



ANDREA MENARD LLB LLM(DR)

# CAFÉ CRTIC

Guidebook to Indigenization  
July 2023

# Table Of Contents

Acknowledgements	2
Sustainable Futures: The Role of Decolonization & Indigenization	3
Terms	6
Where We Are for Thursday's CRTC Café	12
Land Affirmations	13
Exercise 1: Social Location	17
Reflection 2	19
Showing Up In A Good Way	20
Reflection 3	22
7 Grandfather Teachings	23
Transformative Change through the Seven Grandfather Teachings	25
Reflection 4	25
Integrating Seven Grandfathers' Teachings and Parmar's Insights: forging a path towards meaningful reconciliation within the CRTC and beyond	26
Conclusion	30
About: Andrea Menard, LLB, LLM (DR)	31
CRTC MEDICINE WHEEL TEACHINGS	33
Rufus Moonias Quisses Art	34

## ACKNOWLEDGEMENTS

Expressing my utmost gratitude, I would like to acknowledge Helen Flamand, an exceptional Blackfoot-Métis matriarch and distinguished Piikani Nation Councillor on Treaty #7 territory, whom I regard with great admiration.

Likewise, I offer my heartfelt gratitude to President, Audrey Poitras of the Métis Nation of Alberta . It has been an honour to work for her and for my own nation throughout my life.

It is imperative for me to honour the pivotal role played by 'the Matriarch 7' within our close-knit community at the [Indigenous Lawyers' Forum](#). Their exemplary initiative in laying the foundation of our collective has amplified my resolution to champion Indigenous law into spaces never before seen or imagined.



Helen Flamand, Ray Yellowknee and the Chief Justice of the Kings Bench Court, and other Justices at Treaty Days celebrating the Honourable Beverley Brown Restorative Justice Pilot Project at Bigstone Cree Nation, Treaty #8, Wabasca, AB, August, 2022. Photo credit: Andrea Menard

## SUSTAINABLE FUTURES: THE ROLE OF DECOLONIZATION & INDIGENIZATION

The domain of my primary inquiry of interest for my PhD in social sciences is the urgent need for decolonization and the integration of Indigenous law into colonial common law societal structures that perpetuate violence towards Indigenous Peoples daily. This inquiry responds to the persistent impacts of colonization on Indigenous Peoples and seeks to dismantle these oppressive systems, fostering a future of improvement for humanity and Earth.

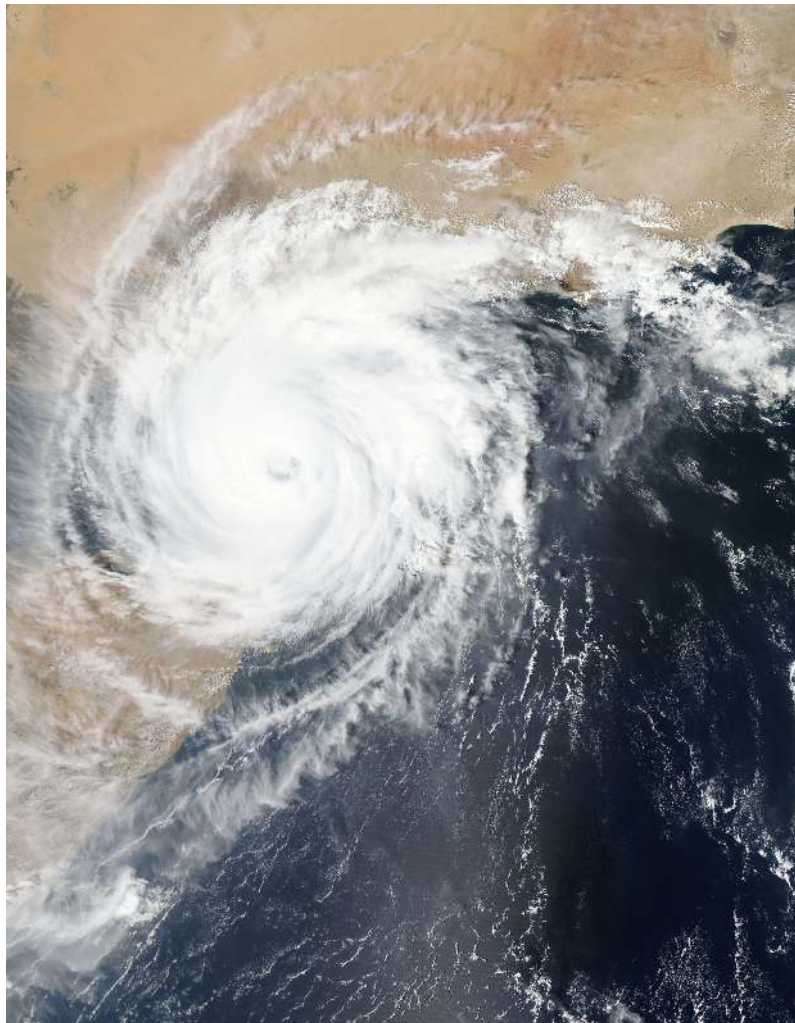
Indigenous law can bring life and understanding to lands Canadians occupy, but know little about. This area of inquiry is deeply significant to me as an Indigenous person because I have personally witnessed the devastating effects of colonization on my community and heritage. I have seen how Indigenous knowledge and legal orders have been marginalized and dismissed, leading to the ongoing oppression of Indigenous society. My personal experiences and those of my community have ignited within me a deep passion to challenge and transform current oppressive systems that benefit some, and disadvantage others. I advocate for Indigenous law to be respected, recognized, and integrated into decision-making processes at all levels, legal or non-legal, as all societal areas have policies, regulations, codes of conduct, and decision-making processes they adhere to.

The social context of this issue is complex and multi-faceted. Globally, there is a growing recognition of the need to decolonize structures and systems that have perpetuated the marginalization of Indigenous Peoples. This recognition is also evident nationally with significant Canadian colonial common law cases, such as *Tsilhqot'in Nation v. British Columbia* (2014), where the Supreme Court acknowledged the Aboriginal title of the Tsilhqot'in Nation to their land, rejecting the colonial doctrine of *terra nullius*. This case has set a precedent for recognizing Indigenous land rights and challenging settler colonial land assumptions.

Moreover, international declarations and initiatives like the United Nations Declaration on the Rights of Indigenous Peoples have highlighted the rights and self-determination of Indigenous Peoples (United Nations, 2007). These movements and events have created a social climate primed for transformative change, with increased receptivity towards incorporating Indigenous law and knowledge into broader societal structures.

