Town of Caledon: A Guide to Meaningful Engagement with Indigenous Neighbours

Indigenous Community Engagement Protocol
Caledon, Ontario
Project # OMHE2001

Prepared for:

Town of Caledon

6311 Old Church Road, Caledon, ON L7C 1J6

July 2021

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6311 Old Church Road, Caledon, ON L7C 1J6

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Land Acknowledgement

Indigenous Peoples have unique and enduring relationships with the land. First Nations' peoples have cared for the land in Caledon since time immemorial. By acknowledging this, we recognize Indigenous heritage and importance of the land we are located on. We acknowledge that the Town of Caledon is located within the Territorial and Treaty Lands for the Mississaugas of the Credit First Nation. We also acknowledge that the Town is located within the traditional territory of the Huron-Wendat and Haudenosaunee. We will honour and respect Indigenous heritage and the long-lasting history of the land and strive to protect the land, water, plants and animals that have inhabited this land for generations yet to come.

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List of Acronyms and Abbreviations

MCFN	Mississaugas of the Credit First Nation
Town	Town of Caledon
TRC	Truth and Reconciliation Commission

1.0 Introduction

In 2015, the Truth and Reconciliation Commission (TRC) released its findings and 94 Calls to Action[1] to address the residential schools legacy and advance the reconciliation process in Canada. Among these Calls to Action are specific actions for municipalities as well as other levels of governments, the private sector and all Canadians. Those specific to municipal governments, include:

> *43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.*
>
> *47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.*
>
> *57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.*

The Town of Caledon (Town) recognizes its role, and this Indigenous Community Engagement Protocol (Protocol) is the first step in respectfully advancing reconciliation. The Town acknowledges that they are situated on lands that are home to many Indigenous People from across Turtle Island (North America). The Town realizes the need and value of understanding more about the rich history of this land and peoples, which will help the Town be better neighbours and partners.

This Protocol was co-developed by Town Staff from across multiple departments and representatives from Mississaugas of the Credit First Nation's Department of Consultation and Accommodation, with support from the Town's consultant, Wood. This Protocol reflects the knowledge shared along with mutual desire to do better in how the Town engages with Indigenous Nations on whose traditional territory they are situated. Through development of this Protocol the collaborators have identified how Indigenous peoples can be meaningfully engaged by the Town in its planning and activities.

To help refine expectations for proactive and meaningful engagement, Mississaugas of the Credit First Nation (MCFN) helped the Town to better understand their interests and priorities as they relate to municipal activities, the anticipated scope and timing of input, and the expected outcomes. This information is specifically important for consideration in the prescribed timelines for the development application review process.

This Protocol is a 'living document'; through the lessons learned from experiences and understandings gained over time, this Protocol will be updated as necessary. Although this Protocol was developed in collaboration with the MCFN, the Town's intent is to collaborate with Indigenous Nations with interests, rights and traditional territories, including Six Nations of the Grand River, Haudenosaunee Confederacy Chiefs Council, Huron-Wendat Nation and Métis Nation of Ontario. The Protocol will be reviewed on an

1 TRC Calls to Action: https://nctr.ca/assets/reports/Calls_to_Action_English2.pdf

annual basis and input sought from Indigenous partners to allow for continual improvement and to continue efforts to build a collaborative, progressive and positive relationship.

1.1 Purpose

The intent of this Protocol is to foster a relationship that supports a shared understanding of how to work together better and establish written documentation that promotes incorporation and respect of the voice and diversity of Indigenous Nations and Peoples in Town policies, operations and development processes.

The goals of Protocol are to:

1.2 Development

The Protocol was co-developed by Town Staff (from diverse departments) and individuals from MCFN's Department of Consultation and Accommodation through a series of discussions and information exchange over 2020 and 2021. The Town and MCFN discussed various aspects that were important and collaboratively refined the content presented in this document.

As a 'living document', the Protocol will be updated based on the experiences and learnings, and to include the diverse perspectives and expectations of Indigenous Nations that may have interests in projects within the Town. Further development of this Protocol will include outreach and engagement by the Town with Six Nations of the Grand River, Haudenosaunee Confederacy Chiefs Council, Huron-Wendat Nation and Métis Nation of Ontario.

The development of this Protocol began from a shared purpose. It is intended to be a reference for internal Town functions to promote reflection on our shared histories and interests. This intent is meant to create awareness of the need and space for dialogue about the knowledge Indigenous Nations and Peoples have to share and how these ways of knowing can improve planning and policy decision-making. In practice, this considers both the visionary, long-term directions, such as the Official Plan and Master Plans, and project-specific plans, such as development of a new residential area or a new road. While there are recognized legislative triggers related to the duty to consult[2], the intent of the Town is to foster a deeper relationship that advances reconciliation and is not solely based on these legislative requirements, and that through regular and ongoing communications the relationship fostered builds a foundation and understanding. This Protocol is a step in the path to reconciliation and the Town recognizes that there are further steps to be explored in this path, such as:

- Indigenous awareness and competency training for municipal staff.
- Acknowledgement and celebration of Indigenous histories, achievements and ways.
- Shift the narrative through diversity and inclusion in employment and procurement practices.
- Establish an Indigenous working committee to co-define and monitor future steps.
- Collaborate with urban Indigenous Peoples and coordinate with local and regional support networks to understand and address needs.
- Collaborate on community awareness / education programming.

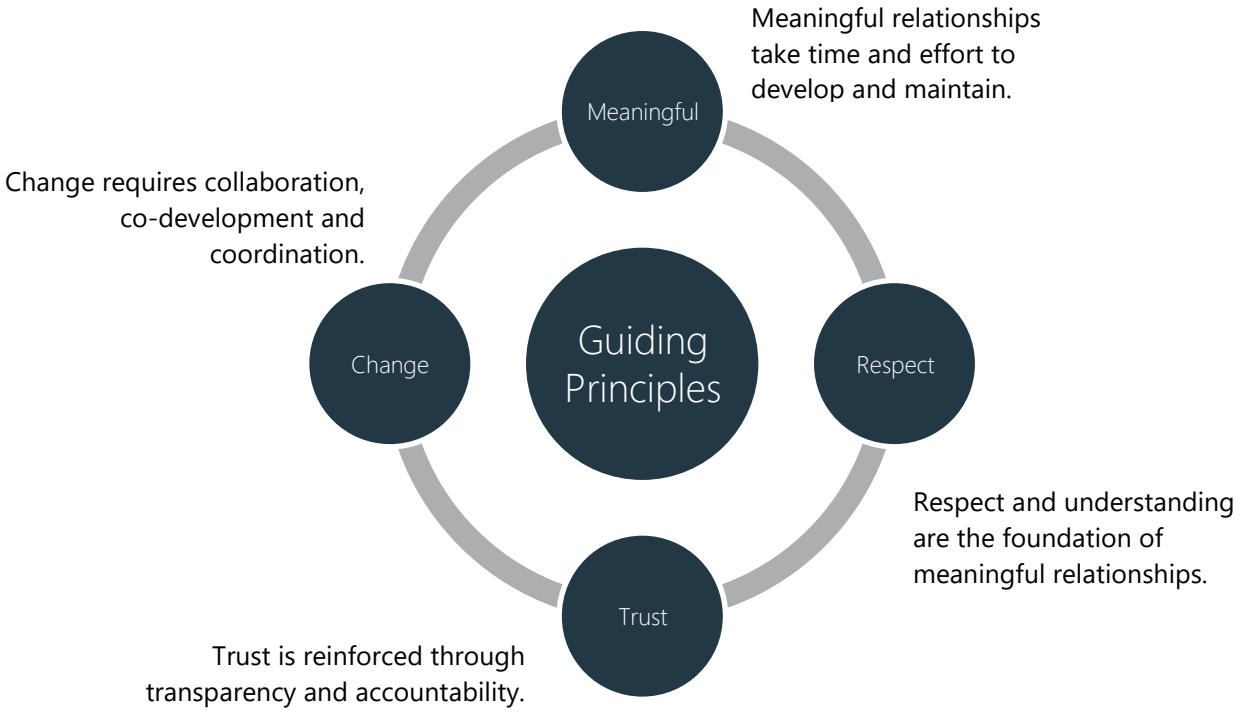
1.3 Audience and Use

This Protocol was developed to support the work of the Town's various departments, and their partners, to achieve their policy and project development goals in a positive and pro-active approach that recognizes and affirms the relationship that Indigenous Peoples of this region have with the land and waters.

