



**MISSISSAUGA NAAKINAGEWIN PROJECT**  
**FINAL REPORT PART 2: NOTES & SUMMARIES**



# Introduction

The following document is a compilation of the notes taken by the facilitators for the Mississauga Naakinagewin Project. The notes are organized in reverse chronological order. The two gatherings with the Mississaugas yielded the most specific activities and goals. The individual community sessions were brainstorming about the principles of governance and dispute resolution. This information may be relevant to future projects for the whole of the Mississauga Nation or in each community as the opportunities arise.

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## MISSISSAUGA NATION GATHERING – HIAWATHA FN

On July 18<sup>th</sup> and 19<sup>th</sup> I was asked co-facilitate the summer gathering of Mississauga Nations within the Traditional Territory of Hiawatha First Nation. Contained in this document are my notes from the various discussions and exercises.

### **Suggestions and Notes to Work Plan:**

#### **Activity:** Communication Protocol to Nationhood Regarding the Partnership

- Utilize social media and noting the need for a separate webpage
- Clear and consistent messaging that has substance and is easily understood
- Host fall and spring gatherings
- Tie communications in with activities such as harvesting, ricing, frogging, hunting, salmon runs, living, traveling etc.
- Highlight the Year's activities
- Develop a Mississauga Nation calendar
- Utilize the resources we have
- Form and strengthen connections and relationships
- Keep communication simple and informal

#### **Activity:** Development of a First Nation Database of Resources Skills Inventory

- Work towards knowing and calling upon the gifts of our People from within our Mississauga Nation
- Form a reference based hub of information that the public and private sector can utilize
- Ensure we are using our own people to perform work needed within our Nations
- Don't hesitate to provide assistance to gather and organize skills under specific initiatives and or companies
- Development of a Mississauga Nation Language Strategy
- Create a Mississauga Nation procurement strategy

#### **Activity:** PTO, TC's – System Not Working

- The greater agenda of PTO and TC's do not specific speak to the needs, wants and desires of the collective Mississauga Nation. Therefore, we need to step back and identify, align, strategize and move the Mississauga Nation agenda forward ourselves. Historically we did this. This is not something new.
- This will help to get us back to the way we were. We must eliminate the fear of who is governing us and begin to govern ourselves.
- Canadian Law versus Anishinaabe Law
- We know that collectively aligning is right. We need to help to educate our people on this so we can begin to take care of ourselves.

- The very existence of PTO's creates divide, devolution and fighting over the little resources that are available.
- Careful consideration should be given to how current funding agreements may be affected or, continue to be members of various political affiliates while at the same time attempting to start a Mississauga specific organization.
- Identify the pros and cons of withdrawing and/or creating a new entity to drive the Nation's agenda.

**Activity: Economy Base**

- Reduce leakage
- Procurement strategies to provide for set aside opportunities and keep opportunity within our Nation
- Sharing the resources to strengthen our Nations and People
- Listen and sharing with one another
- Respect the financial reality of all Nations and understand that sometimes as ideas and projects arise it is not in the best interest of the Community to pursue.

**Suggestions and Notes to Mississauga Nation Calendar:**

- Look to better coordinate Nation to Nation transportation for events and gatherings
- Develop a Mississauga Nation Calendar
- Begin to organize, coordinate and promote events
  - Spring Celebration
  - Bear Ceremony
  - Each Mississauga Nation hosting Ceremony
  - Have a Mississauga Nation Pow Wow (Possibly May)
  - Story Tell
  - Hunting / Fishing / Gathering / Trapping
  - Theme Gatherings and Meetings to give them a Purpose
- Identify Central Traditional Lands
- Development of a Harvesting Protocol
- Develop Mississauga Nation groups: recreation, sports, music, language, cultural etc.

**Other Suggestions and Notes:**

- Language Strategy, language camps and nests and archive our local dialects
- Water Walkers to be the base of who we are for 'Mississauga Water' and our connection to it
- Begin the process of creating a Mississauga Nation eagle staff

**Identification of Governance and Dispute Resolution Goals by Community:**

**Mississauga #8**

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<b>Governance</b>	<b>Dispute Resolution</b>
<ol style="list-style-type: none"><li>1. Advisors</li><li>2. Abolish the Indian Act</li><li>3. Tax them</li></ol>	<ol style="list-style-type: none"><li>1. Dispute Resolution Court</li><li>2. Restorative Justice</li><li>3. Chiefs Remain Internal</li><li>4. Gatherings for Resolve</li></ol>

**Mississaugas of the New Credit**

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<b>Governance</b>	<b>Dispute Resolution</b>
<ol style="list-style-type: none"><li>1. Identity<ol style="list-style-type: none"><li>a. Treaty</li><li>b. Oral</li><li>c. Genealogy</li><li>d. Stories</li></ol></li><li>2. Spiritual Wellbeing</li><li>3. Community Wellness</li></ol>	<ol style="list-style-type: none"><li>1. Same as Governance</li></ol>

**Scugog**

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<b>Governance</b>	<b>Dispute Resolution</b>
<ol style="list-style-type: none"><li>1. Infuse cultural throughout governance</li><li>2. Educate membership and strive grow leaders</li><li>3. Forgiving the past to move forward in the present</li></ol>	<ol style="list-style-type: none"><li>1. All voices heard</li><li>2. Better community involvement</li><li>3. Open to change</li></ol>

**Hiawatha**

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<b>Governance</b>	<b>Dispute Resolution</b>
<ol style="list-style-type: none"><li>1. Language Strategy</li><li>2. Select leaders traditionally</li><li>3. Advisory body</li></ol>	<ol style="list-style-type: none"><li>1. Restorative justice</li><li>2. Identity through teachings and language</li><li>3. Revisiting decisions over time</li></ol>

**Alderville**

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<b>Governance</b>	<b>Dispute Resolution</b>
<ol style="list-style-type: none"><li>1. Develop a Governance Strategy</li></ol>	<ol style="list-style-type: none"><li>1. Develop a DR Strategy</li></ol>

**Curve Lake**

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<b>Governance</b>	<b>Dispute Resolution</b>
<ol style="list-style-type: none"><li>1. Development of a Constitution</li><li>2. Development of a Residency Code</li><li>3. More Community Involvement</li></ol>	<ol style="list-style-type: none"><li>1. Communication</li><li>2. By-Law Research</li><li>3. Community Meetings for Decisions</li></ol>

## Elders/Youth Engagement – Elders Notes:

Guiding questions were posed to the elders who were present. Below are their responses.

Q1a. What was the hardest thing about being a youth?

- Searching for self-identity
- School
- Dealing with racism
- Sixties scoop
- Fit with on versus off territory member
- Conflicting message and facts regarding what was in the media and taught at school versus the truth
- A lot of substance abuse, drop outs and drug using
- Lost childhood, used for child labour
- Lack of elders and made to go to church
- Need of a safe haven away from home (for those who had unstable family life)

Q1b. What do you think is the hardest thing about being a youth today?

- Resilience and knowing how to express themselves (communication skills)
- Community infrastructure
- Caught between two worlds
- Struggles with identity
- Technology is taking away the ability of our youth to community with their elders
- We are progressing but still live in a country where we are resented
- Curbing entitlement and the attitude of 'privileged'.
- Parents are encouraging success outside

Q2. What are the best things about being a youth?

- Sports continue to bring everyone together
- Hanging out with grandmothers
- Catching and riding horses
- Eating porridge with grandfather and working and visiting with animals
- Looking for trouble
- Visiting with grandmother, learning to preserve, bake and be with elders
- Playing cards
- Always being outdoors – morning till night
- Working the farm with family
- Camping with families
- Connection to Community

Q3. What are your current key traditional resources?

- Trying to go upon the land
- Navigating and understanding the right of passage
- Elders, role models and guidance
- Cultivating the guidance of one another
- Different people with different gifts
- Jealousy of people in the Community
- Lateral violence – afraid to say what we need to say
- Lack of local resources
- Guidance starts at home
- Leadership can happen anywhere and the youth of today have the very opportunity
- Some families and communities have created an environment of privilege and greed

Q4. What do you want the youth to know about our / your Communities?

- Go back to where we came from to learn and know our history and migration story
- For communities to begin to teach the youth about their identity and communities
- Capture the truth and resilience of our People
- Build the youth up to remind them of their strength and purpose
- To encourage and support them to use the gifts and bundle they came with
- Have youth interview and interact with elders
- Conveying to the youth that their time to lead is now
- Lead the youth to who they are
- Give them a strong voice and listen

Q5. What does it mean to be Anishnaabe in this decade?

- Proud caretakers of Mother Earth
- We are beautiful people
- On the cusp of big changes in this Country – only now are we starting to be heard, making a difference for our nations and communities
- A good time to be Anishinaabe
- Looking back at AIM from then to now and seeing the pride of having children looking for answers – conveyance of strength from us, to them
- We are all family oriented
- Our youth are speaking up

Q6. How could we Mississauga people live Mino-Bimaadziwin?

- Live Nation to Nation, no government
- Continue to come together, standing strong and united
- More gatherings and ceremony



- Heal together
- Stay away from our concern about money
- Remain self-determinate
- Keep the political out of it – keep it at the grass roots level
- We need more buy in and an understanding of the entire “Mississauga Nation” work
- Coordinators and Chiefs need to meet more
- We need to continue to embrace and live by our teachings

**Conveyance of Message to Elders from Youth:**

- Sitting together, formed relationship and strong families
- Growing up you taught us a lot instinctively
- Watching out for one another and letting us make mistakes
- That when you grew up in your time, we are sorry for all the pain and thank you for giving us a better life today
- We want to know what unfinished business you have so we can pick up where you left off
- How do you want to be involved?
- We take you seriously

**Conveyance of Message to Youth from Elders:**

- You are important and strong
- Don't feel like you're burdening us – we welcome your visit and questions
- Curiosity leads to learning – don't be reluctant
- We all have gifts to share and sharing is meant to be reciprocal
- Invite your friends to come with you on visits
- Follow your heart
- Keep it simple
- We take you seriously

# REGIONAL SESSION – CURVE LAKE FN & PETERBOROUGH

March 23 & 24

The Naakinagewin Project Team obtained detailed input at the regional session through small group break out exercises and large group discussion. The intention of the exercise was to build on the Community data gathered pertaining to governance and dispute resolution by establishing clear visions and goals on how to move forward.

The common theme throughout the regional session was to whenever possible, enhance the awareness and education of traditional governance and dispute resolution and bring training to the communities to that the wisdom can be received and used.

## GOVERNANCE – VISIONING AND GOALS

### *Qualities of a Good Leader*

1. Convey, Share and Teach the Youth about the importance of said qualities
  - a. Grow leaders
  - b. Find the leader within
  - c. Awareness and education
2. Revive the grassroots and whole Community approach
  - a. Celebrate and utilize the skills and gifts of all
  - b. Share responsibility
  - c. Include traditional, cultural and spiritual roles
3. Realign Expectations of Leaders and Governance
4. Nurture and Build Resilience
5. Mentorship
  - a. Connection to land
  - b. Skill encouraging
6. Mississauga Nation Strategizing and Gathering
  - a. Meet more frequently and with a more focused purpose
  - b. Tackle challenges together
    - i. Language Strategy etc.
  - c. Capitalize on opportunities together
7. Leadership Reminder and Removal Process
  - a. When swaying from values there needs to be a process prior to gently remind leadership to get back on a good path
  - b. As a last resort, communities need a mechanism to remove leadership
8. Blend identified leadership qualities into modern day systems, processes, protocols and administration
9. Cultivate an environment of fearlessness and empowerment
  - a. Identify champions for specific roles, areas and topics

- b. Provide training opportunities to teach people how to be fearless and to be empowered

### *Choosing Leaders*

1. Dodemag based leadership Selection and Appointment
  - a. Families
  - b. Selected based on spirit, heart, acts and thoughts
2. Reconnect ALL Mississauga People
  - a. Back to the land
  - b. Communications
3. Stand Up Leadership Selection and Dodemag System
  - a. Move us away from the Indian Act admin. Out of the box.
  - b. Community Discussions / Debates / Connections become more powerful to the process
  - c. Education
  - d. Traditional teachings / anishinaabemowin
4. Mississauga Nationhood
  - a. Gatherings, in-person
  - b. Gov / DR together
5. Gatherings
  - a. Everyone is welcome
  - b. Everyone can speak and listen
  - c. Consensus based decision-making
6. Renewal of Leadership
  - a. Ensuring leadership has the knowledge they need
  - b. Indicate the criteria
  - c. Recognizing lifelong learning
  - d. Knowledge like: dodemag, treaty, TK, relations with governments, preparations
  - e. Accountability
  - f. Qualities
  - g. Negotiating
  - h. Training
7. Training
  - a. Sending youth to be educated
  - b. Ensuring they have the knowledge
  - c. Both our spiritual and traditional and western systems
  - d. Start young
8. Connection to Traditions
  - a. Outreach from leadership to those spiritual knowledge holders
9. Language Anishinaabemowin
  - a. Internal to good governance

## 10. Good Mind / Good Heart

### *Dodemsag / Clans*

1. Learn about the Dodem Family – Specific to Each Community and the Mississauga Nation
  - a. Document, teach and practice
2. Research roles in each Community (Roles of Each Clan)
  - a. To identify qualities and characteristics
3. More than one Chief
  - a. Chief, Deputy Chief etc. include Council as well
  - b. Chose leader from each Dodem to ensure all roles are represented
  - c. Intellectual, Emotional, Physical and Spiritual
4. Dodem (Membership) Meetings (How tight are they?)
  - a. Need to be together and meet with each other
  - b. Youth gathering
  - c. Share stories and history
5. Elders Research
6. Consensus (takes time)
  - a. Take it back
  - b. Ownership of decision

### *Government Structures*

1. Move beyond the Indian Act
2. Break the Cycle (Dancing with Dependency)
3. Sharing (Educating on history)
4. Mississauga / Anishinaabe Unity
5. No Lying (removal process and reminders)
6. 7 Grandfathers
7. Ceremony in All Decisions
8. Dodemag System
  - a. Understand the Roles of Each
    - i. Crane – as speaker
    - ii. Fish – as teachers
    - iii. Marten – as economy
    - iv. Bear – as protectors
    - v. Turtle – as spiritual leader
  - b. Visit Mide Scrolls
  - c. Learn the authentic teachings
  - d. Consensus decision making based on Dodemag System
  - e. Rely on elders
  - f. Situation dictated leader NOT leader for all situation
9. Sustainable Government ( Adaptability)

10. Ensure Understanding of Governance Structure
11. Direct Accountability for Leadership
12. Governance Based on Land
  - a. Land directing our leadership
13. Reconnecting to our Wampum Belts
14. Listening / Following our Youth
  - a. Youth Council with Authority
15. Exercising our Rights
  - a. Living on the Land
16. Natural Law, Cosmology, Universal Law, Peace, Medicines and Church
17. Longhouses
  - a. Gathering as a people
18. 7 Pointed Star and Associated Teachings
19. Fire; Teachings
  - a. Light inner fire
  - b. There are stories to teach us
20. Government for the People / by the People
  - a. Representatives do/did not have unlimited authority

### *Advisors*

1. Supporting development of strong grandmothers / women and youth councils
2. Trusting and Seeking Spiritual Advice
  - a. Shaking tent
  - b. Pipe representing all Mississauga People
3. Planning
  - a. Make long term plans
4. Focus less on Money
5. Personal Onus / Responsibility
  - a. Teach and practice self-governance on ones self

### *Limits*

1. Recognize limits of our environment
  - a. Protect Mother Earth
2. Fight Apathy, Disempowerment and Lateral Violence
3. Reject fear of moving forward with our Goals
  - a. Life each other up
  - b. Lateral kindness
4. Return to life-long learning as was our way
5. Framework of love
6. Encourage our leaders
  - a. Not only elected but all of us and the leaders we are within

7. Recognize the goodness of all Creation
8. Stop wounding each other
  - a. Recognize the value of all community members

## DISPUTE RESOLUTION – VISIONING AND GOALS

1. Recognizing Mino-Bimaadziwin – Our Good Way of Life (represents conflict prevention)
2. Be of Good Mind
3. Tobacco, Water, Eagle Feather and Gifts of our People
  - a. Use our Bundles
  - b. Strive for balance
  - c. Respect the voice of others
4. Sit beside on another
5. Discussion in a Circle
6. Three chances for one to change their behaviour
  - a. Told about it
  - b. Get red willow
  - c. Use it
7. Circle Structure
  - a. There's always something in the middle, but each person would have a difference perspective. Acknowledge differences in opinion.  
Can move to their side and try to understand where / how those difference perspectives
8. Four areas of your being
  - a. How to stay in balance
9. Restorative justice
10. Justice Circles
11. Value of all of us as humans, no matter what your behaviour
12. Separate person from behaviour
13. Outcomes include more than “jail” or “fines”
14. Take enough time
15. Look within to do your own healing
  - a. Find your gifts
  - b. Power and control to create healthy families
16. Ceremony as a method of conflict prevention
17. Visit Megis Shell Locations
18. No incarceration, use the outdoors
19. Anishinaabemowin
20. Youth
21. Gatherings Outside
22. Elders / Older People Intervening
23. Using Games to Vent

24. Explain why the behaviour was wrong
25. Letting go of emotions, don't hold on too tight
26. Family Circles
27. Having a voice, including ceremony

#### *Ultimate Goals*

1. Develop Champions in our Communities
2. Act on Letting the Youth Lead
3. Carry our Children with us wherever we go
4. Come together more often
5. Continue to Accomplish

# MISSISSAUGA NATION GOVERNANCE PLANNING

## *The Meeting of the Mississaugas*

*June 13, 14, 15 2017*

*Traditional Territory of Mississauga New Credit*

*Toronto, Ontario*





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ATTENDEES

**Mississauga First Nation #8**

- ✚ Chief Reg Niganobe
- ✚ Councillor Evelyn Niganobe
- ✚ Sheila Niganobe
- ✚ Shania Ferrigan

**Mississaugas of Scugog Island First Nation**

- ✚ Chief Kelly LaRocca
- ✚ Lisa Edgar
- ✚ Della Charles

**Hiawatha First Nation – Mississaugas of Rice Lake**

- ✚ Jeff Loucks, Councillor
- ✚ Trish

**Curve Lake**

- ✚ Unable to attend – regrets sent

**Mississaugas of New Credit First Nation**

- ✚ Councillor Veronica King-Jamieson
- ✚ Councillor Evan Sault
- ✚ Councillor Stephi LaForme
- ✚ Chief Stace Laforme
- ✚ Councillor Erma Ferrell
- ✚ Caitlin LaForme

**Alderville First Nation**

- ✚ Unable to attend – regrets sent

## EXECUTIVE SUMMARY

This strategic planning session of the Mississaugas occurred on June 13, 14 and 15<sup>th</sup>, 2017 with the community of Mississauga of New Credit hosting the event. The event took place on the traditional territory of Mississauga of New Credit First Nation. The participants were motivated to achieve a strategic plan which could be followed and carried out by a central Coordinator, yet to be hired.

