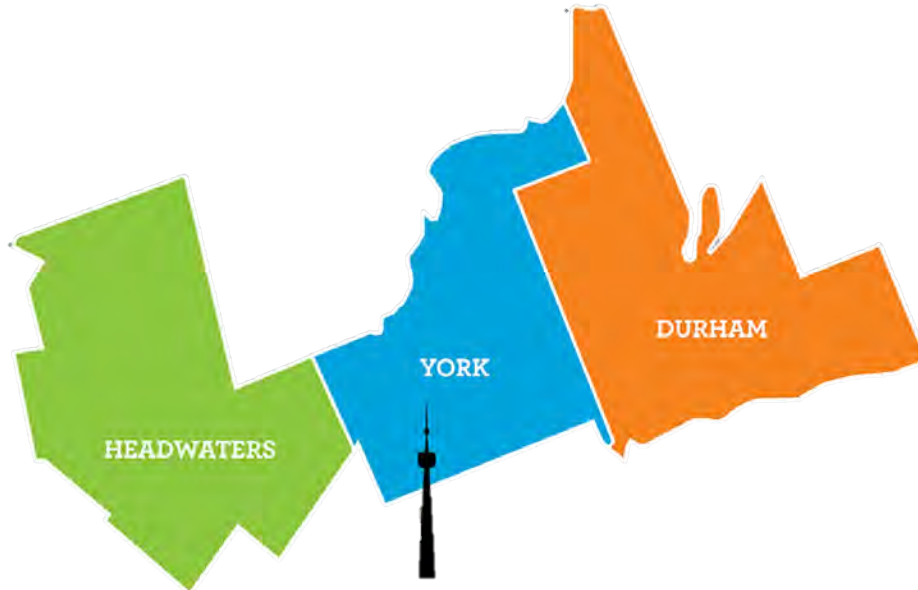




CENTRAL COUNTIES
TOURISM



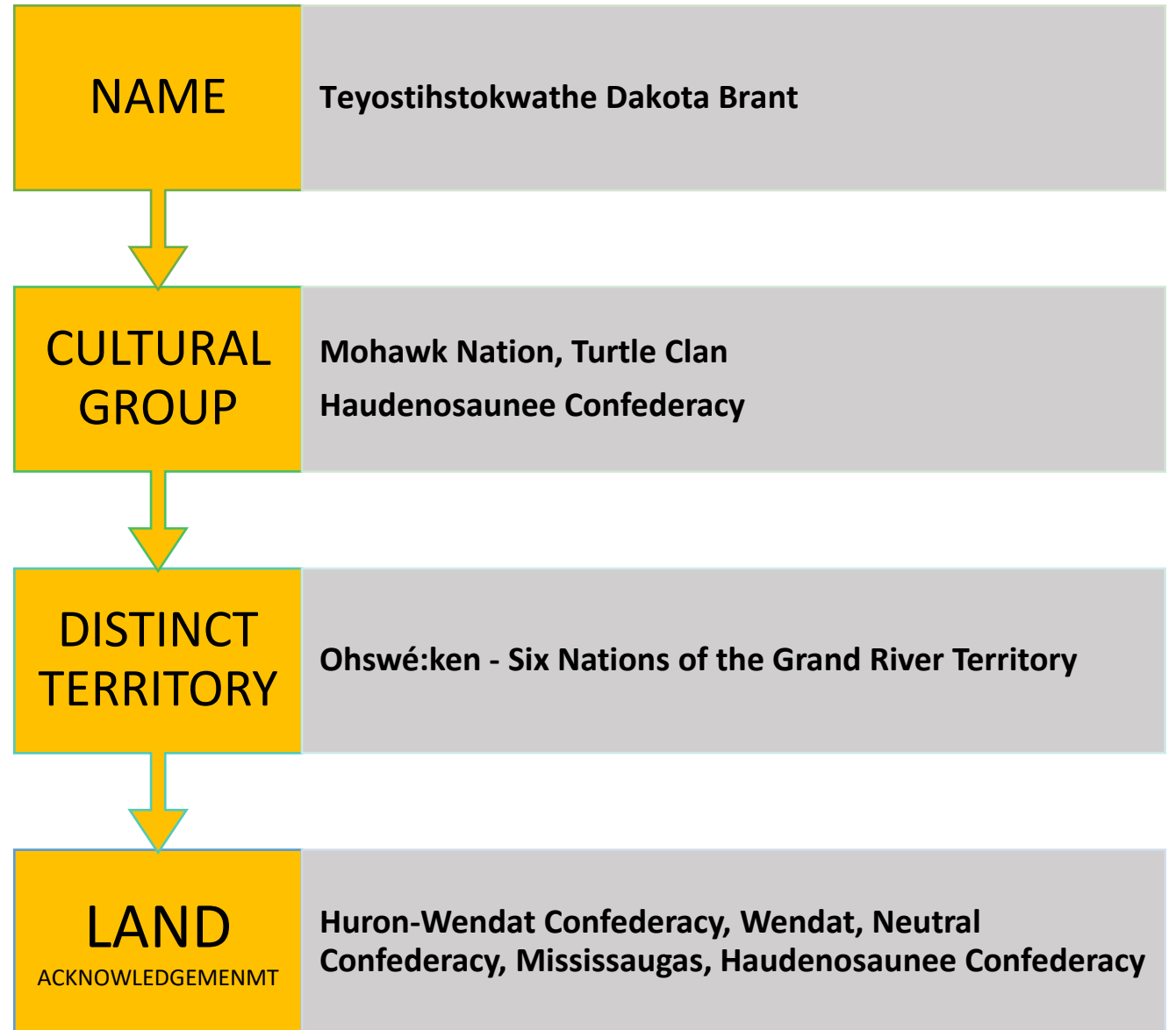
5 Questions to Guide Indigenous representation and relationship building in the Canadian tourism landscape

Teyotsihstokwáthe Dakota Brant, Ma.P

Mohawk, Six Nations of the Grand River Territory

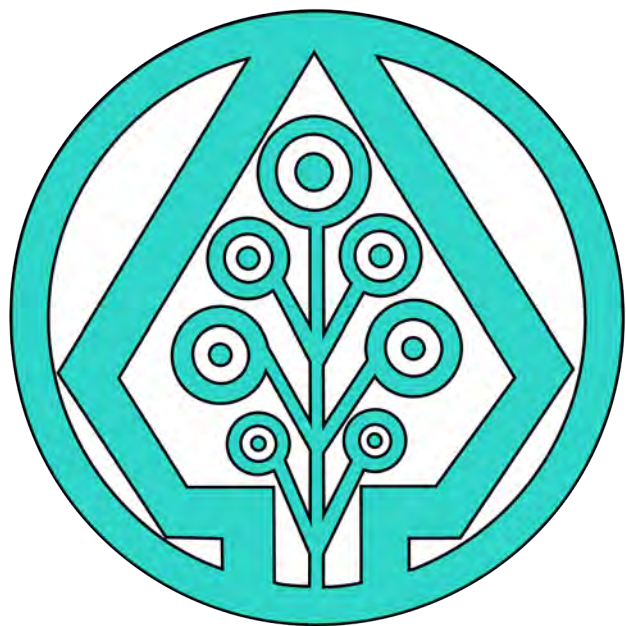
March 20, 2023

How We Introduce Ourselves





*Conversation pieces that share
the story of Turtle Island*



Sapling & Flint





www.saplingandflint.ca

Honouring our 400 year silversmithing tradition

Sterling Silver & Gold collections manufactured in our studio in Ohswé:ken, bringing arts-based career opportunities to our home village.

