



MISSISSAUGA NAAKINAGEWIN PROJECT

FINAL REPORT PART 1

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For the notes from each session and the regional sessions, please see Part 2 of the Final Report.

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Summary

The Mississauga Nation, comprised of Mississauga FN, Curve Lake FN, Scugog Island FN, Mississaugas of the New Credit FN, Alderville FN, and Hiawatha FN, has recently been working to revitalize its political and legal associations. The *Naakinagewin Project* was conceived to **revitalize traditional governance structures and dispute resolution mechanisms**. The goals were; (1) Reclamation of Mississauga Legal Knowledge; (2) Integration of Legal Knowledge into Institutional Practices; and (3) Increased Cooperation of Mississauga Nations.

The following sessions were held:

Community	Date	Participation
Mississauga FN	March 4	~15
Alderville FN	March 6	~10
Hiawatha FN	March 7	~10
Mississaugas of New Credit FN	March 8-9	~15
Curve Lake FN	March 20	~30
Scugog Island FN	March 21	~8
Regional Session: CLFN & Peterborough	March 23-24	~60
Mississauga Gathering, Hiawatha	July 18-19	~50

The notes from each session (as well as a Leadership strategic planning session) are included in Part 2 of this report. Jeffrey Jacobs and Sharon Venne, supported by Laura Mayer, facilitated each session. A summary of the principles discussed at each session is included at the end of this report. At the final sessions in Peterborough and Hiawatha, the community members recommended a number of measures to promote Traditional governance and dispute resolution. The following is a summary of their recommendations:

- Revitalize Anishinaabe Law
- Build Traditional Government Structures
- Respect the Authority of the Grassroots
- Revive Mississauga Nationhood
- Renewal of Anishinaabe Leadership
- Empower Community Social Development
- Prevention is the key to Anishinaabe Justice
- Anishinaabe Justice = Restorative Justice

Finally, this report recommends the next steps to implement community recommendations: Project Based Research, Transitional Plans, Community Health Centered Activities, and Reporting & Communication.



A view from the Gathering at Serpent Mounds Park in Hiawatha First Nation.

Visions & Goals

Visions

1. Develop Champions in our Communities
2. Act on Letting the Youth Lead
3. Carry our Children with us wherever we go
4. Come together as a Nation
5. Recognize our Accomplishments

Community Goals

GOVERNANCE	DISPUTE RESOLUTION
Mississauga First Nation	
<ol style="list-style-type: none"> 1. Trust our Advisors 2. Abolish the Indian Act 3. Tax Non-Members on our Territory 	<ol style="list-style-type: none"> 1. Dispute Resolution Court 2. Restorative Justice 3. Recognize Chief as Internal Mediator 4. Gatherings for Resolution
Mississaugas of Scugog Island First Nation	
<ol style="list-style-type: none"> 1. Infuse cultural throughout governance 2. Educate membership and strive to grow leaders 3. Forgiving the past to move forward in the present 	<ol style="list-style-type: none"> 1. Hear all voices 2. Better community involvement 3. Open to change
Hiawatha First Nation	
<ol style="list-style-type: none"> 1. Language Strategy 2. Traditional Leadership Selection 3. Advisory body 	<ol style="list-style-type: none"> 1. Restorative justice 2. Identity through teachings and language 3. Revisiting decisions over time
Alderville First Nation	
<ol style="list-style-type: none"> 1. Develop a Governance Strategy 	<ol style="list-style-type: none"> 1. Develop a Dispute Resolution Strategy
Curve Lake	
<ol style="list-style-type: none"> 1. Development of a Constitution 2. Development of a Residency Code 3. More Community Involvement 	<ol style="list-style-type: none"> 1. Communication 2. By-Law Research 3. Community Meetings for Decisions
Mississaugas of the New Credit	
<ol style="list-style-type: none"> 1. Reclaim our Identity <ul style="list-style-type: none"> • Treaty • Oral Histories • Genealogy • Stories 2. Spiritual Wellbeing 3. Community Wellness 	

Governance Recommendations

Revitalize Anishinaabe Law

- Reject colonial structures of governance and dispute resolution; focus less on the financial aspects of governance
- Blend identified leadership qualities into modern day systems, processes, protocols and administration
- Model adaptability and resilience in leadership as a core strength of Anishinaabe people
- Consider the 7th Generation in planning and decision making, short term decisions have long term effects; ignore the cycles of elections, effective community planning transcends these changes
- Continue the reclamation of traditional knowledge through research and critical engagement
- Gather more often as a community. Our law needs to have discussions and debates; the process is powerful. Everyone is welcome to speak and listen to others
- Anishinaabemowin is important for contextualizing Anishinaabe law
- Protect Mother Earth as stewards of this land

Build Traditional Government Structures

- Leadership should take the time for consensus-based decision-making model
- Transition to Dodemag¹ System
 - Leaders were selected based on spirit, heart, acts and thoughts
 - Dodemag can be specific to communities within the Mississauga Nation
 - Continue with revitalization and education efforts
 - Understand the different roles of each dodem in leadership roles
- Leadership should be more flexible; create processes that reflect the direct accountability structure of Anishinaabe communities including removal of leaders
- Anishinaabe custom dictated more than one Chief may be required

Respect the Authority of the Grassroots

- Celebrate and utilize the skills and gifts of all; include traditional, cultural and spiritual roles
- Support the development of authoritative Councils for Grandmothers/Women, Youth, and Elders

¹ Dodem is the approximate Anishinaabemowin word for “clan”. Dodemag is the plural “clans”. Some elders at the gathering asserted that using the word clans was detrimental since they do have different meanings and associations in both languages. The authors have opted to use Dodemag throughout the document.