The potential social benefits of pursuing this area of inquiry are manifold. First, integrating Indigenous law into societal structures would significantly contribute to the decolonization of settler colonial societies. It would also spotlight Indigenous law and sovereignty over all unceded lands, potentially paving the way for the reclamation and revitalization of better ways of life that all Canadians can adopt. This decolonization process is crucial for addressing and rectifying historical and ongoing injustices, fostering reciprocal, relational, responsible, and relevant relationships between Indigenous and non-Indigenous peoples. It promotes understanding, respect, leadership, collaboration, humility, accountability, and justice.

Secondly, incorporating Indigenous law into decision-making processes and governance structures can build more sustainable and balanced societies, dismantling unchecked hierarchies, power, and privilege. Indigenous legal orders are non-hierarchical, communal-based, and often prioritize the protection and stewardship of the environment, aligning with the urgent need to address climate crises and environmental degradation. By embracing Indigenous law, Canadian society can learn more sustainable ways of addressing interpersonal, personal, professional, societal, health, environmental, educational, and organizational matters.



The theme of decolonization and the integration of Indigenous law appeals to a diverse group of individuals and groups. Indigenous Peoples have long fought for the recognition and integration of Indigenous legal orders, seeking justice, self-determination, and cultural heritage preservation. Non-Indigenous allies and activists also deeply support Indigenous rights and decolonization efforts, recognizing the collective responsibility to challenge and transform oppressive structures to divert the capitalistic world from its current self-destructive path.

Additionally, a broad spectrum of individuals - academics, policymakers, and professionals spanning fields such as law, education, governance, and health - are deeply engaged and invested in this theme. They stand in a unique position to learn, champion, and weave Indigenous law into their respective domains for the collective benefit. Their active participation is pivotal in driving substantial change, given their capacity to shape policies, legislation, and societal practices in a manner that echoes respect for Indigenous law.

In conclusion, the transformative process of decolonizing societal structures and integrating Indigenous law into current frameworks or working to extract colonial laws and incorporate Indigenous laws solely is an essential and ongoing endeavour. This initiative necessitates collective action and collaboration among individuals, organizations, communities, and institutions. We are called to critically examine and challenge the entrenched narratives of colonization and settler colonialism. Through Indigenous law, Canadians can actively engage in shaping a future deeply rooted in wholism and justice, thereby initiating the much-needed dismantling of oppressive structures that are built to annihilate. This substantial transformation represents a pivotal step towards genuine reconciliation, in harmony with the Truth and Reconciliation Commission of Canada (2015)'s Calls to Action.



# TERMS

## DECOLONIZATION

This term refers to the process of confronting and dismantling the remnants of colonialism. It can involve scrutinizing and disavowing Western-centric perspectives, acknowledging and respecting Indigenous sovereignty, and eliminating the systemic biases and structures that perpetuate the marginalization and exploitation of Indigenous peoples. Decolonization is about reshaping institutions and societies in a manner that ceases to oppress Indigenous peoples, instead, it seeks to respect and acknowledge their rights and autonomy.

## INDIGENIZATION

This involves embedding Indigenous knowledge, viewpoints, and experiences into diverse facets of society. It transcends merely including Indigenous voices and values, but emphasizes the importance of Indigenous epistemologies and modes of existence. Indigenization can entail incorporating traditional Indigenous practices into workspaces, assimilating Indigenous pedagogies into education, or bolstering Indigenous leadership and representation across societal structures.

Rufus Moonias Quisses Art, "All Our Relations" 2023.



## INDIGENOUS LAW

Indigenous law refers to the reasoned principles and processes that Indigenous societies used and still use to govern themselves. In Canada, Indigenous law predates the common and civil law systems, and continues to evolve, adapt and apply to circumstances today. Although Indigenous law, as a broad concept, has become the common way to refer to the diverse Indigenous legal orders across Canada, it is misleading in that it implies there is one singular or universal Indigenous law that applies across different Indigenous nations and communities.

In fact, each society's law is distinct and informed by its unique history, territories, and economic, social and political structures and realities. It is more appropriate to refer to a specific society's law, such as Cree law, or Dene law, rather than Indigenous law. As with Canadian law, there are specific areas of law within each Indigenous legal tradition. For example, Cree legal orders will have different legal principles and processes to apply for conflict resolution and decision-making just like the common law and civil law has in all of their structures and systems.



Dr. Val Napoleon, Director and co-founder, [Indigenous Law Research Unit](#), University of Victoria, Faculty of Law



## TRUTH AND RECONCILIATION COMMISSION OF CANADA (TRC)

The [Truth and Reconciliation Commission \(TRC\) Canada](#) was established in 2008 as a significant response to the Indian Residential School system within the Indian Residential Schools Settlement Agreement. Its mandate was to conduct a comprehensive investigation into the historical injustices and human rights abuses inflicted upon Indigenous children, individuals, families, communities, and nations in Canada.

Operating from the 1850s until the late 20th century, the Indian Residential School system played a devastating role in separating Indigenous children from their families and suppressing their languages, cultures, and identities. The TRC's mission was to shed light on these dark chapters of history and pave the way for truth and reconciliation.

After years of dedicated work, the TRC concluded its efforts in 2015 and released a final report that stands as a testament to the voices and experiences of those impacted by the residential schools. Within this report, the TRC issued 94 Calls to Action, spanning various sectors, including government, education, language and culture, health, and justice. These Calls to Action serve as a roadmap, offering guidance to Canadian society as it strives for truth, healing, and reconciliation with Indigenous communities.

Rufus Moonias Quisses Art, The Breakup, 2023.



## UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES (UNDRIP)

The [United Nations Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#), passed in 2007, stands as a remarkable milestone in the recognition and protection of the rights of Indigenous Peoples and nations on a global scale. Canada's acceptance of UNDRIP in 2010 solidifies its commitment to upholding the rights of Indigenous individuals and communities within its borders.

As a comprehensive international human rights instrument, UNDRIP provides a universal framework that establishes essential standards for the survival, dignity, and well-being of Indigenous Peoples. Central to its principles is the acknowledgment of the right to self-determination, granting Indigenous communities the freedom to determine their own political status and pursue their economic, social, and cultural development.

The recognition of this right is of utmost importance, as it empowers Indigenous individuals and communities to exercise control over their own destinies and shape their futures according to their unique needs and aspirations. By affirming the significance of self-determination, UNDRIP serves as a catalyst for Indigenous empowerment and promotes a more just and equitable world for all.

Rufus Moonias Quisses Art, unnamed, 2023.



## THE UNDRIP ACT

---

The enactment of the [UNDRIP Act](#) in Canada in 2021 marks a momentous step forward in the acknowledgment and safeguarding of the rights of Indigenous Peoples within the country. By incorporating the principles of UNDRIP into law, this Act establishes a robust legal framework dedicated to upholding the rights and interests of Indigenous communities.