Microgallery & online retail



Ohswé:ken
Territory





Five Questions

Where Have We Been?

Where Are We Now?

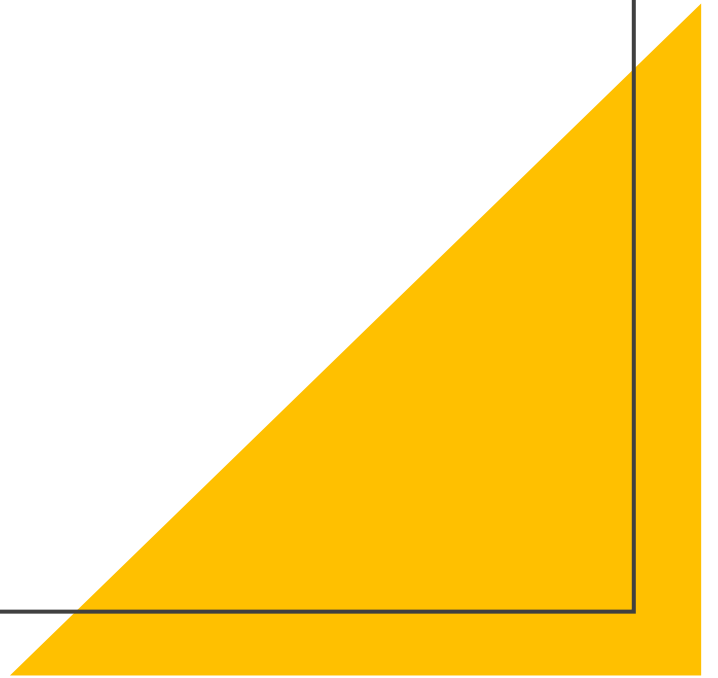
Where Are We Going?

How Will We Get There?

How Will We Know We Have Arrived?

1. Where Have We Been?

- **Dish With One Spoon** – ideology
- **This Landscape**- through the local Indigenous Lens
- **Colonization** – It's impacts and how we feel them today



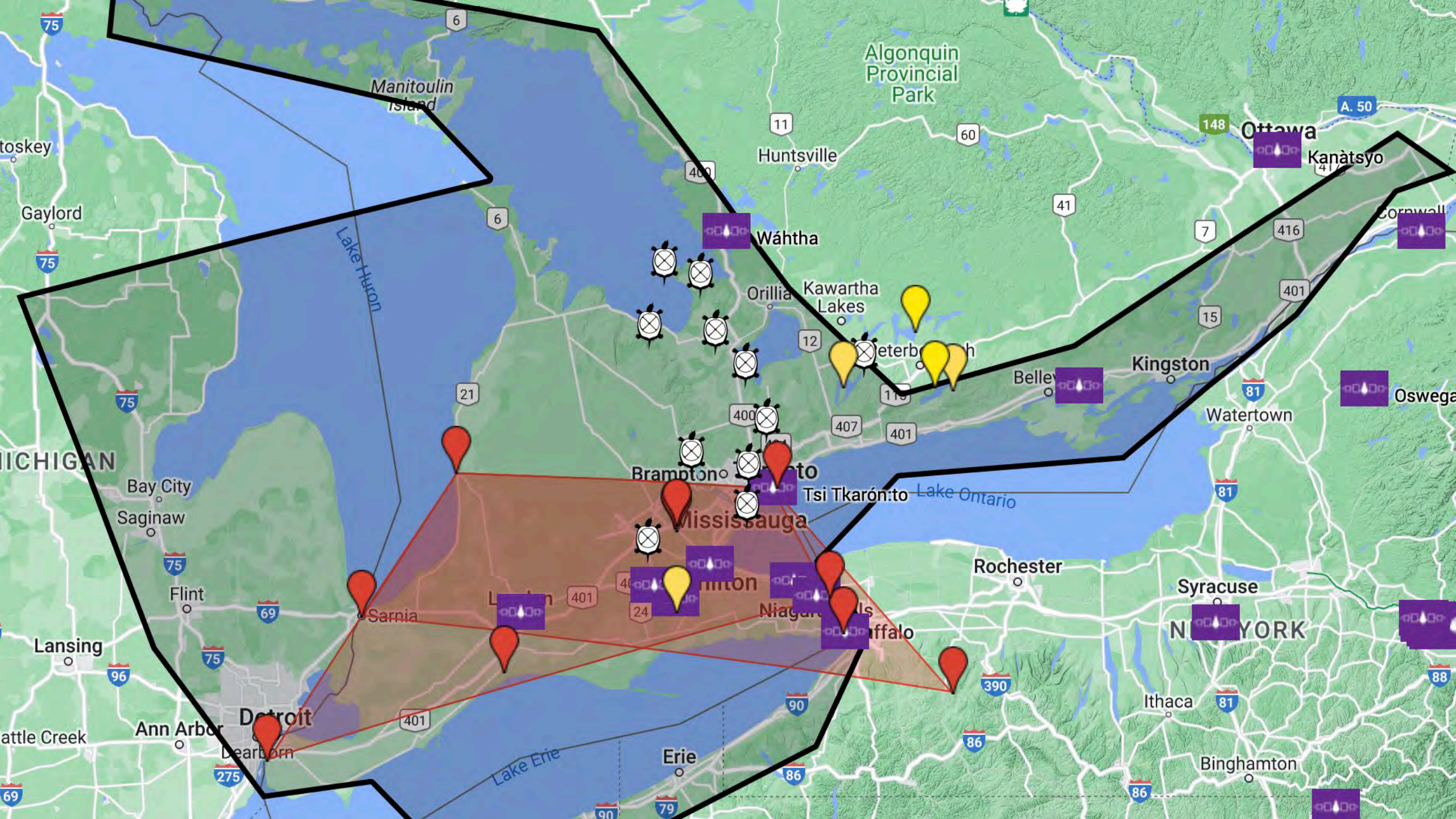
Land Acknowledgement

"dish with one spoon territory"

CONCEPT: BORDER LANDS

YOU ARE HERE
ON THE TRADITIONAL
TERRITORY OF THE
**HAUDENOSAUNEE,
MISSISSAUGA,
NEUTRAL &
WENDAT
PEOPLES**







Wendat Peoples & Huron-Wendat Confederacy

- History of the label “*Huron*”
- Look to each community to what they prefer to be called
 - (Wyandot, Wyandotte, Wendat, etc).
- **Huron-Wendat vs. Huron Confederacy**
 - These terms cannot be used interchangeably. The Huron-Wendat were NOT members of the Huron confederacy.