This Protocol was developed for the Town's departments and staff that need to engage with Indigenous Nations and Peoples. It is also envisioned that this Protocol will provide a useful resource to the Town's project partners and entities operating within the Town's municipal limits. The Protocol is an informative resource that may be useful for other community agencies or partners that work within the Town as a learning resource to enhance knowledge of how to engage, build and sustain a good working relationship with Indigenous Nations and Peoples that have shared interests with the Town.

2 Crown (Federal and Provincial) have legal obligations to the duty to consult. Procedural aspects of this duty may be delegated to the Town.

This Protocol is meant to be a reference resource to guide meaningful engagement with Indigenous Nations and Peoples by the Town, its leadership, departments and staff, as well as those undertaking development projects within the Town, such as developers and industry. As part of the co-development of this Protocol, guiding principles were developed that establish the foundation for meaningful engagement.



2.0 Historical and Current Perspectives

An important aspect of meaningful engagement is understanding historical and current perspectives of the area. We acknowledge that the lands upon which the Town of Caledon grew have been and continue to be occupied and used by Indigenous Peoples for millennia, including the Anishinabek, Huron-Wendat, Haudenosaunee and Métis peoples. The lands were acquired by the British Crown from the Mississaugas of the Credit First Nation through the Ajetance Purchase (Treaty 19) in October 1818.

These different Indigenous Nations have diverse histories, identities, customs and ways of interacting with the land.

While perspectives can be divergent and convergent, having a general understanding provides an informed understanding that establishes a foundation for meaningful engagement.

2.1 Town of Caledon

Established in 1974, the Town of Caledon is a large, predominantly rural municipality comprised of an amalgamation of the former townships of Caledon and Albion and the northern part of the Township of Chinguacousy. Although the historical themes and contexts of Caledon's heritage parallel that of the province as a whole, it is the interaction of its dramatic natural features, being the Niagara Escarpment, the Oak Ridges Moraine, and the Credit River and Humber River systems, that have shaped the form and character of its settlement areas and early industries.

The Niagara Escarpment is Caledon's most prominent feature, rising abruptly out of the flat and fertile Peel Plain in the southeast and angling generally north-south across the Town. The Escarpment meets the westernmost point of the Oak Ridges Moraine, an interlobate moraine formed approximately 13,000 years ago. The sand and gravel hills of the Moraine extend across most of the northeast portion of Caledon.

The high hills of the Oak Ridges Moraine are a natural catchment area for precipitation and the headwaters of significant streams. It is the origin of the Humber River whose broad watershed dominates the eastern section of Caledon. The Credit River, from its source in the northwest corner of the Town, has cut its way over time through the limestone bedrock of the Escarpment, creating a deep gorge.

The lower reaches of Caledon are characterized by the flat to slightly undulating lands of the Peel Plain, which extends across the Town.

These major landscape features have always had, and continue to have, implications for the form and nature of human use and settlement of the area, presenting various opportunities and constraints in response to such essential human concerns as the range and extent of potential wild food sources, access to potable water, potential for cultivation, ease of travel, nature of building materials, health and safety of encampments and permanent

Figure 1. Lockton Spinney, c1930s

settlements, potential for industry (especially 19th century and beyond), and aesthetic and spiritual satisfaction.

The Oak Ridges Moraine was one of the earliest areas in southern Ontario to be free of ice and thus is likely to have been one of the first to support human habitation. The area appears to have been continuously occupied from that time on, with sites documented that span the full period of pre-historic settlement. Like the Humber River valley, the Moraine is considered one of the significant travel ways of Indigenous peoples.

Figure 2. Queen Street (looking south), c1920s

Throughout the reaches of the Humber River, a key transportation corridor as well as a rich source of food and dry, accessible campsites, many archaeological sites have been identified. No systematic survey has been undertaken of the Credit River and its tributaries and consequently relatively few sites are known, but the potential is considered high given that proximity to water is the major indicator for the location of indigenous sites.

With the spread of Euro-Canadian settlement, which began slowly as in most hinterland regions, the rigid British survey grid was overlaid on this diverse and dramatic natural landscape. The townships of Caledon, Albion and Chinguacousy were surveyed over 1818-1819 and laid out in the double front system. In this system the common unit of concession, the half-lot, was almost square and 100 acres in size. Each half of a 200 acre-lot fronted on a different concession line road. Side roads generally intersected the concession roads every five full lots, or 1,000 acres. This system established the pattern of settlement discernable to the present day. Field size, house, drive and outbuilding placement, property boundary demarcation by fence and/or tree-line, all relate to the original survey and the roadways remain, for the most part, the historic concession roads and side roads. The roads, which were laid out straight on the idealized plan, had to be modified in construction to deal with the actual topography, particularly at the Niagara Escarpment.

Figure 3. Faulkner Stone Barn, c1928-29

The farms that were established on the rich soils of the Peel Plain prospered. In comparison, the sandy soils of the Oak Ridges Moraine were susceptible to erosion as a result of land clearing. The well-wooded, shaded environment that now characterizes much of this upland area is derived largely from the attempt in the latter half of the 20th century to stabilize the soils and diminish flooding. The area dominated by the Escarpment was generally too rocky and rugged to support agriculture except in pockets at its margins. Still, from its initial discovery the Credit River was considered one of the best streams for milling in all of southern Ontario. The many industries which developed around this power source (saw and grist mills, textile mills, distilleries, hydro-plants) spawned communities all along the river valley, typically tucked close to the Escarpment.

The arrival of three railways in the 1870s was key to the development of the area, opening markets for local farmers and enabling the exploitation of aggregate resources, particularly along the edge of the Escarpment (sandstone quarrying; brickmaking). The routing of these railways helped to secure the economic fortunes of villages in their paths, while resulting in the decline of others. In the early decades of the 20th century, the added impact of motor vehicles saw the disappearance of many of the small, early crossroads hamlets that had developed to service surrounding agricultural lands, leaving only the larger villages that characterize Caledon's current urban form.

Figure 4. Credit Valley Railway Engine at Trestle Bridge, Forks of the Credit, c.1886

Caledon's scenic features, dramatic terrain and fresh waters have long made it an attractive area for outdoor recreation and are key to its tourism potential. Agriculture, however, remains the primary land use across the Town. Aggregate extraction, in the form of sand and gravel pits is active in the northeast part of the Town. Caledon's proximity to established suburban and commercial/industrial enterprises to the south continues to present a strong lure to development. New areas of residential/industrial land use are being concentrated in the Mayfield West area in the southwest corner of the Town and on the southern and western outskirts of Bolton.

Due to the provincial significance of its key natural features, land use planning in the Town is currently governed by several over-arching provincial plans, being the Niagara Escarpment Plan, Greenbelt Plan and Oak Ridges Moraine Conservation Plan. Many areas are also regulated by the Credit Conservation Authority and Toronto Region Conservation Authority.

Figure 5. Escarpment and Heart Lake, 2017

As the northernmost municipality within the Region of Peel, Caledon is part of the Greater Toronto and Hamilton Area. Hurontario Street (Highway 10), which has developed into a major transportation corridor running north-south through the western half of Caledon, links the Town to regions further north.

2.2 Mississaugas of Credit First Nation

The following provides a brief history of the Mississaugas of the Credit First Nation, as provided by MCFN.

The Mississaugas of the Credit are members of the Algonkian linguistic group and are a part of the Ojibway nation. In the Ojibway language, the people refer to themselves as "Anishinaabe" meaning "human beings".

The oral tradition of the Anishinaabe tells of their migration from the East Coast of North America, down the St. Lawrence River valley, and eventually to the lands north of Lake Superior. In a journey spanning some 500 years, from about 900-1400 CE, the founding peoples of the Three Fires Confederacy – the Ojibway, the Pottawatomie, and the Odawa Nations – stopped for extended periods near Montreal, Niagara Falls, the Detroit River, Manitoulin Island, and Spirit Island (Duluth, Minnesota) before ending their journey at Madeline Island in Lake Superior. Ancestors of the Mississaugas of the Credit First Nation broke from the main body of the migratory group and settled along the north shore of Lake Huron and Georgian Bay. In the 17th Century, when the French encountered the Anishinaabe on the flats of the Mississagi River that flowed into Lake Huron, the people became known by the Europeans as the Mississaugas.

