

Scaling Down Reconciliation: Exploring a Pathway to Reconciliation for a Small Community Supported Agriculture Business

by

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my advisor.

I understand that this thesis may be made electronically available to the public.

Abstract

Mount Wolfe Forest Farm (MWFF) is a small community supported agriculture business located on the traditional lands of the Mississaugas of the New Credit First Nation (MNCFN). The MNCFN has experienced the destructive socio-cultural impacts of colonization, including the dispossession of their lands, therefore the purpose of this research is to determine how a small community supported agriculture business, such as MWFF, can start working towards reconciliation with the Indigenous Peoples whose traditional lands the business is on, the MNCFN.

This thesis had set out to address the lack of research and literature on small-scale reconciliation that is available to guide the MWFF business owners in starting to work towards reconciliation in asking its' main research question: How can Mount Wolfe Forest Farm, as a small community supported agriculture business, start their journey towards reconciliation with the Indigenous Peoples whose traditional territories they are on, the Mississaugas of the New Credit First Nation? Accordingly, this thesis had the main objective of creating a Pathway to Reconciliation (PTR) Framework that will provide guidance for Mount Wolfe Forest Farm, as small community supported agriculture business, in their steps working towards reconciliation.

This thesis was structured around the preliminary PTR Framework that was created based on the comprehensive literature review, outlining the following five steps: Decolonization, Promoting Decolonization, Relationship Building, Economic Restitution and Land Restitution. Through the collection and analysis of semi-structured interviews and participant observations, the PTR Framework was built upon to determine relevant and specific recommendations for MWFF. An analysis of each step in the PTR Framework was conducted to produce recommendations for the implementation of each step in the PTR Framework. It has been concluded that despite the lack of literature, decolonization and reconciliation are relevant and applicable on a smaller scale, with numerous opportunities for implementation.

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Table of Contents

Author's Declaration	ii
Abstract	iii
Acknowledgements	iv
Table of Contents	v
List of Figures	vii
List of Tables	viii
Chapter 1 Introduction	1
1.1 Introduction to the Research Problem.....	1
1.1.1 Introduction to the Mississaugas of the New Credit First Nation	1
1.1.2 Introduction to the Mount Wolfe Forest Farm	3
1.1.3 Introduction to Reconciliation.....	4
1.2 Introduction to the Research Question.....	4
1.3 Introduction to the Methodology	5
1.4 Structure of the Thesis	6
Chapter 2 Literature Review	7
2.1 Colonial Legacies.....	7
2.1.1 Canada's History of Colonial Legacies.....	7
2.1.2 Contemporary Colonialism	8
2.2 Reconciliation in Canada	9
2.2.1 Overview of Reconciliation Pathway in Canada.....	10
2.2.2 Limitations of Current Reconciliation Practices	11
2.3 Decolonization Methodologies for Reconciliation	13
2.3.1 Decolonizing Oneself.....	13
2.3.2 Decolonizing Relationships with Indigenous Peoples	15
2.3.3 Decolonizing Relationships with Land	15
2.4 Literature Synthesis.....	17
2.4.1 Addressing the Gap in Literature	17
2.4.2 Literature Synthesis.....	18
Chapter 3 Methodological Framework and Methods	20
3.1 Methodological Framework	20
3.1.1 Participatory Action Research (PAR)	20

3.1.2 Exploratory Research	21
3.1.3 Qualitative Research	22
3.2 Methods	23
3.2.1 Literature Review	23
3.2.2 Semi-Structured Interviews	23
3.2.3 Participant Observations	25
Chapter 4 Decolonization and Promoting Decolonization	26
4.1 The Need for Decolonization in the Pathway to Reconciliation	26
4.1.1 Low Awareness Levels of Non-Indigenous Interview Participants	26
4.1.2 Interest in Learning About Indigenous Peoples and the Traditional Territory	28
4.1.3 Education About Colonial History as a Component of the Decolonization Process	29
4.2 Decolonization	31
4.2.1 Decolonizing Staff Members	32
4.2.2 Decolonizing Relationships to the Land: Small CSA Business Operations	32
4.2.3 Emotional Component of the Decolonization Process	34
4.3 Promoting Decolonization	36
4.3.1 Promoting Decolonization Through Education	36
4.3.2 Decolonizing Relationships to the Land: Decolonizing Place-Making Practices	39
4.3.3 Promoting Decolonization Through Promoting Cultural Resurgence	41
Chapter 5 Relationship Building	43
5.1 Importance of Relationship Building	43
5.2 Building Relationships ‘On the Ground’	45
5.3 Relationship Building for Collaborative Projects	46
Chapter 6 Restitution.....	49
6.1 Economic Restitution	49
6.2 Land Restitution	51
Chapter 7 Conclusions and Recommendations	55
7.1 Limitations and Further Research	58
Appendix A Mississaugas of the New Credit First Nation’s Traditional Territories	59
Appendix B Interview Script for Non-Indigenous Participants	60
Appendix C Interview Script for Indigenous Participants.....	61
Bibliography	62

List of Figures

Figure 1 Preliminary Pathway to Reconciliation Framework.....	19
Figure 2 Methodological Framework.....	20
Figure 3 Method Triangulation Based on Methodology.....	22
Figure 4 The first step in the Pathway to Reconciliation Framework.....	31
Figure 5 The second step in the Pathway to Reconciliation Framework.....	36
Figure 6 The third step in the Pathway to Reconciliation Framework.....	43
Figure 7 The final steps in the Pathway to Reconciliation Framework.....	49
Figure 8 Final Pathway to Reconciliation Framework.....	56

List of Tables

Table 1 Interview Participant Matrix	24
Table 2 Specific Suggestions of Educational Opportunities MWFF Could Implement	37

Chapter 1

Introduction

As an introduction to this thesis, this chapter will first introduce the contextual landscape for the research problem to be addressed in this thesis. Following this introduction to the research problem, this chapter will outline the research question and introduce the methodology for this thesis. Finally, this section will provide an overview of the structure for the rest of the paper.

1.1 Introduction to the Research Problem

Of the many Indigenous Nations in Canada, the Mississaugas of the New Credit First Nation (MNCFN) are an Ojibwe and Anishinabe First Nation in Ontario. To provide context for the research problem, this section will first outline the colonization processes that resulted in the dispossession of the MNCFN's traditional territories in Southern Ontario, introduce the Mount Wolfe Forest Farm (MWFF), who are located on the MNCFN's traditional territories and introduce the concept of reconciliation.

1.1.1 Introduction to the Mississaugas of the New Credit First Nation

Before contact with Europeans, the Mississaugas lived primarily on the North shore of Lake Huron near the mouth of the Mississaugi River (PRA, 2008). In the late 1600s, one group of Mississaugas followed the Toronto Carrying Place route from Georgian Bay to Lake Ontario, settling near the mouth of the Credit River in Southern Ontario in 1695 (PRA, 2008). The MNCFN are the direct descendants of this group of Mississaugas. The MNCFN's traditional territories cover a lot of Southwestern Ontario between Toronto and Lake Erie, including most of the Greater Toronto Area (Baird, Plummer, Dupont, & Carter, 2015). The MNCFN's traditional territories were specifically described in 1855 by their Chief at the time, Rev. Peter Jones, as “commencing at Long Point on Lake Erie thence eastward along the shore of the Lake to the Niagara River. Then down the River to Lake Ontario, then northward along the shore of the Lake to the River Rouge east of Toronto then up that river to the dividing ridge between Lakes Ontario and Simcoe then along the dividing ridges to the head waters of the River Thames then southward to Long Point the place of the beginning” (Appendix a) (PRA, 2008). It was at this time, when the MNCFN settled near the Credit River at the beginning of the 17th century, that they experienced their first contact with Europeans when the French established trading posts on the western shore of Lake Ontario (Baird et al., 2015; PRA, 2008).

Until the late 1700s, the MNCFN lived by seasonal cyclical movements throughout their territory. The Credit River was an important salmon fishery location for them, and a gathering location for their First Nation in the spring and fall (PRA, 2008). However, at this time, increasing settlement in the Lake Ontario area began to interfere with their seasonal movements and resource harvesting (PRA, 2008). Baird et al. (2015) and Freeman (2010) explain that subsequent interactions between the MNCFN and the Europeans involved controversial purchase agreements and treaties. In 1761, the MNCFN, among other First Nations around the Great Lakes, met in Detroit with the British Indian Department Super-intendent to establish a 'Covenant Chain' (Walters, 1998). This Covenant Chain was a treaty relationship that is symbolized by a Wampum belt that extended British protection to First Nation allies in the Crown's dominions (Walters, 1998). King George III issued a Royal Proclamation in 1763 that set out guidelines for the British settlement of Indigenous territories in Canada, which explicitly stated that Indigenous title to land had, and continues, to exist (Government of Britain, 1763; Smith, 1989). The Royal Proclamation of 1763 deemed all land Indigenous lands and forbade settlers from claiming land from Indigenous Peoples until the land was first ceded then resold to settlers (Government of Britain, 1763). The year after, in 1764, the British reaffirmed the Covenant Chain with the Great Lakes First Nations to incorporate treaty relationship measures for the recognition and protection of Indigenous title to land that was set out in the Royal Proclamation (Walters, 1998). During this reaffirmation, MNCFN traditional territories were designated as Indigenous lands prohibited from European settlement, unless ceded to the Crown (Walters, 1998).

The following years saw a series of land surrenders between the MNCFN and the Crown. In 1784, at the request of the Crown, the MNCFN agreed to a land grant that would allow the Six Nations to settle along the Grand River on the MNCFN's lands, what is known as the Haldeman Deed (PRA, 2008; Smith, 1989). Most of the MNCFN's lands were ceded in 'land surrenders' and treaties such as The Toronto Purchase, a controversial agreement in 1787 that the Crown interpreted as surrendering 250 000 acres of the MNCFN's land and was not ratified by the British government until 1805, and the 1788 Gunshot Treaty that covered land north of Lake Ontario but was later deemed invalid by the British government (Freeman, 2010; PRA, 2008). Both of these treaties were improperly prepared by the Crown and misunderstood by the MNCFN (Smith, 1989). The MNCFN understood these treaties and 'land surrenders' very different than the British government. The MNCFN considered their relationship to the land in a spiritual perspective, with the view that land could not be sold nor owned, nor could their rights to use the land be 'signed away' (PRA, 2008; Smith, 1989). The MNCFN believed the land was held in commons as a gift from the Creator, therefore they considered the treaties and agreements as a mutual

understanding and acceptance to share and use the land (Smith, 1989). In contrast, the British maintained their view that land was a commodity that could be purchased (PRA, 2008; Smith, 1989).

By the late 1780s, majority of the traditional territories of the MNCFN had been ceded to the Crown, with the exception of land containing fishing villages near the mouth of the Credit River west of Toronto (Walters, 1998). With increasing European encroachment at the turn of the century, the MNCFN informed the British Indian Department that they would agree to cede part of their remaining land in return for Crown protection of their villages and fisheries along the Credit River, which led to the 1806 Treaty that ceded a 6 by 26-mile block of MNCFN land between the Etobicoke River to Burlington Bay (Walters, 1998). The 1805 Toronto Purchase defined specific, exclusive rights of the MNCFN to the fisheries on the Twelve Mile Creek, Sixteen Mile Creek, Etobicoke River, and Credit River (PRA, 2008). Unsatisfied with encroaching settler interference, in 1829 the MNCFN again petitioned the Upper Canada government for exclusive rights to the salmon fishery on the Credit River, which was granted and passed as an Act of Parliament in 1835 (PRA, 2008).

Despite the land cessions, throughout the 1820s to 1840s, the MNCFN experienced increasing European encroachment that limited their ability to provide for themselves on their traditional territory (Surtees, 1983; MacLeod, 1992; PRA, 2008). By the 1820s, the MNCFN's population decreased by two thirds as they suffered from poverty, disease, malnutrition, and alcoholism (Walters, 1998). The surrounding European settlement eventually pressured the MNCFN into accepting an offer from the Six Nations in 1847 of 6000 acres on a tract of their reserve near Hagersville, Ontario (Walters, 1998; Baird et al., 2015; Freeman, 2010). This land was formally confirmed as the MNCFN's reserve in 1903 (PRA, 2008). The Mississaugas of the New Credit First Nation currently have a registered population of 2,459 members, with only approximately 939 living on reserve due to inadequate land, employment, and housing (Plummer, de Grosbois, Armitage, & de Loe, 2013; Baird et al., 2015; INAC, 2017).