A pivotal aspect of the Act lies in its recognition of the distinct political, legal, economic, social, and cultural institutions of Indigenous Peoples. It acknowledges the vital importance of preserving and reinforcing these institutions to protect and promote the unique identity and heritage of Indigenous communities. Simultaneously, the Act ensures that Indigenous peoples possess the right to fully participate in the political, economic, social, and cultural aspects of the state. This profound recognition of Indigenous agency and inclusion serves as a foundation for creating a more equitable and inclusive society, fostering the ongoing journey of truth and reconciliation.

By affirming the rights of Indigenous Peoples and promoting their active engagement, the UNDRIP Act lays the groundwork for fostering meaningful partnerships and collaborations between Indigenous and non-Indigenous peoples. Through this collective effort, Canada can strive towards a future where justice, equality, and respect for the rights of all are cemented in the fabric of society.

The Act also includes provisions that aim to prevent discrimination against Indigenous peoples. It recognizes and respects their cultural traditions, customs, and land rights, acknowledging the deep connection Indigenous communities have with their territories and resources. This recognition is crucial in protecting the cultural heritage and livelihoods of Indigenous peoples.

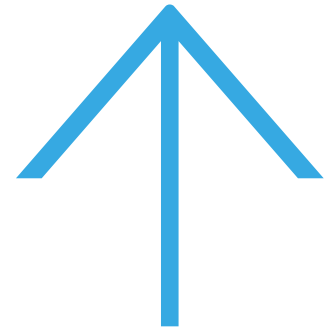
Furthermore, the UNDRIP Act emphasizes the importance of safeguarding and developing the past, present, and future manifestations of Indigenous cultures. It acknowledges the significance of archaeological and historical sites, artifacts, designs, ceremonies, and technologies as aspects of Indigenous identity and heritage. By protecting and promoting these cultural manifestations, the Act ensures the intergenerational transmission of Indigenous knowledge, traditions, and practices.

Rufus Moonias Quisses Art, "Below My Body Experience", 2023.



# WHERE WE ARE FOR THURSDAY'S CRTCCAFÉ

<b>Level</b>	<b>Foundation Level 1/Step 1</b>	<b>Collaboration Level 2/Step 2</b>	<b>Indigenization Level 3/Step 3</b>
<b>Type</b>	Indigenous Cultural Awareness	Indigenous Engagement	Indigenization
<b>Topics</b>	First Nations, Inuit, Métis History Pre-colonization-Colonization- Now/Treaties/Aboriginal rights	Localizing Indigenous knowledges into your workplace policies and practices	Learning, Unlearning, Relearning Social Location Wheel TRC/UNDRI/ MMIWG2S/Indigenous law Being trauma-informed Providing ethical space Showing Up In A Good Way
<b>Delivery</b>	online courses like NVision Insight Group Inc. "The Path"	Ongoing between you and local Indigenous elders, scholars, organizations in the rural and urban areas utilizing the 5R's: respect, reciprocity, relationality, relevance and responsibility <i>Learn on your own as well</i>	Through an Indigenous person: <b>YOU ARE HERE</b>



## LAND AFFIRMATIONS

What distinguishes a land acknowledgement from a land affirmation? In exploring this topic, we can examine the land upon which the main office of the Canadian Radio-television and Telecommunications Commission (CRTC) is situated in Ottawa, as well as the nature of the land acknowledgement offered on the CRTC's website.

The Co-Development of the Indigenous Broadcasting Policy [page](#) has the following land acknowledgment:

**"Welcome to the CRTC's page on broadcasting services related to Indigenous Peoples. The CRTC acknowledges that our mandate as Canada's regulator of Broadcasting and Telecommunications services takes place on lands which originally belonged to Indigenous Peoples, an important segment of the population living in Canada, who we aim to serve."**

Let us now examine the University of Ottawa's land acknowledgement, situated on the same Indigenous land base as the CRTC. Interestingly, the University of Ottawa has chosen to adopt an Indigenous Affirmation in lieu of a traditional land acknowledgement. The university has proactively engaged with the Indigenous community throughout this process, seeking their input and guidance. Notably, an elder was invited to speak in the local language of the land, capturing the essence and significance of the affirmation. This oral recording was then transcribed into written form, making it accessible on the university's website. The Indigenous Affirmation, as presented, reads as follows:

"Ni manàdjiyànànig Màmìwininì Anishinàbeg, ogog kà nàgadawàbandadjig iyo aki eko weshkad. Ako nongom egawikàd kì mìgiwewàdj. Ni manàdjiyànànig kakina Anishinàbeg ondaje kaye ogog kakina eniyagizidjig enigokamigàg Kanadàng eji ondàpinangig endàwàdjìn Odàwàng. Ninisidawinawànànig kenawendamòdjig kije kikenindamàwin; weshkinìgidjig kaye kejeyàdizidjig. Nigijeweninmànànig ogog kà nìgànì sòngideyedjig; weshkad, nongom; kaye àyànikàdj."

"We pay respect to the Algonquin people, who are the traditional guardians of this land. We acknowledge their longstanding relationship with this territory, which remains unceded. We pay respect to all Indigenous people in this region, from all nations across Canada, who call Ottawa home. We acknowledge the traditional knowledge keepers, both young and old. And we honour their courageous leaders: past, present, and future."

- Joan Commanda Tenasco, an Anishinàbekwe from Kitigàn Zìbìng near Maniwaki, Quebec

---

## WHAT IS AN INDIGENOUS AFFIRMATION?

---

An Indigenous Affirmation is a way to foster awareness and build relationships between the organization and Indigenous Peoples in Canada. Traditionally, Indigenous peoples greeted others when entering someone else's territory, recognizing the connection to the land, the University of Ottawa website states:

Historically, Indigenous people did not use land acknowledgements, but instead gave statements of greeting when entering someone else's territory that recognized the hospitality shown to them, to honour the ancestors and living people who lived in and had cared for that place, and to acknowledge the ongoing relationship of people to their homeland. This affirmation was designed to honour that tradition.

An Indigenous Affirmation aims to honour the aforementioned tradition. It is read at the beginning of events, activities, or talks by members of the organization, with no need for repeated readings by subsequent speakers to maintain its significance (instead of the rote land acknowledgement people seem to use these days).

---

## KEY TAKEAWAYS OF AN INDIGENOUS AFFIRMATION

---

**1. Consultation** was conducted with members of the Indigenous community, including elders, traditional knowledge keepers and the Indigenous Education Council. It has been approved by the University of Ottawa. Members of the University community are encouraged to use it at the start of events or ceremonies hosted on campus or online.

2. The Indigenous Affirmation focuses on the **relationship** between the University of Ottawa community and Indigenous peoples, while still acknowledging the Algonquin Nation and its historic and present connection to the land where the University of Ottawa is located. While land acknowledgements do contain some or all of these elements, it was decided after consultation with the Indigenous Education Council, Indigenous student groups and members of the local Indigenous community that the emphasis should be placed on our commitment to the people.

3. The Indigenous Affirmation can be used to open any official uOttawa event on campus (or online). It can also be included in course outlines.

