



# Two Paths:

## Indigenous Engagement Call to Action

APRIL 2021

DRAFT V 1.0

OWNER WADE GRIFFIN

**BGIS** ➤

## Table of Contents

A Message from Wade Griffin National Director Indigenous Engagement, BGIS.....	3
Introduction.....	4
Indigenous Peoples of Canada .....	7
Learning and Reflection .....	12
Pillar #1 - Transformative Leadership .....	18
Pillar #2 - Recruitment, Retention and Advancement of Indigenous Talent.....	24
Pillar #3 – Championing Indigenous Procurement.....	30
Pillar #4 – Business and Economic Development.....	34
Pillar #5 - Engagement and Relationship Building .....	39
Appendix I – Terms and Definitions.....	44
Appendix II – List of Indigenous Peoples in Canada .....	49
Appendix III – Indigenous Engagement Assessment .....	50
Appendix IV – Indigenous Festivals and Celebrations .....	51
Appendix V – Indigenous Literature .....	55
Appendix VI – Indigenous Movies and TV Shows .....	57
Appendix VII – 10 Great Indigenous Musicians to Listen to in 2021 .....	60
Appendix VIII – Indigenous Radio Stations .....	62
Appendix IX – Land Acknowledgements .....	64
Appendix X – BGIS Communities of Interest 2021-2022 .....	67
Appendix XI – Indigenous Community Assessment .....	68
Appendix XII – Indigenous Organizations to Support.....	73
Appendix XIII – Key Legal Rulings .....	74
Appendix XIV – Cultural Differences .....	75
Appendix XV – Listing of Native Friendship Centres .....	76
Appendix XVI –BGIS Australia .....	81
Appendix XVII – Indigenous Partner Organizations.....	82
Appendix XVIII – Best Practices for Meaningful Engagement with Indigenous Businesses and Communities .....	85
Appendix XIX – Indigenous Art .....	89
Summary .....	92

# A Message from Wade Griffin

## National Director Indigenous Engagement, BGIS



We exist in an exciting time for Indigenous Peoples in Canada. History is being rewritten. The wrongs of the past are being addressed, and Indigenous economies are being restored to their previous splendor. This is truly a period of transition – a time of change. Change does not happen easily as change is often viewed as a challenge to the status quo.

Unfortunately, not all Indigenous Peoples and communities are experiencing the same prosperity. There is a myriad of socio-economic challenges that desperately need to be addressed. Basic human needs such as clean drinking water, a safe shelter to call home, access to affordable nutritious food and reliable energy sources must be made available to all Indigenous Peoples. In addition, consistent broadband internet is also required to ensure that Indigenous communities can meaningfully participate in the economic future of Canada. Consistent broadband internet will also facilitate remote access to

health care, education and training.

This is all made possible through deeper engagements and partnerships between employers and Indigenous communities, businesses and people.

The need for these actions has resulted from the negative, multi-generational impacts of the Residential School system (government-sponsored religious schools that were established to assimilate Indigenous children into Euro-Canadian culture) and the Indian Act (a Canadian federal law that governs in matters pertaining to Indian status, bands, and Indian reserves). Throughout Canadian history, the Indian Act has been highly invasive and paternalistic as it authorizes the Canadian federal government to regulate and administer in the affairs and day-to-day lives of registered Indians and reserve communities.

This Playbook is a bold initiative that is necessary in order to move forward. By implementing the actions suggested in this playbook, we are helping create new futures for Indigenous Peoples, increasing business opportunities and more effective engagement and partnerships, resulting in a stronger, better Canada.

# Introduction

Over 700 Indigenous communities exist across the nation, each with distinct histories, cultures, traditions and protocols. These communities have existed for thousands of years on the land we now refer to as Canada. For Canada to prosper, we must foster sustainable and meaningful relationships with Indigenous businesses and communities. This playbook was created to provide support to corporate Canada on its business reconciliation journey, through knowledge sharing and recommendations. In order to move forward, we must create an inclusive, equitable society that honors and respects the history of this land.

In 2015, the Truth & Reconciliation Commission of Canada (TRC) released its *Calls to Action* report to rectify the legacy of residential schools and advance the process of Canadian reconciliation. As a result, TRC released its 'Calls to Action' report with ninety-four recommendations (*calls to action*) targeted at specific audiences. This playbook is a direct response to recommendation #92, which calls upon the corporate sector and business leaders to act.

While TRC's *Calls to Action* are directed at specific audiences in Canada, they do not provide a clear path forward on how to implement the requested actions. A successful framework must include measurable actions so that progress can be tracked and measured accordingly.

We have subtitled the playbook as "*Two Paths to Success*". The first path – the short term – involves the increased participation of qualified Indigenous vendors in the procurement process. The second path – the long term – involves relationship building and engagement with Indigenous businesses and communities.

Successful business reconciliation with Indigenous Peoples & communities must be forged around five main pillars:



Five pillars have been identified within this playbook and are essential for successful reconciliation. To support each pillar, several actions have been recommended. It is important to note that these actions may not be applicable to every organization or business unit. Our hope is that with each pillar, an action plan can be created through these recommended actions.

To begin we must educate ourselves. All Canadians must expand their knowledge of Indigenous history, and understand how our history impacts Indigenous Peoples. We must develop an understanding of communications, with familiarity of the cultural, social and political structures of First Nations, Métis and Inuit communities. In addition, an understanding of Indigenous leadership and community aspirations is essential to establish successful relationships with Indigenous Peoples, businesses, and communities.

# Terminology – Indigenous Identity

## Which Terms Should I Use?

Throughout this playbook, several different terms are used to identify Indigenous Peoples, making it important to clarify the terminology.

Terminology, particularly as it relates to Indigenous Peoples, can be difficult to navigate. A term that might be acceptable to some Indigenous communities may be offensive to others. For this reason, many people do not feel confident using certain terms when referring to Indigenous Peoples.

## Why is Terminology so Important?

The relationship and history between the Canadian government and Indigenous Peoples is complicated and historically has been paternalistic and damaging. Consequently, terminology can represent something more than just a word. It is important to recognize that languages have contexts and histories. As cultures change, so do the meanings of words and their usage for a given period, place and culture.

### Generally Accepted Terms:

- ✓ Indigenous is a term used to describe the collective group of First Nations, Metis, and Inuit peoples in Canada, with an understanding that each is unique and diverse in their culture, traditions, language, and worldview. *Indigenous* is the term widely used around the world as it is the term used in international human rights instruments, such as the United Nations *Declaration on the Rights of Indigenous Peoples*. The term *Indigenous* is increasingly preferred in Canada. At this time, there is no official consensus amongst Indigenous academics on whether *Indigenous* should be capitalized or not. However, at BGIS we encourage you to always capitalize *Indigenous* as sign of respect.
- ✓ First Nations The term entered common usage in the 1970s and '80s, and generally replaced the term *Indian*. Unlike *Indian*, the term *First Nation* does not have a legal definition. While *First Nations* refers to the ethnicity of First Nations peoples, the singular '*First Nation*' can refer to a band, a reserve-based community, or a larger tribal grouping and the status Indians who live in them.
- ✓ Inuit are specific groups of people generally living in the far north who are not considered 'Indians' under Canadian law. Inuit, as a term, refers to the common cultural and linguistic (Inuktitut) identity of distinct groups of Indigenous Peoples whose traditional territories are in the Arctic regions of Canada, Alaska, and Greenland. Inuit, in the Inuktitut language, translates to '*people*.'
- ✓ Metis is a term defined by the Metis National Council as one who self identifies as Metis, who is distinct from First Nation and Inuit, who is of historic Metis Nation Ancestry and accepted by and belonging to a Metis community.

### Terms That Must Be Avoided:

- ✗ Aboriginal refers to the broad three groups of inhabitants emerging on this land before and during colonization, which are explicitly defined as First Nations, Inuit, and Métis in the Constitution Act, 1982. These are separate groups, with each having unique and diverse heritage, language, cultural practices and spiritual beliefs. This term is becoming more outdated; thus, it is only used when referring to legal documents and rights such as the Aboriginal rights protected in the Constitution

- ✘ Indian refers to the legal identity of a First Nations person who is registered under the Indian Act. The term is used only when referring to a First Nations person with Indian status under the Indian Act, and only within this legal context. This term is considered outdated and offensive due to its colonial origins and implications
- ✘ Native is an outdated and generally offensive collective term referring to Indians, Métis, and Inuit and has largely been replaced by the term *Indigenous*. While some First Nations individuals refer to themselves as “*Native*” it may be considered offensive coming from non-Indigenous people. “*Native*” is a general term that refers to a person or thing that has originated from a place.
- ✘ Our Native People / Native Canadian / Indigenous Canadian / Indigenous Peoples have been stewards on these lands from time immemorial, thousands of years before Canada became a nation. Indigenous Peoples **are not** Indigenous or Native to Canada. Many Indigenous Peoples **do not** consider themselves Canadians. They are part of their own sovereign nations and do not consider themselves part of a nation that has actively worked to assimilate their people. Refrain from saying “*our*” Indigenous Peoples, as they do not belong to Canada, rather, Canada is obligated to Indigenous Peoples through treaties that were created by early representatives of the Crown. The use of *our* or “*Canada’s Indigenous Peoples*” reinforces a false narrative that is possessive and paternalistic.

**See Appendix I for Additional Terms and Definitions**

# Indigenous Peoples of Canada

There are more than 700 Indigenous Communities in Canada. Each Indigenous community has its' own unique history and culture. A cross-section of Indigenous Peoples in Canada reveals over seventy languages, many political structures and a variety of economic drivers and hurdles. According to Section 35(2) of the *Constitution Act*, 1982, Canada officially recognizes three distinct groups of Indigenous Peoples: First Nations, Metis, and Inuit.

## First Nations

First Nations people have inhabited this land for thousands of years, encompassing six core regions in Canada, each with various linguistic, historical and cultural ties. These regional groups include the Woodland First Nations, the Iroquoian First Nations, the Plains First Nations, the Plateau First Nations, the Pacific Coast First Nations, and the First Nations of the Mackenzie and Yukon River Basins.

Today, there are more than 634 First Nations communities made up of roughly fifty broader nations. While Ontario has the largest First Nations population (24%) and the second-largest number of First Nations (134 communities), British Columbia (17.7%, 198 communities), Alberta (14%), Manitoba (13.4%), and Saskatchewan (11.7%) also have large First Nations populations.

First Nations were divided into several independent groups made up of different family units who toiled together. Each group lived in a separate territory, with individual boundaries defined by tradition and use. The basic social unit for all First Nations in this part of the country was the extended family (lineage) whose members claimed descent from a common ancestor.

## Metis

The Métis are the descendants of the French and Scottish settlers in the 1700s and the First Nations people of Canada, particularly the Cree and Anishinaabe. These unions resulted in a distinct collective culture and nationhood along the central and prairie regions of Canada.

Distinct Métis communities were formed along the historic fur trade routes, especially along the Red River in Manitoba. Today, there is a wide array of Métis communities across Canada. At present, Manitoba, Saskatchewan and Alberta have the highest density of Métis people.

## Inuit

The Inuit are Indigenous Peoples of Arctic Canada. Inuit communities are located in regions based on modern land claims known as the Inuvialuit Settlement Region (the Northwest Territories), Nunavut, the Northern Québec region of Nunavik, and the Northern Labrador region of Nunatsiavut. Collectively, these regions are referred to as Inuit Nunangat.

The Inuit people have a rich and celebrated history and culture based on the ability to utilize the scarce resources of the Arctic. They also share close cultural ties with other Indigenous cultures of the polar region - the Yupik and Inupiat of Alaska and Russia and the Inuit of Greenland. Within Canada, the diverse groupings of Inuit people have a wide range of similarities - and important differences - based on language, environments, political structures and colonial history.

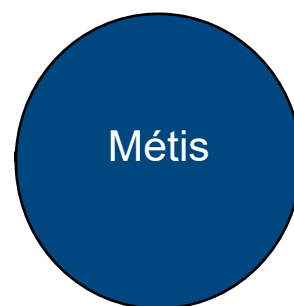
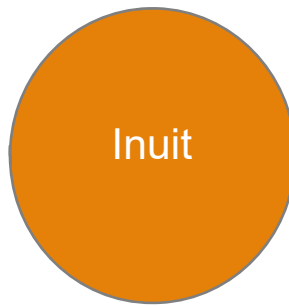
## Demographics

In the 2016 Census of Population, 1,673,785 people in Canada identified as Indigenous, making up 4.9 per cent of the national population. The First Nations population numbered 977,230, the Métis population totaled 587,545, and the Inuit population reached 65,025.

The Indigenous population in Canada is growing steadily. Since 2006, it has grown by 42.5 per cent, more than four times the growth rate of the non-Indigenous population. Statistics Canada has projected that in the next 20 years, the Indigenous population will likely grow to more than 2.5 million people. The changes in population reflect increased life expectancy, high birth rates, and more people identifying as Indigenous in the 2016 census.

The 2016 census showed population growth in First Nations communities both on and off reserve. From 2006 to 2016, the on-reserve population grew 12.8 percent while the off-reserve population grew 49.1 per cent. Statistics Canada also reported that the Métis are the most likely Indigenous group to live in an urban community, with nearly two-thirds of the population living in a city in 2016. For the Inuit, nearly 75 per cent of the population inhabit Inuit Nunangat; a stretch of traditional territory, covering the land, water and ice contained in the Arctic.

See Appendix II – List of Indigenous Peoples in Canada



# What is Business Reconciliation?

## Truth & Reconciliation Commission of Canada: Calls to Action, 2015 Call to Action # 92 – Business and Reconciliation



*We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous Peoples and their lands and resources. This would include, but not be limited to, the following:*

- i) Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous Peoples before proceeding with economic development projects.
- ii) Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.  
Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

The recommendations outlined in *Call to Action #92* can be summarized as the following:

- **Engagement:** Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior and informed consent of Indigenous Peoples before proceeding with economic development projects.
- **Education:** Providing education for management and staff on the history of Indigenous Peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights and anti-racism.
- **Equity:** Ensuring that Indigenous Peoples have equitable access to jobs, training and education opportunities in your business and sector, and that Indigenous communities both on- and off-reserve gain long-term sustainable benefits from economic development projects.

Business reconciliation means actively promoting equal economic opportunity for all Canadians, as outlined in the TRC Call to Action #92

Reconciliation is the duty of all Canadians – we all have a role to play. Business Reconciliation is an opportunity to create mutually beneficial relationships that result from authentic collaboration. Truth is a necessary step towards an inclusive economy built on mutual respect and understanding. By understanding the history and the current Indigenous business environment, corporate Canada will be better prepared to pursue and sustain strong economic partnerships.<sup>1</sup>

Improving the way non-Indigenous companies view and interact with Indigenous Peoples is critical to the reconciliation process. A shift in attitude from risk management to one of a shared, mutual vision is required for effective business reconciliation. This can be accomplished with strategic cooperation, and the implementation of best business practices that support the broader economy of Canada.<sup>2</sup>

Instead of viewing Indigenous investment exclusively through a risk management lens, companies have an obligation to expand their business activities beyond what is existing and convenient. The Indigenous marketplace is the fastest growing demographic in Canada. Developing mutually beneficial economic relationships with Indigenous Peoples can be a profitable endeavor.

### What is Indigenous Engagement?

Indigenous Engagement is a term which can have several meanings which includes, but is not limited to, Indigenous Relations, Indigenous Community Engagement / Relationships, Indigenous Reconciliation, and Indigenous Engagement.

For the purpose of this playbook, Indigenous engagement may be understood as a preliminary step to developing a holistic Indigenous relationship. In this playbook, when we talk about Indigenous Engagement, we refer to several types:

- With Indigenous People
- With Indigenous Businesses
- With Indigenous Communities



<sup>1</sup> Canadian Council for Aboriginal Business, Business Reconciliation Guidebook [https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada\\_WEB-final\\_AA.pdf](https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf)

<sup>2</sup> Canadian Council for Aboriginal Business, Business Reconciliation Guidebook [https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada\\_WEB-final\\_AA.pdf](https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf)

# The Path to Indigenous Business Reconciliation



## Indigenous Engagement Assessment (IEA)

This assessment will allow you to obtain a better understanding of how your organization is currently performing with regards to Indigenous Engagement, and to assist with providing a path forward.



## Cultural Awareness Workshops (CAW)

Having awareness of both pre-contact and post-contact history, cultural differences, beliefs, values and traditions of Indigenous Peoples in Canada is essential to moving forward on your business reconciliation journey



## Increased Awareness of Indigenous Culture and Perspectives

Learning about Indigenous cultural traditions, spirituality, and language adds a significant dimension to the understanding of Indigenous history and experiences.

For Canada to move forward, we must foster sustainable and meaningful relationships with Indigenous Peoples, based on mutual respect and collaboration. The actions outlined begin our path to reconciliation.



## Land Acknowledgements

Land acknowledgements are an honest and historically accurate way to recognize the traditional First Nations, Métis and/or Inuit territories of a place. They can be presented verbally or visually, with signage, short theatre presentations or simple spoken-word greetings.



## Explore Unspoken Biases

Hidden or unconscious biases towards Indigenous Peoples impedes the ability to move forward on the business reconciliation journey. Employees at all levels of your organization should explore and identify individual and corporate attitudes, operating assumptions, policies and practices.



## Indigenous Community Assessment

Organizations must do a thorough analysis of the Indigenous communities with whom they wish to work with. Examine all of the capacities that Indigenous communities require in order to participate in your project or work

# Learning and Reflection

Successful reconciliation can only occur if we strengthen our understanding of, and appreciation for the history, heritage and hardships that Indigenous Peoples have faced at the hands of Canada's leaders. As part of this learning process, we must reflect on our own preconceptions. There are deeply ingrained biases towards Indigenous Peoples, and in order to advance business reconciliation, we must first acknowledge and understand our own biases and preconceptions. Often times, we may not be aware that our attitudes or actions are inherently racist.

## Ask questions such as the following:

- Who may have influenced my thought process regarding Indigenous Peoples, and how?
- What experiences might have impacted my ideas or attitudes?
- Have I ever stopped to really consider what I think about Indigenous Peoples?

## Preconceived notions towards Indigenous Peoples

After you have identified your personal assumptions and beliefs, you can learn and work on changing how they affect your business decisions and actions. Armed with this knowledge, you can productively identify opportunities for broader organizational education. Education paired with intentional and personal reflection can help guide you and your employees in making the connection to meaningful action as it relates to Business Reconciliation.<sup>3</sup>

*“Your journey begins by exploring your own preconceptions, both conscious and unconscious. This means looking inward and undertaking a process of personal reflection*

<sup>3</sup> Congress of Aboriginal Peoples, Reconciliation Toolkit for Business Leaders [http://www.abo-peoples.org/wp-content/uploads/2019/05/WP-Revised-Reconciliation-Toolkit\\_Digital\\_May12-compressed.pdf](http://www.abo-peoples.org/wp-content/uploads/2019/05/WP-Revised-Reconciliation-Toolkit_Digital_May12-compressed.pdf)

# Actions for Learning & Reflection

## 1. Indigenous Engagement Assessment (IEA)



The most effective way to conduct an Indigenous Engagement Assessment is by examining your organizations current Indigenous Engagement activities. How prepared are you, and your team to move forward? What are you and your organization currently doing, and what more can be done? What resources are required to move forward?

This assessment will allow you to obtain a better understanding of how your organization is currently performing with regards to Indigenous Engagement. By conducting an Indigenous Engagement Assessment, you are providing a clear path forward that can improve existing efforts, as well as initiate new actions in order to advance our journey towards business reconciliation.

**See Appendix III - Indigenous Engagement Assessment**

## 2. Cultural Awareness Workshops (CAW)

One of the recommendations of Call to Action #92 – Business and Reconciliation requests that the corporate sector:

*“Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.”*



A Cultural Awareness Workshop (CAW) can provide the crucial information and experience that is needed to respond to this Call to Action. Having awareness of both pre-contact and post-contact history, cultural differences, beliefs, values and traditions of Indigenous Peoples in Canada is essential to moving forward on your business reconciliation journey.

What to look for in a Cultural Awareness Workshop:

- A well-researched, fact-based program
- A program that includes a ‘needs assessment’
- A program that focuses on contemporary Indigenous issues such as economics, education, social conditions, treaties, taxation, self-government, and land claims
- Professional facilitators that are well-versed in the subject matter.

Hosting Cultural Awareness Workshops provides an opportunity to utilize local Indigenous consultants throughout the process, by assisting with the creating and conducting of the workshops. At BGIS, it is recommended that members of the Indigenous Engagement Committee and the Regional Indigenous Engagement Steering Committee participate in the CAW. This will provide the opportunity to fine tune the CAW to meet the specific needs of the organization. Once the workshop is finalized, the next attendees will include our senior management, procurement and human resources teams. This will be followed by the rest of our employees, to ensure that the entire organization has attended. It

is suggested that these workshops become mandatory as soon as possible. Ultimately, the CAW should become part of the onboarding process for new hires.

Management responsible for supervising Indigenous employees may require additional customized training. Your objective is to create an inclusive workplace for all and equip staff with the knowledge and cultural competencies they need to work with Indigenous People, businesses and communities.

### 3. Increased Awareness of Indigenous Culture and Perspectives

Learning about Indigenous cultural traditions, spirituality and languages enhances your appreciation for Indigenous history and experiences. Indigenous artists, musicians, writers, performers and others influence and enrich the country's culture by connecting Canadians to different perspectives which provides a greater understanding of the past, present and future.



#### ➤ Attend an Indigenous Traditional Event Such as a Pow-Wow

Pow-wows are celebrations that showcase Indigenous music, dances, regalia, food and crafts. The celebrations are generally hosted by First Nations communities, either on reserve or in urban settings. These celebrations serve an important role in many Indigenous peoples' lives as a forum to visit family and friends, and celebrate their cultural heritage, while also serving as a site for cross-cultural sharing with other attendees and participants. Pow-wows provide the opportunity for visitors to learn about, and increase their awareness of, traditional and contemporary Indigenous life and culture.

There are many Pow-Wows held across Canada, such as the Six Nations Champion of Champions Pow-Wow held in Ohsweken, Ontario, with over 400 participants annually and attended by more than 20,000 people. In addition, the largest Pow-Wow hosted in Canada is the, Manito Ahbee Festival held in Winnipeg. It is important to note that not every Pow-Wow is open to non-Indigenous attendees, so please ensure that you are welcome guest before planning to attend.

#### See Appendix IV - Indigenous Engagement Assessment

##### ➤ Read Indigenous Literature

Storytelling is an integral part of Indigenous culture, and a fundamental part of who Indigenous People are. For First Nations people, traditional storytelling was mostly based on the spoken word. For generations, children learned about their culture and their history through stories told to them by their elders. It was also a tool for entertainment, as people of all ages gathered around a storyteller to hear funny stories or ancient tales. These orations also served as means to convey important lessons. First Nations people utilized other methods to record their stories, including rock paintings, birchbark scrolls, and wampum belts and carvings. The foundation of Indigenous literature has always been the oral narrative.