1.1.2 Introduction to the Mount Wolfe Forest Farm

Mount Wolfe Forest Farm (MWFF) is located in Caledon, Ontario, which is a town located on the northern section of the traditional territories of the MNCFN (Appendix A). Mount Wolfe Forest Farm is a family-run community supported agriculture (CSA) farm that offers local food year-round (Mount Wolfe Forest Farm, 2017). Currently, MWFF services 25 members, however they have the capacity to support up to 100 families. MWFF has numerous sustainable agriculture characteristics, as they provide fresh, affordable food, they strive to support local businesses and producers, reconnect people with their food, and use regenerative techniques to protect their land (Mount Wolfe Forest Farm, 2017). This thesis

defines MWFF as a ‘small CSA business’, and will refer to it in that context throughout the thesis. MWFF management and ownership (the Crandall extended family) is interested in acknowledging the traditional territory that they are located on, and how to go about building a relationship with the First Nation and start working towards reconciliation.

1.1.3 Introduction to Reconciliation

Indigenous Peoples have been described by Alfred and Corntassel (2005) as people Indigenous to the lands they inhabit in Canada “in contrast to and in contention with” the colonial government and societies that have spread from Europe and established themselves on the land. Indigenous Peoples have survived countless efforts by colonial governments to eradicate them physically, culturally and politically, and continue to fight colonial legacies in addition to contemporary colonial practices (Alfred & Corntassel, 2005). Blackburn (2007) explains that these harmful realities for Indigenous Peoples necessitate reconciliation between the colonial government and colonial societies and Indigenous Peoples. The concept of reconciliation is generally defined by the Government of Canada as renewing a nation-to-nation relationship with Indigenous Peoples based on the recognition of rights, respect, cooperation and partnership (Government of Canada, 2016). The notion of reconciliation as a top-down, government-centred process is challenged by many scholars, however (Freeman, 2014; Corntassel, 2009; Regan, 2005). Reconciliation is not a process of apologies, making friends nor getting over colonization without substantive changes to relationship, rather it is a “multi-faceted and ongoing process” that involves relationship building, becoming Indigenous allies and changing social understandings, which is necessary to support systemic changes for true decolonization (Freeman, 2014). Additionally, Freeman (2014) argues reconciliation requires us to respect and honour the spirit, intent and words of past agreements and treaties. There has been an increased interest recently on advancing reconciliation efforts within the Canadian government and society, with, for example, the United Nations Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Commission’s Final Report and Missing and Murdered Indigenous Women (Government of Canada, 2016).

1.2 Introduction to the Research Question

The purpose of this thesis is to determine how a small community supported agriculture business, such as Mount Wolfe Forest Farm, can start working towards reconciliation with the Indigenous Peoples whose traditional lands the business is on. This research is specifically focused on how a small community supported agriculture business can work towards reconciliation in a way that is practical for both the

capacity of a small business and appropriate for a community supported agriculture business. The rationale for this thesis is the lack of research and literature on small-scale reconciliation that is available to guide the MWFF business owners in starting to work towards reconciliation. Through a comprehensive literature review, the next chapter addresses this gap in literature.

The main research question is: How can Mount Wolfe Forest Farm, as a small community supported agriculture business, start their journey towards reconciliation with the Indigenous Peoples whose traditional territories they are on, the Mississaugas of the New Credit First Nation? Accordingly, this thesis has the main objective of creating a Pathway to Reconciliation (PTR) Framework that will provide guidance for Mount Wolfe Forest Farm, as small community supported agriculture business, in their steps working towards reconciliation.

To explore this PTR Framework, this thesis sets out to explore the following research sub-objectives:

- History of the traditional territories that Mount Wolfe Forest Farm is on.
- Examples of actions small businesses are taking towards reconciliation on a small-scale.
- How Mount Wolfe Forest Farm can acknowledge the traditional territories their land is on.
- Role that education can play in working towards reconciliation.
- Ideal ways to start building a relationship with First Nations.
- Potential for larger, further actions MWFF can strive towards as they grow as a business.

1.3 Introduction to the Methodology

First, I believe it is important to locate myself as a researcher to illustrate my perspective in undertaking this research and in keeping with critical Indigenous methodologies (Smith, 1999; Wilson, 2008). This is important, as argued by Martin and Mirraoopa (2003), to explain any cultural assumptions, standpoints and biases of the author of this thesis. I first locate myself as a Canadian student of mixed English, Scottish and Irish heritage who was born and raised in Carleton Place, Ontario. I have taken Wilson (2001)'s advice for researchers to be accountable to all of our relations and acknowledge the intersection of Indigenous and settler knowledge systems, which Jones and Jenkins (2008) call the Indigene-colonizer hyphen. Jones and Jenkins (2008) advocates that researchers must 'work' this hyphen in the context of post-colonial cross-cultural research. The goal of working this hyphen should not be to 'dissolve/ consume/ soften/ erase' differences (Nicholls, 2009). Throughout my research and my writing for this thesis, I have tried to acknowledge this hyphen and allow it to bridge non-Indigenous perspectives through giving voice to Indigenous perspectives as well. By doing this I hope to avoid recolonizing as I write as much as possible, which Jones and Jenkins (2008) argues happens when the hyphen is ignored.

Smith (1999) state how Indigenous Peoples are the most researched peoples in the world, a fact that was echoed by an Indigenous participant in my research. Research is not a distant academic exercise, rather, research is an activity with “something at stake and that occurs in a set of political and social conditions” (Smith, 1999). My intention is for this thesis to promote meaningful reconciliation between non-Indigenous and Indigenous peoples and to oppose further perpetuating colonialism. In understanding that good intentions by dominant groups is not always sufficient in decolonizing work (Jones and Jenkins, 2008), I began a process of critical reflection on my privilege as a non-Indigenous Canadian, a process that continues to this day. Working cross-culturally requires the ‘unpacking of some baggage’ and ‘unlearning one’s privilege’, which Porter (2004) states includes critically reflecting on how my own worldviews and values have become privileged and affect my actions (Regan, 2005; Porter, 2004).

Working off a foundational critical Indigenous research methodology, this research has been undertaken using a methodological framework of participatory action research and exploratory research, with a case study focus (See Chapter 3). Qualitative research was first conducted through a comprehensive literature review, which provided information on reconciliation, the various pathways for reconciliation in Canada, Indigenous research methodologies, and illustrated the ‘gap’ in the literature as the rationale for this thesis. From this literature review, a preliminary Pathway to Reconciliation (PTR) Framework was created to structure the rest of the thesis (See Chapter 2, Figure 1). This thesis then collected primary data from semi-structured interviews and participant observations. Through this data collection and analysis, this thesis further developed the PTR Framework to produce relevant and applicable recommendations for a small community supported agriculture business.

1.4 Structure of the Thesis

This thesis is organized into seven chapters and is structured around the Pathway to Reconciliation Framework (See Chapter 2, Figure 1). Chapter 2 reviews literature on colonial legacies, reconciliation in Canada and decolonization methodologies in addition to synthesizing this literature into a preliminary Pathway to Reconciliation Framework. Chapter 3 outlines the methodological framework for this thesis and the chosen methods to conduct the research. Chapter 4, 5 and 6 outline the findings of the primary data collection in relation to the literature through detailed analyses of decolonization, relationship building and restitution, respectively. Chapter 7 will present my conclusions and recommendations for MWFF for proceeding through the Pathway to Reconciliation Framework. Reference to Chapters within this thesis will be made throughout the thesis to promote cross-over and to emphasize the overlap between the different steps in the Pathway to Reconciliation Framework.

Chapter 2

Literature Review

This chapter provides an overview and synthesis of literature surrounding colonization, reconciliation, and decolonizing methodologies. The first section of this literature review explains the importance of colonial legacies and contemporary colonialism. The second section discusses the limitations of reconciliation efforts. The third section introduces the concept of decolonization methodologies and its relation to reconciliation efforts. The final section explains the gap in literature this paper will address and how it will synthesize the literature.

2.1 Colonial Legacies

This section first outlines Canada's history of colonial legacies in relation to Indigenous Peoples. This provides context for the last part of this section, which describes contemporary colonialism in Canada and the impacts of this for reconciliation.

2.1.1 Canada's History of Colonial Legacies

To adequately situate the problem of reconciliation this study sets out to address, an overview of the history of colonization in Canada is necessary. One of the first forms of formal relationship between Indigenous Peoples and non-Indigenous peoples was the creation of treaties. Egan (2012) explains that treaty making with Indigenous Peoples was controversial during European colonization, as treaties were perceived differently by Indigenous Peoples than Europeans. Morin (2010) states that the Crown interpreted the Upper Canada Land Surrenders as the "extinguishment of all rights of the Aboriginal signatories within the described lands", giving the Crown complete, unrestricted control over the treaty lands. It is widely agreed (Egan (2012), Morin (2010), Henderson (2002)) that Indigenous Peoples did not understand what treaties entailed; where they understood them not as ceding their rights to possess the land, as the Europeans did, but as an agreement to coexist on the land together through a nation-to-nation relationship. Morin (2010) explains that Indigenous Peoples had no concept of land ownership, therefore had no concept of a surrender of neither rights nor title. Additionally, "description of the lands purchased were often vague, cessions from a specific group often covered lands used by others, and some groups surrendered lands to which they held no interests" (Morin, 2010). This controversy has led to the questioning of whether all Aboriginal rights were surrendered, or whether only Aboriginal title was surrendered (Morin, 2010).

Treaties were also commonly proceeded by progressive encroachment as European settler populations grew and asserted increasing control over resources on Indigenous traditional land, further increasing the controversy over treaty-making (Egan, 2012). As space was emptied of Indigenous Peoples and their culture, it was filled with settlers, crops, cattle and industry; actions that Johnson (2012) argues laid the foundation for the erasure and creation of history by European colonialism. The cultural history of land in Canada had been purposely forgotten. This forced removal of Indigenous Peoples from their land is an issue Corntassel (2009) argues is a critical component of the entire colonial legacy in Canada.

Throughout Canada's history, there have been a series of assimilationist policies that contributed to the colonial legacy we see now. Godlewska, Moore and Bednasek (2010) discuss the numerous racist and assimilationist policies and actions the Canadian government has enacted throughout history. Godlewska et al. (2010) argue that the most "important, deliberate, cultivated and sustained act of prejudice and ignorance in Canadian colonial rule is the Indian Act". The Indian Act, created in 1876 initially and still in effect to this day, is a consolidation of laws that define and restrict Indian status and created lasting divisions in Indigenous communities in Canada (Godlewska et al., 2010). Residential schools, another policy of assimilation in place from 1879-1969, involved around 100,000 Indigenous children being forcibly removed from their homes into residential schools that were operated by Christian churches (Godlewska et al., 2010). Godlewska et al. (2010) explains that in addition to the schools, the 'the scoop' in the mid-1960s to early 1980s involved around 3,000 First Nations and Métis children from a population of about 1 million were taken from their families and adopted out; notably three-quarters were placed in non-Indigenous homes. These examples of assimilationist, racist policies exemplify the colonial legacies that exist throughout Canada.

2.1.2 Contemporary Colonialism

In addition to Canada's history of colonial legacies, there are present-day issues that face Indigenous Peoples that are necessary to understand when conducting reconciliation research. Alfred and Corntassel (2005) explain that instead of the 'eradication of Indigenous Peoples as human bodies', as it was in the past, contemporary colonialism is about eradicating Indigenous Peoples' existence as cultures. Despite the history of assimilationist policies in Canada, Woons (2014) explains how Indigenous resistance has allowed their communities, cultures and identities to survive today and continue to fight colonialism. Corntassel (2012) describes how Indigenous cultures are still at risk, as contemporary colonialism continues to 'disrupt Indigenous relationships with their homelands, cultures and communities' (Corntassel, 2012, p. 88). Desmarais and Wittman (2014) argue that part of the reason for these disrupted

relationships Corntassel (2012) discusses are the inadequate social policies in Canada, especially around food insecurity and Indigenous Peoples' access to traditional lands and food provisioning systems. Korteweg and Russell (2012) highlight that this ongoing and contemporary colonialism has resulted in 'legacies of trauma that still permeate all aspects of Canadian society'. Alfred and Corntassel (2005) and Corntassel (2012) argues that this contemporary colonialism means that Indigenous Peoples today have to challenge ongoing colonization in their fight to reclaim and regenerate their relational, place-based existence.