4. The Indigenous Affirmation should be read by a member of the University of Ottawa community, ideally an individual involved with the planning, organizing, or hosting of an event. **Members of the Algonquin Nation should not be asked to say the affirmation** — it is the University's responsibility to speak to the nature of being guests in this territory and to offer our desire for good relationships.

5. Members of the Indigenous community may be invited to participate by offering opening remarks at the beginning of events, activities or conferences. If they are members of the Algonquin Nation, then they may be invited to share a territorial welcome if they feel comfortable with such a request.

5. **The spirit of the affirmation is meant to be reflective of relationships.** We encourage people to share their own experiences, and to incorporate them into their own versions of the affirmation. However, we also ask that you do not stray too far from the original text or sentiment of the affirmation. This is the approved uOttawa statement.

6. Members of the University of Ottawa community are welcome to include the affirmation in their email signature. The use of the full version is acceptable, but a shortened version also exists:

**"The University acknowledges and respects that it stands on unceded Algonquin territory."**

Cited from: The University of Ottawa, Indigenous Affirmation [webpage](#) on July 23, 2023



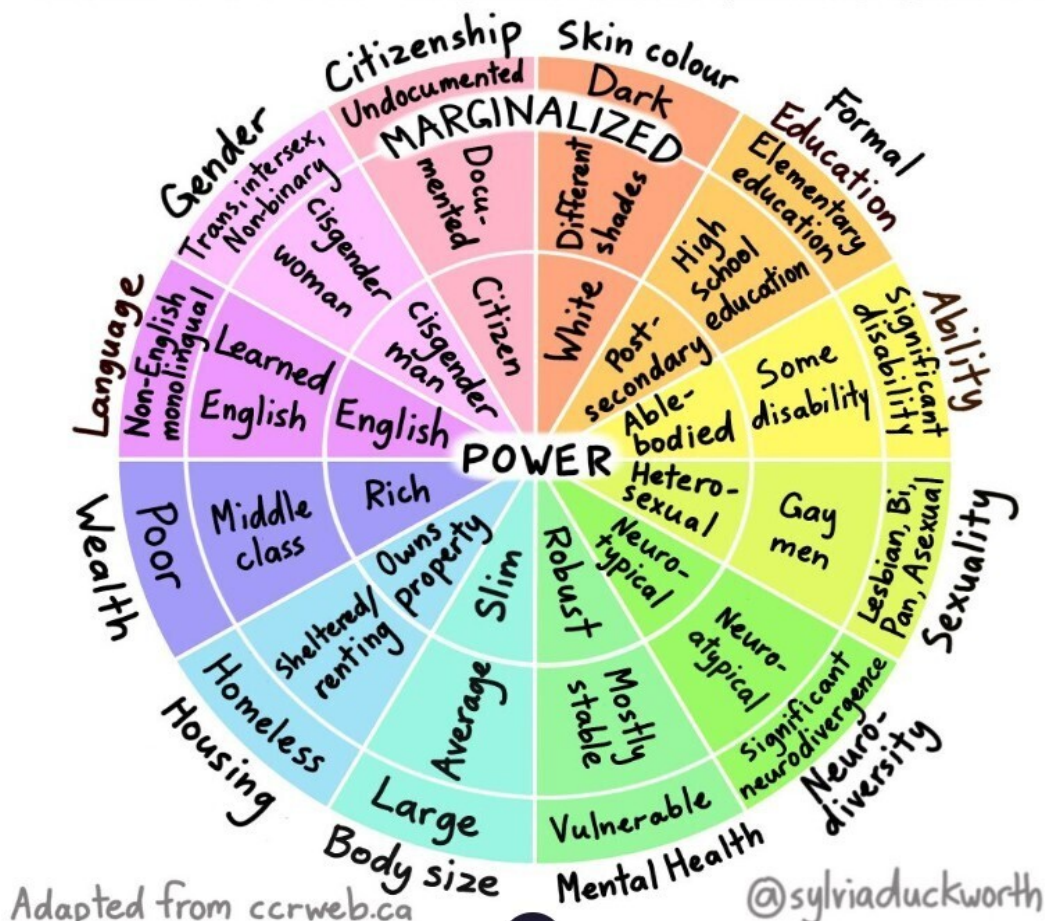
## REFLECTION 1:

---

Examine and compare the distinctions between the land acknowledgement put forth by the CRTC and the Indigenous Affirmation adopted by the University of Ottawa. Take a moment to reflect on your thoughts and insights here:

## EXERCISE 1: SOCIAL LOCATION

## WHEEL OF POWER/PRIVILEGE



A social location wheel is a tool that can be used to help individuals understand and reflect upon their identities, especially in relation to power and privilege. It's a visual representation of the various dimensions of one's identity, which can include factors such as race, gender, class, age, ability, religion, sexuality, nationality, and more.

Using a social location wheel is important for several reasons:

**1. Self-Awareness:** By identifying and mapping the various aspects of your identity, you can better understand how these aspects might afford you certain privileges or subject you to certain disadvantages. It brings awareness to how societal structures and norms influence personal experiences and opportunities.

**2. Power Dynamics:** Power in society is often distributed unevenly across different groups. A social location wheel can help individuals understand how they fit within these power structures, and how their experiences may be shaped by them.

**3. Intersectionality:** The concept of intersectionality refers to the idea that various forms of identity and social stratification, such as race, class, and gender, do not exist independently of each other but are interwoven. A social location wheel can help illustrate the intersectionality of your identity and how different aspects of your identity interact with each other.

**4. Empathy and Understanding:** By reflecting on your own social location, you can better understand and empathize with the experiences of others who may have different identities and social locations. This can help foster better communication and understanding among diverse groups.

**5. Action:** Understanding your own privilege can spur actions toward transformative justice. It can inspire individuals to use their privilege to challenge systemic biases and work towards a more equitable society. This is part of what truth and reconciliation is about.

In summary, the social location wheel serves as a powerful instrument for self-reflection, cultivating awareness of systemic power dynamics, and nurturing empathy. These transformative steps are essential in comprehending and addressing social inequalities, as emphasized by the Truth and Reconciliation Commission's call to action for all Canadians. By employing this tool, individuals can visually map out their diverse identities and examine how these identities intersect and interact within societal structures. This invaluable resource enables open dialogue about privilege, oppression, and the intricate complexities of the human experience.

Through its application, the social location wheel empowers us to gain profound insights into our own unconscious biases and privileges. By engaging in this introspective process, we foster personal growth, facilitate societal change, and collectively pave the way towards a more inclusive and equitable society.