The Mississaugas want to continue the relationship which explores, discovers, and negotiates a better future for all communities united as THE MISSISSAUGA NATION. It is important that all communities are better able to understand our shared history of nationhood in order to affect change for the future of all.

It was clear that all decision making must be based on mutual respect and in the best interest of all parties therefore the concept of having consensus was discussed and promoted as the approach towards building the relationship. The idea of ensuring consensus was the cornerstone of moving forward it is important to understand the fundamentals of reaching consensus.

The following is an approach to consider:

Understanding the definition of consensus;

Definition of consensus <https://www.merriam-webster.com/dictionary/consensus>

*1a : general agreement : **UNANIMITY** the consensus of their opinion, based on reports ... from the border — John Hersey*

*1b : the judgment arrived at by most of those concerned the consensus was to go ahead*

2: group **solidarity** in sentiment and belief

Developing a plan of action to follow when building consensus decision-making protocols;

Understanding that consensus is simply an opinion or position reached by the group as a whole. With consensus no vote is taken, instead the group discuss an issue until a general agreement is reached.

A key part of consensus decision making is ensuring the chair of the meeting is adept and skilled at building consensus. The role of the chair ensures that a meeting is well prepared, ensuring full discussions are encouraged and remain relevant to the issue and to keep everyone involved.

Understand that even though a group of people who know that consensus is the best way to work, and are totally committed to it, sometimes it still doesn't always feel like the easiest way to work. Most of us aren't used to working by consensus, and it can be a hard change to make.

But, developing the thinking that it's really worthwhile, the decisions made are more likely to work in the long term as everyone has been involved in making them.

What we need to understand is it's really worth researching consensus methods and discussing it properly as group , and getting some training as a group - as it's more likely to be a good experience if you go into it prepared, and all coming from the same understanding of what it is and what is involved.

The work completed during this strategic planning session was important to the continued success of the relationship between the Mississaugas. As detailed in the Work Plan there is much work to be continued to ensure the Peoples of the Mississaugas are reunited in their quest for recognition as a Nation moving forward.

# MISSISSAUGA RELATIONSHIP ACCORD

*Between*

*ALDERVILLE FIRST NATION*

*And*

*CURVE LAKE FIRST NATION*

*And*

*HIAWATHA FIRST NATION*

*And*

*MISSISSAUGA #8*

*And*

*MISSISSAUGAS OF THE NEW CREDIT FIRST NATION*

*And*

*MISSISSAUGAS OF SCUGOG ISLAND FIRST NATION*

## Preamble

WHEREAS, the Mississauga people constitute a Nation by virtue of our creation, our shared histories, language, culture, values, traditions, beliefs and aspirations;

WHEREAS, the First Nations named herein are part of the Anishinabe Nation and are among the Mississaugas;

WHEREAS, each First Nation in the Mississauga Nation has its own Council and manages its own affairs within the limits of its territory independently of the other First Nations;

WHEREAS, treaty violations, dispossession, discrimination, and the cumulative acts and genocidal policies of colonial and Canadian governments since the commencement of colonization have left an enduring legacy of economic, political, social and cultural disadvantage that our peoples struggle with today;

WHEREAS, we have inherent and treaty rights including the right to self-determination, stewardship of our traditional lands, waters, and other resources. These rights must be respected and accommodated within the legal, political and economic systems that have developed and evolved around our First Nations; and

THEREFORE, be it resolved that in the spirit of trust and cooperation, we agree as follows:

## Purpose

The purpose of this Accord is to modernize, elaborate and strengthen our relations based on respect, responsibility and renewal through:

- a) Ceremonial affirmation of our mutual intentions;
- b) Setting and confirming kinships;
- c) Identifying our territories and addressing shared territory boundaries and governance;
- d) Codifying our traditional laws and practices;
- e) Informing external governments and development proponents of our common interests and intentions; and
- f) Acting in a unified manner.

## Guiding Principles

- a) The parties recognize and respect our governments, territories and rights;

- b) The parties recognize our respective mandates;
- c) The parties agree we are stronger when we speak with a unified voice;
- d) The parties agree that we can benefit from learning about each other's perspectives through the sharing of knowledge and information;
- e) The parties commit to advancing our interest in political discussions amongst ourselves and with all levels of government; and
- f) This Accord does not limit or affect the mandate or ability of any signatory to pursue their respective political mandates provide by their citizens.

#### Ongoing Process of Dialogue and Relationship Building

The signatories agree to an ongoing process of dialogue and relationship building through regular meetings at the leadership and staff level.

The signatories agree to work in a collaborative and inclusive way on issues and initiatives of common interest or concern among the parties beginning with:

- a) The development of an approach to potential resources development or other development projects which may have a cumulative effect on the parties;
- b) Facilitating Elder and Youth relations and knowledge sharing;
- c) The pursuit of common positions on Treaty matters;
- d) Addressing land and resources matters;
- e) Facilitating annual Mississauga gatherings; and
- f) Generally, to work together on issues to advance the interests of the parties in local, regional and national forums and processes.

#### Decision-Making

The parties agree that the most effective means of translating the above principles into meaningful action and outcomes is by way of collective and coordinated action;

The parties agree that the leadership must act by way of consensus, cohesion and discipline with respect to priorities and approaches;

In recognition of our Mississauga legal traditions a spokesperson for the Mississaugas will be identified on a situational basis; and

The parties agree that capacity at our disposal must forge a coordinated and shared responsibility approach to achieve progress on decisions and direction provided by leadership.

#### Coordinated Action

The basic structure for implementing the intentions and commitments of this agreement will be based on:

- Greater coordination of relevant personnel among the parties;
- Information sharing; and
- Seasonal meetings or as required for leadership.

Signed by the following, this 29<sup>th</sup> day of October, in the year 2016: *(see original document)*

WORK PLAN – JUNE 2017

Goals: Development of a Vision Statement

Purpose	Time Frame	Activities	Indicators of Success	Who
Finalizing our Vision Statement To ensure focus for all communities.	September 2017  Curve Lake  Pow Wow	Initial work and wording done on June 12 & 13 meeting:  Tentative Vision Statement  THROUGH OUR COLLECTIVE EFFORTS WE, THE MISSISSAUGAS WALK TOGETHER AS A REVUEVED NATION ENSURING OUR SHARED HISTORY, CULTURE, LANGUAGE AND VALUES REMAIN STRONG, RESILIENT AND PROTECTED FOR US AND THOSE YET TO BE BORN.  Review at all Chief and Council tables to get input and approval	Vision statement ratified and accepted as a touchstone against which to measure our efforts at every meeting with consensus moving forward ensuring a dedicated direction.	Coordinators to ensure their respective C&C's receive the tentative vision statement to ensure feedback is received and placed on respective C&C's agenda to gain a motion of approval

Goals: Communication Protocol to Nationhood regarding the partnership.

Purpose	Time Frame	Activities	Indicators of Success	Who
To ensure mutual understanding of everyone's situation. Teach and share what and where the 6 First Nations are in order to ensure all are in support of each other.	Start the process in July of 2017 and complete and approve by September 2017	Sharing circles/Ceremonies/Kitchen Tables  Open forums at community level, to get buy-in from membership  Open communication about the process and intent of coming together as One Nation	Community awareness and buy-in to the new relationship, fairness and inclusion by all. Community participation, youth, elders jointly with all First Nations strengthening our Nation ensure we look forward to the 7 <sup>th</sup> Generation	Community coordinators, community, C&C, all community members.

**Goals: Development of a First Nation database of Resources Skills Inventory**

<b>Purpose</b>	<b>Time Frame</b>	<b>Activities</b>	<b>Indicators of Success</b>	<b>Who</b>
To ensure we are able to share our people when needed, if available. This will enable the 6 First Nations leadership and staff to engage in future planning of resources.	November 2017	Working with the employment and education offices and any other departments to coordinate a common database format.	Compete skills registry of all 6 First Nations	Employees, Youth, Elders, Consultants, First Nation staff

**Goals: Determine our Short (5 Year) and Long (10 Year) Goals**

<b>Purpose</b>	<b>Time Frame</b>	<b>Activities</b>	<b>Indicators of Success</b>	<b>Who</b>
Ensure there is a plan in place which is negotiated and agreed upon by the Mississauga Nation which can be referenced for moving on any situation.	September 2017	Utilize the June 2017 strategic planning session to research and notate the short and long term goals.	A document that we can work with to guide us as we move forward.	Coordinator and the individual First Nation Coordinators and include others as required



**Goals: Youth and Elder Gathering to Complete the Mississauga Naakinagewin Project**

<b>Purpose</b>	<b>Time Frame</b>	<b>Activities</b>	<b>Indicators of Success</b>	<b>Who</b>
To ensure the draft final report reflects the work done with this project and approve a document to be utilized by all.	July 2017	Plan a gathering and prepare presentation of document.	Identification of an agreed upon conflict/dispute resolution model which reflects our culture and way of being	All Mississaugas Youth, Elders, Coordinators, Naakinagewin Leads.

**Goals: PTO, TC's – System Not Working**

<b>Purpose</b>	<b>Time Frame</b>	<b>Activities</b>	<b>Indicators of Success</b>	<b>Who</b>
Everyone is fighting to survive as an organization Need to understand the history of all organizations How are their agendas developed Ineffective representation Stagnant services currently	Need long term planning Engagement at grassroots level	Research the background of all the various organizations currently existing and detail our involvement.	Mississaugas becoming our own entity Need a unified voice	To be developed at a future date

**Goals: Economy Base**

<b>Purpose</b>	<b>Time Frame</b>	<b>Activities</b>	<b>Indicators of Success</b>	<b>Who</b>
Ability to develop without government interference	Immediate need	<p>Investigate Peace Hills Trust and how they became active and successful</p> <p>Determine our collective net worth</p> <p>Share knowledge</p> <p>Ideas: hotel/Conference Centre – both on reserve and purchase one off reserve</p> <p>Training Centre, Centre for Indigenous Knowledge, a Trust</p> <p>Economic Opportunities – identify interested communities, develop a collective action plan as a collective, capitalize on current meetings, off-site hotel purchase, identify any spin-off jobs with planning</p>	Able to plan effectively and work in a cohesive manner to the benefit of all the Mississaugas.	<p>Need to work on who can do what in the near future</p> <p>Develop a path moving forward</p>

## MISSISSAUGA COORDINATOR JOB DESCRIPTION

### Employment Opportunity

## Mississauga Nation Coordinator

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The Mississauga Nation\* is seeking to recruit a qualified and motivated individual for the position of Coordinator. This will be a full-time one-year contract with the possibility of extension. This position will be based at one of the Mississauga Nations and will require some travel to other Mississauga Nation communities, as well as urban centers in Ontario.

### **Purpose**

The Coordinator is the primary point-person responsible to act as the lead for planning, executing and delivering the Mississauga Nation projects in accordance with specifications. To achieve these important goals, the Coordinator will define the Mississauga Nation project requirements and scope and acquire project resources. This position requires efficient delivery of project deliverables, effective quality control and clear communication of stakeholders.

### **Duties & Responsibilities:**

- Responsible for maintaining a current understanding of federal and provincial government policies that impact First Nations Peoples in Ontario and analyze any proposed policy changes to ascertain their potential impact on the Mississauga Nation.
- Coordinate and provide technical/administrative support for Coordinating Committee;
- Manage project activities throughout lifecycle, including the allocation of adequate resources, scheduling, documentation, budget, and other factors necessary for success;
- Prepare briefing notes for meetings, workshops and overall distribution for member nations,
- Coordinate the logistical aspects of the Mississauga Chiefs such as meetings, seminars, workshops, special projects, and events;
- Maintain a high level of confidentiality in all interactions;
- Prepare position papers, reports and research on emerging issues of Mississauga Nationhood;
- Consult with Mississauga member nations and organizations to determine the need for effectiveness of a particular action;
- Prepare annual work plans and budgets for the Coordinating Group and ensure that reports are completed on time.
- Coordination of meetings/gatherings, prepare agendas, transcribe and distribute meeting minutes;
- Actively participate and collaborate in working groups and task teams and provide policy/program recommendations;
- Review all documents, reports, and correspondence prepared for Chiefs or management signatures for format, content, grammar, and spelling; make edits as necessary;

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\* Mississauga Nation consists of Mississauga First Nation, Mississaugas of the New Credit First Nation, Hiawatha First Nation, Alderville First Nation, Curve Lake First Nation, and Mississaugas of Scugog Island First Nation.

**Knowledge & Skills**

The incumbent must have proficient knowledge in the following areas:

- Knowledge of Principles of Anishinaabe Nation Building
- Knowledge of the concept of self-government;
- Knowledge of Mississauga Nations Traditions, Customs and History;
- Working knowledge of Anishinabek First Nation communities;
- Excellent research and analytical skills;
- Excellent oral and written communication skills;
- Proactive, responsive and strategic thinker;
- Highly effective negotiation, diplomatic, and conflict resolutions skills;
- Proposal writing skills;
- Efficient presentation and facilitation skills and ability to lead and conduct meetings;
- Effective proposal writing and follow up reporting requirements;
- Able to effectively communicate with all types of staff, including technical, political, professional, and upper management;
- Competant in databases and operating systems such as desktop, Excel, MS Access, MS Office, MS Word, Publisher.

**Qualifications**

- Preference will be given to Mississauga Nation Citizens, or people of First Nations ancestry.
- Minimum post-secondary degree in related field, i.e., Public Administration, Business Administration, Political Science, Native Studies and/or three to five years related work experience;
- Demonstrate success in project delivery and execution of project management methods.
- Able to provide a Criminal Records Check {Canadian Police Information Centre (CPIC)};
- Must have a valid Class “G” driver’s license in good standing.
- Availability to travel; and,
- Anishinaabemowin a definite asset.

**APPLICATION DEADLINE: \_\_\_\_\_, 2017**  
**Salary \$45,000 to \$55,000.**

**Customize your cover letter and resume to the duties, experience, expectations and qualifications listed on the job ad. If you would like a copy of the full job description and/or are interested in applying you may submit your covering letter, resume and three (3) work related references to:**

MAIL:           First Nation  
                  Address  
                  City, ON Postal Code  
                  Attention:  
                  CONFIDENTIAL

EMAIL:        \_\_\_\_\_  
FAX:           \_\_\_\_\_

**Miigwetch to all applicants, however, only those selected for an interview will be contacted.**

DRAFT Budget for Mississauga Nation Coordinator  
Year 1

Details	Cost	Notes
Revenue		
Alderville First Nation	\$20,000.00	
Curve Lake First Nation	\$20,000.00	
Hiawatha First Nation	\$20,000.00	
Mississaugi First Nation	\$20,000.00	
Mississaugas of the New Credit First Nation	\$20,000.00	
Mississaugas of Scugog Island First Nation	\$20,000.00	
<hr/>		
Revenue received from each Mississauga Nation	\$120,000.00	
Other Revenue from Kitgan Mikam	\$0.00	
Follow up needed with Hiawatha - Chief Carr was submitting application into Kitgan Mikam		
Total Revenue received to date	\$120,000.00	
Expenses		
Salary	\$55,000.00	\$45-\$55K based on experience
Benefits (EI) 12%	\$6,600.00	
Travel/Accommodations	\$20,000.00	
Telephone (Cell phone)	\$1,200.00	\$100/month for 12 months
Office Supplies	\$5,000.00	
Printing	\$5,000.00	
Computer Equipment	\$3,000.00	laptop/printer
Meeting space/rentals	\$20,000.00	
Legal Support	\$3,000.00	\$350/hour x 8 hours - does this belong here?
Total Expenses	\$118,800.00	
Difference	\$1,200.00	

COMMITMENT TO GATHERINGS OF THE MISSISSAUGAS

Mississauga Nation Meeting Schedule				
	FN	Week	Corresponding event	other possible months
January	Alderville	2nd Saturday of the Month	Historical Day	July
February	New Credit	3rd week of the Month	Historical Gathering	August
March				
April	Toronto	April 11-12		
May	Hiawatha	May 20-21	Powwow	
June	Toronto	June 13-15		
July	Mississauga	July 15-16	Powwow	
August				
September	Curve Lake	Sept 16-17	Powwow	
October				
November	Scugog		No event	July, June
December				

**Pow-Wows**

<b>Hiawatha</b>	May 20-21, 2017	23 <sup>rd</sup> Annual	May Long Weekend
<b>Alderville</b>	July 8-9, 2017	23 <sup>rd</sup> Annual	2 <sup>nd</sup> Weekend in July
<b>Mississauga</b>	July 15-16	36 <sup>th</sup> Annual	3 <sup>rd</sup> Weekend in July
<b>Scugog</b>	July 15-16	21 <sup>st</sup> Annual	3 <sup>rd</sup> Weekend in July
<b>New Credit</b>	August 26-27	31 <sup>st</sup> Annual	4 <sup>th</sup> Weekend in August
<b>Curve Lake</b>	September 16-17	61 <sup>st</sup> Annual	3 <sup>rd</sup> Weekend in September

## PRESENTATIONS

### *Establishment of a Governance Discussion Process with MNCFN*

Mark LaForme & Alex Monem

#### **Workplan and Budget for the Establishment of a Governance Discussions Process with the Mississaugas of the New Credit First Nation**

April 1, 2017 to March 31, 2019

#### Overview

On October 12, 2016, the Mississaugas of the New Credit First Nation (“MNCFN”) wrote to Indigenous and Northern Affairs Canada (“INAC”) regarding the possibility of establishing an “exploratory discussions” process to address the treaty relationship between MNCFN and the federal Crown. More specifically, MNCFN wrote regarding the establishment of a process to:

- 1) allow MNCFN and Canada to work towards a renewed understanding of their treaty relationship and a new approach to its implementation that will allow MNCFN to preserve its First Nation culture and governance and to continue to be sustained by its traditional territory in modern and evolving ways; and
- 2) allow MNCFN and Canada to discuss the resolution of outstanding MNCFN Aboriginal title claims to lands and waters within MNCFN Traditional Territory.