A very large issue to highlight is Canada's cultivated ignorance of Indigenous Peoples that has occurred nationwide. Godlewska et al. (2010) explain and demonstrate that Canada's history of interactions with Indigenous peoples has not only been a 'history of ignorance', but one of 'purposive and wilful ignorance'. They found that each aspect of Canada's history of ignorance served the interests of settlers and non-Indigenous peoples, however at the expense of Indigenous Peoples. Corntassel (2009) set out to address how Canadians have a different version of Canadian history compared to Indigenous nations. Corntassel (2009) argues that the colonial legacies in Canada, such as controversial treaties and assimilationist policies intended to eradicate Indigenous nations, are glossed over in Canadian history. Jones and Jenkins (2008) agrees with Corntassel (2009), as they explain how complex histories between Indigenous Peoples and non-Indigenous Peoples have been 'erased, softened, denied, consumed, expanded, homogenized, and romanticized' (Jones & Jenkins, 2008, p. 473).

In Godlewska et al. (2010)'s analysis of Canada's history of ignorance of Indigenous Peoples, they suggested that the education system in Canada is perpetuating this ignorance. They found that the curriculum reforms they analyzed "have not addressed the fundamental colonial attitudes in the mainstream curriculum" (Godlewska et al., 2010). Korteweg and Russell (2012) and Alfred (2009) examined the consequences of this ignorance. Korteweg and Russell (2012) found that this ignorance means that most Canadians have never heard of Indigenous communities, do not know about Indigenous Peoples' perspectives or knowledge of their Land, nor do Canadian's recognize treaty conditions. Alfred (2009) argues that Canadians' ignorance limits conversations to a history of the last 5 to 10 years, thus detracting 'from the possibility of any meaningful discussion on true reconciliation'.

2.2 Reconciliation in Canada

Building upon the colonialism context described in the above section, this section provides an overview of the reconciliation pathway thus far in Canada. This section then reviews the literature critiquing the

reconciliation pathway in Canada, providing an overview of the limitations of reconciliation in Canada thus far.

2.2.1 Overview of Reconciliation Pathway in Canada

There has been some political recognition of colonial legacies and ongoing colonization in Canada in the past couple decades, such as Trudeau's 1969 White Paper, the Royal Commission on Aboriginal Peoples Report of 1996, the United Nations Declaration on the Rights of Indigenous Peoples in 2007, the Federal Government's Statement of Apology to former students of Indian Residential Schools in 2008 and the Truth and Reconciliation Commission of Canada's Report in 2015 (Blackburn, 2007; Godlewska et al., 2010; United Nations General Assembly, 2007; Government of Canada, 2015; Truth and Reconciliation Commission of Canada, 2015). This start towards acknowledging colonialism has called for reconciliation with Indigenous Peoples for past and current wrongs. This section will highlight the slow, continuous attempts towards reconciliation in Canada. In 1998, after the closure of the last Residential school in 1996, the Canadian government released a Statement of Reconciliation, in which they expressed regret for historic political injustices against Indigenous Peoples, such as suppressing Indigenous languages and cultures, residential schools, and dispossession of lands from Indigenous Peoples (Corntassel & Holder, 2008; Blackburn, 2007). Corntassel and Holder (2008) discuss the lack of authenticity and genuineness of the apology, as the apology was issued solely by the Minister of Indian and Northern Affairs, was offered to select residential school survivors and failed to account for ongoing injustices.

Corntassel and Holder (2008) discuss the Indian Residential Schools Settlement Agreement, which was approved by the Canadian Parliament on May 8, 2006 to set aside \$1.9 billion for residential school survivors. Corntassel and Holder (2008) criticized the agreement for not being enough money nor being inclusive enough in its eligibility, however a beneficial outcome was the establishment of the Truth and Reconciliation Commission, mandated to "promote public education and awareness about the Indian Residential School system and its legacy". This Agreement triggered another apology by the Federal government. In 2008, the Prime Minister of Canada apologized for the harm residential schools caused for Indigenous Peoples and their culture (Godlewska et al., 2010). Godlewska et al. (2010) criticized this apology in arguing the apology failed to address the government's "active promotion of assimilationist ideology" and the poor state of Indigenous communities due to lack of funding, a matter still pertinent today.

In 2009, the Truth and Reconciliation Commission (TRC) of Canada began a multi-year process to learn the truth about the Residential School system in Canada. To redress the legacy of residential schools and advance the process of Canadian reconciliation, in 2015 the TRC released a list of 94 calls to action in their report *Truth and Reconciliation Commission of Canada: Calls to Action* (2015). Upon the release of this report, the Government of Canada announced that they would implement all 94 Calls to Action listed in the report (Government of Canada , 2015).

There is momentum in Canada for government, organizations, businesses and communities to start the process towards reconciliation that illustrates the current importance for this study. Most recently, the Government of Canada announced that they are working to ‘advance reconciliation and renew a nation-to-nation relationship with Indigenous peoples, based on recognition of rights, respect, cooperation and partnership’ (Government of Canada, 2016). Blackburn (2007) explains how the concept of reconciliation has begun to appear in the language of land claims settlements, in Supreme Court cases on Aboriginal rights, and in policy strategies that address ongoing colonialism. Renewed relationship building is also discussed on an international level. In 2007, the United Nations General Assembly issued their *United Nations Declaration on the Rights of Indigenous Peoples* that offers guidance on how states, the United Nations, and other organizations can build cooperative relationships with Indigenous Peoples based on the principles of equality, partnership, good faith, and mutual respect (United Nations General Assembly, 2007). The ‘Statement by The Prime Minister on The Release of the Final Report of the Truth and Reconciliation Commission’ in 2015 announced that Canada was endorsing the principles laid out in the *United Nations Declaration on the Rights of Indigenous Peoples*, and that they would implement the Declaration throughout Canada in partnership with Indigenous communities, the provinces, territories, and other vital partners (Government of Canada , 2015).

2.2.2 Limitations of Current Reconciliation Practices

The shortcomings and limitations of reconciliation efforts thus far in Canada are widely recognized in the literature. Corntassel (2009) and Corntassel (2012) argue that the processes of ‘restorying’ Canadians’ perceptions of history are not effective without larger, community-centred decolonizing actions that support this restorying. Alfred and Corntassel (2005) warns of the danger in ‘allowing colonization to be the only story of Indigenous lives’. Restorying, therefore, must not be done in isolation. This restorying of history, argued by both Corntassel (2009) and Egan (2012), cannot be separated from Indigenous Peoples’ ongoing relationships to their traditional territories that are related to their language, communities, histories, and ceremonies. Alfred (2009) argues that currently, the complex story of Canada’s history with

Indigenous Peoples and the complex impacts of colonial legacies are reduced to state-level discussions and arguments over entitlement, rights, and governance. Reconciliation efforts are limited when Canadians do not know and understand the entire situation.

The holistic complexity of reconciliation is captured in Wilson (2008). Wilson (2008) discusses the concept of relational accountability, stating that those “who are capable of knowing the difference, are accountable for all their actions to all their relations” (Wilson, 2008, p. 107). Society must not think of themselves in isolation, as everyone has a responsibility to understand history and the responsibility they have in relation to Indigenous Peoples (Wilson, 2008). Woons (2014) supports relational accountability in society by reaffirming the multinational character of Canada that requires a representation of the multiple identities of Canada in the public sphere and shared institutions.

The reconciliation actions taken by the Government of Canada have centred on official apologies and truth commissions. While these mechanisms for addressing past wrongs are viewed as an endpoint of historic wrongdoings and a way for political and social relations to move forward, Corntassel and Holder (2008) argue that these mechanisms are not meaningful actions to rectify Canada’s ongoing injustices. Additionally, Blackburn (2007) criticizes that the current politicians’ definition of reconciliation as putting past mistakes behind us and moving into a new era suggests ‘closure where closure isn’t warranted’. This definition places injustice and government accountability into the past, and detracts from the inequities that continue to face Indigenous Peoples today (Blackburn, 2007). According to Blackburn (2007), justice is required before we can arrive at reconciliation, therefore it must be seen as a process and not a departure into a new era.

Official apologies and truth commissions address past and ongoing injustices in a very limited way, proving to be hollow and symbolic gestures that perpetuate “the power imbalances that led to the violence in the first place” and fail to address the harmful relationships that allow for injustices to occur (Corntassel & Holder, 2008). Additionally, Corntassel and Holder (2008) explain how official apologies and truth commissions are state-centred mechanisms for reconciliation, and thus maintain a government level discourse of reconciliation with Indigenous peoples and do not encourage reconciliation on a community nor individual level.

Corntassel and Holder (2008) and Alfred (2009) believe that decolonization and restitution are necessary components of reconciliation. Forgiveness is not adequate; strategies to decolonize existing relationships should be the core of reconciliation (Corntassel & Holder, 2008). Decolonization and restitution are necessary to transform relations with Indigenous Peoples and work towards true justice

(Corntassel & Holder, 2008; Alfred, 2009). Substantive restitution involving either homeland return and other forms of compensation for past and continuing injustices must occur, according to Corntassel and Holder (2008) and Alfred (2009), before any meaningful, genuine relationship building and reconciliation can occur. Alfred (2009) pushes this further in arguing that without massive restitution, reconciliation ‘will permanently absolve colonial injustices and is itself a further injustice’. The focus should not be on reconciling with colonialism, but rather using restitution as the foundation for justice and decolonization (Alfred, 2009).

2.3 Decolonization Methodologies for Reconciliation

There are different dimensions of reconciliation, as illustrated by Blackburn (2007): legal dimensions and social dimensions. Decolonization is a necessary process that society must undergo if they are to reconcile with Indigenous Peoples. Understanding decolonization methodologies is important for this study to understand the process of reconciliation. Smith (1999) explains how decolonization was originally the term for the formal process of returning the governance powers to the Indigenous inhabitants of a colony. In former colonies where the colonisers are now the majority population and there is ongoing colonization, such as Canada, Huygens (2011) describes decolonization as a long-term process that requires the bureaucratic, cultural, linguistic and psychological divesting of colonial power. Corntassel (2012) explains how the process of decolonization can play out at various levels to reconnect Indigenous Peoples with their traditional land and/or water based cultural practices. This section will cover decolonization on an individual level, a relationship level, and a relationship with land level.

2.3.1 Decolonizing Oneself

As explained by Korteweg and Russell (2012), society cannot skip over the first serious and painful step of decolonization. A crucial step in decolonizing oneself is increasing your awareness and education on the matter, as the awareness level of Canadians is generally low. Regan (2005) discusses how most ordinary Canadians still do not question their assumptions, or myths, about Canada’s history in relation to historical conflicts, reconciliation and peacemaking. The consequences of this, Regan (2005) argues, is that Canadians do not realize they are still in this colonial paradigm where ‘history has become a crucial field for political struggle’. In order to move past this colonial paradigm, Regan (2005) calls for non-Indigenous peoples to focus not on Indigenous peoples, but on themselves and take proactive responsibility in decolonizing themselves. Hence, there is the need for Canadians to de-cultivate the ignorance they have lived with for so long.

Regan (2005) suggests that there is power in this place of unknowing, this ignorance that Canadians have, in that it is an opportunity for us to critically reflect on our emotional reactions to the truth about Canada's history and identify our privilege we might not have known existed. The important outcome of critical reflection, according to both Porter (2004) and Cunliffe (2004) is that non-Indigenous peoples realize how we have come to value our own knowledge and practices to highlight subjective, constructed realities, and start to investigate why our knowledge is privileged. Critical reflection can be a strategy to promote real change. Real change, according to Alfred (2009), happens only when settlers are 'forced into a reckoning of who they are, what they have done, and what they have inherited'. This is important, as this exposes 'unspoken assumptions that influence...our actions and interactions' (Cunliffe, 2004). Porter (2004) agrees with Regan (2005), in that we are required to unlearn our privilege. Learning, according to Cunliffe (2004), is dependent on one's ability to take our initial reactions, our reflective interactions, and critically reflect on them.