## REFLECTION 2

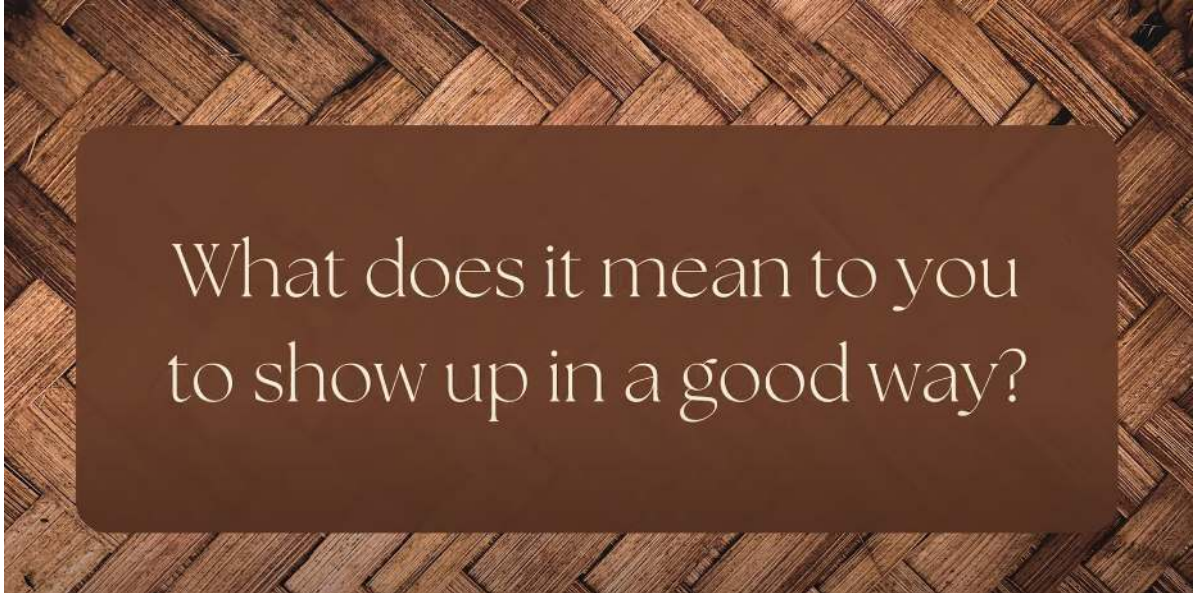


Take a moment to examine the cells you have chosen for yourself on the Social Location Wheel. Reflect on your proximity to the center and consider how your power may fluctuate across various identity categories. Think about the diverse experiences of others, both similar and different from your own. How does your social location influence your understanding of the world and shape your interactions with others? This is a time for comprehension, not judgement. Embrace this opportunity for personal growth and learning, as you embark on a journey towards truth and reconciliation. Remember, there is no right or wrong reflection as this experience is unique to you. Keep these reflections confidential, as they form a crucial part of your personal growth.

For more information on positionality, intersectionality, social identities, privilege and oppression exercises please [visit here](#).

## SHOWING UP IN A GOOD WAY

---



Watch the University of British Columbia's launch on their training course on Indigenous understanding for faculty and staff six minute video on "Showing Up in a Good Way" [here](#)

**"Showing up in a good way"** is a phrase often used by Indigenous individuals, referencing the practice of embodying certain virtues and behaviors that are highly valued in Indigenous communities.

For Indigenous peoples, showing up in a good way means displaying respect, humility, humor, self-reflection, and active listening, among other qualities:

**Humility:** It involves recognizing that we are part of a larger community and ecosystem, and that everyone has something valuable to contribute. It means admitting when we are wrong or when we don't know something, and being open to learning from others.

**Humour:** Humour is a critical tool for resilience, connection, and healing in many Indigenous cultures. Using humor appropriately can break down barriers and create shared spaces of understanding and joy.

**Self-reflection:** This means being aware of and examining one's actions, thoughts, and feelings, acknowledging one's biases, privileges, and limitations, and working on personal growth and transformation.

**Respect:** Respect for others, for the land, for tradition, and for the interconnectedness of all things is fundamental. It is about recognizing and valuing the inherent dignity, rights, and contributions of all beings.

**Active listening:** Active listening involves not only hearing but truly seeking to understand others' perspectives. It's about giving full attention, asking thoughtful questions, and refraining from interrupting or inserting one's own biases or preconceptions into the conversation.

**"Showing up in a good way"** means bringing these qualities to all interactions and relationships. It's about more than just being present; it's about being present in a manner that supports, respects, and uplifts others and the community as a whole. It encapsulates a way of being and acting that reflects the cultural values, teachings, and traditions of Indigenous peoples.

## REFLECTION 3

---

Reflect on how you can "show up in a good way". Consider the significance of humility and its impact on interactions and relationships. Explore the value of humour and its role in fostering connection and creating a positive atmosphere. Record your thoughts and reflections on these topics here:

## 7 GRANDFATHER TEACHINGS

The Seven Grandfather Teachings embody a profound and timeless set of principles passed down by the Anishnaabe Nations, imparting invaluable wisdom that spans across generations. These teachings encompass core values, including Wisdom, Love, Respect, Bravery, Honesty, Humility, and Truth. Embracing these teachings within the context of decolonizing workspaces and their systems and structures can serve as a transformative foundation and a framework of knowledge.

By drawing upon Indigenous ethics rooted in the Seven Grandfather Teachings, we can cultivate a deeper understanding and reverence for diverse approaches to problem-solving. These teachings encourage us to unlearn existing norms and systems, actively seeking thoughtful and innovative solutions that embrace all forms of knowledge and ways of being. By incorporating Indigenous ethics, we foster inclusivity, respect, and genuine collaboration that honor the multiplicity of perspectives and experiences.

Acknowledging and upholding the Seven Grandfather Teachings allows workplaces to move beyond mere diversity and tokenism, embarking on a journey towards true reconciliation and equity. Integrating ancestral wisdom within these teachings enables the creation of inclusive environments prioritizing listening, empathy, and mutual respect while valuing the contributions of all individuals.

Ultimately, incorporating Indigenous ethics rooted in the Seven Grandfather Teachings provides a transformative pathway towards building more just, inclusive, and ethically grounded workspaces. It challenges existing paradigms, dismantles oppressive systems, and embraces a diversity of perspectives and approaches. By incorporating these teachings, we foster a culture of continuous learning, growth, and innovation, guided by principles of wisdom, love, respect, bravery, honesty, humility, and truth. This \*wholistic approach enhances our understanding of ethical responsibility and promotes the wellbeing and flourishing of individuals, communities, and the natural world.