- Reconnect direct accountability with community; representatives do/did not have unlimited authority
- Leadership must trust and seek spiritual advice

Revive Mississauga Nationhood

- Ensure Relationship with Canada is Nation-to-Nation
- Continue strategizing and gathering
 - Meet more frequently and with a more focused purpose
 - Tackle challenges together
 - Capitalize on opportunities together
- Seek spiritual tools to guide Nationhood; such as a Pipe representing all Mississauga People

Renewal of Anishinaabe Leadership

- Affirm the basis of Anishinaabe life as Mino-Bimaadziwin
- Prioritize connections to the Land
- Protect our rights through any means necessary
- Return to lifelong learning
 - Start young and recognize talent
 - Ensuring they have the knowledge in both our spiritual and traditional and western systems

Empower Community Social Development

- Recognize the goodness of all Creation
- Acknowledge ceremony as governance
 - Gathering together for Big decisions
 - Reconnecting to our Wampum Belts
 - Light the Fire and Learn the Teachings
- Fight apathy, disempowerment and lateral violence through lateral kindness
- Personal Onus/Responsibility
 - Teach and practice self-governance on one's self
- Cultivate communities of fearlessness and empowerment
 - Not only elected but all of us and the leaders that are within
 - Identify champions for specific roles, areas and topics
 - Nurture and Build Resilience

Dispute Resolution Recommendations

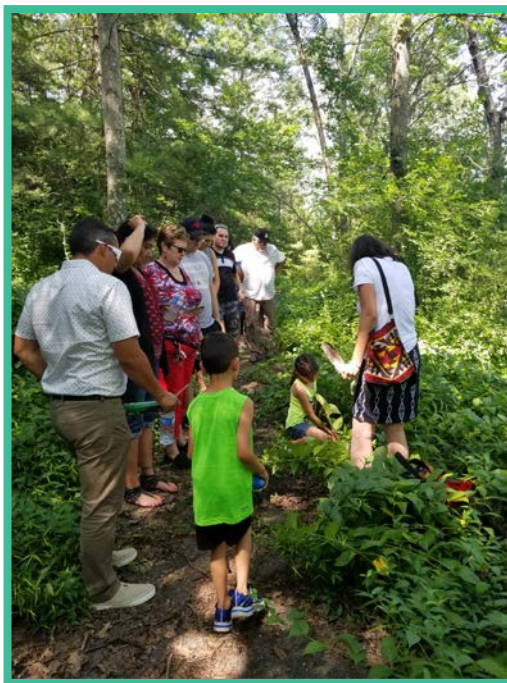
Prevention is the key to Anishinaabe Justice

- Recognizing Mino-Bimaadziwin; Whole community health prevents conflicts—Focus on the balance in the four areas of being
- Empower and provide access for citizens to look for healing within
- Use our bundles to build a community for healthy families
- Consider the connection to the land as integral to health
- Sport and games can be healthy mechanisms for community rivalries

Anishinaabe Justice = Restorative Justice

- Separate the person from behaviour; consider all the circumstances
- Consider three chances for one to change their behaviour, we must take enough time for real justice to be done
- Explain to the individual why the behaviour was wrong
- Enable interventions by Older People, Elders, and Leaders
- When circumstances warrant, build a process for circles
 - Circles are about coming to a common understanding
 - Circles may not only be appropriate for Justice, but also Family disputes
- Justice circle outcomes must include resolutions more than “jail” or “fines”; consider connecting people to the land as a way to modify behaviour

Hiawatha First Nation member Holly Blodgett leading a group around the Serpent Mounds site.



Next Steps

Project Based Research – Focus in on community lead goals and do further research into specific topics. For example, if the community wishes to have a Justice Circle then use the Dispute Resolution research as a basis for the project. Build the research questions around the specific practices outlined from the community and find the gaps in the knowledge.

Transitional Plans – Build strategic plans that transition our current governance structures to traditional structures. Use a phased approach and put measureable milestones in place to transition from INAC-based structures to traditional governance.

Community Health Centered Activities – Many of the goals have as much to do with whole community health as they do with good Anishinaabe governance practices. Continue to support those activities that are working to better community health.

Reporting and Communication – Follow up with the recommendations contained in this report. Consider how they may be implemented at a community level. Pursue those initiatives that promote traditional Governance and Dispute Resolution principles and practices.



Small group work in Curve Lake First Nation.

Discussion

Research Progress

The main research question of this project was: How can Mississauga principles of Governance and Dispute Resolution become an even greater part of our modern structures in an era of reconciliation? This project has contributed to the understanding of traditional legal principles that can be applied in current government structures. It has been included in a greater discussion about the reunification of the Mississauga Nation. Separated by distance and time, the disparate Nations have been gathering for our mutual benefit. With this research, we can draw out some principles for implementation, which I will outline in the Next Steps section. What we have created is a shared understanding of values, and now we can move on to creating change based on community principles.

Strengths & Weaknesses

One of the main lessons is an appreciation for time. Participation was impacted by the short timelines of the project, but the community members who did participate were not deterred. In fact, many of them expressed that “the people who needed to be here are here; more people will come now that we have begun.” For the next project, we need to consider a longer time span and more notice given to communities to prepare.