Wendat Peoples & Huron-Wendat Confederacy

1536

Met by French explorers and called “Huron”

Early 1600's

Huron confederacy greatly weakened by smallpox epidemics

1649

Huron confederacy collapses over Beaver Wars.

1651

Tionontáti of Christian Island. After 50 years of disease and warfare, the Tionontáti make an exodus for to join their French allies in the Quebec city area.

Early 1700s

Remnants of Tionontáti/Petun (Tobacco) settle into Ohio River Valley.

1849

US government forces them to give up all their lands east of the Mississippi during the Indian removal era; they receive some compensation. Many remove to Kansas.

1855

after Civil War, Wyandotte who do not take US citizenship are removed to Indian Territory (Oklahoma), the final exodus is in 1867 where they are allotted 20,000 acres of land in Northeast Oklahoma.

1999

Four existing Wyandotte communities reconcile & create Wendat Confederacy



Neutral Peoples & Neutral Confederacy

"...And this tattooing in some nations is so common, that in the one which we call the Tobacco and the Neutral, I know not whether a single individual was found who was not painted in this manner... on some part of the body"

- **Early 1600s:** Jesuits recorded names of 40 villages and estimated 12,000 living in them.

Neutral peoples & Neutral Confederacy

Precontact

Flintworks trade with
Wendat, Haudenosaunee
& Odawa

Early 1600's

Neutrals maintain a loose
confederacy based on trade-
competition; "Beaver Wars"
turn trade competition into
flat out war.

1630s-40s

10 Neutral tribes united by
Tsouharissen. His death (1646)
leaves weaknesses that the
Seneca exploit in Beaver Wars.

1650

Mid-"Beaver Wars" period.
The Haudenosaunee
confederacy declares war on
the Attiwendaron [Neutral]

Early 1670s

Epidemics & the bloodshed of
the Beaver Wars cause their
collapse.

1672

Last historical reference is
made describing the
Neutrals as an
independent society.

Modern day

Descendants live on as
members of Haudenosaunee
communities, Wyandotte &
Seneca-Cayuga tribes of
Oklahoma.



Corporation
for Public
Broadcasting





All Legislation

Examples: hr5, sres9, "health care"



MORE OPTIONS

[Home](#) > [Legislation](#) > [100th Congress](#) > S.Con.Res.76[Print](#) [Subscribe](#) [Share/Save](#) [Give Feedback](#)

S.Con.Res.76 - A concurrent resolution to acknowledge the contribution of the Iroquois Confederacy of Nations to the Development of the United States Constitution and to reaffirm the continuing government-to-government relationship between Indian tribes and the United States established in the Constitution.

100th Congress (1987-1988)

CONCURRENT RESOLUTION

Hide Overview

Sponsor: [Sen. Inouye, Daniel K. \[D-HI\]](#) (Introduced 09/16/1987)

Committees: Senate - Permanent Select Committee on Indian Affairs

Committee Reports: S.Rept 100-565

Latest Action: Senate - 10/12/1988 Message on Senate action sent to the House. ([All Actions](#))

Tracker:Introduced **Agreed to in Senate****More on This Bill**[CBO Cost Estimates \[0\]](#)**Get more information**See [Coverage Dates for Legislative Information](#) and learn about other sources.**Subject — Policy Area:**

Native Americans

[View subjects »](#)**Summary (1)**

Text

Actions (7)

Titles (1)

Amendments (0)

Cosponsors (23)

Committees (1)

Related Bills (0)

Summary: S.Con.Res.76 — 100th Congress (1987-1988)[All Information](#) (Except Text)

Listen to this page

There is one summary for S.Con.Res.76. [Bill summaries](#) are authored by [CRS](#).**Shown Here:****Introduced in Senate (09/16/1987)**

Acknowledges the historical debt of the United States to the Iroquois Confederacy and other Indian nations for their demonstration of democratic principles and their example of a free association of independent Indian nations.

Reaffirms the government-to-government relationship between the United States and Indian tribes.

Reaffirms the trust responsibility and obligation of the Government to Indian tribes, including Alaska Natives.

Acknowledges the need to exercise good faith in upholding treaties with the various tribes.