Mississauga ancestors migrated from their northern homes into Southern Ontario through means of military conquest. After the Iroquois had expelled the Huron-Wendat from Southern Ontario in 1649-1650, they continued northerly attacks into the territories occupied by the Mississaugas and allied First Nations. During the latter part of the 17th Century, the Mississaugas and their allies, tired of waging a defensive war, went on the offence and succeeded in driving the Iroquois back into their homelands south of Lake Ontario. Mississaugas of the Credit ancestors, who had travelled down the Toronto Carrying Place Trail to attack the Iroquois, settled at the western end of Lake Ontario at the close of the conflict.

Mississaugas of the Credit ancestors now occupied, controlled and exercised stewardship over approximately 4 million acres of lands, waters and resources in Southern Ontario. Their territory extended from the Rouge River Valley westward across to the headwaters of the Thames River, down to Long Point on Lake Erie and then followed along the shoreline of Lake Erie, the Niagara River, and Lake Ontario until arriving at the Rouge River Valley. One creek in particular, the Missinnihe, was a favourite of the people who used it and the surrounding area for hunting, fishing, gathering, healing and spiritual purposes. A trading post established in the vicinity by the French circa 1720, enabled MCFN ancestors to trade the pelts they had gathered over the winter for European trade goods. The Missinnihe was later named the Credit River due to the traders' practice of extending credit to MCFN ancestors in the fall and then being repaid the following spring with the winter's harvest of pelts. The people became known to the Europeans as the Mississaugas of the Credit.

Guided by the passing seasons, the people lived lightly on the land as they harvested its bounty. Small and large game was hunted year round for food and for pelts; other resources would be gathered as they became seasonally available. Spring found families gathered around sugar bushes to tap maple trees, and later, after the ice had melted from the waters, the people moved to their fishing grounds. Summer was the time to plant gardens that would be harvested later in the fall. Berries, mushrooms, and other wild foods were gathered throughout the summer months with the harvest of wild rice occurring in the early autumn. The people congregated again at their fishing grounds in autumn to catch and preserve the fish they would consume over the winter months. Breaking into smaller, family groups, the people would then move into winter camps where the men would harvest the thick winter furs of the woodland animals and await for the yearly cycle of movement to begin anew.

The American Revolution (1775-1783) was to have far reaching consequences for the Mississaugas of the Credit. The defeat of the British in 1783 brought a flood of Loyalist refugees to the remaining British possessions north of the nascent United States. The Loyalists' hunger for land was great and the Mississaugas, under pressure from the colonial government, ceded their lands in treaties with the Crown. The lands of the future Town of Caledon were acquired by the Crown in the Ajetance Treaty of 1818. Deputy Superintendent of the Indian Department, William Clause, met with Mississaugas of the Credit ancestors in order to acquire 648,000 acres of land from them in exchange for an annual amount of goods worth £522.10. Chief Ajetance, on behalf of his people, agreed to the terms of the deal. Between 1781 and 1820, the Mississaugas of the Credit had completed eight treaties with the Crown and only 200 acres on the Credit River remained of the 4 million acres of territory they had attained upon the defeat of the Iroquois.

With the loss of their land, the Mississaugas were no longer able hunt and gather as they had once done. Fish and game stocks were depleted by the settlers. The First Nation's people were unable to travel the land at will and were now regarded as trespassers by the settlers who now farmed their former lands. Disease ravaged the native population as did the effects of alcohol. Promises made by the colonial government made in exchange for the land were often not kept. Strangers in their own lands, the Mississaugas' traditional economy and worldview seemed to collapse – as did their population. In 1787, the Credit band had over 500 members; in 1798, there were 300 members; in 1811, there were 208 members; and in 1827, there existed slightly fewer than 200 members at the River Credit. It appeared to both the government, and the Mississaugas themselves, that they were close to extinction.

Averting extinction was accomplished by the Mississaugas by transitioning from their traditional ways to an agrarian lifestyle that more closely resembled that of their settler neighbours. Converting to Methodism during the late 1820s, the Mississaugas established a Christian Mission Village at the Credit River in 1826. During their time at the village, the Mississaugas were able to build successful farms and a village that included a school, hospital, chapel, mechanics' shops, and forty settler style homes. Learning about business as well, the Mississaugas were the major shareholders of the Credit River Harbour Company and the owners of their own schooner. Continued encroachment by settlers, diminishing resources, and the inability to gain title to their lands, eventually forced the Mississaugas to relocate their settlement.

Leaving their mission village in 1847, the Mississaugas of the Credit moved to their present location on 6,000 acres of land straddling Brant and Haldimand Counties. Today, the Mississaugas of the Credit First Nation has a population of 2,600 with two-thirds of the membership living off reserve.

2.3 Six Nations of Grand River

[To be engaged]

2.4 Haudenosaunee Confederacy Chiefs Council

[To be engaged]

2.5 Huron-Wendat Nation

[To be engaged]

2.6 Métis Nation of Ontario

[To be engaged]

3.0 Policies and Projects

Municipalities undertake a wide range of activities that have legislative requirements to consult with Indigenous Nations and Peoples. These regulatory-related aspects are identified in the following sub-sections.

Viewed away from this limited perspective, there are other municipal activities for which mutual recognition and respect as well as shared responsibilities open the door to broader outreach and engagement. For the Town, the following table presents these activities.

Municipal Activities	Projects
Town-initiated Studies	• Official Plan Review • Comprehensive Zoning Bylaw Review • Master Plans (e.g. park/trail; aggregate pit rehabilitation)
Development Applications	• Official Plan Amendments (Secondary Plans and Amendments) • Zoning Bylaw Amendments • Plans of Subdivision/condominium • Site Plans (Oak Ridges Moraine, telecommunication towers, Greenfield developments, urban infill development, Scoped / full / amendments • Consents • Minor Variances (where there is soil disturbance) • Site Alteration Permits (e.g. excess soil permits; fill permits)
Construction Activities	• Environmental Assessments • Infrastructure development/replacement projects (e.g. roads, bridges, culverts) • Construction / redevelopment of Town-owned buildings / facilities (e.g. community centres, firehalls, Town Hall) • Parks / Open spaces (e.g. creation of new parks, trail heads)
Other Opportunities	• Council meetings Indigenous land acknowledgement • Stewardship of environmental features • Naming, imagery and messaging for Town gateway features, heritage signs, trails, streets, parks and other public spaces (e.g. in Town facilities) • Sports & healthy living programming • Town-sponsored cultural events (i.e. Caledon Day; village bicentennials) • Public art (e.g. outdoor installations)

3.1 Federal (Canada)

The following section highlights the applicable Federal policies / processes that will / may require engagement with Indigenous Nations. The Crown has a duty to consult Indigenous Nations and Peoples when it intends to act in a manner that may adversely affect potential or established Indigenous or treaty rights.