*I prefer to use the term "wholistic" instead of "holistic" when describing Indigenous knowledge systems because it better reflects the essence of Indigenous peoples as a whole. The term "holistic" is derived from Euro-centric language and carries connotations of being empty or lacking. Furthermore, it is associated with the word "holy" in religious contexts, which does not resonate with my Indigenous perspective. By using the term "wholistic," I emphasize the interconnectedness and completeness of Indigenous knowledge, acknowledging its integrity and wholistic nature.*



By centring Indigenous ethics, we pave the way for meaningful decolonization and create spaces that embrace the richness of all knowledge systems and ways of being. It is an invitation to embrace a culture of listening and mutual respect, empowering individuals and honouring Indigenous contributions. By integrating the Seven Grandfather Teachings, we create a foundation that transcends time and cultures, nurturing a more enlightened and purposeful approach to work and life.

Rufus Moonias Quisses Art, unnamed, 2023.



# TRANSFORMATIVE CHANGE THROUGH THE SEVEN GRANDFATHER TEACHINGS

---

Dr. Pooja Parmar's groundbreaking article "[Reconciliation and Ethical Lawyering: Rethinking Cultural Competence](#)" (2020), offers a critical exploration of the limitations of cultural competence as a response to the TRC's Calls to Action #27 and #28 for lawyers and law schools. Parmar's analysis is thought-provoking, compellingly asserting that while cultural competence may emerge from good intentions, an uncritical embrace of this concept is insufficient and could impede the progress of reconciliation efforts. Moreover, Parmar convincingly argues that this narrow interpretation of cultural competence fails to address the urgent societal issues we face today.

For CRTC, that Call to Action is #57:

**"We call upon 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 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."**

## REFLECTION 4

---

Reflecting on Dr. Pooja Parmar's article and the TRC's Call to Action #57, how do you perceive the limitations of cultural competence in relation to reconciliation efforts? In what ways do you think an uncritical acceptance of cultural competence could hinder progress towards understanding and addressing the history and legacy of residential schools, Indigenous rights, and Aboriginal-Crown relations? How might a narrow interpretation of cultural competence neglect the urgent societal issues we face today? Consider how these insights can inform your role at the CRTC and your commitment to education, intercultural competency, conflict resolution, human rights, and anti-racism.

## INTEGRATING SEVEN GRANDFATHERS' TEACHINGS AND PARMAR'S INSIGHTS: FORGING A PATH TOWARDS MEANINGFUL RECONCILIATION WITHIN THE CRTC AND BEYOND

---

By applying the teachings of the Seven Grandfathers alongside Parmar's invaluable insights, we can pave the way for a more meaningful and impactful approach to reconciliation within the CRTC and beyond. This integration of wisdom and knowledge enables us to cultivate a framework that honors the principles of accountability, respect, and collaboration, ultimately leading us towards a more just and reconciled society.

**Wisdom:** By delving into the systemic barriers that hinder progress, CRTC can deepen its knowledge of Indigenous legal traditions, historical foundations, and the distinct legal landscapes of Indigenous individuals, organizations, and communities. By actively incorporating these perspectives and amplifying Indigenous leadership, CRTC can create a more inclusive and equitable future.

**Love:** The CRTC possesses the power to foster reconciliation by reimagining the seventh generation principle through the lens of love, encompassing environmental sustainability. By embracing equity, diversity, and inclusion, and acknowledging Indigenous sovereignty in the complex multi-juridical landscape they inhabit, the CRTC can make significant strides towards reconciliation. Embracing these values requires a shift from the intellectual realm to the realm of the heart – the longest and most transformative journey. Engaging in reflective practices lays the foundation for connecting with one's heart, enabling individuals to truly "Show Up in a Good Way" for others.

**Respect:** Recognizing the inadequacies of a narrow understanding of cultural competence, the CRTC can proactively foster truth and reconciliation, aiming to improve the overall experiences of Indigenous Peoples within systems. Respecting the diverse perspectives and rich traditions of Indigenous individuals, organizations, and communities necessitates a comprehensive and nuanced approach to reconciliation. By actively involving Indigenous Peoples in decision-making processes, utilizing Indigenous methodologies, and promoting continual reflection, learning, unlearning, and relearning, the CRTC can pave the way for genuine transformation and equity.

**Bravery:** Achieving truth and reconciliation demands courage and a readiness to confront the challenging realities surrounding the history and lasting effects of colonization in Canada. The CRTC must acknowledge the systemic oppression that perpetuates injustices against Indigenous individuals, organizations, and communities. It is imperative to foster accountability and pursue genuine justice that acknowledges and upholds the Indigenous knowledge systems. Embracing the principles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the CRTC must prioritize engaging in meaningful consultations and obtaining free, prior, and informed consent from the impacted Indigenous communities before making any decisions or implementing actions that may affect their lands.

**Honesty:** A candid evaluation of the existing cultural competence education is vital, necessitating a comprehensive and truthful approach to reconciliation. By acknowledging the limitations of current methodologies and courageously embracing a more nuanced and honest approach, the CRTC can assume a transformative role in fostering innovation and sustainable practices that benefit all. This commitment to integrity paves the way for a more inclusive and equitable future for everyone involved.

**Humility:** Acknowledging the restrictions inherent in present decision-making methods that fail to encompass Indigenous perspectives, the CRTC can exhibit humility by adopting a comprehensive and nuanced approach that promotes genuine inclusion. By embracing the 5R's - respect, reciprocity, relationality, relevance, and relationship - the CRTC can foster a humble willingness to learn from and collaborate with Indigenous individuals, organizations, and communities. It is essential to prioritize Indigenous leadership and involvement in shaping decisions that impact the CRTC, the land it operates on, and the policies it adheres to, ensuring inclusivity of Indigenous law within the Canadian multi-juridical space.

**Truth:** A sincere commitment to truth and accountability is essential. It requires a recognition of both the historical and contemporary impacts of colonization in Canada, as well as the role played by the CRTC in perpetuating systemic oppression against Indigenous Peoples. To promote justice and foster true reconciliation, the CRTC can take concrete steps such as developing and implementing an Indigenous Strategic Plan, integrating Indigenization into their policies and regulations, and actively striving to hire Indigenous leaders and staff in positions that extend beyond token representation. This genuine and authentic approach is vital to creating a more inclusive and equitable future for all.

In summary, the Seven Grandfather Teachings offer a transformative framework for the CRTC to embark on their journey of Indigenization and decolonization. By embracing these teachings and infusing them into their strategic and operational endeavors, the CRTC can cultivate a profound appreciation for diverse approaches to address issues. This process involves unlearning existing methodologies and cultivating the capacity to develop thoughtful and innovative solutions that align with the principles of the seventh generation. Through these efforts, the CRTC can contribute to a more inclusive and sustainable future for generations to come.



Rufus Moonias Quisses Art: Caregiver mothers raising children, 2023.

## CONCLUSION

There exist numerous transformative approaches to align current processes and practices with the principles of truth and reconciliation, Indigenization, decolonization, Indigenous law, and UNDRIP. These methodologies encompass consulting with Indigenous individuals, elders, knowledge keepers, organizations, and communities. Additionally, engaging in ongoing learning, unlearning, relearning, and self-reflection is vital. Recognizing that Canada comprises a multi-juridical landscape, wherein common law, civil law, and Indigenous law hold equal significance, is crucial to fostering inclusivity.