Refugees along the Grand

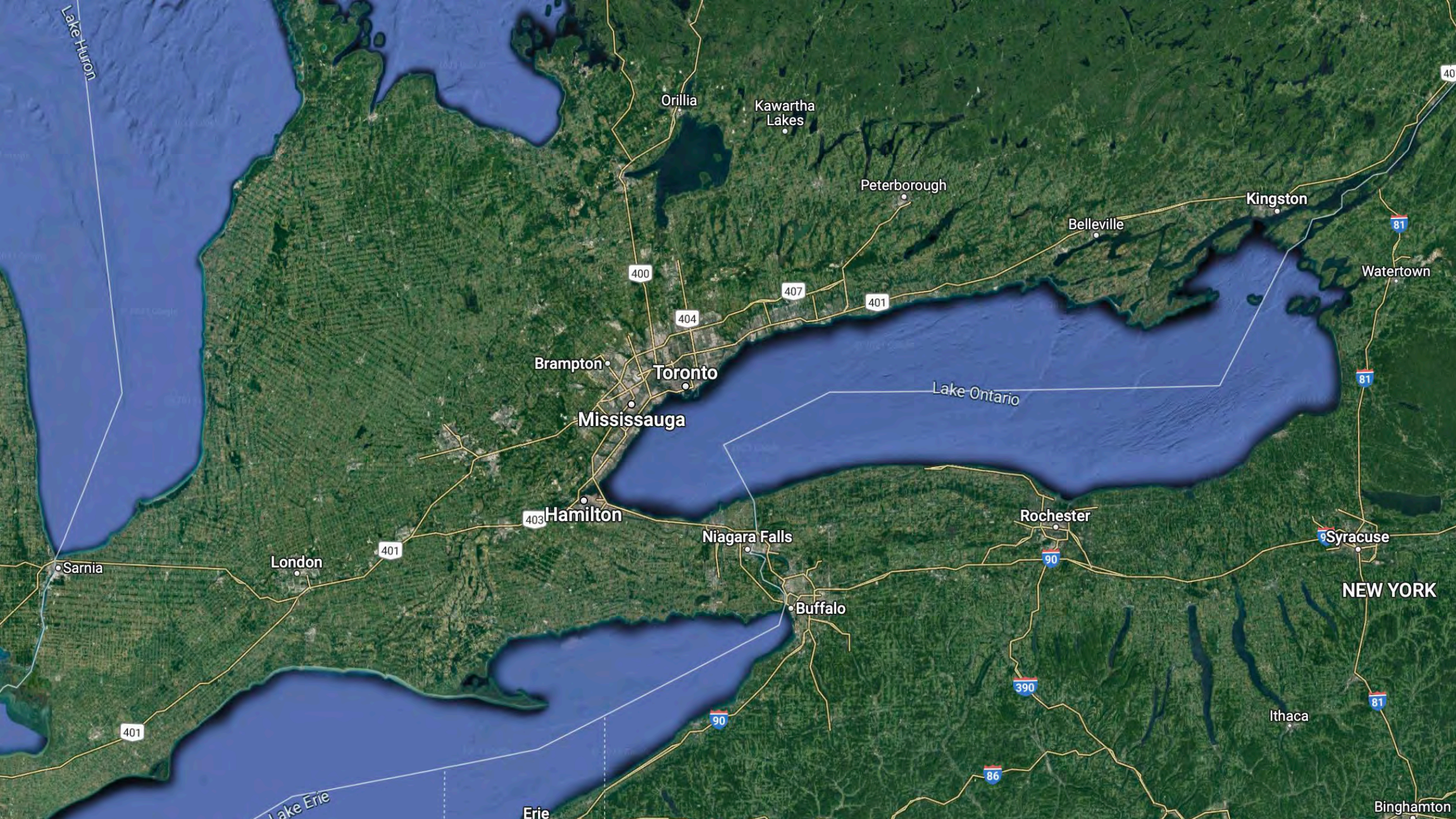


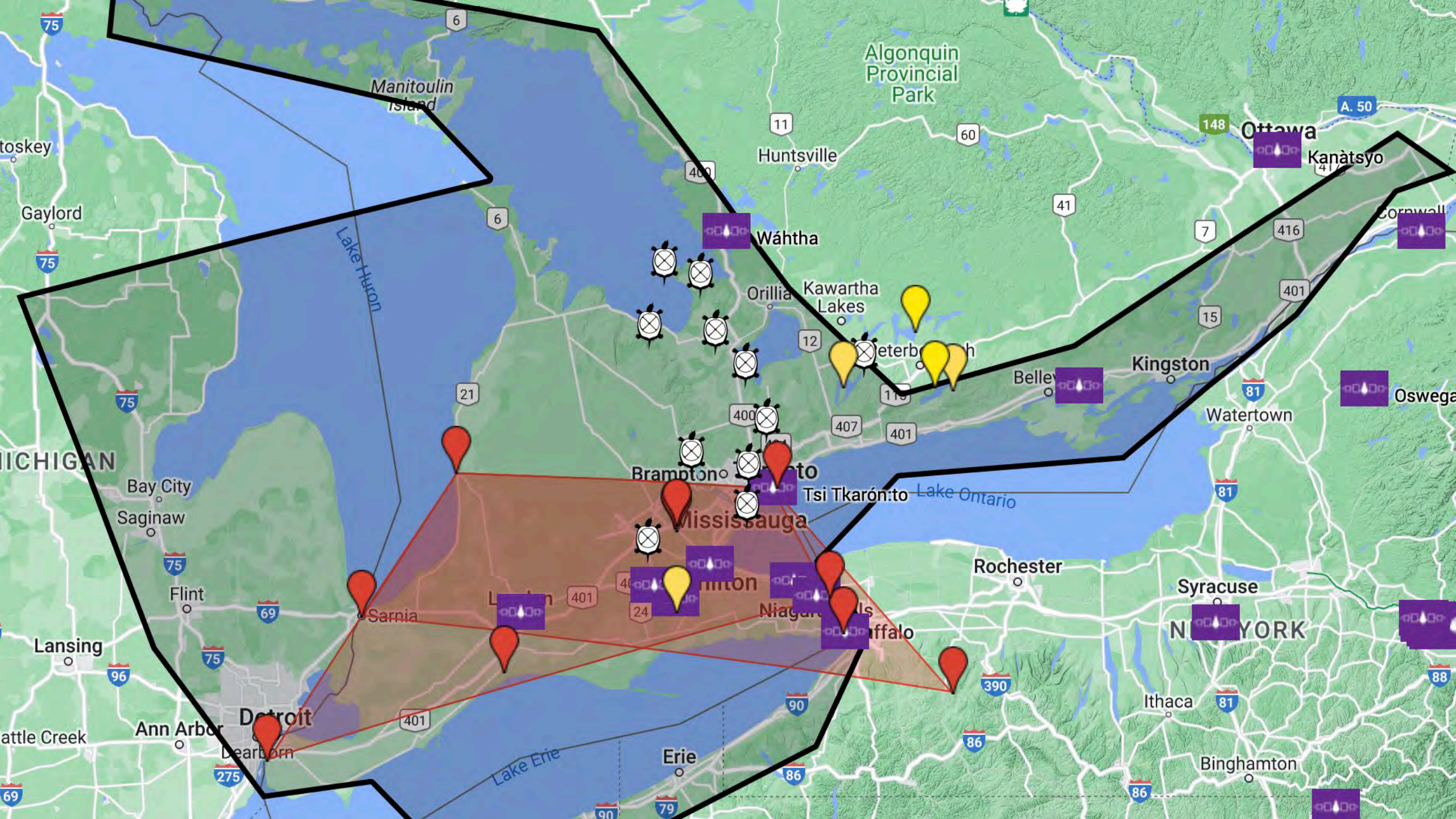
United Nations Definition of a refugee

“someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion.”