In meetings held on November 8, 2016 and December 7, 2016, representatives from MNCFN and INAC met to discuss MNCFN’s request. They agreed that a table will be established through which MNCFN and Canada will discuss new concepts of governance, shared decision-making and economic models with a view to exploring different approaches to resolving MNCFN’s outstanding claims and to implementing existing treaties in a modern and sustainable way (the “governance table” or “governance discussions process”).

At the November and December, 2016 meetings, it was proposed that a staged approach to the discussions may have value. The first phase would focus on preparation work carried out by MNCFN on a range of governance issues, while subsequent phases would address specific issues relating to self-governance and treaty rights recognition and implementation more generally. The key issues identified for the first phase were:

1. Community consultation and identification of MNCFN key governance issues
2. Exploration of potential coordination between MNCFN and other Mississauga First Nations
3. Research and consultation on an MNCFN Constitution and other key governance documents

4. Community consultation on key issues and options for claims resolution
5. Community consultation and research on key Treaty implementation issues
6. Developing capacity for participation in the governance discussions
7. Planning an Anishnaabe Nation Gathering

On December 22, 2016, MNCFN submitted to INAC an interim budget and interim workplan and budget for the January 1, 2017 to March 31, 2017 period addressing capacity support for MNCFN's initial preparatory work for participation in the governance table. That workplan was structured according to the seven key issues identified above.

This workplan and budget builds upon the earlier submitted document, and provides capacity support for MNCFN to participate in the governance table for the 2017/2018 and 2018/2019 fiscal years. The workplan and budget for the 2017/2018 year assumes the following:

- 8 meetings between MNCFN and INAC will take place, each lasting 1 – 2 days
- MNCFN leadership will meet every other month to receive updates on the process and to provide direction
- A dedicated coordinator will be hired to oversee the work
- Research and engagement work will be undertaken on the seven issues identified above
- 6 community meetings will be held to provide updates to members on the status of the governance discussions process and to seek input on key issues
- Reports will be prepared summarizing the outcome of research and engagement on key issues
- MNCFN's strong preference will be to use MNCFN staff for research and engagement work, but MNCFN will engage external expertise where needed

The workplan and budget for the 2018/2019 year provides a less detailed overview of the work, as the nature of the work will be shaped by the outcomes of the first phase. The workplan and budget for the 2018/2019 year assumes that table, leadership, and community meetings will continue at a somewhat increased frequency, and that continued research and legal support will be required, but that additional support might be needed as discussions generate more formal arrangements.

Details of a workplan and budget were also presented as well as the Proposal for a Two-Day Anishinaabe Gathering (Appendix A)

#### Comments from Presentation

- Joe Wilde – INAC – Decolonization project
- Exploratory Table development
- Claims of 3rd kind
- Unresolved claims issues



- MNCFN has been involved in this over the years
- Joe Wilde is looking for answers for a collective – suggest 2-3 meetings to begin
- Monies are available to determine next directions
- Individual First Nations – Nation to Nation status
- Possibly unattainable
- Canada looking at bigger picture – Mississaugas as a collective
- What do you want from this group today?
- Exploratory table participation – bring back to each First Nation to discuss and provide confirmation of “Nation”
- Input and response by August 1, 2017 to go to coordinators at each First Nation and Mark LaForme and forwarded to Chief LaForme
- Overlapping claims possibility
- Breach of Claims
- Rouge Claim – Public domain
- Williams Treaty in process
- RHT September 9<sup>th</sup> meeting—keep away from Canada and Ontario table
- There is a need to be cautious
- Discussion of Métis claims to harvesting rights—More information on Pawley and Daniels decisions
- Need to meet with Métis leaders to meet without prejudice, no media etc.
- Haudenoshone Area infringement on lands
- Métis have constitutionally protected rights
- Question? Inclusionary Model? Métis – historical inclusion rules First Nation – restricted on who is First Nation and who they can accept
- Need to define this as an exploratory table issue
- Sit with the Métis to discuss, explore issues, government interference
- Canada may use joint meeting against us possibly
- Governance? – Is there more which needs to be discussed? How do we govern? Very broad discussions on justice, environment, systems, funding, revenue sharing, broad focus
- Need to address all the above in a good way
- Need to define who we are as Mississaguas

## *Types of Legal Entities*

### *Corporation*

Another type of business structure is a corporation. Incorporation can be done at the federal or provincial/territorial level. When you incorporate your business, it is considered to be a legal entity that is separate from its shareholders. As a shareholder of a corporation, you will not be personally liable for the debts, obligations or acts of the corporation. It is always wise to seek legal advice before incorporating.

#### **Advantages:**

- Limited liability
- Ownership is transferable
- Continuous existence
- Separate legal entity
- Easier to raise capital than it might be with other business structures
- Possible tax advantage as taxes may be lower for an incorporated business

#### **Disadvantages:**

- A corporation is closely regulated
- More expensive to set up a corporation than other business forms
- Extensive corporate records required, including documentation filed annually with the government
- Possible conflict between shareholders and directors
- You may be required to prove residency or citizenship of directors

### *Partnership*

A partnership is a non-incorporated business that is created between two or more people. In a partnership, your financial resources are combined with those of your business partner(s), and put into the business. You and your partner(s) would then share in the profits of the business according to any legal agreement you have drawn up.

In a **general partnership**, each partner is jointly liable for the debts of the partnership. In a **limited partnership**, a person can contribute to the business without being involved in its operations. A **limited liability partnership** is usually only available to a group of professionals, such as lawyers, accountants or doctors.

When establishing a partnership, you should have a partnership agreement in place. This is important because it establishes the terms of the partnership and can help you avoid disputes later on. Hiring a lawyer or other legal professional to help you draw up a partnership agreement will save you time and protect your interests.

**Advantages:**

- Fairly easy and inexpensive to form a partnership
- Start-up costs are shared equally with you and your partner(s)
- Equal share in the management, profits and assets
- Tax advantage—if income from the partnership is low or loses money (you and your partner(s) include your shares of the partnership in your individual tax returns)

**Disadvantages:**

- There is no legal difference between you and your business
- Unlimited liability (if you have business debts, personal assets can be used to pay off the debt)
- Can be difficult to find a suitable partner
- Possible development of conflict between you and your partner(s)
- You are held financially responsible for business decisions made by your partner(s); for example, contracts that are broken

*Co-operative*

A co-operative is owned and controlled by an association of members. It can be set up as a for-profit or as a not-for-profit organization. This is the least common form of business, but can be appropriate in situations where a group of individuals or businesses decide to pool their resources and provide access to common needs, such as the delivery of products or services, the sale of products or services, employment, and more.

**Advantages:**

- Owned and controlled by its members
- Democratic control (one member, one vote)
- Limited liability
- Profit distribution

**Disadvantages:**

- Longer decision-making process
- Participation of all members is required in order to succeed
- Possible conflict between members
- Extensive record keeping
- Less incentive to invest additional capital

## FLIP CHART NOTES

### Team Building Exercise

#### Identify Business Ideas as a Group

- Cultural Student Exchange
- Education Curriculum Development
- Centre of Excellence
- Indigenous Hotel & Conference Centre – Downtown Toronto
- Environmental
- Energy – Hydro/Solar/Wind etc.

Group was divided into two teams and each was given an imaginary \$1 Million to develop a business using the following guiding questions:

1. Idea – Product /Service
2. Describe Product/Service
  - a. What does it do?
  - b. Who does it benefit?
  - c. How is it different?
  - d. How it is better?
3. Who will buy the product/service?
4. Why will they buy the product/service?
5. Develop a “Catchy Slogan”

#### Team 1 – *Indigenous Hotel and Conference Centre*

Gathering place for the Nations to have discussions, events, same minds

Place to showcase history or traditions in an urban setting

Heightens the awareness of who we are

First Nations will be able to see themselves there

Will provide employment and training for First Nation people – homeless, second careers, placements, volunteers etc.

Provides accommodations, training sessions, food services

Generates revenue and brand name

Entertainment

Partnerships with surrounding businesses, e.g. Airports, social medicine

Student placements, travel and tourism, hospitality, culinary, communications, media, operations and maintenance

Ability to give back – bursaries, scholarships, donations

Themes for months, seasons

First Nation focused, attract other First Nations and non-native

Take the lead in cultural sensitivity and the \$\$ that come with that training

Other First Nations and the rest of the world

Unique and needed

History

Culture

Life

Creation

“Where Your Creation Story Begins”

## Team 2 – *Solar Energy*

Large Solar Farm located on all 6 First Nations

Reduce electricity costs for our own communities

Revenue generation by selling back to grid

Cultural fit based on “green” nature of energy source – the Sun

Clean

Sustainable

Allows each First Nation autonomy on how to expend profits

Addresses depletion of fossil fuels

Neighbouring municipalities

Provincial government

Other local businesses (both on and off First Nation territory)

Lower costs

Green energy

Feels right to many

Costs more consistent

*Kick It! Green and Cheap*

Full Group

As a full group team event, only one idea is allowed to be chosen therefore a pros and cons list was developed and had doubled the imaginary \$1 Million to \$2 Million.

### **Indigenous Hotel and Conference Centre**

<b>Pros</b>	<b>Cons</b>
Money Generator	Costs
Negotiate land transfer with government	Experience with bad hotel investment
Skilled labour	Long term investment
Youth/children – bring together	Lots of partners to bring to table
Indigenous Toronto District location	Payment of taxes
Long term employment	High maintenance
Good success story	
Put solar on roof	

### **Solar Farm**

We own the land	Limited space on First Nation land
Infrastructure	Return on solar questionable
Willing province	Unsure of Return on Investment
Skilled labour	Short term employment
Low maintenance	

Group was asked to decide on one project.

Indigenous Hotel and Conference Centre received 11 votes and Solar 1 vote.

## CRAFTING A COMMON VISION AND MISSION STATEMENT

### Visioning Exercise

Where Do we See ourselves?

5 Years

Central Office – HQ

Hotel/Conference Centre

Climate friendly

Ability to help in emergency

Celebration, etc.

One Nation/see/Talk/Act as

Chiefs able to work together

In negotiations

10 Years

Collective and move amongst each other easily

high level visibility

Be the group to talk to

Other First nations aspire to be us

How Do We Get There?

Develop an action plan

What/who/why/when how

Communicate the Mississaugas

Mississauga Constitution – look for an appropriate Anishinabemowin term

Develop our Citizenship Laws

Vision statement development

Constant review of direction/always check on progress

Source monies \$\$ - look at philanthropists

Who Do We Involve?

Our First Nation people

Leadership

Youth/children/teens/older Youth/

Curriculum development

Elders

Government – Feds, Provincial, Municipality, corporations, businesses

Other non-mississauga First Nations

Staff of your community

Values

What are Our Values?

Historical significance

Friendship

Respect

Sharing

Unified

Seven Grandfather Teachings – to be further Defined

- Express in a manner in which non-Indigenous people would comprehend
- Possible community member push-back on 7 Grandfather
- Original Mississaugas teaching – 3 Fires
- Need to research this teaching
- Basil Johnson

Underlying similarities

Connect “All our Relations”

Build on our own ethics, values, and live our truth

Build relationships with all Province/Feds/Business/Local Politicians

- Strong, positive, lasting

Sharing our cultural intelligence / educating

Inclusive of all realities of our communities i.e., religion, politics, etc.

Living the Good Life – “Bimaadziwin”

Need to do research – ministry of Heritage has \$\$\$

Mission Statement

Goals

Mutual intentions and defined/broken down

Constitution developed

Ethic?

Culture?

Decision Making?

See constitution

The people of the nation, nation based, nation driven

Tentative Vision Statement

THROUGH OUR COLLECTIVE EFFORTS WE, THE MISSISSAUGAS WALK TOGETHER AS A ~~REJUVENATED~~ ONE NATION ENSURING OUR SHARED HISTORY, CULTURE, LANGUAGE AND VALUES REMAIN STRONG, RESILIENT AND PROTECTED FOR US AND THOSE YET TO BE BORN

*INCLUDE IN WORKPLAN*

*What: Create vision statement*

*Who: initial suggested developed at June 12, 13 meeting, everyone, coordinators, C&C, Community*

*When: Finalized at next meeting, wordsmithing, amended and reviewed at C&C meetings so that Chiefs can ratify and accept at next meeting, August 2017 ... Suggestion for Curve Lake FN Pow Wow Sept 2017*

*Outcome: vision statement ratified and accepted and used as a touchstone against which to measure efforts at every meeting. Consensus going forward, dedicated direction,*

## **April 11, 12 Meeting Follow-up Discussion**

2018 AFN ANNUAL GENERAL ASSEMBLY

Submission Completed as of April 25<sup>th</sup> letter of support submitted to R. Jackson – no response as of yet

HYDRO ONE NEGOTIATIONS

This is to remain in the political arena

## **TOBACCO SALES ISSUE**

- This was a presentation only.
- No decision or direction
- Determine who is involved in process
- Effecting owner/operators currently with taxes levied
- Wholesalers issue – possible shut down of business
- Need to: Keep up to date on issues
- Follow-up with leadership and PTO's
- Redirecting by government to by pass political tables
- Quota per First Nation being reassigned
- CRA/Ministry of Finance Ontario determine wholesalers quota
- Exceeded quota
- Meeting occurred by went very badly
- \$10M penalty to wholesaler – possibly being passed on to First Nation tobacco sellers
- Ontario has new process to allocate quota – less quota available
- Limited information available currently
- Attempting to engage at a higher political effort to effect fines levied
- Direct interference by First nations
- Possible expanding to other wholesalers across Ontario
- Wholesalers to start charging taxes to avoid paying penalty at a later date
- Other issues incoming with tax levies on tobacco possibly including gas
- Get involved with INTERVENOR status
- Allocation system under review : no consultation process in place
- Follow up to come from Alex Monem
- Set up meeting with Ministry of Finance by July 15, 2017
- More information to come from Chief Carr

TORONTO WASTE – Economic Development Opportunity – ENVEST?

Back to each First Nation Economic Dev Officer for review

Conversation needs to take place at each C&C table

MNCFN – Scugog – Alderville – have no Economic Dev Officer in place...make sure information gets shared

INVICTUS – September 23-30

More information to follow

Seeking veteran information historical information



POW WOW – Mississauga First Nation – July 15 & 16

Letters sent

Phone calls made

Scugog holds same weekend

Communication contacts need to be developed

Shania/Evelyn to do reach out and contacts

Logo is secured “the Mississaugas” but need revisions but there is a back up plan if necessary

#### MISSISSAUGA COORDINATOR POSITION

Job description completed, salary range, draft budget in place

Approval from Kigita Mikam for funding position is in a waiting stance

Need Hiring Committee – composed of assigned First Nation coordinators

Back to table for approval of job description, and salary range

Approval via e-mail by Chiefs

Posting to be done at all Mississauga First Nations

Confirmation of \$20K from each of the Mississaugas

Response by June 30, 2017

#### NAIG GAMES

No official response

Invitation lists being developed

Veronica King-Jamison sitting at accreditation table

Determine who wants to participate in the variety of events.

#### GOVERNANCE

Meeting follow-up

July 6 & 7

More information to follow

#### BUNDLE 5

Need to find out more about the outcome of the presentation

Any contact with people

Possibly waiting staff position to be filled

Need to come up with plan of attack

OFNLP process and effects of changes

Impacts on First Nation gaming operations

Scugog involved in process but on a level of high confidentiality

Chief LaForme has asked for updates from committee

Lack of substantive engagement by OLG and Province

Too little too late

#### INDIGENOUS DISTRICT – TORONTO

Committee has been developed  
Need to engage communities  
Contact committee to provide updates

## **WEBSITE**

Login information sent to Coordinators  
More discussion on Thursday meeting with Coordinators  
Readiness for launch will be discussed

## **ECONOMIC DEVELOPMENT PROTOCOLS**

Session taking place now  
Included with governance discussions

## **ROLES AND RESPONSIBILITIES**

Participants were directed to answer the following questions:

1. Why is this important?
2. Who and what form of communication will be used?
3. How often do you want to communicate?

## **Responses**

### **Question 1**

It is important to be able to understand the wants and needs of the community.

It is important to be able to report back on progress.

Room to grow, develop, expand – inclusion, ownership, pride

To ensure inclusion and a sense of belonging amongst our communities

To keep the larger group unified and with a clear sense of direction, path and ultimately achievable goals, with accountability

Avoids duplication

Ownership of responsibilities

Relays information

Communication is an awareness – keeping everyone informed regarding the status of projects, events, areas of development

Communication is important to hear what others think and share what needs to be said

Share speak thoughts and ideas

If we can't communicate how can you know what we're talking about?

Communication addresses accountability and transparency.

To keep everyone informed and involved in discussions to make informed decisions, and to be able to relay information to membership, transparency.

To obtain a consolidated message or course of action from a diverse group of people or set of events.

To gain clarity on the needs and aspirations of a person(s) or group(s) and keeps us accountable.

To empower person(s), group(s) in their desire and ability to be heard, inclusivity

So everyone is on the same page.

To communicate concise information to people.  
So the left hand knows what the right hand is doing.  
Understanding, resolution, path forward.  
Communications is necessary so everyone is on the same page.  
Communication brings awareness, knowledge and inclusion, and unity  
All on the same page of understanding.  
Clear direction, instruction on a two way of the importance information exchange to be able to understand what is expected.

