



INDIGENOUS RELATIONS ADVISORY COMMITTEE AGENDA: Session # 1

June 23, 2026 at 12:00 PM

MEETING - Civic Centre - Committee Room

Microsoft Teams meeting

Join: <https://teams.microsoft.com/meet/236559004033542?p=Wlo70uQVAjltAm0wuC>

Meeting ID: 236 559 004 033 542 Passcode: rv7KN9cp

Dial in by phone [+1 437-371-2618](tel:+14373712618), [992675445#](tel:+14373712618) Canada, Toronto

[Find a local number](#) Phone conference ID: 992 675 445#

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1. Call to Order

2. Meeting Opening

3. Territorial Acknowledgement

The Town of Fort Frances respects and truly acknowledges that we are on treaty three territory, the traditional land of the Anishinaabe and the Métis Nation. We give gratitude and honour to the Ancestors, Elders and all Anishinaabe and Métis People for sharing their resources and knowledge.

4. Approval of Agenda

4.1 Agenda.

Recommendation: THAT the Indigenous Relations Advisory Committee approve the agenda of June 3, 2026.

5. Disclosure of Pecuniary Interest

6. Confirmation of Minutes

3 - 5

6.1 Approval of previous meeting minutes.

Recommendation: THAT the Indigenous Relations Advisory Committee approve the meeting minutes of November 19, 2025.

7. Unfinished Business

6 - 45

7.1 Reconciliation Policy

Recommendation:

THAT the Indigenous Relations Advisory Committee review and approve the current Reconciliation Policy as (presented/amended);

AND THAT the Committee recommend to Mayor and Council to formally adopt the Reconciliation Policy;

Page

AND THAT the Committee also recommends to Mayor and Council that the Reconciliation Policy be acknowledged as a living policy where the Committee may recommend further revisions as deemed necessary for the purposes of Reconciliation.

8. New Business

8.1 National Indigenous Peoples Day - Proclamation and Discussion

10. Date of Next Meeting

11. Adjournment

11.1 Adjournment at ____ pm.

Recommendation: THAT this meeting of the Indigenous Relations Advisory Committee meeting be adjourned.



TOWN OF FORT FRANCES
INDIGENOUS RELATIONS ADVISORY COMMITTEE

MINUTES

NOVEMBER 19, 2025

The meeting of the Indigenous Relations Advisory Committee of the Town of Fort Frances was held in the Committee Room and virtually.

PRESENT: A. Hallikas, Mayor Ex-Officio, M. Behan, Councillor, B. Morrison Jr., Councillor, N. Donaldson, Member,

ALSO PRESENT: C. Greig, Municipal Clerk, A. Lewis, Communications Coordinator and Deputy Clerk, L. Hughes, Museum Curator

REGRETS B. Hupet, Member, W. Windigo, Member

1 Call to Order

Meeting called to order at 12:09pm by Ally Lewis

2 Meeting Opening

2.1 Acting Chair

ORAL MOTION THAT Nathalie Donaldson be Acting Chair for this meeting

CARRIED

3 Territorial Acknowledgement

4 Approval of Agenda

4.1 Agenda.

Recommendation: THAT the Indigenous Relations Advisory Committee approve the agenda of November 19, 2025.

CARRIED

Result:	CARRIED
Mover:	Michael Behan
Seconder:	Bill Morrison Jr

5 Disclosure of Pecuniary Interest

None

6 Confirmation of Minutes

6.1 Approval of previous meeting minutes.

Recommendation: THAT the Indigenous Relations Advisory Committee approve the meeting minutes of October 8, 2025 as amended.

CARRIED

Result:	CARRIED
Mover:	Michael Behan
Seconder:	Bill Morrison Jr

7 Unfinished Business

7.1 Draft Reconciliation Policy

Amendment To strike Agency One from recommendation

CARRIED

Result:	CARRIED
Mover:	Michael Behan
Seconder:	Bill Morrison Jr

Recommendation: THAT the Indigenous Relations Advisory Committee accept the Draft Reconciliation Policy as information;

AND THAT the Committee continue to provide feedback on the Draft Reconciliation Policy;

AND THAT the Committee begin to solicit feedback, including from:

- Town Council
- Senior Leadership of the Town of Fort Frances
- Public Surveying
- Sunset Country Métis
- ~~Agency One First Nations~~
- 10 First Nation communities of the Southern Treaty 3
- Local Indigenous Organizations

CARRIED

Result:	CARRIED
Mover:	Michael Behan
Seconder:	Bill Morrison Jr

7.2 [94 Calls to Action](#)

Recommendation: THAT the Indigenous Relations Advisory Committee endorses the Truth and Reconciliation Commission of Canada's 94 Calls to Action that relate to municipal government;

AND THAT the Committee recommends to the Town of Fort Frances Council to adopt the Calls to Action that relate to municipal government.

CARRIED

Result:	CARRIED
Mover:	Bill Morrison Jr
Seconder:	Michael Behan

8 New Business

8.1 Review of the Public Art Policy

Recommendation: THAT the Indigenous Relations Advisory Committee provides endorsement of the Public Art Policy and supports its submission to Council for final approval.

CARRIED

Result:	CARRIED
Mover:	Michael Behan
Seconder:	Bill Morrison Jr

9 Member Reports

10 Date of Next Meeting
In the new year

11 Adjournment

11.1 Adjournment at 1:05pm.

Recommendation: THAT this meeting of the Indigenous Relations Advisory Committee meeting be adjourned.

CARRIED

Result:	CARRIED
Mover:	Michael Behan
Seconder:	Bill Morrison Jr

ADMINISTRATIVE REPORT

Subject: Reconciliation Policy

Date: June 3, 2026

To: Indigenous Relations Advisory Committee

From: Chelsea Greig, Municipal Clerk

Item Number: AR-26-1097



ISSUE:

For the Committee to review feedback regarding the Reconciliation Policy so far collected, and to consider recommending the policy in its current form to Town of Fort Frances Mayor and Council for adoption, while still collecting further feedback.

RECOMMENDATION:

Recommendation:

THAT the Indigenous Relations Advisory Committee review and approve the current Reconciliation Policy as (presented/amended);

AND THAT the Committee recommend to Mayor and Council to formally adopt the Reconciliation Policy;

AND THAT the Committee also recommends to Mayor and Council that the Reconciliation Policy be acknowledged as a living policy where the Committee may recommend further revisions as deemed necessary for the purposes of Reconciliation.

BACKGROUND:

The Town of Fort Frances has begun collecting engagement and feedback in regards to the Committee's Reconciliation Policy. This has what's so far been collected:

- Online survey, open from November 28, 2025 to current. This was advertised through newspaper, social media, and emailed out to Town of Fort Frances email users.
- Senior Management of Town of Fort Frances
- Agency One meeting with Town of Fort Frances
- Emails have also been sent to the Métis leadership, with plans to follow-up.

Due to other requirements of the Committee's secretary (Elections 2026, and other responsibilities), engagement is not complete, with plans to still reach out to all Southern Treaty #3 First Nation lands, to our First Nation organizations, and to Grand Council Treaty #3.

Reconciliation Policy

However, this Policy is important work which Administration would like to have in place prior to the new Mayor and Council so that work can begin while there's momentum to do so, and not potentially be easily halted due to new leadership.

In regards to the feedback collected, results are enclosed.

For the online survey, the survey had poor reach with only 51 respondents; only 13 identified as Indigenous. All responses have been saved and are available upon request, however many responses were removed from the enclosed as for purposes of the Reconciliation Policy, those removed were either deemed unhelpful, unrelated, and/or inappropriate.

Here is other collected feedback.

- Territorial Acknowledgements - To clarify which meetings these acknowledgements are required internally.
*This can be an internal process. I changed it to "All **formal** meeting agendas".*
- Include Urban Indigenous, for Indigenous people who live in Fort Frances.
Added in policy.
- Senior Leadership **is recommended** (instead of is required) to have annual professional development and/or training on Indigenous studies.
Have not implemented in policy. For Committee discretion.
- Brought forward that repatriating cultural items is a lengthy, complicated process (9.2) and to consider the wording, ensuring that the process is done correctly in the eyes of the Indigenous communities.
Does this warrant a change to policy? For Committee to consider.
- The importance of Elders was brought forward, to ensure it's strongly noted in policy.
Added under 9.2 "Elders, Knowledge Keepers, and Senators are recognized for their knowledge and gifts and will be engaged in a respectful and meaningful manner when cultural knowledge or protocol is required."

General feedback has been that it's positive the Town is moving in this way, that the reconciliation policy should be simple, and that it should be actionable.

ANALYSIS/OPTIONS:

The Committee may discuss making amendments. To discuss and decide by consensus to be added into the Policy.

SUPPORTING DOCUMENTS:

[2026-06 - Reconciliation Survey Results - Selected Responses](#)
[Reconciliation Policy](#)



Online Survey Results

Self-Identify

First Nation	10
Métis	3
Non-Indigenous (blank)	31
Grand Total	44

If First Nation, Home Community:

Alberta Metis	1
Couchiching First Nation	7
Rainy River First Nations (blank)	2
Grand Total	10

Where do you live?

Edmonton, AB	1
First Nation community within Southern Treaty #3	1
Fort Frances	43
Part time in Fort Frances (up to 6 months annually)	1
Rural or Other Municipality within Southern Treaty #3	4
Thunder bay ontario	1
Grand Total	51

Our goal with the policy is to guide the Town towards reconciliation. What does reconciliation look like to you?