#### See Appendix V – Indigenous Literature

##### ➤ Watch and Learn from Indigenous Movies and TV Shows

Indigenous representation in the media has always been important. One's perception of Indigenous Peoples has been shaped and influenced by movies, often negatively in the past. It is imperative that Canadians take the time to view the remarkable Indigenous movies and television shows that have been created.

Over the past decade, there has been an increased desire for Indigenous stories from Indigenous directors and scriptwriters. The Indigenous acting community has grown and is growing significantly.

Established in 1992, Aboriginal Peoples Television Network (APTN) airs and produces programs made by and for, Indigenous Peoples in Canada and the United States. Through APTN, viewers can watch the news, and learn about what makes news in their communities, from an Indigenous perspective.

## See Appendix VI – Indigenous Movies and TV Shows

### ➤ Listen to Indigenous Music

Indigenous Peoples have diverse cultural traditions that are reflected in the variety of their musical genres and styles. Music is generally seen as an essential part of the daily life and spiritual beliefs of Indigenous Peoples in Canada. Indigenous Peoples have their own distinct musical traditions, repertoire, and meanings. Genres of music have developed that cross boundaries and are performed by Indigenous musicians all over Turtle Island (North America). Traditional Indigenous music is mainly vocal, with drums, rattles and flutes serving as common instruments. Over the years Indigenous musicians have been influenced by non-Indigenous music-making methods, often adopting other musical genres such as blues and hip-hop. Non-Indigenous instruments have also been added including guitars, fiddles, and most recently turntables.

There is a wealth of recorded Indigenous music in all styles, ranging from folk to rock to hip-hop to classics. Indigenous radio stations are another medium to experience Indigenous music. Some well-known Indigenous musical artists include Susan Aglukark, A Tribe Called Red, and Buffy Sainte Marie. When you find the right music, it will deepen the connection you feel with Indigenous Peoples. The Indigenous Music Awards is a great way to find out what is current. Some of 2019's award winners include: Logan Staats, Buggin Malone, Mimi O'Bonsawin, DJ Krayzkree, and Cary Morin.

## See Appendix VII – Indigenous Music

## See Appendix VIII – Indigenous Radio Stations

# 4. Land Acknowledgments



## What is a Land Acknowledgement?

Land acknowledgements are an honest and historically accurate way to recognize the traditional First Nations, Métis and/or Inuit territories of a place. They can be presented verbally or visually, with signage, short theatre presentations or simple spoken-word greetings. Regardless of format, land acknowledgements have one goal: they commemorate Indigenous Peoples' profound spiritual relationship to the land. Indigenous law and spirituality are intertwined with the land, the people and creation, and this forms their culture and sovereignty. Honoring land acknowledgments is an effective way to change how the land is perceived and discussed.

## Why are Indigenous Land Acknowledgements Important?

Inspired by the Truth and Reconciliation Commission of Canada's (TRC) 94 Calls to Action, land acknowledgements act as a necessary first step towards honoring the original occupants of the land. In addition, they help Canadians recognize and respect Indigenous Peoples' profound spiritual connection to land.

The TRC's recommendations help provide a solid framework to reconcile the injustices that have been carried out against Indigenous communities, including broken treaty relationships, residential schools, the Sixties Scoop, and continued attempts by the government (federal, provincial and territorial) and religious groups to control the Indigenous family unit, resources and access to services. Understanding colonization is not just a historical problem it is also a key component in grappling with why Land Acknowledgements are important today. Generations of Canadians have been affected, not just the oppressed.<sup>4</sup>

**See Appendix IX – Land Acknowledgements**

## 5. Explore unspoken biases



Hidden or unconscious biases towards Indigenous Peoples impedes the ability to move forward on the business reconciliation journey. It is important to involve employees at all levels of your organization to identify barriers. This means exploring and identifying individual and corporate attitudes, operating assumptions, policies and practices.

Indigenous-led cultural sensitivity and learning programs and resources have been developed specifically for organizations interested in business reconciliation. Programs can include participatory exercises and workshops, role-playing, talking circles and more, often drawing on traditional Indigenous cultural practices to immerse participants in the process. These programs and exercises help employees become more open-minded, reflective and sensitive to unconscious and conscious biases in the workplace. The goal is to focus on changing behaviors and share practical strategies to help change behaviors and ultimately, move forward.

### Participate in a KAIROS Blanket Exercise

The KAIROS blanket exercise is an interactive educational program that teaches the history of Indigenous Peoples in Canada. The program was created in response to the 1996 report by the Royal Commission on Aboriginal Peoples (RCAP) and is used as a teaching tool across Canada. The KAIROS blanket exercise was developed in collaboration with Indigenous Elders, knowledge keepers and educators, and fosters truth, understanding, respect and reconciliation among Indigenous and non-Indigenous Peoples.

Blanket exercise events tell the story of Canadian history from an Indigenous perspective. Participants stand on blankets that represent lands cared for by First Nations, Inuit, and Métis people. The facilitator, playing the role of a European "Settler," walks the group through a script, telling the story of the first contact between Indigenous and non-Indigenous Peoples. As the script progresses, blankets are folded and made smaller, representing the results of the loss of land by treaty and newly legislated reserves. Participants are asked to step off their blankets, which symbolizes disease, war, and extinction. Blankets are removed or moved to other areas, demonstrating the way land was taken and how Indigenous Peoples were relocated.

At the end of the exercise, only a handful of "survivors" are left standing on small squares of blankets, representing the small number of Indigenous People remaining on their traditional lands in Canada. The exercise concludes with the participants discussing the experience in group.

<sup>4</sup> Local Love, "What are land acknowledgements and why do they matter?" <https://locallove.ca/issues/what-are-land-acknowledgements-and-why-do-they-matter/#.Yli35OhKiUI>



## Pillar One

**Transformative Leadership**

# Pillar #1 - Transformative Leadership

Within this playbook, Transformative Leadership is viewed as the actions, led by business leaders of the organization, that reinforce organizational focus on Indigenous Engagement. Commitment by the entire organization – beginning with executive leadership – is required for this pillar to be successful.

Transformative leadership has a significant impact in achieving and sustaining results for effective Indigenous engagement. Management must cascade information and reinforce positive Indigenous engagement actions across all levels of the organization, in a consistent manner. Commitment to Indigenous engagement is driven through policy, assessment practices, key improvement priorities and the workings of the Indigenous Engagement Committee, who will lead implementation and continuous improvement.

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**“BGIS is committed to the implementation of our Indigenous engagement strategy across Canada, and to continue to develop innovative approaches to achieve meaningful results that further the journey to reconciliation”**

*Gord Hicks*  
CEO, BGIS

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## Reflection

Reconciliation is the responsibility of all Canadians and it begins with commitment. Individuals in a leadership position can help begin the process of business reconciliation by learning about the history of Indigenous Peoples and colonization in Canada, and then utilizing this knowledge as a tool to lead effectively and consciously.

A commitment to business reconciliation is also an investment in the future success of your organization, community, country, and Indigenous Peoples. Canada's Indigenous population is the fastest growing and youngest demographic in this country. Indigenous Peoples are becoming an increasing source of skilled employees and are providing organizations with a growing market for products and services. This represents the greatest opportunity to address many economic and business growth challenges. New and improved partnerships between Indigenous Peoples and business leaders can provide benefits to everyone and, at the same time, advance the essential work of business reconciliation. Everyone must work together on this journey to ensure success.

Collaboration is about mutually beneficial relationships, reciprocity, and creating shared value – it is not about using Indigenous communities for your organizations' exclusive benefit. Meaningful partnerships result from the progressive actions your organization takes. This includes working with Indigenous business and reconciliation experts to find ways to partner with Indigenous enterprises to ensure that collaboration is at the heart of your business practices.

Taking these steps toward business reconciliation demonstrates the possibilities and potential of business reconciliation to other business leaders. Effective leadership can direct and influence the corporate sector in transformational ways and encourage businesses and Indigenous communities to come together for mutual benefits.

## Transformative Leadership – Actions

### 1. Convene an Indigenous Engagement Committee (IEC)

Organizations are encouraged to develop an Indigenous Engagement Committee (IEC). This cross-functional committee will consist of members across your organization, including but not limited to human resources, procurement, communications, projects, and senior management. Essentially, those included in the committee must be all team members involved in Indigenous employment, business development and community relationships. The IEC will support the Indigenous engagement process and advise on the relevant information and actions that are required.

Actions taken by the IEC should include the development of an Indigenous Engagement Strategy (IES) and focus should be placed on the planning and implementation of the IES. The committee will lead the implementation of the Indigenous Engagement Strategy across the entire organization. Regular scheduled meetings are recommended (monthly at a minimum). Ultimately, the IEC will continue to evolve throughout the Indigenous Engagement journey.

#### Terms of Reference (TOR)

- The IEC should establish a Terms of Reference (TOR) for the IEC.

#### Indigenous Engagement Strategy (IES)

- The IEC will be involved in the creation, planning, and implementation of the Indigenous Engagement Strategy (IES).

#### Regional Indigenous Engagement Steering Committees

- Many organizations have a large presence across the country or in key locations that are geographically far apart. For these organizations, it is recommended that Regional Indigenous Engagement Steering Committees (RIESCs) are established. Regular input from these regional committees will help tailor the rollout of Indigenous engagement activities across the country, in addition to providing critical input from a regional level.

### 2. Identification of Indigenous Communities of Interest (COIs)

The identification of Communities of Interest (COI), involves identifying Indigenous groups and communities that your organization may/will become involved with. A Community of Interest is an Indigenous Community that is either in, or near a location where there may be an opportunity to participate in your organization's supply chain. An example specific to BGIS, includes Indigenous communities in Winnipeg (in the West Region). Most often, corporations operate in the traditional and/or treaty territory of a Community of Interest.

See Appendix X – BGIS Communities of Interest 2021-2022

### 3. Indigenous Community Assessment (ICA)

Before engaging with the Band or community office, it is imperative to have a thorough understanding of the Indigenous community you wish to engage with. Without this knowledge base, we stand to potentially place our organization in the uncomfortable position of wasting valuable time, and perhaps producing a bad first impression. Time spent on pre-engagement research of Indigenous communities is invaluable. Hypothetically, if a major project were to begin

tomorrow and an Indigenous community was willing to participate in some way, would they be able to provide the labor needed to participate in the project? This is a great question to consider in terms of analyzing capacity.

Your organization must do a thorough analysis of the Indigenous communities with whom it wants to work. Examine the capacities and functions that a community needs in order to effectively participate in a project. This analysis will also help deepen your relationship with the community. For example, it has the potential to facilitate an employment partnership or an opportunity agreement with the community. If the capacity analysis is not realistic, then the partnership agreement may be out of sync, potentially leaving the community and your organization disappointed in the future. This is a critical step in order to manage expectations on both sides.

The Indigenous Community Assessment should help better your understanding of the Indigenous landscape, build confidence and help you and your organization become engagement ready. Understanding the importance of the assessment can help build your company's business case for Indigenous engagement and help determine the opportunities available to you. A lack of knowledge and understanding could invite risk and uncertainty.

See Appendix XI – Indigenous Community Assessment

## 4. Participate in Significant Dates

### National Indigenous History Month

To honor the history, heritage and diversity of Indigenous Peoples in Canada, Canadians celebrate National Indigenous History Month in June. This is an opportunity to recognize the strength of present-day Indigenous communities. National Indigenous History Month is a time for learning, appreciating and acknowledging the contributions First Nations, Inuit and Métis people have made in shaping Canada. Corporate Canada must recognize the importance and sacred nature of the cultural ceremonies and celebrations that usually occur during this time.

### National Indigenous Peoples Day

June 21<sup>st</sup> is National Indigenous Peoples Day which is an official day of celebration to recognize and honor the achievements, history and rich cultures of First Nations, Inuit and Métis peoples in Canada. This day has been celebrated as a statutory territorial holiday in the Northwest Territories since 2001 and in the Yukon since 2017. Across Canada, the day is marked by ceremonies and celebrations that highlight cultural performances and activities, displays of arts and crafts, and events that recognize the contributions of Indigenous Peoples. For the corporate sector, this day is an opportunity to celebrate the successes of your business reconciliation journey with the Communities of Interest that you have partnered with. It is also an opportune time to present the path for the upcoming year.

### Orange Shirt Day

In Canada, Orange Shirt Day is an event that was established in 2013 to educate and promote awareness about the Indian residential school system and the multi-generational impact it has had on Indigenous communities for over a century. The residential school system is recognized as a cultural genocide, and its impact continues to this day. Orange Shirt Day is held annually on September 30<sup>th</sup> in Canadian communities, schools, and organizations where participants are encouraged to wear an orange shirt.

## 5. Join and/or Support Indigenous Organizations

Indigenous-led organizations and charities are integral to the well-being of Indigenous Peoples and institutions in Canada. They range from charities that support women and youth to environmental-focused organizations. Investment of time and/or resources demonstrates your organizations commitment to reconciliation in a direct manner. There are also Indigenous business organizations such as CCAB, the largest and only national Indigenous business group. There are many regional organizations that are excellent networks for making connections between non-Indigenous and Indigenous companies.

See Appendix XII – List of Indigenous Organizations

## 6. Stand Alone Indigenous Engagement Policy (IEP)

Many organizations do not have a stand-alone Indigenous Engagement Policy (IEP) in place. However, there may be a Sustainable Procurement Policy, or something similar that exists. Within these policies there is typically a section that directly relates to supplier diversity, which may reference Indigenous Peoples. BGIS' supplier diversity statement is as follows:

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"Supplier Diversity is a strategic initiative to ensure BGIS is being inclusive in our supply chain practices. This inclusivity is achieved by providing companies at minimum 51% owned, controlled and managed by historically underrepresented groups with an equal opportunity to become suppliers. These include aboriginal peoples, visible minorities, members of the LGBT community and women. These organizations must be certified by either the Canadian Aboriginal and Minority Supply Council (CAMSC), WBE Canada, and the Canadian Gay & Lesbian Chamber of Commerce (CGLCC). CAMSC certifies supplier companies owned by Aboriginal peoples and visible minorities and WBE Canada certifies supplier companies owned by women and CGLCC is Canada's national advocate for the LGBT business community. BGIS is committed to providing opportunities to these historically underutilized groups in addition to Small to Medium Enterprises (SMEs) which are businesses employing fewer than 500 people."

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While a strong diversity and inclusion strategy can help your organization attract top talent and drive innovative results, business reconciliation can only be achieved through targeted strategies and commitment of resources to Indigenous focused initiatives. A stand-alone IEP is a crucial first step on your Indigenous engagement journey.

## 7. Incorporate Indigenous Focused Corporate Responsibility (CSR) Practices

By demonstrating a genuine commitment to business reconciliation, your company can address the widening socio-economic gap between Indigenous and non-Indigenous Peoples. The ethical values of your Corporate Social Responsibility (CSR) strategy can be filtered down to internal and external stakeholders, addressing community challenges, educating staff and distinguishing your company as a thought leader. CSR initiatives can ensure that your company is adapting to changes in government policy and local and national culture.

Canadian companies are recognizing the value of working with Indigenous Peoples, communities and companies to develop mutually beneficial relationships. The benefits to companies may include:

- Earning the 'social license' to operate;
- Access to a diverse workforce, suppliers and contractors (especially in remote areas); and
- Minimizing business risks

Best practices related to Indigenous Engagement may include:

- Integrating Indigenous Engagement into the governance and management of a company (e.g., representation on a board of directors or developing an Indigenous Engagement Policy);
- Building programs and activities to support Indigenous employment (e.g., skills training or mentorship programs for Indigenous employees);
- Making community investments (e.g., scholarships or supporting local cultural events); and;

- Community engagement and business development initiatives [e.g., procuring goods and services from local Indigenous contractors or suppliers or developing a preferential procurement policy (i.e. Indigenous Participation Plan)]

The **Progressive Aboriginal Relations (PAR) Program**, developed by the Canadian Council for Aboriginal Business (CCAB), is a Canadian certification program that confirms corporate performance in Indigenous relations at the 'Bronze,' 'Silver' or 'Gold' level. Certified companies promote their involvement level with a PAR logo, signaling to communities that they are good business partners and are committed to prosperity in Indigenous communities.

Leading-edge organizations prioritize Indigenous workplace inclusion to successfully grow new markets and improve relationships with employees and customers. These companies believe that creating a social impact investing strategy (to help develop capacity in the Indigenous workforce and support wellness activities in Indigenous communities) is a critical and powerful business driver for their own growth, and one that will strengthen Canada's socio-economic position.

## 8. Be Respectful of Community Timelines and Capacity

Your organization must be mindful with regards to engagement, consultation and decision-making. The Chief and Council of an Indigenous community are responsible for managing all community affairs and take part in all events and ceremonies. As such, they may have limited bandwidth for deliberating on proposed development projects. Building a relationship with an Indigenous community will require the need to be flexible on participation, timelines, resources, and capacity limitations.

A vibrant, stylized painting of a Native American man. He has a large, expressive face with brown skin, large eyes, and a white beard. He is wearing a red and white striped headband. Behind him is a large, bright yellow sun. He is holding a green flute in his right hand and a smoking pipe in his left hand. The background is a mix of blue, green, and yellow, with stylized trees and a small red animal in the bottom right corner.

## Pillar Two

**Recruitment, Retention &  
Advancement of Indigenous  
Talent**

## Pillar #2 - Recruitment, Retention and Advancement of Indigenous Talent

Within this playbook, the recruitment, retention and advancement of Indigenous talent is defined as the commitment of resources (time and money) to achieving equitable representation of Indigenous persons in the workplace. This involves recruiting and retaining Indigenous talent, supporting their career development and advancement, and promoting the mobility of Indigenous employees throughout employment sectors and levels. This also includes supporting cross-cultural awareness and/or cultural sensitivity training for existing and prospective non-Indigenous staff and providing training and support for existing or prospective Indigenous employees through specific programs or actions.

A concerted effort towards Indigenous employment means that the organization has introduced the Indigenous community/participant into all three elements (Indigenous recruitment, retention and workforce composition). To ensure success, targets must be established, an action plan implemented, and continuous tracking of performance and progress must take place. Leading-edge processes may be utilized to ensure successful implementation. As a result, employee satisfaction will be enhanced with a focus on training, capacity building, and support being provided through internships, apprenticeships and scholarships. Moving forward data will show that the organization meets employment targets and there will be encouraging year-over-year successful trends.<sup>5</sup>

*As per the report from equity organization, Catalyst Canada, 60% of Indigenous workers “feel unsafe”. Out of the 86 Indigenous Peoples surveyed, roughly 52 per cent are ‘on guard’ at work, with 60 per cent feeling psychologically unsafe on the job*

### Reflection

An inclusive workplace promotes dignity and respect for all employees, while providing a work environment where everyone can participate and reach their full potential. In an inclusive workplace, Indigenous Peoples are understood, recognized and supported for the unique values they bring to the company. Often, these differences are viewed as differentiating in a negative way, and discriminatory behaviours and racist attitudes may take place in the form of dislike, mistrust, insult, avoidance and exclusion. As a result, Indigenous Peoples may face both social and systemic barriers to employment and career advancement. Unfortunately, for far too many Indigenous Peoples, workplace inclusion is not a reality.

### Social Barriers

- *False characterizations and stereotyping of Indigenous Peoples.* These misconceptions, as well as misinformation can lead to resentment, marginalization and discrimination, and prevent Indigenous Peoples from being hired, being promoted or staying at their job.
- *Cultural differences* can create distrust, disrespect and misunderstanding in the workplace.

<sup>5</sup> Toronto.Com “60% of Indigenous workers feel unsafe: survey” <https://www.toronto.com/news-story/10328144-60-of-indigenous-workers-feel-unsafe-survey/>

- *Misconceptions and resentment about “special treatment” for Indigenous job candidates* can lead people to think that a less qualified candidate will get the job.

### Systemic Barriers

- Bias among employers toward candidates regarding academic credentials and industry-specific experience over those with transferrable skills and life experiences. This marginalizes many Indigenous candidates who have comparable qualifications but may have taken a different path to acquire them.
- Lack of awareness amongst Indigenous Peoples about employment opportunities. Indigenous Peoples are often unaware of employment opportunities because they are largely promoted in mainstream forums.
- Other structural barriers that prevent Indigenous Peoples from participating in the workforce includes poor literacy and education levels; lack of transportation (for those living in remote and rural communities), childcare and/or access to employment services. Systemic poverty makes it difficult for many to seek, secure and hold a job.

A diverse and inclusive workplace means greater productivity, more innovation, a collaborative workforce and a better bottom line. When you understand the barriers facing Indigenous jobseekers and employees, and what underlies them, you can examine how to improve your business strategies, policies and practices to support inclusion.

## Actions for Recruitment, Retention & Advancement

### 1. Barriers to Indigenous Employment Workshop

In addition to the Cultural Awareness Workshop that all members of your organization must complete, members of the human resources team should also participate in a *Barriers to Indigenous Employment Workshop*. Topics covered in the workshop should include the following:

- |   |                            |
|---|----------------------------|
| ▪ Literacy and education                  | ▪ Poverty and poor housing |
| ▪ Cultural Differences                    | ▪ Mobility issues          |
| ▪ Racism, discrimination, and stereotypes | ▪ Childcare                |
| ▪ Self-esteem                             | ▪ Interview Skills         |

See Appendix XIII – Cultural Differences

### 2. Development of Workplace Policies and Procedures

Depending on how diverse and inclusive your business is now, a review of plans, policies and procedures is an important. Examining existing policies, may shed light on current issues and/or policy needs that have not been previously considered or confronted. For example:

- Do your HR policies support Indigenous employees' needs to observe their holidays and spiritual practices, or to wear certain garments and accessories?

- Do they accommodate different cultural bereavement periods and practices? As an example, for the Haudenosaunee (Iroquois) “When we die, life force/soul leaves the body but may linger for 10 days requiring a feast to send it back to the Sky World”<sup>6</sup>
- Do existing hiring policies and practices include actively increasing Indigenous diversity in your workplace?
- Do your plans, policies and practices support the advancement of business reconciliation in your operations and among employees?
- Promote your commitment to Indigenous employment opportunities. Many companies have equal opportunity employer statements that you can adapt for your business.

### 3. Development of an Indigenous Recruitment and Retention Strategy

Hiring Indigenous Peoples is a significant step toward business reconciliation and helps break the cycle of exclusion that perpetuates unemployment and poverty.

- Create an **Indigenous Recruitment Strategy** that will help:
  - Increase visibility of and access to job postings and ads among Indigenous Peoples
  - Make Indigenous Peoples aware of your organization as an equal opportunity employer, and your commitment to Indigenous inclusion in the workplace.
  - Improve access to company and job information (e.g., social media tools, language, etc.).
  - Engage employees to help spread the word
    - Collaborate and consult with existing employees on how to better reach Indigenous candidates. Many will have suggestions based on challenges they have faced when looking for their own jobs. Local Indigenous media outlets, such as radio stations and community newspapers can also suggest tactics and channels to use.
- Collaborate with local Indigenous organizations, friendship centres, and employment and social services to identify and reach potential Indigenous candidates in your area. Develop an **Indigenous Communications Network**.