Another consideration that must be taken into account is examining the critical issues ongoing at the band level. We had some sessions derailed for a time dealing with internal issues of the individual communities that were present. Being aware of these issues can help frame positive discussions in the future.

I believe that it was important for a fellow community member to be conducting the research—in fact, some participants expressed outright hostility when they believed I was a government official. Empowering community level projects is critical to the development of these types of programs.



Mississauga Nation members discussing Governance recommendations in Peterborough, Ontario.

The communities want change, this is clear. In discussions, many community members indicated that they appreciated the respect for our own traditions and finding methods of implementation. But many express frustration at the lack of progress and think that processes are too slow. We need to move quicker to preserve our way of life.

Community Feedback

Are there areas that we should cover in the future?

- Maybe in some questions maybe put before contact or after contact
- Everything was good
- Involve youth. Youth & Elders gathering etc.
- Culture, land, elder's knowledge
- Traditions
- Why and how it would affect people or places in today's society
- How to get community members out to future meetings
- Background info? What are the plans for the info collected?
- Next steps? Question on how to get more community input?
- Territory & travelling through others lands how was it done without causing conflict.
- More about other nations and what they are doing
- Nationhood & all related areas
- More in-depth
- More on "Natural Law"
- Traditional Anishinaabe law and the Land.

What was the part you liked most about the session?

- Enjoyed it all.
- Group work
- Everyone together
- Hearing feedback from community members. Great session!
- Open discussion
- I found it informative
- Discussion, sharing
- Activity 1+2
- Laughter, open discussions, lunch
- Openness to share. Activities to get everyone's input
- The camaraderie of the session
- Governance
- Discussions & members
- Learning about the clan system in our territory. Learning some stories
- Sharing Info
- I liked it all.

Any other comments?

- Maybe a little more explanation on some questions. Miigwech! Glad I participated.
- Need more Community Members Out
- Lunch was very good
- Evening or weekend sessions, More notice of sessions, better advertising
- Family hunting + trapping territories how were they managed.
- Include more Anishinaabemowin terminology
- Excellent Glad I attended

Project Overview

Community Information Pamphlet

In recent years, all six Mississauga Nations have been working together to revitalize our political and legal association. The purpose of this project is in **revitalizing traditional governance structures and dispute resolution mechanisms**.

This project seeks to:

- Reclaim of Mississauga Legal Knowledge
- Integrate Legal Knowledge into Institutional Practices
- Increase Cooperation of the Mississauga Nation

There are concerns about the legitimacy of the Chief & Council system. Many community members—and Chiefs and Councilors themselves—acknowledge that this system is not our own. The question is: how can we define our traditional governance structures and determine a path to return to them today?

An extension of this question of governance involves traditional methods of dispute resolution. Unresolved conflict leads to many social and political problems that could be avoided if we had an effective method of resolving them that reflects Mississauga principles and values. In general, the question that the project seeks to answer is: How can our principles of Governance and Dispute Resolution become a greater part of our modern institutional structures in an era of reconciliation?

The project team recognizes that we cannot discuss all elements of traditional governance or dispute resolution in one session. This project aims to be both a continuation of ongoing discussions and to start new conversations about these topics. The Mississauga Nations have already begun building a relationship that increases our organizational capacities. Sharing information between the six communities will help give a broader understanding of Anishinaabe law, considering both our shared and divergent histories.

The funders have acknowledged that the information collected from this session will be primarily developed for the communities. The project will follow the principles of OCAP – that we, as the communities, have full Ownership, Control, Access, and Possession of this information. If there is sensitive information that you perhaps want to share with the communities, but do not want to appear in any official report, the Project team can ensure your knowledge is safeguarded.

The six participating communities will be: Mississauga First Nation, Hiawatha First Nation, Mississaugas of the New Credit First Nation, Mississaugas of Scugog Island First Nation, Curve Lake First Nation, and Alderville First Nation. Each Mis-

Mississauga Nation will hold a focused *Community Session* on two general topics: Governance and Dispute Resolution. The *Regional Session* will present the findings from the Community Sessions, and then recommend methods of implementation.

Dates & Participation

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Community Sessions

Each community session had the following agenda:

- Welcome
- Introductions
- Project Overview
- Guiding Principles
- Discussion
- Group Activities
- Evaluation & Closing

Activity Guiding Questions

Modern, Past, Historical examples are all welcome!

Governance

What are the qualities of a good leader?

How were leaders chosen?

What clans do you recognize in our territory?

What type of governance structure?

Who were the advisors?

What are the limits?

Dispute Resolution

What principles of Anishinabek Law do decision-makers follow during decision-making?

Who did decision-makers make decisions about?

Who makes the decisions?

What kinds of conflicts may need resolution?

What are some of the methods of conflict resolution?

What are some of the outcomes of resolutions?

Regional Session – Curve Lake/Peterborough

Thursday, March 24, 2017

Introduction & Feast in Curve Lake FN

Friday, March 24, 2017

9:45–10:00	Coffee Services
10:00–10:15	Smudge & Prayer
10:15–11:00	Visioning Governance
11:00–11:10	Break
11:10–12:00	Visioning Dispute Resolution
12:00–1:00	Lunch Break
1:00–2:15	Build our Plans #1
2:15–2:30	Break
2:30–3:30	Build our Plans #2
3:30–3:50	Closing Remarks
3:50–4:00	Conclusion



Mississauga Nation members discussing Dispute Resolution with Sharon Venne in Peterborough, Ontario.