A thing that's been a long time coming, needed, deserved, and still far off in a distant future. I could be wrong about that, I'm not sure of when anything will happen I believe for a number of times things that have been posted by my Reserve and none of them have come through. But I'm not complaining I know it's a very big long process and everything has to be done exactly perfectly everything has to be signed all the papers multiple times sent to the right people everything has to be done properly I get that it takes a lot of work it's not just that going on of course but my dad's never going to see any of this happening. And that's sad because really he was born on Couchiching it was his first home. And he grew up in a very traditional way. until sadly at a very young age he was taken as part of the 60 scoop and it wasn't easy that's all I know because the mentality of don't talk about anything was very rampant in my household I've learned that you need to talk. Although I do still struggle with that I try. And I have another very close family member who's not going to enjoy any thing that comes financially to the band's members. Aside from all my dad's many brothers and sisters being gone and him. Sadly and 2024 I lost my mom who wouldn't have been part of that even though she could have been but the hardest most insanely painful loss was less than 3 months before that my 22 year old son who is also status and would have enjoyed benefiting from anything that came his way but he doesn't get to enjoy any but when people say oh I can't wait any longer or you're still so young you can wait you don't know it's life somebody who's sitting there who's in their 80s could last another 20 years my son was 22 I wasn't supposed to bury him. I may not know much but I know that I don't have a lot of opinion or very much knowledge on any of this land claim or reconciliation or any of it. So I'm still learning I'm reading I'm asking questions I'm doing my best I can. That's all I got

Acceptance and respect of true history.
 Realize the economic impact that Anishinaabeg make on our town.
 Include the surrounding communities in decision making.
 An agreement between the town and indigenous groups in the area that agrees to co-operate and respect each other. That there is constructive growth between all

communities and to stop suing each other and instead to seriously look at ways to make everyone benefit from future agreements.

We have to look at the history of the area and study the various agreements without any prejudice. We have to examine the role played by agents and how they manipulated the system and manipulated the indigenous people for their personal gain. We have to study what the Hudson Bay Company did and what Pither did and how they took advantage of the indigenous people. Once that is done then we have to look at how we can reconcile the harm done by them and how we can move forward to build closer relationships with indigenous people. Assisting the area indigenous communities to enable providing access to required resources such as food, medical care and access, to dental, addiction and all other health resources as needed.

Authenticity

Both sides of the indigenous and non-indigenous population come to terms that is acceptable to both sides. Live for the future, not the past. We cannot change the past.

Everyone being treated equal.

Fair treatment for all residents - indigenous or not.

For me, I want to see the leaders of the municipal government and its employees show respect and an attitude of inclusion and the rights of each individual to live in an air of respect and support. It starts with our leadership. In order for your citizens to treat the indigenous people in this area with kindness and respect, it has to come from you, no exceptions! Be respectful to all. Insist that your citizens follow your lead.

How best to Heal, ultimately.

I am not sure, but I truly feel treating every person with respect and opening our minds to understanding of others would be a good start.

I like the goals of the reconciliation policy, collaboratively working with the aboriginal communities in the Fort Frances area is just common sense. We are stronger together than divided. I do not like the term 'reconciliation policy', however, as it makes it seem like the goals of the policy needs to be forced. Reconciliation is a buzz-word that can mean many things to many different people but in reality does not mean much.

Inclusion of communities, First Nations members on council, training for municipality staff on the indigenous culture and protocols. Training on the history so they are aware of what indigenous people have gone through.

Learning and becoming more aware of indigenous/metis traditions - to better understand and be respectful

Listening to the stories and integrating indigenous/Metis culture into the community in all aspects

Living together respectfully while honoring traditions.

--Multiple long, deep and evolving conversations and creative brainstorming sessions, in various settings, situations and times, with town, Couchiching and other Treaty #3 residents, using Anishinaabe circle protocols and stories (for respect, listening, compassion), asking what true reconciliation might look like. Settings could include school settings, business meetings, government agency meetings, community gatherings, etc.

--Town-supported inclusive gatherings led and facilitated by organizations of Agency One to include activities such as meal-sharing, ancestral stories, sweats, games, skill sharing, cultural sharing, ancestral health and wellness sharing, etc. of all community members.

--Inclusion of Ojibwe language and translations in all events, even if in just naming of places, objects, etc., and introductions.

--Vision sessions looking at 5, 10, 50, 100 years in the future, imagining a reconciled, unified, inclusive, multi-faceted, healthy, thriving, self-sufficient community, taking into account the challenges of climate crises, political upheavals, etc.: How might this community weather these storms together and be a model for other communities, structurally, financially, culturally, environmentally, etc?

--Reconciliation can only come about through a commitment to listening, talking, sharing, visioning, imagining, and working together over time with respect, compassion and the commitment to change together. The listening needs to start with listening to the Indigenous communities who reside in the area, who have resided there since time immemorial, who still reside there, and who intimately know and understand its living systems.

--Land back needs to be seriously taken into consideration, even though it is a fraught issue.

Putting it behind us and moving forward as one community.

Recognizing and rebuilding our community together
 Reconciliation has to be a lived experience practiced daily not something written on paper
 Reconciliation is about establishing connections with the First Nations, repairing damages done and move forward working together with mutual understanding and joint partnership where all parties benefits and have equal say.
 Respect for/from both groups and meritocracy.
 Teaching others what actually happened to the first nations when the residential schools ripped our children from their families and mistreated/abused them both emotionally and physically. Because of residential schools I was never taught the Ojibway language or culture which is my ethnic background and a piece of my identity.
 To me this process should be a process of making amends. That doesn't mean cash payouts hold Us bolus to various bands and organizations. It means welcoming these people as equals and showing awareness of past indiscretions. Treat everyone the same. Listening is so important but for everyone not just one group of people We are all Fort Frances citizens. Every voice is equal.
 Treating everyone as equals and welcoming all cultures
 Truth, honesty, openness, open and transparent communication, acknowledging the impacts of colonial laws, practises and policies, land returned to all Southern T#3 communities. Action, accommodation, free prior and informed consent, trust, acceptance, cooperation, respect .
 What is it that you are trying to reconcile? We can't go back and change what happened, we can only move forward and make sure we don't make the same mistakes. We need to realize that we are all treaty three people regardless of the colour of your skin. If we could work together, the infrastructure of the 55,000 square miles that make up treaty three area would be the best. We could lobby the government together as a team to get funding for an addiction centre to help people get off drugs. We could use the money from fines and other resources to pay for services or to improve health care for our people. And much more.

Did you review the drafted Reconciliation Policy?

No	11
Yes	40
Grand Total	51

If you did not review the policy, can you please let us know what you'd like to see in a Reconciliation Policy? Consider actions, procedures, politics, education, etc.

None
 Not much
 Nowhere
 Spell out just exactly how you would recommend we proceed as a community. Don't couch it in catchphrases or fancy words. Set up a citizens committee to make recommendations to council that will not be ignored.

If you were to grade the policy out of 10, what would you give it?

1	9
2	4
3	7
5	3
6	3
7	10
8	1
9	1
10	2
(blank)	
Grand Total	40

What more could be added to this policy to bring it to a 10?

A commitment to employing indigenous community members as inclusion. Working with communities as desired to improve access to and ability to utilize medical, dental, veterinarian, and food resources. Finding ways to meaningfully and positively impact communities adversely affected by the Treaty is how you reconcile that oversight.

What makes you think it is a 10?

If you were on the other side of these words how would it change your day and life, and if it wouldn't - why is it a 10 to you?

A land acknowledgement statement is usually developed in collaboration and guidance with elders and includes ceremony. It is not just a bunch of words. The policy keeps referencing that certain things are permitted. A top down language. It is a right and responsibility not something that requires permission.

Could go on and on
actionables

Listen and respect is NOT an actionable

All people are equally in the Creator's eyes

I think the policy is a start but actions speak louder than words on a paper.

I think the policy is pretty good. I think the issue will be how different people interpret different meanings. Everyone sees something through a filter, and while one person sees possibilities, another will see limitations. I like that it should be fluid, open to changes as we recognize new challenges and possibilities as we go forward.

I would like to see land acknowledgment, guiding principles what is guiding this policy and how in what way is it guiding the policy, commitments what is the town going to commit to doing to achieve reconciliation, implementation what is the municipality going to do to work towards reconciliation, monitoring and reporting how will the work towards reconciliation be monitored how will the community know things are happening, responsibilities who is responsible for what in regards to the municipalities and surrounding communities.

Instead of some vague promises to play nice, let's get some concrete plans to work together to improve life in the region for everyone, aboriginal and non-aboriginal alike. Our aboriginal neighbors have much to bring to the table, let us work together to make the whole region stronger.

It is a lot of nothing. Why not teach Anishinaabemowin in school instead of French? And learn about the culture. I was certainly not given that option in school.

It is very much a one sided policy.

Land returned to the respective FNs of southern Treaty 3. No further court actions where challenges are provided to the courts of Ontario or Canada. Having delegated seats with FF. Council and FF boards. Healing ceremonies spread once monthly across the southern T3 communities. Access to elders, spiritual advisors, traditional harvesters and land based healers.

Modify current colonial language, policies, practices to reflect true reconciliation
Not sure this is part of a policy statement but needs to be addressed. Too often policy statements sound great in theory and there isn't any practical action. A policy statement can't just be a check box.

- how will this be evaluated
- what are the benchmarks
- accountability

Putting it into action. The school boards are miles ahead of our Town and Council in all of this. The Town should have been the lead.

Shut down disrespectful behavior in your buildings. If a complaint comes in about disrespectful behavior, investigate it and fix it.

The Town will actively and strenuously lobby with its connections in provincial and federal governments and their ministries, school boards, cultural organizations and nonprofits, corporate partners and other agencies to support its work through its Reconciliation Policy, and to adhere to the TRC Calls to Actions and UNDRIP.

See other responses.

Treat everyone the same

Actionables.

Your policy is all words, full of fluffy sentiments, but no tangible actionables. You want to honour being on T3 land? So have a T3 speaker say those words, which moves it from an empty sentiment to a meaningful reminder.

Work to provide transportation to and from these communities - public transport.

