

Indigenous Heritage Engagement Project

Co-Development Dialogue 2

City of Toronto
Heritage Planning Services &
Museums and Heritage Services
June 22, 2020



*“We’ve been exploited for so long.
How can these projects become sites of
**awareness of our relationship
with the homeland** for all of time?”*

– J’net Ayayqwayaksheelth

Overview and Opening

Continuing from the discussion held on December 5, 2019, representatives from First Nations, Métis and Inuit communities and participants from the City of Toronto gathered on June 22nd, 2020 to discuss and advise on Indigenous engagement processes for the City of Toronto's upcoming Indigenous Heritage Engagement Project. Due to the COVID-19 pandemic, the gathering took place online via Webex.

Following a beautiful prayer in Nêhiyawêwin by Elder Pauline Shirt, moderator Bob Goulais of Nbisiing Consulting Inc. reiterated the City's objective to learn *how* to engage with the Indigenous community effectively and appropriately within the scope of these projects.

Bob provided guidance on the meeting technology, including tips on how to use the Webex functions to participate to help build a virtual consensus. Just as for in-person circle protocols, participants were encouraged to participate respectfully and to the fullest extent possible while using brevity to ensure each person could be heard.

Attendees

- Pauline Shirt, Elder
- Councillor Erma Ferrell, Mississaugas of the Credit First Nation
- Caitlin Laforme, Mississaugas of the Credit First Nation
- Carolyn King, Mississaugas of the Credit First Nation
- Senator Suzanne Brunelle, Toronto and York Region Métis Council
- Bryan Winters, Executive Director, Toronto Inuit Association
- Sarena Johnson, Storyteller: Content and Communications, Ryerson University
- Audrey Rochette, Indigenous Relations Consultant
- Kim Wheatley, Indigenous Cultural Consultant
- Lorrie Gallant, Woodland Cultural Centre
- J'net Ayayqwayaksheelth, Indigenous Outreach and Learning Coordinator, Royal Ontario Museum

For the City of Toronto:

- Gary Miedema, Project Manager, Heritage Preservation Services
- Wayne Reeves, Chief Curator, Museums and Heritage Services
- Mary MacDonald, Senior Manager, Heritage Preservation Services
- Alison Torrie-Lapaire, Project Manager, Archaeology
- Jeff D'Hondt, Indigenous Affairs Office
- Leah Horzempa, Sister Circle Consulting
- Bob Goulais, Nbisiing Consulting Inc.

“I love the phrase ‘decolonize and re-indigenize!’ We’ve always been here. We are not showing you something new, we are showing you something that has always been. All the museums and the land that they’re on... there is history on that land before the museum was there. Our ancestors are buried in the Earth.

We are part of the Earth.”

— Lorrie Gallant

Indigenous Heritage Engagement Goals and Objectives

A Presentation by Gary Miedema and Wayne Reeves

Gary Miedema gave a background of the initial discussions between the the City of Toronto's Heritage Preservation Services and the Indigenous Affairs Office about the need for an effective and meaningful Indigenous engagement process for a planned city-wide Toronto Heritage Survey. A partnership with City Planning's Heritage Planning unit and Economic Development and Culture's Museums and Heritage Services unit was created, "given their immediate interest in engagement with Indigenous communities."¹ The Indigenous Heritage Engagement Project was proposed to serve the needs of both units. Early on, it was clear that a proposed Indigenous Heritage Engagement Project needed to be "co-developed with Indigenous communities with consideration for their needs."²

Along the way, other goals were identified, including to:

- Provide Indigenous communities with the opportunity to present and organize information as they deem appropriate;
- Provide the City of Toronto with knowledge and understanding to be effective in their work with Indigenous peoples; and
- Leave a record for Indigenous and non-Indigenous communities of what we have learned, for the benefit of all.³

According to Gary, it was important to ensure that the Indigenous Heritage Engagement Project would not be extractive and that it would need to benefit the Indigenous communities as well as the City of Toronto. Therefore, this pre-engagement planning process was undertaken before any formal engagement could take place.⁴

Gary Miedema and Wayne Reeves then provided more detail about the two immediate City of Toronto projects that the Indigenous Heritage Engagement Project could serve.

¹ Gary Miedema, paraphrased oral contribution during workshop on June 22, 2020.

² Gary Miedema, paraphrased oral contribution during workshop on June 22, 2020.