Table 1: Federal Policies and Processes

Policy / Process Description	Applicability
Federal Impact Assessment Act, S.C. 2019, c. 28, s. 1	
The Federal Impact Assessment Act is undertaken to assess impacts of major projects, as well as of projects on Federal land.	Projects that are subject to the Impact Assessment Act require building a partnership with Indigenous Peoples and respecting the rights of Indigenous Peoples. Meaningful Crown Consultation under the Impact Assessment Act include: • Founded on the principles of good faith, respect and reciprocal responsibility; • Respectful of the uniqueness of First Nation, Métis and Inuit communities; • Carried out in a timely, efficient and responsive manner; • Collaborative, transparent and predictable; • Accessible, reasonable, flexible and fair; and • Accommodating, where appropriate.
Disaster Mitigation and Adaptation Fund	
This is a fund for large-scale infrastructure projects with a goal of strengthening the resiliency of communities. This includes natural infrastructure projects to help address risks associated with current and future natural hazards, such as floods, wildfires and droughts.	One component of this fund is to show adequate Indigenous engagement throughout the process. "Engagement with stakeholders such as Provinces and Territories (PTs), Indigenous communities, affected municipalities, and the general public is mandatory during the planning and/or design phase of the proposed project."
Species at Risk Act, S.C. 2002, c. 29	
The purpose of this Act is to prevent and protect species from impacts as a result of human activity.	"Recognizing that the traditional knowledge of the aboriginal peoples of Canada should be considered in the assessment of which species may be at risk and in developing and implementing recovery measures."
Fisheries Act, R.S.C., 1985, c. F-14	
The purpose of this Act is to provide guidance on	Rights of Indigenous peoples of Canada:

Policy / Process Description	Applicability
appropriate management and control of fisheries, as well as the conservation and protection of fish and fish habitat.	• 2.3 This Act is to be construed as upholding the rights of Indigenous peoples recognized and affirmed by section 35 of the Constitution Act, 1982, and not as abrogating or derogating from them. • 2.4 When making a decision under this Act, the Minister shall consider any adverse effects that the decision may have on the rights of the Indigenous peoples of Canada recognized and affirmed by section 35 of the Constitution Act, 1982.
Department of Fisheries and Oceans, R.S.C., 1985, c. F-15	
The purpose of the Fish and Fish Habitat Protection Program is to conserve and protect fish and fish habitat.	Part of this program includes engagement with Indigenous peoples on project investments, economic development, identifying fish and fish habitat (sensitive areas and sustainability threats), managing threats, restoring impacted areas, mitigation and conservation measures, habitat restoration and offsetting activities.
Navigable Waters Act, R.S.C., 1985, c. N-22	
The purpose of this Act is to protect the right to navigate on all Canadian navigable waterways.	Rights of Indigenous peoples of Canada: • 2.2 For greater certainty, nothing in this Act is to be construed as abrogating or derogating from the protection provided for the rights of the Indigenous peoples of Canada by the recognition and affirmation of those rights in section 35 of the Constitution Act, 1982. • 2.3 When making a decision under this Act, the Minister must consider any adverse effects that the decision may have on the rights of the Indigenous peoples of Canada recognized and affirmed by section 35 of the Constitution Act, 1982.
Transportation of Hazardous Goods Act, 1992, c. 34	
The purpose of this Act is to ensure public safety in the transportation of dangerous goods.	Rights of Indigenous peoples of Canada: • 2.2 For greater certainty, nothing in this Act is to be construed as abrogating or derogating from the protection provided for the rights of the Indigenous peoples of Canada by the recognition and affirmation of those rights in section 35 of the Constitution Act, 1982. • 2.3 When making a decision under this Act, the Minister must consider any adverse effects that the decision may have on the rights of the Indigenous peoples of Canada recognized and affirmed by section 35 of the Constitution Act, 1982.
Aeronautics Act, R.S.C., 1985, c. A-2	

Policy / Process Description	Applicability
The purpose of this Act is to govern civil aviation in Canada.	Appropriate consultation must be carried out for the following reasons: • Development, expansion, or change in operation of an aerodrome

3.2 Provincial (Ontario)

The following section highlights the applicable Provincial policies / processes that will / may require engagement with Indigenous Nations and Peoples. Provincial legislation guides land use planning and provides direction for key areas such as natural environment, archaeology, built and cultural heritage and requires consultation with Indigenous Nations and Peoples.

Table 2: Provincial Policies and Processes

Policy / Process Description	Applicability
Provincial Policy Statement, 2020 under the Planning Act, 1990	
The Provincial Policy Statement provides land use planning direction in Ontario.	• 1.2.1 A coordinated, integrated and comprehensive approach should be used when dealing with planning matters within municipalities, across lower, single and/or upper-tier municipal boundaries, and with other orders of government, agencies and boards including: c) managing natural heritage, water, agricultural, mineral, and cultural heritage and archaeological resources. • 1.2.2 Planning authorities shall engage with Indigenous communities and coordinate on land use planning matters. • 2.6.5 Planning authorities shall engage with Indigenous communities and consider their interests when identifying, protecting and managing cultural heritage and archaeological resources. • 4.3 This Provincial Policy Statement shall be implemented in a manner that is consistent with the recognition and affirmation of existing Aboriginal and treaty rights in section 35 of the Constitution Act, 1982.
A Place to Grow: Growth Plan for the Greater Golden Horseshoe, 2020 under the Places to Grow Act, 2005	
A Place to Grow provides direction for growth in the Greater Golden Horseshoe, keeping in mind economic prosperity, environmental	• 4.2.7 Cultural Heritage Resources o 1. Cultural heritage resources will be conserved in order to foster a sense of place and benefit communities, particularly in strategic growth areas. o 2. Municipalities will work with stakeholders, as well as First Nations and Métis communities, in developing and

Policy / Process Description	Applicability
protection while maintaining a high quality of life.	implementing official plan policies and strategies for the identification, wise use and management of cultural heritage resources. o 3. Municipalities are encouraged to prepare archaeological management plans and municipal cultural plans and consider them in their decision-making. • 5.2.3.4 Municipalities shall engage Indigenous communities in local efforts to implement this Plan, and to provide the necessary information to ensure the informed involvement of these communities. • 5.2.3.7 Planning authorities shall co-ordinate planning matters with Indigenous communities throughout the planning process to ensure that appropriate engagement is undertaken. Municipalities are encouraged to build constructive, cooperative relationships with First Nations and Métis communities and to facilitate knowledge sharing in growth management and land use planning processes.
Niagara Escarpment Plan, 2020 under the Niagara Escarpment Planning and Development Act, 1990	
The Niagara Escarpment Plan aims to conserve the UNESCO-designated Niagara Escarpment Biosphere Reserve and its continuous natural environment and scenic, working countryside.	• 1.3 Escarpment Natural Area; 1.4 Escarpment Protection Area; 1.5 Escarpment Rural Area; 1.6 Minor Urban Centre, 1.7 Urban Area, 1.8 Escarpment Recreation Area (1.3.1, 1.4.1, 1.5.1, 1.6.1 Objectives) - 3. To conserve cultural heritage resources, including features and areas of interest to First Nations and Métis communities. • 2.10 Cultural Heritage: The objective is to conserve the Escarpment's cultural heritage resources, including significant built heritage resources, cultural heritage landscapes, and archaeological resources. o 1. Development shall not be permitted on lands containing archaeological resources or areas of archaeological potential unless significant archaeological resources are conserved. o 2. Where proposed development is likely to impact cultural heritage resources or areas of archaeological potential, the proponent shall undertake a heritage impact assessment and/or archaeological assessment. The proponent must demonstrate that heritage attributes will be conserved through implementation of proposed mitigative measures and/or alternative development approaches.

Policy / Process Description	Applicability
	o 3. Reconstruction, alterations and consideration of a second dwelling under Part 2.2.7 should be compatible with the area's community character. o 4. Where the implementing authority has approved the construction of a second single dwelling on an existing lot where the existing dwelling has heritage attributes and is subject to a heritage conservation easement agreement, the property and details regarding its size and location shall be recorded and listed in Appendix 3. o 5. Removal of the property from the list on Appendix 3 shall require an amendment to the Niagara Escarpment Plan. • 3.1.5.2 Aboriginal Engagement and Public and Stakeholder Consultation - 2. The Niagara Escarpment Parks and Open Space System (NEPOSS) agency should engage with local First Nations and Métis communities during the Master/Management Planning process.
A Made-in-Ontario Environment Plan, 2018	
A Made-in-Ontario Environment Plan is the Province of Ontario's plan to address climate change and protect our air, land and water.	• Clean Air – Action: Work in partnership with municipalities, industry, public health units, other community stakeholders and Indigenous communities to address local air quality concerns and achieve clean air objectives. • Building Resilience – Action: Undertake a provincial impact assessment to identify where and how climate change is likely to impact Ontario's communities, critical infrastructure, economies and natural environment. The assessment would provide risk-based evidence to government, municipalities, businesses, Indigenous communities and Ontarians and guide future decision making. • Building Resilience – Action: Work closely with climate science modelling experts, researchers, Indigenous communities, and existing climate service providers to identify and create adaptation solutions. • Government Leadership – Action: Support the efforts of Indigenous communities to integrate climate action into local plans and initiatives for community power, economic development, health and sustainability. • Conserving Land and Greenspace – Action: Improve data and information, informed by Indigenous Traditional Knowledge where offered, on greenhouse gas emissions and carbon storage from forests, the changing landscape and permafrost.
Oak Ridges Moraine Conservation Plan, 2017 under the Oak Ridges	