What can the town offer the communities, that is not currently being shared? Add the information noted above.

Adding elders who can teach Council members ongoing.

DO something not just listen

Don't put things in policy that you aren't prepared to practice. The Town has previously abandoned efforts to move towards inclusion and reconciliation. Not keeping your word does not bode well.

I do note that for the purposes of the survey it is southern region treaty 3 that is referred to but it also is noted in the draft policy

Less focus on the wording about the town being on treaty three land!

No idea or suggestions

No preferential treatment to anyone

No property taxes for everyone within town limits.

This draft is well thought out. Good job!!!

Treat everyone equal!

What's missing from the policy? What would you like to see?

A practice developed for all openings, events, that includes First Nation and Metis ceremony.

ACTION - what's the point of the policy without a direction of action or course of action to go with it - "we'll listen and take notes" is not reconciliation - DOING SOMETHING to correct the wrongs, is

Adding mandatory annual consultation with the First Nations on ongoing and new projects that will effect them.

An Indigenous Liaison who organizes all education not the Town Clerk.

Collectivity and inclusivity

Consequences for disrespectful behavior. Independent people investigating

Equality for all!!

respect

If there was one small action the Town could make today for reconciliation to happen, what would it be?

- Where there are signs that say Rainy Lake - the indigenous name for Rainy Lake be also placed on the sign.

1 Hire a T3 interpreter, speaker and cultural advisor. Then start treating the reserves with the same respect and interest levels as Devlin, Emo, and otherwise.

2 Include them, invite them to participate in parades, competitions and events.

Be neighbourly.

A zero tolerance policy for blatant acts of discrimination. I have seen it firsthand.

I think most of our organizations are aware of what's right and wrong but really oblivious to the atrocities that we showed our initial inhabitants.

Apologize for the inconvenience of the legal battle that made a few lawyers

money We need to find a common ground to work together for the betterment of all people regardless of where you are rostered for tax purposes. Come to the table and discuss the future land use plans and work as a collective.

Begin council meetings with a land acknowledgment that is created with the communities to acknowledge the land we are on and our ancestors who live here before us.

Build a relationship with the surrounding treaty 3 First Nations

Change all of the historical signage along the waterway and in other locations

(Museum, Hallet, etc.) to reflect the true history and stories of the area BEFORE

contact. And not as a brief footnote! This is long overdue. Stop foregrounding the Fort, the fur trade, etc. as the beginning. Very misleading.

Come to a joint plan for the construction of an all weather footpath, connecting the river walk through to the 5 mile dock.

include a member from couchiching on town council

Indigenous language added to signage

Invite all people to participate
 Just treat everyone equally.
 Make it real. Make it happen.
 Recognizing that we need each other
 Start applying the law fairly and equally.
 Stop aiding in erasing history - learn and grow from it
 To be inspiring, as well as,
 to be motivated in a Good Way.
 To live reconciliation in practice and stop putting words in letters and policy that are not followed through on.
 Turn over point park to treaty 3, they can maintain it and police it...
 Work with our First Nations in economic development activities. We have a lot to offer visitors.
 You (FF) support, the yearly events like the FFCBC, the July 1 fireworks, parades. Why not host and support a week long festival of indigenous cultural activities, pow-wow, big drum competition, hand drum competition, healing activities which could be explored with GHAC, FFTHA and the Agency One communities, a huge fish fry open to all with entertainment included, fiddle contests, traditional games.

If there was one big action the Town could make today for reconciliation to happen, what would it be?

- Indigenous art/murals painted on the side of buildings like CIBC
 1 work on the public transportation to and from Fort and the reserves, being able to get to and from town without begging rides, doing favors and paying a fortune is about dignity and outreach and should be investigated
 2 - permit additional vetting facilities in the region to be established and revoke the NWAC "exclusive" contract - or - require they assist and service the extended community in a more thorough manner.
 2 things people need - transportation that is reliable and doesn't land them in debt to use, and vetting services. What can be done?
 a pow wow where all can join. If you really want to see how the cultures can be aligned look at the Maori in New Zealand. Haka is a traditional Māori dance that all kids learn. What do kids learn in school about Ojibway. The Ojibway culture should be infused into the town culture to become one.
 Bring in Sandy Bouchere of Thunder Bay for a series of seminars for your management and employees with First Nations participation. She works at reconciliation with both sides constantly. She's good at what she does. I know that she was in touch with council and mayor in the past. This time listen!!
 Good meaningful Supports, definitely.
 In collaboration with Agency One nations, resource and plan a huge Yes to Reconciliation pot luck - cultural celebration with long tables all down Scott Street (which should be renamed, by the way), in late spring or early summer, generously supported by the town, and with multiple organizations-agencies, schools and businesses cooperating and supporting. Include art, performance, poetry, etc. that is commissioned by a partnership of the town with Agency One (there are federal and provincial grants available for this kind of thing), with the commission requirements to include notions of reconciliation and collaboration between Anishinaabe and non-Indigenous artists ... I could go on. Make a big splash about your stated intentions in your Reconciliation Policy - walk the talk. Incentives for people to participate. People sharing meals, songs, conversation goes a very long way.
 Include a seat on the Fort Frances Town Council for an elected member from the Couchiching First Nation.
 Inclusive practices.
 Our culture is not just for special events. Keep your recognition and understanding of the culture a part of every day work. The policy states that the town is on traditional land. Respect the land and water by acknowledging we are just here borrowing and not owning.
 Same rules for everyone.
 Sign a reconciliation agreement with First Nations, create a joint governance table, share decision making.
 Start applying the law fairly and equally.
 The mayor's of Fort Frances, Kenora, Dryden, and all the areas in between need to work together as a collective team for the benefit of all residents.
 The need for a citizens committee to deal with this issue. It is that important!
 Turn point to treaty 3...

Are there any obstacles you're aware of that may hinder the Town's efforts?

\$\$ could be a factor or not!! Depending on how this proposed week is bought to the communities of southern T#3 and townspeople across T#3. Also our enriched farming community, one idea for the \$\$ factor would be to approach New Gold Inc with this idea as it could be drawn up as an annual Reconciliation Event. Historical issues with race issues on both sides. We need to celebrate both sides of our culture.

I don't know of any actual obstacles. I just know it can't be an exercise - there has to be a sincere desire - the will to work on reconciliation

Inertia and status quo pressures. Lack of courage. Provincial government.

Businesses, media, and community leaders who are very resistant to reconciliation.

Lack of funds.

look in the mirror - this is a town which has spent how many millions on a losing court battle? At some point attitudes and presentation has to be accepted as condescending and patronizing at best, and outright insulting at worst. If these communities were not T3 how would they be worked with - what would be different in the communications, and mannerisms, and ultimately why is that management and communication difference still there?

Nope. Just commitment.

See above. Biggest issues are people. Every person is different, sees and hears the same things though different eyes and filters and comes to different conclusions. Good luck and keep trying, and remember RESPECT for all is of absolute importance.

The only obstacle would be people not willing to listen and learn about First Nations culture and history.

The Town taking the Agency One case back to court.

The Town not following through on collaboration on the cultural components of the splash park and participation by Metis and First Nation in the opening ceremony for the Splash Par as was discussed.

town finances

Yes it is hard to forgive the past actions and move forward in a positive way.

Yes there are still people living in our community who discriminate openly against native people without any firsthand knowledge of what has led to this. First-hand knowledge means talking to people who have experienced such abuse.



FORTFRANCES

RECONCILIATION POLICY GOVERNANCE/COUNCIL

POLICY

Created: 2025-10-02

Revised:

Authorized: By-Law XX-25 YYYY-MM-DD

Superseded:

RECONCILIATION POLICY

1. LAND ACKNOWLEDGEMENT

The Town of Fort Frances (Town) respects and truly acknowledges that we are on Treaty #3 territory, the traditional land of the Anishinaabe and the Métis Nation. We give gratitude and honour to the Ancestors, Elders and all Anishinaabe and Métis People for sharing their resources and knowledge.

2. TRUTH ACKNOWLEDGEMENT

This policy is to guide the Town towards the goal of reconciliation and shared prosperity with the Indigenous people of the Southern region of Treaty #3. The Town acknowledges the truth of the harms done to the Indigenous people across Turtle Island (North America), including the Indigenous people of the area in which the Town now resides. The wrongdoings from colonialism include the Residential Schools, forced assimilation policies, the Sixties Scoop, the loss of land, language, culture, and the ongoing inequities and racism that continue to impact Indigenous people today.

3. INTENT

This policy is a work in progress, and intended to be a living document, that we envision changing as the community provides input.

We invite all residents, both Indigenous and non-Indigenous, to contribute their thoughts on what reconciliation for the Town should look like.

It is our intent to keep revising this document as we listen with respect to the thoughts and wishes of those we serve.

This document is intended to be a legacy document and will be passed to future councils with the intent that they look and listen with respect to the voices of those that council serves.

4. PURPOSE

The purpose of this Reconciliation Policy is to guide the Town in fostering respectful relationships with all Indigenous Peoples, especially the local Anishinaabe and Métis of the Southern Treaty #3. This policy provides a framework for collaboration, learning, and accountability, ensuring that reconciliation is reflected in Town decision-making, services, and community partnerships. By embedding reconciliation into its practices, the Town seeks to create a more inclusive and equitable community for current and future generations.

5. POLICY STATEMENT

The Town is committed to advancing reconciliation with Indigenous Peoples through respect, listening, collaboration, partnerships, and action. The Town will work collaboratively with Indigenous communities and organizations to ensure that Town programs, services, and decision-making processes recognize Indigenous rights, cultures, and voices. Reconciliation is an ongoing journey, and the Town pledges to embed these principles in our governance, operations, and community relationships, fostering a more inclusive and equitable future for all.