Haudenosaunee Confederacy

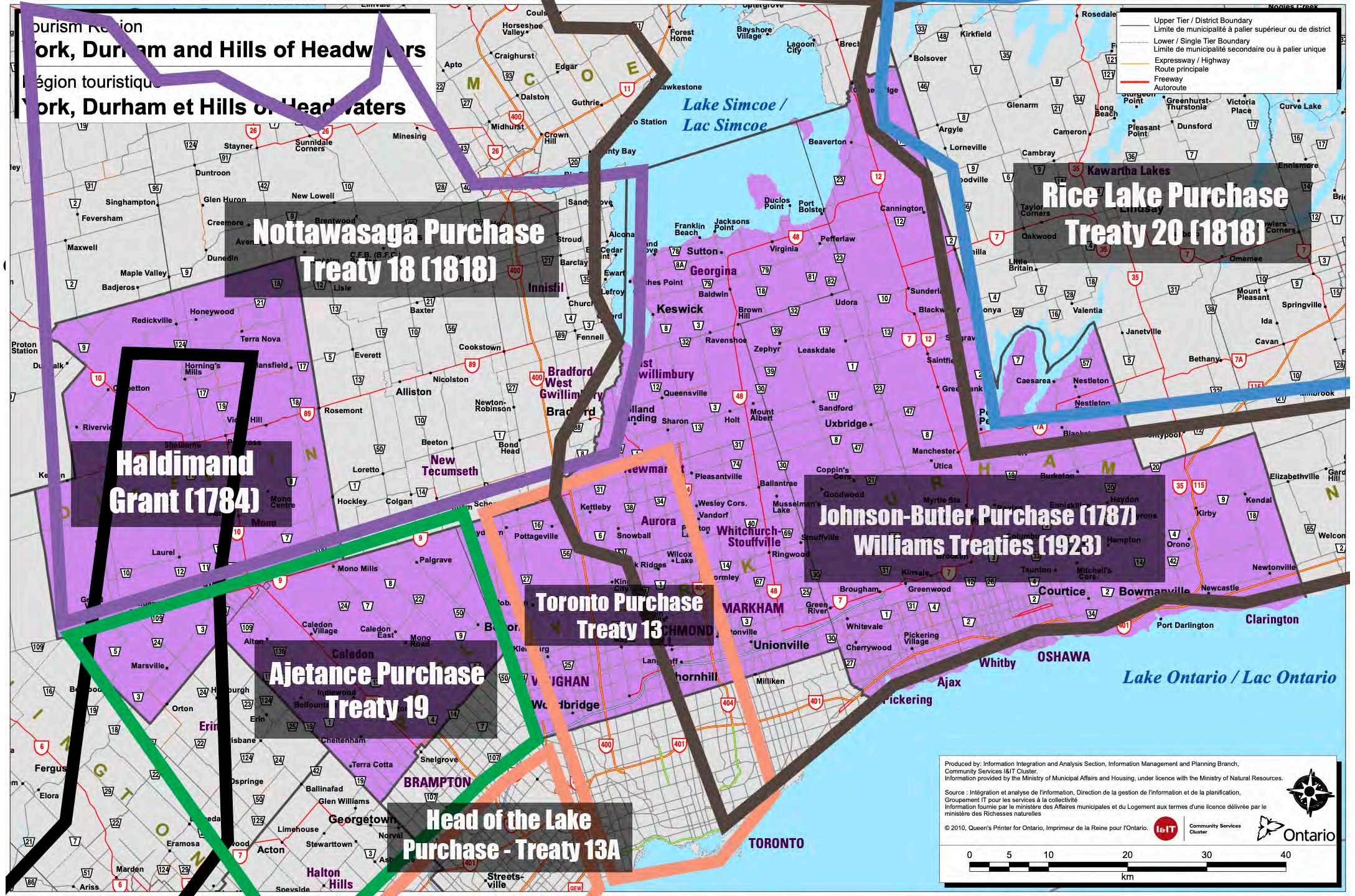
- **1650-1720s** - Cholera & other epidemics; warfare with Huron Confederacy
- **1720s-1780s**- Increased immigration into homelands
- **1754-1763** French Indian War
- **1765-1791** American Revolution
- **1775-1783** Revolutionary War
- **1779 (June-October)** Sullivan Campaign, ordered by George Washington, absolutely destroys 40 villages of British-allied Haudenosaunee and their food stockpiles. They are now homeless in their own lands.
- **1784** Haldimand Tract (Grand River) and Bay of Quinte land tracts secured
- **War of 1812**- Devastating effects on Haudenosaunee families, great loss of life due to suffering & starvation in this period.





Mississaugas

- Hiawatha First Nation
- Curve Lake First Nation
- Alderville First Nation
- Mississaugas of Scugog First Nation
- Mississaugas of the Credit First Nation
- Mississauga First Nation





Five Questions

Where Have We Been?

Where Are We Now?

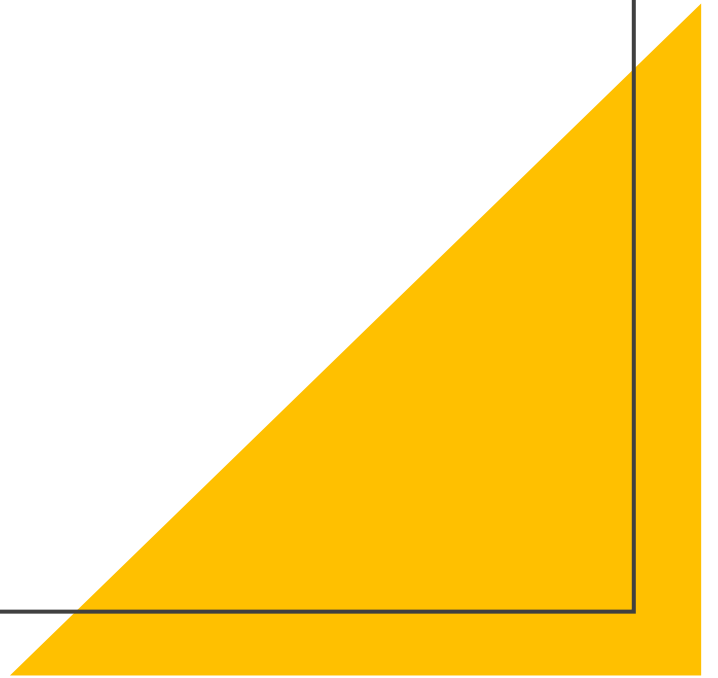
Where Are We Going?

How Will We Get There?

How Will We Know We Have Arrived?

2. Where Are We Now?

- “Aboriginal” and other terminologies
- The Era of Truth & Reconciliation



Aboriginal

```
graph TD; A[Aboriginal] --> B[First Nations Indian]; A --> C[Métis]; A --> D[Inuit]; B --> E[Status Indian]; B --> F[Non-status Indian]; C --> G["Métis (\"big M\")"]; C --> H["metis (\"little M\")"]; D --> I["Distinct yet diverse cultural group located in Nunavut, NWT, northern Quebec & northern Labrador"];
```

First Nations
Indian

Status Indian

Non-status Indian

Métis

Métis ("big M")

metis ("little M")

Inuit

Distinct yet diverse cultural group located in Nunavut, NWT, northern Quebec & northern Labrador

What terminologies should I use?

