City of Toronto: ICCT Now What?
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INTRODUCTION:

• Given our knowledge of Canada's colonial history, and its impact on the Toronto public service, now what?

• How do we move forward in a good way based on this knowledge and context?

• Our pathway forward can be guided by three concepts:
  1) Decolonization;
  2) Indigenization; and
  3) Reconciliation
Colonization Today

- Planning in Canadian Cities is itself a cultural process- it is neither objective nor value neutral.
- Historically, achieving enhanced quality of life for mainstream Canadians was achieved through dispossession and marginalization of Indigenous peoples.
- This process of Colonization continues today.

*How do we create positive change within the inflexible colonial systems we've inherited?*
Colonization and the Reproduction of an Inherited AND Cultural Public Service

• How many people here participated in creating the public service when Toronto was incorporated in 1834?

• Each of us entered a public service that was created and shaped before us. The structure, process, social organization and culture of the Toronto Public Service have been inherited BUT they are also reproduced.

• Each one of us here is engaged in that reproduction on a daily basis. AND we must ask ourselves:

Are we here to replicate or innovate?
Decolonization

*Intentional critique of inherited colonial systems*

- Colonial history made important contributions to the public service: Democracy; the scientific method/evidence-based; technology, etc.

- It has also shaped the public service in ways that privilege European worldviews, knowledge systems, values, economics, governance and justice over their Indigenous counterparts.

- Decolonization challenges us to critique the inherited systems, structures and processes we reproduce, and to identify when and how they privilege European cultures and the expense of Indigenous ones.
Decolonization: A Process, not an Event

A process of identifying elements of a structure or process that privilege European culture, and considering how remaking them might lead to more impactful, cost effective and sustainable outcomes.

Interviewing Indigenous job candidates:

- The Western model- what values are inherent in this process?
- An Indigenous model- what values are inherent in this process?
Indigenization

*Intentional reproduction of inherited colonial systems*

Decolonization challenges us to critique inherited colonial systems, and to identify where European cultures have been privileged at the expense of Indigenous ones.

Indigenization is the intentional process of remaking inherited structures and processes in ways that acknowledge, respect and include Indigenous worldview, knowledge systems, values, and approaches.

How might we indigenize the interview process we discussed earlier?
Let's Consider another Example:

**Wildlife Management of Bighorn Sheep in the Southwest Yukon**

- Bighorn Sheep are an important cultural resource to the Kluane First Nation.

- The municipality of Whitehorse generates significant income from tourism and big game hunting focused on Bighorn Sheep.

- When the population began to decline various stakeholders proposed very different strategies to address the situation.

- The prevailing strategy had been a dominant European one out forth by conservation biologists.
Let's Revisit Our Example:

*Wildlife Management of Bighorn Sheep in the Southwest Yukon*

- The Kluane First Nation suggested an approach grounded in their understanding of Bighorn Sheep

- Strategies and concrete practices they suggested replaced those of conservation biologists

- The population rebounded and all stakeholders benefited. This example involved decolonization, indigenization, and co-development.

*See Paul Nadsdy's "Hunters and Bureaucrats"*
Reconciliation

From Truth to Reconciliation

Reconciliation is a process of restoring balance and righting historical wrongs. It requires both decolonization AND indigenization.

What are the best/wise practices for Reconciliation emerging in Cities across Canada?

Mutually beneficial acts of reconciliation are achieved within a public service when we engaged in 4 distinct processes:
1) The "truth" side of the truth and reconciliation equation: Indigenous cultural competency training that provides BOTH historical knowledge AND cultural perspective;

- The Experiential Activity of Cultural Perspective

2) Indigenous inclusion at all stages of the planning and implementation process that is BOTH internal AND external;

- External inclusion at all stages;
- Recruitment, retention and promotion of Indigenous staff;
- "Nothing About Us Without Us"
Best/Wise Practices in Urban Planning for ReconciliAction (Continued)

3) Power-sharing to enable decolonization and indigenization: it is not enough to simply include Indigenous peoples in colonial structures and processes- we need to remake them together; and

- From Engagement to Co-development

4) Reconciliation through the return of space and land to Indigenous peoples (dedicated spaces in civic buildings like rooms for smudging; civic partnerships with Indigenous organizations in new building and parkland developments; a Continuum of possibilities in the return of land to First Nations)

- Honouring the treaties

Schiffer, J. 2018 In AuthentiCities (In Press)
Conclusion

This ICCT signals the beginning of a journey that will require all of us to work together.

The new Office of Indigenous Affairs will be a critical support in this work BUT we all must take ownership over our part in implementing council direction regarding truth and reconciliation and the urban Indigenous community.

We must work within our divisions to determine where we are in our path to reconciliation, and proceed in a good way.
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