³ Gary Miedema, *Indigenous Heritage Engagement Project Update*, presentation, June 22, 2020.

⁴ Gary Miedema, paraphrased oral contribution during workshop on June 22, 2020.

Toronto Heritage Survey

“Our City's heritage resources contribute to social and economic prosperity by defining our unique sense of place, supporting cohesive and resilient communities, and contributing to environmental sustainability through adaptive re-use. They are a part of our city's DNA.”⁵

Gary Miedema detailed that as a unit of City Planning, Heritage Preservation Services works to identify places that have “cultural heritage value”, primarily for inclusion on the City's Heritage Register, and to put policies in place to conserve them.

The provincial criteria for determining heritage value include:

- Design value or physical value;
- Historical or associative value, including what has happened in that place; and
- Contextual value.⁶

A city-wide Heritage Survey is “a city-building tool that will allow City Planning to move from a reactive, case-by-case consideration of heritage resources to a proactive, systematic study throughout the City of Toronto.”⁷ This is necessary to address existing gaps in the incomplete forty-year old Heritage Register. Once the Toronto Heritage Survey is conducted, the results will be used to identify and build policies to protect heritage sites, as well as:

- Provide an understanding of the historical evolution of Toronto, its neighbourhoods, and its people;
- Enable City staff to consider and integrate the results into planning tools, provide timely review of planning applications and effectively conserve heritage properties and districts; and
- Provide clarity for property owners to understand if their property does



⁵ Gary Miedema, *Indigenous Heritage Engagement Project Update*, presentation, June 22, 2020.

⁶ Gary Miedema, *Indigenous Heritage Engagement Project Update*, presentation, June 22, 2020.

⁷ Gary Miedema, *ibid*.

or does not have cultural heritage value, and to plan accordingly.⁸

City Staff hope that through an Indigenous Heritage Engagement Project, they will hear “stories about places in the City that are meaningful” to Indigenous communities so that the City can include that understanding in its evaluation for cultural heritage value against the provincial criteria.⁹

Toronto History Museums and the Museum of Toronto

Wayne Reeves shared that the City of Toronto has “ten existing historic site museums, 3,000 artworks, 150,00 artifacts, and 1.1 million archaeological specimens”. It is proposed that in 2025, the *Museum of Toronto* will open at Old City Hall.¹⁰ Wayne also provided examples of objects currently held in the collection including items dated to be 4,000 – 6,000 years old to items from the 19th century, artworks from the 20th century, and objects from the 21st Century.¹¹

Through this process, Toronto History Museums hopes to:

- Tell 10,000 years of Indigenous history in the Toronto area;
- Identify key Indigenous stories, objects and artworks; and
- Co-present material to the public in an appropriate, respectful and engaging way.”¹²

Other Possible Outcomes

Wayne Reeves also noted that, beyond serving the Toronto Heritage Survey and Toronto History Museums, the Indigenous Heritage Engagement Project could also result in other possible outcomes including:

- "Relationship building;
- Establishing best practices for the City’s on-going engagement with Indigenous communities; and
- Providing a summary of Indigenous histories in Toronto that could:
 - Be a resource to the general public;
 - Inform place-making, programming and policies; and
 - Serve Indigenous communities and organizations.”¹³

⁸ Gary Miedema, *ibid.*

⁹ Gary Miedema. Paraphrased oral contribution during engagement session on June 22nd, 2020.

¹⁰ Wayne Reeves, *Indigenous Heritage Engagement Project Update*, presentation, June 22, 2020.

¹¹ Wayne Reeves, *ibid.*

¹² Wayne Reeves, *ibid.*

¹³ Wayne Reeves, *ibid.*

Gary reiterated that while the Indigenous Heritage Engagement Project could serve both the Heritage Survey and the City of Toronto Museum projects, the City also recognizes the opportunity for the knowledge gathered to be used beyond these specific purposes.¹⁴

What We Have Already Heard

Gary Miedema reviewed key points of agreement from the December 5, 2019 engagement dialogue, as captured in the report prepared by Nbisiing Consulting Inc. including:

- There is significant value in a engagement program that would be Indigenous-led, which would help to gather the stories of First Nations, Inuit and Métis people in the City of Toronto in an authentic voice;
- Capacity support funding may be required to support participation; and
- Engagement must be broad, and reflect the diversity of Indigenous people in Toronto.

¹⁴ Gary Miedema, paraphrased oral contribution during engagement session on June 22nd, 2020.