6. APPLICATION

This Policy applies to all Members of Council, Town Employees, Committees of Council, and Town volunteers acting on behalf of the Corporation of the Town. It also informs the Town's relationships with contractors, consultants, community partners, and other stakeholders engaged in Town projects, programs, or services.

7. DEFINITIONS

"Anishinaabe" The Ojibwe nation; the First Nation dominant group of people that make up the Treaty #3 territory.

"Anishinaabemowin" The language of the Anishinaabe people.

"Calls to Action" refers to the 94 recommendations issued by the Truth and Reconciliation Commission of Canada (TRC) to guide governments, organizations, and individuals in addressing the harm caused by the residential schools and fostering reconciliation and positive relationships between Indigenous and non-Indigenous peoples in Canada.

"Colonialism" refers to the system and practice in which a foreign power asserts control over Indigenous lands and peoples, imposing its own culture, governance structures, and laws. In Canada, colonialism involved the displacement of Indigenous peoples and the establishment of European settler dominance.

"Indigenous" Collectively refers to the First Nation, Métis, and Inuit people.

"Métis" A distinct Indigenous nation with their own culture, traditions, and language.

"Michif" The language of the Métis people.

"Residential Schools" were government-funded institutions, beginning in the 1880s, created to assimilate Indigenous children into Euro-Canadian culture. Operated primarily by religious organizations, these schools were usually residential and separated children from their families, cultures, languages, and spiritual traditions. The system operated for more than a century, with the last school closing in the 1990s.

RECONCILIATION POLICY

“Sixties Scoop” refers to the widespread practice, beginning in the 1960s, in which child welfare agencies removed Indigenous children from their families and communities and placed them in foster care or adopted them into non-Indigenous households across Canada and the United States. This practice continued into the 1990s.

“Town” refers to the municipality of the Town of Fort Frances.

“Treaty #3” The Treaty signed in 1873 by the Anishinaabe, followed by the Métis in the 1875 adhesion. This territory covers the northwestern Ontario and southeastern Manitoba, where the Town is located.

“Truth and Reconciliation” refers to the process for healing relationships between Indigenous and non-Indigenous peoples, by acknowledging the historical and present-day impacts of injustices, particularly those experienced by Indigenous peoples through colonial policies and practices such as residential schools. It involves uncovering the truth, recognizing harm, fostering healing, and taking concrete actions to restore relationships and advance equity and justice.

“Truth and Reconciliation Commission of Canada (TRC)” was an independent organization established under the Indian Residential Schools Settlement Agreement to document the history and impact of Canada’s residential school system on Indigenous People. The TRC, operating from 2008 to 2015, collected survivor testimonies and issued 94 Calls to Action to guide reconciliation efforts.

“UNDRIP” stands for **United Nations Declaration on the Rights of Indigenous Peoples**, which establishes minimum standards for the survival, dignity and well-being of the Indigenous peoples of the world, and addresses topics like education, language, citizenship, and self-government. In 2018, UNDRIP was adopted into Canadian Parliament in their commitment to implementing a framework for reconciliation.

“Urban Indigenous” refers to Indigenous people that live in the Town of Fort Frances.

8. RESPONSIBILITY

8.1 The Head of Council (Mayor) is responsible for:

- Representing the Town in communications with the First Nation Chiefs, the President of the Métis Council of the Sunset Country Métis, and other Métis leaders.
- Providing leadership and acting as a role model in Indigenous relations to the Town.

8.2 Council is responsible for:

- Ensuring that Indigenous equity, relationships, and related issues are considered when making decisions for the Town.

8.3 The Chief Administrative Officer (CAO) is responsible for:

- Enforcement of this policy.
- Providing leadership and acting as a role model in Indigenous relations to the Town.
- Directing Senior Leadership as their roles pertain to this policy.
- Representing the Town in communications with First Nation and Sunset Country Métis Administration.

8.4 The Indigenous Relations Advisory Committee is responsible for:

- Providing guidance to Council on Town matters related to Indigenous equity, relationships, and all Indigenous issues.
- Reviewing and providing endorsement on Town policies relating to reconciliation and Indigenous relationships prior to being presented to Council for approval.

8.5 Senior Leadership (Management) is responsible for:

- Providing leadership and acting as a role model in Indigenous relations to employees and volunteers.
- Directing Employees and Volunteers as their roles pertain to this policy.
- Representing the Town in communications with First Nation and Sunset Country Métis Administration.

8.6 Employees and Volunteers are responsible for:

- Following this policy as it pertains to them and their roles.

9. THE FOUR DIRECTIONS OF THIS POLICY

For Reconciliation to happen, the Town must make every effort in moving forward toward positive Indigenous relationships. Activities that will be undertaken by all levels at the Town can be found under the four directions of this policy.

9.1 Policy & Governance

RECONCILIATION POLICY

- The Town will endorse the 94 Calls to Action from the Truth and Reconciliation Commission of Canada, and will commit to actions that pertain to the municipal government level. The Town may further petition senior levels of government advocating for Provincial and Federal actions to be taken.
- The Town will adopt the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and will commit to actions that pertain to the municipal government level. The Town may further petition senior levels of government advocating for Provincial and Federal actions to be taken.
- The Indigenous Relations Advisory Committee will review each policy as it relates to reconciliation and Indigenous relationships prior to it going to Council for approval.
- The flag honouring the National Day for Truth and Reconciliation will be flown at the Civic Centre during the month of September annually without the necessity of a request through Policy ADM 1.10 Flag Raising and Proclamation Policy.
- The Town will make an annual proclamation for the following annual days without the necessity of a request through Policy ADM 1.10 Flag Raising and Proclamation Policy:
 - June 21, National Indigenous Peoples Day
 - September 30, National Day for Truth and Reconciliation
- Land acknowledgements recognizing the Town is on Treaty #3 land are vital. A land acknowledgement should be spoken from the heart, may be written and/or read, or the person who requires it may receive the standard Town land acknowledgement from the Office of the Clerk. The land acknowledgement will be included in:
 - All formal meeting agendas;
 - On the Town corporate website;
 - On job postings;
 - Public speeches;
 - Before any proclamation is verbally issued;
 - In reports as necessary (ie. strategic plans, annual reports, newsletters).

- During the Budget process, the Town will establish an Indigenous Relations budget to be used in reconciliatory efforts and to provide asema (tobacco), honourarium, and gifts as may be required.

9.2 Cultural Recognition & Integration

- Cultural practices that do not impact health and safety will be accommodated.
- Elders, Knowledge Keepers, and Senators are recognized for their knowledge and gifts and will be engaged in a respectful and meaningful manner when cultural knowledge or protocol is required.
- Smudging of sacred medicines indoors will be accommodated. Procedures for smudging will be made available for the following Town facilities:
 - Civic Centre
 - Fort Frances Museum and Cultural Centre
 - Memorial Sports Centre
 - Senior Centre
 - Other facilities as requested
- In any instance that the Town is in possession of cultural items, the Town will ensure that the cultural item is taken care of through proper cultural protocol (such as feasting). Elders, Knowledge Keepers, Senators will be consulted.
- The Town will repatriate cultural items as appropriate.
- Anishinaabemowin and Michif, along with colonial languages (English and French) will be used in Town entryway signage. The English “Welcome”, in these languages, translate to:
 - Bienvenue (Francaise)
 - Boozhoo (Anishinaabemowin)
 - Taanishi (Michif)
- Anishinaabemowin and Michif, along with colonial languages (English and French) are strongly recommended to be included in Town signage, documents, marketing

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as appropriate, including in (but not limited to): wayfinding signage, social media, pamphlets, posters, website, etc.

- Town employees are permitted to wear cultural attire that reflects their own heritage and culture (ie. a ribbon skirt) so long as it does not create a health or safety risk.
- The Town will be supportive of the revitalization of Indigenous language and culture.
- Where appropriate, the Town will facilitate Indigenous displays of public art and culture.

9.3 Community Engagement & Partnerships

- The Town recognizes the importance of the Seven Grandfather Teachings, including the Eighth Grandfather teaching as unique to our area. This list will be available to all representatives of the Town who are encouraged to review them before and during communications, including for community engagement and partnerships with local Indigenous people. As well, the teachings are significant in decision making. These teachings are:
 - Nibwaakaawin (Wisdom)
 - Manaaji'ikiwin (Respect)
 - Debwewin (Truth)
 - Zaagi'idiwin (Love)
 - Dabasendizowin (Humility)
 - Zoongide'ewin (Bravery)
 - Gwekwaadiziwin (Honesty)
 - Boonendamowin (Forgiveness)
- The Town will maintain ongoing dialogue with the intent to further positive relationships and partnerships with Agency One First Nations, comprised of the following First Nation communities:
 - Couchiching First Nation

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- Mitaanjigamiing First Nation
- Naicatchewenin First Nation
- Nigigoonsiminikaaning First Nation
- The Town will maintain ongoing dialogue with the intent to further positive relationships and partnerships with all First Nation communities of the Southern Region of Treaty #3, comprised of the following First Nation communities:
 - Anishinaabeg of Naongashiing First Nation
 - Chima'aganing First Nation
 - Couchiching First Nation
 - Manidoo Baa Witi Gong First Nation
 - Mitaanjigamiing First Nation
 - Mishokiminiziibiing First Nation
 - Naicatchewenin First Nation
 - Nigigoonsiminikaaning First Nation
 - Ojibways of Onigaming First Nation
 - Zhingwaago Zaaga'igan First Nation
- The Town will maintain ongoing dialogue with the intent to further positive relationships and partnerships with the local Métis people, as represented by the Sunset Country Métis.
- The Town will maintain ongoing dialogue with the intent to further positive relationships with the Urban Indigenous.
- The Town will endeavour to send a minimum of one representative to attend Sunset Country Métis and Agency One First Nations events and celebrations.
- The Head of Council, Council, the CAO, Senior Leadership, and other representatives of the Town as appropriate are encouraged to attend all local Indigenous events and celebrations where the public is invited.