Policy / Process Description	Applicability
Moraine Conservation Act, 2001	
The Oak Ridges Moraine Conservation Plan provides land use and resource direction for the land and water located within the Moraine.	• The Plan supports the identification, conservation, use and wise management of cultural heritage resources, including archaeological resources, to support the social, economic and cultural well-being of all communities, including First Nations and Métis communities. • Municipalities are encouraged to engage the public, First Nations and Métis communities, and stakeholders in local efforts to implement this Plan and to provide the necessary information to ensure the informed involvement of local citizens. • Planning authorities are encouraged to co-ordinate planning matters with First Nations and Métis communities throughout the planning process. • Municipalities are encouraged to build constructive, cooperative relationships with First Nations and Métis communities and to facilitate knowledge sharing in growth management and land use planning processes.
Greenbelt Plan, 2017 under the Greenbelt Act, 2005	
Greenbelt Plan aims to protects agricultural lands, water resources and natural areas in the Greater Golden Horseshoe.	• 1.2 Vision and Goals - 1.2.2 Protected Countryside Goals (3. Culture, Recreation and Tourism) a) Identification, conservation, use and wise management of cultural heritage resources to support the social, economic and cultural wellbeing of all communities, including First Nations and Métis communities. • 4.4 Cultural Heritage Resources: For lands within the Protected Countryside, the following policies shall apply: o 1. Cultural heritage resources shall be conserved in order to foster a sense of place and benefit communities. o 2. Municipalities shall work with stakeholders, as well as First Nations and Métis communities, in developing and implementing official plan policies and strategies for the identification, wise use and management of cultural heritage resources. o 3. Municipalities are encouraged to consider the Greenbelt's vision and goals in preparing archaeological management plans and municipal cultural plans and consider them in their decision-making.

3.3 Municipal

3.3.1 Peel Region

The following section highlights the policies / processes applicable to Upper Tier municipalities, such as Peel Region, that will / may require engagement with Indigenous Nations.

Table 3: Municipal (Upper Tier) Policies and Processes

Policy / Process Description	Applicability
Municipal Class Environmental Assessment, 2000, as amended in 2007, 2011 & 2015, under the Environmental Assessment Act, 1990	
The Municipal Class Environmental Assessment is required to be undertaken for specific municipal infrastructure projects including roads, water and wastewater projects.	• A.3.7 First Nations and Aboriginal peoples are an important stakeholder group for municipal consultation. Municipalities are directed to contact the Ontario Ministry of the Environment, the Ontario Ministry of Aboriginal Affairs and the Department of Indian and Northern Affairs for direction on consultation with First Nations. • Criteria for Evaluating Potential for Built Heritage Resources and Culture Heritage Landscapes: A Checklist for the Non-Specialist by the Ministry of Heritage, Sport, Tourism and Cultural Industries – This is a required checklist that must be completed for every Municipal Class Environmental Assessment project. One of the questions in this checklist is directly related to Indigenous knowledge. o Part C: Other Consideration (5) Is there local or Aboriginal knowledge or accessible documentation suggesting that the property (or project area)? • All projects are subject to a Stage 1 Archaeological Assessment, which is based on desktop review. Based on the findings of the Stage 1 Archaeological Assessment, recommendations can be made for further archaeological work. Stage 2, 3 and 4 Archaeological Assessments require field work, which is typically coordinated with interested Indigenous Nations through the presence of field monitors.
Peel Public Health Strategic Plan: 2020-2029 Strategic Priorities for the Future	
This Strategic Plan provides direction to address significant and emerging health issues in Peel Region.	• Advancing Health Equity: Advancing foundational work to promote Indigenous Cultural Safety, building capacity for community engagement with Indigenous populations.

Policy / Process Description	Applicability
Region of Peel Official Plan, 2018	
The Official Plan provides policy direction to address the growth and development in Peel Region.	• 3.6.2 Policies: It is the policy of *Regional Council* to - 2.6.2.1. Direct the area municipalities to include in their official plans policies for the definition, identification, conservation and protection of *cultural heritage resources* in Peel, in cooperation with *the Region,* the conservation authorities, other agencies and aboriginal groups, and to provide direction for their conservation and preservation, as required.
Emergency Preparedness Guide	
This guide provides direction on emergency protocols that should be followed in the event of an emergence, such as a spill.	• Peel Region provides a contact number for reporting spills: Toll free: 905-584-2216 (Caledon or another long-distance areas)

3.3.2 Town of Caledon

The following section highlights the applicable Town policies / processes that will / may require engagement with Indigenous Nations.

Table 4: Municipal (Lower Tier) Policies and Processes

Policy / Process Description	Applicability
Municipal Class Environmental Assessment, 2000, as amended in 2007, 2011 & 2015, under the Environmental Assessment Act, 1990	
The Municipal Class Environmental Assessment is required to be undertaken for specific municipal infrastructure projects including roads, water and wastewater projects.	• A.3.7 First Nations and Aboriginal peoples are an important stakeholder group for municipal consultation. Municipalities are directed to contact the Ontario Ministry of the Environment, the Ontario Ministry of Aboriginal Affairs and the Department of Indian and Northern Affairs for direction on consultation with First Nations. • Criteria for Evaluating Potential for Built Heritage Resources and Culture Heritage Landscapes: A Checklist for the Non-Specialist by the Ministry of Heritage, Sport, Tourism and Cultural Industries – This is a required checklist that must be completed for every Municipal Class Environmental Assessment project. One of the

Policy / Process Description	Applicability
	questions in this checklist is directly related to Indigenous knowledge. o Part C: Other Consideration (5) Is there local or Aboriginal knowledge or accessible documentation suggesting that the property (or project area)? • All projects are subject to a Stage 1 Archaeological Assessment, which is based on desktop review. Based on the findings of the Stage 1 Archaeological Assessment, recommendations can be made for further archaeological work. Stage 2, 3 and 4 Archaeological Assessments require field work, which is typically coordinated with interested Indigenous Nations through the presence of field monitors.

4.0 Meaningful Engagement

Engagement requires two-way communication between two parties; in this case, an Indigenous Nation and the Town. Meaningful engagement includes an active approach to proactively providing Indigenous Nations with the opportunities to learn more about a policy or project, to sharing their knowledge and views, and to understanding how this input is considered and how it informs decision-making. The intent of meaningful engagement is to raise awareness and build understanding among all parties so that informed input and decision-making can occur.

From a best practice perspective, the International Association for Public Participation (IAP2) identifies nine principles of engagement that can be considered in guiding engagement efforts and outcomes.

Early notification

- Information about a project will be provided in a comprehensive and timely manner to facilitate early and meaningful engagement.

Honest, open, and transparent communication

- Pertinent information about a project will be shared with Indigenous Nations. Input will be sought, documented, and addressed appropriately. If input is not addressed, justification will be provided.

Accessible

- A variety of engagement techniques and methods will be used to distribute information about the Study and to gather feedback. If requested, information will be provided in a language and/or method that facilitates understanding.

Inclusion

- The process will be inclusive, and the Town will welcome input received from Indigenous Nations that have an interest or stake in the project.

Flexible

- Feedback on the engagement process will be sought to ensure that sufficient opportunities for meaningful input are provided. An evaluation of the engagement process will be conducted on an ongoing basis and changes will be made as required to address needs and preferences.

Relationship / Capacity Building

- Where acceptable and appropriate to all parties involved, relationship and capacity building initiatives will be undertaken.

Mutual Respect

- Respect will be given to the differing cultures, values and constraints of each party. There will be follow-through on commitments.

Efficiency

- The engagement process will be designed to make the most effective use of existing processes and resources while optimizing the contributions of all participants.

Timely

- Engagement is most effective if initiated as early as possible before decisions are made. Clear and reasonable timelines should be established for input and comments and these timelines need to be communicated clearly.