A very general list

YES

- Indigenous
- First Nations
- Metis
- Inuit

MAYBE

- Tribe
- Reserve
- Aboriginal

NO

- Indian
- Reservation

Preferred terminology changes regionally, even among Indigenous people. In Six Nations, we prefer:

YES

- Indigenous
- First Nations
- Metis
- Inuit
- Territory
- Community

MAYBE

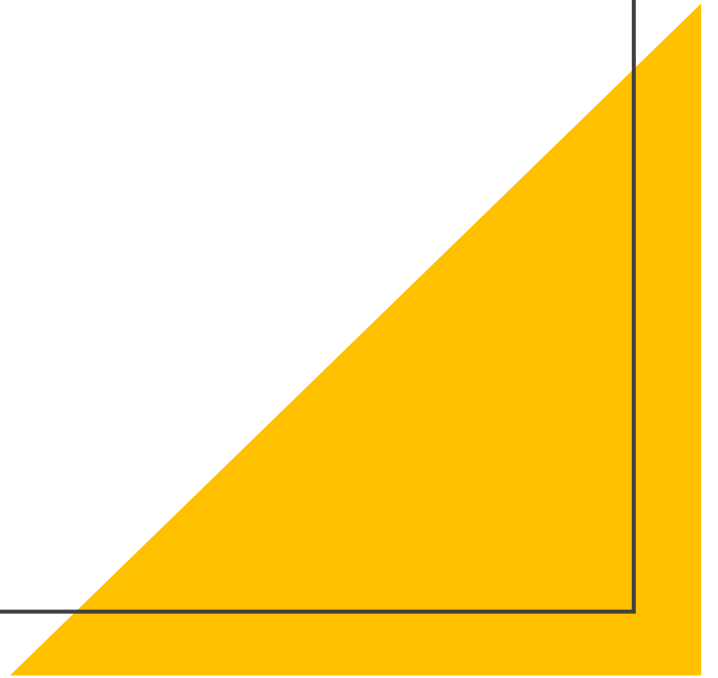
- Indigenous
- Native
- Indian
- Reserve

NO

- Indian
- Reservation
- Tribe
- Aboriginal
- First Nations

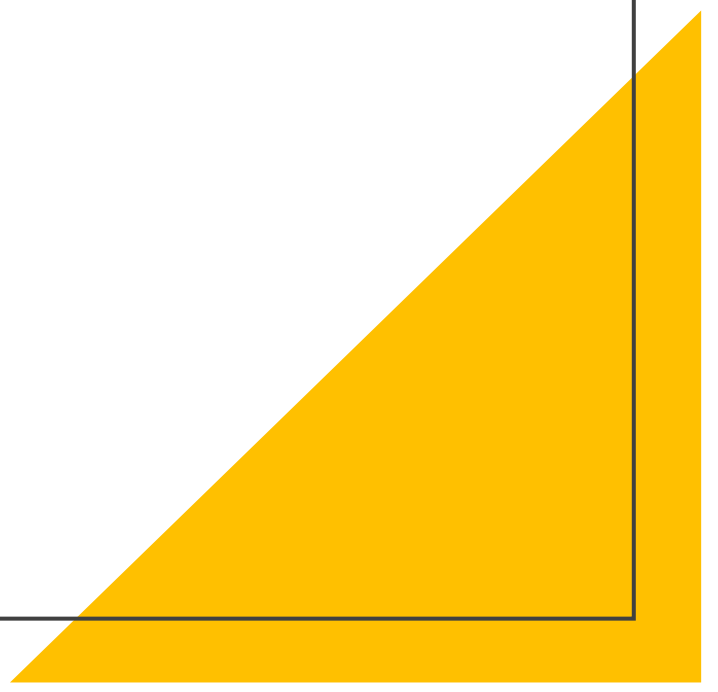
2. Where Are We Now?

- The Era of Truth & Reconciliation
 - What is it? Why does it matter?



2. Where Are We Now?

Historical Truths of the Impact of Colonization

- Treaties Are Made out of Duress
 - Treaties Have Been Broken
 - Indian Act = “Wards of the State”
 - Residential School Era(1834-1996)
 - Enfranchisement
 - 60’s Scoop
 - Land cessation, environmental & drinking water disasters
 - Millennium Scoop
- 
- A large yellow triangle is positioned in the bottom right corner of the slide, pointing towards the top right.