### 4. Foster an Equal Opportunity Environment.

An optimal workplace is one where employees are happy in their jobs, proud of their work, treat colleagues with respect, feel valued by the organization and management, and work collaboratively to achieve business goals. Employees must know that they have equal opportunities for recognition and promotion, and that the company is invested in their success.

- Ensure that all employees obtain the necessary training and support they need, which will allow them to benefit from equitable consideration from supervisors and management. This may include providing on-the-job skills training; professional networking and development through conferences, courses and certificates; leadership training and practice opportunities; mentorship; and culturally specific supports.
- A new hire Indigenous person may require cultural support while adjusting to the new role and environment. Connect Indigenous employees with each other, or, arrange for an Indigenous counsellor or Elder from the person’s community to be available to do regular check-ins.

<sup>6</sup> University of Toronto Ian Anderson Continuing Education Program in End-of-Life Care, *Indigenous Perspectives on Death and Dying* <https://www.cpd.utoronto.ca/endoflife/Slides/PPT%20Indigenous%20Perspectives.pdf>

- Ensure that expectations for tolerable behavior in the workplace are clear, and that employees who behave in a discriminatory or racist way receive cultural awareness and sensitivity training in the short term. Most importantly, reiterate that long-term and repeat offences will not be tolerated.

Below are some additional steps that can be taken to foster and maintain an equal opportunity environment:

- Review and adjust your company's employee evaluation tools and practices to make sure they accommodate the diversity of Indigenous cultural values in your workforce.
- Develop an **Indigenous Retention Strategy** that considers recognition and reward (such as salary, promotions and employee awards) in the context of Indigenous cultural values and practices in your workplace. Examine how Indigenous cultures define achievement and success, and how they view workplace reward systems.
- Include employees in developing new strategies, practices and tools as they bring invaluable perspective and experience from previous workplaces and their own culture. Their support and participation in the transition and operation of an equal opportunity environment will help ensure success.

## 5. Establish an Indigenous Employee Network

Indigenous Employee Networks enable employees, both Indigenous and non-Indigenous, to learn and affect change at the individual level through grass roots efforts. These networks support an organizations overall commitment to creating an inclusive and accessible workplace by bringing together employees who are passionate about Indigenous Peoples within both the organization and communities we serve. The objectives must be clear:

- Advance the organizations knowledge of Indigenous issues in Canada
- Actively partner with Indigenous organizations across Canada
- Increase awareness of events that occur throughout the country.

## 6. Create an Indigenous Employment Website

Create an employment website that targets Indigenous Peoples and youth (which can be developed in partnership with other related organizations). The website may also include and encourage participation in recruitment events, and the development of an Indigenous Network (IN) to support the recruitment of interns. Your Indigenous Network's mission should be to create an accessible and inclusive workplace for Indigenous employees.

## 7. Develop Programs for Students to Stimulate Math and Science

A focus on skills development and community relations can be a strategy to expand participation through employment and growth in your organization. This may be a technology driven initiative (i.e. development of programs to stimulate interest in math and science to improve literacy). These programs have the potential to reach thousands of students, which may inspire them to stay in school and consider careers in technology.

## 8. Establish Apprenticeship Programs

Indigenous students from communities located across a target region can be selected for 6-9 months of in-school training. This would then be followed by a one- or two-month work program at your organization. Upon successful completion and pre-employment screening (i.e., health, criminal record check, etc.) the graduates can be guaranteed a job at your organization through an apprenticeship. Your organization should have the first right of recruitment for all participants in the program in exchange for being the major sponsor of this initiative.

## 9. Develop Opportunities to Increase Indigenous Employment Outcomes Within Your Workplace

- Provide career pathways for Indigenous university students to supplement their education with real workplace experience. For example, BGIS launched the Indigenous Students Participating in Real Environments (INSPIRE) program in 2017 – a paid internship program that mentors and equips Indigenous Australian students with the skills, capabilities and behaviors required to commence and grow their careers within the industry and workplace. INSPIRE supports interns in developing qualifications in facilities management, construction management, project management or property management sectors. A comparable program could be launched in Canada.

Establish an Indigenous traineeship program which will provide opportunities at our customer contact center through our newly created First Steps Program. For example, The First Steps initiative involves BGIS working with the Vocational Institute of Australia to run a Certificate II in Customer Engagement training program out of our help desk office in Adelaide. The aim of First Steps is to provide an opportunity to learn, practice and develop the competencies and skills required by the customer contract industry, with a focus on customer service skills that are required across all sectors. As a result of this partnership, BGIS has committed to directly employing trainees at the end of the program based on their skill levels, development potential and cultural fit.

### Implement an Indigenous Peoples Policy

Implement an Indigenous Peoples Policy with the intent to guide the development of mutually beneficial relationships over the lifecycle of specific projects. This will build business value through engagement activities. The policy describes guidance in four focus areas: community engagement; business development and capacity building; community investment; and Indigenous employment.



## Pillar Three

Championing Indigenous  
Procurement



# Pillar #3 – Championing Indigenous Procurement

Throughout this playbook, Indigenous procurement is defined as the act of obtaining cost-effective goods or services, from Indigenous vendors. Procurement is significant given that the corporate sector and all levels of government within Canada solicit services or purchase goods on an incredible scale.

Procurement is the act of sourcing and acquiring goods or services that a company needs to fulfill its business requirements. Generally, when we speak of procurement, we are referring to the final act of purchasing. However, the procurement process in its entirety can be critically important for companies leading up to their final purchasing decision. Companies may be on both sides of the procurement process, as buyers or as sellers. At BGIS our main focus is on the side of the soliciting company.

## Reflection

What constitutes an Indigenous (Aboriginal) firm?

The Canadian Council for Aboriginal Business' Certified Aboriginal Business program confirms that Indigenous Businesses are 51% or more owned and controlled by an Indigenous person(s)<sup>7</sup>

A central finding of this research is that Indigenous procurement is not the same as traditional supply chain management. Procurement from Indigenous contractors and communities involve relationship building and sustained partnership development in a manner unique from the typical request for proposal-style of supply chain contracting and service procurement that mining operations typically followed in the past. As such, procurement agreements with Indigenous suppliers need to be approached and understood differently.<sup>8</sup>

To support Indigenous businesses, you must incorporate measures to benefit Indigenous Peoples and businesses into procurement, such as Indigenous benefits plans. These plans increase the possibility of Indigenous Peoples and businesses successfully competing and obtaining contracts and subcontracts, and for Indigenous Peoples to access employment and training opportunities.

In addition, we must commit to increased participation of under-represented supplier groups, such as Indigenous, women, persons with disabilities, and visible minorities, in the procurement process.

There is a risk that your organization may not have adequate procurement resources to deliver on priorities, objectives, and programs due to a shortage of procurement team members with the appropriate knowledge, which can require several years of experience specific to the procurement needs of your organization.

<sup>7</sup> Canadian Council for Aboriginal Business, Certified Aboriginal Business Program (CAB)  
<https://www.ccab.com/membership/certified-aboriginal-business-cab/>

<sup>8</sup> Canadian Council for Aboriginal Business, *Partnerships in Procurement* <https://www.ccab.com/wp-content/uploads/2016/11/Partnerships-in-Procurement-FullReport.pdf>

## Actions for Indigenous Procurement

### 1. Establish an Indigenous Vendor Directory

Develop and maintain an Indigenous Vendor Directory. To begin, review your current list of vendors, as there may be Indigenous vendors that have not identified themselves as Indigenous and registered with a third-party directory. Ensure that the benefits of this identification are communicated with your existing vendors.

Start with a review of these Indigenous Vendor Listings to learn about the goods and services available across Canada:

- Indigenous Business Directory<sup>9</sup>
- Canadian Council for Aboriginal Business (Certified Aboriginal Business)<sup>10</sup>

Meet as a group to screen the full listings to determine potential vendors. Conclude with a preliminary listing of potential Indigenous vendors that will require further screening. Next, an extensive examination of all potential Indigenous vendors. Meet as a group to thoroughly review all potential Indigenous vendors.

### 2. Develop an Indigenous Procurement Strategy

An Indigenous Procurement Strategy (IPS) is a strategy to procure cost-effective goods and services from Indigenous firms. An IPS may be part of an Impact and Benefit Agreement (IBA) between an organization and an Indigenous community.

Moving forward be sure to set targets and track progress. Ensure the Indigenous Procurement Strategy is obvious on your corporate website

### 3. Create Opportunities for Indigenous suppliers

Review the current goods and services, including projects, that have been tendered in the last 12-18 months. Assess this demand against the supply available from current Indigenous vendors. Determine which tenders could be targeted to Indigenous vendors in the future. These tenders can remain competitive, open and fair, just closed to Indigenous vendors. This evaluation will also determine which Indigenous suppliers need to be added to the vendor list.

Introduce a tool for procurement of services, which incorporates social procurement measures by ensuring that a set range, for example 33 to 45%, of each bidder list always includes suppliers from under-represented groups.

### 4. Increase the value of contracts awarded to Indigenous businesses

Set a specific target (for example, minimum of 5%) of contracts awarded to businesses managed and led by Indigenous vendors. Collaborate with other likeminded organizations, both Indigenous and non-Indigenous to complement each other's efforts towards achieving said targets. For example, work closely with Indigenous Organizations such as the Council for the Advancement of Native Development officers (CANDO) to educate development officers on how to do business with and navigate procurement, as well as build Indigenous business readiness.

### 5. Indigenous Procurement Communications Efforts

Engage with Indigenous communities and advise them of available and upcoming procurement opportunities. Simply posting a tender on your organizations website or on a website for public and private sector contract opportunities (tenders) such as MERX may not be the most effective means for communicating with Indigenous vendors. Creating

<sup>9</sup> Government of Canada Indigenous Business Directory <https://www.sac-isc.gc.ca/eng/1100100033057/1610797769658>

<sup>10</sup> Canadian Council for Aboriginal Business, Members  
[https://www.ccab.com/main/ccab\\_member/?s=qccabindustry=0&qccabterritory=0&qccabmembershiptype=138](https://www.ccab.com/main/ccab_member/?s=qccabindustry=0&qccabterritory=0&qccabmembershiptype=138)

an Indigenous communications network can help disseminate your efforts and reinforce your commitment to business reconciliation. Several groups and organizations that can be added to your network include:

- Communities of Interest
- Native Friendship Centres
- College and University Indigenous Departments and Associations
- Indigenous Business Organizations (i.e. CCAB)
- Cando (Council for the Advancement of Native Development Officers)

**See Appendix XIV – Listing of Native Friendship Centres**

## 6. Review Request for Proposal (RFP) Development

Many Indigenous businesses do not have the resources available to devote to filling out long and complicated forms – please ensure that this is kept in mind when developing an RFP. Place yourself in the role of the Indigenous vendor and complete a bid through their lens. Moreover, invite a group of potential and current Indigenous vendors and walk them through a previous RFP. Determine what needs to be addressed and how to better work with the Indigenous vendors. Some factors to consider includes:

- Increasing the time required to submit the bid
  - Reducing the financial requirements for security and bid deposits
- There may be issues of perceived fairness within the process, however when viewed with an Indigenous lens it may become apparent that the process is not as fair as previously viewed. An example of this is the bonding requirement (bid and/or performance) within certain tenders. Indigenous vendors that are located on reserves are usually unable to obtain bonds from the open market. As a result, they cannot bid. An innovative solution would be to allow for Irrevocable Letters of Credit in place of bond.
- Review your procurement process and look for ways to streamline it

## 7. Host Indigenous Procurement Workshops

From the lessons learned in your Review of RFP Proposal Development, create an Indigenous Procurement Workshop. Hold these workshops with potential Indigenous suppliers that:

- Instruct how to complete a Request for Proposal
- Describe your organization's qualification process, including any security clearance requirements and compliance requirements
- Describe supplies and services that are typically required

## 8. Indigenous Participation Plan

An Indigenous Participation Plan establishes how we work with Indigenous communities, industry and government.

When it comes to RFPs, include provisions that require non-Indigenous suppliers to have procurement sub-contracts with Indigenous suppliers and give them points or credit in the RFP process for doing so

Consider making it a policy that large infrastructure projects have a set minimum percentage requirement for indigenous participation which ensures suppliers subcontract to Indigenous businesses



## Pillar Four

### **Business and Economic Development**

# Pillar #4 – Business and Economic Development

Business and Economic Development as it relates to Indigenous engagement means committing resources to the development of business relationships with Indigenous-owned companies. These relationships can be fostered with individual businesses or companies owned by the Indigenous community.

Progressive companies understand that the best way to achieve mutually beneficial relationships is through meaningful engagement with Indigenous communities and businesses. The procurement of goods and services from Indigenous businesses ensures a more competitive market and creates valuable new training opportunities. This ultimately helps facilitate the growth of Indigenous businesses, advances social and economic outcomes for the Indigenous community while building trust.

## Reflection

The Indigenous economy in Canada is growing at an exponential rate, and is currently estimated to be \$32 billion annually, outperforming the national economy. Based on this growth, the CCAB estimates that the Indigenous economy is expected to increase to \$100 billion by 2024.

In addition, the Indigenous population is younger and growing faster than Canada's non-Indigenous population. The Indigenous population is set to reach one million by 2027 and is growing four times faster than the national average. Skills, labor and innovation are significantly important to both Indigenous communities and the Canadian economy, with impressive gains being made in key areas such as entrepreneurship and individual economic achievement.

A market report developed by TD Bank states that Indigenous businesses contributed \$12 billion to Canada's economy in 2016. The consensus amongst Indigenous business professionals that these numbers will continue to increase. Currently, Indigenous Peoples are creating new businesses at nine times the Canadian average. The Indigenous business community is over 50,000 strong and an estimated 12% of those are large community-owned firms. In 2016, approximately 5% of the Canadian population identified as Indigenous. Between 2006 and 2011, there was a 21% increase in the number of Indigenous workers and 38% of the Indigenous population has some type of post-secondary accreditation.<sup>11</sup>

There is great risk to organizations that fail to develop positive Indigenous relations, which has been well documented throughout the last decade. Risks include reputational damage, regulatory intervention, litigation, project delays and disruptions, shutdowns and financial loss.<sup>12</sup>

Behaving in a way that supports reconciliation is the responsibility of all Canadians, including investors and corporations. By committing to business reconciliation, exciting opportunities can be created in a wide range of industries. However, access to capital and the general acceptance of Indigenous small business and entrepreneurship remains problematic.

For undisputable reasons based on reconciliation and justice, in addition to economic reasons, it is imperative that Canada strengthen and support the Indigenous economy. Economic empowerment of Indigenous communities, businesses and entrepreneurs is not just the right thing to do – it is in the economic best interest of all Canadians.

<sup>11</sup> Gulati, Sonya and Burleton, Derek, Estimating the Size of the Aboriginal Market in Canada (Toronto: TD Economics, 2011), [ccab.com/wp-content/uploads/2016/11/TD-Economics-Estimating-the-Size-of-the-Aboriginal-Market.pdf](https://www.ccab.com/wp-content/uploads/2016/11/TD-Economics-Estimating-the-Size-of-the-Aboriginal-Market.pdf)

<sup>12</sup> Canadian Council for Aboriginal Business, *Business Reconciliation in Canada Guidebook*, [https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada\\_WEB-final\\_AA.pdf](https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf)

## Actions for Business and Economic Development

### 1. Determine Who Is Responsible for Economic Development

When engaging with Indigenous communities, determine who is responsible for the community's business affairs. This is typically an Economic Development Officer (EDO) employed within the administrative department on behalf of the Elected Chief and Council or an Indigenous Economic Development Corporation (IEDC). Communities that have chosen to make economic development a priority will often have an economic development department that is separate from Chief and Council.

IEDC's are the economic and business development arm of a First Nations, Métis or Inuit government, and are a major economic driver for Indigenous communities. These community-owned businesses invest in, own and/or manage subsidiary businesses with the goal of providing financial support to advance community interests. IEDCs play a major role in driving Indigenous economic advancement through business development, employment, and community-based projects.

### 2. Partnerships and Joint Ventures

The opportunity to create joint venture partnerships with Indigenous businesses and communities across Canada is growing exponentially. Indigenous communities are investing in economic development initiatives that not only bring benefit to their people and communities, but also to their non-Indigenous partners, companies and corporations.<sup>13</sup>

Major development projects are often multi-staged, involve significant investment of financial resources, and operate over an extended period with significant economic returns. Many Indigenous companies and communities do not have the knowledge or expertise to understand and act on the range of opportunities presented by these major projects. As a potential business partner, you need to navigate through the complexities of Indigenous issues in Canada to build win-win partnerships. Knowing how to maximize these opportunities and build positive relationships with Indigenous communities is critical for achieving a mutually beneficial relationship.<sup>14</sup>

There are close to 700 Indigenous communities across Canada that can offer potential partnership opportunities. According to the Canadian Council for Aboriginal Business, there were over 37,000 self-employed Indigenous People in Canada in 2006, representing an increase of 27,000 since 2001, which outperforms the self-employed of non-Indigenous Canadians by seven per cent. This upward trend in Indigenous business upstarts continues to grow.<sup>15</sup>

There are many opportunities to establish partnerships or joint ventures with Indigenous businesses and/or communities. A great example includes A6N, a joint venture between Aecon Group Inc. and Six Nations of the Grand River Development Corporation.

Many joint ventures are created when a non-Indigenous business has the resources, capacity and finances to capitalize on an opportunity but lacks the contacts/networks, specific local knowledge and experience that can only come from collaborating with an Indigenous community.<sup>16</sup>

### 3. Establish an Indigenous Communications Network

An Indigenous Communications Network is an effective way to build and maintain relationships with Indigenous communities and can complement your procurement communication efforts. This network can be used to broadcast and highlight your organization's commitment to business reconciliation.

<sup>13</sup> Indigenous Works, Partnership <https://indigenousworks.ca/en/about/business-case-inclusion/partnership>

<sup>14</sup> Indigenous Works, Partnership <https://indigenousworks.ca/en/about/business-case-inclusion/partnership>

<sup>15</sup> Indigenous Works, Partnership <https://indigenousworks.ca/en/about/business-case-inclusion/partnership>

<sup>16</sup> Indigenous Corporate Training Inc. "What are the Elements of an Effective Indigenous Joint Venture?" <https://www.ictinc.ca/blog/what-are-the-elements-of-an-effective-indigenous-joint-venture>

Several groups and organizations that can be added to your Indigenous network include:

- Communities of Interest
- Native Friendship Centres
- College and University Indigenous Departments and Associations
- Indigenous Business Organizations (i.e. CCAB, and Council for the Advancement of Native Development Officers)

Effective networking requires ongoing communication with Indigenous communities and organizations. Utilize the Indigenous communications network to communicate all aspects of your Indigenous engagement efforts. Take pride in your Indigenous engagement efforts and any successes that are achieved along your business reconciliation journey. It is important to share these successes with the general public and your Indigenous network, specifically with the Indigenous businesses and communities within your Indigenous Communications Network.

## 4. Develop and Convey Your Indigenous Brand

For organizations that are progressing in their business reconciliation journey, consider developing and expanding your Indigenous brand. Further developing your Indigenous brand can enhance trust and reputability, while increasing credibility. BGIS Australia is committed to building their Indigenous brand, and recently released a *Reconciliation Action Plan 2020-2022* outlining their efforts. Throughout this document, BGIS Australia utilized exclusive Indigenous art developed in a collaborative workshop led by internationally recognized Aboriginal artist Saretta Fielding of the Wonaruah Nation. These initiatives are efforts that BGIS Australia is taking to build their Indigenous brand.

See Appendix XVI –BGIS Australia

## 5. Support Indigenous Entrepreneurs

Supporting First Nations, Métis, and Inuit entrepreneurs, is an effective way to develop and foster key business relationships

Indigenous entrepreneurs have built many successful businesses across many industries and sectors in Canada. However, building a successful business does not come without challenges. For many Indigenous entrepreneurs, access to equity and capital is a significant problem. In addition, access to essential resources and education can create barriers.

This creates an opportunity for your organization to support and provide guidance to Indigenous entrepreneurs and start-ups. You may consider the following:

- Develop opportunities to connect local businesses and entrepreneurs with Indigenous communities and entrepreneurs
- Offer skills development and training programs to support the Indigenous entrepreneurs that you plan to engage with
- Partner with Indigenous organizations and become a champion for Indigenous entrepreneurs
- Develop mentorship programs for Indigenous entrepreneurs

For substantial change to occur, Indigenous entrepreneurs must be empowered through skills training and knowledge sharing. As suggested, partnering with Indigenous organizations, such as CCAB, can lead to the development of mentorship programs for Indigenous owned businesses. CCAB's Aboriginal Business Mentorship Program (ABMP) pairs Indigenous entrepreneurs with experienced mentors to help take their business to the next level. Throughout the program, entrepreneurs gain expertise and advice from industry leaders. Mentorship support is provided through in-person meetings between mentors and mentees or via email, telephone or Skype depending on the location of the participants.

See Appendix XVII – Indigenous Partner Organizations

## 6. Develop Indigenous Business Student Mentorship Program

Indigenous high school students face unique challenges, and often have limited access to support (through mentorship) and guidance. For this reason, there is a significantly low rate of Indigenous youth who enroll in business programs at the post-secondary level.

Developing a mentorship program for Indigenous high school students, can increase academic achievement and encourage students to study business in post-secondary school.

A successful program can serve as a pathway into business/commerce education at the post-secondary level. The goals of the program would be to:

- Increase self-esteem and confidence of students who are interested in pursuing business; and provide support in pursuing goals
- Increase the number of Indigenous youths studying business at the post-secondary level

This program encourages mentors and teachers to support students as they learn invaluable business skills and navigate real-world business scenarios. An effective mentorship program would also allow students to network with other Indigenous youth. Additional program requirements could include:

- Conferences
- Working in dynamic groups towards projects or a common goal
- Completion of regularly scheduled challenges for awards
- Familiarity and knowledge of post-secondary institutions within Canada

## 7. Create an Indigenous Business Development Website

The creation of an Indigenous business development website can supplement your Indigenous employment website and increase knowledge of your organization amongst Indigenous businesses. This is also an opportunity to highlight the Indigenous brand that you are developing or have developed.

When creating this platform, ensure that you highlight all of your existing Indigenous engagement activities, and broadcast your Indigenous engagement strategy. Print copies of this website, in the form of a newsletter, is encouraged as not all Indigenous vendors and Indigenous communities have access to reliable internet. ~

## 8. Engage Vendors from Indigenous Vendor Directory

Effective business engagement requires open communication with existing Indigenous vendors on an ongoing basis. This engagement can strengthen existing relationships with Indigenous businesses and help grow opportunities that are present for Indigenous vendors. Through frequent communication, you can determine if vendors are maximizing opportunities while participating in the tendering process and determine if complimentary tenders are available. In addition, Indigenous vendors are a great resource for information about their local community and can even become a local champion for your organization.



## Pillar Five

### Engagement and Relationship Building

# Pillar #5 - Engagement and Relationship Building

There are two key factors that drive engagement and relationship building: engagement and support. Effective *engagement* requires dedicated time and resources to develop and maintain positive relationships. This can occur through, ongoing communications, information sharing, involvement in events and activities, and partnerships. *Support* requires a commitment to relationship building through financial and/or in-kind support. Both engagement and support work together in the development of positive and progressive relationships.