Summary of Recommendations from December 2019 ¹⁵

Regarding Elders and Traditional Knowledge Holders

- Elders and Traditional Knowledge Holders must be a central part of Indigenous engagement and involved in both the City wide heritage survey and development of the City of Toronto museum.
- The City may need to invest in seeking First Nation, Métis and Inuit individuals who have skills as historians, storytellers and as Indigenous knowledge keepers in order to meet the expectations of Indigenous peoples.

Regarding a Steering Committee

- A governance level Heritage Engagement Steering Group could be convened consisting of appointed representatives from these participating First Nations, Métis and Inuit organizations that will help guide development of an engagement process and refinement of strategies, documents and deliverables and engagement activities.
- Consider providing a modest honorarium and travel expenses to participants in the Heritage Engagement Steering Group to recognize their contributions and ongoing participation.
- That the Heritage Engagement Steering Group be facilitated by a knowledgeable facilitator that can provide advice to the Indigenous Heritage Engagement Project.

Gary Miedema, Indigenous Heritage Engagement Project Update, presentation, June 22, 2020. ¹⁵

Engagement Dialogue

Arising from recommendations in the December 5th, 2019 dialogue report, the City of Toronto is proposing the formation of an Indigenous Heritage Engagement Steering Circle in combination with a separate Knowledge Keepers Circle to advise and guide community engagement, research, and story gathering with Indigenous communities.

What **gifts, skills, and attributes** do we need in a proposed two-committee structure? (i.e. Indigenous Heritage Engagement Steering Circle and a Knowledge Keepers Circle)

“It is important to understand the clear **distinction between an Elder and a knowledge keeper**. We hold these things very differently. In my experience working with the breadth of Elders at the University of Toronto... they sometimes find the terms problematic. Is it a circle joined together? With Elders and with Knowledge Keepers? These are not all the same thing.”
– Audrey Rochette

“There is a **very big difference** between Elders and Knowledge Keepers. When it comes to Elders, we need to understand who they are. They carry the history... geographical and historical.”
– Lorrie Gallant

“Knowledge Keepers can be any age. **Youth**, should be included within that grouping.” “We have the history of the Great Lakes and the Dish with One Spoon... We need to carry that current history as well and they are really important. They are changing the stories – using the same stories and methods as their grandparents – but they are changing [them].” – Lorrie Gallant

“**Authentic voiced guidance** [is needed] especially if it’s a paid position. I agree with Carolyn regarding integrity. So many frauds are popping up. So we’ll need community-vetted support of Elders who have held recognized validated roles of leadership and supporting diversity.” – Kim Wheatley

“I tell people I’m a **knowledge keeper** but not an Elder...”
– Carolyn King

“Youth [are] more **tech savvy** for digital platforms.”
– J’net
Ayayqwayaksheelth

“**Integrity**. We were told by the school system that they had to implement a registry because too many people were claiming to be knowledgeable... so we have to go through a vetting process.”
– Carolyn King

“We have an opportunity to implement change... and it does have to be at the **policy level**.”
– Carolyn King

“Ideally, all voices should be in the Circle. Yet, realistically, the Circle needs to be small. Those who are in the Circle need to ensure that diversity is brought to the table. I'm thinking about **living culture** experienced by **vulnerable members** of our communities.”
– Suzanne Brunelle

“And we want to ensure coverage... a language speaker, historian. [You] need to throw that matrix together of people who are **vetted by their community**, not just picking everyone. Sometimes [that] doesn't work out. And availability of time [needs to be considered as well]. – Carolyn King

“We need to look at the bigger picture and ensure there are people who can help to inform policy that will ensure cultural capacity for right relations. The focus should be on right relations rather than anti-oppression. An “**environment of right relations**” will require competency building and a platform for social justice in general. The project should also be attached to city job advancement. We need to hold feet to the fire. Even in facilities people need to be informed, so that security guards are not reacting negatively to smoke [for example]. A person with a **policy background** is needed to hold people to task.”
– J'net Ayayqwayaksheelh

“Thinking about attributes that could help guide us... we also need to engage some of our **leadership**. People such as Phil Fontaine and Isadore Day... are consultants through their own platforms. Engaging former leaders could be helpful to learn about the barriers they've been through to help navigate the complexity of what we are doing.” – Audrey Rochette

You also need someone “who is **money savvy**.” You will need “money to roll this out” and for “ideas such as artists in residence.” A bit of a **matrix** would be good, with leaders, Elders, Knowledge Keepers, youth and people who know about intellectual property rights. It may also be important to engage “**allies in the human rights field** that may be part of the conversation” as “this work takes shape in the era of human rights abuses... and [we] need someone to protect that.”
– J'net Ayayqwayaksheelh

What form should the Steering Circle take?