This process of critical reflection can lead to transformative learning, which Regan (2005) explains is because we learn not just from reason or rationale, but also from our emotions, our physical and spiritual feelings, and our imagination. Transformative learning in Canadian society can help contribute towards change. Additionally, social learning has been noted for its contribution to change. Keen, Brown and Dyball (2005) and Wals (2007) discuss the importance of critical reflection in the process of social learning. Keen et al. (2005) specifically define social learning as the collective and iterative reflection of numerous individuals that occurs when they share their 'experiences, ideas and environments with others' in working to improve their relationships with other humans and the environment. In support of transformative and social learning, Corntassel and Holder (2008) discuss the re-education of Canadian society to de-cultivate our ignorance as a large, insurgent education movement. Part of this movement should include the promotion and increased awareness about Indigenous histories, their ongoing relationship to their homelands, and self-determination strategies (Corntassel & Holder, 2008).

For successful critical reflection, Porter (2004) notes that it requires genuine humility and acceptance that we might not have all of the answers and we even might be part of a problem. Both Cunliffe (2004) and Korteweg and Russell (2012) agree that decolonizing oneself, particularly through critical reflection, will not always be comfortable. Korteweg and Russell (2012) believe that decolonization will 'take a substantial amount of uncomfortable or even painful re-education' in order for Canadians to learn and acknowledge truths about Canada's colonization history. Regan (2005) discusses

this discomfort often forms as racism, denial and guilt Canadians feel when learning truths about their history, and the need for Canadians to move past this towards social action, ‘using history as a catalyst’. Decolonizing oneself is a beneficial practice towards reconciliation, as it counters the common government-centred, assimilationist and symbolic reconciliation strategies (Corntassel & Holder, 2008).

2.3.2 Decolonizing Relationships with Indigenous Peoples

The importance of decolonizing the relationships between Indigenous and non-Indigenous peoples is highlighted in Regan (2005), Korteweg and Russell (2012) and Huygens (2011). Huygens (2011) outlines a four-step framework for a non-Indigenous decolonizing practice. Huygens (2011)’s framework guides reconciliation efforts by first re-visiting the history of the settler-coloniser relationship with Indigenous Peoples. This is what Corntassel (2009) calls the ‘restorying’ of history to provide non-Indigenous people with alternative knowledges of the colonial past, which Jones and Jenkins (2008) argues is necessary due to the altered version of history non-Indigenous Canadians mostly have. The second step in Huygens (2011)’s framework is sharing and supporting emotional responses non-Indigenous peoples may have to this new knowledge, while the third step is building a critical sense of cultural collectivity among non-Indigenous peoples. Jones and Jenkins (2008) also discuss this need for acknowledgement of cultural differences, and that although it is an impulse to ‘overcome’ the differences, Jones and Jenkins (2008) argue that we can learn from the difference between Indigenous Peoples and non-Indigenous peoples to lead to new thoughts and improve our collective cultures.

The final and fourth step of Huygens (2011)’s framework is working towards an accountable, mutually agreed relationship between Indigenous and non-Indigenous Peoples. The first three steps in this framework illustrate that the decolonization of relationships is a process. The importance of building a relationship during the process of reconciliation is also highlighted in Miller (2002), in that involving oneself personally in a relationship usually has better results when enacting change than impersonal, self-driven actions. Regan (2005) notes that decolonization work must not ‘rest on the backs of Indigenous peoples alone’; therefore, both Indigenous and non-Indigenous peoples should work towards the mutually agreed relationship Huygens (2011) advocates for.

2.3.3 Decolonizing Relationships with Land

There is a direct connection made in the literature between non-Indigenous peoples’ relationships with both the Earth and Indigenous Peoples. The division of culture from nature as a product of the Enlightenment era has led to placelessness: described by Johnson (2012) as a loss of peoples’ connections

to place and the environment, and ultimately the loss of knowledge attached to these places. Johnson (2012) argues that placelessness has also resulted in a loss of connection with Indigenous issues and ways of learning and knowing. Korteweg and Russel (2012) directed connect the damages of colonization on both the Earth and to Indigenous Peoples, arguing they are ‘inextricably intertwined’. They note that even though it is tempting for non-Indigenous peoples to claim Indigenous Land as ‘our’ ‘special places’ where we feel a connection to nature, this results in a ‘double move of colonialism’.

Increasingly, there is the will to undergo the process of place-making to recreate society’s connection to the environment. Johnson (2012) describes place-making as a response to common curiosities about the history of the land in recreating and protecting place-based knowledge. According to Johnson (2012), protection of place-based knowledge involves recovering place names, their associated stories, and the resurgence and protection of Indigenous languages. Johnson (2012) hopes that this increase in place-making will lead towards ‘reading and understanding places as political texts within Indigenous peoples’ daily struggles’.

Decolonization is directly connected by Korteweg and Russel (2012) to treaty and traditional rights to land and land entitlement. Korteweg and Russel (2012) call for people to become proactive in increasing their awareness of Indigenous peoples’ rights, history and struggles through a grounding in Indigenous lands. Decolonization methodologies in relation to land should, according to Desmarais and Wittman (2014), include traditional fishing, hunting and gathering practices as elements of a sustainable food system. They also note that this would involve dealing with complex issues over sovereignty, individual and collective rights, in addition to culture and (re)distribution of land and resources. Alfred and Corntassel (2005) describe the regeneration of an ‘authentic, autonomous, Indigenous existence’ through their reconnection with their land. Here, according to Alfred and Corntassel (2005), there is opportunity for settlers to demonstrate respect for the land and its resources that they share with Indigenous Peoples.

Community-supported agriculture (CSA) is an example of a food-system localization movement that presents an alternative to modern industrial food production. Wells (2001) distinguishes CSAs as being a caring-practice. Their caring practice is defined by Wells (2001) in terms of ‘watching over, being responsible for, attending to, being concerned for or about, and paying watchful attention to’. Both Allen (2010) and Wells (2001) found that CSAs create and strengthen relationships between farmers and consumers, place the needs of fellow humans first rather than profit, promote the development of a relationship between people and place, and treat food as sustenance rather than a commodity. Wells

(2001) found that for CSAs, food is central to their life; farmers connect with how it is grown and connect that to their connections with community, education, relationships, and place. Allen (2010) discusses how CSAs are a potential pathway to resolve environmental, social and economic issues in food systems. Additionally, Allen (2010) discusses how CSAs must be aware of the inequities created from historic and contemporary colonialism as part of their broader socio-political context.

Alliances between various groups have been made in the past based on food sovereignty. Desmarais and Wittman (2014) discuss the possibility for farmers, ‘foodies’, and First Nations to build solidarity in food sovereignty ventures. Proponents of local food systems and food sovereignty seek social change, which they believe can be achieved through food and agriculture (Desmarais & Wittman, 2014). Desmarais and Wittman (2014) state that Indigenous communities in particular seek to honour, value and protect their traditional food systems, however must do so in the context of contemporary colonialism. Since colonialism has resulted in the widespread loss of traditional lands that Indigenous peoples would need to support their traditional food systems, Desmarais and Wittman (2014) believe there is opportunity for farmers and Indigenous communities to work together to create healthy, local and sustainable food systems.

2.4 Literature Synthesis

Upon reviewing the above literature, this section details the identified gap in literature that this study aims to address. In synthesizing this literature review, this section introduces the preliminary Pathway to Reconciliation Framework (Figure 1) that the analysis in this thesis will be structured around.

2.4.1 Addressing the Gap in Literature

A large focus of reconciliation literature is on either government or corporate reconciliation with Indigenous Peoples. Many researchers have produced studies on government-focused reconciliation, such as Henderson and Wakeham (2009), that call for governments to address their history of colonialism, Dorrell (2009), that analyzes the reconciliation efforts of the government in relation to the Government of Canada’s Formal Residential School Apology, or Corntassel and Holder (2008), that studies the reconciliation efforts of Truth and Reconciliation Commissions and official government apologies. The Truth and Reconciliation Commission of Canada: Calls to Action (2015) lists reconciliation action recommendations geared towards the government, education system and churches (Corntassel, 2009). The Articles listed in the United Nations Declaration on the Rights of Indigenous Peoples (2007) are also government-focused, with slight relevancy or interpretation for other implementations, such as

reconciliation for small businesses. Fidler (2010) and Murphy (2011) are examples of studies that focus on reconciliation actions large businesses can undertake, such as formal apologies for past injustices and increased consultation in resource development projects.

Corntassel and Holder (2008) recognizes that the government-focused reconciliation efforts in their study did not transform inter-group relations, and concludes that there is a need for an education movement to promote awareness of Indigenous histories and culture to counter government focused strategies of promoting unity. Freeman (2014) challenges the concept of reconciliation as a national top-down process, due to its numerous limitations and inadequacies. Corntassel (2009) calls for a focus not just on government-based reconciliation efforts, but also on family and community centred reconciliation and restorying justice. Alfred (2009) also criticizes state-level reconciliation efforts, and advocates for increased education of Canadian citizens on the complex story of Canada's history with Indigenous peoples and impacts of colonial legacies. As identified, there is a focus in the literature on reconciliation methods, guidelines, and recommendations surrounding government and large business actions, with little guidance for individuals and small businesses. This study will address the identified gap in the literature on relevant, practical guidelines for reconciliation for small businesses.

2.4.2 Literature Synthesis

The literature analyzed in the above literature review provided information that has been synthesized into a preliminary Pathway to Reconciliation (PTR) Framework (Figure 1). Figure 1 illustrates the framework, which has identified 5 main, ongoing steps in the pathway to reconciliation for a small-scale CSA business: decolonization, promoting decolonization, relationship building, economic restitution, and land restitution. The first step, decolonization, includes actions a small CSA business could take towards decolonizing themselves (individual staff) and their business operations. The second step, promoting decolonization, includes actions a small CSA business could take towards promoting the decolonization of not just their staff, but CSA and community members. These first steps are ongoing throughout the rest of the steps: relationship building, economic restitution and land restitution.

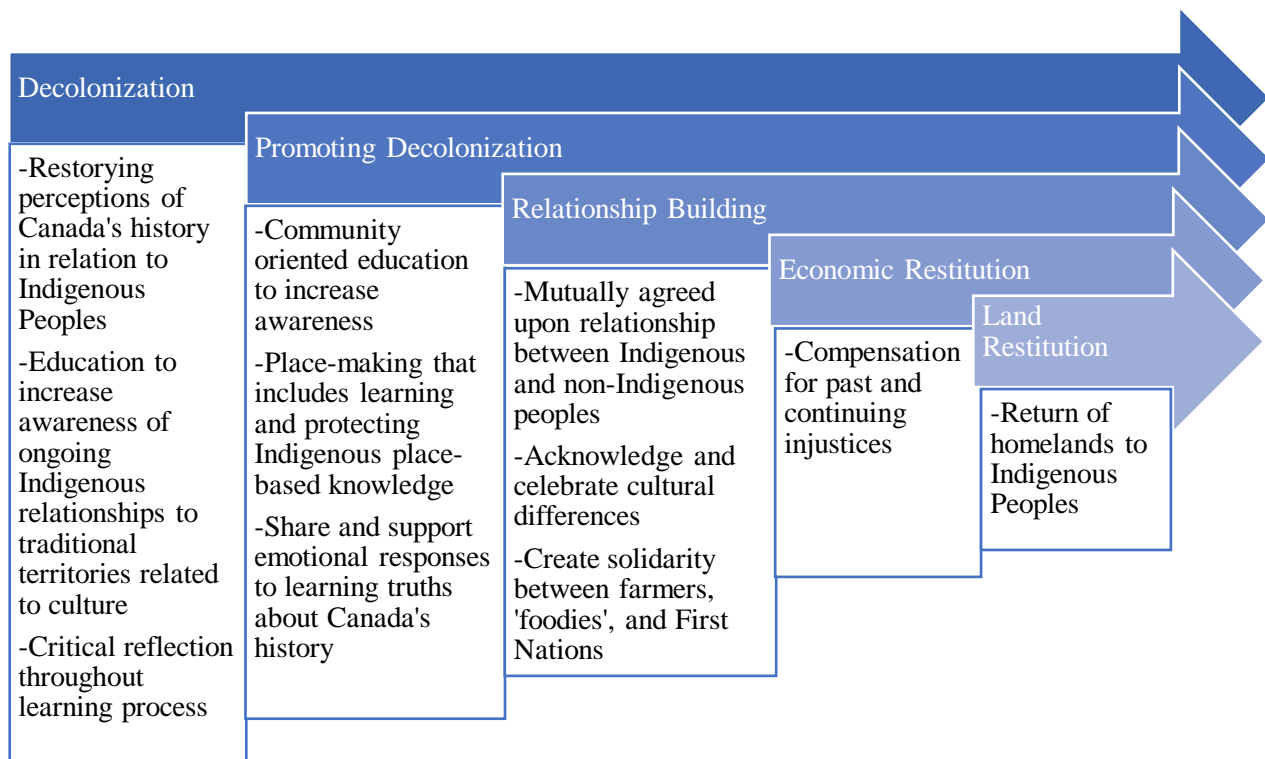


Figure 1 Preliminary Pathway to Reconciliation Framework.