Mississauga Gathering – Hiawatha First Nation

Tuesday, July 18, 2017

10:00–10:15	Opening
10:15–11:00	Mississauga History
11:00–11:10	Break
11:10–12:00	Recent Developments
12:00–1:00	Lunch Break
1:00–2:15	Naakinagewin Project
2:15–2:30	Break
2:30–3:15	Breakout Session
3:15–4:00	Serpent Mounds Walk

Wednesday, July 19, 2017

10:00–10:15	Opening
10:15–11:00	Elders & Youth Group Work
11:00–11:10	Break
11:10–12:00	Group Work Continued
12:00–1:00	Lunch Break
1:00–2:15	The Elders & Youth Speak
2:15–2:30	Break
2:30–3:30	Speak Continued
3:30–4:00	Closing Remarks

Finances

2016/2017 Fiscal Year

Line Items	ORIGINAL Budget	REALLOCA- TION 03/2017	ACTU- ALS 10/2017
Revenue			
MAG	137790	137790	137790
Total Revenue	137790	137790	137790
Expenditures			
Support			
Facilitator	9000	10318	10318
Legal Expert	9000	21600	21600
Administrative Support	12264	10000	8338
Subtotal	30264	41918	40256
Gathering Expenses			
Supplies/Catering/Rentals	22500	19146	13028
Travel	52500	48000	29880
Honoraria	10000	16200	9050
Subtotal	72500	64200	51958
Administration	12526	12526	0
Total Expenditures	137790	137790	92214
Deferral to 2017/2018			45576

2017/2018 Fiscal Year

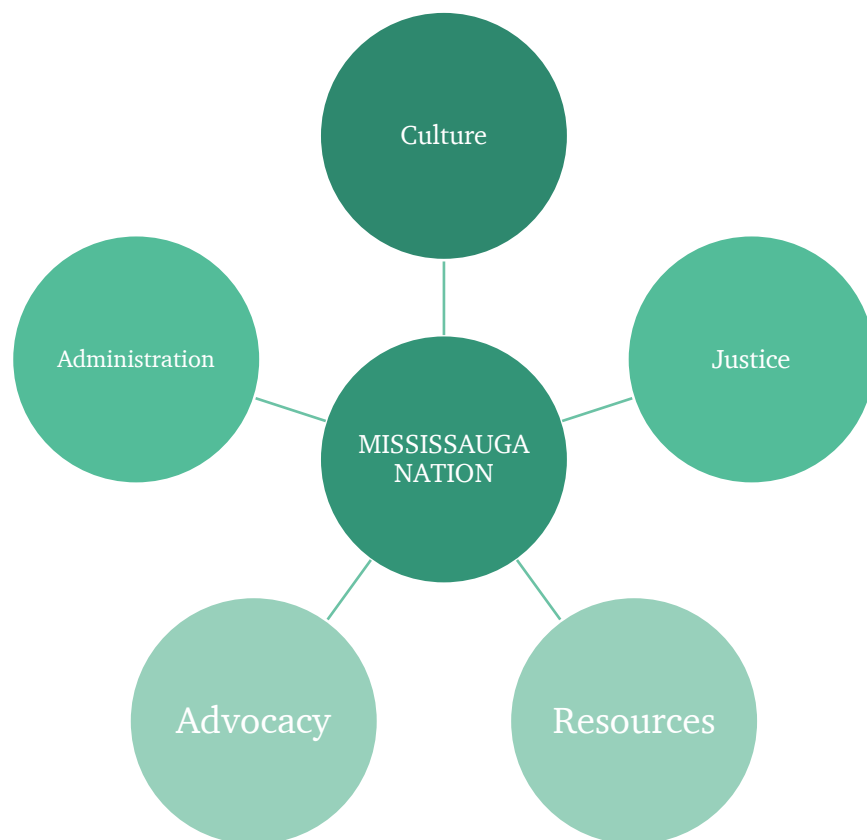
Line Items	ORIGINAL Budget	ACTUALS 10/2017
Revenue		
MAG	45576	45576
Total Revenue	45576	45576
Expenditures		

Line Items	ORIGINAL Budget	ACTUALS 10/2017
Support		
Facilitator	3000	2400
Legal Expert	5000	0
Administrative Support	2500	0
Subtotal	10500	2400
Gathering Expenses		
Supplies/Catering/Rentals	5376	6468
Travel	23100	21710
Honoraria	6600	3650
Legal Resources	If avail.	4759
Subtotal	35076	36597
Administration	0	6579
Total Expenditures	45576	45576



Facilitator Jeffrey Jacobs, Project Lead Laura Mayer, and Legal Expert Sharon Venne.

Mississauga Nation Governance Plan



Running concurrently with the Naakinagewin Project was progress on the development of the Mississauga Nation. In collaboration with each other, the leadership has proposed the following sections of Governance for a revitalized Mississauga Nation. A streamlined 5-section plan will allow flexibility, community accountability, and avoid a top-heavy structure that has plagued some other Indigenous organizations.

Justice: Pursue the revitalization of Mississauga Governance Structures and Dispute Resolution Systems.

Administration: Enable Mississauga Nation activities with policies, finances, and support.

Culture: Culture and language are the foundation of the Nation and permeates all that we do and accomplish.