By engaging with Indigenous businesses and communities, your organization will gain continuous and constructive feedback from the community and/or participant you are working with. This feedback can assist with community relations planning and help you achieve annual targets. Ultimately, business leaders will engage with Indigenous community leadership, and employees will participate in Indigenous cultural and community local and national events as well as celebrations.

## Reflection

Effective engagement is initiated through meaningful collaboration with Indigenous business and communities, with trust and respect at the forefront of the relationship. Both Indigenous and non-Indigenous parties must offer mutual and equal benefit.

A strong and effective relationship between Indigenous and non-Indigenous Peoples is about more than just optics. It is not enough to simply “look good” because you have partnered with Indigenous communities – your efforts must go beyond that. There are four principles that guide effective relationship building: that provide a solid foundation for building and sustaining positive, productive and mutually beneficial relationships:<sup>17</sup>

- Respect
- Communication
- Commitment
- Trust

Engagement with Indigenous businesses and communities should not be viewed as typical stakeholder engagement. Indigenous engagement must be motivated by good intentions and not be task or outcome driven. Engagement is a meaningful process that ensures all voices are being uplifted, heard and incorporated into the findings and final product. The outcomes of engagement should be on collective community knowledge, adding value to the lives of Indigenous and non-Indigenous Peoples, building capacity and reflecting cultural ways of knowing.

Relationships are the foundation for community engagement and extra care must be placed in establishing and sustaining relationships with Indigenous partners. This groundwork takes time and will strengthen long term outcomes. It is important remember that you are developing a relationship with both individuals and communities.

To begin a relationship, you must be committed to upholding your end of the process. To maintain a reciprocal relationship, all partners should be contributing. Be authentic in your approach. Creating personal connections with

<sup>17</sup> Congress of Aboriginal Peoples, *Reconciliation Toolkit for Business Leaders*, [http://www.abo-peoples.org/wp-content/uploads/2019/05/WP-Revised-Reconciliation-Toolkit\\_Digital\\_May12-compressed.pdf](http://www.abo-peoples.org/wp-content/uploads/2019/05/WP-Revised-Reconciliation-Toolkit_Digital_May12-compressed.pdf)

others or communities is a great way to build relationships. However, it must be done in a manner that indicates you are working towards creating a strong relationship and not looking to speed up the process.

Relationships should be built in non-intrusive and respectful ways by attending community gatherings like feasts, pow-wows and other Indigenous-led community events. Also consider attending more formal events like annual meetings hosted by Indigenous partner organizations.

## Connecting with Local Indigenous Communities

There is no “one-size-fits-all” approach when engaging with Indigenous communities. The economic needs and goals will differ for each community, as each has its own values, traditions, history and strengths. However, only through understanding the similarities between communities can the differences be understood. When researching and developing communications strategies, the varying levels of capacity, language barriers and cultural differences should be considered.

Best practices when engaging with an Indigenous community include the following:

- **Indigenous Community Research:** Learn as much as you can about the Indigenous community you wish to engage with. An Indigenous Community Assessment is a great tool for community research (*see Pillar #1 – Transformative Leadership*).
- **Engage with Indigenous Communities Early:** Engaging with Indigenous communities when a project is in its infancy stage (or earlier) can help foster the relationship with the project partner, assess the social and environmental impact of the project, ensure the community has articulated their interests, take concerns into account and raise funds to develop appropriate partnership and financing agreements.
- **Engage with Indigenous Communities Often:** Continuous communication is essential when engaging with Indigenous communities. Consider periodic touch-point meetings to listen to concerns and priorities and get updated on local events and calendars. Ensure community members are aware of project goals and have regular opportunities to voice concerns and build community consensus.
- **Ensure Business Leaders Are Committed to Authentic Engagement:** This can be achieved through town hall meetings or direct connections with the appropriate community leader(s). During project discussions, it is important to correspond with the appropriate counterpart within the Indigenous community.

## Building Community Relationships

Relationships with communities take time, patience and face-to-face communication. As previously mentioned, each community has different strengths, goals and economic priorities. Developing positive economic or business relationships begins with respect and effective listening. Actions for building respectful and sustainable partnerships with an Indigenous community will include:

- Cultural Awareness Workshop
- Indigenous Engagement Committee
- Land Acknowledgements
- Be Respectful of community timelines
- Understand Community capacity

## Engaging with Indigenous Businesses

Indigenous businesses vary by size, sector and location, and have different ownership structures, social missions and export capabilities. On-reserve Indigenous businesses have different challenges and opportunities than non-

Indigenous businesses, but generally carry out business as usual and speak the same corporate language as all Canadian companies. However, every organization has a different reconciliation journey and a different approach.<sup>18</sup>

Consider doing the following:

- Educating yourself on the Indigenous business landscape and contemporary barriers to economic participation through business reports, policy notes, news stories and academic journal articles.
- Identifying local Indigenous businesses through Indigenous business associations, organizations, directories and company websites.
- Being respectful of protocol by recognizing that Indigenous businesses may include Traditional Knowledge or cultural expression in their business model, product or service

Partnering successfully with an Indigenous business or community depends on the desire to build deep, lasting relationships. Business Reconciliation requires a long-term strategy to ensure that business decisions result in more than simply a business transaction or a box to check.<sup>19</sup>

## Actions for Engagement & Relationship Building

### 1. Engage Local Champions

To deepen your engagement with Indigenous Peoples, it may be beneficial to work with a local Indigenous contractor who can introduce you to the community as a *local champion*, and their customs and culture. Collaborate with local Indigenous community leaders to introduce them to your business, discuss your overall approach to advancing reconciliation, get their perspectives on the challenges that you are experiencing, and learn how you can build effective ties between your organization and Indigenous communities.

### 2. Support Local Indigenous Community Causes

Philanthropic initiatives are excellent ways to expand your knowledge of Indigenous causes and community-based organizations. They are also a great way for senior leadership and employees to get to know Indigenous Peoples. This is an opportunity to convene, collaborate and act together.

### 3. Participate in local Indigenous-led Community Events and Celebrations

Participating in local Indigenous events and celebrations provides employees with a first-hand experience of Indigenous culture. This provides the opportunity to learn and become more open-minded, reflective and appreciative of Indigenous Peoples. Attending local Indigenous cultural celebrations, and art and music festivals is a fun and engaging way for your employees to learn about Indigenous history, traditions, culture and creativity, and to meet Indigenous Peoples in the community.

### 4. Create Internship, Mentoring and Training Programs

Although this action item was recommended in *Pillar #4 – Business and Economic Development*, it is also applicable to Indigenous Engagement and Relationship Building. The creation of internships, mentoring and training programs exemplifies your organization's commitment to the future of the Indigenous community.

<sup>18</sup> Canadian Council for Aboriginal Business, *Business Reconciliation in Canada Guidebook*, [https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada\\_WEB-final\\_AA.pdf](https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf)

<sup>19</sup> Canadian Council for Aboriginal Business, *Business Reconciliation in Canada Guidebook*, [https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada\\_WEB-final\\_AA.pdf](https://www.ccab.com/wp-content/uploads/2019/09/Business-reconciliation-in-canada_WEB-final_AA.pdf)

## 5. Create Scholarships, and Bursaries

A scholarship and/or bursary program can also be established to demonstrate your organizations commitment to the Indigenous community. It also serves as a great opportunity to partner with an Indigenous organization. For example, Indspire is an Indigenous national charity that invests in the education of First Nations, Inuit and Métis people for the long-term benefit of these individuals, their families and communities, and Canada.

## 6. Hire Indigenous Consultants

When new projects and tenders are in the planning phase, consider engaging Indigenous consultants to provide helpful input and guidance throughout the process. This is also a great opportunity to include Indigenous design throughout the project. In addition, Indigenous consultants can augment Indigenous Engagement efforts with local Indigenous Communities.

## 7. Convene an Indigenous Communications Committee (ICC)

Engagement and relationship building rely heavily on effective communication between both parties. An Indigenous Communications Committee is essential to compliment these efforts. Much like the Indigenous Engagement Committee this group may be National with Regional support.

## 8. Develop Letters of Intent or Memorandums of Understanding

Developing Letters of Intent (LOI) or Memorandums of Understanding (MOU) will help formalize your alliance with the Indigenous community and reflects a shared desire to work towards this new partnership. Before you reach this stage, ensure that you have already completed the following critical steps:

- You have met with a local Indigenous Elder to seek his/her advice on an approach to the community. There are Elders and community members who can provide suggestions and guidance on the appropriate cultural protocols.
- You have met with Chief and Council or the appropriate Indigenous leaders and formally introduced your company and your intentions to explore ways of working together.
- You have met with the main managers of the community, the individuals responsible for economic development and the local Aboriginal Skills and Employment Training offices to explain your company's intents.
- You have well researched the community, its history and its social, political and economic structures.
- You have attended community events. You have met and engaged with individuals from the community and listened to them talk about their community and what makes it home for them.
- You have developed an appreciation for the community's economic, political and cultural aspirations. In addition, you have developed an understanding of the problems facing the community and how it hopes to boost its residents' quality of life.
- You and your Indigenous partners have discussed how you will monitor and track your communication, meetings and record of decisions. You have adopted a common format and set of protocols that are agreeable to all parties. You have a record of these partnership developments and agreements so that your company is protected in the event of changes within your company or in local or community government.

If you have successfully completed the items mentioned above, you can proceed by developing a statement of intent to advise community leaders of what you hope to achieve. When drafting the letter, be brief and highlight key information regarding the discussions you wish to have with the community, in order to explore ways to work together.

## 9. Track Employment, Retention, Workforce Composition and Training

Tracking your organization's employment, retention, workforce composition and training is beneficial as it can help measure your current impact on the local labor market and address community social indicators. Tracking these items creates awareness, and has many benefits including job creation, poverty reduction and managing the risk of labor shortages.

**See Appendix XIII – Best Practices for Meaningful Engagement with Indigenous Businesses and Communities**

# Appendix I – Terms and Definitions

Aboriginal Financing Institution (AFI) – an Indigenous community-based organization that provides business financing, including business loans and non-repayable contributions, and resources to First Nations, Métis and Inuit-owned businesses.

Aboriginal Peoples – collective name for the original peoples of North America and their descendants.

Aboriginal and Treaty Rights – rights that some Indigenous Peoples of Canada hold as a result of their ancestors' longstanding use and occupancy of the land. Examples include hunting, trapping and fishing rights on ancestral lands. Aboriginal rights vary from group to group depending on the customs, practices, traditions, treaties and agreements that have formed part of their distinctive cultures. Section 35(1) of the *Constitution Act*, 1982 states that, "The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."

Aboriginal Title – a term that legally recognizes Indigenous interest in land. It is based on the long-standing use and occupancy of land by Indigenous Peoples as the descendants of the original inhabitants of Canada.

American Indian – a term used in the United States to describe the descendants of the original peoples of North America. Synonyms: North American Indian and Native American.

Band (Nation/Community) – the collective First Nations community, including band members or citizens who reside both on and off reserve. Members of a First Nation or group for whom lands have been set apart, and for whom money is held by the Crown. It is a body of '*Indians*' declared by the Governor-in-Council to be a Band for the purposes of the *Indian Act*. Many Bands today prefer to be called First Nations and have changed their names accordingly. For example, the Batchewana Band is now called the Batchewana First Nation.

Band Chief – an Elected Chief is the political leader of a Band Council of a First Nation under the Indian Act electoral system. Some First Nations have elected and/or hereditary Chiefs, while some self-governing First Nations use the term Executive Director or President.

Band Council – the administrative/political organization of a First Nations community overseen by Crown Indigenous Relations and Northern Affairs Canada (CIRNAC). This governing or administrative body of a Band may be elected according to Band custom or procedures specified in the *Indian Act*. It usually consists of a chief and councillors who are elected for two- or three-year terms by eligible voters in the community.

Band Councillor – an elected council member of a First Nations band under Section 74 of the Indian Act.

Band Councillors – Administrate all aspects of a First Nations community. Special appointments of band councillors are sometimes made to specific policy areas that are relevant within their community and may include band councilors who are responsible for the administration of economic development and partnerships for their community.

Band List – A list of the members of a Band. The list is controlled by the Band and/or maintained by the federal government.

Band Membership – Denoted when a person is recognized as, or entitled to be, part of a Band and whose name appears on an approved Band or First Nation list of members.

**Band Number** – A federal government-issued identification number assigned to a family or an individual adult living within a Band or First Nation.

**Bill C-31, 1985** – A Bill that changed the ‘Indian’ registration system adopted and maintained by the federal government so that entitlement was no longer based on sexually discriminatory rules. However, the amendments “resulted in a complicated array of categories of Indians and restrictions on status” which was further challenged.

**Bill C-3, 2010** – “This bill amends provisions of the *Indian Act* that the Court of Appeal for British Columbia found to be unconstitutional in the case of *Mclvor vs. Canada*. The bringing into force of Bill C-3 will ensure that eligible grandchildren of women who lost status as a result of marrying non-Indian men will become entitled to registration (Indian status).”

**Commutation** – A legal action provided in the *Indian Act* by which an Indian woman who married a non-Indian relinquished her right to annuities, or any other regular cash payments, by accepting a lump-sum payment, ending her financial connections to a Band.

**Constitution Act, 1982** (formerly the British North America Act, 1867)

Section 91(24) of the *British North America Act, 1867* states that legislative authority for “Indians and Lands Reserved for the Indians” rests with the federal government.

Section 35 of the repatriated *Constitution Act, 1982* states the following:

- (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.
- (2) In this Act, “aboriginal peoples of Canada” includes the Indian, Inuit and Métis peoples of Canada.
- (3) For greater certainty, in subsection (1) “treaty rights” includes rights that now exist by way of land claims agreements or may be so acquired.
- (4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

**Cultural Expressions** – Expressions of cultural practice, both traditional and contemporary, that include oral narratives, stories, literature, sounds and music, art and crafts, motifs, names, signs, symbols, performances, architectural design, objects, places and other forms. Indigenous cultures are expressed as either tangible or intangible and include customs and practices passed on from generation to generation.

**Custom(ary)** – A technical term referring to an actual or nominal traditional Indigenous practice, as opposed to one set out by Canadian law. For example, Band Councils chosen by ‘custom’ are selected or elected by traditional means rather than by the rules contained in the *Indian Act*. However, such customs or customary practices are recognized by the Act.

**Elder(s)** – A term that refers to Indigenous persons who are respected and consulted due to their wisdom, knowledge, experience, background and insight. It does not necessarily signify age.

**Enfranchised Indian** – An Indigenous person who lost the right by legal process to Indian Status and Band membership and became a British subject. The process of enfranchisement was abolished in the 1985 amendment to the *Indian Act*.

**Eskimo** – A term that came into use in the seventeenth century to describe a people inhabiting the Arctic regions of Canada, Greenland, Alaska and Siberia. It has been replaced by the term ‘Inuit,’ which is what the people of these regions prefer to call themselves.

**Ethnohistory** – The knowledge, study or anthropological interpretation of history, especially the histories of oral societies for which relatively few written records are available. In this process, many different sources of information are compared and interpreted.

**First Peoples** – A collective term used to describe the original peoples of Canada and their descendants.

**Half-breed** – A term used almost exclusively by the federal government throughout the late nineteenth and early twentieth centuries. Race served to distinguish between populations or groups when describing an individual who was of mixed ethnicity or “blood.”

**Hereditary Chief** – Is not an elected official under Section 74 of the Indian Act. A Hereditary Chief is the traditional leadership system of First Nations communities, with title passed down within family bloodlines following either a matriarchal or patriarchal system.

**Indian Act, 1876** – The Canadian legislation, first passed in 1876, which defines an Indian in relation to the federal government’s fiduciary responsibility as it applies to “Indians” living on-reserve. The Act sets out certain federal obligations and regulates the management of Indian reserve lands, Indian monies and other resources, as well as approves or disallows First Nation bylaws. It has been amended several times, most recently in 1985 with *Bill C-31* and again in 2011 with *Bill C-3* pertaining to identity.

**Indian General List** – A list of all persons registered as Indians in the Indian Register who are not members of a Band.

**Indian Register** – A centralized record of all persons registered as Indians in Canada. The Department of Aboriginal Affairs and Northern Development is the official federal body in charge of maintaining the Indian Register and Band Lists.

**Indian Reserve** – A tract of land, the legal title to which is held by the Crown, set apart for the use and benefit of an Indian Band.

**Indian Status** – The “legal status of a person who is registered as an Indian under the Indian Act. Under the Indian Act, status Indians, also known as registered Indians, may be eligible for a range of benefits, rights, programs and services offered by the federal and provincial or territorial governments.”

**Indigenous Economic Development Corporation (IEDC) Or Economic Development Corporation (EDC)** – The economic and business development arm of an Indigenous government. The community-owned corporations invest in, own and/or manage subsidiary businesses with the goal of benefiting the Indigenous citizens they represent.

**Indigenous Peoples** – Ethnic groups defined as “Indigenous” according to one of several meanings of the term.

**Inuk** – The singular form of the term “Inuit.”

**Innu** – Are an Indigenous group who primarily live in northeastern Quebec and southern Labrador. They are not the same as Inuit.

**Land Claim(s)** – A term originally used by Indigenous Peoples in the late 1960s to describe their right to ownership over, and compensation for, lands they traditionally occupied. In 1973, the Government of Canada recognized two broad classes of First Nation land claims — comprehensive and specific — and adopted these in the Land Claims Policy of 1974.<sup>xiv</sup> Comprehensive claims, which are wide in scope, are based on the assessment that there may be continuing Indigenous rights to lands and natural resources. Specific claims deal with precise grievances regarding the fulfillment of treaties and relating to the administration of lands and assets under the *Indian Act*.

**Métis Community** – A group of Métis people who live in, or who have come from, the same geographic area. A community may include more than one settlement, town or village in an area.

**Métis Land Claims** – A complex series of legislation, beginning with the *Manitoba Act* of 1870, providing for the settlement of claims arising from Indigenous rights to land in western Canada.

**Métis Rights** – The Supreme Court of Canada, in the 2003 case of *R. vs. Powley*, affirms and recognizes that Section 35 of the *Constitution Act*, 1982 “is a substantive promise to the Métis that recognizes their distinct existence and protects their existing Aboriginal rights.”

**Métis Settlement(s)** – Broadly applied, a Métis settlement is a small village settled by the Métis, such as Batoche, Saskatchewan. More formally, the term refers to the eight Alberta Métis settlements. These settlements are the only recognized Métis Nation land base in Canada.

**Non-Status Indian** – A person who identifies as an Indian or member of a First Nation or Band but is not entitled, for various reasons, to registration under the *Indian Act* of the federal government.

**On-Reserve** – A term used to describe First Nations living on a reserve for which the Crown has jurisdiction over and a fiduciary responsibility.

**Off-Reserve** – A term used to describe First Nations who live away from their original home, territory or reserve. It may also refer to services or objects that are not part of the reserve or territory but relate to First Nations.

**Office of the Federal Interlocutor** – The Minister of Aboriginal Affairs and Northern Development serves as the Federal Interlocutor for Métis and Non-Status Indians. The Federal Interlocutor helps to find practical ways to improve federal programs and services for Métis, Non-Status Indians and urban Indigenous People.

**Oral History** – A historical account memorized or recorded from the spoken words of people who have knowledge of past peoples, places, events and cultural traditions.

**Oral Tradition** – The verbal transmission of a people’s cultural heritage, history, stories and accounts passed on from generation to generation through narratives, songs, chants, music, literature and other forms.

**Peoples** – The plural “peoples” recognizes that more than one distinct group comprises the Indigenous population of Canada.

**Residential Schools** – A variety of institutions that include industrial schools, boarding schools and student residences, initially developed in New France by Catholic missionaries to provide care and schooling. The federal government and churches developed a system of residential schools in Canada stretching from Nova Scotia to the Arctic from the 1830s onward. These government-funded, church-run schools were set up to eliminate parental involvement in the intellectual, cultural, and spiritual development of Indigenous children. In 1884 the *Indian Act* was amended to include compulsory residential school attendance for Status Indians under age 16. By the 1940s it was determined by both the government and most missionary bodies that the schools were ineffective, and Indigenous protests helped to secure a change in policy. In 1969 it was decided to close the residential schools, and the last school, located in Saskatchewan, was closed in 1996.

**Reserve (Reserve Lands)** – Land set aside under the Indian Act and treaty agreements for the exclusive use of an Indian band. Band members possess the right to live on reserve lands, and band administrative and political structures are frequently located there. Reserve lands are not “owned” by bands but are held in trust for them by the Crown.” Some Bands or First Nations have more than one reserve.

**Reservation** – Land set aside by the U.S. government for the use and occupation of a group of Native Americans. The term does not apply in Canada.

**Self-determination** – A term introduced to gradually replace the term, “self-government.” The Department of Indian Affairs and Northern Development’s Community-Based Self-Government Policy of 1984 was perceived as more of a

municipal government model and did not fully recognize the authoritative powers to the extent envisioned and asserted by many Indigenous Peoples.

**Self-government** – A term originally conceived and used by Indigenous Peoples in the late 1970s to describe their right to govern their own affairs. The Department of Indian Affairs and Northern Development adopted the term and applied it to the Community-Based Self-Government Policy of 1984. Such a government is designed, established and administered by Indigenous Peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial government.

**Senator** – A highly respected individual whose knowledge, values and experience are recognized within Métis communities. Senators are designated to share their knowledge, culture and traditions with members of their communities and the general public.

**Status Indian (Registered Indian)** – A person entitled to have his or her name included on the Indian Register, an official list maintained by the federal government. Certain criteria determine who can be registered as a Status Indian. Only Status Indians are recognized as Indians under the *Indian Act*, which defines an Indian as “a person who, pursuant to this Act, is registered as an Indian or is entitled to be registered as an Indian.” Status Indians are entitled to certain rights and benefits under the law.

**Treaty** – A formal, ratified agreement or contract usually made between two nations, such as those between Indigenous Peoples and governments.

**Treaty Indian** – A Status Indian who is recognized by or belongs to a First Nation that signed a treaty with the Crown.

**Treaty Rights** – The specific rights of the Indigenous peoples embodied in the treaties they entered into with the Crown, initially Great Britain and after Confederation, Canada. They often address matters such as the creation of reserves and the rights of Indigenous communities to hunt, fish and trap on Crown lands. Treaty rights are protected by section 35(1) of the *Constitution Act*, 1982.

**Tribe** – A group of Native Americans sharing a common language and culture. The term is frequently used in the United States but only rarely in Canada. An example of this is the Blood Tribe in Alberta.

**Tribal Council** – A regional group made up of members of several Bands or First Nations and representing their respective interests. The Council administers funds or delivers common services to the group such as health, financial, educational, social or technical services. Membership in a Tribal Council tends to be organized around geographic, political, or cultural and linguistic lines.

**Turtle Island** – Refers to the vast traditional lands of the First peoples of Canada (Indigenous Peoples). For most Indigenous Peoples, the term is inclusive of the lands encompassing the continent of North America and all that live and have lived within these lands. Turtle Island comes from Indigenous oral traditions with differing variations among Indigenous Peoples, notably, between Algonquian, Iroquoian and Anishinaabe or Ojibwe. This traditional story represents the turtle as an icon of life and creation.