These 5 steps were determined from the literature as not only important actions that should be taken when working towards reconciliation, but applicable for a small-scale CSA business such as MWFF. It is important to view the PTR Framework (Figure 1) as a spectrum. While decolonizing on an individual level can be viewed as the start of reconciliation as a process, the restitution of land to Indigenous Peoples can be viewed as the ultimate step towards reconciliation. Alfred (2009) may argue for restitution of Indigenous homelands as the foundation for decolonization and justice, however this PTR Framework acknowledges that restitution of private lands is most likely not a viable option for small-scale CSA businesses. Additionally, each step in the pathway towards reconciliation should be interpreted as ongoing actions that are suggested to continue throughout the process of reconciliation, represented by the continuous arrows. This PTR Framework (Figure 1) will provide a preliminary pathway to reconciliation for a small CSA business grounded in literature that this study will use as a conceptual framework to build upon through primary data collection and analysis.

Chapter 3

Methodological Framework and Methods

This chapter outlines the overarching methodological framework in addition to the specific methods for this study. The first section describes the methodological framework of this study, which included using the frameworks of exploratory research, participatory action research and qualitative research with the focus of a case study. The second section describes the methods this study employed, which was a literature review, semi-structured interviews, and participant observations.

3.1 Methodological Framework

The following methodological framework of this study provides justification and rationale for the chosen methods. This study's methodology has produced a methodological framework (Figure 2) that is based on participatory action research, in addition to exploratory research, qualitative research and the focus of a case study. To inform the methodological framework, this thesis uses a critical Indigenous research methodology.

The importance of using an Indigenous research methodology is emphasized in Smith (1999) as a counter-methodology to research that has misinterpreted or outright altered stories concerning Indigenous Peoples. This is obvious when you consider that Indigenous Peoples are the most researched people in the world, yet they have not seen benefit from this research (Smith, 1999; Martin and Mirraoopa, 2003). Indigenous research methodologies are characterized by research being guided by respect, reciprocity and relationality (Steinhauer, 2002). Relational accountability in Indigenous methodologies requires the researcher to act in understanding that they are accountable to all of their relations throughout their research journey (Wilson, 2001). It is with this methodological outlook that this thesis will be conducted.

3.1.1 Participatory Action Research (PAR)

This study is being conducted under a PAR framework. Bryman et al. (2012) explain that action research is a research approach where the researcher and client collaborate to determine a problem and work



Figure 2 Methodological Framework

together to develop a solution based off the identified problem. Robson (1993) highlights that action research aims to solve concrete problems in real situations. This study uses PAR to enable a process of research, education and action. Selener (1997) explains that this process involves a group of people identifying a social problem, collecting and analyzing information and implementing the findings into practice in order to solve the problem and initiate social transformation. As there is active collaboration between the researcher in this study and MWFF staff, this study is being conducted under a PAR framework (Selener, 1997).

In keeping with PAR, this study has employed a case study framework as the focus of this study. Case study is a common methodology for social science research to provide detailed and intensive analyses of a single case (Thomas, 2011; Bryman et al., 2012; Creswell et al., 2003). Bryman et al. (2012) explain that in using a case study, the researcher should aim to provide an ‘in-depth elucidation’ of the case. Due to the participatory aspect and exploratory nature of this research, a case study was employed to ensure detailed, specific information could be provided to the client. Robson (1993) and Creswell et al. (2003) explain that in a case study, the researcher usually explores a single entity bounded by either time or an activity. The entity chosen as the unit of analysis for this case study is the Mount Wolfe Forest Farm (MWFF) in Caledon, Ontario. The ‘activity’ that bounds this case study is the Pathway Towards Reconciliation that is suitable for MWFF as a small community supported agriculture business.

3.1.2 Exploratory Research

The research undertaken in this study, decided in collaboration with MWFF staff through the PAR framework, has been identified as exploratory due to the minimal research that has been completed on the topic. Stebbins (2001) explains that literature reviews in exploratory research demonstrate that little or no work has been done on the activity or processes in question, and identify the areas that have been left unexplored in certain fields of study. After a comprehensive literature review, it was determined that this study is exploratory as it aims to address the lack of literature on small-scale reconciliation actions. Robson (1993) explains that the primary goal of exploratory research is seeking new insights, which this study provides upon addressing the gap in literature. Stebbins (2001) notes that the outcomes of exploratory research are relevant for activities or processes that do not stop upon completion of the study, and rather function in the present or even the future. This study’s predicted outcomes affect reconciliation actions that have been defined as an ongoing process, therefore defining it as exploratory research.

3.1.3 Qualitative Research

This study is a qualitative study as it aims to address a social issue. Creswell et al. (2003) explain that in qualitative studies, qualitative data is collected to build a “complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting”. Due to the exploratory framework of this study, qualitative data collection is beneficial as the “research problem needs to be explored because little information exists on the topic” (Creswell et al., 2003; Robson, 1993). The detailed information that was collected from participants helps to address the identified gap in literature. Creswell et al. (2003) explain that the researcher must choose a methodology, either quantitative or qualitative, that the audience will understand and support. As this study is taking a participation action research approach, the type of data the participants were looking for was detailed, qualitative information therefore a qualitative study was chosen. Stebbins (2001) also notes that the exploratory framework of this study means that data collected in exploratory research is not usually amenable to communication in quantitative form.

The research design ‘triangulation’, according to Bryman, Bell and Teevan (2012), involves using “more than one method in the study of social phenomena”. Robson (1993) states triangulation is beneficial in the analysis of qualitative

data to corroborate and cross-validate multiple sources of information. Triangulation is employed in this study through the use of three different data collection methods: a literature review, semi-structured interviews and participant observations (Figure 3). The advantage of using triangulation is that there is greater confidence in the findings of the study when the findings from more than one data collection method corroborate each other (Bryman et al., 2012).

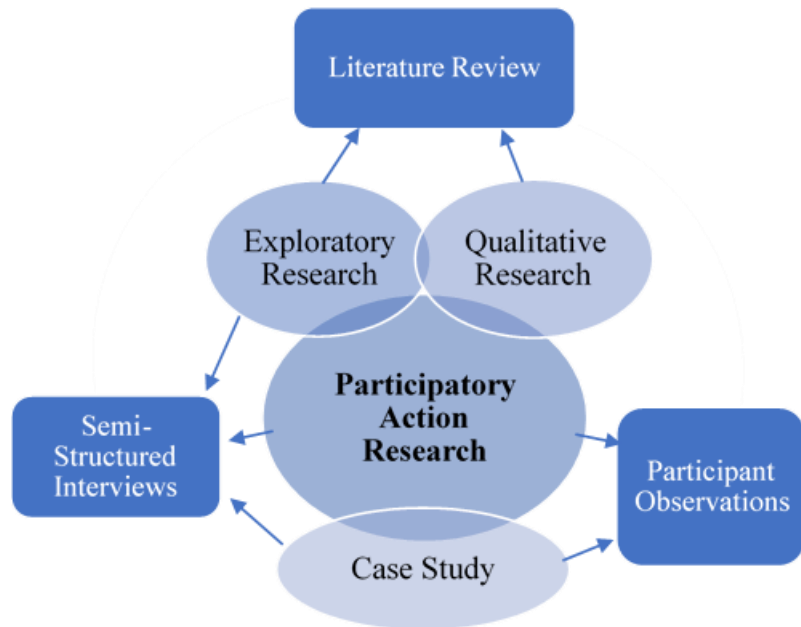


Figure 3 Method Triangulation Based on Methodology

3.2 Methods

Given the methodological framework for this research, the following methods have been selected to research in depth the selected case study: a literature review, semi-structured interviews, and participant observations (Figure 3).

3.2.1 Literature Review

Literature reviews are employed, according to Bryman et al. (2012) to determine what is already known in this area of research, and then to determine what remains to be researched. The literature review in this study was conducted first through collecting secondary data, and then through a comprehensive review of the collected peer reviewed journal articles, relevant books, government reports and statements, website information and historical data. Bryman et al. (2012) explain that a useful outcome of a literature review is the identification of a problem. Stebbins (2001) explains how in exploratory research, literature reviews are conducted to illustrate unexplored areas of research on a particular process or activity. A literature review for this study was employed to identify the incomplete literature on this topic; therefore, the gap found in this literature review is the rationale for this study. The outcome of the literature review was a synthesis of all the information into a conceptual framework: Pathway to Reconciliation Framework (Figure 1). This conceptual framework is the foundation that this study uses in the analysis of its secondary and primary data, and the creation of its recommendations.

3.2.2 Semi-Structured Interviews

In addition to secondary data collection, this study also uses primary sources of information. Primary data was collected from fourteen qualitative, semi-structured interviews. Qualitative interviewing was chosen as a method to enable the use of in-depth, semi-structured interviews. While semi-structured interviews require a list of the same questions covered and similar wording used per interview, the order of the questions may vary and follow-up, unplanned questions may be asked in response to interviewee's responses (Bryman et al., 2012). Bryman et al. (2012) explain that whereas structured interviews are limited by the need for comparability, semi-structured interviews have the advantage of flexible follow-up questions that provide more insight and allow the interviewee more flexibility in their response to explain their perspective of issues and events more fully. Bryman et al. (2012) also state that a case study research design often favours methods such as semi-structured interviewing that generate as much information as possible, which is another justification for the chosen semi-structured interviewing.

Two different sets of interview schedules were used; one for non-Indigenous participants (Appendix A), and another for Indigenous participants: members of the Mississaugas of the New Credit First Nation (Appendix B). The questions were comprised of a mixture of open and closed questions. The closed questions were asked to enhance the comparability of answers for certain topics, which Bryman et al. (2012) explain is a benefit of having a fixed set of possible answers the interviewee must choose from. The open questions were asked in order for interviewees to respond in their own words and expand on questions as much as they wished to. Bryman et al. (2012) and Stebbins (2001) explain that open questions are beneficial for exploring new areas of research, which is applicable for the exploratory framework of this study.

Sampling for the semi-structured interviews was conducted in the snow-ball method. There was a small group of people that were relevant to the study that were first contacted and interviewed, who then were used to establish contact with other interviewees. A form of convenience and non-probability sampling, the snow-ball method was applicable to this study due to the case study and participant action research framework of this study (Bryman et al., 2012). Table 1 outlines the Interview Participant matrix that details the interview participants in this study. Fourteen participants were interviewed in total, categorized into different relevant groups for this study in Table 1. Of the non-Indigenous participants, the 5 staff and 4 CSA members form the MWFF group and 1 Peel Region Employee and 2 Town of Caledon Employees form the Municipal Staff group. Of the Indigenous participants, the MNCFN member/ Traditional Knowledge Holder participant and the Elder/ Traditional Knowledge Holder participant from the MNCFN group. Throughout this study, the interview participants will be referred to and grouped into the appropriate group that is relevant to the issue being discussed.

Table 1 Interview Participant Matrix

Participant Group Categories	Non-Indigenous Participants				Indigenous Participants	
	Mount Wolfe Forest Farm (MWFF)		Municipal Staff		Mississaugas of the New Credit First Nation (MNCFN)	
	MWFF Staff	CSA Members	Peel Region Employee	Town of Caledon Employee	MNCFN Member/ Traditional Knowledge Holder	Elder/ Traditional Knowledge Holder
# Participants per Group	5	4	1	2	1	1
	9		3		2	
Total # Participants	14 Participants					

3.2.3 Participant Observations

In addition to semi-structured interviews, primary data was also collected from participant observations. Observations were conducted and recorded throughout the data collection period. Bryman et al. (2012) explains that observations are beneficial for qualitative studies to create a narrative account of observed behaviour, particularly in case studies. The observations were unobtrusive, which prevented reactivity and ensured natural behaviour was observed (Bryman et al., 2012). The evolving relationship between MWFF Staff and the MNCFN was observed in 2 meetings where an Elder from the MNCFN was present in addition to observations from 3 separate meetings with MWFF staff. Participant observations were also collected from 9 classes attended as part of an Indigenous Knowledge course at the University of Waterloo, co-taught by an Elder from MNCFN.