- a. What is a **good, functional size** of a steering group?
- b. **Who should be represented** in a steering group? (for example: youth, Elders, women, 2-Spirit)

“**Seven** is a good number, for the matrix of the different elements we want covered... seven is a common number, [for the] seven generations. [Also] in my meeting experience, five to seven is an easy number to deal with people.” – Carolyn King

“In my experience... a few years ago I was working on a best practice for decolonizing curriculum, 25 people was too many to manage, and the six-month timeline... turned into 1.5 years.” – Carolyn King

“We used a **nomination form** and a call out for nominations in the community for those already doing great work!” – Audrey Rochette

“**Thirteen** for the thirteen moons.”

– Sarena Johnson

“The French Indigenous and Métis need to be part of the dynamic. [You] cannot ignore the **francophone**...” – J’net Ayayqwayaksheelh

What specific advice would you give us on the **role and function** of the steering group?

- a. How will they advise us on engagement activities?
- b. How often should they meet?
- c. What is your advice using online forums for the immediate future?

“Regular meetings mean opportunities for **deeper inclusion**.” – Kim Wheatley

“We always seem to go to one place to meet. Maybe they meet at the ROM or all those different places that make up the communities like the Toronto Islands. **Be part of the place!**” – Carolyn King

“These should be **quarterly meetings**.”

– Carolyn King

For Consideration:

1. That Heritage Engagement Project be advised by an *Indigenous Heritage Engagement Steering Circle*, of up to thirteen (13) representatives including:
 - A representative appointed by Mississaugas of the Credit First Nation;
 - A representative appointed by Six Nations of the Grand River;
 - A representative appointed by the Huron Wendat Nation;
 - A representative appointed by Toronto-York Region Métis Council;
 - A representative appointed by Toronto Inuit Association;
 - An Elder selected by consensus;
 - A youth representative appointed by the ENAGB Indigenous Youth Agency;
 - A womens representative appointed by the Native Womens Resource Centre of Toronto;
 - A 2-Spirit peoples representative appointed by 2-Spirited People of the First Nations; and
 - Four (4) advisory representatives from the broader Indigenous community who may have skills needed for the Indigenous Heritage Engagement Steering Circle.
2. That the City of Toronto develop a skills-matrix of gifts and attributes that may be needed on the Indigenous Heritage Engagement Steering Group that can be shared with representative organizations. Relevant skills in the matrix may include history, cultural heritage, museums, community engagement experience, traditional knowledge, arts, education, storytelling, academia to name a few.
3. That the City of Toronto put out a call for interest for the four (4) advisory representatives to sit on the Indigenous Heritage Engagement Steering Group that may be selected in collaboration with Indigenous Affairs Office and Indigenous representatives.
4. That the Indigenous Heritage Engagement Steering Circle hold regular meetings, at least quarterly, to advise the City of Toronto project teams on engagement objectives, activities, and challenges and solutions and provide updates on the progress of these projects.
5. That a *Terms of Reference* be drafted for consideration at the first meeting of the Indigenous Heritage Engagement Steering Circle, but only as a “suggested starting point” and that the first meeting of the Circle be called to collaborate on, and affirm that document.

6. That the City of Toronto continue to use online, collaborative conferencing technology, including Webex, for the Steering Circle, Knowledge Keepers Council, and community engagement events to ensure the continued health and safety of engagement participants. This may be re-evaluated based on public health and City of Toronto advice on opening up face-to-face engagement events and activities.
7. That the Indigenous history and traditional knowledge elements of the Indigenous Heritage Engagement Project be advised by a *Knowledge Keepers Council*, of up to seven (7) representatives with cultural heritage, history, traditional storytelling skillsets that are recognized for their gifts by the Indigenous community. Representatives may include:
 - An Elder or knowledge keeper from the Mississaugas of the Credit;
 - An Elder or knowledge keeper from the Six Nations of the Grand River;
 - An Elder or knowledge keeper from the Huron Wendat Nation;
 - An Elder or knowledge keeper from the Toronto York Region Métis Council;
 - An Elder or knowledge keeper from the Toronto Inuit Association; and
 - Two (2) Elders or knowledge keepers selected by the Indigenous Heritage Engagement Steering Circle.
8. That the Knowledge Keepers Council meet regularly, on an as-needed basis, according to project timelines and deliverables.