Resources: Protecting the Land, but also facilitating sustainable development to enrich the Nation.

Mississauga Nations Master Summary

The following is a summary of the principles discussed at each community session. Any terms marked with an asterisk * is a term that came up at more than one community session. For the notes from each session and the regional sessions, please see Part 2 of the Final Report.

Governance

What are the qualities of good leader?

- Ability to see both sides
- Able to remain neutral
- Able to self-care
- Accessible
- Accountable*
- All aspects of 7 teachings
- Analytical
- Assertive
- Avoid Nepotism
- Aware of history
- Aware of who they are
- Awareness of community
- Balance
- Balanced
- Belief in rights
- Bravery
- Bring people together
- Business orientated
- Calm
- Caring*
- Charisma
- Clear
- Committed
- Communicates well
- Communication
- Community Based
- Compassionate*
- Concise
- Confidential
- Confidentiality
- Consideration for every-one
- Cultural
- Decisions made for good of whole community
- Decisive
- Don't lose focus
- Down to Earth
- Drug and Alcohol Free
- Educated
- Educated Culturally
- Elder
- Empathy*
- Energetic
- Excitement
- Fair*
- Forgiving
- Friendly
- Generosity
- Go getter and motivated not lazy
- Go grudges
- Good communicator
- Good example
- Good hearted
- Good listener*
- Good speaker*
- Hard worker
- Healthy
- Healthy Mind, body & spirit
- Honest*
- Humble*
- Humility
- Impartial
- Inclusive
- Informed
- Instils confidence in his people
- Integrity
- Intuitive
- Kind hearted
- Knowledge of culture
- Knowledgeable*
- Language keeper
- Lead by example*
- Life experience
- Local
- Love for the people*
- Loving
- Mentally, emotionally, physically, spiritually ready
- Mindful of the past
- No Personal Agenda or Expert Gains
- Not wishy-washy
- Not above the people

- One whom gives rather than take
- Open minded
- Passion for the People
- Passionate*
- Patience and honesty
- Patient
- Perceptive
- Persuasive
- Popular
- Positive
- Positivity
- Present
- Professional
- Puts community first
- Recognizes own limits
- Relationship building
- Reliable
- Representative
- Respect*
- Respected
- Respectful*
- Role Model
- Seeks advice from elders
- Sense of humour
- Sharing
- Smart
- Social with Community
- Spirit
- Spiritual values
- Strategic
- Strength
- Strong convictions
- Strong leadership
- Strong speaker
- Supportive
- Takes advice
- Time management
- Traditional *
- Trust
- Trustworthy*
- Truth*
- Turn the other cheek
- Understanding
- Visionary
- Walk in 2 worlds
- Wealthy
- Well Balanced Person
- Well rounded
- Well spoken
- Well-connected
- Willingness to move forward (change)
- You

How were leaders chosen?

- 7 Grandfathers
- A social people person
- Ability
- Achievements
- Actions
- Approachable
- Are they ready? Can the community help them grow?
- Bravery
- Business owners
- By followers
- By the People
- By what the community wants
- Calm
- Caregiver
- Ceremony/ fasting vi-sions etc.
- Charming
- Chosen by Elders
- Chosen by the people
- Clan
- Clan appointed
- Clan leaders
- Clan members
- Clan roles*
- Clan-based
- Clans (Crane, Loon)
- Competitor
- Consensus oriented
- Convincing
- Designated
- Different knowledge of leaders
- Drug/Alcohol
- Educated, Western & Traditional
- Education
- Elders*
- Elders to Youth & everyone in between
- Elders/Youth
- Eldest
- Elected*
- Eloquence
- Endorsement by Trusted Loved Ones or Elders
- Experience
- Familial ties
- Family
- Family roles taken over
- Favouritism
- Forward thinking, 7 Generations
- Gender preference
- Good listener
- Good provider
- Good speaker
- Grandmother Council Supported
- Grandmothers chose
- Groomed from a young age
- Handsome / Beautiful
- Hard worker
- Have to walk in two worlds
- Hereditary*
- Indian Act Election system
- Indian Agent Appointed
- Influence
- Knowledge of Canadian process
- Knowledge of: Physical, spiritual, emotional, mental'
- Knowledgeable
- Language holder
- Large Families
- Large land owners
- Likes challenges
- Lineage
- Living in Harmony
- Mentally stable
- Midewin society knowledge
- Most Successful
- Natural attributes
- Natural skills grown
- Open-mindedness
- Organic (natural)
- Over a period of time
- Passionate
- Planning
- Popular
- Popularity
- Positive Role Model
- Represents Village
- Role Model*
- Sanctioned knowledge keepers
- Societies
- Spirit guidance
- Spiritual leaders / people
- Stability in Community
- Stand behind process
- Stand up elections
- Strong family values

- Strong voice
- The one in each clan who showed working with the Grandfathers
- Those with continuous obtaining of knowledge
- Traditional Values
- Traits
- Trust and respect
- Trusting
- Volunteer
- Voting
- Warriors
- Wealth
- Youth Voice Included

What clans do you recognize in our territory?