Chapter 4

Decolonization and Promoting Decolonization

This chapter both discusses and analyses the primary data findings in relation to the secondary data reviewed in Chapter 2. The research findings are analysed in the context of the PTR Framework (Figure 4), with the first section discussing the need for decolonization in the PTR, the second section discussing the findings in relation to the first ‘Decolonization’ step in the PTR framework and the third section discussing the findings in relation to the second ‘Promoting Decolonization’ step in the PTR Framework.

4.1 The Need for Decolonization in the Pathway to Reconciliation

The following section will outline the need for decolonization as part of the Steps 1 and 2 in the PTR Framework. This section will discuss the low awareness levels of non-Indigenous interview participants, the interest in learning about Indigenous Peoples and the traditional territory and finally how education about colonial history is a component of the decolonization process.

4.1.1 Low Awareness Levels of Non-Indigenous Interview Participants

An important theme that resonated throughout this study is the low awareness non-Indigenous Canadians have of Indigenous Peoples and their traditional territories in Canada. It has been determined from the interviews that, overall, awareness levels of the non-Indigenous participants were low. Majority of the MWFF participants (six out of nine) stated that they were not aware of which First Nations’ traditional territory the Town of Caledon is on, and five out of nine MWFF participants stated that they knew nothing about Indigenous Peoples. One MWFF participant noted that while they have learned some history of the Anishinabe, they “know virtually nothing about their contemporary culture”. Out of the MWFF and Municipal Staff participants, four participants stated that they believe most people are not aware of the Mississaugas of the New Credit First Nation and their traditional lands. One Municipal Staff participant stated “it’s really sad, I think, that it isn’t common knowledge. Not only just in the municipality, but general common knowledge as a resident of the area, as someone who works in the area, we should know this”. Both MNCFN participants gave interview responses that agree with this statement. Jones and Jenkins (2008) and Corntassel (2009) both explain that this low awareness most non-Indigenous peoples have about Indigenous Peoples exists because complex histories between Indigenous Peoples and non-Indigenous Peoples in Canada have been systematically ‘erased, softened, denied, consumed, expanded, homogenized, and romanticized’ (Jones & Jenkins, 2008, p. 473). It has been a long

process of cultivated ignorance that has resulted in a society that knows very little about Indigenous Peoples.

It is important to note that the three out of nine MWFF participants who knew whose traditional territory the Town of Caledon is on only knew due to previous meetings associated with this study in 2016. Additionally, it should be noted that all Municipal Staff participants that knew the Town of Caledon is located on the Mississaugas of the New Credit First Nation's traditional territory, knew this due to their consultation duties in their work. While only one Municipal Staff participant was knowledgeable about Indigenous cultures, the remaining two out of three Municipal Staff participants stated they only had some knowledge about Indigenous cultures, which had been obtained due to their work. These caveats are important to note, as there is nothing in the interview participants' personal lives that promote awareness of Indigenous Peoples nor their traditional territories.

The low awareness non-Indigenous peoples have about Indigenous Peoples and their traditional lands is illustrative of an ignorance that can have real consequences for Indigenous Peoples. Korteweg and Russell (2012) explain that this ignorance means that most Canadians don't know anything about Indigenous communities, nor Indigenous Peoples' perspectives or knowledge of their traditional lands. This ignorance also means that Canadians don't know about colonization nor recognize treaty conditions (Korteweg & Russell, 2012). A MNCFN participant noted this consequence during their interview, stating that people "don't understand the legalities of working on Indigenous lands" in that people do not understand that Indigenous Peoples are right holders to their traditional lands. The second MNCFN participant stated that there is specifically no awareness of Indigenous issues due to Canadian laws that impact Indigenous Peoples, such as the Indian Act. The Indian Act is a particularly important piece of Canadian history that Canadians should be aware of, as it is argued to be the most "important, deliberate, cultivated and sustained act of prejudice and ignorance in Canadian colonial rule" (Godlewska et al., 2010). For Canadians to be unaware of this is for them to be ignorant of the issues facing Indigenous Peoples in not just history, but in contemporary Canada.

Ignorance about Indigenous Peoples in Canada has been correlated with an ignorance about Canada's historic and contemporary colonialism. Regan (2005) states that the average Canadian does not question their assumptions or myths about Canada's history in relation to historical conflicts, reconciliation and peacemaking with Indigenous Peoples. This keeps Canadians in a colonial paradigm, and one that they don't even know they are in (Regan, 2005). This can be found to have consequences for working towards reconciliation. During interviews, there was an observed unsureness and hesitation of

interview participants when asked to define reconciliation, and six non-Indigenous participants specifically stated they were unsure how to define reconciliation, including one Municipal Staff participant who explained their unsureness was due to the lack of provincial guidance in their work. In all 12 non-Indigenous participant interviews, participants hesitated and had to take time to think when asked for suggestions on ways MWFF can work towards reconciliation. Specifically, two out of four CSA Member participants and all three Municipal Staff participants stated they were unsure of specific possible actions MWFF could implement towards reconciliation. Conversations about reconciliation are limited, as observed in this study's interviews, due to Canadians' ignorance about Indigenous Peoples and their history (Gomersall, 2000; Alfred & Corntassel, 2005). Conversations observed during the Indigenous Knowledge Course surrounded the topic of this missing history in most Canadians' lives. One participant in particular commented that they believe when people do not realize how much information they do not know, they are inhibited from learning. According to Alfred and Corntassel (2005), the limited knowledge Canadians have of Indigenous relations in Canada detracts "from the possibility of any meaningful discussion on true reconciliation". For Canadians to work towards reconciliation, there is the obvious need for the education of its citizens to enable meaningful discussions on reconciliation.

4.1.2 Interest in Learning About Indigenous Peoples and the Traditional Territory

From both interview groups, all 12 participants expressed interest in learning more about Indigenous Peoples in Southern Ontario and their traditional territory. From the MWFF group, three out of nine participants noted that they would find learning more information helpful to relate better to the concept of reconciliation. One MWFF Staff participant phrased it as the following: "I would find it quite helpful, specifically in regard to how I might frame my own reconciliation practise. If I were better educated about the Mississauga New Credit people, I feel I could act purposefully and more accurately and respectfully in my considerations and actions towards them". This interest expressed by MWFF Staff participants is hindered by the minimal oversight or guidance from the municipality for small businesses such as MWFF to work towards reconciliation. All three Municipal Staff participants expressed interest in learning more, however, and stated that their interest in learning was from both a personal standpoint and because learning more information would be helpful in improving how they carry out their duties at work. There is not a lot of provincial oversight nor guidance for Municipalities in working towards reconciliation, which one Municipal Staff participant stated left them unsure of how to incorporate reconciliation into their work in the municipality. In discovering that there was a common interest in learning about Indigenous Peoples from all interview participants, it can be interpreted that people are open to learning if presented

with learning opportunities. Providing learning opportunities for people might only be effective when people are open to learning, therefore the expressed interest in the interviews illustrates that it may now be appropriate timing to provide learning opportunities.

In determining that the interview participants are open to learning opportunities, the strategy for providing these opportunities was discussed by one of the MNCFN participants. The MNCFN participant cautioned against “sensory fatigue”, which they believe happens when “you hear this message over and over, and after a while you ignore it because you’re tired of hearing it”. In relation to promoting decolonization, the MNCFN participant described this phenomenon as the following: “If you look at it like this- if you try to change everything all at once, it’s like going down in the road in a pick-up truck, and everybody’s sitting on the back of the truck and you take a sharp right turn and half the people fall off, so you lost half your audience. But if you make this wide turn, everybody stays on there and goes for the ride”. To avoid this sensory fatigue, the MNCFN participant advocates for slow change to enable people to process what can be somewhat hard information to accept. Similar discussions were observed in the Indigenous Knowledge course, in how people who are not ready to move forward in learning uncomfortable truths about their dominant culture’s colonial past should not be “pushed off the cliff” and forced to learn. This strategy should be taken into consideration when decolonizing oneself and promoting decolonization.

4.1.3 Education About Colonial History as a Component of the Decolonization Process

The decolonization process is a long and complex one, however an important component is education. As the first two steps of the Pathway to Reconciliation (PTR) Framework concern decolonization, education is thus an important component of both these steps. The above section 4.1.1 detailed the low awareness levels of non-Indigenous Canadians about Indigenous Peoples. One MNCFN participant explained how education is necessary because most people were not taught the history of Indigenous Peoples, which is history that they need to know. This low awareness is the rationale for the need for education of non-Indigenous Canadians as part of the decolonization process. Non-Indigenous Canadians have a limited, thus altered version of Canada’s history, which was cultivated through an inadequate education system that neglected to teach Canadians about Canada’s colonial history (Jones & Jenkins, 2008; Godlewska et al., 2010). Gomersall (2000) describes how being uninformed, or misinformed, has increased the difficulty non-Indigenous peoples have in confronting the historical facts of Canada’s colonialism. Change in peoples’ beliefs about the past is needed, however, to change their attitudes and behaviour and to successfully work towards reconciliation (Gomersall, 2000).

Majority of the MWFF participants (seven out of nine) identified education as a step towards reconciliation. This finding was backed up by both MNCFN participants identifying education as an important step for non-Indigenous Canadians. Simply reading up on Indigenous issues was deemed inadequate by one MNCFN participant. With the example of people educating themselves on residential schools, the MNCFN participant advocated instead for people to “try to put yourself into the other person’s shoes. If you got kids, try to think about you come home tonight, some man shows up at your door and takes your five-year-old kids. And you can’t stop them”. Wilson (2008) applies the concept of relational accountability to reconciliation, in arguing that everyone is accountable for their actions towards other people. This accountability requires people to be informed and understand historical contexts that impact their relations with others (Wilson, 2008). Both MNCFN participants described how education is an important for people to learn things that give context to Canada’s current socio-political state. One MNCFN participant recommended “to start going backwards in time, and to imagine what was there before. Because you have to really look, really deep to figure out what was going on. You have to look at how we lived”. Part of this education of non-Indigenous Canadians should include learning about treaties and laws that have influenced the current socio-political system Indigenous Peoples are forced to live in (Wilson, 2008). One MNCFN participant thought of this as part of reconciliation, and noted that “it doesn’t take a genius to look into the laws that are in place and figure out how they kneecap you, handicap you, decapitate you, and say it’s your fault”. Through education, non-Indigenous Canadians will start to learn the truth about Canada’s colonial history with Indigenous Peoples, which Corntassel (2009) describes as a restorying process that could change non-Indigenous perspectives of their country’s history.

In their definitions of reconciliation, three non-Indigenous participants stated that it includes acknowledging the traditional territory, five non-Indigenous participants stated that it includes acknowledging past transgressions against Indigenous Peoples, and three Non-Indigenous participants stated that it includes making amends for these past transgressions. For non-Indigenous Canadians to be able to do this, however, they need to be informed of whose traditional territory they are on and what the past transgressions are. As illustrated in the previous section (4.1.1), education is thus a necessary precursor to further actions towards reconciliation. For example, Huygens (2011) identifies education as a key precursor to working towards a mutually agreed relationship between Indigenous and non-Indigenous Peoples (See Chapter 5). With education comes increased awareness of Canada’s historic and contemporary colonialism, which is important to expose ignorance and privileged world views that allow for a better understanding of Indigenous cultures (Huygens, 2011). This is the rationale for detailing

education as part of the decolonization process in Steps 1 and 2 in the PTR Framework prior to steps 3, 4 and 5 (See Chapters 5 and 6).

4.2 Decolonization

This section discusses the various components of the first step in the PTR Framework: Decolonization (Figure 4). Freeman (2014) explains how decolonization and reconciliation are complementary and concurrent processes, however reconciliation is insufficient for decolonization. This section will discuss how a community-supported agriculture business would go through the process of decolonization. Decolonization involves MWFF both decolonizing staff members and decolonizing its relationship to the land through its business agricultural operations, and emotional reactions during the decolonization process.