With the recent establishment of UNDRIP as law in 2021, it is anticipated that further transformative changes will unfold. The utilization of the TRC Calls to Action #57 can serve as a framework for guiding next steps at the CRTC. Furthermore, integrating the Seven Grandfather Teachings can introduce foundational principles when approaching Strategic and Operational Plans that aim to be inclusive and equitable for all stakeholders and employees.

This guidebook offers compelling illustrations, such as the Indigenous Affirmation implemented in the Ottawa area, serving as a tangible example for the CRTC to emulate. Moreover, it provides practical exercises, such as the utilization of the social location wheel, facilitating an exploration of power dynamics, privilege, and one's personal role within this framework. Recognizing the pivotal role of self-reflection, the guidebook includes reflection exercises, as introspection is an integral component of the truth and reconciliation process.

It is essential to recognize that surface-level changes within workplaces are insufficient for meaningful progress. To foster sustainable transformation, there must be an internal shift within individuals. Deep introspection and personal growth are vital catalysts for effecting lasting change in external environments and workplaces.

Lastly, it holds paramount importance to approach interactions and engagement in a conscientious manner, or "Showing Up in a Good Way" which embodies the principles of deep listening, respect, reciprocity, and relationality. This entails wholeheartedly participating in dialogue and collective spaces without imposing personal agendas. By embracing these values, we can honour the collaborative spirit inherent in the space, fostering an environment of genuine understanding and mutual respect.

## ABOUT: ANDREA MENARD, LLB, LLM (DR)



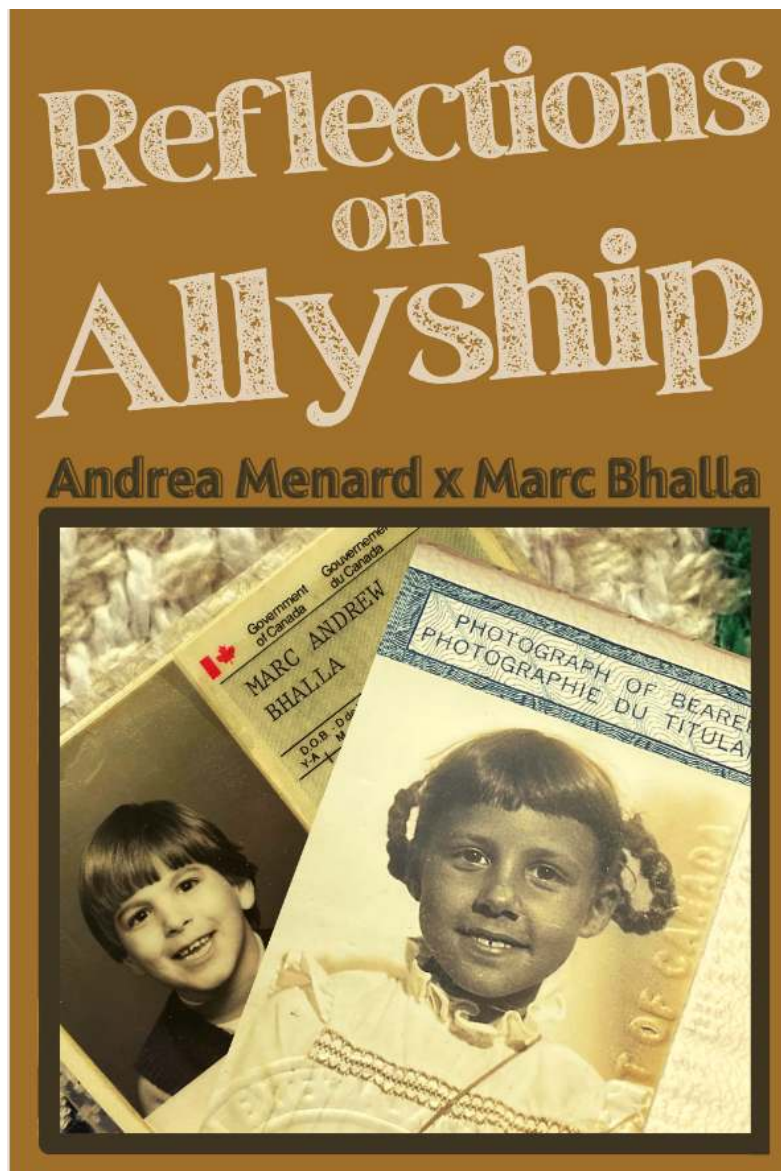
Andrea Menard LLB, LLM, she/they/ᐃᓄᓄᓄ wiyawâw is Métis from the abolished Red River Settlement on Treaty 1 (Métis family names are: Bruneau, Carrière, Landry, Guerin, LaRoque, and Champagne). Andrea recently garnered recognition as the Top 5 Most Influential Lawyers of 2023, in CIO Times, and was named the Top 25 Most Influential Lawyers of 2022, in Canadian Lawyer Magazine. She is a white coded Métis person and is a Métis Nation of Alberta citizen. She is published [here](#). To find out more about Andrea please go [here](#).

Drawing from over 25 years of experience working with Indigenous Nations across Treaties 4, 6, 7, 8, and 10, the Métis Nation of Alberta, the Métis Settlements, the T'exelc Nation, and the Northern Secwêpemc te Qelmūcw on unceded lands in British Columbia, as well as her own lived experiences as a Métis person living between two worlds, she guides professionals towards how to build relationships with local Indigenous communities and how to Indigenize and decolonize structures that currently uphold inequitable and unsustainable systems that go against the Truth and Reconciliation Commission of Canada's 94 Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples.