### **Question 2**

Verbal, written, letter, electronic, social media, newsletter, twitter, TV, voice mail  
All forms of technology, use of tobacco  
Community newsletter, bulletin boards, website with member portal, emails, letters, community meetings, one-on-one meetings, radio  
Words, diagrams, Chiefs directly with coordinators, media  
Social media, Teleconferences, electronic, emails  
Twitter/website/in writing/talking circles/bi-weekly updates/emails/memos/a communications officer FTE

### **Question 3**

As often as needed  
As needed  
Daily – emails, letters, weekly, monthly  
Monthly – standard , as needed  
Monthly weekly  
Monthly meetings of staff members, quarterly with Chiefs  
If there is something of importance to report immediately.

### **Engagement with Community**

“People Want to Share”

Define How to Share/Get Feedback

- Focus groups
- Community meetings
- Sharing circles
- Flyers/newsletters
- Invitation to dinners
- Events/Activities
- Facebook, Twitter, Instagram – youth focus
- Booth displays
- Comment cards
- Advisory Groups
- Anonymously
  - Addresses the issues people feel about lateral violence
  - Safe to share thoughts with fear of reprisals
  - Ensure there is balance in incorporating anonymous comments

When do you use methods of engagement with community

- Focus Groups – need feedback on particular items, major issues, policy development
- Sharing Circles – use of medicines/traditional implementation of engagement
- Kitchen Table – home visits to sharing issues focus the feedback
- Advisory Boards – dispute resolution, when C&C need specific expertise advice, health of the Nation (not necessarily physical health)

How Often to engage Community

- Daily
- Monthly
- Dependent upon advice you are seeking
- Minimum 1x per year
- Seasonally 4 x per year
- Random dependent upon needs

*PLACE ON A WORKPLAN DIAGRAM TO ENSURE FOLLOW-UP*

*Communication*

*What: Develop Communicate to Nationhood regarding the partnership. Teach and share what the 6 FN's are up to so that everyone can be in the same field together. What is they need healing to understand? Sharing circles/Ceremonies/Kitchen Tables*

*Open forums at community level, to get buy-in from membership*

*Open communication about the process and intent of coming together as One Nation*

*Who: Community/babies/children/youth/adults/elders/leadership*

*Chief and Councils / Coordinators*

*When: July 2017 as needed end of September 2017*

*Outcomes: Community awareness and buy-in to the new relationship, fairness, inclusion by all. Community participation, youth elders jointly with all First Nations strengthening our nation look forward to the 7<sup>th</sup> generation.*

Communication Internal

Staff Leadership

Economic Development Officer

FN Manager/DOO/COO/CAO

Council members

Citizens - include those who do not have access to technology

Elders

Youth

Businesses – Private and FN owned

Partners at the Table

Feds/Province/Municipalities/others

Executive Assistants/Secretaries

Communication Officers

Consultation departments

Schools/Education Departments

Lands and resources departments

Health and Social

Police/Fire/Emergency Services  
Infrastructure

## DEVELOPMENT OF A COMMUNICATION PROTOCOL

### ROLES AND RESPONSIBILITY

#### IDENTIFICATION OF COMMON GOALS

Reclaim our history, relations, identity

Ensure our future

Independence/sovereignty

Control over sovereignty and take ownership

Economic prosperity

Pride in ourselves as Mississauga Nation

Youth wellness

Path to healing

Able to connect Elders and the stories

Continue/begin a new story

Provide a strong united front

Sharing of information

Learn from each other

Understand the history and education both internal and external

Need to tell our story to everyone

Cooperate in accessing monies \$\$ to build/document our own history

### WORKPLAN INCLUSION

*What: database of First Nation resources skills inventory*

*Who: Employees, Youth, Elders, Consultants, First Nation staff*

*When: Fall 2017*

*Outcome: Complete skills registry of the 6 Nations*

### BUILDING A COMMON PURPOSE

Workplan development

Joint / shared responsibility on various requests coming in due to Canada 150 stuff

Depend upon one another to fulfill commitments

Adjust due to time constraints

Reach out to other community members/past councilors/elders/youth etc.

Can't be the 'token' indian either

Develop a "Centre" with focus on "The Missisaugas"

Build a youth council of the Missisaugas

Develop a data base of our people: skills, education levels, location, develop plan to obtain information

Language/Anishinabemowin focus

Develop a common message for the Missisaugas

Independence from other entities e.g., Chippewas, Ojibway, etc.

Look at work done under the Traditional Law workshops and report

Possible follow-up July 6, 7

*WORKPLAN ITEM*

*What: Determine our goal*

*Who: Coordinators/new Coordinator position*

*When: ASAP – End of September 2017*

*Outcome: document we can work with to guide us as we move forward.*

**SWOT ANALYSIS SESSION**

Strengths/Weaknesses/Opportunities/Threats

Two Groups to work on the following

- Nation Building
- Joint Business Ventures

**NATION BUILDING**

- 6 First Nation Histories need to be recorded/documentated
- Overall awareness
- Discover similarities/differences

Strengths

- 6 Nations
- Common goal
- Knowledge – collective
- United front 6...1
- Shared cultural responsibility
- Shared histories
- Education our youth
- Dependability
- Consensus
- Diversity

Opportunities

- Funding
- Partnership
- Wealth creation
- Knowledge/strength in our histories
- Learning from each other...sharing
- Employment – wider choices
- Arranged marriages – strengthen blood-lines
- Diversity
- Gatherings
- Healing
- Time
- Empowerment

Weaknesses

- 6 Nations – common goals/priorities
- Schedules & inclusion
- Communication 6...1
- Commitment to meetings
- No follow-up
- No Economic Development
- Consensus seeking

Threats

- Leadership turnover
- Community resistance/opposition
- Travel costs / time
- No committed funding
- INAC ?
- Community belief systems
- Uniting 6 distinct First Nations
- Each are unique
- Employment
- Mental health
- Drugs etc.

## JOINT BUSINESS VENTURES

- Develop a long term plan which survives leadership turnover
- Have community driven direction for plans

### Strengths

- Cost sharing
- Knowledge/experience/what works
- Location/land base
- Resources- human/natural
- Impact Benefit Agreements
- Consensus
- Community evaluation
- Awareness/acceptance
- Visionaries in our Youth

### Weakness

- Distance
- Some community barriers
- Cost sharing
- Capacity
- Awareness/acceptance
- Liability – legal entities
- Internet access
- Consensus
- Due diligence
- Youth/lack of participation

### Opportunity

- Awareness/acceptance
- Distance (community members)
- Liability (legal entities)
- Internet access – build
- Partnerships (Nation/Industry)
- Investment opportunities (Banks)
- Mississauga dating .com
- Youth
- Some focused/some uninterested/just don't care

### Threats

- Feds
- Province
- Indian Act
- Changing economies
- Competition (non indigenous)
- Timelines
- Competition for talent
- Due diligence
- Inexperience
- Leadership turnover
- Mental health of communities

## COMMON INITIATIVES/VENTURES

### Full Participation

- Shared cost for a Coordinator
- ENVEST possibility
- Indigenous District Concept – includes many ventures
- AFN – AGA Bid 2018
- Large gathering of the Mississaugas
- Logo – approved and awaiting revisions
- Constitution/Governance work

## WORKPLAN INCLUSION

*What: Youth/Elder Gathering to wrap up the Naagedwin Project*

*Who: Coordinator Group*

*When: End of June 2107*

*Outcome: identification of a conflict/dispute resolution (traditional) Will help with aspects of Governance.*

## PARTIAL PARTICIPATION

- INVICTUS
- NAIG
- Investments in Medical marijuana
- Special Education Claim – Awarded to MNCFN – open claim for other First Nations to benefit
  - More information will follow

## PROCEDURES FOR SUPPORT ONLY

- Written document – develop a template
- Ensure avenue is open for future inclusion opportunities
- Moral support
- Chiefs work together to show a united front
- Dependent upon the situation
- May have to have C&C approval prior to official support
- Develop calendar of meetings
- Be aware of the roadblocks

### Business

- Written document
- C&C approval if required
- Moral support

### Cultural

- Supporting attendance at events
- Shared resources
- Support in various initiatives – bringing home artifacts, findings
- Protection of sacred, historic sites

### Governance

- Lobbying efforts
- Bottom line identification
- Is there a hidden agenda
- Clarity on request/offer
- Impacts – claims, other FN's, etc.
- Code of Conduct
- Dispute Resolution

### Youth

- Share initiatives

### Education

- Youth/elder/children
- Share successes, pitfalls etc.
- Curriculum development
- Working with School Boards
- Share our expertise/knowledge/resources/people

\*\*\*Build a network inclusive of all fronts\*\*\*

## IDENTIFY COMMUNITY GOVERNANCE/DIRECTIONS

- CONSTITUTION
- JURISDICTION
- COMMUNITY INCLUSION
- NATION BUILDING



- OUTSIDE POLITICAL ORGANIZATIONS AND AFFILIATIONS
- BUILDING PORTFOLIOS

The participants worked to define all of the above in a comprehensive manner:

#### Elections

##### Mississauga First Nation

- Custom Election Code 3 year term
- Election to take place December 2017
- 1 Chief and 9 Councillors
- Population: 1,300

##### Mississauga New Credit First Nation

- INAC – 2 Year Term
- Election to take place December 2017
- 1 Chief and 7 Councillors
- Would like to develop a Custom Election Code
- Population: 2,470

##### Hiawatha

- INAC – 2 Year Term
- Election took place February 2017
- 1 Chief and 5 Councillors
- Population: 634

##### Scugog

- INAC – 2 Year Term
- Election June 2017
- 1 Chief and 2 Councillors
- Population: 226
- Draft Election Code completed

##### Curve Lake

- Custom Election – 3 Year Term
- June of 2016
- 1 Chief and 8 Councillors
- Population: 2,325

##### Alderville

- July/August 2017
- 1 Chief and 4 Councillors
- Population: 1,149

#### Affiliation List

- Association of Iroquois and Allied Indians – Hiawatha
  - Social
  - Health
  - Education
  - Governance
  - Lands/Resources
  - Infrastructure/Housing
  - Political Advocacy
  - Chiefs and/or Proxies with Committee Portfolio

- Chiefs of Ontario-Provincial – 5 Participate – MNCFN opted out
  - Education
  - Health
  - Youth Initiatives
  - Legal
  - Political Advocacy
  - Environment/Resources
  - Infrastructure/Housing
  - Voting: Chiefs and/or Proxies Chief appointed to Portfolios from the PTO's
- Union of Ontario Indians
  - Social
  - Education
  - Health
  - Governance
  - Infrastructure/Housing
  - Lands/Resources
  - Political Advocacy
  - Voting: Chiefs and/or Proxies , Committee Portfolios
- Assembly of First Nation
  - COO linked to AFN for Regional Chief appointment
  - Chiefs and Portfolios
  - Policy Department
  - Education
  - Health
  - E-Community
  - Fisheries
  - Elders/Youth
  - Political Advocacy
  - Voting: Chiefs and/or Proxies , Regional Chief/Grand Chiefs appointed Portfolios
- Tribal Council
  - Health
  - Advisory Services
  - Education
  - Employment and Training
  - Infrastructure/Tech Services
  - Finance Services
  - Social Services
  - Political Advocacy on Specific Things as directed by Board
  - Specific board rules at a community level
  - Resources to the Nation only
  - Various TC rules apply in specific areas

#### Community Governance/Direction

#### Mississauaga New Credit First Nation

- Rouge Valley Claim
- Water Claim
- Determining land base and occupation
- Working on Ec Dev initiatives

- Draft election code – Pros/Cons developed
- Most departments have complete policies and procedures
- MRP Act
- Custom FNEA
- Residence By-laws
- Policing – OPP

#### Scugog First Nation

- Approved Constitution
- Developing protocols for C&C – Governance – Open C&C meetings – Portfolio System
- Williams Treaty
- Current land base occupied by citizens
- Draft membership code
- FNLMA & FNFMA & MRP

#### Hiawatha First Nation

- Governance Plan
- C&C guidelines of how to conduct business with job descriptions
- Portfolio systems
- Identified priorities
- Part of the Williams Treaty
- MRP
- Ec Dev Diversification Strategy
- Occupy land base, members build on outlying islands
- Litigation with Islands / Trent
- Hiawatha Trust
- First Nation policing Agreement with OPP
- Serpent Mounds – National Historic Site

#### Mississauga First Nation

- Governance Manual – Portfolio system
- Election, Membership, Lands Code
- Comprehensive 25 year community plan
- Child Care with Nog-da-win-da-min
- Maamaawewing health Care
- Activity occupy tradition territory
- First Nation Policing Agreement – OPP
- Constitution – fully ratified
- Robinson Huron Treaty Annuities Claim
- Flooded lands/Highway Claim
- Mississagi Trust – Northern Boundary Claim
- Strategic Plan
- Policies and Procedures for all departments
- MRP

#### List of PTO's and other Organizations

Association of Iroquois and Allied Indians – Hiawatha

Cheifs of Ontario – All (Check with MNCFN)

Union of Ontario Indians – MFN, Scugog, Alderville, Curve Lake

Assembly of First Nations – all  
North Shore Tribal Council – Mississauga First Nation  
Ogemahj Tribal Council – Scugog  
DBCFS Child and Family  
Nog-da-win-da-min  
Peterborough Public Health  
Kawartha Pine Ridge School Board  
Durham District Regional  
ADSB/HSCDSB/CSNO  
FNLMA  
Lands Advisory Boards  
NALMA  
FNFM Board  
North East LINS  
South East LINS  
First Nation Tax Commission  
First Nation Policing  
OPP/DRPS  
APS  
ONWA  
EMS/OSM  
Ontario Lands Association  
From the document produced the Mississaugas can determine what the portfolio system needs to be developed.

Discussion on sharing best practices with each other.

HOW TO SHARE PROCEDURES:

- Develop a process identifying what each First Nation would like information on
- Develop an agreement indicating the protocols for sharing
- Share best practices
- Share stories of pitfalls to avoid
- Mentor identification – e.g., Community Plan Development, P&P writing, Salary Grids, etc.

The Mississaugas Vision

Completely separate from the PTO's/TC's/etc.

Determine the definition of :

- ❖ Where are we going in 20+ years?
- ❖ Do we want to become another PTO?
- ❖ A Government?
- ❖ Corporate type entity?

What are 'we' stronger as:

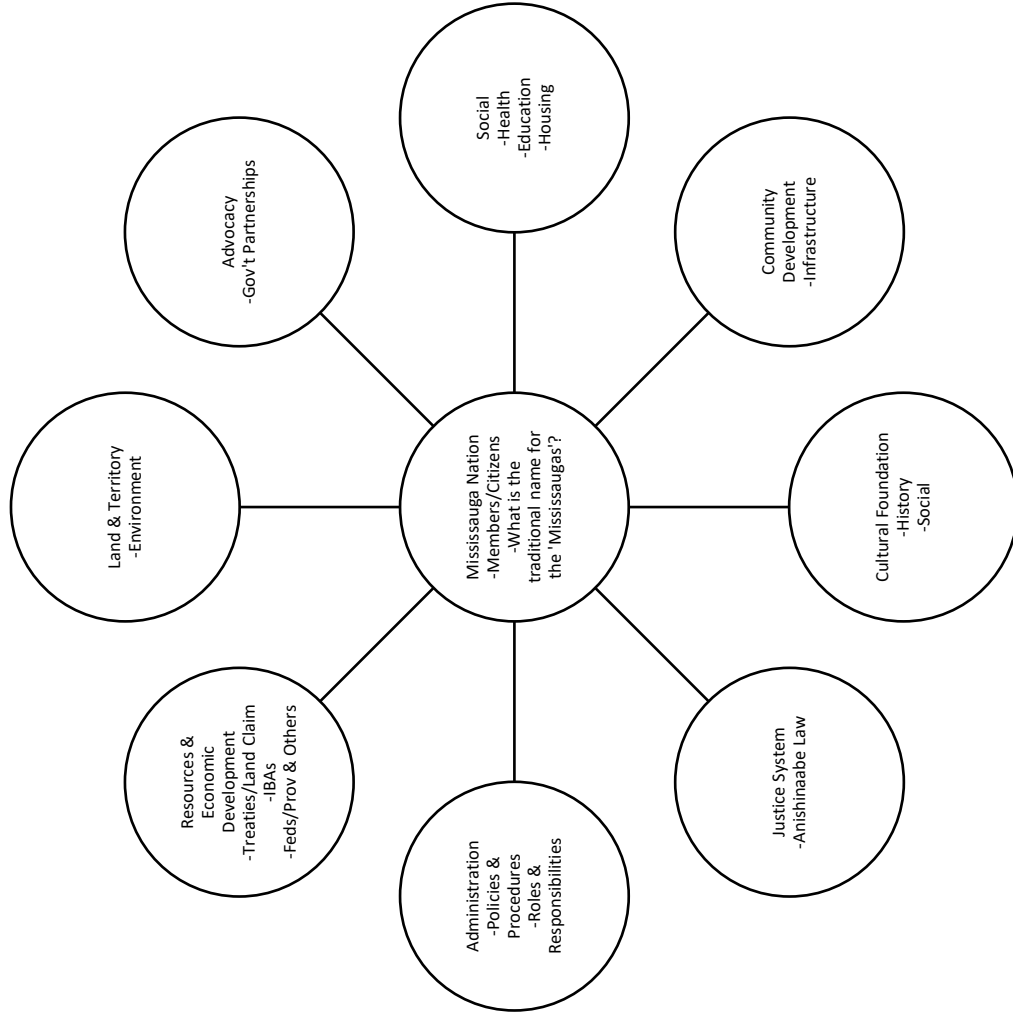
*PTO?*

Government- Take on the meaning of a government, Nation to Nation, Don't want to go through PTO's to talk to Province/Feds, Recognized at Fed/Prov tables, Be pro-active, on the offense, be the model for the future.

Corporate Entity: in common Ec Dev opportunities, could get pushed off the playing field.

No to PTO's!! Define ourselves as a Nation with a voice. Meet Canada as a government. As First Nations we have government and governance.