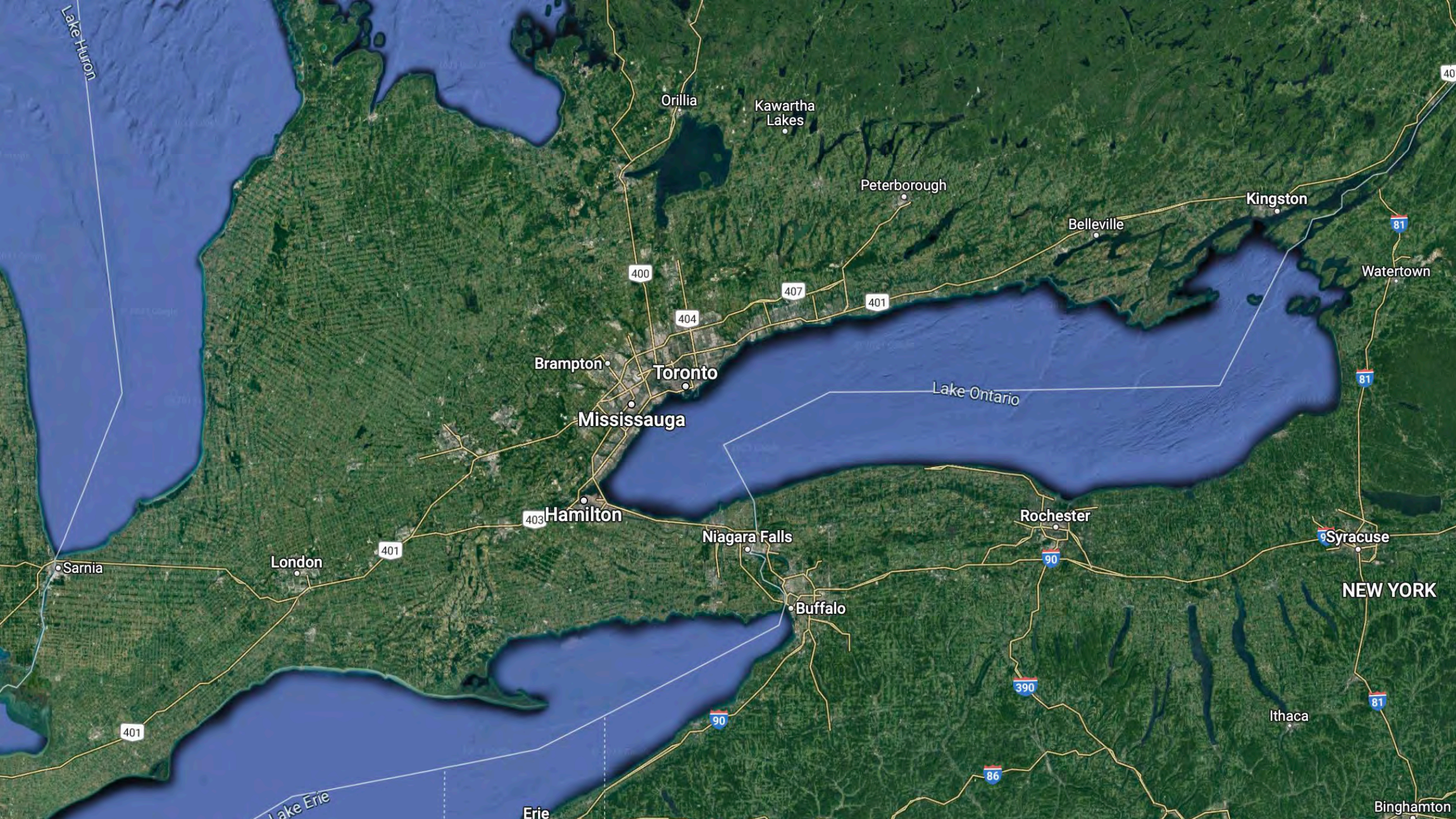
The provincial & municipal role in Indigenous-crown relations

- *“With the Provincial Government’s tax and land base, and populace having benefitted most from these transactions, Provinces must be more active in claims resolutions. The “Ontario Supports Native Land Claims Settlements in Ontario as long as the Federal Government pays” attitude contributes nothing to the process”.*
- Chief William K. Montour, Six Nations of the Grand River (1991)

Monies collected by Municipalities Entirely within the Haldimand Tract	
2006 population of municipalities: 659,076 (2006 Statistics Canada)	
Property taxes (including grants in lieu) of municipalities entirely within Tract: \$526,045,536.00	
Estimates of Provincial Revenues within Haldimand Tract	
1. Land Transfer Tax	\$ 68,000,000.00
2. Gasoline Tax	\$118,000,000.00
3. Fuel Tax	\$ 36,000,000.00
4. Retail Sales tax	\$848,000,000.00
5. Tobacco Tax	\$ 56,000,000.00
Estimated Total.....	\$1,126,000,000.00

One example:

- (1853-1857) £77,531.13 (\$310,124.68) of Six Nations monies was used to operate Upper Canada. This debt was assumed by the Province in 1861 with no record of repayment to Six Nations.
- Compound interest at 6% today
= \$2.3 billion



2. Where Are We Now?

Truth & Reconciliation Commission (2008-2015)

- Mandated by Indian Residential Settlement Agreement (IRSSA) to create a historical record, including survivor testimonies, of the legacy of **Indian residential schools**.
- 150,000 children attended.
- Number of child death's is currently estimated between 3200-30,000.



2019



Five Questions

Where Have We Been?

Where Are We Now?

Where Are We Going?

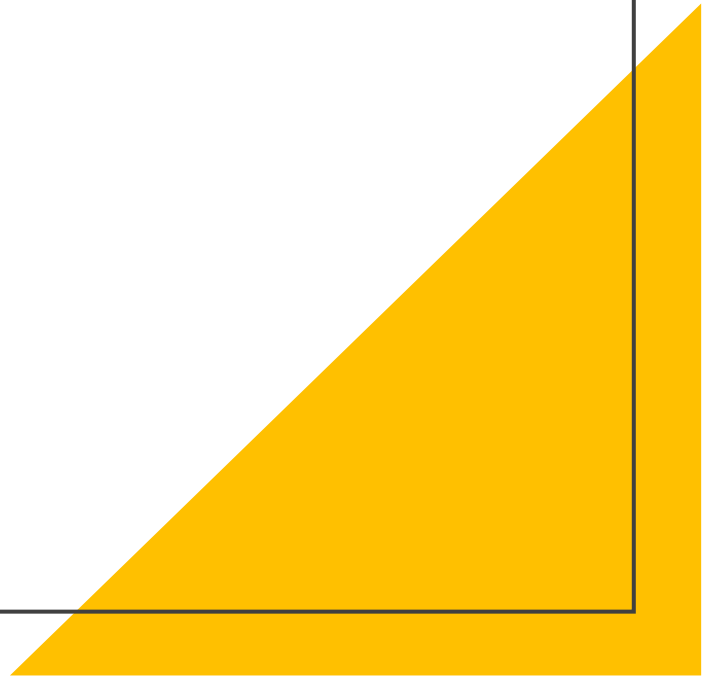
How Will We Get There?

How Will We Know We Have Arrived?

3. Where Are We Going?

Truth & Reconciliation Commission

- 10 principles of Reconciliation
- 94 Calls to Action



3. Where Are We Going?

10 principles of Reconciliation

1. The *UNDRIP* is the framework for reconciliation at all levels and across all sectors of Canadian society.
2. First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
3. Reconciliation is a process of healing relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, administration of justice, and economic opportunities and prosperity.
5. Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
6. All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
9. Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.
10. Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

3. Where Are We Going?

94 Calls to Action

Actionable policy recommendations meant to aid the healing process in two ways:

- acknowledging the full, horrifying history of the residential schools' system ("**Legacy**")
- creating systems to prevent these abuses from ever happening again in the future ("**Action**")

TRC 94 Calls to Action

Legacy

First 42 CTA subcategorized under

1. Child welfare
2. Education
3. Language and Culture
4. Health
5. Justice

Action

CTA #43-#94 subcategorized under

1. Canadian governments and the UNDRIP
2. Royal proclamation and covenant of reconciliation
3. Settlement agreement parties and the UNDRIP
4. Equity for Aboriginal people in the legal system
5. National council for reconciliation
6. Professional development and training for public servants
7. Church apologies and reconciliation
8. Education for reconciliation
9. Youth programs
10. Museums and archives
11. Missing children and burial information
12. National centre for truth and reconciliation
13. Commemoration
14. Media and reconciliation
15. Sports and reconciliation
16. Business and reconciliation
17. Newcomers to Canada



Five Questions

Where Have We Been?