- White oak, Pike, Eagle, snake 1818 treaty signatures / symbol
- Adoption ceremonies
- Atik (ceremony and social)
- Atik*, hoof, moose, caribou, elk
- Bear* – medicine – policing – protectors – Bear Medicine
- Beaver
- Bird (educators and teachers)
- Blue Heron
- Breakdown Sub-Clan
- Catfish
- Crane – External Affairs*
- Crane or heron
- Deer*
- Deer (gentle and social)
- Deer- caregivers
- Eagle
- Eagle – wisdom – bird
- Eagle-Spiritual
- Fish* – fish clan – turtle Salamanders
- Fish (intellect and advisor)
- Fish, turtle
- Loon* (leadership, internal and problem solver)
- Lynx
- Marten-Warriors, Strategic Planning
- Marten, otter, fisher
- Matrilineal versus patrilineal
- Oak
- Sturgeon
- Turtle* -Storytellers, Educators, Teachers
- Who determines your clan?
- Wolf

What type of Governance Structures?

- 7 Teachings
- All stages of life's perspectives need to be heard
- Balanced M/F
- Be the boss
- British
- Chief and Council
- Chief and Council (Indian Act)
- Chief and Councils
- Chiefs in a talking circle
- Churches
- Citizens
- Clan
- Clan based
- Clan Council
- Clan system*
- Clans with representation of all Elder – Men/Ladies, Youth – Boys/Girls
- Colonial
- Committees
- Community driven
- Consensus*
- Council
- Council of headmen
- Council with voting power
- Educate our People to Lead
- Educated
- Elder's council
- Elder's system, Men & Women
- Elders*
- Eldest woman to youngest woman then youngest man to Eldest man
- Elected
- Fair and equitable
- Fair to all
- Grand Council
- Grandmother
- Head elders of clan system
- Heads of families
- Hereditary*
- Indian Agent
- Issues passed from clan to clan
- Knowledge keepers
- Longhouse
- Medicine circle
- Men's council
- Networking
- Oral
- Original instructions (laws of the land)
- Paid Council
- Peoples' Council
- Pow Wow Ceremony
- Prophecies
- Reps from Elder/Youth
- Roberts Rules
- Round Structure
- Schools
- Scrolls (birch bark)
- Sectorial groups like hunters etc.
- Small Council, 5 + Chief
- Speak on the interests of the whole community
- Stability
- Stay away from Personal Agendas
- Stay on the ROCK
- Talking circle
- Teachings
- Three fires confederacy
- Through songs
- Timeliness – give enough time for an issue
- Traditional
- Treaties with other nations
- Use of talking stick/feather
- Use traditional mediation/value
- Wampum belt
- Women of the Tribes
- Women's council
- Youth council

Who were/are the advisors

- All our Relations
- Ancestors -Warriors/protectors
- Animals*
- Animals and their habits
- Before contact: Elder clan head men & women thought decision back to community for all to have information
- Bible
- Ceremonies
- Chief & Council
- Children
- Church leaders
- Clans
- Colonialism
- Community* Members
- Council
- Creation*
- Creator or spirits
- Cultural elders
- Dependant on timing of advice (war/famine)
- Discussion groups
- Dreams
- Earth
- Elders*
- Environment
- Experiences
- Experts in the field
- Family
- Federal and Provincial government
- Fish clan
- Grandmothers and Elders
- Grandmothers Council
- Grandparents
- Heads of families
- Hunters and gatherers
- Indian Act and Indian Agent
- Knowledge keepers
- Land - aki
- Laws and rules
- Lawyers
- Legal advisors
- Legends and stories
- Listening to Mother Earth and giving her power again
- Listening/ watching community
- Medicine men/people*
- Meditation, fasting and sweat lodge
- Modern: legal, business, medical, social counsellors, lobbyist, politicians, missionary, PTOs, other Native orgs.
- Mothers and Grandmothers
- Other leaders
- Other leaders and Chiefs
- Our people all states
- Past history
- Police
- Right advisor in situations
- Role models, respected members of society, and knowledgeable beings
- Scouts
- Season's teachings
- Seasons
- Sema
- Shamans – tribal leaders
- Spirits
- Spiritual Healers*
- Staff
- Staff/employees
- Stories
- Storytellers
- Sun, moon, stars
- Sweat lodges
- Teaching Ceremony
- Teachings
- The Animals
- The Creator
- The Land
- Traditional People
- Visionaries
- Women*
- Women, Youth Should be advisors
- Youth*

What are the limits?

- Accept traditional beliefs and values
- Agenda
- Anger
- Anxiety
- Banishment*
- Before contact – all clan heads met to resolve
- Bias's
- Big decisions
- Blackmail
- Blindness
- Bullying
- Canada
- Civil disobedience
- Clan
- Community safety
- Compassion, empathy
- Conflicts between clans – hunting rights – fishing rights
- Crooked leaders and politicians
- Decolonize
- Development projects
- Disagreement
- Don't assume to know! Learn
- Don't neglect family responsibilities
- Everyone is at a different state of awareness, and to think as one again will be difficult
- Extent of Impact
- Family
- Financial*
- Foreign rules, non-Aboriginal Governance System
- Going off the Rock
- Harvesting
- Hate
- Healing self & Accept others path
- Homes*
- Hunting territory
- Hypocritical attitude STOP!
- Ignorance
- Indian Act
- Isolation
- Jealousy
- Know the mandate
- Lack of communication
- Lack of consensus
- Lack of Education
- Land
- Land code
- Land issues / land claims
- Language
- Language barriers
- Level of caring
- Limited knowledge
- Limited resources
- Membership*
- Money
- Nepotism
- Non-conceding
- Not a one person –
- Not walking your talk
- Planning
- Policies – community engagement
- Political marriage (Iroquois/Anishnabwe)
- Priorities
- Protection of assets (resources and future generation)
- PTO initiative
- Resources
- Respect for past decisions and precedent
- Rules and regulations
- Self-awareness
- Self-doubt
- Self-indulgent
- Self-interest
- Shame and banishment
- Shyness
- Social
- Spending
- Statutes of limitations
- Stubbornness
- Territorial
- Too much western influence
- Treaties/Treaty Overlap
- Tunnel Vision
- Understand Roles & Responsibilities
- Understand your limitations
- Understanding role
- We as a people are not ready to make the ultimate sacrifice for the next generation “native & non-native”
- We cannot go back to pre-contact
- Weather
- What oneself can endure

Dispute Resolution

What are some of the principles of Dispute Resolution?

