson's theatre pieces, great artistic leaders
- ▶ a benefit concert with musicians who are into reconciliation a la Live Aid, Farm Aid etc. bringing Aboriginal and non-Aboriginal musicians to gather a network of public figures/speakers bureau to talk about "R"

WHAT IS THE ROLE OF SOCIAL MEDIA AND ONE MEDIA IN RECONCILIATION?

- ▶ more watchdog – create the equivalent of the Jewish Defense League
- ▶ vigilance
- ▶ monitor comment section
- ▶ make it easier!
- ▶ “message”
- ▶ reaching out to newcomers
- ▶ make sure aboriginal voices are heard

YOUTH AS VEHICLES OF RECONCILIATION – LOCAL/REGIONAL/NATIONAL

- ▶ that everyone bring at least one youth to future gatherings
- ▶ creating truth and reconciliation youth forums
- ▶ create opportunities to work on the land
- ▶ developing community vision for 20 – 30 years
- ▶ videos for youth = Shannon's Dreams, Shielded Minds
- ▶ youth sports – more interaction between First Nation and non-native
- ▶ Invest in young-social consciousness; this is where reconciliation can happen
- ▶ Pass on what you know
- ▶ Reintroduce cultural activities ie. Sweats, Pow Wows
- ▶ More gatherings locally, regionally and nationally
- ▶ Role models needs
- ▶ Mentoring program to be established
- ▶ Re-establishing rites of passage processes

Those who will help out

- ▶ Cynthia will check with T & R forum
- ▶ Pawa – phaiyupis@fngovernance.org
- ▶ tsioneratahse@yahoo.ca - work towards establishing a Akwesasne Youth Group

HOW DO WE GET OUR YOUTH INVOLVED? RESIDENTIAL SCHOOL ISSUE? LEARN ABOUT OUR HISTORY

- ▶ Get youth involved to get Native youth involved in helping Non-Native youth to open their minds
- ▶ Native language programs in schools

HOW DO WE INCLUDE YOUTH IN RECONCILIATION IN OUR COMMUNITIES?

- ▶ Youth council - the judicial system and these children by suffered these measly crimes CPIC

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ creating policies that will create around criminal records that will allow for volunteers
- ▶ give access to youth to their culture, heritage and language and engage them; present them for reconciliation
- ▶ teach them the process of leadership and how to become incorporated
- ▶ mentorship: mentor the youth so they can be leaders
- ▶ the communities will do this, they will involve them at every step of the way and it will start now

HOW DO WE GET OUR YOUTH INVOLVED? RESIDENTIAL SCHOOL ISSUE? LEARN ABOUT OUR HISTORY

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HOW TO MAKE A BUSINESS CASE FOR RECONCILIATION INCLUDING EG. TO SHAREHOLDERS. DOES BIG BUSINESS / INDUSTRY TRUMP TREATY RIGHTS? WHY IS DEVELOPMENT BEING ALLOWED TO HAPPEN WHEN THE FIRST NATIONS PEOPLE LIVING THERE TO HAVE RIGHTS-BASED DISCUSSIONS

- ▶ reconciliation is part of the package to a good bottom line
- ▶ view consultation as opposed to DTC as an opportunity
- ▶ ask communities how they want to be engaged and what their issues are
- ▶ share resources = reconciliation
- ▶ is there a role business can play in healthy communities
- ▶ role of corporate citizenship and reconciliation e.g. TD and green project, Bell and mental health
- ▶ scholarships
- ▶ need more good business role models
- ▶ more business and aboriginal youth internships
- ▶ comparative info about in other jurisdictions and countries
- ▶ certainty is condition precedent to investment
- ▶ business to business relationships without the politics
- ▶ business relationships must be voluntary
- ▶ FN must also articulate their bottom line.
- ▶ all parties must be consistent and know what they want
- ▶ FN must have good governance
- ▶ relationship that is meaningful & sustainable
- ▶ good relationship principles: transparent, predictable, sustainable, equal voice

IS THERE A WILLINGNESS BY CANADA, ONTARIO (ITS CITIZENS & INSTITUTIONS), INDUSTRY AND FIRST NATIONS (ITS CITIZENS & INSTITUTIONS) TO RECONCILE? ARE THERE BRIDGES TO CLOSE THAT GAP? WHAT ARE THE HINDRANCES?