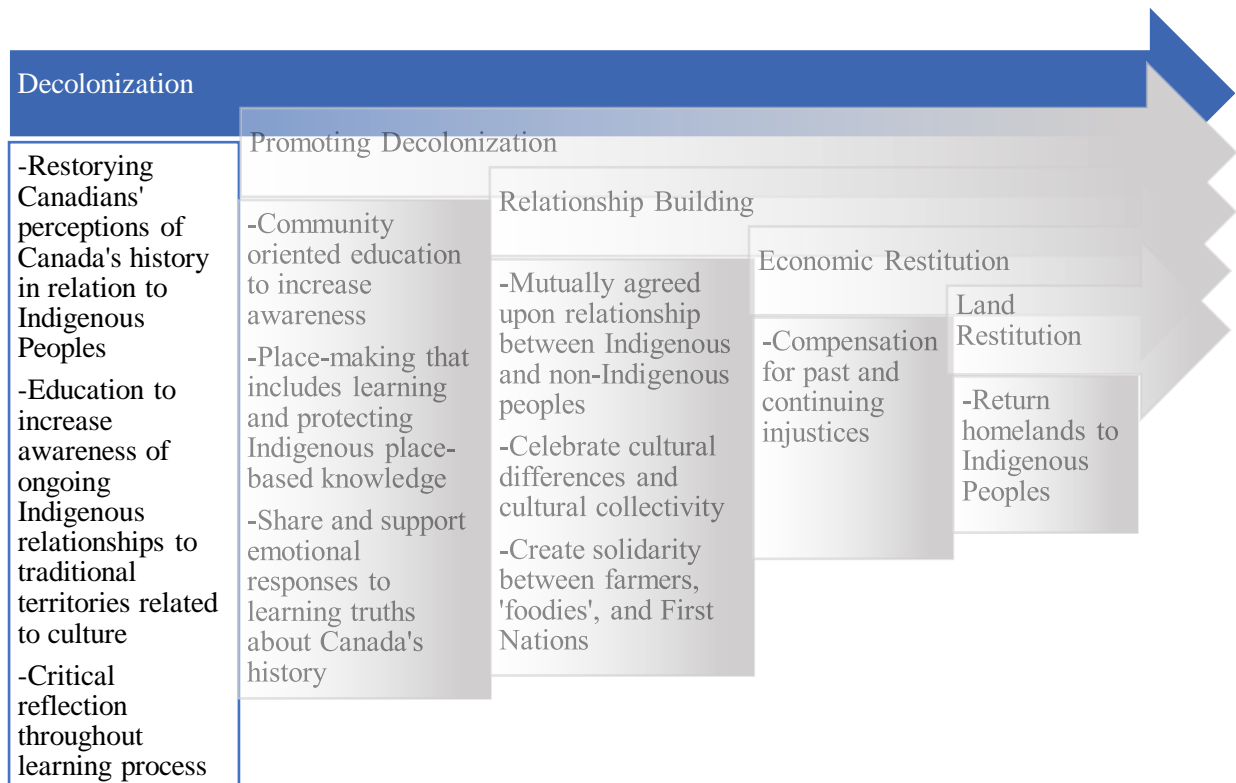


Figure 4 The first step in the Pathway to Reconciliation Framework.

4.2.1 Decolonizing Staff Members

A first step in the process of decolonization of a small community-supported agriculture business is to start the individual decolonization process of its staff members. Regan (2005) and discusses the importance of non-Indigenous peoples to focus on themselves and take proactive responsibility in decolonizing themselves. With this argument, it can be concluded MWFF staff should decolonize themselves. As discussed in section 4.1.3, education is a vital component of decolonization. Education is required for non-Indigenous peoples to come to an understanding of their past and how it manifests in their present lives (Subašić & Reynolds, 2009). All five MWFF Staff participants identified educating themselves as an important step towards reconciliation. One MWFF Staff participant stated they thought that “some independent research on each of us could be undertaken and maybe that’s something that we could do here at the farm”. For MWFF to be capable of properly acknowledging the traditional territories they are on, they need to be educated on the history of the land and Indigenous Peoples. Education is important, therefore, as two MWFF Staff participants and one CSA Member participant stated that acknowledging the traditional territory is a start towards reconciliation.

During one’s personal decolonization process, a natural dissemination of information to those around them occurs. This occurs when people become stronger allies for Indigenous Peoples and are capable of counter-acting settler ignorance and provide alternative discourses to “settler backlash to Indigenous activism” (Freeman, 2014). This was observed in participant observations throughout meetings between the MNCFN Elder and the MWFF staff, as the MWFF owners learned whose traditional territories they were on from others and were able to pass this information on their staff and a CSA member. This was noted in the interviews, as the one CSA Member participant stated they only knew whose traditional territory they were on from the meetings. This exemplifies how the MWFF owners/ staff are in a position of influence where they can spread knowledge and increase the awareness of their staff and members, signifying the importance for Step 2 in the PTR Framework: Promoting Decolonization. Increased awareness of traditional territories is important, as the acknowledgement of whose traditional territories you are on was identified as an important step towards reconciliation by a MNCFN participant.

4.2.2 Decolonizing Relationships to the Land: Small CSA Business Operations

MWFF prides itself in providing their community with fresh, affordable food, supporting local businesses while protecting the environment and promoting a connection to the land and food (Mount Wolfe Forest Farm, 2017b). All five MWFF Staff participants connected contributions towards reconciliation to their

business' impacts on the land. MWFF attempts to reduce their business' impacts on the land through practicing sustainable agriculture as a community supported agriculture (CSA) business. Sustainable CSA can be practiced in many forms. For MWFF, it is practiced with ecological and regenerative approaches such as reforestation and fertilization and pest-management with free-range chickens, all within the perspective that their entire property (woodlots, meadows, trail system and market-garden plots) is an integrated system (Mount Wolfe Forest Farm, 2017a). These practices are better for the environment as they improve and enhance soil fertility, biodiversity and animal health while ensuring the long-term health of the land (Mount Wolfe Forest Farm, 2017a; Allen, 2010). The minimized impacts this type of agriculture has on the environment is comparable to the highly degrading versions of industrial agriculture that treat food as a commodity and disempower and disconnect people from their food and the land (Allen, 2010; Wells, 2001). All five MWFF Staff participants and one CSA Member participant stated that reconciliation involves respecting the land, which they identified as being done with the sustainable, small-scale agriculture MWFF practices. One MNCFN participant stated they believe we now need reconcile not just with people, but also "to the rest of creation". Through their ecological and regenerative approaches to agriculture, MWFF is respecting the land and contributing to the ecological integrity of its ecosystem, which is an important practice to promote the healing of the land. One MNCFN stated the importance of healing the land in their following interview response:

"What can we do to heal the land? Because sadly, we're in that position now right. We've ruined the land so badly now, that we need to take measures to heal the land, right...that's the big picture. It's bigger than Indigenous people, it's bigger than Canada, that we start helping the land, we start helping the water. Because if we don't, my grandchild's in trouble. Because we're already borrowing against his birthright, like clean water, clean land, place to harvest food. And I don't think average people think like that."

Indigenous knowledge has a lot to contribute to modern scientific knowledge (Johnson, 2012). One MWFF Staff participant noted this, in stating how settlers didn't "give [Indigenous Peoples] any credit for anything. The knowledge that we just eradicated". Allen (2010) explains how CSAs foster community and strengthen connections between farmers and consumers, and often focus on the needs of human beings first rather than profit. MWFF, therefore, is an ideal outlet for fostering relationships with MNCFN and address their needs through their operations. All five MWFF Staff participants and three out of four CSA Member participants suggested MWFF could learn and incorporate Indigenous knowledge about food systems into their business operations as a contribution towards reconciliation. One CSA Member participant suggested that MNCFN members "probably have knowledge about working with the

land, so they could bring a lot to the operations of the farm”. Both MNCFN participants echoed this suggestion in their interviews. One MNCFN participant thinks that “anything to restore our traditional food is great”. Their suggestions for traditional food to incorporate into the land were wild rice, maple syrup and berries. The second MNCFN participant and a MWFF Staff participant also suggested incorporating the Haudenosaunee three sisters into the land, which are corn, beans and squash.

To ensure MWFF’s business operations align with sustainability and Indigenous knowledge systems, MWFF should conduct a holistic values assessment of their business. One MWFF Staff participant suggested this as a start towards reconciliation. They described this as:

“an honest and objective assessment of their fundamental goals and objectives and...how do their operations interface with land and people, the land they are directly situated on and the people they are directly in contact with? Simultaneously, looking at a broader extent, the effects of their business operations (and auxiliary goods and services that facilitate business operations) on the biomes and peoples of the Earth”. In conjunction with the values of the business owners, are the impacts of operations acceptable? Which areas of operations are in greatest opposition to said values and can they be mitigated?”

If a business does this, they will be able to determine which business operations could be altered and improved to further decolonization. An example of an alteration to their business is including acknowledging the traditional territories that their business is on.

4.2.3 Emotional Component of the Decolonization Process

In their framework for decolonization, Huygens (2011) acknowledges the emotional responses non-Indigenous peoples may have to learning new knowledge about Indigenous Issues in Canada. The reason for this, according to Huygens (2011), is the information is often uncomfortable to learn as they realize their cultural group that they belong to not just was, but is actively oppressing Indigenous Peoples. Of many emotions, Huygens (2011), Subašić and Reynolds (2009) and Regan (2005) identify anger, racism, denial, blame, responsibility and guilt as emotions in response to feeling discomfort in gaining their new knowledge on past injustices during colonialism. During the interviews of MWFF participants, four out of nine participants brought up the emotional reactions they have experienced upon learning about historic and ongoing colonialism in Canada. The feeling of guilt, sadness and shame was stated to have been felt by two MWFF participants, which was referred to as “white man guilt” that “comes out in the harm and hurtful history” and is “one way of starting the healing process”. One MWFF participant stated they felt

shock and disbelief, while another MWFF participant stated they felt horror, sadness and regret. Similar feelings of sadness, guilt and shame were observed during the Indigenous Knowledge Course.

While it is uncomfortable to feel that way, Korteweg and Russell (2012) and Regan (2005) argue that society cannot skip over this first serious and painful step of decolonization that involves increasing one's awareness on Indigenous issues. Similarly, Alfred (2009) believes real change will only occur when non-Indigenous peoples are "forced into a reckoning of who they are, what they have done, and what they have inherited". This part of decolonization is often referred to as unlearning ones' privilege (Regan, 2005; Porter, 2004). Upon starting decolonization and experiencing these feelings, however, it is important for non-Indigenous peoples not to dwell on them. During the Indigenous Knowledge Course, the participants were observed discussing how guilt is not a good place to come from in decolonization work. Participants in the Course identified guilt as just a stage we go through, as part of the larger uncomfortable process of decolonization, a process one participant described requires us to 'ride the discomfort'. Regan (2005) advocates for Canadians to move past these feelings towards social action, "using history as a catalyst". Emotions such as guilt and shame focus on non-Indigenous peoples' privilege and how to alleviate this discomfort, rather than addressing Indigenous Peoples' disadvantages (Subašić & Reynolds, 2009). There is more to change than feeling something such as guilt, as one MWFF Staff participant stated "I don't necessarily think that it's necessary to feel guilty to take action".

One suggested method in the literature to move past these emotional feelings is critical reflection. By critically reflecting on our emotional reactions to learning the truth about Canada's history, non-Indigenous peoples realize how we have come to value our own knowledge and practices, the privilege that surrounds this knowledge, and realize our subjective, constructed realities, and can start to look into how our assumptions may influence our actions (Cunliffe, 2004; Porter, 2004). A process of critical reflection was encouraged and implemented in the observed Indigenous Knowledge Course. Throughout the duration of the course, it was observed that participants acknowledged that they needed to do more than just feel their emotional reactions; they discussed the need to do something about it, such as educating themselves more and learning how to be a better ally to Indigenous Peoples. Some participants were observed acknowledging that decolonizing oneself is a lifelong process, one in which their ignorance is only an 'excuse' once. Critically reflecting on one's assumptions and biases can allow for change at the level of psychological social identities, which Subašić and Reynolds (2009) argue allows for positive change in intergroup relations. To combat the emotional feelings that arise during decolonization and turn them into positive action, critical reflection can be used as a strategy to create real change in non-Indigenous peoples' decolonization processes.