RECONCILIATION POLICY

- Indigenous languages such as Anishinaabemowin can vary from other regions and territories. Therefore, when the Town requires translation, only local fluent speakers of the Southern Region of Treaty #3 Indigenous people will be consulted.
- The Town will partner with local Indigenous communities as appropriate and as welcomed by that Indigenous community, to look at the potential for shared services.
- The Town will partner with the local Indigenous people as appropriate and as welcomed by the Indigenous group, to look at the potential for economic growth.
- The Recreation and Culture department will partner in service delivery and programming as appropriate with local Indigenous communities and organizations.
- The Town, as appropriate, will advocate for and/or support advocacy of the local Indigenous people, including advocating for Indigenous groups, organizations, and communities in delegations, and providing resolutions of support.
- The Town will actively engage with its Indigenous citizens and the Indigenous people of the Southern Region of Treaty #3 in all matters that affect them and their relationship with the Town.
- For as long as invited, the Town will remain a partner on the National Day for Truth and Reconciliation Planning Committee.

9.4 Education & Capacity Building

- Cultural training will form part of New Council Orientation, as arranged by the Office of the Clerk.
- Human Resources will arrange cultural training as part of onboarding for all employees of the Town. Further cultural/Indigenous training may be arranged as deemed necessary.
- The CAO and Senior Leadership will be required to have annual professional development and/or training on Indigenous studies. This will be in consultation with Human Resources. Learning may be done through local Métis, local Anishinaabe Elders and Knowledge Keepers, through Associations, Post Secondary institutions, and any other teacher/institute as approved by the CAO. Topics may include, but are not limited to:
 - Cultural sensitivity

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- Cultural protocol and practices
 - Local Indigenous teachings
 - Local Indigenous history
 - Language learning (Anishinaabemowin or Michif)
 - Inclusive leadership
 - Anti-racism
 - Indigenous land rights
- Diversity Equity Inclusion and Accessibility (DEIA) will form part of the Town hiring.
 - Ancestry, colour, and race are protected grounds under the Ontario Human Rights Code. The Town will establish mechanisms for reporting and addressing racism both for internal staff and for members of the public that witness discriminatory acts of racism. Examples of racism could include, but are not limited to, commentary, exclusion, providing inequal treatment. Policies followed, dependent on who is the alleged party, may include: Human Resources 3.9 Public Conduct Policy, and Health and Safety 5.34.1 Workplace Harassment Policy.
 - The Town will put resources towards education and information for the public on Indigenous history and culture.

10. REVIEW

- This policy will be reviewed by the Office of the Clerk and the Indigenous Relations Advisory Committee on an annual basis.
- This policy will be updated as deemed necessary by the Indigenous Relations Advisory Committee.

ADMINISTRATIVE REPORT

Subject: Reconciliation Policy

Date: June 3, 2026

To: Indigenous Relations Advisory Committee

From: Chelsea Greig, Municipal Clerk

Item Number: AR-26-1097



ISSUE:

For the Committee to review feedback regarding the Reconciliation Policy so far collected, and to consider recommending the policy in its current form to Town of Fort Frances Mayor and Council for adoption, while still collecting further feedback.

RECOMMENDATION:

Recommendation:

THAT the Indigenous Relations Advisory Committee review and approve the current Reconciliation Policy as (presented/amended);

AND THAT the Committee recommend to Mayor and Council to formally adopt the Reconciliation Policy;

AND THAT the Committee also recommends to Mayor and Council that the Reconciliation Policy be acknowledged as a living policy where the Committee may recommend further revisions as deemed necessary for the purposes of Reconciliation.

BACKGROUND:

The Town of Fort Frances has begun collecting engagement and feedback in regards to the Committee's Reconciliation Policy. This has what's so far been collected:

- Online survey, open from November 28, 2025 to current. This was advertised through newspaper, social media, and emailed out to Town of Fort Frances email users.
- Senior Management of Town of Fort Frances
- Agency One meeting with Town of Fort Frances
- Emails have also been sent to the Métis leadership, with plans to follow-up.

Due to other requirements of the Committee's secretary (Elections 2026, and other responsibilities), engagement is not complete, with plans to still reach out to all Southern Treaty #3 First Nation lands, to our First Nation organizations, and to Grand Council Treaty #3.

Reconciliation Policy

However, this Policy is important work which Administration would like to have in place prior to the new Mayor and Council so that work can begin while there's momentum to do so, and not potentially be easily halted due to new leadership.

In regards to the feedback collected, results are enclosed.

For the online survey, the survey had poor reach with only 51 respondents; only 13 identified as Indigenous. All responses have been saved and are available upon request, however many responses were removed from the enclosed as for purposes of the Reconciliation Policy, those removed were either deemed unhelpful, unrelated, and/or inappropriate.

Here is other collected feedback.

- Territorial Acknowledgements - To clarify which meetings these acknowledgements are required internally.
*This can be an internal process. I changed it to "All **formal** meeting agendas".*
- Include Urban Indigenous, for Indigenous people who live in Fort Frances.
Added in policy.
- Senior Leadership **is recommended** (instead of is required) to have annual professional development and/or training on Indigenous studies.
Have not implemented in policy. For Committee discretion.
- Brought forward that repatriating cultural items is a lengthy, complicated process (9.2) and to consider the wording, ensuring that the process is done correctly in the eyes of the Indigenous communities.
Does this warrant a change to policy? For Committee to consider.
- The importance of Elders was brought forward, to ensure it's strongly noted in policy.
Added under 9.2 "Elders, Knowledge Keepers, and Senators are recognized for their knowledge and gifts and will be engaged in a respectful and meaningful manner when cultural knowledge or protocol is required."

General feedback has been that it's positive the Town is moving in this way, that the reconciliation policy should be simple, and that it should be actionable.

ANALYSIS/OPTIONS:

The Committee may discuss making amendments. To discuss and decide by consensus to be added into the Policy.

SUPPORTING DOCUMENTS:

[2026-06 - Reconciliation Survey Results - Selected Responses](#)
[Reconciliation Policy](#)



Online Survey Results

Self-Identify

First Nation	10
Métis	3
Non-Indigenous (blank)	31
Grand Total	44

If First Nation, Home Community:

Alberta Metis	1
Couchiching First Nation	7
Rainy River First Nations (blank)	2
Grand Total	10

Where do you live?

Edmonton, AB	1
First Nation community within Southern Treaty #3	1
Fort Frances	43
Part time in Fort Frances (up to 6 months annually)	1
Rural or Other Municipality within Southern Treaty #3	4
Thunder bay ontario	1
Grand Total	51

Our goal with the policy is to guide the Town towards reconciliation. What does reconciliation look like to you?

A thing that's been a long time coming, needed, deserved, and still far off in a distant future. I could be wrong about that, I'm not sure of when anything will happen I believe for a number of times things that have been posted by my Reserve and none of them have come through. But I'm not complaining I know it's a very big long process and everything has to be done exactly perfectly everything has to be signed all the papers multiple times sent to the right people everything has to be done properly I get that it takes a lot of work it's not just that going on of course but my dad's never going to see any of this happening. And that's sad because really he was born on Couchiching it was his first home. And he grew up in a very traditional way. until sadly at a very young age he was taken as part of the 60 scoop and it wasn't easy that's all I know because the mentality of don't talk about anything was very rampant in my household I've learned that you need to talk. Although I do still struggle with that I try. And I have another very close family member who's not going to enjoy any thing that comes financially to the band's members. Aside from all my dad's many brothers and sisters being gone and him. Sadly and 2024 I lost my mom who wouldn't have been part of that even though she could have been but the hardest most insanely painful loss was less than 3 months before that my 22 year old son who is also status and would have enjoyed benefiting from anything that came his way but he doesn't get to enjoy any but when people say oh I can't wait any longer or you're still so young you can wait you don't know it's life somebody who's sitting there who's in their 80s could last another 20 years my son was 22 I wasn't supposed to bury him. I may not know much but I know that I don't have a lot of opinion or very much knowledge on any of this land claim or reconciliation or any of it. So I'm still learning I'm reading I'm asking questions I'm doing my best I can. That's all I got

Acceptance and respect of true history.
 Realize the economic impact that Anishinaabeg make on our town.
 Include the surrounding communities in decision making.
 An agreement between the town and indigenous groups in the area that agrees to co-operate and respect each other. That there is constructive growth between all

communities and to stop suing each other and instead to seriously look at ways to make everyone benefit from future agreements.

We have to look at the history of the area and study the various agreements without any prejudice. We have to examine the role played by agents and how they manipulated the system and manipulated the indigenous people for their personal gain. We have to study what the Hudson Bay Company did and what Pither did and how they took advantage of the indigenous people. Once that is done then we have to look at how we can reconcile the harm done by them and how we can move forward to build closer relationships with indigenous people. Assisting the area indigenous communities to enable providing access to required resources such as food, medical care and access, to dental, addiction and all other health resources as needed.

Authenticity

Both sides of the indigenous and non-indigenous population come to terms that is acceptable to both sides. Live for the future, not the past. We cannot change the past.

Everyone being treated equal.

Fair treatment for all residents - indigenous or not.

For me, I want to see the leaders of the municipal government and its employees show respect and an attitude of inclusion and the rights of each individual to live in an air of respect and support. It starts with our leadership. In order for your citizens to treat the indigenous people in this area with kindness and respect, it has to come from you, no exceptions! Be respectful to all. Insist that your citizens follow your lead.

How best to Heal, ultimately.

I am not sure, but I truly feel treating every person with respect and opening our minds to understanding of others would be a good start.