## Governance Model Brainstorm – Focus on Life Cycle



Priorities Discussion on Governance Model

<u>Justice</u>	<u>Administration</u>	<u>Community Development</u>
Revive Nation – Includes our own Structure	Sharing Policies & Procedures	Future
Let world know we are a Nation – seek funding	Dispute resolution policy	What you want in your community do not want to be a small city
Traditional Justice Circle – with Indigenous representation	How to conduct ourselves	
Healing Circles – victims and victimizers, fairness, dispute resolution	Streamline and better use of efficiencies	
Warriors as a nation requires security	How we conduct ourselves – meeting processes, representation, voting, decision making	
Justice Anishnaabe Court system would be ideal, traditional justice system	Share P&P do not re-invent the wheel	
Justice circles	Need to function as a Nation	
Until we have our own laws and justice system we will never receive true justice from the Fed/Prov Courts	Direction place for checks and balances with following leadership after current terms are finished	
There will be times when we will need to make legal decisions which will include conflict resolution, includes our traditional ways		
<u>Social</u>	<u>Land/Territory</u>	<u>Cultural</u>
Socials, special, events, mixed marriages	Acknowledgement, education and awareness	Identity, history, customs, education and awareness

Interacting between 6 FN's

Opportunity for our youth to meet other Anishinabe

Strong blood lines

Gathering of FN's as one

Attending each others events

More available when 6 FN's are joined for Ec Dev opportunities, more ed dev opportunities accessible to all 6 FN's due to other FN land conditions e.g. geographic location, zoning, etc.

Can assert our stance over larger areas of land, traditional territory, as opposed to just 'reserve' allotment

Protection of land and water

Respect each other treaty territories

There is a resource which need to be protected otherwise the benefits from it and our traditional values non-sustainabilities will be compromised

**Advocacy**

For a better healthier life

Negotiate for membership, new funding, recognize as a Nation

Governance structure agreement

**Resources**

Without resources we are not able to accomplish the goals and priorities that we as a "Nation" feel is important

Should include land, Ec. dev and other aspect which can enrich the Na-

Traditional form of government

Future generations and the next 7 Generations spirituality connection with creation and Creator

Basis for framework-7 grandfathers, traditional practices

Culture and language are the foundation of the Nation and the vision statement. We need to ensure it's front and centre at all functions and in guiding the development of policies and procedures, practices, laws (governance)

Shared cultural resources, database, attending events, sharing stories, knowledge keepers, drums, dancers etc.

Pride and identity of who, what, where, when, why and how

Healing!!

**Economic Development**

Ec Dev will help us as a Nation to create our own source revenues to not have to depend on any other organization/partners.

Potential for partnerships

Business opportunities



Nation elections-for the people, by the people, progress

Power in numbers, more political clout when FN's work together to common goals

Greater in numbers clear voice as one

Advocacy on behalf of the Nation to support each member Nation collectively and individually is important to advocate to government, to partners, to other FN's and t the Mississauga Nation

tion, facilitate development and create a sustainable future.

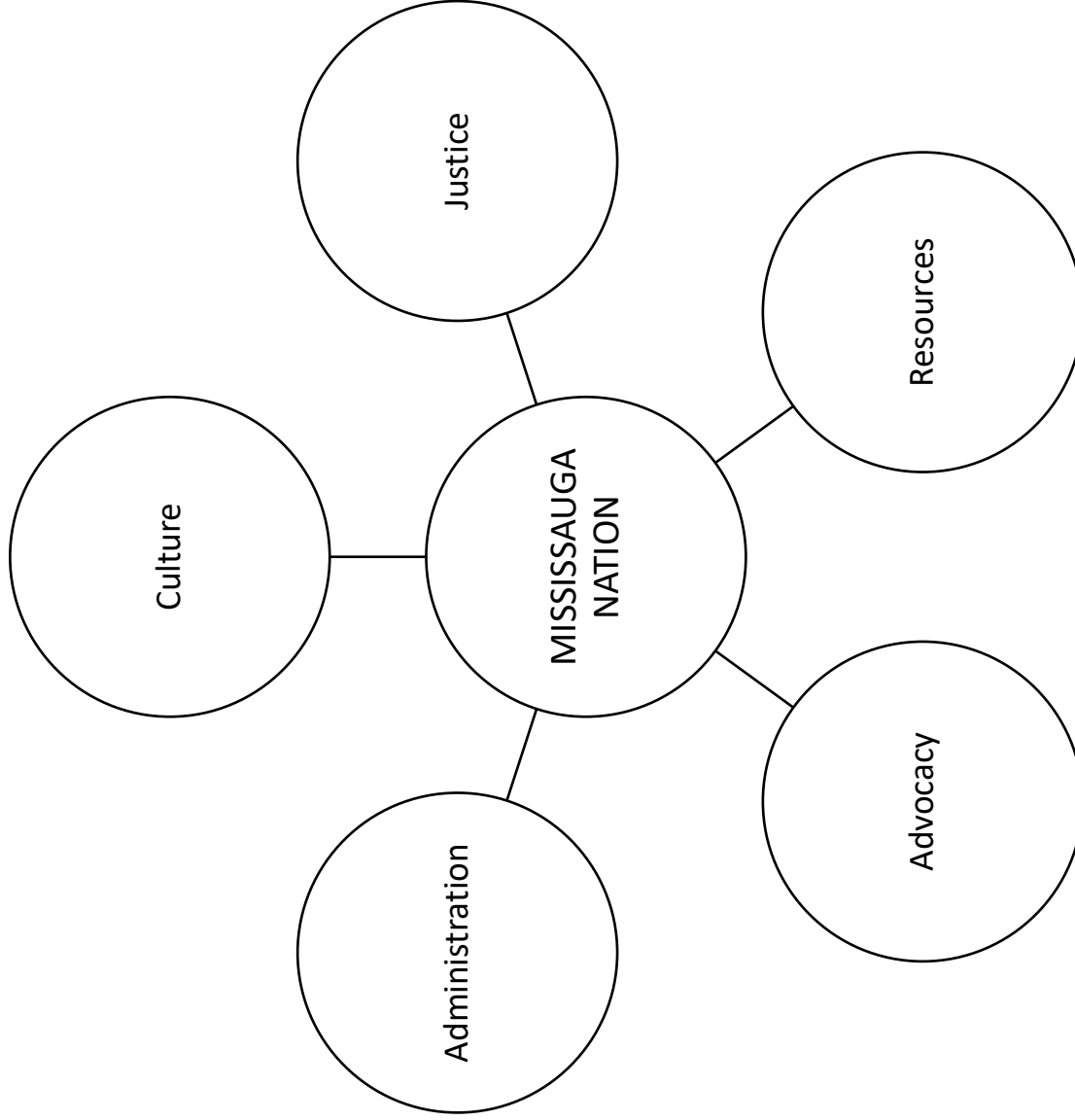
Sharing any/all resources to better position us individually as a result of our collective Nation, employment opportunities, better employment of citizens

Distribution of human resources to maximize productivity/workload

Less duplication of efforts

More opportunities available to each FN as a collective

**FINAL GOVERNANCE MODEL**



## INSERT LEGAL ENTITIES DEFINITIONS – see page 15

### GOVERNANCE

#### Financial Contribution Model

- ❖ Review finding models currently in place
- ❖ Federal/Provincial funding in the short term
  - Based on Nation to Nation
- ❖ Economic model needs to be developed separately but is the interaction with the Nation
- ❖ Divest from government based funding due to unstable arrangements
- ❖ Agreed to \$20K each for the Coordinator position
- ❖ Need to agree to a sustaining base amount
- ❖ Adjustment on participation levels on Ec Dev activities

#### Meeting Process

Chiefs/Councillors – seasonally or as required – June/Sept/Dec-Jan/March

Community – Yearly in First Nation, and Yearly as all 6

#### Youth & Elders

Seasonally

Staff

Seasonally in advance of Chiefs Meeting – May/Aug/Nov/Feb

#### Conflict/Dispute Resolution

- ❖ Bring in the Elders
- ❖ Insert Traditional Law report
- ❖ Clan System – learn which clan is responsible for what and provide teachings
- ❖ Set ground rules
- ❖ Use talking stick, feather, traditional methods
- ❖ Understand who we are fundamentally
- ❖ Respect opinions
- ❖ Code of conduct
- ❖ 7 Grandfather Teachings
- ❖ 3 Fires
- ❖ Recognize that there are 3 sides to every story, your side, their side and the truth is somewhere in the middle
- ❖ Mediator/Arbitrator(define further)
- ❖ Able to acknowledge when you are ‘wrong’ and don’t crow over being ‘right’
- ❖ Check with Law Report
- ❖ Strive for consensus – Define
- ❖ Negotiation skills
- ❖ TRAINING
- ❖ Know what you want, know what they want and what leverage do we have – external
- ❖ How do we move forward as one, resolve our differences in a positive manner, win-win situation – internal
- ❖ Determine what the most important factor is in this process
- ❖ How do we come to a consensus about speaking with one voice and determine what the message is .

**WORKPLAN: What:** Conflict Resolution

**Who:** Councils, Communities, Coordinators, Laura Mayer's Report

**When:** September/October 2017

**Outcome:** Established, definite process to deal with and avoid conflict. If conflict arises, steps and ways to address it.

**WORKPLAN: What:** Dispute Resolution-create a dispute resolution mechanism for the Mississauga Nation that sets out the policies and process tools required

**Who:** Lead by the Coordinators to identify resources and costs i.e. Subject matter experts, elders, knowledge holders, etc. and costs to bring work together for consideration by Chiefs and Councils @ quarterly meeting

**When:** next Quarterly meeting

**Outcome:** Dispute Mechanism developed by next quarterly meeting by following quarter, subject to review by Chiefs and amendment

**What:** Conflict Resolution **Who:** Decision makers **When:** ASAP **Outcome:** Able to move forward

**What:** Develop code of conducts of meetings

**Who:** Coordinator will develop with input from C&C's

**When:** January 2018

**Outcome:** We will be able to conduct meetings for efficiently.

**What:** Code of Conduct, Conflict Resolution, negotiation, problem-solving skills

**Who:** All

**When:** ASAP, next couple months

**Outcome:** Will be able to resolve differences, know what is most important and speak as one voice.

**What:** Concrete clear direction on how we go forward with activities that involved everything that exists around us.

**Who:** Appoint, designated

**When:** today-forever

**Outcome:** Being a successful Nation

**What:** Ec. Dev

**Who:** Staff

**When:**

**Outcome:** structures, relationships, Chief and Council

**What:** Constitution for the Mississaugas

**Who:** Chief Reg

**When:** Next Meeting

Comments Day 1

- 1<sup>st</sup> meeting, lots to take in

- Like the discussion, seeing the work is overwhelming possibly
- Coordination is difficult
- Good 2<sup>nd</sup> time meeting
- Enjoy learning more Ojibway culture
- Excited about work being done
- Lots of projects to review
- Good feedback, direction
- Love learning
- Exciting to have youth hear the discussion, interaction
- Good day, looking forward
- Enjoyed, need to keep moving forward
- Great , good discussions, sitting down discussing representing the Mississaugas in a setting and provide knowledge, more sharing with everyone
- Good to get caught up and taking another step forward
- Reiterate everyone else's comments

#### Closing comments

- Facilitator rocked!!
- Great discussions
- Very informative
- Great work
- Able to share with everyone
- I like the idea of setting foundation
- Can't wait for the written report so that I can share with band members who are questioning where this process is going and where we are
- Good since I've been here, I also have band members questioning and looking for answers
- Get them on the journey
- Website launch date- update tomorrow meeting of coordinators
  - Profiles of original signers of Protocol Agreement
  - Make a page for current political people
- A little bit scary due to the limited capacity and trying to figure out how to make this happen. What is our role? How do we play? Concern about falling off the rails. So much to do to keep momentum.
- Enjoyed the 2 days. I also worry about the momentum but we should bring membership together and make them feel part of this also.
- When we started process, community was excited and we need to build up this process and foster the fire going forward.
- Need consistency, focused messaging.

# MISSISSAUGA FIRST NATION COMMUNITY SESSION NOTES

MARCH 4, 2017

## *Introductory Discussions*

- We remain unconquered
- All clan voices were heard, distinct role
  - Do we have a willingness to have again
- Indian Act stripped of our structure of governance
- We are ready and willing to do it
- Remember who we are
- Compassion – values & principles
- Live a day in their shoes
- Reject criminal statutes
- Focus on dispute prevention
- Willingness to move beyond the Indian Act
  - Find a way to influence gov't
  - Forget losing \$
- Fear
  - Who belongs
  - Losing identity
  - Supports
  - Legal consequences
  - Restricted markets
  - Human Rights
  - Act too old to update
- Idea
  - Create an idea of self-governing/determination
  - Sharing with First Nations, diversity and debate
- Rhetoric vs. Doing
- Considerations
  - Off territory desires
  - Use of “rights”
  - Lack of respect
- Understand/Clarify
  - Myths about the Indian Act - \$
  - Clan system, what was before
  - Women/Men traditional roles
  - Beyond the Indian Act is possible

## Conflict Resolution

- Deal with conflict immediately
- Heads of Clans
- Roles, Balance

- Nurturing, Parenting, Bonding
- Disappointment
- Relationships: Who you know vs. accept the equality of all
  - The 'Circle' vs. the 'Ladder'
- Regain our power, finding out voices, respecting our people
- Accepting the responsibilities of FN law, values and principles
- Decisions are based on what is best for the community
- Follow a process that everyone understands

### Symbols of Dispute Resolution

- Feather
- Circle
- Headdress
- 7 Grandfathers
- Community as One
- Crane, traits, talking in person
- Clans
- Unity/Togetherness
- Levels – Gov't, Clan, Family, Community
- Ogimaa, translation: to count followers

### Principles of Dispute Resolution

- Protocols of sharing
- We will rise above, bring a voice to:
- Cultural autonomy
  - Competence
  - Cultural safety, protection
- Succession planning
  - Cultivate leaders
- Make Lateral Violence into Lateral Kindness

### *GROUP QUESTIONS - GOVERNANCE*

1. Qualities of good leader?
  - Able to self-care
  - Mentally, emotionally, physically, spiritually
  - Empathy
  - Hard worker
  - Spiritual values
  - Educated
  - Able to remain neutral
  - Respect
  - Well Balanced Person
  - Good listener
  - Present
  - Local!
  - Balanced
  - Fair
  - Respect
  - Popular
  - Down to Earth
  - Don't lose focus
  - Instils confidence in his people
  - Strong convictions
  - Educated Culturally
  - Compassionate

- Drug and Alcohol Free
  - Not wishy-washy
  - Good speaker
  - Decisive
  - Not above the people
  - Good listener
  - Friendly
  - Passion for the People
  - Good example
  - Role Model
  - Walk in 2 worlds
  - No Personal Agenda or Expert Gains
  - Humble
  - Avoid Nepotism
  - Knowledgeable
  - Traditional
2. How were leaders chosen?
- Good listener
  - The one in each clan who showed working with the Grandfathers
  - Approachable
  - Forward thinking, 7 Generations
  - Role Model
  - 7 Grandfathers
  - Traditional Values
  - Youth Voice Included
  - Mentally stable
  - Have to walk in two worlds
  - Likes challenges
  - Strong family values
  - Hard worker
  - Drug/Alcohol
  - Open-mindedness
  - By the People
  - Popular
  - Strong voice
  - Passionate
  - Living in Harmony
  - Educated, Western & Traditional
  - Grandmother Council Supported
  - Positive Role Model
3. What clans do you recognize in our territory?
- Deer- caregivers
  - Crane – External Affairs
  - Loon- Internal Affairs
  - Marten-Warriors, Strategic Planning
  - Bear- Policing, Medicines
  - Turtle-Storytellers, Educators, Teachers
  - Eagle-Spiritual
  - Fish Clan
  - Hoof clan
  - Breakdown Sub-Clan
  - Who determines your clan?
  - Blue Heron
4. What type of Governance Structures?
- Fair and equitable
  - Clan based
  - Use of talking stick/feather
  - Use traditional mediation/value
  - Stability
  - Networking
  - Balanced M/F
  - Reps from Elder/Youth
  - Elected
  - Stay on the ROCK
  - Educated
  - Stay away from Personal Agendas
  - Speak on the interests of the whole community
  - Small Council, 5 + Chief
  - Paid Council
  - Fair to all
  - Head elders of clan system
  - Elder's system, Men & Women
  - Educate our People to Lead
5. Who were/are the advisors?
- Elders
  - Cultural elders
  - Chief & Council
  - Community Members
  - Legal advisors
  - Storytellers
  - Visionaries
  - Before contact: Elder clan head men & women thought decision back to community for all to have information



- Traditional People
  - Scouts
  - Spiritual Healers
  - Sweat lodges
  - Teaching Ceremony
  - Environment
  - Grandmothers Council
  - All our Relations
  - Youth
  - Sema
  - Our people all states
  - Staff/employees
6. What are the limits?
- Conflicts between clans – hunting rights – fishing rights
  - Language
  - Before contact – all clan heads met to resolve
- Understand your limitations
  - Understand Roles & Responsibilities
  - Clan
  - Family
  - Foreign rules, non-Aboriginal Governance System
  - Lack of Education
  - Going off the Rock
  - Tunnel Vision
  - Don't assume to know! Learn
  - Decolonize
  - What oneself can endure
  - Don't neglect family responsibilities
  - Hypocritical attitude STOP!
  - Healing self & Accept others path
  - Too much western influence
  - Not walking your talk
  - Accept traditional beliefs and values

### *GROUP QUESTIONS – Dispute Resolution*

1. Principles of Decisions to resolve conflict:
    - Fair
    - Knowledge of the information
    - Neutral
    - Know your bias and declare
    - Tell the truth
    - Investigate the facts
    - Speak your truth
    - Take time to absorb and weigh before
    - Respect all sides
    - No hidden agendas
    - Recognize when it is time to bring in others to assist
    - Situation of people involved
    - Keep the seven (7) grandfathers in mind
    - Recognize limits of the authority
    - Stay focused
    - Reasonable
    - Prevention
- Don't over react and jump the gun
  - Good listening skills
  - Elder's involvement
  - Respect people's privacy
  - Compassion and empathy
  - Maintain confidentiality
  - Smudging and prayer
  - Drug and alcohol free when making decisions
  - Build on justice system for our people
2. Who did decision-makers make decisions about? (their jurisdiction)
    - Don't make excuses for bad behaviour
    - Membership
    - Funding
    - Terminating bad/poor decisions
    - Resolving disputes
    - Community programs
    - Bringing in external resources
    - Enforcing safety and standards