**(Un)Civilized** – A term that can be traced back in literature to the logs of explorers and missionaries (later incorporated into the texts of anthropologists and Canadian government bureaucratic and legislative texts). It carries connotations of “violent unstructured peoples” with little or no social organization, who are far less refined than Europeans and, in the missionary context, people who are not un-Christian.

## Appendix II – List of Indigenous Peoples in Canada

In 2016, more than 1.6 million people identified as Indigenous in Canada. Below is a list of the various Indigenous nations in Canada. Although this is not a comprehensive list, it provides insight into the history, society, culture, politics and contemporary life of various First Nations, Inuit and Métis communities in Canada.

Abenaki	Innu (Montagnais-Naskapi)	Odawa
Ahousaht	Interior Salish	Ojibwa
Algonquin	Inuinait (Copper Inuit)	Oneida
Assiniboine	Inuit	Onondaga
Atikamekw	Inuvialuit (Mackenzie Inuit)	Pacheenaht
Baffin Island Inuit	Kainai (Blood)	Petun
Beothuk	K'asho Got'ine (Hare)	Piikani (Peigan)
Blackfoot Confederacy	Kaska Dena	Sahtu Got'ine (Bearlake)
Cayuga	Kivallirmiut (Caribou Inuit)	Saldermiut Inuit
Central Coast Salish	Ktunaxa (Kootenay)	Secwepemc (Shuswap)
Coast Salish	Kwakwaka'wakw (Kwakiutl)	Sekani
Cree	Kyuquot and Checleset	Seneca
Dakelh (Carrier)	Labradormiut (Labrador Inuit)	Shuta Got'ine (Mountain)
Dakota	Lilwat (Lillooet)	Siksika (Blackfoot)
Dane-zaa (Beaver)	Lingit (Tlingit)	Slavey
Dene	Métis	Stoney-Nakoda
Denesuline (Chipewyan)	Mi'kmaq	Syilx (Okanagan)
Ditidaht	Mohawk	Tagish
Ehattesaht	Mowachaht-Muchalaht	Tahltan
Gitksan (Gitksan)	Nahani	Tla-o-qui-aht (Clayoquot)
Gwich'in	Netsilingmiut (Netsilik Inuit)	Tlicho (Dogrib)
Haida	Neutral Confederacy	Toquaht
Haisla (Kitamaat)	Nicola-Similkameen	Tr'ondëk Hwëch'in (Han)
Haudenosaunee (Six Nations or Iroquois)	Nisga'a	Tseshaht (Sheshaht)
Heiltsuk	Nlaka'pamux (Thompson)	Tsilhqot'in (Chilcotin)
Hesquiaht	Northern Georgia Strait Coast Salish	Tsimshian
Hupacasath (Opetchesaht)	Nuchatlaht	Tsuut'ina (Sarcee)
Huron-Wendat	Nunavimmiut (Ungava Inuit)	Tutchone
Huu-ay-aht	Nuu-chah-nulth	Uchucklesaht
Iglulingmiut (Iglulik Inuit)	Nuxalk (Bella Coola)	Ucluelet (First Nation)
		Wetla (Tsetsaut)

## Appendix III – Indigenous Engagement Assessment

1. Does your organization have an Indigenous Engagement Policy in place? Does everyone in the organization understand it?
2. Does your organization have a solid strategy regarding Indigenous Engagement? Are they fully committed to it?
3. Does your organization have an Indigenous Engagement Committee that leads the charge on implementing our Indigenous Engagement Strategy across the company?
4. Does your organization have a training module covering Indigenous culture? Has everyone employee completed it?
5. What is the current situation/status of our Indigenous Engagement program (are there opportunities for improvement)?
6. Does your organization utilize a database for Indigenous vendors?
7. Does your organization have procedures in place to ensure that Indigenous suppliers have access to our business?
8. Does your organization transfer knowledge and skills to the Indigenous community – for example, supporting and involvement in programs such as core competency/readiness and leadership training?
9. Does your organization mentor Indigenous businesspeople, and support community training and education initiatives to help the development of Indigenous businesses?
10. Does your organization have specific goals for increasing Indigenous employment, retention, spending on goods/services from Indigenous businesses?
11. Does your organization have specific goals for providing financial and/or in-kind support for Indigenous community events and programs?
12. Does your organization have an Action Plan that identifies actions, responsibilities and timelines for meeting goals regarding Indigenous Engagement?
13. Does your organization track our performance against our goals, using performance indicators and analysis with scheduled reviews?
14. Does your organization encourage and support our employees to participate in Indigenous community cultural events and programs?
15. Does your organization have an internal Indigenous employee support group, network or program?
16. Do your leaders personally promote a positive philosophy on Indigenous Engagement and is the philosophy's importance reinforced throughout the company?

## Appendix IV – Indigenous Festivals and Celebrations

### National

#### National Indigenous People's Day – June 21<sup>st</sup>

Formerly known as National Aboriginal day. Celebrated on June 21<sup>st</sup>, a special time for many indigenous groups across North America. National Indigenous Peoples Day is a day to recognize and celebrate the cultures and contributions of Indigenous peoples from across Canada. The day was first celebrated in 1996 as National Aboriginal Day and was renamed in 2017. There are festivals, events, celebrations and ceremonies which take place across Canada to mark the occasion.

#### Summer Solstice Indigenous Festival – June 20-23 in Ottawa, Ontario

The Summer Solstice Indigenous Festival is a family-oriented multi-disciplinary arts festival that attracts over 40,000 visitors a year. This event truly represents the cultural diversity of the urban Indigenous community around Ottawa, with full participation of First Nations, Métis and Inuit artists. The diversity of cultures is reflected in all elements of the event, from leadership to the selection of artists representing each of the Indigenous communities.

#### imagineNATIVE Film + Media Arts Festival – October in Toronto, Ontario

imagineNATIVE is the world's largest presenter of Indigenous screen content. The organization is recognized locally, nationally, and internationally for excellence and innovation in programming and as the global centre for Indigenous media arts. imagineNATIVE (legal entity: The Centre for Aboriginal Media) is a registered charity committed to creating a greater understanding of Indigenous peoples and cultures through the presentation of contemporary Indigenous-made media art (film, video, audio and digital media).

#### Aboriginal Day Live – June 21st in Toronto, Ontario & Winnipeg, Manitoba

APTN Indigenous Day Live (IDL) is the nation's largest event in recognition of National Indigenous Peoples Day. Through cultural activities and live music, Canadians are brought together in celebration of Indigenous Peoples' unparalleled contributions to Canada. All are welcome to take part in the celebration.

APTN Indigenous Day Live brings together both established and emerging Indigenous artists and Indigenous champions from coast-to-coast-to-coast: musicians, singers, dancers, choreographers, composers, fashion designers, writers, lighting designers and visual artists, weaving a vibrant story that binds us.

#### APTN Indigenous Day Live Winter Solstice – December 21st

Join us for the first-ever Winter Solstice edition of APTN Indigenous Day Live! Winter Solstice is a time of reflection, introspection, and hope. In these tumultuous times, APTN Indigenous Day Live is a much-needed opportunity to reflect on the year past, and to come together in celebration to usher in the new year.

### Regional

#### Victoria Indigenous Cultural Festival – late June in Victoria, British Columbia

The Songhees and Esquimalt Nations celebrate National Indigenous Peoples day with a weekend of dance, music, food and the arts, and best of all – it is free!

## Kamloopa Powwow - August in Kamloops, British Columbia

The Kamloopa Powwow is one of the largest celebrations of First Nations' culture and heritage in Western Canada, and is a vibrant display of storytelling, song, and dance in traditional regalia. The Powwow represents many years of stories and events from previous years packed into three exciting days at the Secwepemc Powwow Grounds located 2 minutes from the city centre, alongside the South Thompson River in Kamloops.

## Spirit of The People Powwow - February in Chilliwack, British Columbia

As the first powwow of the season for tribes of the Pacific Northwest, the Spirit of the People Powwow in Chilliwack welcomes people to the great indoors. Since winter is still going strong in the middle weekend of February, dancers and drum groups from around North America gather inside a secondary school in Chilliwack, which is about a 90-minute drive east of Vancouver.

Participants perform traditional dances in brightly colored and decorated regalia. Food and crafts are available. The powwow does not charge for admission, but it does accept donations.

## Moosehide Gathering - July in Dawson City, Yukon

The Moosehide Gathering is a biennial summer event founded in 1993 by a group of dedicated Tr'ondëk Hwëch'in (Hän) people who wanted to celebrate their cultural traditions. It is an inclusive event that brings together people from across Canada as well as Alaska and beyond. Come share in Tr'ondëk Hwëch'in and other Indigenous culture – enjoy performances, guest speakers, feasts, dancing, drumming, singing and more. Artisans among you are invited to bring arts and crafts; musicians are encouraged to bring instruments. Catch up with old friends and make new friends.

## The Adoka Cultural Festival – June 25 – July 1, 2021 in Whitehorse, Yukon

At its idyllic location at the Kwanlin Dün Cultural Centre on the Whitehorse waterfront, the Adäka Cultural Festival shines with awesome energy, arousing inspiration, pride, and excitement in the thousands of artists, visitors, and supporters who attend the Festival each year. Adäka means “coming into the light” in the Southern Tutchone language. The Festival is committed to shining a light on the creative spirit of Yukon First Nations people, helping to preserve and revitalize our arts and culture, while inspiring artists and youth to take pride in their heritage and communities.

## Elbow River Camp (formerly known as the Indian Village) at the Calgary Stampede - July in Calgary, Alberta

You're invited to experience cultures of the Siksika, Piikani, Kainai, Tsuut'ina, and Stoney Nakoda First Nations in Elbow River Camp presented by Enbridge. Here you will find 26 tipis to visit, local artisans selling jewelry and art, bannock and Saskatoon berry jam, traditional dancing, and much more. Elbow River Camp has been a major part of the Calgary Stampede since the inception in 1912. It is a great way for visitors to experience the traditions and culture of First Nations peoples from the Treaty 7 nations of Siksika, Piikani, Kainai, Stoney Nakoda, and Tsuut'ina firsthand.

## Great Northern Arts Festival - July in Inuvik, North West Territories

The Great Northern Arts Festival (GNAF) is the only pan-northern arts festival in Canada and has been uniting art makers with art lovers for over 30 years. This 10-day event takes place every July, featuring up to 80 artists and 40 performers, a 4000-piece gallery and the opportunity to work alongside local artisans during hands-on workshops. Carving, textiles, sewing, jewelry, performing arts, arctic fashion and northern culture will be on display throughout the entire event.

## Back to Batoche Days - July in Batoche, Saskatchewan

Métis Nation–Saskatchewan is excited to welcome everyone Back to Batoche! Join us for four days of entertainment and cultural programming hosted by the team at Métis Nation–Saskatchewan. Chuckwagon and chariot races; jigging, horseshoe, and bannock competitions; as well as a variety of artisan goods and crafts.

## Manito Ahbee Festival – late May in Winnipeg, Manitoba

Named after one of the most sacred, traditional Indigenous gathering sites in North America, Manito Ahbee meaning “where the Creator sits. The largest powwow in Canada, the celebration welcomes about 800 dancers, drum groups, and singers from across North America each year.

The Manito Ahbee Festival celebrates Indigenous arts, culture, and music. The 16<sup>th</sup> annual festival will be held May 21-23, 2021 and feature the Indigenous Music Awards, Manito Ahbee Pow Wow, Indigenous Marketplace and Trade Show, Getting Jiggy With It, Art Challenge, Youth Education Day and Spirit Visions.

## Treaty & York Boat Days - late July – early August in Norway House, Manitoba

Held since 1973, Treaty and York Boat Days is an annual summer festival hosted by the Norway House Cree Nation. A summer festival that relives the community's history during the time of the fur trade and the accomplishments that have resulted from the “will to succeed in life.”

## Long Plain Pow Wow - August in Long Plain First Nation, Manitoba

The Long Plain pow wow began in 1876 and is one of Manitoba largest, and longest running pow wows. Long Plain Pow Wow takes place every August long weekend and contest runs from Friday evening to Sunday afternoon.

## sākihiwē festival (formerly Aboriginal Music Week) – late August in Winnipeg, Manitoba

A music festival in Winnipeg, Manitoba which presents Indigenous artists from around the world who perform hip hop, electronic, traditional, world, folk, rock, country and blues music.

## Alianait Arts Festival - Late June, in Iqaluit, Nunavut

Known as the world’s circumpolar stage, the Alianait Arts Festival takes place in Iqaluit, Nunavut, Canada in late June each year. These arctic days have 24-hour sunlight, a time of great celebration! Alianait sets the spotlight on Inuit and other circumpolar artists while bringing together exciting world-class musicians, circus acrobats, dancers, storytellers, actors, filmmakers and visual artists from across the globe.

## A Gathering: Peel's Aboriginal Celebration – late June in Peel Region

A Gathering: Peel's Aboriginal Celebration is a one-day festival celebrating the heritage and culture of Canada's Aboriginal Peoples. A Gathering is organized by Region of Peel Children's Services in partnership with the Peel Aboriginal Steering Committee (PASC).

## Wikwemikong Festival - late July – early August in Wikwemikong, Ontario

The Wikwemikong Festival is Eastern Canada's Oldest Pow Wow Held Annually on August Civic Holiday Weekend on the Wikwemikong Unceded Indian Reserve on Manitoulin Island in Ontario, Canada

## Akwesasne Pow Wow - September in Cornwall Island, Ontario

The Akwesasne International Pow-Wow is held annually in September on the weekend immediately following Labor Day, at the A'nowara'ko:wa Arena on Cornwall Island, Ontario. On the shores by the beautiful St. Lawrence River, visitors can enjoy a two-day event with good music, good food and good company. The Akwesasne Pow-Wow brings together the best Native artisans, drummers and dancers from this region.

## Celebration of Nations – Year-Round in St. Catharines, Ontario

Celebration of Nations is part of a long-term vision of the FirstOntario Performing Arts Centre, Kakekalanicks, Landscape of Nations 360° and the City of St. Catharines to build on the Two Row Wampum that promotes all Nations

walking together, in parallel, with respect, compassion and understanding to cultivate an inclusive community for our shared future.

Part of our year-round programming, Celebration of Nations reaches a crescendo on the weekend after Labour Day annually with a three-day Gathering of Indigenous Arts, Culture, and Tradition that will showcase a wide variety of Indigenous arts and artists, ranging from traditional and contemporary music and dance, visual arts to film screenings, creative workshops, eye-opening teachings, and hands-on activities for both children and adults. Celebration of Nations has been curated and juried by Artistic Director Michele-Elise Burnett (Métis) and Artistic Producer Tim Johnson (Mohawk), with support of the Celebration of Nations Advisory Committee and Performing Arts Centre programming staff.

### Grand River Champion of Champions Pow Wow - July in Ohsweken, Ontario

Located an hour south of Toronto and about 90 minutes northwest of Buffalo, New York, the Grand River Champion of Champions Pow Wow originated as a celebration of the Canadian Six Nations (Mohawk, Seneca, Oneida, Cayuga, Onondaga, and Tuscarora). It eventually expanded to include tribal dancers and singers from the U.S.

For more than 40 years, Native Americans have gathered along the banks of the Grand River to sing and dance at Chiefswood Park near Brantford, Ontario. Held on the last weekend in July, the celebration now attracts hundreds of dancers from across Canada and the U.S. Crafters and food vendors are on hand as well.

### Great Gatherings of First Nations - July 12-14, 2019 in Mashteuiatsh, Quebec

Takes place North of Quebec City. Festival has pow wow, dances and drumming groups, traditional sports competitions, handicraft exhibits and First Nations dishes – including game roasted over an open fire

### Montreal First People's Festival – early August in Montreal, Quebec

The Montreal First Peoples Festival is a multi-disciplinary, multi-sensory experience celebrating 11 different Indigenous nations from around Quebec. For a week, a myriad of events from music to dance, from film, to art, and from poetry to electro, the Place des festivals in downtown Montreal is transformed into a full cultural immersion of the First Peoples.

### Innu Nikamu Festival - August in Mani-Utenam, Quebec

The Innu Nikamu ("he sings in Innu") Festival is a major cultural event that brings together Indigenous and non-Indigenous artists from across the continent. One of the largest Indigenous music festivals in North America. For four days, artists from different nations, each with their own style, follow one another on the stage. The community of Uashat mak Mani-Utenam wishes to maintain and perpetuate the large traditional summer gatherings. Musicians, performers, composers, dancers, storytellers, rappers and elders will accompany each other, accompanied by a traditional drummer, in front of a conquered audience of several thousand festivalgoers. The development and recognition of this event helps to build bridges between different nations. With this festival, discover the heritage and tradition of the First Nations, and interact with them.

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**Note:** *There are many powwows held across Canada. Check with local Indigenous community, or local Native Friendship Centre to inquire. Powwows are both community and spiritual gatherings, and people from all walks of life and all corners of the world are welcome. At most powwows, visitors are invited to participate in the dances; just ensure you conduct yourself in a respectful manner.*

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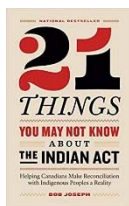
## Appendix V – Indigenous Literature



### **From the Ashes: My Story of Being Métis, Homeless, and Finding My Way**

Jesse Thistle

In this extraordinary and inspiring debut memoir, Jesse Thistle, once a high school dropout and now a rising Indigenous scholar, chronicles his life on the streets and how he overcame trauma and addiction to discover the truth about who he is.



### **21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality**

Bob Joseph

Based on a viral article, *21 Things You May Not Know About the Indian Act* is the essential guide to understanding the legal document and its repercussion on generations of Indigenous Peoples, written by a leading cultural sensitivity trainer.



### **The Inconvenient Indian: A Curious Account of Native People in North America**

Thomas King

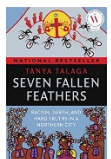
Rich with dark and light, pain and magic, *The Inconvenient Indian* distills the insights gleaned from Thomas King's critical and personal meditation on what it means to be "Indian" in North America, weaving the curiously circular tale of the relationship between non-Natives and Natives in the centuries since the two first encountered each other.



### **The Marrow Thieves**

Cherie Dimaline

About the novel: *Just when you think you have nothing left to lose, they come for your dreams.*



### **Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City**

Tanya Talaga

The groundbreaking and multiple award-winning national bestseller work about systemic racism, education, the failure of the policing and justice systems, and Indigenous rights by Tanya Talaga.



### **In My Own Moccasins: A Memoir of Resilience**

Helen Knott

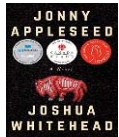
An unflinching memoir of addiction, intergenerational trauma, and the wounds of sexual assault from a resilient, emerging Indigenous voice.



### **Moon of the Crusted Snow**

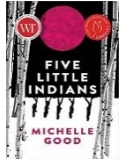
Waubgeshig Rice

A daring post-apocalyptic novel from a powerful rising literary voice.



**Jonny Appleseed**  
Joshua Whitehead

"You're gonna need a rock and a whole lotta medicine" is a mantra that Jonny Appleseed, a young Two-Spirit/Indigiqueer, repeats to himself in this vivid and utterly compelling novel



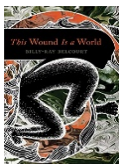
**Five Little Indians**  
Michelle Good

Taken from their families when they are very small and sent to a remote, church-run residential school, Kenny, Lucy, Clara, Howie and Maisie are barely out of childhood when they are finally released after years of detention.



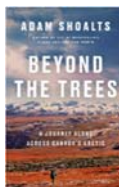
**Return of the Trickster**  
Eden Robinson

In the third book of her brilliant and captivating Trickster Trilogy, Eden Robinson delivers an explosive, surprising and satisfying resolution



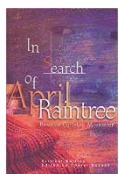
**This Wound Is a World**  
Billy-Ray Belcourt

The new edition of a prize-winning memoir-in-poems, a meditation on life as a queer Indigenous man



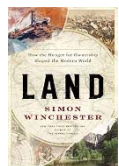
**Beyond the Trees: A Journey Alone Across Canada's Arctic**  
Adam Shoalts

A thrilling odyssey through an unforgiving landscape, from "Canada's greatest living explorer."



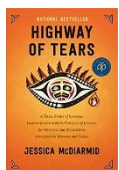
**In Search of April Raintree**  
Beatrice Culleton Mosioneir

The powerful and moving life stories of two Métis sisters who suffer the breakdown of their family relations and the injustices of the social services system. Ten critical essays accompany one of the best-known texts by a Canadian Aboriginal author.



**Land: How the Hunger for Ownership Shaped the Modern World**  
Simon Winchester

Examines in depth how we acquire land, how we steward it, how and why we fight over it, and finally, how we can, and on occasion do, come to share it. Ultimately, Winchester confronts the essential question: who actually owns the world's land—and why does it matter?



**Highway of Tears: A True Story of Racism, Indifference and the Pursuit of Justice for Missing and Murdered Indigenous Women and Girls**  
Jessica McDiarmid

A searing and revelatory account of the missing and murdered Indigenous women and girls of Highway 16, and an indictment of the society that failed them.

## Appendix VI – Indigenous Movies and TV Shows



### Falls Around Her

This 2019 film features legendary Cree and Métis actor Tantoo Cardinal in her first lead role, as a famous Anishinaabe musician who returns to the Northern Ontario reserve where she grew up after years of touring the world. Written and directed by Darlene Naponse of the Atikameksheng Anishnawbek First Nation, the film explores issues of isolation, resilience, community and healing. Available on Crave

### The Body Remembers When the World Broke Open

Inspired by a real-life experience, this Canadian Screen Award-winning film depicts a chance yet profound encounter between two Indigenous women in Vancouver on a rainy afternoon. Though both women are Indigenous, their backgrounds couldn't be more different. Rosie is a member of the Kwakwaka'wakw First Nation and lives in a housing project; Aila is half-Sámi (from Norway) and half-Blackfoot (from Alberta) and seems to live a comfortable middle-class existence. Issues of race and class enter the story gradually, making the relationship between the two strangers more complex as their interaction wears on. Read our interview with the film's co-directors here. Available on Netflix US



### Blood Quantum

Selected as the opening night film of Midnight Madness at TIFF 2019, horror film Blood Quantum centres around an isolated Mi'gmaq community in Quebec that discovers they are the only humans immune to a zombie plague. "The whole film is just based on the concept of irony," director Jeff Barnaby tells Vulture. "The irony of Natives being immune to a plague, the irony of them being in a position of power... It was all meant to be flipping the script and ties into this bigger meta-statement of Native people being represented onscreen." Available on demand

### êmicêtoôset: Many Bloodlines

This short documentary—clocking in at just 11 minutes—follows a Cree filmmaker and her white partner on their journey to parenthood. "From the search for an Indigenous donor and midwife to their concerns about raising a child as an interracial queer couple, the joy of having a child together gives them the courage to overcome any obstacle," writes Hot Docs programmer Alexander Rogalski. Available to stream via Hot Docs Canada for Ontario audiences only.