The Town generally sees meaningful engagement as:

1. Both parties having a clear understanding of each other's expectations, needs and capacity.
2. Aimed at reaching outcomes as being positive and tangible for Indigenous Nations and the Town.
3. Establishing clear processes to facilitate and track engagement efforts and outcomes.
4. Defining communication processes to allow Indigenous Nations and the Town to proactively address issues as they arise.
5. Clearly defined and understood timeframes, specifically as they relate to regulatory approvals under which the Town is operating for development planning matters and environmental assessment.
6. Flexibility to meet different processes of Town departments depending on the nature of the engagement efforts and outcomes.

MCFN generally sees meaningful engagement as engagement that has a serious, important, and useful quality or purpose that respects and incorporates MCFN's Aboriginal and Treaty Rights.

4.1 Engagement Lifecycle

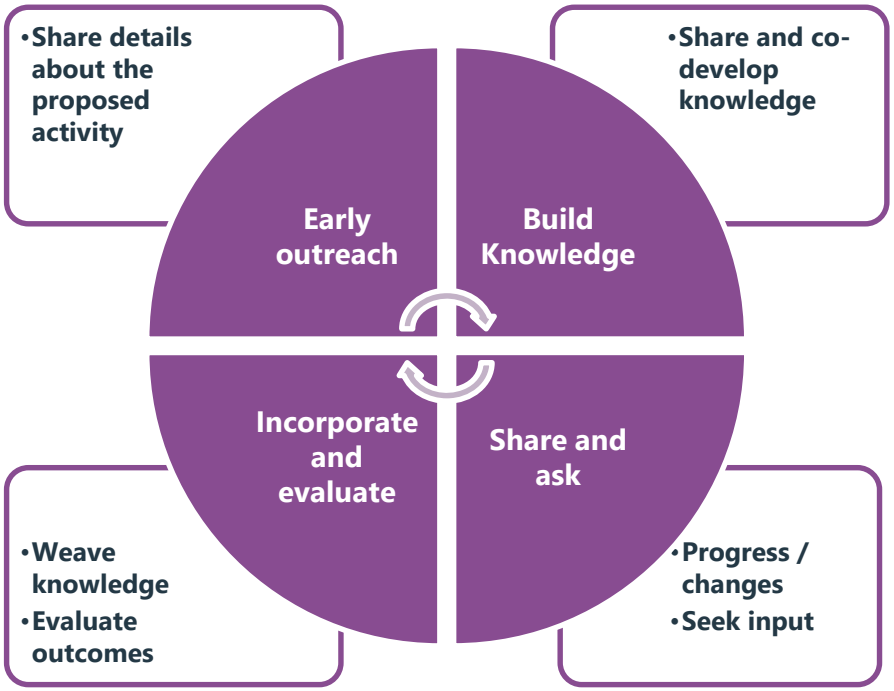
Proactive, early engagement is imperative to meaningful engagement. The Town will aim to ensure transparency through all Town planning projects and activities. The way in which this will be achieved is through ensuring early outreach is completed. Similar to the process followed for Municipal Class Environmental Assessment, the Town will contact Indigenous Nations early in the project process to provide a general overview of the project scope and the project timeline via email. The Town will ensure that the contact list for the appropriate individuals to contact for activities such as project notification, archaeological assessments, cultural heritage studies and natural environment studies will be kept up to date.

The Town recognizes the immense number of notifications Indigenous Nations receive from a variety of municipalities and other entities. As such, the Town will follow up shortly after the initial outreach (approximately within two weeks), via phone call and email to provide an opportunity for the Indigenous Nation to ask clarifying questions and identify an interest in meeting to discuss the project in detail. Based on the specific nature of the project, meetings will be conducted to share information about the project's need, activities and potential effects. Meetings will also create the space to learn from Indigenous Nations regarding their knowledge and interests. Further, participatory-based engagement may be required, such as fieldwork, technical document review, or workshops.

The Town will maintain regular communications in line with the shared knowledge and expressed interests. This will not be a singular step, instead based on the length and complexity of the project, the Town will provide various updates and requests for feedback. Using the Municipal Class Environmental Assessment as an example again, in this process there are five major phases of the project; of which, there are three mandatory and legislative points of contact required. At these three stages, the proponent provides updates on the project to the Indigenous Nation and requests feedback. Similarly, the same approach will be taken for all Town planning projects and activities. This will include at a minimum the

sharing of project updates and changes, identifying additional opportunities and clear, considerate timeframes and follow-up on this outreach.

Input received will be weaved into the project as applicable. How the information was weaved into the project and how this informed / altered project decision-making will be shared with Indigenous Nations to validate the Town's understanding and consideration of the input. As part of this effort, the Town will engage Indigenous Nations to understand how the engagement efforts and outcomes were experienced and identify opportunities to improve or enhance the process. The Town's ultimate goal is to create a process that is mutually beneficial.



Engaging: Plan, Prepare, Conduct and Document

The following activities will be undertaken to prepare for the engagement:

- Contact each Indigenous Nation's preferred point of contact to provide general information about the project, identify interest in connecting with key individuals as required by the project activities (such as archaeology lead) and seek information regarding interests in the proposed project. In practice this includes:
    - Communication via email and/or letters and inclusive of a plain language summary of the project (overview, history, purpose / need, processes, planned studies, timeframes, opportunities for engagement and/or participation, and next steps).
    - Sharing any relevant reports previously completed.
- Follow-up by phone and/or email to confirm receipt of the communications, briefly discuss the project and identify interest in meeting to further discuss.

- Meeting as required. Meetings will be coordinated and agenda co-developed. Presentation materials will be shared in advance of meetings. Meetings will be documented with meeting notes and action items, which are shared following meetings to validate what was heard. Meeting minutes are finalized based on feedback received or confirmation that there are no further comments.
    - The COVID-19 Pandemic has changed the way we do many activities, including engagement. While virtual engagement works for many, it is not accessible to all for a variety of reasons. The Town will engage with Indigenous Nations to understand how best to engage with their teams and communities to adapt the engagement approach in order to ensure all individuals interested in participating can properly participate.
    - Meetings can include presentations to technical teams / departments, Chief & Council, specific community organizations and/or broader community membership. The type of meeting appropriate for the project will be determined through engagement with the Indigenous Nation and will be held in an accessible location on Indigenous Nations' land. The participants for these meetings, such as Town staff and/or consultants, will abide by protocols set by the community. The participants will be respectful, honest and transparent.
    - For some larger projects, such as Municipal Class Environmental Assessments, an engagement event is typically held at a Town facility, such as the Town Hall. This is normally attended by the public and various stakeholders. Although the Town will arrange engagement events directly with the Indigenous Nation, the Town will inform the Indigenous Nation of the public engagement event and identify opportunities to inform urban Indigenous Peoples.
- Sharing draft reports for review and input by Indigenous Nations. Where knowledge and/or input received from Indigenous Nations is presented and used in reports, it will be highlighted for validation by the Indigenous Nation prior to finalization. This includes:
    - Natural Environment Assessments (Aquatic and Terrestrial)
    - Built and Cultural Heritage Studies
    - Archaeological Assessments (Stages 1-4, as applicable).

  Many other technical studies are typically prepared for various planning projects. The list of technical studies will be provided in the project summary. Should the Indigenous Nation wish to review any other technical reports, the Town will provide a draft version for their review.
- Providing project updates, including a plain language summary of the status, any changes that have occurred to the project, how input received was woven into the project and how that input influenced decision-making.
- All efforts and outcomes related to engagement will be documented and tracked. Considerations in documentation include the following.
    - Prepare meeting notes, within two weeks of a meeting with an Indigenous Nation. The meeting notes will be circulated to all meeting participants to validate what was heard.

Where conversations are of a sensitive nature, the Town will keep this documentation confidential between the parties as agreed to with the Indigenous Nation.

- Depending on the type of project and the associated legislative requirements, appropriate engagement activities will be documented. This will be identified early in the engagement process with the Indigenous Nation. For example, for many projects with regulated consultation aspects, documentation must include copies of letters and emails, documentation of phone calls and meetings as well as a summary of efforts and outcomes. The feedback received must be outlined in the final documentation, which will be shared with the Indigenous community to ensure the information captured is accurate.