- 7 generations to come
- Agreeable
- All facts, voices, concerns are heard
- All voices matter/equal
- Awareness of community needs
- Balance
- Belonging – community support
- Benefit for future generations
- Best interest of community as a whole
- Best interests
- Best interests of community
- Besting
- Build on justice system for our people
- Caring and sharing
- Circle
- Community involvement
- Community raised
- Compassion and empathy
- Consensus
- Consistent
- Don't over react and jump the gun
- Drug and alcohol free when making decisions
- Education research learning re: issue
- Elder's involvement
- Elders consultation
- Equality*
- Fair
- Fair perspective
- Fairness
- Fairness and openness
- Family, and the roles each person play: Aunties, Uncles, Grandparents
- For the community
- For the land
- For the people
- Foresight
- Future impacts
- Give and Receive
- Good listening skills
- Good Mind
- Greater good
- Greed
- Gut instinct
- Having a conscience
- Having an open mind and a calm heart
- Having others input
- Healing
- Health and safety of community
- Hear both sides of the dispute
- Helpful to everyone
- History of the person
- Honesty
- Impact on children
- Inclusion of all
- Integrity
- Investigate the facts
- Justice
- Keep the seven (7) grandfathers in mind
- Keeping all aspects of life intertwined (Community, spirit, earth)
- Know your bias and declare
- Knowledge of history and prophecy
- Knowledge of the information
- Lies
- Limits
- Long term effects
- Look at everything involved
- Maintain confidentiality
- Making decisions within their own clan, family
- Necessity
- Neutral
- Niizhswaswi Mishoomsag (7 grandfathers)
- No hidden agendas
- No one will change unless they want to
- Obfuscations
- Open to appeal
- Open to change
- Pragmatic
- Prevention
- Principled
- Pros and cons
- Reasonable

- Recognize limits of the authority
- Recognize when it is time to bring in others to assist
- Respect all sides
- Respect people's privacy
- Secrecy
- Shady dealings
- Showing the more love
- Situation of people involved
- Smudging and prayer
- Speak your truth
- Spherical perspective, all aspects of a person to be balanced
- Stay focused
- Support for healthy change of an individual
- Sustainable
- Take time to absorb and weigh before
- Tell the truth
- Thinking of all who would be impacted
- Time*
- Time is taken
- Traditions of the tribe
- Transparency
- Unbiased
- Understand underlying values etc.
- Use enough time for issue –decision made at the right time
- Vision: where we want to be
- What will bring or maintain peace

Who did decision-makers make decisions about? (their jurisdiction)

- 7 generations before and ahead
- Bringing in external resources
- Change the negative cycle to a positive one
- Child welfare
- Children
- Citizens
- Clan head people
- Community*
- Community members (elders, adults and children)
- Community programs
- Compensation
- Corporations
- Criminals
- Cultural norms
- Culture
- Don't make excuses for bad behaviour
- Education*
- Elders
- Enforcing safety and standards
- Families and children
- Families and their own
- Funding
- Harvesters
- Health Care
- Houses
- How to communicate with the community
- Infrastructure
- Jobs
- Land*
- Laws
- Leadership
- Legal persons
- Membership
- Money
- Other visitors
- Outside governments
- People
- Relatives in the natural world
- Resolving disputes
- Resources
- Resources
- Roads
- School
- Self-governing
- Staff
- Take care of ourselves
- Terminating bad/poor decisions
- The Church
- The people – they know that they want or what is needed
- The whole nation
- Their Community and family
- Tree blazes
- Trouble makers
- Unwanted behaviours
- Visitors / residents in Territory
- Visitors and visitor's actions in the territory
- Visitors to our territory
- Water
- Who gets hired
- Youth

Who are the decision makers?

- A lot of family sitting on Chief and Council and this affects decision makers
- Admin staff
- Animals
- Anishinabek police
- Aunties and uncles
- Aunts
- Chief
- Chief and Council*
- Church / Mission
- Clan consensus*
- Elders and youth
- Elders council*
- Family and parents
- Family circles who needs to be involved
- Flag carriers
- Governments
- Grandfathers / Mishomisag
- Grandmother – head of the family
- Grandmothers
- Grandmothers / Nokomisag
- Grandparents
- Head of clans
- Head of family
- Healers
- Historical records
- Immediate emergency/Bear Clan
- Indian Affairs and Indian Agent*
- Knowledge keepers
- Knowledge keepers and holders
- Leaders chiefs
- Managers
- Mediator
- Men
- Mother
- People (grassroots)
- Pipe carriers
- Police
- PTOs
- Residents
- Respect for informal conflict resolution
- Respectful decisions
- Shared power
- Situational decision making
- Spiritual leaders
- Teachers
- The Crown
- Traditional People like pipe carriers and ceremonial people
- Trained people – look at the qualifications of leaders
- Turtle/fish – mediators
- Women
- Youth

What kind of conflicts may need resolving?