### Spirit to Soar

This documentary is inspired by journalist Tanya Talaga's award-winning book Seven Fallen Feathers, about seven Indigenous high school students who died in Thunder Bay, Ontario, between 2000 and 2011. In this film, director Michelle Derosier follows three First Nations students for one school year as they attend Thunder Bay's Dennis Franklin Cromarty high school, the same high school attended by the seven students who lost their lives. Available on CBC Gem

## Future History

This Canadian Screen Award-winning documentary series follows Kris Narghang, an Indigenous archeologist, and Sarain Fox, an Indigenous activist and artist, as they explore their own identity biases and beliefs, meeting with Indigenous leaders and innovators along the way. Available on CBC Gem



## There's Something in the Water

This documentary, co-directed by and featuring Ellen Page, shines a light on environmental racism, a term used to describe environmental injustice that occurs within a racialized context. Focusing on the injustices and injuries caused by environmental racism in Page's home province of Nova Scotia, the film gives voice to Indigenous and African women fighting to protect their communities, their land, and their futures. Available on Netflix Canada

## Mohawk Girls

This half-hour dramatic comedy explores what it means to be a modern-day Mohawk woman, through the eyes of four young women—Bailey, Anna, Zoe and Caitlin—and their interactions with their parents, friends and community members. The show's fifth season concluded in 2017, but the show will be available to stream from Season 1 on CBC beginning June 16. Available on CBC Gem.



## Smoke Signals

Arnold rescued Thomas from a fire when he was a child. Thomas thinks of Arnold as a hero, while Arnold's son Victor resents his father's alcoholism, violence and abandonment of his family.



## Return of the Trickster

Documentarian Alanis Obomsawin delves into the history of Treaty 9, the 1905 agreement between the First Nations and the Canadian government.

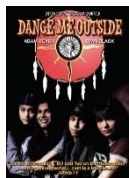
## Rumble: The Indians Who Rocked the World

Bringing to light the impact that Indigenous artists had on popular rock and folk music, particularly in the 60s and 70s, RUMBLE is a rock-and-rolling ode to the Indigenous artists that influenced some of the biggest names in music. The film also demonstrates how the racism of the music industry affected these artists and their careers. Through one-on-one interviews with some of the biggest rock stars in the world, RUMBLE is a testament to Indigenous artists and their lasting impact on the music we all know and love

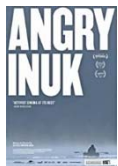


## Indian Horse

Follows the life of Native Canadian Saul Indian Horse as he survives residential school and life amongst the racism of the 1970s. A talented hockey player, Saul must find his own path as he battles stereotypes and alcoholism.

**Dance Me Outside**

A story of life on a First Nations reserve in Ontario: Silas and Frank are trying to get into college to train to be mechanics, but they find themselves having to deal with girls, family ... and murder.

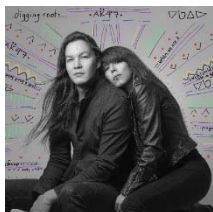
**Angry Inuk**

An Inuk filmmaker takes a close look at the central role of seal hunting in the lives of the Inuit, the importance of the revenue they earn from sales of seal skins, and the negative impact that international campaigns against the seal hunt have had on their lives

**Kanehsatake: 270 Years of Resistance**

A film account about the military 1990 siege of a Native American reserve near Oka, Quebec, Canada and its causes...

## Appendix VII – 10 Great Indigenous Musicians to Listen to in 2021



### Digging Roots

Digging Roots is a Canadian musical group consisting of husband and wife duo Raven Kanetakta and ShoShona Kish, whose musical style blends folk-rock, pop, blues, and hip hop. They won the Juno Award for Aboriginal Album of the Year in 2010 for their album *We Are...*

Kanetakta is originally from Winneway, Quebec, while Kish is from the Batchewana First Nation in Northern Ontario. They are currently based in Barrie, Ontario.



### Snotty Nose Rez Kids

Snotty Nose Rez Kids are a First Nations hip hop duo composed of Haisla rappers Darren "Young D" Metz and Quinton "Yung Trybez" Nyce. They are originally from Kitamaat Village, British Columbia, and currently based in Vancouver. Their 2017 album *The Average Savage* was shortlisted for the 2018 Polaris Music Prize, and for the Juno Award for Indigenous Music Album of the Year at the Juno Awards of 2019. In 2018, the duo received nominations for Best Hip Hop Album at the Indigenous Music Awards, and for Indigenous Artist of the Year at the Western Canadian Music Awards. Their third album *TRAPLINE* was released on May 10, 2019 and was later shortlisted for the 2019 Polaris Music Prize.



### Frank Wain

Frank Wain or Oyate Teca Obmani ("Walks With Young People") is a Sicangu Lakota rapper. His first solo album, *Born Ready*, was released in 2017, followed by *The Bridge* the same year. He has been awarded three Native American Music Awards and received five nominations, both individually and with his group *Nake Nula Waun*.

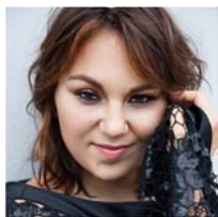
Wain grew up on the Rosebud Indian Reservation and first began listening to hip-hop as a teenager. He later graduated from Columbia College Chicago with a B.A. in Audio Arts and Acoustics, and also received a Gates Millennium Scholarship.



### Jeremy Dutcher

Jeremy Dutcher is a classically trained Canadian Indigenous tenor, composer, musicologist, performer and activist, who lives in Toronto, Ontario. He became widely known for his first album *Wolastoqiyik Lintuwakonawa*, which won the 2018 Polaris Music Prize and the Juno Award for Indigenous Music Album of the Year at the 2019 Juno Awards.

A Wolastoqiyik (Maliseet) member of the Tobique First Nation in North-West New Brunswick, Dutcher studied music and anthropology at Dalhousie University. He recorded *Wolastoqiyik Lintuwakonawa* following a research project on archival recordings of traditional Maliseet songs at the Canadian Museum of Civilization, many of which are no longer being passed down to contemporary Maliseet youth. Dutcher identifies as two-spirit, a modern, pan-Indian, umbrella term used by some Indigenous North Americans to describe aboriginal people fulfilling a traditional third gender (or other gender-variant) ceremonial cultural role in their community.



### **Tanya Tagaq**

Tanya Tagaq CM (born Tanya Tagaq Gillis, May 5, 1975), also credited as Tagaq, is a Canadian Inuk throat singer from Cambridge Bay (Iqaluktuuttiaq), Nunavut, Canada, on the south coast of Victoria Island."



### **Mob Bounce**

From their website: "Mob Bounce is Indigenous influenced Hip Hop with a fuse of EDM (Electronic Dance Music), with Traditional and Contemporary aspects. Both Travis and Craig's gripping lyricism delve into spirituality, social awareness/justice, and Mother Earth connection. Mob Bounce is a display of Hip-Hop music and poetry with conviction."



### **PIQSIQ**

From their website: "With a style perpetually galvanized by darkness and haunting northern beauty, sisters, Tiffany Kuliktana Ayalik and Kayley Inuksuk Mackay, come together to create Inuit style throat singing duo, PIQSIQ. Performing ancient traditional songs and eerie new compositions, they leave their listeners enthralled with the infinity of possible answers to the question "what is the meaning of life." PIQSIQ's name stems from the sisters' shared feelings of confusion regarding their identities growing up. In Inuktitut, a "piqsiq" is a type of storm where winds blow in a very specific way, making it look like the snow is falling back up towards the sky



### **DJ Kookum**

DJ Kookum weaves stories with sound and light to enchant and enflame. RAVEN was lucky to have them join as part of Pull Together fundraising, where Kookum used their art as activism to support Indigenous Nations opposed to the Trans Mountain pipeline and tankers project.

From their website: "Kookum is an Indigenous DJ and videographer from the Alexis Nakota Sioux Nation, and Cold Lake First Nations, their maternal Denesuline traditional territory.

Based out of Vancouver BC, Kookum has been making a name for their self across the country and is no stranger in the community. Kookum is an open format DJ but grew up listing to EDM and Hip Hop music. This diverse mix diva slays on the decks and always keeps it hype, fresh, and unpredictable.



### **Cris Derksen**

Cris Derksen is a two-spirit Juno Award-nominated Cree cellist from Northern Alberta, Canada. Derksen is known for her unique musical sound which blends classical music with traditional Indigenous music. Her music is often described as "electronic cello" or classical traditional fusion.



### **Ms. Pan!k**

Haida singer-songwriter Ms Pan!k is a great supporter of RAVEN. When her album "Open Hearts" dropped, she set up a crowdfunding campaign for Indigenous legal challenges and donated a free download to folx who supported her online fundraiser, saying "Indigenous peoples in Canada have some of the strongest legal rights in the world, but it's not right that they should have to stand up to industry on their own. For the love of the ocean, this beautiful land and for future generations, I am standing up to Big Oil."

## Appendix VIII – Indigenous Radio Stations

- **Aboriginal Voices Radio Network**

Indigenous Community Radio on Fridays from 9am-1am on Edmonton's independent radio 88.5 FM

**88.5 FM**

**Edmonton**
- **Acimowin**

Indigenous Community Radio on Fridays from 9am-1am on Edmonton's independent radio 88.5 FM

**88.5 FM**

**Edmonton**
- **CBC North Radio Programs**

Different programs hosted by Indigenous hosts throughout the week at different times in the Yukon, Northwest Territories, Nunavut, & Nord Quebec.

**YK, NWT**

**Nunavut & Nord Quebec**
- **CBC Unreserved**

Unreserved is the radio space for Indigenous community, culture, and conversation. Host Rosanna Deerchild takes you across Indigenous Canada introducing listeners to the storytellers, culture makers and community shakers from across the country. Sunday at 7 p.m. and Tuesday at 1 p.m on CBC Radio One

**Multiple**

**National**
- **CFNR Network**

Canada's First Nation Radio covers over 80 communities on 5 frequencies in Central & Northern

**multiple**

**Central and Northern BC**
- **CFTI**

Serving New Brunswick and the Elsipogtog First Nation on 101.5

**101.5 FM**

**Elsipogtog First Nation**
- **CHON**

**Northern BC and Western NWE**

CHON-FM is the only First Nation dedicated broadcaster in the Yukon with a wide and far reaching satellite delivered radio network. CHON-FM broadcasts on 98.1 FM in Whitehorse, and 90.5 FM in most communities in Yukon, Northern BC and Western NWT as well streaming live

**98.1 & 90.5 FM**

**Whitehorse & YK,**
- **CKON**

Located in Akwesasne, a Mohawk nation territory that straddles the Canada–United States border

**97.3 FM**

**Akwesasne**
- **CKRZ**

CKRZ-FM is a radio station in Ohsweken, Ontario. Owned by the Southern Onkwehon:we Nishinabec Indigenous Communications Society (SONICS), the station airs a community radio format for the region's Six Nations and Mississauga First Nations.

**100.3 FM**

**Akwesasne**
- **ELMNT FM**

Serving Toronto area with Indigenous focused programming throughout the week and weeknight Indigenous Language Programming from 9pm-12 at

**106.5 FM**

**Toronto**
- **ELMNT FM**

Serving Ottawa area with Indigenous focused programming throughout the week and weeknight Indigenous Language Programming from 9pm-12 at

**95.7 FM**

**Ottawa**
- **Jukasa**

JUKASA RADIO 93.5FM is a dynamic Top 40, Hip Hop, R&B station located on the Six Nations of the Grand River Territory in Southern Ontario

**95.3 FM**

**Ohsweken, ON**
- **Missinipi Broadcasting Corporation**

Serving First Nations and Métis population in Saskatchewan

**multiple**

**Saskatchewan**
- **Nantaii**

A CBC North show on Weekdays from 1-2 MT serving the Gwich'in communities of the Western Arctic and Old Crow, Yukon, as well as broadcasted throughout the NWT. Hosted by William Firth

**multiple**

**Yukon & NWT**
- **Native Communications Inc. (NCI)**

Serving Manitoba. NCI is an Indigenous service organization offering radio programming, designed for and by Indigenous people.

**multiple**

**Manitoba**
- **Nipivut**

**90.3 FM**

**Montreal**

Indigenous Community Radio on Fridays from 9am-1am on Edmonton's independent radio 88.5 FM Nipivut is a radio program by and for Inuit of Montreal. It is broadcast partly in Inuktitut, and partly in English. Every second Tuesday from 6pm-7pm

- **Nish Radio**

92.3 FM in Georgina Island, Ontario. The station airs a community radio format for the area's First Nations community

**92.3 FM**

**Georgina Island, ON**
- **Nuxalk Radio**

Serving the Bella Coola, BC area. Nuxalk Radio aims to be a part of building a grassroots Indigenous radio network with the focus on maintaining our languages, healing and empowering our Nations. 91.1 FM

**91.1 FM**

**Bella Coola, BC**
- **OKalaKatiget Society Radio**

Radio station serving the North Coast and the Lake Melville region of Labrador on 99.9 FM. Offers online broadcasting.

**99.9 FM**

**Lake Melville, Labrador**
- **Tauramiut Nipingat Radio**

Northern Quebec. To promote, by communications means, the culture and the image of Inuit, by Inuit, to the Inuit and to the national and international scenes on 94.1 FM and online streaming

**94.1 FM**

**Northern Quebec**
- **Tsilhqot'in Radio**

**Chilcotin/Williams Lake, BC**

An Indigenous broadcasting group supporting revitalization and restoration of Tsilhqot'in language and culture while building on the need to discuss relevant indigenous issues on a shareable platform to thousands across the country. Serving the Cariboo Chilcotin/Williams Lake area of B.C. 104.5

**104.5 FM**

**Cariboo**
- **Unceded Airwaves**

Unceded Airwaves is a bi-weekly radio program produced by CiTR's Indigenous Collective. We are committed to centering Indigenous voices and offering alternative narratives that empower Indigenous people and their stories. Every other Thursday from 6-7 on 101.9 in Vancouver

**101.9 FM**

**Vancouver, BC**
- **Windspeaker Radio CJWE & CFWE**

Playing country music and highlighting Indigenous & Métis news. CJWE serves the southern half of Alberta, while CFWE serves the northern half

**multiple**

**southern Alberta**

## Appendix IX – Land Acknowledgements



### Atlantic Region - Halifax

*We would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship" which Mi'kmaq Wəlastəkwiyik (Maliseet), and Passamaquoddy Peoples first signed with the British Crown in 1726. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wəlastəkwiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.*



### Quebec Region - Montreal

*We would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of the Kanien'keha:ka (Mohawk), a place which has long served as a site of meeting and exchange amongst nations.*



## NCR - Ottawa

We would like to begin by acknowledging that the land on which we gather is the traditional unceded unsurrendered territory of the Algonquin Anishnaabeg people



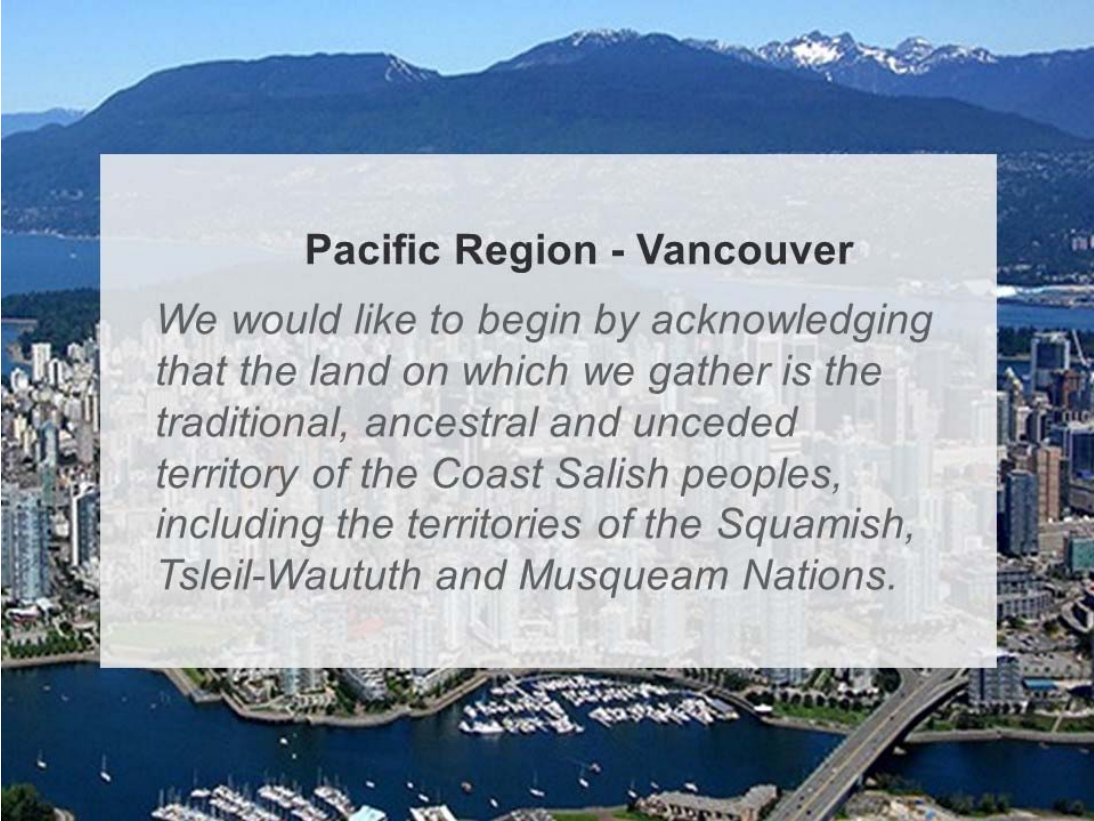
## Ontario Region - Toronto

We would like to begin by acknowledging that the land on which we gather is the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples and is now home to many diverse First Nations, Inuit and Métis peoples. We also acknowledge that Toronto is covered by Treaty 13 with the Mississaugas of the Credit.

An aerial photograph of Winnipeg, Manitoba, Canada, taken during the 'golden hour' of sunset. The city's skyline, including the Assiniboine River and various urban buildings, is visible in the background. The foreground shows lush green trees and a park area. A semi-transparent white box is overlaid on the center of the image, containing text.

## West Region - Winnipeg

We would like to begin by acknowledging that we are in Treaty 1 territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene Peoples, and the homeland of the Métis Nation. We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration.

An aerial photograph of Vancouver, British Columbia, Canada. The image shows the city's skyline, including the Burrard Inlet and the mountains in the background. The foreground features a large marina with many boats. A semi-transparent white box is overlaid on the center of the image, containing text.

## Pacific Region - Vancouver

*We would like to begin by acknowledging that the land on which we gather is the traditional, ancestral and unceded territory of the Coast Salish peoples, including the territories of the Squamish, Tsleil-Waututh and Musqueam Nations.*

# Appendix X – BGIS Communities of Interest 2021-2022

## Pacific Region

Vancouver, BC

- Musqueam Indian Band
- Squamish Nation
- Tsleil-Waututh Nation

Osoyoos, BC

- Osoyoos Indian Band

Beaver Creek, YK

- White River First Nation

Whitehorse, YK

- Kwanlin Dün First Nation

## West Region

Winnipeg, MB

- Pequis First Nation

Saskatoon, SK

- English River First Nation

Yellowknife, NWT

- Tlicho Government

## Ontario Region

Toronto (north) and Pickering

- Mississaugas of Scugog Island First Nation

Greater Sudbury

- Atikameksheng Anishnawbek First Nation

Toronto (south), Hamilton & Niagara

- Six Nations of the Grand River

## National Capital Region – RP1 & RP2

Ottawa, ON

- Algonquins of Pikwakanagan First Nation

Gatineau, QC

- Kitigan Zibi Algonquin First Nation

ON / QC border

- Mohawk Nation at Akwesasne

## Quebec Region

Montreal

- Kahnawake Mohawk Territory

Quebec City

- Wendake Huron-Wendat First Nation

Rigaud

- Kanasatake Mohawk Territory

## Atlantic Region

Moncton, NB

- Elsipogtog First Nation

Sydney, NS

- Membertou First Nation

Dartmouth, NS

- Millbrook First Nation

# Appendix XI – Indigenous Community Assessment

## Demographics

The majority of individuals born during Canada's post-war baby boom are either retired or reaching retirement. Statistics Canada notes that by the start of the next decade, people old enough to leave the labor market will outnumber those old enough to join it.

By contrast, the Indigenous population is in a baby boom. Half are aged 25 years or younger, and the population's median age is 27 (compared to 40 for the entire Canadian population). Canada's total Indigenous population in Canada is almost 1.6 million people, of which 43,460 are Inuit, 851,560 First Nations and 451,795 Métis. The Indigenous labor force totals approximately 942,000 people, and almost one half of Indigenous people held postsecondary qualifications in 2011.

## Socioeconomics

"Closing the gap" is a common term you will encounter in the Indigenous space. It refers to the difference between the education, employment and income statistics for Indigenous and non-Indigenous Canadians.

- **Employment** – Currently, the unemployment rate for Indigenous people is 9.6 percent versus 6.7 percent for non-Indigenous people. This statistic can mislead, however. It does not account for on-reserve First Nations populations, among which unemployment can range from 20 to 50 percent.
- **Income** – The median Indigenous annual income is \$18,950. It is \$27,097 for non-Indigenous people. On-reserve annual incomes are \$14,000. Annual income among Indigenous people varies from region to region and is influenced by income from employment and income from government assistance.
- **Education** – According to the last Statistics Canada National Household Survey 2011, more than 48 percent of Indigenous people aged 25 to 64 held post-secondary qualifications in 2011, compared to nearly 65 percent of non-Indigenous people in the same age group. While there has been some increase in high-school completion rates, trades and technology certifications and university degrees, large gaps remain.

Although important, these statistics are national averages and should not be relied upon for planning purposes. Instead, you are encouraged to seek data from the communities in which you plan to do business.

Overall, there are positive trends and improvements in specific Indigenous markets and communities across Canada. However, geographically there are vast difference in socioeconomic conditions. There is a long history of discrimination against Indigenous people, and many remain in disadvantaged circumstances to this day. As a matter of conditioning, many feel that they are will not be afforded the same equality or opportunities as their non-Indigenous counterparts. For this reason, perceived power imbalances may impede the progress of business discussions which is why establishing trust is essential to the engagement process.

## Economic Trends

A variety of economic indicators help to illustrate the scope, size and influence of the Indigenous market on the economy. Natural Resources Canada estimates that development companies will invest \$431 billion in Canada's North over the next 10 years. Most of this spend is for projects near or on Indigenous lands. The 2011 TD Economics Report estimated the size of the Indigenous market (the sum of Indigenous business and household income plus discretionary government spending) was \$24 billion in 2004 and projected to grow to \$32 billion by 2016. The business sector has expanded the most. All Canadians benefit as Indigenous education, employment and business opportunities increase. These gains also generate real economic opportunities for non-Indigenous people as employment can empower

Indigenous Peoples and boost Canada's productivity. It is estimated that if Indigenous people attained the same education and employment levels as their fellow Canadians, Canada's GDP would increase \$261 billion by 2031.<sup>20</sup>

## Legal

Corporate professionals need to use the Indigenous Community Assessment to understand legal matters at the forefront of Indigenous relations. It is important to know about Indigenous treaties, land claims, Supreme Court rulings and the duty to consult. Doing so will help you to further position your company for successful engagement strategies and outcomes.