- Lands and resources
  - Education
  - Who gets hired
  - Families and their own
  - Trouble makers
  - Visitors to our territory
  - Unwanted behaviours
3. Who makes the decisions to resolve conflicts?
- Chief and Council
  - Managers
  - A lot of family sitting on Chief and Council and this affects decision makers
  - Committees
  - Chief and Council and administration to respect decisions
  - Trained people – look at the qualifications of leaders
  - Turtle/fish – mediators
  - Aunties and uncles
  - Respect for informal conflict resolution
  - Grandmother – head of the family
  - Community makes decisions
  - Traditional People like pipe carriers and ceremonial people
  - Family circles who needs to be involved
  - Immediate emergency/Bear Clan
  - Anishinabek police
4. What kind of conflicts may need resolving?
- All of them that are detrimental to the self/group/community
  - Martial
  - Work related
  - Environmental – all our relations – families – child protection
  - Neighbours
  - External – intergovernmental – inter-town
- Land claims
  - Elders – needs to have a definition
  - Definition of a knowledge keepers
  - Membership
  - Allocation of community property
  - Sexual predators
  - Criminal
  - Drug dealers
  - Boot legging
  - Family custody
  - Gun violence issues
  - Lateral violence
  - Non-aboriginal employees not understanding our ways and refusing to understand
  - Bullying anywhere workplace community
  - Non-aboriginal having their business in community
5. Methods of conflict resolution
- Mediation
  - Elder resolution
  - Circle
  - Bringing in the medicines
  - Smudging and prayer
  - Person to person
  - Ensure all facts (truth) are heard
  - Being fair to both parties
  - Be less judgmental
  - Grandmother pipe carriers
  - Elders traditional
  - Clearly defined process and clear understanding
  - Community accepted process
  - Police in the First Nations
  - Understand personal limits
  - Inclusive of all community
  - Train in conflict resolution
  - Accepting our own way of doing things
  - Do not change the decision once it is made
  - Sweat lodges

- Listening
- Ceremony

6. What are the parameters of resolution?

- Punishment fits the crime
- Restitution
- Age and circumstances
- Seek professional council
- Youth versus adult

- How far should they go in resolving the problem?
- Maintain a level of respect
- Fairness
- Don't degrade or shame people
- Community involvement
- Decisions of one person should not affect the whole clan.
- Non-violent
- Accept the decision
- Banishment limits

# ALDERVILLE FIRST NATION COMMUNITY SESSION NOTES

MARCH 6, 2017

## INTRODUCTORY DISCUSSIONS

### GOVERNANCE

1. Governance? – what comes to your mind?
  - JFK
  - Chief and Council
  - Leadership
  - Decision makers
  - Federal government
  - First Nations political bodies
  - Community input
  - Grandmothers
  
2. What are some good memories of governance
  - Treaty Chiefs took their time to make decision – community orientated
  - There was personal communication – one on one communication – as recent as 10 years ago
  - Ancestors
  - Patience – currently have to resist the colonial system that rushes our decisions/ processes
  - Anishinaabe have a sense of timeliness
  - Participation
  
3. What are the Landmarks/place governance?
  - Monument
  - Community center
  - Ball diamond – had fires, canteen, community hall, dances and should build the community
  - Rev. John Sunday monument
  - Set up being controlled and told what to do
  - It is a set up – institutionalized
  - Used to outside ways – hard to go back
  
4. Governance – what are symbols of governance
  - Bring solutions – feather
  - Circle – fire/pipe
  - Equality
  - Whole of the community/family
  - Head bonnet/dress
  - Unity
  - Eagle staff
  - Talking stick
  - Wampum belt

## *DISPUTE RESOLUTION*

1. What are the elements of dispute resolution?
  - Weapons (bow and tomahawk)
  - Circle – emoji – lost art of talking to one another
  - Truth
  - Medicine wheel – compromise
  - People gathering
  - Fear - thoughtful
  - Experience
  - Heart
  
2. Conflict Prevention
  - Flexible – mediation
  - Clear communication – listening
  - Education – respect
  - Timely – compassion
  - Informing knowledge of situation
  - Youth
  - Building relationships
  
3. Governance
  - Dictatorship – controlled not being able to say
  - Losing rights
  - Devil (know/don't know)
  - Open to change
  - 7 generations – not considering is bad
  - Trust – regain – earned
  
4. How did we govern?
  - Pipe discussed – fire – take time
  - Pressures of time – input – different Chiefs
  - Whole community – reference to the clan system (Elder of the Clan)
  - Traits of each clan – for example the Crane
  - Prayer – relationship to Creation – helps with the decisions
  - Blood memory –

## *GROUP QUESTIONS -Governance*

1. What are the qualities of a good leader?
  - Knowledge of culture
  - One whom gives rather than take
  - Lead by example
  - Strong speaker
  - Compassion
  - Willingness to move forward (change)
  - Open minded, spirit and emotion
  - Fair
  - Informed
  - Patience and honesty
  - Charisma

- Bring people together
  - Honesty/ trustworthy
  - Humble and kind
  - Love for the people
  - Excitement
  - Respectful
  - Accountable
  - Passionate
  - Go getter and motivated not LAZY
  - Spirit
  - Business orientated
  - Good listener
2. How were leaders chosen?
- Clan leaders
  - Groomed from a young age
  - Grandmothers chose
  - Familial ties
  - Ceremony/ fasting visions etc.
  - Clan members
  - Bravery
  - Chosen by the people
  - Experience
  - Traits
  - Clan
  - Actions
  - Different knowledge of leaders
  - Trust and respect
  - Warriors
3. What clans do you recognize in our territory?
- Crane – leadership
  - Eagle – wisdom – bird
  - Bear – medicine – policing – protectors – Bear Medicine
  - Otter – Martin
  - Loon
  - Deer – hoof
  - Fish – fish clan – turtle – Salamanders
  - Matrilineal versus patrilineal
  - Adoption ceremonies
4. What types of governance structures were/are used?
- Through songs
  - Council of headmen
  - Oral
  - Scrolls (birch bark)
  - Wampum belts
  - Prophecies
  - Peoples' Council
  - Original instructions (laws of the land)
  - Clan system
  - Treaties with other nations
  - Heads of families
  - Three fires confederacy
  - Chiefs in a talking circle
  - Women of the Tribes
5. Who were/are the advisors to leadership?
- Shamans – tribal leaders
  - Elders
  - Grandmothers and Elders
  - Ancestors -Warriors/protectors
  - Animals
  - Women
  - Creation
  - Children
  - Grandparents
  - Teachings
  - Season's teachings
  - Earth
  - Creator or spirits
  - Legends and stories
  - Dependant on timing of advice (war/famine)
  - Listening/ watching community
  - Right advisor in situations
6. What are the limits?
- Territorial
  - Membership
  - Political marriage (Iroquois/Anishnabwe)
  - Not a one person –
  - Shame and banishment
  - Community wide implications
  - Canada

## GROUP QUESTIONS – Dispute Resolution

1. What principles of decision making were/are used?
  - Impact on children
  - Benefit for future generations
  - Hear both sides of the dispute
  - Long term effects
  - History of the person
  - All voices matter/equal
  - Best interests of community
  - Greater good
  - Traditions of the tribe
  - Future impacts
  - All facts, voices, concerns are heard
  - What will bring or maintain peace
  - Time is taken
  - Vision: where we want to be
  - Understand underlying values etc.
  - Education research learning re: issue
  - Healing
2. Who makes the decisions?
  - Animals
  - Knowledge keepers
  - Community members
  - Leaders chiefs
  - Head of clans
  - Youth
  - Elders
  - Community
  - Chief
  - Head of family
  - Climate
  - Elders council
  - Community members
  - Women
  - Men
  - Earth – re: harvest, hunt and seasons
3. Who did the decision makers make decision about?
  - 7 generations before and ahead
  - The whole nation
  - Land
  - Citizens
- Children
- Community
- Leadership
- Cultural norms
- Relatives in the natural world
- Visitors and visitor's actions in the territory
- How to communicate with the community
4. What kinds of conflicts need resolution?
  - Property
  - Land
  - Drug and alcohol
  - If parties have tried everything else
  - Values
  - Conflict of interest between leadership and members
  - Martial breakups – involves children
  - Ownership
  - Traditional views/beliefs versus modern
  - External governments
  - Hunting, fishing, harvesting rights
  - Process and protocols and ways of doing things
  - Education (funding) (curriculum)
  - Off reserve involvement or communications
  - Recognition of the past, building new future together
  - Understanding and building relationships
5. What are some of the methods of conflict resolution?
  - Ceremonies/medicines/Elders
  - Talking/sharing circle
  - Restorative justice
  - Talking and listening
  - Sitting down - take it over
  - Timely
  - Advisory councils

- Banishment
  - Community involvement
  - Inclusive
  - Look at the bigger picture
  - Jail
  - Timeout chair
  - Is this conflict worth fighting over?
  - Changed behaviour
  - Vision quests (spiritual guidance)
  - Parties work together
  - A sweat
  - Visiting Elders/family
  - Starts at home
6. What are/were some of the outcomes of decisions?

- Dis-membership
- Balance
- Rehabilitation
- Banishment
- Culture
- Better communication
- Separate person versus behaviour
- Being accountable
- Life
- Healing
- Letting go
- Peace
- Safety
- Restorative circles
- forgiveness



# HIAWATHA FIRST NATION COMMUNITY SESSION

## NOTES

MARCH 7, 2017

### *INTRODUCTORY DISCUSSIONS*

#### *GOVERNANCE*

1. Who do you think of when you think of governance (and why)?
  - Chief Carr (a leader)
  - Federal and Provincial (funding and terms and conditions)
  - Community (service to community)
  - Those before us (ancestors)
  - Determinacy versus self-government
  - Clans and their characteristics and gifts
  
2. Symbols of Governance to you (and why)?
  - Eagle staff
  - Wampum's
  - Bundles
  - Clans
  - A way
  - Fire (sacred), gatherings, connection, we carry it within us, grounded
  
3. A good memory (and why)?
  - Visits to talk (oral conversation and personal connection)
  - Stories and teachings
  - Sunday dinners
  - Feasts
  - Key community events
  
4. Under the Indian Act
  - Cause of disruption
    - Dependency
    - Outdated
  - Can't imagine elections without
    - Financial
  - Deciding who belongs
  - Lateral kindness
  - Run along with (parallel)
  - Terminology (indigenous)
  - Move beyond
  - Nations can exist within a Nation
  - Educate – Awareness – Understand

## 5. A Special Place?

- Water
- Serpent mounds
- Lands
- Church
- Cemetery
- Ceremonial places (communal and private)
- Pow Wow Grounds

## *DISPUTE RESOLUTION*

### 1. Who do you think of when you think of dispute resolution (and why)?

- Mediator
- Group of people
- Justice circle (representative)
- Grandmothers

### 2. Symbols of dispute resolution to you (and why)?

- Circle
- Medicines
- Fire
- Clans
- 7 grandfather teachings
- Scales
- Cuffs
- Cops
- Service / Protection
- Bear
- Arbitrary law

## *GROUP QUESTIONS -Governance*

### 1. What are the qualities of a good leader?

- Compassion
- Well-connected
- Strength
- Integrity
- Empathy
- Honesty
- Positivity
- Respectful
- Accountable
- Truth
- Ability to see both sides
- Humility
- Knowledgeable
- Trust
- Confidential
- Traditional
- Great listener

- Professional
  - Well spoken
  - Balance
2. How were leaders chosen?
- Elected
  - Chosen by Elders
  - Natural attributes
  - Spirit guidance
  - Stand behind process
  - Eldest
  - Organic (natural)
  - Family
  - Most Successful
  - Natural skills grown
  - Hereditary
  - Planning
  - Designated
  - Over a period of time
  - Family roles taken over
  - Clan roles
3. What clans do you recognize in your Territory?
- Deer (gentle and social)
  - Fish (intellect and advisor)
  - Turtle
  - Crane (leadership)
  - Bear (medicine and protectors)
  - Atik (ceremony and social)
  - Loon (leadership, internal and problem solver)
  - Bird (educators and teachers)
  - Martin (warriors)
  - Chief and Council (Indian Act)
  - Grandmother
  - Clan
- Committees
  - Council
  - Citizens
  - Elders
  - Knowledge keepers
  - Eldest woman / man to youngest woman and man
  - Talking circle
  - Consensus
  - Issues passed from clan to clan
4. Who are / were the advisors to the leaders?
- Elders and community
  - Elders
  - Fish clan
  - Staff
  - Creation
  - Lawyers
  - Knowledge keepers
  - Other leaders
5. What were / are the limits?
- Banishment
  - Priorities
  - Homes
  - Membership
  - Agenda
  - Land
  - Big decisions
  - Ignorance
  - Homes
  - Financial
  - Development projects
  - Protection of assets (resources and future generation)

### *GROUP QUESTIONS – Dispute Resolution*

1. What principles of decision making were / are used?
  - For the people
  - 7 generations to come
  - Look at everything involved
  - Knowledge of history and prophecy
  - Circle
  - Health and safety of community
  - Best interest of community as a whole
  - Pros and cons
  - Niizhswaswi Mishoomsag (7 grand-fathers)
  - Time
  - For the land
  - For the community
  
2. Who did the decision makers make decisions about?
  - People
  - Resources
  - Their Community and family
  - Water
  - Land
  
3. Who made the decisions?
  - Clan heads and clans
  - Shared power
  - Community
  - Situational decision making
  - People (grassroots)
  - Respectful decisions
  
4. What kinds of conflict need resolution?
  - Council
  - Child well-being
  - Affecting protected life
  - Family disputes
  - Community
  - Development and Infrastructure
  - Treat overlap and Williams Treaty
  
5. What are some of the methods of conflict resolution?
  - Circle
  - Mentorship
  - Restorative justice
  - Good parenting
  - Community
  - Resiliency
  - Solutions based approach
  - Coping mechanisms (learned and healthy)
  - Tools to help deal with circumstance (toolbox)
  
6. What are / were some of the outcomes of decisions?
  - Banishment
  - Correct future choices
  - Negative outcomes
  - Good stories
  - Policy / laws / legislation
  - Individual accountability
  - Control of life and decisions
  - Learn why behaviour was poor

# MISSISSAUGAS OF NEW CREDIT FIRST NATION SESSION NOTES

MARCH 8 & 9, 2017

## *Interview with Valerie King*

- It is taking care of the land – there is a dispute with the Six Nations – no recognition of Anishinaabe land
- There is no recognition of the Anishinaabe in the universities or other places
- I have lived here all my life – I speak out. Some people see me as an ally and some see me as an enemy –
- Education – work place –
- Dispute resolution – sued council over jobs – bands money that is used to fight other situation – ideas and opinions that need to be done.
- We don't need a lot of money to work done.
- Elected system was pushed on us in 1924 – we have a pipe but it is under glass in a college the pipe should be taken out and used.
- 7 kids – lot of trauma – cultural person at the day care – I had tobacco ties – one Monday the swat team came into daycare – cleaner lady said that she knew what she did – 15-page document to fill out. Fill out a document – people will get upset – next week – I dressed up as a witch – one year later – smudging was taking place in the council chambers – the people who would smudge – were smudged – kids knew what to do -
- She who speaks the truth – that is her name.
- Time to lead our people back to our own way – Peter Jones lead them to Christianity as the only way to save the people – he told her to have a feast to bring the people back –
- How do we get the clan system back into place – people have lost their clan system.
- Keep having these things – food – feast dishes – our ancestors are here – it is not just me speaking – I am trying to speak on what we are bringing forward something for our children. Our children are trying to find a way forward.
- Five grandchildren.
- Started having gatherings in her own home – the residential school – they started to tell the stories – her grandmother was talking Mohawk – Valerie was also Anishinaabe -
- The people need a safe place to grow – do the ceremonies – songs to sing – learning the songs- feast when they pass –
- 1990 – July Huge crop circle – 325 feet long – largest in Canada - talks about universal law, inherent law and cosmology law – then there was a universal circle for peace – long house of our people – how we are supposed to gather – a door to open for our people to travel - we are at the next door to begin to travel – in the eye was a circle and an eight point star – just a little burnt - eye – we are star people – they are coming to help us –
- Sacred grounds to do our ceremonies – Sundance – gatherings – camps – place of healing
- Clan system will help the legal part –
- Murdered and missing women – there is a lot of work being done – single women, suicides- young mom – she was very young – anger- first song for those women –
- Now I am working in women in the women and murdered women – prep work –
- We need to get our stuff back together – this council is trying to get things back on track

- We need to get back our education system – get our culture back – still trying to follow this curriculum that was imposed on us – we already have our system. Why are we taking their system?
- Teepee project – it gives teachings – land based teachings –
- There are barriers – needs to be healing –
- Tried to apply for a plaza – do you want that place – is it suitable for you – crafts and other things – never heard about it – about a month – two non-native women – new business in the plaza. The man father is the Chief and one of the Councillors was his mother It was hurt that they gave the business to a non-native – my daughter told me – let it go – nepotism.
- Peter Jones – my job is to help the culture to come back –
- Maybe they are not ready for the message but they will be ready in the future.
- Injustice within our own people – I am asking for accountability –
- Fast paced – used to meet for days – need to step back and review – they cannot get caught up in the process – dancing and singing – now the youth – they come together – policies and programs – started their own – alternative roots – no drugs and alcohol – do plays – recently they made up their own booklet – they do fun things – little café – gaming – keeps them out of mischief and good kids – very wise – one girl is on council now – all worldly stuff –
- Need a safe space – to bring out the issues –
- Being listened to in our own history – since contact – no one has been listening to us – we are invalidated – genetic memory –
- Bring our power back to our center – do many things on this land

### *Interview with Ken King*

- Valerie is his sister -
- The person is a Sundance maker – the prophet will come in the form of a friend. Where is, our prophesy coming from – crop circle in 1999 – book – Jan Longboat
- The crop circles are mother earth is crying – said the Hopi Elder Thomas Banyac –
- Talked about the buffalo and the significance of the buffalo

### *Interview with Jai King-Green*

- Polytech – materials at the Polytech is all six nations – growing up – it was western system – no focus on our history or the dialect of the Mississauga Peoples – learnt about how six nations govern themselves – learning our Mississauga territory – learning has given me a lot of courage – my life I thought that we were squatters – now I realize that we are not squatters and this is our territory. It is a good step in moving forward in getting together as Mississauga People.
- I think that patrilineal and matrilineal were terms that were introduced into our system – this is colonization -
- New Credit is such a Christian community – I think that we survived by adopting Christianity – it was either adapt or disappear – we assimilated them into our system. – we have always been able to survive because we could adapt -
- If ideas are not good for us –but we are not obligated to agree – as Anishinaabe Peoples are very adaptive – six nations people have a say – our New Credit Peoples will assert our

inherent and treaty right to the title to the land – I do not believe in patrilineal – we have to honour everyone – it is flipping the notation of assimilation – we have inherent rights in this territory.