Where Are We Now?

Where Are We Going?

How Will We Get There?

How Will We Know We Have Arrived?

TRC 94 Calls to Action

Legacy

2. Education

#7 We call on the Federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians

#11 We call on the Federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education

3. Language & Culture

#14 We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:

1. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
2. Aboriginal language rights are reinforced by the Treaties.
3. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
4. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
5. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

TRC 94 Calls to Action

Action

6. Professional development and training for public servants

#57 – We call on federal, provincial, territorial and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the UNDRIP, 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.

9. Youth Programs

#66 – we call on the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices

TRC 94 Calls to Action

Action

10. Museums and archives

#67 We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *UNDRIP* and to make recommendations.

#69 We call upon Library and Archives Canada to:

- i. Fully adopt and implement the *UNDRIP* and the *United Nations Joint-Orontlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Ensure that its record holdings related to residential schools are accessible to the public.
- iii. Commit more resources to its public education materials and programming on residential schools.

#70 We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *UNDRIP* and the *United Nations Joint-Orontlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

TRC 94 Calls to Action

Action

13. Commemoration

#79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
- ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.
- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

#80 We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

#81 We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.

#82 We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.

#83 We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

TRC 94 Calls to Action

Action

16. Business and Reconciliation

#92 We call upon the corporate sector in Canada to adopt the *UNDRIP* 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:

1. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
2. 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.
3. 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.



Five Questions

Where Have We Been?


Where Are We Now?

Where Are We Going?

How Will We Get There?

How Will We Know We Have Arrived?

5. How Will We Know We've Arrived?

- Current cases for success
 - Current issues
 - How are you going to measure success?
- 
- A large yellow triangle is positioned in the bottom right corner of the slide, pointing towards the top right.

CASE FOR SUCCESS



First-ever Indigenous-led bid to pursue 2030 Olympics in
Vancouver | Urbanized



PRETENDIANISM

The term “**pretendian**” is used to describe someone who claims to be Indigenous, but isn’t.

Building careers based on a race shift rather than on merit.

Causing disruption of professional relationships between corporate Canada and Indigenous communities



CURRENT ISSUE



Clockwise from top left: author Joseph Boyden, scholar Carrie Bourassa, filmmaker Michelle Latimer, and former judge Mary Ellen Turpel-Lafond. . **The Canadian Press, YouTube**

CANADA

What are ‘pretendians’ and how are they causing ‘severe harm’ to Indigenous communities?



By **Haley Lewis** • Global News

Posted March 9, 2023 7:52 pm • Updated March 13, 2023 11:42 am

Where do their “Indigenous” identities come from?

- need for belonging
 - financial benefits
 - family lore
-
- **Jean Teillet (Métis)** – report on causes, the harm it creates for Indigenous people, pathways to pretendism, how to identify it and recommendations to curb its effect on Canada and those wishing to build meaningful relationships with Indigenous peoples.

Indigenous Identity Fraud

A REPORT FOR THE UNIVERSITY OF SASKATCHEWAN

by Jean Teillet, IPC, OMN, MSC

October 17, 2022

Clockwise from top left: author Joseph Boyden, scholar Carrie Bourassa, filmmaker Michelle Latimer, and former judge Mary Ellen Turpel-Lafond. . **The Canadian Press, YouTube**

CANADA

What are ‘pretendians’ and how are they causing ‘severe harm’ to Indigenous communities?



By **Haley Lewis** • Global News

Posted March 9, 2023 7:52 pm · Updated March 13, 2023 11:42 am

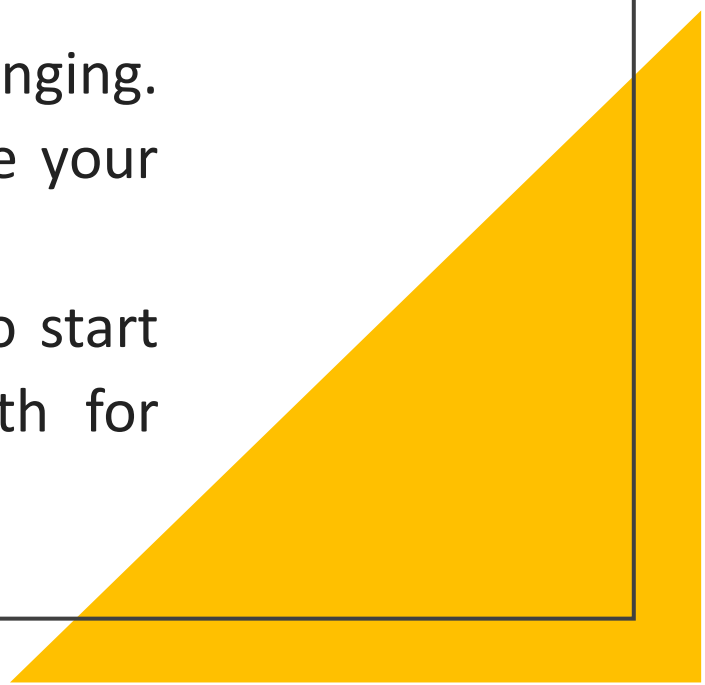
5. How Will We Know We've Arrived?

How are you going to measure success in your partnerships with Indigenous peoples?

- partnerships that lead to authentic experiences.
- understanding of some of the concerns Indigenous peoples have in relation to our representation in tourism in Canada.
- Supporting Indigenous tourism post-pandemic
 - The tourism industry was the hardest hit and will be the longest to recover.
 - ITAC – Indigenous tourism growth backtracked by nearly 30 years.

5. How Will We Know We've Arrived?

How are you going to measure success in your partnerships with Indigenous peoples?

- Benchmarkers for success will always be evolving and changing. You are dealing with living, breathing people and therefore your relationships need to be living and breathing.
 - You now have some information and resources; its time to start measuring your strengths and how they can be strength for others.
- 
- A large yellow triangle is positioned in the bottom right corner of the slide, pointing towards the top right.

Final Point

Trust takes time

Colonization has left deep extraction scars on Indigenous communities:

Non-Indigenous to Non-Indigenous partners:

“Yayy for mutually beneficial business relationships!”

Indigenous-to-Non-Indigenous partners:

“What are you going to take from us this time?”

Indigenous people want relationships built from hope, promise and trust.

A photograph of several dried corn cobs hanging from a wooden structure, likely a rack for drying. The cobs are dark and have a textured, ribbed appearance. The background is a warm, brown wooden surface.

Nyá:wen / Thank you