On Next Steps

The City has identified an immediate need to begin to compile research and coordinate the gathering of Indigenous stories from a variety of perspectives and contexts.

How can this be accomplished? Do you have any experience or been a part of such a history gathering project?

Examples:

- a. Convening a **circle/panel** of Indigenous historians, researchers, and storytellers.
- b. Exploring a **“hub and spoke” model** with a history coordinator working with such a circle of knowledge keepers.

“Thinking about organizations like the NCCT who have a **vast wealth of stories, knowledge, images**, [that] would be very meaningful on a larger stage. There is a lot of information out there and we need to bring it all together. We don’t have to reinvent the wheel, but rather sort through and see what’s missing.” – Kim Wheatley

“Some of the[se] structures, a panel, or a **hub and spoke**... are good because you bring all the parties that need to be there. [The] Ontario Historical Society have done lots of work with us on the [moccasin] identifier. Archeology... lots of maps and histories and accessing the sites there. The hard stuff with the land, [we] need to **bring in all the elements**, the water, and transportation. The natural sides need to be brought in too... almost a clearing house. We are doing that on Shared Path... like a land use planning.” – Carolyn King

“[This is a] great intersection for **youth engagement**. At University of Toronto, there are [plenty] of brilliant young scholars that are taking treaty relations; history majors, grad students. We need to bring these voices into the project; people who are writing their dissertations on these exact treaties at the moment.” – Audrey Rochette

“First Story Toronto is also currently housed at the University of Toronto. Jon Johnson, Karyn Recollet and Jill Carter are also teaching there. That would be a good **collaboration**. They have student and youth engagement.”
– Sarena Johnson

“What will **the gift** for participants be? Name in a draw for City of Toronto swag?”
– J’net Ayayqwayaksheelth

“Call the participants and do **research in advance**.

These are the main pillars of cultural agencies that have done this work well... [and] can inform gaps into where can-do things better.” – J’net Ayayqwayaksheelth

“[I’d be] happy to see the work for **Indigenous youth internships** with the heritage work.” – J’net Ayayqwayaksheelth

“The Métis [don’t] have a terribly long history in Toronto however, our history does date back to at least the 1800’s [and] we would need someone to research the newspapers of the day to bring out the history of the families here. Partly due to the fur trade and the trials – but we certainly do not have a compilation of the history of those days. We would **need assistance and a researcher to dig into that for us.**” – Suzanne Brunelle

“The power of **digital story telling** and where we can **create partnerships**. At the ROM, digital learning is our priority. [There’s] lots of young people who bring a breadth of skills to some of us silver hairs [who] have less. They bring a whole other way of telling story. To bring generations together so that young people are engaged with Elders does a lot to renewing spirit. Imagine seeing some of that on the TTC on the ride home; Elder on the go with a message to walk kindly that day. [There’s] lots of digital literacy agencies and story telling group and [you should] consider those kinds of partnerships.” – J’net Ayayqwayaksheelth

“Our communities have a hangover from engagement... [we] get asked all the time for this. [I’m] surprised it’s not a seasonal engagement at this point. But if going to the survey – how can it be **personalized**? Can you send a tea bag and have a cup of tea? [You] need a heartbeat! Offer a relationship [and] gifts.” – J’net Ayayqwayaksheelth

Our other need is to procure a facilitator to define a public engagement strategy, and to facilitate and deliver it. What general advice can you provide on the role of the facilitator?

“A facilitator can also be somebody who is affiliated with the **arts and culture community**. Someone rooted so we can have a fulsome conversation about what’s working or not working. What is some of the mid-COVID or post-COVID impacts? How is that shaping our program, and really looking at what kind of funding there is? They need more social justice awareness to address right relations.” – J’net Ayayqwayaksheelth

“[It would be] good to have **co-facilitators that are Indigenous and non-Indigenous**.