### Treaties and Land Claims

As Corporate senior leaders and managers, you need to be aware of the footprint made by land claims and legal rulings. Failure to be aware of and understanding them may cause delays in major projects and they underpin the engagements that you seek to make with Indigenous people.

### Some Key Legal Rulings

In 1982, Section 35 of the Constitution Act 1982 affirmed three distinct Aboriginal groups in Canada, the First Nations, Metis and Inuit. There have been hundreds of legal issues and rulings prior to and since the Constitutional inclusion of Canada's Indigenous peoples.

See Appendix XII - Some Key Legal Rulings

## Public Policy

In our Indigenous Community Assessment, public policy focuses on the knowledge and learning that businesspeople are encouraged to develop in the area of federal and provincial public policy as it relates to Indigenous people, businesses and community development.

Two federal public policy initiatives that have built awareness about Indigenous peoples' socio-economic realities are the following: The Royal Commission on Aboriginal Peoples and the Truth and Reconciliation Commission (TRC) of Canada. Both have helped shape the business environment in which Indigenous people and businesses operate today and have deepened Canadians' collective understanding of Indigenous realities.

### Royal Commission on Aboriginal Peoples

Launched in 1991, the Royal Commission on Aboriginal Peoples called for major changes to the relationship between Aboriginal and non-Aboriginal people and governments.

Why is RCAP relevant today? The RCAP report, which was released in 1996, was a blueprint for social, political and economic change. It set out a plan for closing the socio-economic gaps facing Aboriginal people, and helping them achieve the same standards of living, education and employment as their fellow Canadians.

Although some progress has been made in closing the gaps, there are still half of status First Nations children in Canada living in poverty (Canadian Centre for Policy Alternatives 2013). Twenty years later, the RCAP report remains an important milestone in benchmarking Indigenous development and progress on social, economic and other fronts.

### Truth & Reconciliation Commission (TRC) of Canada

The Truth & Reconciliation Commission of Canada (TRC) engaged Indigenous and non-Indigenous Canadians to redress the legacy of residential schools and advance the process of Canadian reconciliation. The TRC report, which was released in 2015, contained 94 recommendations with specific "calls to action" to target groups.

<sup>20</sup> Canadian Construction Association, Indigenous Engagement Guide <https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf>

Recommendation 92 is focused on business. It contains several calls to action to business leaders to make meaningful consultation with Aboriginal people, offer long term sustainable opportunities from economic development projects, and train managers on the history of Indigenous people and intercultural competency.

Corporate Canada can align their engagement efforts with these recommendations to demonstrate their commitment to and support for reconciliation. Offer information and training to employees to help them better understand Indigenous peoples and their history.

You can learn more about the TRC and read the full recommendations at [www.trc.ca](http://www.trc.ca).

## The RCAP and TRC Legacies

RCAP and TRC are important public policy initiatives that will invariably be referenced in your engagements and discussions with Indigenous communities. But they are only two examples of special initiatives that have helped non-Indigenous Canadians better understand and build stronger relationships with Indigenous peoples across the nation.

## The Role of the Public Sector

On a day-to-day basis, the public sector plays a major role in Indigenous development issues. The federal budget for Canada's Indigenous peoples is about \$11 billion a year. That does not count provincial expenditures or other government benefits available to all Canadians.

Government funds are allocated to Indigenous education, housing, training, employment, business development and social and political development. Some funds are paid directly to the Indigenous organizations that administer programs while some are delivered through programs that must be applied for.

It is not easy for senior leaders and managers to navigate the complicated funding landscape, however many opportunities for leverage and partnership-building exist.

Starting online is the most efficient approach. Research the various funding programs available in your province and through the federal government to see if there may be something pertinent to your efforts to engage with or build partnerships with Indigenous peoples.

You may also be able to meet with government officials who can explain how their programs match your initiatives. Knowledge of government affairs can be an important component of your Indigenous engagement strategy<sup>21</sup>.

## Human Capital

In 2006 the national employment rate among Indigenous Canadians was 54 percent, compared with 63 percent among non-Indigenous Canadians and increased to a 57% employment rate by 2011. While trends are improving, unfortunately the education and employment outcomes vary regionally among Indigenous people. In some Indigenous communities, unemployment rates approach 50 percent.

Today, more than 80 Aboriginal Skills Employment and Training Strategy (ASETS) agreement holders across the country are mandated to link Aboriginal training needs with labor-market demands.

Through service-delivery points, ASETS holders prepare people for jobs and offer work supports by occasionally offsetting costs for transportation, relocation, special equipment and other needs. ASETS holders also sometimes develop training to employment programs or support short-term training costs for clients. Start with the ASETS program as part of your outreach to connect with Indigenous trainees and employees. Search for ASETS at Employment and Social Development Canada website ([www.esdc.gc.ca](http://www.esdc.gc.ca))

Colleges and universities also play an important role in helping Indigenous people acquire the skills and training they need to enter the workplace. Some have developed Indigenous-specific programs to produce skilled talent that meet or exceed industry expectations. Across the country, college and institute-led trades and apprenticeship initiatives are

<sup>21</sup> Canadian Construction Association, Indigenous Engagement Guide, <https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf>

producing hundreds of Indigenous tradespersons. Almost every provincial trades and apprenticeship division has an Indigenous strategy.

Many campuses house Indigenous liaison offices that act as bridges between communities, students, institutions and employers. It is worth visiting these offices to gain an understanding of the resources that can help you develop the Indigenous human resources you need. You should also consider approaching umbrella organizations such as Colleges and Institutes Canada (CICAN), which can help you reach many Indigenous oriented post-secondary institutions.

## Inclusion & Diversity

The final dimension in your Community Assessment has to do with Indigenous inclusion and diversity among various Indigenous peoples.

### Indigenous Values

At times, different value systems come into play between a company and any community. Each needs to be understood and respected.

Indigenous values may conflict with business ventures where achievement and success are measured solely in terms of economic objectives. Many indigenous communities have incorporated their teaching and value systems into their business and partnership practices. For example, elders will open and close meetings and provide their insights and guidance. Communities and people have a long-time horizon. It is not uncommon for people to think about the impact of decisions on 'their children's children'. Because of this 'generational' thinking, some communities have created 25-year community and economic development plans.

The social fabric of indigenous communities is very strong. When there is a death in the community it is not uncommon for the schools, band office and businesses to close and many employees will take up to a week off to support family and community members.

Indigenous peoples rely on and integrate Elders in social, community and economic enterprises. Facilities Management senior leaders, managers and employees will encounter community Elders as part of most engagement processes. They bring valued guidance and advice to individuals and communities and can help streamline the relationship building process.

Community engagement is highly valued. Generating community input is a time-consuming process but will help generate long term success. Engaging elders, the priority on the environment and the strong focus on employment, education, culture and healthy communities are key components of an Indigenous value base.<sup>22</sup>

### Perception of Indigenous People

How much do people's perceptions affect their attitudes and actions? We create first impressions within ten seconds of meeting someone. Groupthink can further erode independent views and impressions. Indigenous and non-Indigenous people are equally prone to misperceptions and negative attitudes that can mask individuals' positive attributes and the beneficial outcomes to be achieved.

According to an Urban Indigenous Peoples Study prepared by the Environics Institute in 2010, almost all of the 2,614 Indigenous youth interviewed believe they are consistently viewed in negative ways by non-Indigenous people<sup>23</sup> Almost three in four perceived assumptions about addiction problems, while many felt negative stereotypes about laziness, lack of intelligence and poverty.

<sup>22</sup> Canadian Construction Association, Indigenous Engagement Guide, <https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf>

<sup>23</sup> Canadian Construction Association, Indigenous Engagement Guide, <https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf>

Misperceptions and perceived assumptions can be carried into the workplace with damaging consequences. Implementing an Indigenous knowledge culture is vital to a company's success in its Indigenous engagement efforts.

## Regional and Community Diversity

Indigenous people and communities are different, distinct and diverse. Yet, in some circles there is a perception that they are homogenous. There are over 700 Indigenous communities across Canada with over 300 languages and a multitude of cultures, Indigenous communities approach issues like education, labor standards, taxation and economic development differently, just as treatments of these issues vary across Canada's provinces and territories. It is important to be mindful of such differences.<sup>24</sup>

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<sup>24</sup> Canadian Construction Association, Indigenous Engagement Guide, <https://www.cca-acc.com/wp-content/uploads/2016/03/IndigenousEngagementGuide.pdf>

## Appendix XII – Indigenous Organizations to Support

- **Native Women's Association of Canada:** This national group is an aggregate of Indigenous women's organizations across Canada, advocating for Indigenous women, girls and gender diverse people.
- **Indspire:** Formerly known as the National Aboriginal Achievement Foundation (NAAF), is a national Indigenous registered charity that invests in the education of Indigenous people for the long-term benefit of these individuals, their families and communities, and Canada.
- **Legacy of Hope Foundation:** This Indigenous-led organization aims to educate and raise awareness about the history of and long-lasting generational impacts of the Residential School System and other forms of cultural oppression against Indigenous peoples
- **Canadian Roots Exchange:** A youth-led charity that empowers young people to stand in solidarity with Indigenous peoples and reconciliation by facilitating conversations and strengthening relationships.
- **Inuit Tapiriit Kanatami (ITK):** This Ottawa-based non-profit represents over 60,000 Inuit, working to advance their rights and interests and improve health and wellbeing across the four Inuit regions in Canada.
- **Reconciliation Canada:** Reconciliation Canada aims to engage Canadians in conversations about reconciliation and improve relationships between Indigenous and non-Indigenous people through awareness, outreach programs and workshops.
- **Native Canadian Centre of Toronto:** This membership-based charitable organization offers programs and services based on Indigenous cultural traditions and teachings to foster an inclusive environment.
- **The Art for Aid Project:** A Métis-owned organization that supports Indigenous art education programs, providing access to supplies and working to connect young people to art and a greater knowledge of their culture.
- **True North Aid:** Supports northern Indigenous communities through humanitarian assistance, with a focus on accessible food, housing, water and education.
- **Gord Downie and Chanie Wenjack Fund:** Aims to improve the lives on Indigenous people by building awareness, education and connections between all Canadians.
- **First Nations Child & Family Caring Society:** Works to ensure the safety and well-being of First Nations youth and their families through education initiatives, public policy campaigns and providing quality resources to support communities.
- **Canadian Council for Aboriginal Business (CCAB):** CCAB builds bridges between Aboriginal and non-Aboriginal peoples, businesses, and communities through diverse programming, providing tools, training, network building, major business awards, and national events.

## Appendix XIII – Key Legal Rulings

### Calder (1973)

In 1973, the ‘Calder Supreme Court’ decision stated that ‘Treaty and Aboriginal rights exist’.

### Sparrow (1990)

In 1990 the Sparrow decision addressed the fiduciary duty the Crown holds towards Aboriginal peoples and specifically it relates to the issues of “infringement of Aboriginal rights”, “expropriation and fair compensation” and “consultation and conversion measures”.

### Delgamuukw (1997)

In 1997, the Delgamuukw [pronounced “del ga mook”] case described Indigenous title, confirmed the legal validity of Indigenous oral history in establishing the title rights to consult and accommodate [in the context of the infringement of Indigenous rights]. Understanding the nature and the extent of the Duty to Consult is important to industry, governments and Indigenous communities who wish to advance economic interests in Indigenous territories or where there are Indigenous interests.

### Tsilhqot’in (2014)

More recently in 2014, in Tsilhqot’in (‘Sil-kwo-tin’) the Supreme Court of Canada upheld the British Columbia’s Supreme Court decision which recognized for the first time in history the existence of Indigenous title in a specified area of British Columbia historically occupied by the Tsilhqot’in people. While this decision is specific to the British Columbia and the Tsilhqot’in people, the implications of having Indigenous title recognized over a specified area are being considered across Canada.

### Daniels 2016

Métis and non-status Indians are now under federal jurisdiction and may assert Aboriginal rights. The implications of this decision clarify rights and jurisdiction for a wide swath of Métis and non-status individuals across Canada, ending what the Supreme Court called a “jurisdictional tug-of-war” and a “jurisdictional wasteland.”

Prior to this, both federal and provincial governments had denied legislative authority over such persons, with some exceptions. Such individuals had to rely on the goodwill of each government to obtain any recognition of their status or rights, and any consultation over impacts to their traditional practices. Now, such persons benefiting from “Indian” status may have access to federal programs, services and initiatives and may negotiate for recognition of their rights.

## Appendix XIV – Cultural Differences

Exploring the differences between Traditional Indigenous Cultures and mainstream Western Culture<sup>25</sup>

Traditional Indigenous Culture	Mainstream Western Culture
■ Community is the foremost of all values	■ Individualism is the foremost value
■ The future tense is dominant	■ The present is the dominant tense
■ The world is understood mythically	■ The world is understood scientifically
■ Goals are met with patience	■ Goals are met with aggressive effort
■ Ownership is often communal	■ Ownership is reward for hard work
■ Gifts are regarded as social glue	■ Gifts are regarded as holiday issues
■ Work is often motivated by group need	■ Work is motivated by ambition
■ Aging is a source of wisdom	■ Aging is decay and loss
■ Eye contact is thought over-assertive	■ Eye contact is part of conversation
■ Silences are acceptable anywhere	■ Silences are a waste of time
■ Assertiveness is non-communal	■ Assertiveness is a basic social skill
■ Listening skills are prized	■ Communication skills are prized
■ Soft spoken words carry farthest	■ Emphasis carries the day
■ Nodding signifies understanding	■ Nodding signifies agreement
■ Handshake is soft, signaling no threat	■ Handshake is firm, assertive
■ Collective decisions are consensual	■ Collective decisions are put to a vote
■ A faith in harmony with nature	■ A faith in scientific control of nature
■ Family is extended family	■ Family is nuclear family
■ Responds to praise of the group	■ Responds to praise of the individual

<sup>25</sup> Indigenous Works, *Differences Between Traditional Aboriginal Cultures and Mainstream Western Culture*, <https://indigenousworks.ca/en/resources/getting-started/cultures>

## Appendix XV – Listing of Native Friendship Centres

The National Association of Friendship Centres (NAFC) represents over 100 Friendship Centres and Provincial/Territorial Associations (PTA) from coast-to-coast-to-coast that make up the Friendship Centre Movement.

### Provincial/Territorial Associations

Provincial/Territorial Associations (PTAs) represent the collective interests of member Friendship Centres located in their respective province or territory. While there are 7 PTAs in Canada, only 6 are members with the NAFC.

- Northwest Territories/Nunavut Council of Friendship Centres (NT/NU)
- BC Association of Aboriginal Friendship Centres (BCAAFC)
- Alberta Native Friendship Centres Association (ANFCA)
- Aboriginal Friendship Centres of Saskatchewan (AFCS)
- Manitoba Association of Friendship Centres (MAC)
- Regroupement des centres d'amitié de Québec (RCAAQ)
- [NON-MEMBER] Ontario Federation of Indigenous Friendship Centres (OFIFC)

### Friendship Centres

#### Northwest Territories/Nunavut

- Deh Cho Friendship Centre – Fort Simpson, NT
- Ingamo Hall Friendship Centre – Inuvik, NT
- Pulaarvik Kablu Friendship Centre – Rankin Inlet, NU
- Tłıchq Łeàgıą Ts'ııı Kq – Fort Rae, NT
- Soaring Eagle Friendship Centre – Hay River, NT
- The Tree of Peace Friendship Centre – Yellowknife, NT
- Uncle Gabe's Friendship Centre – Fort Smith, NT
- Zhahti Koe Friendship Centre – Fort Providence, NT

#### Yukon

- Skookum Jim Friendship Centre – Whitehorse, YK

#### British Columbia

- Cariboo Friendship Society – Williams Lake
- Conayt Friendship Society – Merritt
- Dze L K'ant Friendship Centre - Smithers

- Fort Nelson Aboriginal Friendship Society – Fort Nelson
- Fort St. John Friendship Society – Fort St. John
- Fraser Region Aboriginal Friendship Centre Association - Surrey
- Friendship House Association of Prince Rupert – Prince Rupert
- Hiiye'yu Lelum Society House of Friendship - Duncan
- Kamloops Aboriginal Friendship Society - Kamloops
- Kermode Friendship Society - Terrace
- Ki-Low-Na Friendship Society - Kelowna
- Lillooet Friendship Centre Society - Lillooet
- Mission Friendship Centre Society - Mission
- Nawican Friendship Centre – Dawson Creek
- North Okanagan Friendship Centre Society - Vernon
- Ooaknakane Friendship Centre - Penticton
- Port Alberni Friendship Centre – Port Alberni
- Prince George Native Friendship Centre Society – Prince George
- Quesnel Tillicum Society Native Friendship Centre - Quesnel
- Sacred Wolf Friendship Centre – Port Hardy
- Tansi Friendship Centre Society - Chetwynd
- Tillicum Lelum Aboriginal Friendship Centre - Nanaimo
- Vancouver Aboriginal Friendship Centre Society - Vancouver
- Victoria Native Friendship Centre - Victoria
- Wachaiy Friendship Centre Society - Courtenay

## Alberta

- Aboriginal Friendship Centre of Calgary - Calgary
- Âsokêwin Friendship Centre – Rocky Mountain House
- Athabasca Native Friendship Centre Society - Athabasca
- Bonnyville Canadian Native Friendship Centre - Bonnyville
- Canadian Native Friendship Centre - Edmonton
- Cold Lake Native Friendship Centre – Cold Lake
- Edson Friendship Centre - Edison
- Grande Prairie Friendship Centre – Grande Prairie
- High Level Native Friendship Centre Society – High Level
- High Prairie Native Friendship Centre – High Prairie
- Hinton Friendship Centre Society - Hinton
- Lac La Biche Canadian Native Friendship Centre Association – Lac La Biche

- Lloydminster Native Friendship Centre – Lloydminster, SK
- Mannawanis Native Friendship Centre Society – St. Paul
- Miywasin Friendship Centre – Medicine Hat
- Napi Friendship Association – Pincher Creek
- Nistawoyou Association Friendship Centre – Fort McMurray
- Red Deer Native Friendship Society – Red Deer
- Sagitawa Friendship Society – Peace River
- Sik-Ooh-Kotoki Friendship Society - Lethbridge
- Slave Lake Native Friendship Centre Society – Slave Lake

### **Saskatchewan**

- Battlefords Indian and Métis Friendship Centre – North Battleford
- Buffalo Narrows Friendship Centre – Buffalo Narrows
- Ile a la Crosse Friendship Centre – Ile a la Crosse
- Kikinahk Friendship Centre – La Ronge
- La Loche Friendship Centre – La Loche
- Newo Yotina Friendship Centre - Regina
- North West Friendship Centre – Meadow Lake
- Prince Albert Indian Métis Friendship Centre – Prince Albert
- Qu'Appelle Valley Friendship Centre – Fort Qu'Appelle'
- Saskatoon Indian & Métis Friendship Centre - Saskatoon

### **Manitoba**

- Brandon Friendship Centre - Brandon
- Dauphin Friendship Centre Inc. - Dauphin
- Elbert Chartrand Friendship Centre – Swan River
- Flin Flon Aboriginal Friendship Centre, Inc. – Flin Flon
- Lynn Lake Friendship Centre Inc. – Lynn Lake
- Ma Mawi Wi Chi Itata Centre - Headingley
- Ma-Mow-We-Tak Friendship Centre - Thompson
- Portage Friendship Centre – Portage La Prairie
- Riverton & District Friendship Centre - Riverton
- Selkirk Friendship Centre - Selkirk
- The Pas Friendship Centre Inc. – The Pas

### **Ontario**

- Atikokan Native Friendship Centre – Atikokan

- Barrie Native Friendship Centre - Barrie
- Brantford Regional Indigenous Support Centre - Brantford
- Can-Am Indian Friendship Centre - Windsor
- Dryden Native Friendship Centre - Dryden
- Fort Erie Native Friendship Centre – Fort Erie
- Georgian Bay Native Friendship Centre - Midland
- Hamilton Regional Indian Centre - Hamilton
- Indian Friendship Centre – Sault Ste. Marie
- Ininew Friendship Centre - Cochrane
- M'Wikwedong Native Cultural Resource Centre – Owen Sound
- Native Canadian Centre of Toronto – Toronto
- N'Amerind Friendship Centre - London
- Ne-Chee Friendship Centre - Kenora
- Niagara Regional Native Centre – Niagara-on-the-Lake
- Nishnawbe-Gamik Friendship Centre – Sioux Lookout
- Nogojiwanong Friendship Centre – Peterborough
- North Bay Indigenous Friendship Centre – North Bay
- N'Swakamok Native Friendship Centre - Sudbury
- Odawa Native Friendship Centre - Ottawa
- Parry Sound Friendship Centre – Parry Sound
- Red Lake Indian Friendship Centre – Red Lake
- Sarnia-Lambton Native Friendship Centre - Sarnia
- The Indigenous Network - Mississauga
- The Kapuskasing Indian Friendship Centre – Kapuskasing
- Thunderbird Friendship Centre - Geraldton
- Thunder Bay Indigenous Friendship Centre – Thunder Bay
- Timmins Native Friendship Centre - Timmins
- Toronto Council Fire Native Cultural Centre - Toronto
- United Native Friendship Centre – Fort Frances

### Quebec

- Centre d'amitié autochtone La Tuque – La Tuque
- Centre d'amitié autochtone de Lanaudière - Joliette
- Centre d'amitié autochtone de Maniwaki - Maniwaki
- Centre d'amitié autochtone de Québec - Québec
- Centre d'amitié autochtone du Saguenay - Saguenay

- Centre d'entraide et d'amitié autochtone de Senneterre - Senneterre
- Centre d'amitié autochtone de Sept-Îles
- Centre d'amitié autochtone de Trois-Rivières - Sept-Îles
- Centre d'amitié autochtone de Val d'Or - Trois-Rivières
- Centre d'amitié Eenou de Chibougamau - Chibougamau
- Native Montreal - Montreal

### **New Brunswick**

- Under One Sky Friendship Centre - Monoqonuwicik-Neoteetjg Mosigisg Inc. - Fredericton

### **Nova Scotia**

- Mi'kmaw Native Friendship Centre - Halifax

### **Newfoundland and Labrador**

- Labrador Friendship Centre – Happy Valley-Goose Bay, LB
- People of the Dawn Indigenous Friendship Centre – Stephenville, NL
- The First Light St. John's Friendship Centre Inc. – St. John's, NL

National Association of Friendship Centres (NAFC) Website:

<https://www.nafc.ca/en/friendship-centres>

Ontario Federation of Indigenous Friendship Centres (OFIFC) Website:

<https://ofifc.org/>

## Appendix XVI –BGIS Australia



*Ngeyarankinba – One Team BGIS original artwork by Saretta Fielding*



*BGIS (Australia) truck with Indigenous Artwork*



*BGIS (Australia) van with Indigenous Artwork*

## Appendix XVII – Indigenous Partner Organizations

### Canadian Council for Aboriginal Business

CCAB builds bridges between Aboriginal and non-Aboriginal peoples, businesses, and communities through diverse programming, providing tools, training, network building, major business awards, and national events.