I like the goals of the reconciliation policy, collaboratively working with the aboriginal communities in the Fort Frances area is just common sense. We are stronger together than divided. I do not like the term 'reconciliation policy', however, as it makes it seem like the goals of the policy needs to be forced. Reconciliation is a buzz-word that can mean many things to many different people but in reality does not mean much.

Inclusion of communities, First Nations members on council, training for municipality staff on the indigenous culture and protocols. Training on the history so they are aware of what indigenous people have gone through.

Learning and becoming more aware of indigenous/metis traditions - to better understand and be respectful

Listening to the stories and integrating indigenous/Metis culture into the community in all aspects

Living together respectfully while honoring traditions.

--Multiple long, deep and evolving conversations and creative brainstorming sessions, in various settings, situations and times, with town, Couchiching and other Treaty #3 residents, using Anishinaabe circle protocols and stories (for respect, listening, compassion), asking what true reconciliation might look like. Settings could include school settings, business meetings, government agency meetings, community gatherings, etc.

--Town-supported inclusive gatherings led and facilitated by organizations of Agency One to include activities such as meal-sharing, ancestral stories, sweats, games, skill sharing, cultural sharing, ancestral health and wellness sharing, etc. of all community members.

--Inclusion of Ojibwe language and translations in all events, even if in just naming of places, objects, etc., and introductions.

--Vision sessions looking at 5, 10, 50, 100 years in the future, imagining a reconciled, unified, inclusive, multi-faceted, healthy, thriving, self-sufficient community, taking into account the challenges of climate crises, political upheavals, etc.: How might this community weather these storms together and be a model for other communities, structurally, financially, culturally, environmentally, etc?

--Reconciliation can only come about through a commitment to listening, talking, sharing, visioning, imagining, and working together over time with respect, compassion and the commitment to change together. The listening needs to start with listening to the Indigenous communities who reside in the area, who have resided there since time immemorial, who still reside there, and who intimately know and understand its living systems.

--Land back needs to be seriously taken into consideration, even though it is a fraught issue.

Putting it behind us and moving forward as one community.

Recognizing and rebuilding our community together
 Reconciliation has to be a lived experience practiced daily not something written on paper
 Reconciliation is about establishing connections with the First Nations, repairing damages done and move forward working together with mutual understanding and joint partnership where all parties benefits and have equal say.
 Respect for/from both groups and meritocracy.
 Teaching others what actually happened to the first nations when the residential schools ripped our children from their families and mistreated/abused them both emotionally and physically. Because of residential schools I was never taught the Ojibway language or culture which is my ethnic background and a piece of my identity.
 To me this process should be a process of making amends. That doesn't mean cash payouts hold Us bolus to various bands and organizations. It means welcoming these people as equals and showing awareness of past indiscretions. Treat everyone the same. Listening is so important but for everyone not just one group of people We are all Fort Frances citizens. Every voice is equal.
 Treating everyone as equals and welcoming all cultures
 Truth, honesty, openness, open and transparent communication, acknowledging the impacts of colonial laws, practises and policies, land returned to all Southern T#3 communities. Action, accommodation, free prior and informed consent, trust, acceptance, cooperation, respect .
 What is it that you are trying to reconcile? We can't go back and change what happened, we can only move forward and make sure we don't make the same mistakes. We need to realize that we are all treaty three people regardless of the colour of your skin. If we could work together, the infrastructure of the 55,000 square miles that make up treaty three area would be the best. We could lobby the government together as a team to get funding for an addiction centre to help people get off drugs. We could use the money from fines and other resources to pay for services or to improve health care for our people. And much more.

Did you review the drafted Reconciliation Policy?

No	11
Yes	40
Grand Total	51

If you did not review the policy, can you please let us know what you'd like to see in a Reconciliation Policy? Consider actions, procedures, politics, education, etc.

None
 Not much
 Nowhere
 Spell out just exactly how you would recommend we proceed as a community. Don't couch it in catchphrases or fancy words. Set up a citizens committee to make recommendations to council that will not be ignored.

If you were to grade the policy out of 10, what would you give it?

1	9
2	4
3	7
5	3
6	3
7	10
8	1
9	1
10	2
(blank)	
Grand Total	40

What more could be added to this policy to bring it to a 10?

A commitment to employing indigenous community members as inclusion. Working with communities as desired to improve access to and ability to utilize medical, dental, veterinarian, and food resources. Finding ways to meaningfully and positively impact communities adversely affected by the Treaty is how you reconcile that oversight.

What makes you think it is a 10?

If you were on the other side of these words how would it change your day and life, and if it wouldn't - why is it a 10 to you?

A land acknowledgement statement is usually developed in collaboration and guidance with elders and includes ceremony. It is not just a bunch of words. The policy keeps referencing that certain things are permitted. A top down language. It is a right and responsibility not something that requires permission.

Could go on and on
actionables

Listen and respect is NOT an actionable

All people are equally in the Creator's eyes

I think the policy is a start but actions speak louder than words on a paper.

I think the policy is pretty good. I think the issue will be how different people interpret different meanings. Everyone sees something through a filter, and while one person sees possibilities, another will see limitations. I like that it should be fluid, open to changes as we recognize new challenges and possibilities as we go forward.

I would like to see land acknowledgment, guiding principles what is guiding this policy and how in what way is it guiding the policy, commitments what is the town going to commit to doing to achieve reconciliation, implementation what is the municipality going to do to work towards reconciliation, monitoring and reporting how will the work towards reconciliation be monitored how will the community know things are happening, responsibilities who is responsible for what in regards to the municipalities and surrounding communities.

Instead of some vague promises to play nice, let's get some concrete plans to work together to improve life in the region for everyone, aboriginal and non-aboriginal alike. Our aboriginal neighbors have much to bring to the table, let us work together to make the whole region stronger.

It is a lot of nothing. Why not teach Anishinaabemowin in school instead of French? And learn about the culture. I was certainly not given that option in school.

It is very much a one sided policy.

Land returned to the respective FNs of southern Treaty 3. No further court actions where challenges are provided to the courts of Ontario or Canada. Having delegated seats with FF. Council and FF boards. Healing ceremonies spread once monthly across the southern T3 communities. Access to elders, spiritual advisors, traditional harvesters and land based healers.

Modify current colonial language, policies, practices to reflect true reconciliation
Not sure this is part of a policy statement but needs to be addressed. Too often policy statements sound great in theory and there isn't any practical action. A policy statement can't just be a check box.

- how will this be evaluated
- what are the benchmarks
- accountability

Putting it into action. The school boards are miles ahead of our Town and Council in all of this. The Town should have been the lead.

Shut down disrespectful behavior in your buildings. If a complaint comes in about disrespectful behavior, investigate it and fix it.

The Town will actively and strenuously lobby with its connections in provincial and federal governments and their ministries, school boards, cultural organizations and nonprofits, corporate partners and other agencies to support its work through its Reconciliation Policy, and to adhere to the TRC Calls to Actions and UNDRIP.

See other responses.

Treat everyone the same

If you have changes you'd like to made to the draft policy, what would they be?

Actionables.

Your policy is all words, full of fluffy sentiments, but no tangible actionables. You want to honour being on T3 land? So have a T3 speaker say those words, which moves it from an empty sentiment to a meaningful reminder.

Work to provide transportation to and from these communities - public transport.

What can the town offer the communities, that is not currently being shared? Add the information noted above.

Adding elders who can teach Council members ongoing.

DO something not just listen

Don't put things in policy that you aren't prepared to practice. The Town has previously abandoned efforts to move towards inclusion and reconciliation. Not keeping your word does not bode well.

I do note that for the purposes of the survey it is southern region treaty 3 that is referred to but it also is noted in the draft policy

Less focus on the wording about the town being on treaty three land!

No idea or suggestions

No preferential treatment to anyone

No property taxes for everyone within town limits.

This draft is well thought out. Good job!!!

Treat everyone equal!

What's missing from the policy? What would you like to see?

A practice developed for all openings, events, that includes First Nation and Metis ceremony.

ACTION - what's the point of the policy without a direction of action or course of action to go with it - "we'll listen and take notes" is not reconciliation - **DOING SOMETHING** to correct the wrongs, is

Adding mandatory annual consultation with the First Nations on ongoing and new projects that will effect them.

An Indigenous Liaison who organizes all education not the Town Clerk.

Collectivity and inclusivity

Consequences for disrespectful behavior. Independent people investigating

Equality for all!!

respect

If there was one small action the Town could make today for reconciliation to happen, what would it be?

- Where there are signs that say Rainy Lake - the indigenous name for Rainy Lake be also placed on the sign.

1 Hire a T3 interpreter, speaker and cultural advisor. Then start treating the reserves with the same respect and interest levels as Devlin, Emo, and otherwise.

2 Include them, invite them to participate in parades, competitions and events.

Be neighbourly.

A zero tolerance policy for blatant acts of discrimination. I have seen it firsthand.

I think most of our organizations are aware of what's right and wrong but really oblivious to the atrocities that we showed our initial inhabitants.

Apologize for the inconvenience of the legal battle that made a few lawyers

money We need to find a common ground to work together for the betterment of all people regardless of where you are rostered for tax purposes. Come to the table and discuss the future land use plans and work as a collective.

Begin council meetings with a land acknowledgment that is created with the communities to acknowledge the land we are on and our ancestors who live here before us.

Build a relationship with the surrounding treaty 3 First Nations

Change all of the historical signage along the waterway and in other locations

(Museum, Hallet, etc.) to reflect the true history and stories of the area BEFORE

contact. And not as a brief footnote! This is long overdue. Stop foregrounding the Fort, the fur trade, etc. as the beginning. Very misleading.