- Abuse of natural resources
- Accidents
- Affecting protected life
- All of them that are detrimental to the self/group/community
- Allocation of community property
- Archaeology
- Arguments
- Boot legging
- Boundary (Traditional Territory Claims)
- Bullying
- Bullying anywhere workplace community
- Child welfare
- Child well-being
- Community
- Conflict of interest between leadership and members
- Conflicts between nations* (non and native)
- Council
- Criminal
- Definition of a knowledge keepers
- Development and Infrastructure
- Development*
- Drug and alcohol
- Drug dealers
- Education
- Education (funding) (curriculum)
- Elders – needs to have a definition
- Emotional abuse
- Employment
- Environmental – all our relations – families – child protection
- External – intergovernmental
- External governments
- Family custody
- Family disputes
- Family politics
- Family*
- Gaming
- Gun violence issues
- Homeownership
- Hunting, fishing, harvesting rights
- If parties have tried everything else
- Infrastructure
- Inner
- Jealousy and envy
- Land*
- Land claims
- Lateral violence
- Levels of service
- Marital*
- Martial breakups – involves children
- Membership*
- Misrepresentation
- Neighbours
- Non-aboriginal employees not understanding our ways and refusing to understand
- Non-aboriginal having their business in community
- Off reserve involvement or communications
- Ontario Federation of Anglers and Hunters
- Organizational
- Ownership
- Political*
- Political organizational disagreement
- Process and protocols and ways of doing things
- Programs and Services*
- Property
- Recognition of the past, building new future together
- Religious
- Sexual predators
- The way we treat each other
- Theft
- Traditional views/beliefs versus modern
- Treat overlap and Williams Treaty
- Treaties
- Treaty
- Understanding and building relationships
- Unfair policies
- War
- Work related
- Wrong decisions (Council)

What are some of the methods of conflict resolution?

- A sweat
- Accepting our own way of doing things
- Advisory councils
- Banishment
- Be less judgmental
- Being fair to both parties
- Bringing in the medicines
- Ceremonies/medicines/Elders
- Ceremony
- Changed behaviour
- Chief and Council*
- Church faith
- Circle*
- Clearly defined process and clear understanding
- Communication
- Community
- Community accepted process
- Community discussion
- Community involvement
- Confidential talks
- Consensus building
- Coping mechanisms (learned and healthy)
- Council with Elder
- Court
- Deferring issue (cool down time)
- Divorce
- Do not change the decision once it is made
- Elder resolution
- Elder visit
- Elders Council
- Elders traditional
- Ensure all facts (truth) are heard
- Face to face intervention
- Feather
- Fines
- Good parenting
- Gossip
- Grandmother pipe carriers
- Healers
- Healing Circles*
- Hugs
- Ignoring
- Inclusive
- Inclusive of all community
- Is this conflict worth fighting over?
- Jail
- Listening
- Look at the bigger picture
- Majority rules
- Mediation*
- Meetings
- Mentorship
- Parties work together
- Past decisions
- Penalties
- Person to person
- Physical conflict
- Physical confrontation
- Police
- Police in the First Nations
- Policy
- Prevention
- Resiliency
- Restorative justice*
- Sitting down - take it over
- Smudging and prayer
- Solutions based approach
- Spanking
- Spiritual
- Starts at home
- Surveys*
- Sweat lodges
- Talking and listening
- Talking stick
- Talking/sharing circle
- The “switch”
- Timely
- Timeout chair
- Tools to help deal with circumstance (toolbox)
- Train in conflict resolution
- Understand personal limits
- Vision quests (spiritual guidance)
- Visiting Elders/family
- Working together

What are the parameters of resolution? (outcomes)

- Abandonment
- Accept the decision
- Age and circumstances
- Anger and gossip
- Balance
- Banishment*
- Being accountable
- Better communication
- Better informed minds / people
- Community involvement
- Compensating
- Control of life and decisions
- Correct future choices
- Culture
- Cynicism
- Death
- Decisions of one person should not affect the whole clan.
- Direction
- Dis-membership
- Disagreement
- Disappointment
- Distrust
- Divorce
- Don't degrade or shame people
- End to the conflict
- Fairness
- Fairness
- Family balance
- Financial burden
- forgiveness
- Good stories
- Handshake and apology
- Happiness
- Happy community
- Hate
- Healing*
- How far should they go in resolving the problem?
- Humiliation
- Improve relationship
- Individual accountability
- Judgement
- Judicial orders
- Learn why behaviour was poor
- Letting go
- Life
- Loss
- Loss of files
- Loss of public interest
- Maintain a level of respect
- Meetings/Education
- Mutually beneficial
- Negative outcomes
- Negativity
- New law or policy
- Non-violent
- Parliamentary
- Peace
- Peace bonds
- Policy/laws/legislation
- Punishment fits the crime
- Rehabilitation
- Resolve
- Restitution
- Restorative circles
- Safety
- Satisfaction*
- Seek professional council
- Separate person versus behaviour
- Shame
- Stability
- Stress
- Success
- Tragedy
- Unity of purpose
- Unreliability
- Unresolved
- Youth versus adult

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