- We are still here – we have survived – when looking back -how do we bring it together – coming together as a Mississauga is a good idea – how do we make decisions for the future – how are we going to move forward? We have responsibility to the land – in our traditional government – it was a way of life – not rules and regulations.
- Being a madewin society person – have to honour whom my father – I have to honour my heart and my mind – our head becomes separated from our heart and head – we can speak from our heart and mind.
- How are our leaders chosen? It is integral to the process – what kind of decisions are being made? The present process has little to do with spirituality –
- If we are moving forward with this governance system – you have to live it – you cannot just talk about it – if you are only talking and not living, then you are lying to the people.
- Why do you keep pushing out there to represent the community when you do not recognize us in the community? You should be speaking our language – you should be singing – you should be representing us as a People – it is important to incorporate our values into the whole of the governance system of our People.
- Smudging in a work place – so the smudging stopped – the staff meeting – the secretary complained about the smudging – we are inviting people into the place – what about non-Indian or another Indian into the community – you cannot be an Indian in our own community. Identity is a big thing – language, history, ceremonies –
- It is happening right now – people do not know themselves – we have to relearn our history.
- The structure of the gathering in two weeks – it has to be traditional approach
- Wearing a skirt – I will not wear a skirt – I almost got kicked out of a program because I would not wear a skirt – two spirited people – biologically I am a woman spiritually I am a two-spirited person – my male part of the person is the dominant part of me – it is being pushed on me – I did not like it -

### *Interview with George & Kerri King*

- George – I was on council in 1985 – self-determination – justice and looking at justice issues – I have been out of politics for about twenty years –
- Who developed the questions – Laura did
- This is a bigger conversation that needs to take place –
- George – this is what I wanted to do back in the 1980's – the old people did not want to do things – set in their ways – we needed to have everyone to be involved.
- Listen to the elders who have the history and the knowledge – the political people should listen to the Elders –
- My son and my daughter have a feather each -I got a turkey feather – which was given to me – a lot of people do not understand – when people come from the city – they do not know their path – most of the time – they need to find their way – find out – a walking stick – I had it for ten years – it was a lifeline – we each have a path to follow- when I came out of the bush – I walked to the bear path for a while – I went into the city and moved into the big lights – I liked it – my life history is on my walking stick – who are we – we can see who we are – we have to help everyone – I am a father – I do not push my

kids – I do not have goals – it let them live – I was forced to retire – medical reasons – 48 years old before I got my grade 12 –

- I had a dream about the future – how I looked at the pamphlet – I saw that it is something that we are working for? When I sat on council – I used to ask the Elders come into to help settle disputes. I had to present the position for the people – I got tired – I lost my family to the work –
- I told my father before he passed – I helped to build these buildings – you need to bring up the people – you can build building but you need to bring up the people – people do not want to change – they want to have everyone to change –
- When you put your heart and soul into everything and then forget who you are – it is important.
- There is a problem in this community – traditional versus the Christians – everyone is okay – we should try to live together –
- Constant feuds – we did not live like that in the past –
- The answers are within ourselves – we just have to ask the right question – we have to ask ourselves – we carry the answers –
- I have seen a shift in the community – it is coming from the community – the changes in the Indian act in 1985 – are we going to be a municipality – are we going to have running water someday – I took it on – there is running water in the community – we used the tire fire in Hangetty to lever running water into the community. We got the water –

### *Interview with Maya, Minga & Baby Ricky*

- Constantly hearing from Six Nations – called us “squatters” -they have a web site – that calls Mississauga “squatters” –
- Maya – our youth council was not trusted enough for the caring of the money – we were not given money until the day before – we were able to trust each other –
- Minga – we tried to organize and do fun things together – we feel that the council was afraid of us – the council was threatened by our initiative –
- The youth council turned into the alternative roots – being heathy and staying healthy – being inclusion and trying to link people up - promotes confidence amongst the youth – maybe a fishing derby? Just getting together -
- Why don't we have a youth conference – we could go camp in the community center – why stay in the hotels?
- Polytech – a nurse would go around the senior house – elders are living in the house – it is sad – our nations are very rich – lot of nice things – what about housing – how can housing not be a priority for the people – the council has to know that everyone is your family – nepotism – there is a lot of it –
- The reserve system is arbitrary – we were not in this spot – winter and summer camps – we feel stuck in a place – we are moving around – seeing other people –
- We never stayed in one place –
- New Credit is the only reserved land that is not near a body of water – lucky to be living near a water body –
- The traditional people were attacked by the Christians – that is now faded – traditional peoples are having a more prominent role in the Nation – “you are traditional” – what does that mean?
- There was exclusion –



- One of the most important thing that we should be doing – we should be visiting our grandmother as much as possible - we should be with them – more youth going into the home to make connection with them. People on council – do you want to go into the home – and have no one to talk to you – not as a punishment – they have a lot of stories. They know stuff about everything –
- People are hired for positions without qualifications
- Just come and talk to me – during an election process – getting as much money for themselves and their family.
- We have just about hit rock bottom – everyone knows the drug dealers.
- Goings to the boots – bootleggers –

### *Interview with Nancy Rowe-Henry*

- There are a lot of problems –
- There has to be an investment into the process –
- Peter O’Chiese and his sons – law lodge – could be sponsored to go to the lodges in Alberta.
- Seven grandfather teachers. 144 natural laws – what do they translate into –
- Constitution should be written in the language – only see the written language – educating us – looking at another FN and what are they doing.
- If we are going to do this governance – it needs to be our way – exercise in our self-determination
- We need it for organizations - we need that knowledge spread out into the community.
- Revitalize the language and culture –
- Need to get the women together and working together
- Clans – issue is brought into the clan for making a way to find a solution – people do not know their clans – need to find the clans –

### *Interview with Gary Sault*

- Red is for ceremony
- Green is for the manday
- White for the common folk
- When you go to the feast – you dye the quills –
- History of the Anishinaabe
- Deed – New York state over to Chicago and up to the Hudson’s Bay 1712 – there was a peace treaty made – there was a splinter group – the governor Namfan – he was a replacement governor – give up all their lands in order to claim hunting and treaty rights – 1726 – why aren’t you enforcing the treaty – ratified – mohawks and Oneida walk out of the council house. Archives in England in Sussex, England – it was never a legal transaction – there are fifty nations – only 12 agreed to this deed. Convince the liberal government that the Namfan treaty is legal and owe it the Six Nations. Opened it up to the six nations to hunt – now people from Mississauga have lost their right to hunt – due to the Namfan treaty. All of the Samsung towers were put up in our territory – Six Nations got the 120,000 million dollars – this is their legal territory. We don’t have any say in this area – the federal government does not recognize. Gary Sault took it to the council and demanded that something to be done.

- The education does not teach the treaties in the classrooms – this whole thing needs to be reviewed.
- The council should know our history – whole the circumstances surrounding the treaty should be taught.
- Use the Royal Proclamation of 1763 and the Quebec Act -to help us.
- 22 different treaties -
- Crane - leadership
- Bear -
- Turtle
- Martin – takes care of the life givers
- Fish – teachers
- Human rights and the environment – is the human rights of the environment – head of the pike and one bone of the sturgeon
- Wampum belts – descriptions –
- Council fire – sault ste Marie – Manitou in island kept by a beautiful whitefish – 3 – beaver – council fire at Christian island – fourth is at Rama – Yellowhead – the treaty with many ladles were given up – you are not to hunt on this side of the lake – the fifth – eagle was at the mouth of the New Credit river – warn them if not to hunt on this side of the lake – our spoon – peter jones 1840 – point pealy along the Niagara river to the rouge river – to the ridge that divides the headwater of the escarpment – down to the water and back
- The rest belongs to the Cariboo –
- What kind of government was dedicated by the number of the clans – the crane could claim their own territory -
- A lot of people in our communities are Christian and don't want to know – they have set up a system that is more and more like the conquerors – they have disrespected our ancestors and have assimilated themselves. Has it done us any good? I don't know. Our community is moving ahead – we have 20-year plan – don't have to ask – what are you going to do – the vision needs to be fulfilled by the generations that come afterwards.
- In the old days – we could put our minds together and work – now we cannot pull together unless there is money involved.
- Peter Jones and Sawyer – set out of strict Methodist code – drove a lot of people out of the community – no fiddling – no drunkenness – no smudging – no traditional practices. They still relied on the medicine societies to doctor them.
- The Chiefs in the past did not know that they owned the land. The Six Nations woman told them that they had land rights. They did not know that the treaties held for the nation – if you are going to be in the leadership – you need to be able to know the history of your people –
- People do not know the Quebec Act in 1774 – had to purchase land from the Aboriginal People – have to use both those two instruments – the Quebec Act and the Royal Proclamation of 1763 – directives from the Crown.
- The colonial records are all kept in New York state – Redhead – walks into the council building and says that there are more Mississauga – we were prepared to sit and negotiate with them. Mohawks have no treaty rights. Hamilton does not recognize us – they want to go on Namfan treaty -
- Mississauga's are the treaty holders of this area.

### *Interview with Tim Sault*

- mom is Anishinaabe – my dad is Mohawk –
- Person of high integrity – a good leader should be a statesman – should have compassion not only to his community but to the world.
- Good qualities of a leader are to have understanding – should pursue knowledge and have wisdom – always know the way – a good leader should be competent – a good leader looks for the truth – looking for the truth.
- How should leaders be chosen – natural selection – not by rules and regulations by man made rules and regulations – go for the Creator’s will – one of our creation stories – made man from his own pure thoughts – humans are super humans – how are leaders chosen – by the Creator.
- What clans do you recognize in our territory: turtle clan, wolf clan, bear clan, eagle clan – four most dominant clan – beaver – martin – otter: paw bearing clans –
- I am turtle clan –
- Understanding of the structure of the governance – there are roles for men – I go to work and provide for the house – I work with steel – if the car breaks down and I fix the car – if something needs to be cleaned up – I clean up – I teach the children how to fish or to hunt – there is no combat in the home – I do not fight in my home – my wife has her own way of being – it is natural – it has to be natural based on spirituality –
- If you compromise yourself - the governance structure becomes dysfunctional – we fall into a problem.
- Who are the advisors – the gifted people advised people. Spiritually gifted people
- What are the limits? - there are no limits – traditional government – no limits to the prosperity of our peoples – we have an opportunity and prosperity – we have to heal and feel again.
- There needs to an acknowledgment of the suicides, drug addictions –
- Congratulation for working on this project...
- Dispute resolution
- People say that we have lost our identity – we have to remember our history – our genetic structure – there is DNA memory – pursue our knowledge of where we come from? What were their riches? What is an intelligent individual? One of the riches – adaptability – our ability to live as the Creator has given us to survive – it comes from mother earth –
- Methods of conflict resolution – what are ways that we resolve conflict – where do we come from – discipline – not all discipline can be cruel – understanding the consequences for your action –
- Traditionally parenting course – story of the red willow – it is cut up and put into a bath and bath children to take off the bad behaviour – that is a good story of the red willow –
- Circle teachings – children raised by their grandparents were considered healers -

### *Interview with Veronica Tobicoe*

- 4 children
- 1 grandson
- been involved in community
- so close in proximity to non-native society
- customs and traditions gone since we moved here

- last 20 years – involved - building
- little implementation – such as smudging, etc
- people don't know their clan
- so much integration with six nations
- seeing little changes
- hard to get council away from the Indian Act and that way of thinking
- we need that basic structure to start traditional way of governing
- certain clans have certain roles – whose who – who belongs to what clan?
- Alternative justice system – Gladue system –
- Where do you start implementing
- We have similar interests – language law/Christianity vs. traditional/clans
- How we function as a community – sharing knowledge and not being so territorial
- Dealing with knowledge and traditions – bringing in elders from other communities
- No interaction at a community level – if you want to make changes at a grassroots level you have to start going directly to people. There's a change in interaction. Basic teachings need to be shown – how you need to be consulting with the community about the structure. Getting input from the people.
- This community – because of the Christianity/church – try to integrate you are going to get some backlash
- Will use the status cards but don't want to talk
- If we want to consider ourselves sovereign we need to live and accept it – we can't mix both – we can respect it but if we want to set up this traditional council
- Small things: opening prayer/smudge/
- Research the migration story – had youth interview old chiefs and historians – Lloyd S. King, Bart Laforme, Frank Laforme, - 20 years ago
- Brad (Kick) Kiwenzie – Cape Croker
- Knows a lot of teacher, medicine people
- It's not hard to find elders without modernizing it or changes things that were done 50 years ago – only way to make it work would be to walk the talk of the “old ways”
- Alternative Roots – Jordan Jamieson/Cathie Jamieson heads that – would like Alternative Roots to come to the Regional Session to drum/participate – Do a youth exchange between the 6 Mississauga Nations

### *Interview with Mark Sault and Peter Schuler*

- PS: been looking for bits and pieces of culture for a long time
- MS: born and raised at MNCFN – left in the 80's for Thunder Bay – came back home after retirement – almost 3 years home now
- Traditional History – George Coppoway – 1851
- Because we are highly Christianised – we lost our oral history, our creation story and our identity. We don't have a true sense of who we are. We need to get the Mississaugas back together as a group.
- Mississaugas – Ojibway – Odawa – Potawatomi – three fires
- Need to understand how we use to live – now everyone is encourage to live as an individual
- When it comes to governance – if you break that down –

- When we look at and compare it to today's – we have elected chief and council who are no more than government officials – we don't participate. Traditionally we would all participate in the betterment of community – sugar bush, etc.
- For necessity you would have to get along with everyone in community – we would all have to work together
- Introduce the clan system – head man/woman of a certain clan – that person would have internal meetings within their clan – whatever decision was made would affect everyone. The
- Everyone knew everybody in the households back in the day – everyone helped each other out
- Operating under the Indian Act – chief and council – good little Indians – do what INAC says – just administering a program for the government
- The way funds are allocated is the stupidest thing – i.e.
- When you have a budget at the end of the fiscal and you have to spend it –
- This project – what are you trying to accomplish overall?
- Unless we exercise our rights the government will say we have none
- Try and learn where the traditional medicine plants in our territory and harvest them –
- Beaver wars – look how far those people travelled
- Since creation we were here. You have to say this. We need to look into our history as much as we can.
- Without oral history/language we can't argue the truth – because we don't know
- 1924 – last known speaker – how would you feel if you knew you were the last one? Who would you be able to communicate with?
- You don't know what you're missing.
- All those stories/ceremonies saved our environment. We have answers to do something.
- Not a religion – it's a way of life – you have to live it
- In language there is a whole lot of buried information in it –
- Governance – determining your own membership
- When you look at the clan system and ceremonies – when people got together you have to think that “business” went on as well – governance – was all tied in together
- Clan Governance
- Common elections between nations
- Get out of the box -

## *GROUP SESSION – GOVERNANCE*

Diane Smoke-Thomas/Tommi Hill/Rachele King/Cathie Jamieson/Jordan Jamieson

1. What are the qualities of a good leader?
  - Strategic
  - Good hearted
  - Inclusive
  - Truth
  - Good listener
  - Communication
  - Traditional

- Knowledgeable
  - Aware of who they are
  - Open-minded
  - Healthy Mind, body & spirit
  - Respectful
  - healthy – well balanced – everything follows suit when these things are in place
  - walk the talk -you can say the good words but you have to stick behind them
  - loyal – loyal to your community – leads into other things – passion
  - truthful
2. How were/should leaders be chosen?
- Elders/Youth
  - Clan-based
  - Midewin society knowledge
  - Elders to Youth & everyone in between
  - Hereditary chief
  - Those with continuous obtaining of knowledge
  - Are they ready? Can the community help them grow?
  - By what the community wants
  - Societies
  - Sanctioned knowledge keepers
  - Knowledge of: Physical, spiritual, emotional, mental'
  - mediwin – ranking – degrees by learning
  - leaders voted in by elders – problem with that is we lost our teachings – influenced by Christianity – that we don't have a lot of elders or elders that agree or on the same page with each other
  - in 20-30-40 years we will be the elders – need to start learning
  - education forum
  - everybody has knowledge – paying attention to all with knowledge – not based on age
  - always capacity to learn – know the dynamics of each era
  - hereditary chosen – can it work? Could be positive or negative.
  - influenced by outside sources - systems or labels
3. What clans do you recognize in our territory?
- Bear
  - Eagle
  - Deer
  - Oak
  - Sturgeon
  - Catfish
  - Beaver
  - 5 or 7 original clans?
  - The stories of how our clans were in the beginning – observing animals – I am most like that – creation promise – born with different characteristics
  - Leaning towards your creations characteristics
  - Who are we to challenge tradition? A need to bring it back – oral traditions
  - Being able to resurrect – good avenue but would have to understand origins first

- If we stay true to how that clan creation carries
  - Consensus – can't rush ceremony/process – prospective of all ages
  - Split of saying – shouldn't be leadership to choose
  - Eagle clan?
4. What kinds of structures were/are/should be used?
- Youth council
  - Women's council
  - Men's council
  - Elder's council
  - Clan Council
  - Clan system
  - Council with voting power
  - All stages of life's perspectives need to be heard
  - Clans with representation of all Elder – Men/Ladies, Youth – Boys/Girls
  - the way we should operate our governing structure
  - if your going to be talking about youth and making decisions for future generations then the youth need to have a say as they are the ones going into it
  - being FN's – about the earth – having an environmental council
5. Who were the advisors?
- Listening to Mother Earth and giving her power again
  - Medicine/healer people
  - The Land
  - The Animals
  - The Creator
  - Women, Youth Should be advisors
6. What are the limits?
- We cannot go back to pre-contact
  - Everyone is at a different state of awareness, and to think as one again will be difficult
  - We as a people are not ready to make the ultimate sacrifice for the next generation “native & non-native”
  - Do'ers
  - Thinkers
  - cannot go back to pre-contact
  - not ready to make the ultimate sacrifice
  - being able to have that foresight of saving the 7 generations – ripple effect
  - open up to continuity/sharing
  - goes back to do'ers and thinkers
  - having all the resources come down and train – train the trainer model – on all levels/ages

#### Principles of Dispute Resolution

- Unbiased
- Good Mind

- Justice
- Fair perspective
- Spherical perspective, all aspects of a person to be balanced
- Making decisions within their own clan, family
- Having an open mind and a calm heart
- Showing the more love
- Family, and the roles each person play: Aunties, Uncles, Grandparents
- No one will change unless they want to
- Support for healthy change of an individual
- Belonging – community support
- Community raised
- Keeping all aspects of life intertwined (Community, spirit, earth)
- if you don't recognize the land the land does not recognize you – identity crisis – how do we sever those ties
- no one will change unless you want to – lead by examples – going back to methods of teaching, etc. – simple things – you may be one day leading it
- bringing in youth that were taken into “care” – where do they come in and how can we help them? Goes back to residential days
- stop protecting the trauma and start healing – belonging and giving empowerment
- we don't realize the way we talk/carry yourself – simple mantra

Who makes the decisions?