Commitment from both sides... would honour the treaty process as well.”
– Audrey Rochette

For Consideration

1. That the City of Toronto obtain additional history, stories and relevant information from the local Indigenous community by collaborating with representative Indigenous agencies especially the *Friendship Centres* and *First Story Toronto*.
2. That outreach related to Indigenous youth engagement include Indigenous student services and groups at local colleges and universities and through the ENAGB Indigenous Youth Agency.
3. That an Indigenous Historian be recruited to act as a Coordinator, and the City of Toronto projects include a work stream to coordinate the gathering of history, stories and relevant information to inform the Heritage Survey and the City of Toronto museum.
4. That the Indigenous History Coordinator work with the Indigenous communities, the Steering Circle and the Knowledge Keepers Council to identify history and cultural heritage experts, who can inform and feed into the Heritage Survey and the City of Toronto museum projects.
5. The Indigenous History Coordinator may consider various strategies, tactics and activities to gather history, stories and relevant information from identified informants including individual interviews and surveys, group panels and forums or community traditional gatherings.
6. That the Facilitator that is procured be affiliated and respected among the Indigenous community especially within the arts, culture and heritage community.
7. That in addition to capacity funding that may be required by Indigenous communities and participants, the City of Toronto include gift-giving throughout the course of the engagement to express gratitude to all participants in the Steering Circle, Knowledge Keepers Council and key informants.



Additional Wisdom for Heritage and Museums

Participants offered insights, guidance, aspirations, and advice for many elements of the City's current and future Heritage Preservation and Museums work.

"I love the phrase '**decolonize and re-indigenize!**' We've always been here. We are not showing you something new, we are showing you something that has always been. All the museums and the land that [they're] on. There is history on that land before the museum was there." "**Our ancestors are buried in the Earth; we are part of the Earth.**" "Mackenzie House, for example, where is it? What was there before? There are historical stories that need to be told. I know we value the museum. It needs to commemorate the land it is sitting on." "[I'm talking about a **land acknowledgment** for a museum to recognize the very land they are on. What was there before? That to me is reconciliation and a real land acknowledgment! I know the history before this was here, and I appreciate that." – Lorrie Gallant

"We thrive on **recognition**... allow for culture to be engaged with and maybe the recording of original voices. This way we can do a better job [at recognition]. Bus stops are pictures of people we don't know. Why not pictures of the drum group at Wandering Spirit Schools? Or of Pauline and her family? If we are drawing attention to the work we're going to draw attention to our communities." – J'net Ayayqwayaksheelth

"One of the things I find valuable at the ROM is that we get ideas for programming year-round. We didn't do much for National Indigenous Month, we do it **all year round**, for reconciliation not just entertainment."
– J'net Ayayqwayaksheelth

"[Consider] **word searches** how we see the world? Doing a word search about residential schools? All year round – not just on National Indigenous People Day." – J'net Ayayqwayaksheelth

"...We **never see pics of our people** except at this time of year." [in reference to National Indigenous Peoples Day]
– Kim Wheatley

“You see my eagle staff, at the old council house, with the moccasin identifier. **Visualization** is important... we need to start to see ourselves. Also, having Indigenous names is important.” “The tourism booklets talk about the First Peoples as ancient and ‘early’.” “I vet them to see if they have anything about the Indigenous Peoples. The only time I saw an Indigenous name or picture was at the ROM. All the **tourism magazines** need to start with us and include us.” “It should be mandatory to publish this information in written materials”.

– Carolyn King

“What are some of the long-term changes we can make? **Contemporary works? Youth internships? Rotating Indigenous artist in residence and gift shop access?** Gift shops [for example]. How do we get our art in the gift shops? Our art has been stolen for so long and was essentially outlawed for sixty-seven years. And Indigenous folks should get 100% or at least 90% of the profit. We need to benefit for the first time! We’ve been exploited for so long. How can these projects become sites of awareness of our relationship with the homeland for all of time? How can we celebrate that through gift shops? How can we get provincial guidance on distributing our art? We need some leadership and capacity building in our own communities... to be able to produce en masse and benefit from the royalties.”

– J’net Ayayqwayaksheelth

“We can get some sort of tagline [for when] we experience tokenistic comments. If people start to smell **tokenism**, they can remind everyone that it is **reconciliation with participation**. We must stay anchored in the intent... of recognizing living cultures... and ensuring we have systemic impact.”

– J’net Ayayqwayaksheelth

“Thank you all for your thoughts and ideas. Thank you for your patience. We learned a lot in our first session, and we’ve learned a lot again... and is directly shaping how we move ahead... We are really excited about this work!” – Gary Miedema