- ▶ Role of Treaties in resource development
- ▶ How First Nation can get a fair share of resource benefits and convince business that First Nations are not a threat to business
- ▶ How to mitigate adverse environmental impact? Compensation?
- ▶ Role of distance (remoteness) in reconciliation
- ▶ Young people- education deficit- lack of jobs- social /economic deficit

SYMPOSIUM ON RECONCILIATION IN ONTARIO | OPPORTUNITIES AND NEXT STEPS

- ▶ Role of culture, traditional life way in reconciliation
- ▶ How to repair a broken trust eg. Treaty Comm'r in Treaty 9
- ▶ Role of history in reconciliation
- ▶ Reconciling Treaty interpretations

Resources from the National Centre for First Nations Governance

CROWN CONSULTATION AND PRACTICES ACROSS CANADA

Maria Morellato, Mandell Pinder

While significant progress has been made in some jurisdictions in Canada, there continues to be a marked discrepancy between what is required of the Crown at law and how the Crown's duty to consult and accommodate is actually being exercised. This discrepancy becomes particularly apparent upon a review and analysis of the various Crown consultation and accommodation policies developed to date in Canada.

fngovernance.org/publications

THE CROWN'S CONSTITUTIONAL DUTY TO CONSULT AND ACCOMMODATE ABORIGINAL AND TREATY RIGHTS

Maria Morellato, Mandell Pinder

The Crown's duty to consult and accommodate Aboriginal and treaty rights is a fundamental matter of social justice that invokes very solemn legal obligations. At the heart of the Crown's legal responsibility to consult and accommodate aboriginal and treaty rights are choices made every day by Crown leaders and officials which very seriously impact not only fundamental constitutional rights but, also, the very health and well being of hundreds of thousands of women, men and children living in Canada.

fngovernance.org/research

THE JURISDICTION OF INHERENT RIGHT ABORIGINAL GOVERNMENTS

Kent McNeil, Osgoode Law School

Aboriginal governments have the authority under existing Canadian law to exercise jurisdiction. The essential point is that Aboriginal governments can become engaged on a government-to-government basis immediately. They have the authority to do so under existing Canadian law and do not have to seek permission to exercise their jurisdiction from the federal government, provincial governments, or Canadian courts.

fngovernance.org/research

SEVEN GENERATIONS, SEVEN TEACHINGS – ENDING THE INDIAN ACT

Professor John Borrows, University of Victoria

Six generations have passed since the *Indian Act* was introduced and the seventh generation, now rising, will be healthier and our communities will enjoy more freedom if we assist them in getting rid of the *Indian Act*. Following his own Anishnabe teachings of the Seven Grandfathers, John Borrows demonstrates how these seven principles can guide action towards lessening this hold of the *Indian Act* on First Nations.

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OUR INHERENT RIGHT OF SELF-GOVERNANCE: A TIMELINE

Use this timeline to explore the history of our right to self-governance, a right rooted in our occupation and jurisdiction over the land before contact.

fngovernance.org/timeline

NATION REBUILDING WORKSHOPS

Community Workshops: First Nation Leadership Essentials | Citizen Engagement and Community Approval | Community Visioning & Strategic Planning | Territorial Rights | Citizenship Law | Culture, Tradition & Effective Governance | Introduction to Constitutions | Law & Policy Development

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FIVE PILLARS OF EFFECTIVE GOVERNANCE

The Centre models effective First Nations governance on five important pillars:

The People | The Land | Laws and Jurisdiction | Institutions | Resources.

These five pillars of effective governance blend the traditional values of First Nations with the modern realities of self-governance.

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GOVERNANCE TOOLKIT

Explore this online tool with 24 examples of best practices in First Nations governance. Includes over 100 resource documents for implementing effective, independent governance.

fngovernance.org/toolkit

MAKING FIRST NATION LAW: THE LISTUGUJ MI'GMAQ FISHERY

On May 19, 1993, the Listuguj Mi'gmaq First Nation Government took over the management of the salmon fishery in the Restigouche River where it flows between the provinces of New Brunswick and Quebec – waters the Listuguj Mi'gmaq people had fished for many generations. They did so, not under a contract with provincial or federal authorities – the province of Quebec in fact opposed them. Nor did they do it by asking permission or receiving a request from some other government – they asked no permission and received no such requests. Nor did they do it by force – although their actions were shaped in part by violence. They did it by passing, implementing, and enforcing a law.

www.youtube.com/watch?v=CJNAbGXk9cU

NCFNG YOUTUBE CHANNEL

Stories about successful First Nations and talks from experts in First Nations governance.

www.youtube.com/user/fngovernance