- Change the negative cycle to a positive one
- The people – they know that they want or what is needed



# CURVE LAKE FIRST NATION COMMUNITY SESSION NOTES

MARCH 21, 2017

## *INTRODUCTORY DISCUSSIONS*

### GOVERNANCE

1. Who do you think of when you think of governance (and why)?
  - Eileen Irons
  - Women
  - Elders
  - Historical records
  - Whole Village
  - Police
  - Gatherings
  - Chief and Council
  - Zhoganosh teachers
  - Indian Affairs and Agents
  - Democracy
  - Federal Government
  - Youth
  - Grandmothers
  - Animals
  - Creator
  - Elders
  - Older men and how they gathered in the evening to chat
  - The whole timeline of our community (depends of time frame)
  
2. Symbols of Governance to you (and why)?
  - Clans and the 7 pointed star (consensus based, traits, roles and responsibilities)
  - Medicine circle
  - 13 moons (time and place)
  - Peace pipe
  - Petroglyphs
  - Feather
  - Talking circle
  - Blankets
  - Water
  - Wigwam
  - Turtle
  - Wampum belt
  - Modern: Swastika, dollar signs, crown, chambers, paperwork, cross, cell phones, pie charts, budgets, audits, voting and technology.
  
3. A good memory (and why)?
  - Not afraid to visit neighbours

- Safer community
- Pow Wows, gathering of Anishinaabe (behind Elsie's house)
- Young men obtaining guiding license (rite of passage)
- Knowledge keepers
- Language spoken all the time
- Values (7 grandfathers, shame and teasing)
- Quotes from elders (All ducks flying over curve lake airspace will be shot down – Aubrey Coppaway)
- Elders and community involved in child rearing and taking a responsibility for all
- People respected one another
- Community looked after one another
- Elders as Counsel
- Family dinners
- Blood memory
- Stewards of the land
- Responsibilities / obligations / connection to creation
- Church, prayer, creator
- Visit and Encourage one another
- Respect for each other
- Interdependence of community
- Funerals meant time for community to support
- Smaller community
- Respect for the property of others
- Elsie Knott, 1st woman Chief
- The capacity of men and women from past generations were better or different in past generations
- Changing roles of men and women
- One tub to bath in

## Dispute resolution

1. Who do you think of when you think of dispute resolution (and why)?
  - Chief; Council sometimes (Chief had say as main dispute settler)
  - Fear of witching
  - Shape shifters
  - Fear of spiritual
  - Instilled by church
  - Police
  - Shaking tent ceremony (across the lake)
  - Gathering w Review
  - Community as decision maker
  
2. Symbols of dispute resolution to you (and why)?
  - Elders
  - Medicine
  - Handshakes
  - Threats

- Silence
- Hugs
- Switch
- Kiwehns
- Father
- Past constables (Jackie)
- Court and Court workers
- Mediator
- CAS
- No TV
- Fights
- Jail
- Fines

3. A good memory of dispute resolution?

- Chief resolving issues around land between family members
- The “look”
- Petroglyph partnership
- A final end to disputes
- Ignoring
- Time outs
- Forgiveness
- Game warden
- Elders / leaders as personal counsel
- Community roles and different people involved
- Playing rough, practice for fights with/non-anishnaabe
- 3 sisters
- Influence of drugs and alcohol
- Prevention of Conflict:
  - 3 sisters Mary Johnson, Dolly McCue
  - Involved in Council meetings
  - Not elected but important
- Bartering
- Consensus
- Word and promise was real.

*GROUP QUESTIONS -Governance*

1. What are the qualities of a good leader?

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• Elder</li> <li>• Youth</li> <li>• Good listener</li> <li>• Analytical</li> <li>• Consideration for everyone</li> <li>• Caring</li> <li>• Knowledgeable</li> <li>• Takes advice</li> </ul> | <ul style="list-style-type: none"> <li>• Generosity</li> <li>• Well rounded</li> <li>• Language keeper</li> <li>• Bravery</li> <li>• Love of their people</li> <li>• Sharing</li> <li>• Perceptive</li> <li>• Caring</li> <li>• Positive</li> </ul> |
|--|---|

- Puts community first
- Honesty
- Respectful
- Kind hearted
- Loving
- Assertive
- Honest
- Energetic
- Healthy
- Persuasive
- Belief in rights
- Relationship building
- Seeks advice from elders
- Intuitive
- Life experience
- Patient
- Cultural
- Strong leadership
- Humility
- Mindful of the past
- Concise
- Committed
- Smart
- Respected
- Representative
- Communicates well
- Clear
- Aware of history
- Good speaker
- Wealthy
- Understanding
- Reliable
- All aspects of 7 teachings
- Honesty
- Knowledgeable
- Supportive
- Social with Community
- Trustworthy
- Passionate

2. How were leaders chosen?

- Convincing
- Good speaker
- Clan appointed
- Trusting
- Knowledgeable
- Indian Agent Appointed

- Volunteer
- Large Families
- Education
- Elected
- Consensus oriented
- Elders
- Stability in Community
- Favoritism
- Ability
- Role Model
- Achievements
- Represents Village
- A social people person
- Hereditary
- Language holder
- Indian Act Election system
- Large land owners
- Bravery
- Business owners
- Eloquence
- Lineage
- Wealth
- Popularity
- Handsome / Beautiful
- Caregiver
- Calm
- Charming
- Endorsement by Trusted Loved Ones or Elders
- Influence
- Competitor
- Gender preference

3. What clans do you recognize in your Territory?

- Loon
- Shagi
- Eagle
- Jijack
- Crow
- Turtle
- Bear
- Deer
- Wolf
- Otter
- Porcupine
- Mink

- Fisher
- Muskrat
- Martin
- Lynx
- White bear
- Mdaamin (corn)
- Birch, Oak and Cedar
- Sturgeon
- Muskie
- Serpent
- Salmon
- Bison

4. What types of governance structures were/are used?

- Clan system
- Sectoral groups like hunters etc.
- Teachings
- Roberts Rules
- Colonial
- British
- Indian Agent
- Chief and Council
- Pow Wow Ceremony
- Elders
- Longhouse
- Wampum belt
- 7 Teachings
- Be the boss
- Consensus
- Hereditary
- Churches
- Schools
- Medicine circle
- Community driven

5. Who are/were the advisors to the leaders?

- Council
- Indian Act and Indian Agent
- Federal and Provincial government
- Animals and their habits
- Seasons
- Community
- Ceremonies
- Elders
- Women

- Hunters and gatherers
- Meditation, fasting and sweat lodge
- Youth
- Other leaders and Chiefs
- Lawyers and Mel
- Police
- Family
- Church leaders
- Past history
- Bible
- Medicine men
- Experiences
- Mothers and Grandmothers
- Laws and rules
- Spiritual members
- Role models, respected members of society, and knowledgeable beings
- Experts in the field
- Stories
- Discussion groups
- Colonialism

6. What were/are the limits?

- Respect for past decisions and precedent
- Planning
- Compassion, empathy
- Self-doubt
- Indian Act
- Know the mandate
- Isolation
- Shyness
- Lack of consensus
- Anger
- Anxiety
- Crooked leaders and politicians
- Bullying
- Blackmail
- Hunting territory
- Limited resources
- Money
- Resources
- Treaties
- Understanding role
- Jealousy
- Limited knowledge
- Blindness
- Stubbornness

- Hate
- Language barriers
- Level of caring
- Lack of communication
- Self-interest
- Self-indulgent
- Nepotism

- Spending
- Extent of Impact
- Disagreement
- Bias's
- Self-awareness
- Non-conceding

### *GROUP QUESTIONS – Dispute Resolution*

1. What principles of decision-making were/are used?

- Fairness and openness
- Having others input
- Honesty
- Greed
- Besting
- Having a conscience
- Necessity
- Thinking of all who would be impacted
- Inclusion of all
- Foresight
- Open to appeal
- Consistent
- Agreeable
- Open to change
- Sustainable
- Helpful to everyone
- Caring and sharing
- Equality
- Transparency
- Integrity
- Secrecy
- Shady dealings
- Lies
- Obfuscations

2. Who did the decision makers make decisions about?

- Community
- Laws
- The Church
- Money
- Culture
- Criminals
- Health Care
- Child welfare

- Infrastructure
- Compensation
- Youth
- School
- Jobs
- Elders
- Other visitors
- Harvesters
- Houses
- Roads
- Lands
- Resources
- Families and children
- Education

3. Who made the decisions?

- Chief and Council
- Indian Affairs and Indian Agent
- The Crown
- Family and parents
- Healers
- Grandparents
- Residents
- Elders and youth
- Clergymen
- Teachers
- Committee recommendation to Council for final decision
- Clan consensus
- Aunts
- Mediator
- Police
- Mother
- Council by Consensus
- Grandmothers

4. What kinds of conflict need resolution?

- Land
- Marital
- Education
- Theft
- Family politics
- Treaties
- Child welfare
- Membership
- Unfair policies
- Misrepresentation
- The way we treat each other
- Homeownership
- Political
- Levels of service
- Arguments
- Inner
- Religious
- Personal
- Organizational
- Bullying
- Emotional abuse
- War
- Wrong decisions (Council)
- Accidents
- Abuse of natural resources
- Ontario Federation of Anglers and Hunters
- Jealousy and envy
- Political organizational disagreement

5. What are some of the methods of conflict resolution?

- Fines
- Penalties
- Spanking
- Divorce
- Hugs
- Confidential talks
- Ignoring
- Court
- Meetings
- Healers
- Chief and Council
- Elders Council
- Healing Circles
- Physical confrontation
- Working together

- The “switch”
- Gossip
- Surveys
- Elder visit
- Community discussion
- Healing or talking circle
- Past decisions
- Mediators

6. What are / were some of the outcomes of decisions?

- Satisfaction
- Family balance
- Death
- Mutually beneficial
- Resolve
- Judgement
- Unreliability
- Unresolved
- Disappointment
- Satisfaction
- Financial burden
- Hate
- Divorce
- Parliamentary
- Cynicism
- Tragedy
- Disagreement
- Shame
- Abandonment
- Compensating
- Direction
- Stability
- Success
- Loss
- Happiness
- Loss of public interest
- Loss of files
- Distrust
- Anger and gossip
- Stress
- Healing
- Negativity
- Humiliation
- Fairness

# SCUGOG ISLAND FIRST NATION COMMUNITY SESSION NOTES

MARCH 22, 2017

## *INTRODUCTORY DISCUSSIONS*

### GOVERNANCE

1. Who do you think of when you think of governance (and why)?
  - Jacob Crane (Alderville)
  - John Sunday
  - Arnold Goose
  - Yvonne Edgar
  - Tracy Gauthier
  - Jeanne Le Saux
  - Chief and Council
  - Kelly LaRocca
  - Elders
  - Gary Edgar
  - Winston Taylor and Wilma Jacobs-Taylor
  - John Simpson (Alderville)
  
2. Symbols of Governance to you (and why)?
  - Eagle
  - Collective Knowledge and Authority (acting on behalf of community)
  - Reindeer (Alderville)
  - Clans
  - Crane
  - Peace Pipe
  - Medicines / Colours
  - Feathers
  - Games of chance (short versus long stick)
  
3. A good memory (and why)?
  - Council meetings at Yvonne's
  - Visiting more with other Communities
  - Men would meet in the barn out of sight of Indian Agent smoking pipes (men and women)
  - Tracy as the FNs institutional memory
  - Travelling; learning about relations from Mom, oral knowledge being passed down
  - Economic development success and vision



- Knowing the land
- Jacob Crane, 1846, “bought this land with our own money”. Securing land for SIFN and asserted their rights so they did not have to move to Alderville.
- Resistance to being removed from the land
- Control of education
- 3 Chiefs and the grand council
- Families taking care of each other

#### 4. Fear/Barriers

- Unknown
- Cynicism
- Indian Act
- Church
- Residential school
- \$ funding
- Distance of residents
- Communication
- Apathy
- Leadership and the lack of support for it / them

### DISPUTE RESOLUTION

#### 1. Who do you think of when you think of dispute resolution (and why)?

- Bartering / exchanges
- Sports
- Circular thinking
- Talking circle
- Games of chance
- Elders: wisdom and direction
- Mediator: law and constitution, majority rule
- Court
- UOI Dispute Resolution
- Adoption

#### 2. Symbols of dispute resolution to you (and why)?

- Adoption
- Pipe
- Circle
- Affection
- Unity
- Handshakes
- Unity

- Giveaway
- Modern: hammer; court; circles; scales of justice; criminal code; criminal record; laws; tribunal.

3. A good memory of dispute resolution?

- Chief resolving issues around land between family members

*GROUP QUESTIONS -Governance*

1. What are the qualities of a good leader?

- Empathy
- Lead by Example
- Community Based
- Fair
- Compassionate
- Good listener
- Turn the other cheek
- Go grudges
- Decisions made for good of whole community
- Trustworthy
- Confidentiality
- Calm
- Recognizes own limits
- Impartial
- Honest
- Visionary
- Sense of humour
- Good communicator
- Forgiving
- Caring / loving
- Awareness of community
- Accessible
- Time management

2. How were leaders chosen?

- Stand up elections
- Elders
- Clans (Crane, Loon)
- Good provider
- Voting
- Knowledge of Canadian process

- By followers
- Spiritual leaders / people

3. What clans do you recognize in your Territory?

- Crane or heron
- Loon
- Marten, otter, fisher
- Fish, turtle
- Atik, hoof, moose, caribou, elk\*
- Bear
- Wolf
- (White oak, Pike, Eagle, snake 1818 treaty signatures / symbol)

4. What types of governance structures were / are used?

- Chief and Councils
- Hereditary
- Clan system
- Traditional
- Grand Council
- Round Structure
- Timeliness – give enough time for an issue

5. Who are / were the advisors to the leaders?

- Elders
- Women
- Medicine men
- Spirits
- Clans

- Heads of families
- Dreams
- Land - aki
- Animals
- Sun, moon, stars
- Modern: legal, business, medical, social counsellors, lobbyist, politicians, missionary, PTOs, other Native orgs.

6. What were / are the limits?

- Land issues / land claims
- Land code
- Financial
- Social

*GROUP QUESTIONS – Dispute Resolution*

7. What principles of decision making were / are used?

- Pragmatic
- Limits
- Principled
- Fairness
- Equality
- Awareness of community needs
- Best interests
- Give and Receive
- Balance
- Time
  - Use enough time for issue – decision made at the right time
- Community involvement
- Elders consultation
- Gut instinct
- Consensus

8. Who did the decision makers make decisions about?

- Community members (elders, adults and children)
- Self-governing

- Community safety
- Banishment
- Housing
- Policies – community engagement
- Weather
- Treaty settlements
- Rules and regulations
- Membership
- Civil disobedience
- PTO initiative
- Treaty overlap
- Harvesting
- Statutes of limitations

- Take care of ourselves
- Clan head people
- Visitors / residents in Territory
- Staff
- Tree blazes
- Corporations
- Legal persons
- Outside governments

9. Who made the decisions?

- Grandmothers / Nokomisag
- Grandfathers / Mishomisag
- Knowledge keepers and holders
- Historical records
- Pipe carriers
- Flag carriers
- Spiritual leaders
- Community
- Chief and Council
- Elders
- Admin staff
- Governments
- Corporations
- Indian Agent
- PTOs

- Church / Mission

10. What kinds of conflict need resolution?

- Archeology
- Conflicts between nations\* (non and native)
- Boundary (Traditional Territory Claims)
- Development\*
- Gaming
- Infrastructure
- Treaty
- Family\*
- Programs and Services\*
- Membership
- Child welfare
- Employment

- Handshake and apology
- Peace bonds
- Unity of purpose
- Better informed minds / people
- New law or policy
- Happy community
- Improve relationship
- Judicial orders
- End to the conflict
- Meetings / Education

11. What are some of the methods of conflict resolution?

- Police
- Policy
- Circle
- Chief and Council
- Physical conflict
- Mediator
- Face to face intervention
- Council with Elder
- Surveys
- Majority rules
- Talking stick
- Feather
- Consensus building
- Deferring issue (cool down time)
- Spiritual
- Church faith
- Prevention
- Communication

12. What are / were some of the outcomes of decisions?