4.1.1 Building on our Shared Experiences

A key aspect of meaningful engagement is checking in with each other on the shared experiences and identifying productive ways that we can improve and enhance our approach to engagement. The Town will seek to engage each Indigenous Nation at specific times of the year (e.g., such as in advance of fieldwork activities / in alignment with Town project planning or at the end of fieldwork activities / in alignment with year-end reporting).

To build on the shared experiences, the conversation will include discussions on:

- Projects undertaken
- Engagement activities and outcomes
- Challenges and opportunities for improvement
- Successes and opportunities for enhancement
- Protocol aspects requiring refinement or expansion

Formal feedback processes, such as surveys with Town staff and Indigenous Nations (including community members) will be considered to inform this process.

4.1.2 Risks to Mitigate

The Town is aiming to foster relationships with Indigenous Nations. As part of the efforts to develop the Protocol, the Town recognizes that there are risks to the aim that can be proactively mitigated by making Town staff aware and supporting efforts to address these potential risks.

- Potential social and project risks when engagement is not planned and carried out appropriately:
    - Directly impacting the relationship being fostered
    - Lack of consideration to the feedback received from Indigenous Nations
    - Inappropriate interpretation of feedback received
    - Public scrutiny from the lack of appropriate engagement

  - Not completing legislative requirements appropriately, which may require undertaking engagement to complete the requirements later, which can result in schedule delays and budget impacts
  - Subsequently impacting future project engagement efforts and outcomes

- Lack of Indigenous awareness by Town staff and broader teams can lead to individuals conducting themselves or executing work activities in inappropriate ways.

- Involving a third-party neutral facilitator to discussions when the issue cannot be effectively resolved through the relationship or where the issue has the potential to significantly impact the relationship itself.

- In the event that the engagement is not proceeding well, both parties should agree when to disagree. In other words, a compromise must be achieved at one point.

5.0 Community-specific Engagement Expectations

5.1 Mississaugas of the Credit First Nation

MCFN is not the public, or a stakeholder. MCFN is a First Nation Rights Holder and governance body with whom the Town should engage with in the same way it would any other government or regulatory agency.

5.1.1 Recognition of MCFN's Territory

MCFN asserts its Aboriginal and Treaty rights throughout the Treaty Lands and Traditional Territory and this must be recognized;

5.1.2 Honour

Undertake consultations honestly, transparently and in good faith;

5.1.3 Respect

Engagement must occur in a mutually respectful manner, striving to achieve a shared understanding of the purpose of the engagement and the best path forward;

5.1.4 Early Notice

Engagement must take place as early as possible. At a minimum, MCFN must be notified of projects and engaged with the Town prior to commencement of any environmental or archaeological assessments, and prior to decisions of final project plans.

5.1.5 Capacity Funding

MCFN expects the Town or Proponent to fully fund MCFN in engagement and accommodation processes. MCFN cannot be expected to expend its own funds to evaluate proposals that are predominantly or exclusively geared toward the benefit of others. MCFN will budget for its reasonably expected expenses and will expect to enter into agreements with the Town and/or Proponents to recover these expenses. Where appropriate, expenses may include those incurred by experts retained by MCFN.

5.1.6 Full Participation

MCFN will fully participate in all processes associated with projects in the Territory. At MCFN's discretion, it is mandatory that our FLRs be on-site and participating in all assessment activities on the ground and that the Town or Proponents provide for any costs associated with FLR involvement based on the MCFN Chief and Council approved engagement agreement which includes all associated costs. MCFN may request additional assessments or activities, such as medicinal/culturally significant plant inventories/surveys and/or ceremonies (as appropriate).

5.1.7 Protection of Cultural Heritage (The Places of Our Ancestors)

Protecting and preserving sites of cultural heritage (both tangible and intangible) is essential to MCFN's expression of rights, as well as an inherent responsibility of our People. Too much of our cultural heritage has already been destroyed, when archaeological assessments were not properly done and did not involve our people. MCFN must be involved in reviewing and decision making regarding MCFN's cultural heritage. Further clarification of MCFN's requirements and expectations can be found in the MCFN Standards and Guidelines for Archaeology.

5.1.8 Protection of the Environment

Protecting and preserving Mother Earth is essential to MCFN's expression of rights, as well as an inherent responsibility of our People. MCFN must be provided a full and transparent explanation of the potential impacts of any project. MCFN must also be involved in the development of environmental and archaeological assessment survey design. This includes involvement of MCFN FLRs in environmental assessments (and any on-going or long-term monitoring), incorporation of additional assessments and mitigations based on review of environmental assessment documents, as well as incorporating environmentally sustainable practices and principles in decision making processes concerning development activities. MCFN lands and waters must retain their ecological integrity, biodiversity and balance, and where possible, be enhanced;

5.1.9 Cooperation and Collaboration

Engagement must occur in an open, flexible and effective manner. This includes implementing workable timelines, communications, transparency, full disclosure, solutions, and financial assistance to the MCFN to participate meaningfully in the engagement process;

5.1.10 MCFN Knowledge System

MCFN traditions, laws, values and knowledge system shall be accorded the same respect and weight as those Western knowledge systems presented. However, MCFN is not obligated to share sensitive cultural information or knowledge with the Crown or Proponents;

5.1.11 Accommodation

MCFN expects to come to fair and reasonable agreements regarding accommodation. Accommodation pertains to both cultural and economic interests of MCFN. Accommodations include, but are not limited to:

- amendments to the contemplated action or decision;
- cancellation/abandonment of the action or decision;
- environmental/cultural protection measures and ongoing monitoring of impacts from the action or decision;
- revenue sharing associated with the action or decision;
- economic development opportunities associated with the action or decision;

- training, employment, and capacity building associated with the action or decision; and
- joint ventures and/or partnerships associated with the action or decision.

5.1.12 Long-Term Relationships

MCFN expects to build positive relationships that last beyond the completion of given projects. MCFN expects to be involved in long-term monitoring, on-going communications and come to terms regarding Long Term Relationship Agreements.

5.1.13 Withdrawal/Refusals or Objections Not Equivalent to Consent: Refusals

Objections or withdrawals do not constitute consent to a project or to actions being considered or taken.

5.2 Six Nations of the Grand River

[To be engaged.]

5.3 Haudenosaunee Confederacy Chiefs Council

[To be engaged.]

5.4 Huron-Wendat Nation

[To be engaged.]

5.5 Métis Nation of Ontario

[To be engaged.]

Appendix A

Terms and Definitions

Terms	Definitions
Aboriginal	Collective noun for all First Nations, Inuit and Metis; sometimes being replaced with 'Indigenous'. Defined in the *Constitution Act, 1982*. (i.e., Section 35: "The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada…" Also referenced in the Canadian court system (i.e., 'Aboriginal law' 'Aboriginal rights').
Aboriginal Title	A doctrine in Canadian common law that is a unique collective right to the use of and jurisdiction over traditional or ancestral lands. (i.e., see Tsilqot'in case when Supreme Court declared that the Nation has Aboriginal title to a specific section of land).
Band	See 'Indian Band'.
Band Council	The governing body of an Indian Band, usually under the *Indian Act* or through custom. Generally comprised of one Chief and a number of Band Councillors.
Elder	English-language word used to describe wisdom and knowledge keepers, ceremonial persons; mostly but not always older individuals. Term used for First Nations, Metis and Inuit. Metis may also use the term Senator.
Eskimo	Not used in Canada. Derogatory term. Origin obscured but generally understood to be a Montagnais word that meant 'eaters of raw meat.'
First Nation	Used to denote place (i.e., Chapleau Cree First Nation, Long Plain First Nation). One of more than 630 First Nations in Canada; sometimes used interchangeably with 'Indian band' or 'Indian reserve'. Excludes Inuit and Metis.
First Nations	Confusing. No consistent or uniform use, no legal definition. Used to denote a group Indian bands. (i.e., "Seven First Nations have joined together to… "). Also used to denote ethnicity; generally used in replacement of 'Indian' (i.e. "A First Nations person"). An umbrella term that could mean one or all Indian bands. Excludes Inuit and Metis.
First Peoples	Collective term; no consistent definition or use. (i.e., Canadian Museum of History's "First Peoples Hall" refers to First Nations, Inuit and Metis; First Peoples' Cultural Council is a First Nations-run Crown Corporation in British Columbia).
Indian Band	Defined in the *Indian Act* as "a body of Indians for whose use and benefit in common, lands, the legal title to which is vested in Her Majesty, have been set apart" Convoluted! Can refer an A particular group living on a particular reserve. Some still use this term to describe their First Nation (i.e., Red Rock Indian Band, Kamloops Indian Band). Sometimes the term "Indian Act band" is used to differentiate between those bands still governed by the *Indian Act* from First Nations no longer governed by the *Indian Act*.