Come to a joint plan for the construction of an all weather footpath, connecting the river walk through to the 5 mile dock.

include a member from couchiching on town council

Indigenous language added to signage

Invite all people to participate
 Just treat everyone equally.
 Make it real. Make it happen.
 Recognizing that we need each other
 Start applying the law fairly and equally.
 Stop aiding in erasing history - learn and grow from it
 To be inspiring, as well as,
 to be motivated in a Good Way.
 To live reconciliation in practice and stop putting words in letters and policy that are not followed through on.
 Turn over point park to treaty 3, they can maintain it and police it...
 Work with our First Nations in economic development activities. We have a lot to offer visitors.
 You (FF) support, the yearly events like the FFCBC, the July 1 fireworks, parades. Why not host and support a week long festival of indigenous cultural activities, pow-wow, big drum competition, hand drum competition, healing activities which could be explored with GHAC, FFTHA and the Agency One communities, a huge fish fry open to all with entertainment included, fiddle contests, traditional games.

If there was one big action the Town could make today for reconciliation to happen, what would it be?

- Indigenous art/murals painted on the side of buildings like CIBC
 1 work on the public transportation to and from Fort and the reserves, being able to get to and from town without begging rides, doing favors and paying a fortune is about dignity and outreach and should be investigated
 2 - permit additional vetting facilities in the region to be established and revoke the NWAC "exclusive" contract - or - require they assist and service the extended community in a more thorough manner.
 2 things people need - transportation that is reliable and doesn't land them in debt to use, and vetting services. What can be done?
 a pow wow where all can join. If you really want to see how the cultures can be aligned look at the Maori in New Zealand. Haka is a traditional Māori dance that all kids learn. What do kids learn in school about Ojibway. The Ojibway culture should be infused into the town culture to become one.
 Bring in Sandy Bouchere of Thunder Bay for a series of seminars for your management and employees with First Nations participation. She works at reconciliation with both sides constantly. She's good at what she does. I know that she was in touch with council and mayor in the past. This time listen!!
 Good meaningful Supports, definitely.
 In collaboration with Agency One nations, resource and plan a huge Yes to Reconciliation pot luck - cultural celebration with long tables all down Scott Street (which should be renamed, by the way), in late spring or early summer, generously supported by the town, and with multiple organizations-agencies, schools and businesses cooperating and supporting. Include art, performance, poetry, etc. that is commissioned by a partnership of the town with Agency One (there are federal and provincial grants available for this kind of thing), with the commission requirements to include notions of reconciliation and collaboration between Anishinaabe and non-Indigenous artists ... I could go on. Make a big splash about your stated intentions in your Reconciliation Policy - walk the talk. Incentives for people to participate. People sharing meals, songs, conversation goes a very long way.
 Include a seat on the Fort Frances Town Council for an elected member from the Couchiching First Nation.
 Inclusive practices.
 Our culture is not just for special events. Keep your recognition and understanding of the culture a part of every day work. The policy states that the town is on traditional land. Respect the land and water by acknowledging we are just here borrowing and not owning.
 Same rules for everyone.
 Sign a reconciliation agreement with First Nations, create a joint governance table, share decision making.
 Start applying the law fairly and equally.
 The mayor's of Fort Frances, Kenora, Dryden, and all the areas in between need to work together as a collective team for the benefit of all residents.
 The need for a citizens committee to deal with this issue. It is that important!
 Turn point to treaty 3...

Are there any obstacles you're aware of that may hinder the Town's efforts?

\$\$ could be a factor or not!! Depending on how this proposed week is bought to the communities of southern T#3 and townspeople across T#3. Also our enriched farming community, one idea for the \$\$ factor would be to approach New Gold Inc with this idea as it could be drawn up as an annual Reconciliation Event. Historical issues with race issues on both sides. We need to celebrate both sides of our culture.

I don't know of any actual obstacles. I just know it can't be an exercise - there has to be a sincere desire - the will to work on reconciliation

Inertia and status quo pressures. Lack of courage. Provincial government.

Businesses, media, and community leaders who are very resistant to reconciliation.

Lack of funds.

look in the mirror - this is a town which has spent how many millions on a losing court battle? At some point attitudes and presentation has to be accepted as condescending and patronizing at best, and outright insulting at worst. If these communities were not T3 how would they be worked with - what would be different in the communications, and mannerisms, and ultimately why is that management and communication difference still there?

Nope. Just commitment.

See above. Biggest issues are people. Every person is different, sees and hears the same things though different eyes and filters and comes to different conclusions. Good luck and keep trying, and remember RESPECT for all is of absolute importance.

The only obstacle would be people not willing to listen and learn about First Nations culture and history.

The Town taking the Agency One case back to court.

The Town not following through on collaboration on the cultural components of the splash park and participation by Metis and First Nation in the opening ceremony for the Splash Par as was discussed.

town finances

Yes it is hard to forgive the past actions and move forward in a positive way.

Yes there are still people living in our community who discriminate openly against native people without any firsthand knowledge of what has led to this. First-hand knowledge means talking to people who have experienced such abuse.



FORTFRANCES

**RECONCILIATION POLICY
GOVERNANCE/COUNCIL**

POLICY

Created: 2025-10-02

Revised:

Authorized: By-Law XX-25 YYYY-MM-DD

Superseded:

RECONCILIATION POLICY

1. LAND ACKNOWLEDGEMENT

The Town of Fort Frances (Town) respects and truly acknowledges that we are on Treaty #3 territory, the traditional land of the Anishinaabe and the Métis Nation. We give gratitude and honour to the Ancestors, Elders and all Anishinaabe and Métis People for sharing their resources and knowledge.

2. TRUTH ACKNOWLEDGEMENT

This policy is to guide the Town towards the goal of reconciliation and shared prosperity with the Indigenous people of the Southern region of Treaty #3. The Town acknowledges the truth of the harms done to the Indigenous people across Turtle Island (North America), including the Indigenous people of the area in which the Town now resides. The wrongdoings from colonialism include the Residential Schools, forced assimilation policies, the Sixties Scoop, the loss of land, language, culture, and the ongoing inequities and racism that continue to impact Indigenous people today.

3. INTENT

This policy is a work in progress, and intended to be a living document, that we envision changing as the community provides input.

We invite all residents, both Indigenous and non-Indigenous, to contribute their thoughts on what reconciliation for the Town should look like.

It is our intent to keep revising this document as we listen with respect to the thoughts and wishes of those we serve.

This document is intended to be a legacy document and will be passed to future councils with the intent that they look and listen with respect to the voices of those that council serves.

4. PURPOSE

The purpose of this Reconciliation Policy is to guide the Town in fostering respectful relationships with all Indigenous Peoples, especially the local Anishinaabe and Métis of the Southern Treaty #3. This policy provides a framework for collaboration, learning, and accountability, ensuring that reconciliation is reflected in Town decision-making, services, and community partnerships. By embedding reconciliation into its practices, the Town seeks to create a more inclusive and equitable community for current and future generations.

5. POLICY STATEMENT

The Town is committed to advancing reconciliation with Indigenous Peoples through respect, listening, collaboration, partnerships, and action. The Town will work collaboratively with Indigenous communities and organizations to ensure that Town programs, services, and decision-making processes recognize Indigenous rights, cultures, and voices. Reconciliation is an ongoing journey, and the Town pledges to embed these principles in our governance, operations, and community relationships, fostering a more inclusive and equitable future for all.

6. APPLICATION

This Policy applies to all Members of Council, Town Employees, Committees of Council, and Town volunteers acting on behalf of the Corporation of the Town. It also informs the Town's relationships with contractors, consultants, community partners, and other stakeholders engaged in Town projects, programs, or services.

7. DEFINITIONS

"Anishinaabe" The Ojibwe nation; the First Nation dominant group of people that make up the Treaty #3 territory.

"Anishinaabemowin" The language of the Anishinaabe people.

"Calls to Action" refers to the 94 recommendations issued by the Truth and Reconciliation Commission of Canada (TRC) to guide governments, organizations, and individuals in addressing the harm caused by the residential schools and fostering reconciliation and positive relationships between Indigenous and non-Indigenous peoples in Canada.

"Colonialism" refers to the system and practice in which a foreign power asserts control over Indigenous lands and peoples, imposing its own culture, governance structures, and laws. In Canada, colonialism involved the displacement of Indigenous peoples and the establishment of European settler dominance.

"Indigenous" Collectively refers to the First Nation, Métis, and Inuit people.

"Métis" A distinct Indigenous nation with their own culture, traditions, and language.

"Michif" The language of the Métis people.

"Residential Schools" were government-funded institutions, beginning in the 1880s, created to assimilate Indigenous children into Euro-Canadian culture. Operated primarily by religious organizations, these schools were usually residential and separated children from their families, cultures, languages, and spiritual traditions. The system operated for more than a century, with the last school closing in the 1990s.

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“Sixties Scoop” refers to the widespread practice, beginning in the 1960s, in which child welfare agencies removed Indigenous children from their families and communities and placed them in foster care or adopted them into non-Indigenous households across Canada and the United States. This practice continued into the 1990s.

“Town” refers to the municipality of the Town of Fort Frances.

“Treaty #3” The Treaty signed in 1873 by the Anishinaabe, followed by the Métis in the 1875 adhesion. This territory covers the northwestern Ontario and southeastern Manitoba, where the Town is located.

“Truth and Reconciliation” refers to the process for healing relationships between Indigenous and non-Indigenous peoples, by acknowledging the historical and present-day impacts of injustices, particularly those experienced by Indigenous peoples through colonial policies and practices such as residential schools. It involves uncovering the truth, recognizing harm, fostering healing, and taking concrete actions to restore relationships and advance equity and justice.

“Truth and Reconciliation Commission of Canada (TRC)” was an independent organization established under the Indian Residential Schools Settlement Agreement to document the history and impact of Canada’s residential school system on Indigenous People. The TRC, operating from 2008 to 2015, collected survivor testimonies and issued 94 Calls to Action to guide reconciliation efforts.