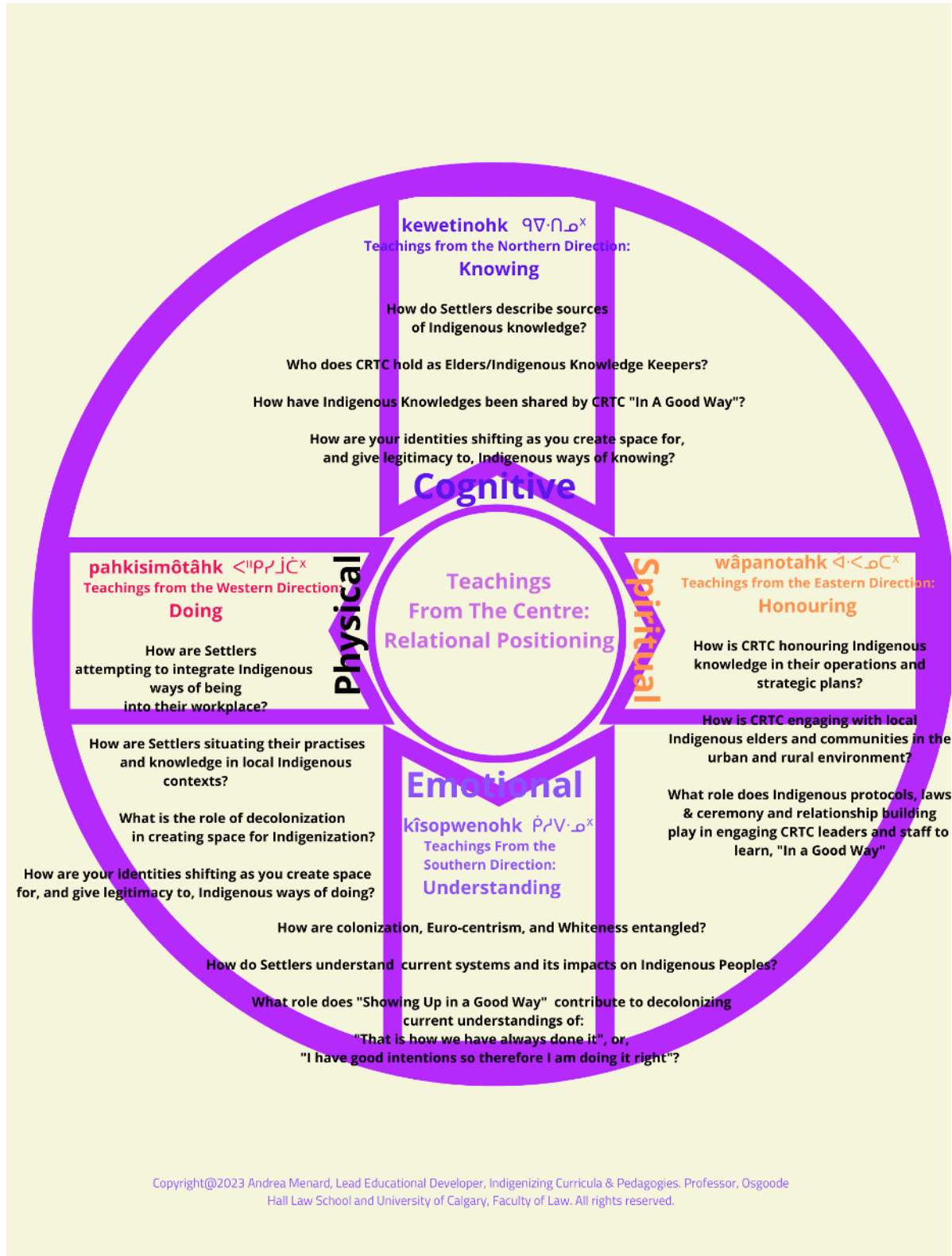


Menard is currently the Lead Educational Developer, Indigenizing Curricula and Pedagogies at the University of Alberta and is cross-appointed with the Office of the Vice Provost, Indigenous Programming and Research and the Centre for Teaching and Learning. She is also a sessional law instructor at Osgoode Hall Law School and the University of Calgary, Faculty of Law where she teaches Indigenous methodologies and law. She was recently interviewed [here](#) and is featured in the Canadian Bar Association's Every Lawyer podcast [here](#).

Additionally, in a powerful collaborative endeavour, Andrea has joined forces with her academic partner, Marc Bhalla, to co-author the transformative book, "[Reflections on Allyship](#)." This work is an extension of the [Authentic Allyship Project](#), an initiative she co-founded that is deeply committed to forging authentic relationships between Indigenous and non-Indigenous peoples. This project bravely confronts systemic discrimination and fervently propels reconciliation efforts across Canada.



# CRTC MEDICINE WHEEL TEACHINGS



Copyright@2023 Andrea Menard, Lead Educational Developer, Indigenizing Curricula & Pedagogies. Professor, Osgoode Hall Law School and University of Calgary, Faculty of Law. All rights reserved.

# RUFUS MOONIAS QUISESSES ART



Rufus Moonias Quisses Art

October 27, 2022 · 🌐

...

I'm Rufus Moonias-Quisses from Thunder Bay Ontario. My indigenous native name is pronounced Paysheekokapo in oji-Cree it means stand alone. My reservation is neskantaga First Nation it is located north of Thunder Bay. My grandfather gave me that name many years ago. He was instructed by a medicine man for my grandfather give me a ceremonial name. I am a proud husband, father, grandfather and artist. My work is inspired by many native artists before me such as Norval Morrisseau. Many times I have been told that my art is different it's like a Morrisseau native art but different. Most of my life I have heard that about me even my art. It's amazing how my life translates through art. My whole life I've been passionate about art ever since my mother used to buy me lined paper and crayons for drawing and colouring. Since I was very young she used to tell me I would become a very good artist. My mother's words still lives on with me through my art. Both my grandfathers teachings are important to me and inspired me. As my painting career continues to grow I will honour their teachings throughout my artistic skills because I am very grateful for my grandfathers. One taught me about Christianity living while the other one taught me about our traditional ways. They both taught me many different things. When I work on my paintings I am more focused on having a mixture of colours on my work. I am always open to trying new ways of creating my artwork VJdb>



# A CALL TO CONTEMPLATE: EMBRACING INDIGENIZATION AND DECOLONIZATION FOR AN INCLUSIVE FUTURE

Understanding Canada as a multi-juridical country, encompassing common law, civil law, and Indigenous law, is crucial for embarking on a journey of truth and reconciliation. By educating ourselves about decolonization and Indigenization, we gain valuable insights and perspectives that were previously overlooked or considered as inferior to the progress and advancement of Canadian society.

Through continuous learning, unlearning, relearning, and self-reflection, we can respectfully collaborate with Indigenous individuals, communities, and organizations on whose land we reside. This collaboration empowers us to develop innovative and sustainable ideas and solutions for a more equitable future.

Respecting Indigenous ways of life in our personal, professional, and community endeavors promotes a wholistic approach. It allows us to cultivate a symbiotic relationship with ourselves, each other, and all life forms and systems.

By embracing Indigenization, we foster collaboration and partnership, deepening our understanding of diverse knowledge systems and cultures that existed long before Canada's formation. This empowerment equips us to tackle complex challenges with innovative solutions, guided by the 5R's: respect, relationship, reciprocity, relationality, and relevance, all while following the leadership of Indigenous Peoples.

Recognizing and respecting Indigenous ways of knowing grants society access to profound knowledge systems that benefit the well-being of all life forms. It also enables us to reshape legal systems, policies, workplace practices, and decision-making at all levels, in alignment with Indigenous values of interconnectedness and restoration embedded in the land.

In essence, integrating Indigenization and decolonization into our workplaces offers an opportunity for everyone to contribute to a more inclusive and equitable future. This approach prioritizes the well-being of