### Animikii

Animikii is an Indigenous-owned digital agency. They are a team of experts in different areas all working towards the same goal: social innovation through Indigenous technology. They work in four main areas – website design, custom software, design & branding, and digital communications.

### Indigenous Tourism Association of Canada (ITAC)

The Indigenous Tourism Association of Canada (ITAC) focuses on creating partnerships between associations, organizations, government departments and industry leaders from across Canada to support the growth of Indigenous tourism in Canada and address the demand for development and marketing of authentic Indigenous experiences. ITAC has an established membership process that enables Indigenous tourism industry partners to engage with and show support for Indigenous tourism.

### Canadian Center for Aboriginal Entrepreneurship (CCAEE)

The Canadian Center for Aboriginal Entrepreneurship Inc. is dedicated to the promotion and growth of Aboriginal Entrepreneurship in Canada.

They provide the following support for Indigenous entrepreneurs:

- Project management
- Entrepreneurship training
- Speaking and writing services, and
- Consulting to government and Aboriginal businesses, organizations and individuals.

### Native Women's Association of Canada (NWAC)

The Native Women's Association of Canada (NWAC) is a National Indigenous Organization representing the political voice of Indigenous women, girls and gender diverse people in Canada, inclusive of First Nations on and off reserve, status and non-status, disenfranchised, Métis and Inuit.

NWAC works on a variety of issues such as employment, labour and business, health, violence prevention and safety, justice and human rights, environment, early learning childcare and international affairs.

### Advanced Business Match (ABM)

Advanced Business Match (ABM) is the most powerful Aboriginal-Driven business event in Canada. ABM connects Indigenous and non-Indigenous decision makers to create opportunities for business. ABM Delegates choose to meet one-on-one through the selection of potential business matches using profile information.

## Business Development Bank of Canada (BDC)

BDC are the only financial institution in Canada dedicated to entrepreneurs. They offer a unique Indigenous Entrepreneur Loan of up to \$350,000 to start or grow a business, whether you operate on or off reserve.

Aboriginal BEST microloans support entrepreneurs who have completed the Aboriginal BEST (Business and Entrepreneurship Skills Training) program and are ready to start a business in Coast Salish Territory.

## Vancity

Vancity's Aboriginal BEST microloan fills the gap between traditional bank lending and the availability of venture capital. Unlike traditional small business loans that are based on business history and collateral, Aboriginal BEST microloans are based on the character of the owner and the strength of the business plan.

## Government of Canada Aboriginal Entrepreneurship Program: Access to Capital

This program promotes entrepreneurship in Indigenous communities and seeks to increase the number of viable Indigenous-owned businesses. The program has two components: access to capital and business opportunities.

## National Aboriginal Capital Corporations Association (NACCA)

NACCA manages the Access to Capital program and distributes the funding through a network of 59 Aboriginal Financial Institutions (AFIs) across Canada. The AFIs can offer capital and other business support services to Indigenous businesses.

## Council for the Advancement of Native Development Officers (CANDO)

CANDO is a national Aboriginal-controlled, community-based and membership driven organization, focusing on education and professional development for economic development officers working in Aboriginal communities and organizations. CANDO publishes several tools that are relevant to groups working toward native economic development. The CANDO resource library has available, for purchase, a range of resources including a large selection of books and reports addressing economic development, sustainable development and leadership. The CANDO website also provides information about educational opportunities within and outside of the organization.

## Futurpreneur Canada

Futurpreneur Canada supports Indigenous entrepreneurs aged 18-39, helping them launch or buy their own business. With up to \$60,000\* in financing, an expert mentor for up to two years, and access to resources, they help young entrepreneurs bring their business plan to life.

## Kwe-Biz – Indigenous Women's Entrepreneurship Program

Kwe-Biz provides Indigenous-led online and in-person business training and mentorship for Indigenous women entrepreneurs. Whether you are in the startup phase or have an existing business you would like to grow, Kwe-Biz provides ongoing support through unique programming.

## Indigenous Advancement of Cultural Entrepreneurship (I-ACE) Program

The I-ACE Program is Canada's only Indigenous co-designed and community delivered entrepreneurship program. The I-ACE Program provides prospective entrepreneurs with the skills, knowledge, and mentorship needed to successfully start and manage a business, serve the community with confidence, and foster economic development without foregoing traditional Indigenous values. TRICORP has partnered with the Gustavson School of Business at the University of Victoria to create and deliver I-ACE, providing top entrepreneurial education and mentorship to students directly in their community.

## INDSIRE

Indspire is a national Indigenous registered charity that invests in the education of First Nations, Inuit and Métis people for the long-term benefit of these individuals, their families and communities, and Canada.

Our vision is to enrich Canada through Indigenous education and by inspiring achievement. In partnership with Indigenous, private and public sector stakeholders, Indspire educates, connects and invests in First Nations, Inuit and Métis people so they will achieve their highest potential.

### Idea Connector Network (ICN)

ICN has been producing content and building its Indigenous entrepreneurial online community since 2011. Since inception we have produced more than 450 video/audio interviews and panel discussions. We have also produced many articles, e-books, e-magazines, animated promotions and more.

# Appendix XVIII – Best Practices for Meaningful Engagement with Indigenous Businesses and Communities

## Beginning Stages

When planning to engage with Indigenous communities, your staff should consult and involve the following internal resources early in the project development process:

- Senior Indigenous Engagement Employee (i.e. National Director Indigenous Engagement)
- Indigenous Engagement Committee
- Indigenous Communications Committee

## Recommended Best Practices for Meaningful Engagement

The following section outlines principles and best practices for engaging with Indigenous communities. It is important to note that these are guidelines and not definitive practices that will be appropriate in every situation. For this reason, it is important to build a relationship with the Indigenous communities and seek their advice on appropriate engagement.

1. Engagement must be mutually beneficial. Ensuring the needs of the community – not the needs of the project – should be the foundation of effective community engagement. It is important to highlight the benefits that this process will provide for Indigenous communities. These benefits must consider the Indigenous communities as well as BGIS's mission, values and priorities.
2. "Nothing about us, without us." Indigenous Peoples have emphasized the importance of Indigenous led (or co-created) policy, planning and program development in recognition of Indigenous Peoples' right to self-determination and autonomy. This approach will ensure that the work is grounded in an Indigenous perspective, follows appropriate protocols, and better addresses the needs and priorities of Indigenous communities.
3. Engagement must begin early in your project and must continue throughout all stages of the project (from the initiation, to planning, to implementation, to reporting back to the communities, and finally, evaluation). Engaging Indigenous businesses and communities after you have already developed your project/proposal is strongly discouraged. This is transactional and demonstrates that you are not interested in genuine relationship-building or consultation. For complex projects be prepared to have multiple meetings to ensure the community has had the opportunity to become thoroughly informed.
4. Community engagement is a requirement. No individual represents the collective opinions of an Indigenous community. It is not appropriate to invite a single Indigenous person to your engagement session and presume they will speak on behalf of Indigenous communities. Hosting engagement sessions with Indigenous communities is critical. If a certain approach or form of engagement worked with one group/community, it does not mean it will work for another. It may be helpful to draw on previous engagements, however there is no 'one size fits all' approach. Ensure that you have taken time to learn and understand the concerns of the community, from the community.
5. Be transparent about time and/or resource constraints. Employees may be involved in projects that have time, resource or other constraints, or even may have taken on a project that is already underway. Be clear about your timelines and constraints. It is important to communicate any potential limitations to your engagement efforts, so that Indigenous partners can make an informed decision regarding their involvement in the project. Having an existing positive relationship with Indigenous partners can help overcome constraints.

6. Good engagement is a process that focusses on relationship-building. How will you know if you have done respectable consultation work, and how will you obtain this feedback? How will it be determined that the engagement was effective, and the opinions of Indigenous communities have been heard and understood? Engagement is an ongoing, mutually beneficial and recurring process that involves continually upholding the principles and protocols in this document.
7. Successful Engagement is not outcome-based. A community may not provide support your work or agree with your goals or intentions. Authentic community engagement is a relational practice.
8. The process of engagement should benefit Indigenous communities. Indigenous Peoples have historically been over researched and consulted. Unless there is direct benefit for Indigenous communities, they may not be receptive to research or consultation.

## Indigenous Learning Circles

Many Indigenous communities utilize a learning circle format when engaging in teachings or consultations. Circles are holistic and can help alleviate power dynamics or imbalances ensuring space for every participant to speak. The learning circle will follow certain protocols that may vary depending on the teachings of the Indigenous community. Working in partnership with Indigenous partners will ensure that appropriate protocols are followed. Key elements can include:<sup>26</sup>

- Holding the session at an Indigenous space or a space comfortable and convenient for Indigenous partners and communities.
- Consulting potential participants for dates/times that work best for most, including coming to part of an existing meeting.
- Inviting an Elder/Knowledge Keeper/Cultural Advisor to provide an opening and closing to ensure the engagement session begins and ends in a good way. Elders have different teachings; therefore, it is best to get a recommendation from Indigenous partners regarding an Elder.
- Having an Indigenous consultant, facilitator and/or organization plan and deliver the learning circle/engagement session to ensure it is grounded in an Indigenous perspective.
- Ensuring that food is provided to promote relationship-building.

As much as learning circles promote inclusive dialogue to elevate the voices of Indigenous people, BGIS staff supporting these sessions should be fully invested in the process. Arrive to the learning circles prepared to engage, answer questions, and discuss. It is appropriate to have some potential ideas/options for discussion, however, make sure there is room for consideration of input, changes, or new options.

Often learning circles will begin with smudging or burning of sacred medicines. If you are not in a space where smudging regularly takes place, engage with Facilities staff ahead of time to ensure provisions are in place.

## Indigenous Engagement Sessions

In some cases, it may be more appropriate to hold individual interviews rather than a larger gathering. This can be helpful when initiating the relationship-building process. The concepts and protocols of the learning circle are applicable

<sup>26</sup> City of Toronto, "Meeting in the Middle: Protocols and Practices for Meaningful Engagement with Indigenous Partners and Communities" [https://www.toronto.ca/wp-content/uploads/2019/12/8674-SSHA-Protocols-and-Practices-for-Indigenous-Engagement\\_Sept-9-2019.pdf](https://www.toronto.ca/wp-content/uploads/2019/12/8674-SSHA-Protocols-and-Practices-for-Indigenous-Engagement_Sept-9-2019.pdf)

in an interview format. Some community members may not be comfortable or physically able to attend a gathering, however, these members should not be excluded from the consultation process.

Indigenous Peoples know what their communities need to thrive. Engagement sessions should be approached from a place of mutual collaboration.

Findings from these engagement sessions should be reported back to the IEC and communities. All data and results from engagement sessions and research should remain with the Indigenous community. In the same way that Indigenous peoples are stewards of the land they are also stewards of the data. Cultural knowledge that is incorporated into the research process must be respected at every stage of the process and controlled by the community. The community needs to review and approve the final report.

## Engaging Elders, Knowledge Keepers and Cultural Advisors

Elders, Knowledge Keepers, and cultural advisors play a central role in Indigenous communities: they are teachers within and beyond their communities. Each have earned their respective wisdom from other Elders or Knowledge Keepers, typically over years of mentorship and teaching.

These teachings are held as sacred knowledge and vary from each respective knowledge source. Once the Keepers are felt to have learned and understood the knowledge and it has become a part of their own lives, it is accepted that they can now deliver these learnings and teachings to others.

'Elder' is bestowed upon an individual, by their community. It represents the spiritual and cultural knowledge that they have earned. The term is not indicative of one's age, but rather the extent of cultural and traditional knowledge they have attained.

The term 'Knowledge Keeper' or 'Traditional Knowledge Keeper' refers to someone who has been taught by an Elder or a senior Knowledge Keeper within their community. This person holds traditional knowledge and teachings. They have been taught how to protect these teachings and when it is and is not appropriate to share this knowledge with others.

A 'Cultural Advisor' is another form of a teacher. They possess cultural knowledge that has been shared with them by more experienced teachers.

Teachings vary from Nation to Nation as well as from one keeper to the next. Teachings can be understood as the foundation for understanding values, traditions and ways of living.

## Traditional Tobacco

Traditional Tobacco is one of the four sacred plants used by many Indigenous nations. The other three sacred plants are sweetgrass, sage and red cedar. Tobacco has a very long history and a conflicted present. Considered to be a sacred medicine, it was used in religious ceremonies by Indigenous Peoples long before contact with Europeans. This sacred use is so entwined with some Indigenous cultures that it literally is present at every stage of life.

Tobacco is a way of giving thanks and communicating with the Creator. For this reason, it is imperative that tobacco is offered in exchange for knowledge. Offering tobacco is a custom that is shared by many Indigenous peoples. Tobacco is offered for many reasons and in many different contexts.<sup>27</sup> It is appropriate when asking for assistance from an Indigenous elder, knowledge keeper or person to offer tobacco. When the person accepts the tobacco, they are agreeing to help in some way. Offering tobacco is a respectful way of asking for assistance and not as symbol of gratitude after help is provided. When someone accepts tobacco, they are agreeing to listen openly and without judgement and to support you as best they can. Tobacco is critical to many Indigenous nations and is symbolic of entering a relationship. The offering of tobacco to an Elder/Knowledge keeper/community indicates that you are truly committed to the relationship.

<sup>27</sup> Carleton University Centre for Indigenous Engagement, "Tobacco Offering Protocol" <https://carleton.ca/indigenous/policies-procedures/tobacco-offering-protocol/>

It is appropriate to offer tobacco when asking for a song, an opening prayer, a teaching, Indigenous knowledge, or for advice. Offering tobacco does not replace financial reimbursements for consultation or time. Honoraria should be provided to acknowledge time and sharing of knowledge.

Finding traditional ceremonial tobacco is the best option, however it is okay to offer loose tobacco with no additives. You can purchase traditional ceremonial tobacco online or loose tobacco from a tobacco store.

## Engaging Youth

Indigenous youth have much to contribute to the world as empowered individuals with a profound understanding of their indigenous identity, cultural heritage, sustainable living and connection to their lands and territories. Youth are highly valued in many Indigenous cultures.

Youth should feel confident that their input will be valued and make difference in the outcomes. Engagement of Indigenous Youth should be done separately to ensure their voices are being heard. Often youth representation is diminished to one or two spots on a larger committee. Youth need to be financially compensated for their work. Engagement sessions with Indigenous Youth should be held in a comfortable space and it is advised to provide food as well. This may also include a tobacco offering as some youth may be identified as a Knowledge Keeper among their communities.

## Appendix XIX – Indigenous Art



**Annette Sullivan**  
London, Ontario

**Artist Overview:** Aboriginal Ancestors' stories appear in my paintings, reflecting Earth Wisdom Spirituality with the concept of cultural sustainability as the highlighted feature. Images remind the viewer that Indigenous People are still here despite all odds. I strive to provide awareness on issues surrounding Reconciliation, Historical Trauma, Inequality, and the Métis' struggle for acceptance as rights bearing people. Kitagan (cultivating communities) describes my painting style as "A colourful pourpори of images that speak to the heart and reflect a diverse Aboriginal heritage". I am one of four featured artists representing the Métis Federation of Canada, whose art displays the prophetic vision of historic Métis leader Louis Riel who said, "My people will sleep for one hundred years. When they awake, it will be the artists who give them back their spirit."

My painting style is said to resemble the Group of Seven, Indigenous and otherwise, due to my "Impressionistic" colour palette. This is flattering, although I prefer personal recognition for creative techniques. I work in acrylics on canvas, utilizing glaze while mixing. This adds depth through applications of multiple layers. I enjoy experimenting with modeling paint for a tactile element. I also work in textiles incorporating beads and leather. My passion is creating colourful 3-d images known as raised beadwork, a somewhat haute couture, over-the-top jewelry, resulting in "Aboriginal high-style" fashionable regalia. I love sparkly things and believe that every bead contains its own Spirit. This is why, at Powwow, regalia shines and sings in the sunlight. My work is moving in direction combining beadwork application on painted canvas in which I pull traditional and modern elements in unison.



- Name of Art: Medicinal Mukwa (Medicine Bear)
- Description: Bear stands in for all animals by offering her care to human beings, especially providing assistance for those who do not have awareness of their family clan, and for those who do not know their spirit animal. Bear holds the world safely in her care, our teachings say, offering her wisdom.



- Name of Art: Navigation (Medicine Wheel)
- Description: Each one of us navigates our journey and relationship with one another, Creation, and the cosmos. Each one of us is the single center of a medicine wheel, yet at the same time, belong to a much greater wheel of existence. Acts of reconciliation will begin with shared existence awareness.

**Artist Biography:** "I was born in London ON, in 1962. My Spirit name is "Didan pichi maaskowishiiw enn fleur" meaning the most endearing part of the flower. Most call me Maaskowishiiw fleur. My given name is Annette Sullivan. I am Aboriginal, from this continent called Turtle Island. I am "French Indian" carrying Mohawk, Huron, Abenaki, Mi'kmaq, Oji-Cree and Algonquin ancestry specifically from the fur trade, but more importantly, I am « Muskrat Métis ». "Muskrat" is a well-documented term describing my familial community based on a unique culture – "the "Métis", which arose along the waterways and fur trade routes of New France, centrally from the historic fur trade posts to the Red River. I attended Beal Art under the direction of Gijsbertus (Bert) Kloezeeman. Cultural influences are Norval Morrisseau and Daphnie Odjig. I recently had a show at the Coffeehouse, London ON. My art is featured in The London Yodeller, "Painter of Dreams", and the article coincided with an interview put in place for my show, written by Nida Home Doherty."



## Michael "Cy" Cywink Manitoulin Island, ON

**Artist Overview:** Hailing from Wiikwemikoong Unceded Territory on Manitoulin Island, Cy has been creating and sharing striking and colourful art for over 40 years. In 1979, Cy worked with the Norval Morrisseau aka "Picasso of the North," an acclaimed Anishinaabe artist. From 1990 to 1993, Cy studied Museum Studies at the Institute of American Indian Studies in Santa Fe, New Mexico. Yet perhaps more powerful than his art itself, is how he shares it with the world.

Cy emphasizes the importance of art to Indigenous culture. Art is a great medium for connecting us to something bigger and older than ourselves. Drawing on techniques and traditions passed down through generations before, we learn different tools and methods for cultivating community and self-expression. In Cy's own words, "I have always been actively involved in the community development of First Nations cultural arts. Art, in all its hidden conceptions, seems to me as a vehicle used to transport ideas beyond mere sight. Art in itself contains all viable possibilities in expressions. These learnings have allowed me to utilize art in a therapeutic manner with children and adults within the mosaic society."



- Name of Art: Working Together
- Description (prepared by Julie Matthews): Represents two vines intertwined and represents the two paths that we can take.

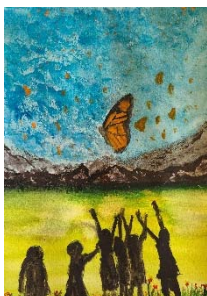


## Deanna Therriault Fort William First Nation, ON

**Artist Overview:** Deanna Therriault is an Indigenous visual artist based in Thunder Bay, Ontario. Her spirit name is Giziizikwe ('Sun Woman') and her work has been inspired by the Indian Group of Seven, Picasso, Klimt, Frank Frazetta, and her own life and heritage. Her bold ink lines and interconnected subjects are reminiscent of the Woodland's Art style, but with a clarity of inner reflection all her own. Deanna is an unfailing advocate for mental health, a deeply personal theme she explores intimately in her striking and eerie Windigo series.



- Name of Art: Kookum's Laughter Saves the World
- Description (prepared by Julie Matthews): I once heard about an Indigenous Leader talk about his Auntie's laughter and how it bought healing and joy to his world.



## Steve Guilbeault North Bay (North Bay Friendship Centre)

The painting is in watercolor and titled "lost souls carried home".

## Connor Lafortune

### Dokis, ON

Name of Artwork: **BGIS' Peace and Friendship Wampum**

This piece was created by a young, Indigenous artist named Connor Lafortune of Dokis, Ontario, and is inspired by the wampum belt and the four colors of the medicine wheel. On the left and right side of the piece, two human beings stand with a four-row wampum in between them. The four-medicine colors represent diversity and friendship between ethnicities – white for European, black for Africa, red for Indigenous, and yellow for Asian. These colors reflect the different backgrounds and nationalities that exist within Canada, all working towards peace and unity. The artwork has one man inverted so when you examine the piece, one man is upright, and the other is upside-down. Similarly, the sun is on one side, while the moon is on the other. This represents the many dualities of our world – night and day, western and Indigenous, traditional and modern, among others.



#### Artist Biography:

Nimkiins ndizhinikaaz bineshiinh ndondem Okikendawt ndonjiibaa Anishinaabe nini ndow.

Connor “Little Thunder” Lafortune is from Dokis First Nation. He is entering his third year at Nipissing University with a Double Honours Major in Indigenous Studies and Gender Equality and Social Justice, with a minor in Legal Studies. Starting as a young writer, Connor has spent most of his life putting his thoughts on paper and turning them into songs, poems, essays, and short stories. He has since been part of various bands as a pianist, a bass player, a composer, and a singer. In 2019, Connor composed the music for local production in Sudbury, Ontario and has begun writing for a Tremplin theatre in Ottawa. Connor’s work has been showcased on various platforms such as the 10<sup>th</sup> edition of the Sulfur journal, the Poetry Undressed websites, a local Queeranzine edition, as well as throughout various contests. Connor also performs at local poetry slams and literary sharing events in Sudbury. Since February of 2021, Connor – alongside a group of Indigenous youth throughout Turtle Island – has been creating a Life Promotion Toolkit for Indigenous Youth. In addition to the toolkit, Connor created various videos on the subjects of Life Promotion and spirituality, both in French and English.

This year, he had the opportunity to create a visual piece for la St-Jean Baptiste that was shown through various platforms such as online and on television. The 20-minute production showcased various stories on his First Nation. Throughout the endeavor, Connor scripted, filmed, voiced and edited the piece. He also loves to create visual art, whether that be beadwork, sewing or painting. He has recently started a t-shirt business with his father, promoting the pride found in the mining and trades industry.

**You can find an accumulation of Connor’s work on** <https://linktr.ee/connorrandy>, on Instagram @myminingtee and @nimkii\_shkode, and on Facebook @myminingtee

# Summary

This document has been prepared to demonstrate BGIS' commitment to meaningful engagement with Indigenous partners and communities and provide employees with guidance on best practices when working with Indigenous Peoples. By no means are all the barriers and safe practices included in this document. Many of the barriers and concerns can only be identified through developing a relationship with Indigenous businesses and communities. This document should be viewed as a source to provide you with an entry point in creating these relationships and engaging in a meaningful manner.

We would like to thank everyone within the BGIS organization who supported the development of this document. A sincere thank you to Wade Griffin for the knowledge, guidance and care that he put into this document, and to our editor, Kesia Correia for her efforts and support.

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