“UNDRIP” stands for **United Nations Declaration on the Rights of Indigenous Peoples**, which establishes minimum standards for the survival, dignity and well-being of the Indigenous peoples of the world, and addresses topics like education, language, citizenship, and self-government. In 2018, UNDRIP was adopted into Canadian Parliament in their commitment to implementing a framework for reconciliation.

“Urban Indigenous” refers to Indigenous people that live in the Town of Fort Frances.

8. RESPONSIBILITY

8.1 The Head of Council (Mayor) is responsible for:

- Representing the Town in communications with the First Nation Chiefs, the President of the Métis Council of the Sunset Country Métis, and other Métis leaders.
- Providing leadership and acting as a role model in Indigenous relations to the Town.

8.2 Council is responsible for:

- Ensuring that Indigenous equity, relationships, and related issues are considered when making decisions for the Town.

8.3 The Chief Administrative Officer (CAO) is responsible for:

- Enforcement of this policy.
- Providing leadership and acting as a role model in Indigenous relations to the Town.
- Directing Senior Leadership as their roles pertain to this policy.
- Representing the Town in communications with First Nation and Sunset Country Métis Administration.

8.4 The Indigenous Relations Advisory Committee is responsible for:

- Providing guidance to Council on Town matters related to Indigenous equity, relationships, and all Indigenous issues.
- Reviewing and providing endorsement on Town policies relating to reconciliation and Indigenous relationships prior to being presented to Council for approval.

8.5 Senior Leadership (Management) is responsible for:

- Providing leadership and acting as a role model in Indigenous relations to employees and volunteers.
- Directing Employees and Volunteers as their roles pertain to this policy.
- Representing the Town in communications with First Nation and Sunset Country Métis Administration.

8.6 Employees and Volunteers are responsible for:

- Following this policy as it pertains to them and their roles.

9. THE FOUR DIRECTIONS OF THIS POLICY

For Reconciliation to happen, the Town must make every effort in moving forward toward positive Indigenous relationships. Activities that will be undertaken by all levels at the Town can be found under the four directions of this policy.

9.1 Policy & Governance

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- The Town will endorse the 94 Calls to Action from the Truth and Reconciliation Commission of Canada, and will commit to actions that pertain to the municipal government level. The Town may further petition senior levels of government advocating for Provincial and Federal actions to be taken.
- The Town will adopt the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and will commit to actions that pertain to the municipal government level. The Town may further petition senior levels of government advocating for Provincial and Federal actions to be taken.
- The Indigenous Relations Advisory Committee will review each policy as it relates to reconciliation and Indigenous relationships prior to it going to Council for approval.
- The flag honouring the National Day for Truth and Reconciliation will be flown at the Civic Centre during the month of September annually without the necessity of a request through Policy ADM 1.10 Flag Raising and Proclamation Policy.
- The Town will make an annual proclamation for the following annual days without the necessity of a request through Policy ADM 1.10 Flag Raising and Proclamation Policy:
 - June 21, National Indigenous Peoples Day
 - September 30, National Day for Truth and Reconciliation
- Land acknowledgements recognizing the Town is on Treaty #3 land are vital. A land acknowledgement should be spoken from the heart, may be written and/or read, or the person who requires it may receive the standard Town land acknowledgement from the Office of the Clerk. The land acknowledgement will be included in:
 - All formal meeting agendas;
 - On the Town corporate website;
 - On job postings;
 - Public speeches;
 - Before any proclamation is verbally issued;
 - In reports as necessary (ie. strategic plans, annual reports, newsletters).

- During the Budget process, the Town will establish an Indigenous Relations budget to be used in reconciliatory efforts and to provide asema (tobacco), honourarium, and gifts as may be required.

9.2 Cultural Recognition & Integration

- Cultural practices that do not impact health and safety will be accommodated.
- Elders, Knowledge Keepers, and Senators are recognized for their knowledge and gifts and will be engaged in a respectful and meaningful manner when cultural knowledge or protocol is required.
- Smudging of sacred medicines indoors will be accommodated. Procedures for smudging will be made available for the following Town facilities:
 - Civic Centre
 - Fort Frances Museum and Cultural Centre
 - Memorial Sports Centre
 - Senior Centre
 - Other facilities as requested
- In any instance that the Town is in possession of cultural items, the Town will ensure that the cultural item is taken care of through proper cultural protocol (such as feasting). Elders, Knowledge Keepers, Senators will be consulted.
- The Town will repatriate cultural items as appropriate.
- Anishinaabemowin and Michif, along with colonial languages (English and French) will be used in Town entryway signage. The English “Welcome”, in these languages, translate to:
 - Bienvenue (Francaise)
 - Boozhoo (Anishinaabemowin)
 - Taanishi (Michif)
- Anishinaabemowin and Michif, along with colonial languages (English and French) are strongly recommended to be included in Town signage, documents, marketing

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as appropriate, including in (but not limited to): wayfinding signage, social media, pamphlets, posters, website, etc.

- Town employees are permitted to wear cultural attire that reflects their own heritage and culture (ie. a ribbon skirt) so long as it does not create a health or safety risk.
- The Town will be supportive of the revitalization of Indigenous language and culture.
- Where appropriate, the Town will facilitate Indigenous displays of public art and culture.

9.3 Community Engagement & Partnerships

- The Town recognizes the importance of the Seven Grandfather Teachings, including the Eighth Grandfather teaching as unique to our area. This list will be available to all representatives of the Town who are encouraged to review them before and during communications, including for community engagement and partnerships with local Indigenous people. As well, the teachings are significant in decision making. These teachings are:
 - Nibwaakaawin (Wisdom)
 - Manaaji'ikiwin (Respect)
 - Debwewin (Truth)
 - Zaagi'idiwin (Love)
 - Dabasendizowin (Humility)
 - Zoongide'ewin (Bravery)
 - Gwekwaadiziwin (Honesty)
 - Boonendamowin (Forgiveness)
- The Town will maintain ongoing dialogue with the intent to further positive relationships and partnerships with Agency One First Nations, comprised of the following First Nation communities:
 - Couchiching First Nation

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- Mitaanjigamiing First Nation
- Naicatchewenin First Nation
- Nigigoonsiminikaaning First Nation
- The Town will maintain ongoing dialogue with the intent to further positive relationships and partnerships with all First Nation communities of the Southern Region of Treaty #3, comprised of the following First Nation communities:
 - Anishinaabeg of Naongashiing First Nation
 - Chima'aganing First Nation
 - Couchiching First Nation
 - Manidoo Baa Witi Gong First Nation
 - Mitaanjigamiing First Nation
 - Mishokiminiziibiing First Nation
 - Naicatchewenin First Nation
 - Nigigoonsiminikaaning First Nation
 - Ojibways of Onigaming First Nation
 - Zhingwaago Zaaga'igan First Nation
- The Town will maintain ongoing dialogue with the intent to further positive relationships and partnerships with the local Métis people, as represented by the Sunset Country Métis.
- The Town will maintain ongoing dialogue with the intent to further positive relationships with the Urban Indigenous.
- The Town will endeavour to send a minimum of one representative to attend Sunset Country Métis and Agency One First Nations events and celebrations.
- The Head of Council, Council, the CAO, Senior Leadership, and other representatives of the Town as appropriate are encouraged to attend all local Indigenous events and celebrations where the public is invited.

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- Indigenous languages such as Anishinaabemowin can vary from other regions and territories. Therefore, when the Town requires translation, only local fluent speakers of the Southern Region of Treaty #3 Indigenous people will be consulted.
- The Town will partner with local Indigenous communities as appropriate and as welcomed by that Indigenous community, to look at the potential for shared services.
- The Town will partner with the local Indigenous people as appropriate and as welcomed by the Indigenous group, to look at the potential for economic growth.
- The Recreation and Culture department will partner in service delivery and programming as appropriate with local Indigenous communities and organizations.
- The Town, as appropriate, will advocate for and/or support advocacy of the local Indigenous people, including advocating for Indigenous groups, organizations, and communities in delegations, and providing resolutions of support.
- The Town will actively engage with its Indigenous citizens and the Indigenous people of the Southern Region of Treaty #3 in all matters that affect them and their relationship with the Town.
- For as long as invited, the Town will remain a partner on the National Day for Truth and Reconciliation Planning Committee.

9.4 Education & Capacity Building

- Cultural training will form part of New Council Orientation, as arranged by the Office of the Clerk.
- Human Resources will arrange cultural training as part of onboarding for all employees of the Town. Further cultural/Indigenous training may be arranged as deemed necessary.
- The CAO and Senior Leadership will be required to have annual professional development and/or training on Indigenous studies. This will be in consultation with Human Resources. Learning may be done through local Métis, local Anishinaabe Elders and Knowledge Keepers, through Associations, Post Secondary institutions, and any other teacher/institute as approved by the CAO. Topics may include, but are not limited to:
 - Cultural sensitivity

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- Cultural protocol and practices
 - Local Indigenous teachings
 - Local Indigenous history
 - Language learning (Anishinaabemowin or Michif)
 - Inclusive leadership
 - Anti-racism
 - Indigenous land rights
- Diversity Equity Inclusion and Accessibility (DEIA) will form part of the Town hiring.
 - Ancestry, colour, and race are protected grounds under the Ontario Human Rights Code. The Town will establish mechanisms for reporting and addressing racism both for internal staff and for members of the public that witness discriminatory acts of racism. Examples of racism could include, but are not limited to, commentary, exclusion, providing inequal treatment. Policies followed, dependent on who is the alleged party, may include: Human Resources 3.9 Public Conduct Policy, and Health and Safety 5.34.1 Workplace Harassment Policy.
 - The Town will put resources towards education and information for the public on Indigenous history and culture.

10. REVIEW

- This policy will be reviewed by the Office of the Clerk and the Indigenous Relations Advisory Committee on an annual basis.
- This policy will be updated as deemed necessary by the Indigenous Relations Advisory Committee.