Indian Reserve	Referenced in the *Indian Act*. Tract of land set aside under the Indian Act and treaties for exclusive use of an Indian Band. Most have adopted the term First Nation instead (i.e., Parry Island Indian Reserve is now known as Wasauksing First Nation).
Indian Status	People entitled to have their names on the Indian Register, recognized as Indians under the *Indian Act*, entitled to certain legal rights and benefits, may have a 'status card'.
Indians	Used in older Canadian legislation, some of which is still in effect today, (including the 1982 Constitution), "Indian Act" but not in everyday use; based on a case of mistaken identity when Christopher Columbus arrived in the Caribbean but thought he was in India.
Indigenous	Collective term; increasingly used; understood in international context; now generally used instead of "Aboriginal" except when referring to legislation that references "Aboriginal".
Indigenous Peoples	Used in Canada to refer to people who identify as Inuit, Metis or First Nations. A collective term. Understood in international contexts (i.e., United Nations Declaration on the Rights of Indigenous Peoples).
Inherent Rights	Pre-existing rights accorded to First Nations and Inuit because of continual life on, and use of, a specific geographical area/territory.
Inuit	Indigenous people who live primarily in Inuit Nunangat. "Inuit" means "people" in the Inuktitut language
Inuit Nunaat	The circumpolar Inuit homeland including Siberia, Greenland, Alaska and Inuit Nunangat.
Inuit Nunangat	Four Inuit regions in northern Canada: Inuvialuit Settlement Region (along northwest coast of Northwest Territories), Nunavut, Nunavik (far northern Quebec) and Nunatsiavut (far northern Labrador).
Inuk	Singular form of Inuit. "He's an Inuk from Iqaluit."
Land Claims	Two types: *specific* claims are grievances over Canada's lack of implementation or disagreements over the terms of an existing historical treaty; *comprehensive* claims are in areas where Aboriginal title has not been previously dealt with by treaty.

Metis	Root of word means 'mixed.' From Metis National Council: *The advent of the fur trade in west central North America during the 18th century was accompanied by a growing number of mixed offspring of Indian women and European fur traders. As this population established distinct communities separate from those of Indians and Europeans and married among themselves, a new Aboriginal people emerged – the Metis people – with their own unique culture, traditions, language (Michif), way of life, collective consciousness and nationhood.* Can be confusing as some use the word Metis to denote anyone with mixed First Nations/European ancestry. Other names for Metis: children of the fur trade; flower beadwork people; the
Metis homeland	Metis villages/communities sprang up along riverways during fur trade area. Metis National Council considers the Metis homeland to include parts of northwest Ontario, all of Manitoba, Saskatchewan, Alberta, and parts of northeast BC and southern Northwest Territories.
Michif	Another word for Metis; the word for the Metis language which has both Cree (mostly verbs) and French (mostly nouns) with some words borrowed from English and other Indigenous languages.
Native	Collective term; innocuous but ambiguous. (i.e., "A native of Ottawa"). Seen more often in the U.S.; not generally used anymore but still heard.
Reconciliation	The Truth and Reconciliation Commission defines reconciliation as 'an ongoing process of establishing and maintaining respectful relationships" and that "reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms."
Reserve/Reservation	In Canada, the term 'reserve' is in the *Indian Act* to refer to tracts of land set apart by treaty or otherwise, for the use and benefit of particular Indian bands. The land is 'reserved' or set aside. [In the United States, the term 'reservation' also refers to land set aside for Indians. The U.S. Congress created the reservation system in 1851 to move Indian tribes onto farming reservations across much of the country.]
Scrip	Also called 'Metis Scrip', it is a system of land grants offered to Metis on the Prairies between 1870s and 1920s, in exchange for their Aboriginal rights.
Self-govern	Self-governing; self-governance. Groups, nations define this in their own way. Generally understood as overseeing their own affairs. Can encompass many aspects of governance with varying levels of relationships with all other levels of government (federal, provincial/territorial/municipal).
Self-Government	A specific, defined concept in Canadian law and policy in which First Nations, Inuit or Metis governments take over responsibilities formerly provided through federal or provincial/territorial governments.

Sovereignty	First Nations, Metis and Inuit assert their right and supreme authority to manage their own affairs, administer and operate their own political, legal, economic, social and cultural systems.
Status Indian	Names listed on the Indian Registry and/or ancestors of names listed in historical treaties; granted status by Federal government; given a status card with identifying number.
Traditional Knowledge	Also called Traditional Ecological Knowledge or Traditional Knowledge Systems or Indigenous knowledge. No agreed-upon definition but generally the collective knowledge of First Nations, Inuit and Metis related to culture and traditional teachings and includes knowledge of land, water, animals and plants.
Traditional Territory	A geographic area identified by a First Nation that has been used and occupied by their ancestors.
Treaty	A formal agreement between sovereign nations.
Treaty Rights	Rights accorded to First Nations and Inuit treaty signatories based on the scope and parameters of the treaty.
Treaty Territory / Treaty Lands	Lands and territory acknowledged by First Nations because of continued use and occupation and included in a treaty (historical or modern). In many areas, there is overlap.
Tribal Council	A group of First Nations with common interests in a particular geographic area. (i.e., Sto:lo Tribal Council, Treaty 8 Tribal Association)
Tribe	An Indian tribe is a federally recognized, legal term in the United States. Not generally used in Canada. Group of Indians/Native Americans sharing a common language and culture.

The following provide links to additional valuable resources for terminology.
https://indigenousfoundations.arts.ubc.ca/terminology/
https://opentextbc.ca/indigenizationfoundations/back-matter/glossary-of-terms/

Appendix B

Learning Resources and Books

Learning Resources

National Centre for Truth and Reconciliation https://nctr.ca/
Goodminds Bookstore https://goodminds.com/home
Keynote from Justice Sinclair 'The Truth is Hard. Reconciliation is harder.'
https://www.youtube.com/watch?v=SxtH_E6FqVo
Where are the Children Video https://vimeo.com/27172950
David Suzuki Foundation – Land Back https://davidsuzuki.org/what-you-can-do/what-is-land-back/
Overview of Indian Residential School http://www.anishinabek.ca/wp-content/uploads/2016/07/An-Overview-of-the-IRS-System-Booklet.pdf
Assembly of First Nations https://www.afn.ca/
Inuit Tapiriit Kanatamihttps://www.itk.ca/
Métis National Council https://www2.metisnation.ca/
Native Women's Association of Canada https://www.nwac.ca/
Congress of Aboriginal Peoples http://www.abo-peoples.org/en/

Books

Anishnaabe World – Roger Speilman
First Peoples in Canada – Alan D. McMillan & Eldon Yellowhorn
Indigenous Healing – Rupert Ross
Dances with Dependency – Calvin Helin
The Right to Be Cold – Sheila Watt-Cloutier
Crazy Dave – Basil Johnston
All our Relations & Seven Fallen Feathers – Tanya Talaga
The Inconvenient Indian – Thomas King
The Reason You Walk – Wab Kinew

Appendix C

Mississauga of the Credit First Nation

- MCFN Standards and Guidelines for Archaeology (**Link**)
- DOCA contact Information (Fawn Sault, Consultation Manager; Fawn.Sault@mncfn.ca)
- MCBC contact information (Leonard Rickard, CEO; lrickard@mncbc.ca)
- MCFN Cultural Unit (contact Fawn Sault)

Appendix D

Six Nations of the Grand River

Appendix E

Haudenosaunee Confederacy Chiefs Council

Appendix F

Huron-Wendat Nation

Appendix G

Métis Nation of Ontario