4.3 Promoting Decolonization

The following section outlines the various components of Step 2 in the PTR Framework: Promoting Decolonization (Figure 5). Although it comes second to decolonization of MWFF, it is related to many of the components in the MWFF decolonization process. When decolonization is viewed as a bottom-up process, individuals, families and communities must therefore necessarily be involved (Freeman, 2014). This section will discuss promoting decolonization through education, decolonizing relationships to the land through decolonizing place-making practices and promoting decolonization through promoting cultural resurgence.

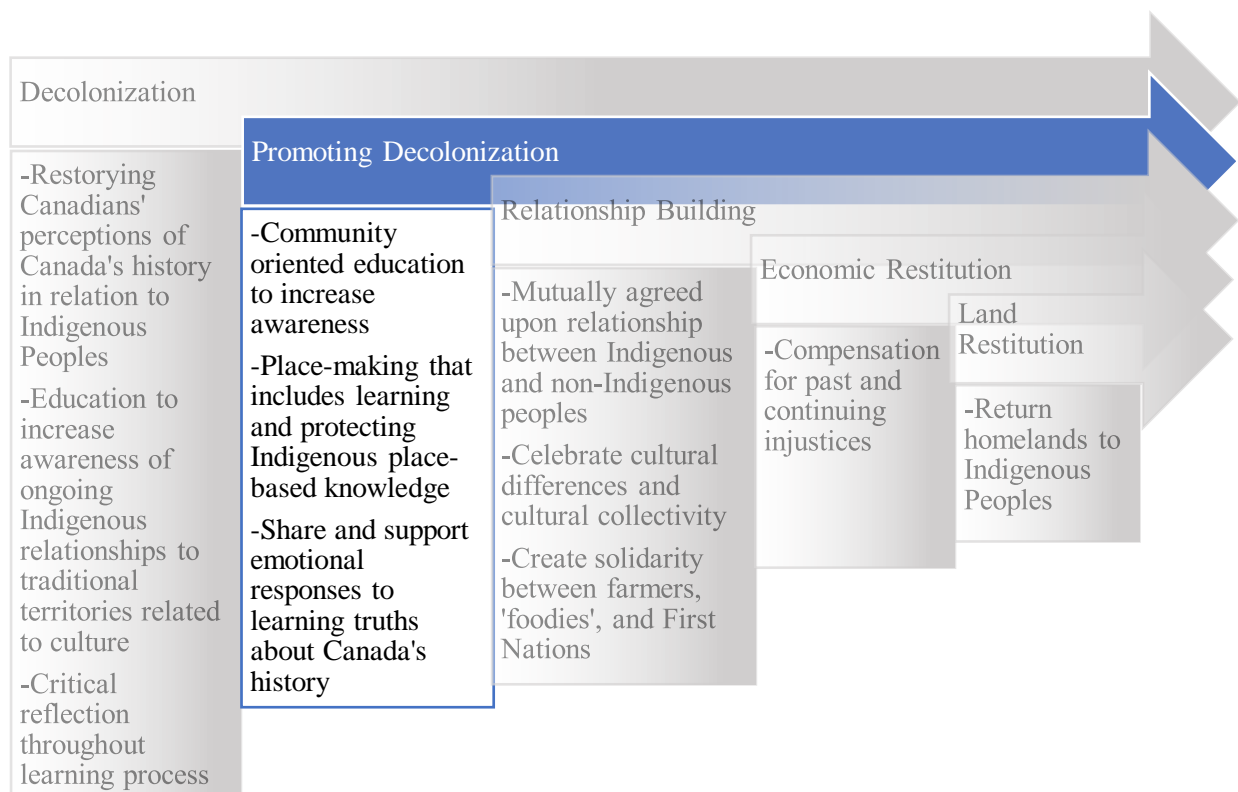


Figure 5 The second step in the Pathway to Reconciliation Framework.

4.3.1 Promoting Decolonization Through Education

As discussed earlier in this chapter, education is an important component to the decolonization process. Once MWFF Staff start their own personal decolonization and education processes, their next step should be promoting decolonization through education. Educating others was identified as a contribution towards reconciliation by two of the MWFF Staff participants, as one suggested that once they educate

themselves, they could “then help to export that out, or make it available if nothing more our members, maybe we can take it further”. This was echoed by two CSA Member participants, who suggested MWFF provide educational opportunities for their CSA members. One CSA Member participant stated how “given that I have a share here and given this would be Indigenous peoples’ land, or still is really, I think it would be really great if [MWFF] kind of introduced an educational component to this”. Both MNCFN participants advocated for educational opportunities at the farm as well. One MNCFN participant described the benefits of providing educational opportunities in a small, community setting such as a small community supported agriculture business, in that slowly raising the awareness of a group of people can start a bigger educational movement in the area. Similarly, one Municipal Staff participant noted that MWFF has the potential to set an example for the surrounding area in implementing actions to work towards reconciliation.

There are various strategies MWFF could take to promote decolonization through education. A summary of the various specific suggestions of educational opportunities MWFF could implement is displayed in Table 2. In reference to the suggested educational displays, one MNCFN participant specifically suggested a display educating people on how wild rice was harvested, due to the cultural importance of wild rice to the MNCFN even if wild rice can’t be grown on the property. They also suggested the ‘blanket exercise’ as an immersive learning experience for people. It is noteworthy to mention that majority of Non-Indigenous Participants did not mention specific educational opportunities when discussing their interest in learning more about Indigenous Peoples. Additionally, all three Municipal Staff participants stated they didn’t have any specific guidance for reconciliation contributions a small business could implement. Two Municipal Staff participants stated that clearer government policies and regulations about reconciliation would be helpful for them in their oversight over small businesses. One Municipal Staff participant did suggest, however, that MWFF collaborate with the Town of Caledon’s Business Improvement Area (BIA) or other Municipal policies to promote education of the community through their business.

Table 2 Specific Suggestions of Educational Opportunities MWFF Could Implement

Suggested Educational Strategies	# MWFF Participants	# Municipal Staff Participants	# MNCFN Participants
Reading Materials	6	1	1
Immersive/ Hand-On	3	1	1
Workshops	2	1	
Educational Displays	2	1	1

Educational Packaging		1	1
Presentations		1	
Museum Displays	2		1
Maps/ Pictures	2		
Online Material	2		
Unsure	2	3	

Promoting decolonization through education is an important step MWFF can take towards reconciliation. One MNCFN participant highlighted the important of educating people on where foods that are grown on MWFF originally come from, and who were the original peoples that harvested and used them, as they believe most people don't know this information. The MNCFN participant listed off the importance of acknowledging maple syrup, corn, beans, squash, berries (particularly strawberries), tomatoes, potatoes and even rubber. Educating people on this contributes to a larger educational movement that promotes decolonization. By starting to increase awareness, MWFF has the potential to encourage people to further their education on their own time. One MNCFN participant viewed this as the following:

“I think recognition of those things, or knowing those things, is a really easy – a real thin wedge you can stick in this crack. Put a whole bunch of wedges in there, and you start tapping, and you move this thing along. It's an imperceptible shift in perception, when you start with all these stories 'this is where this comes from', and the people will read these things and their minds will change a little bit but they won't even know it. That's I think a really easy way to start to move things along.”

This “imperceptible shift” is important to allow for the slow change discussed earlier in the chapter in Section 4.1.2. By learning and acknowledging what used to be here, the MNCFN participant explains that “you have to sooner or later acknowledge or come to accept or realize what you destroyed. Another imperceptible shift that will happen.”

As observed in some MWFF interviews, emotional reactions often surface when learning about Canada's colonial history (See Section 4.2.3). Through promoting decolonization in Step two of the PTR Framework, there is potential for emotional reactions to surface in educational opportunities. Huygens (2011) explains that settler-colonisers need emotional assistance to accept that their cultural group has been “active in maintaining ignorance and racial oppression”, support which can be gained from other settler-colonisers. Corntassel (2009) and (2012) advocate for community-centered decolonizing actions that support the ‘restorying’ of Canadian's perceptions of history. Community-centered education in a group setting provides an opportunity for group reflection and support. A process of critical reflection was

encouraged and implemented in the Indigenous Knowledge Course, where interactions between participants were observed. Throughout the duration of the course, it was observed that shared reflections from participants contributed to an overall understanding of how to deal with the realization of one's ignorance and privilege. To combat the emotional feelings that may arise from educational opportunities about colonialism and Indigenous peoples, the promotion of decolonization can be done through social learning. The collective critical reflection that characterizes social learning will allow group members to share their experiences and feelings with each other to accept and move past their emotional reactions (Keen et al., 2005). Group critical reflection can thus be used as a strategy to create real change in non-Indigenous peoples' decolonization processes.

4.3.2 Decolonizing Relationships to the Land: Decolonizing Place-Making Practices

Sustainable agriculture practices implemented by MWFF are important contributions to decolonizing relationships to the land, as discussed earlier in this chapter in Section 4.2.2. Numerous issues concerning our relationships to the land continue to exist, however, as there is still a large disconnect between people, the land and their food in today's society, described as 'placelessness' (Johnson, 2012). Our cultural experiences that include our ecological relationships are situated, or 'placed' in the 'geography' of our everyday lives (Johnson, 2012). What is now missing, however, is the cultural histories of our landscapes that used to be stored in relation to place but have now been erased due to extensive colonization and cultivated ignorance (Johnson, 2012). Indigenous issues are land based as a result of their dispossession from their traditional territories during colonialism and their ongoing cultural ties to the land (Corntassel, 2009). In describing contributions towards reconciliation, a connection between issues with relationships to the land and Indigenous issues was made by all nine MWFF participants. For one MNCFN participant, they stated how to them:

“we are part of the land, and the land is part of us. And I don't think you can separate that. And when you try to separate that, you end up with dysfunction. So, to me when you try to separate yourself from the land, you end up cutting pieces of yourself away, until you end up being somebody else, which is what the Canadian government has tried to do to us for 150 years”.

This illustrates the connection between Indigenous issues of colonialism and dispossession, and the environmental harm to the land. Both MNCFN participants described in detail the meaning of their traditional territories to them, which included the cultural significance of the land. There is potential,

therefore, to use Indigenous knowledge and history of the land to increase the significance of the land for others.

The disconnect between humans and the physical land has been growing in recent years (Korteweg & Russell, 2012; Johnson, 2012). Johnson (2012) argues how place has become taken for granted, and the result is that place as part of our cultural experiences has also become taken for granted. Both MNCFN participant responses agreed with this, as they stated that they believe the impact of this is that most people do not think about the consequences of their actions in relation to future generations. One MNCFN participant discussed how Indigenous cultures advocate living by the Seven Generations teaching and the natural law of interference, where people understand that their actions will affect someone down the road and increased conscious, forward-thinking decision-making amongst their peoples. People also used to work together and know where their food came from. This was described by the MNCFN participant as “there was a time when it was all there, and all you had to do was take it. And all you had to do was not take too much and respect what was there”. Currently, the MNCFN participant noted that majority of society has “changed so the perception is that you can survive on your own...you’re not really doing that. But we’re told in order to be successful you’re have to survive on your own”. This has created a society of people that believe they do not need others to live, therefore do not consider the impacts of their actions as much as before.

It is necessary to restore the connection humans used to have with the land to encourage and incentivize people to care for the land once again, described as ‘place-making’ (Johnson, 2012). One method to do this is incorporating Indigenous knowledge into the opportunities people have for learning about the land. Johnson (2012) explains how the goal for place-making should be to return meaning to the land by teaching people the history of the land, the importance of the land and relationships to the land, therefore there can be an Indigenous component to place-making. There was an observed respect and care for the land during interviews with MWFF staff that illustrated fertile ground for promoting connection with the land, as one MWFF Staff participant stated their view that “you’re just caretakers of the land. Stewards. That’s certainly how I feel about our involvement with our beautiful piece of land”. Freeman (2014) advocates for decolonizing place-based relationship building between diverse peoples and the land, which in this situation could be between MWFF staff, CSA members, MNCFN members and MWFF’s land. One Municipal Staff participant suggested incorporating Indigenous knowledge of the land, plants and animals into educational pieces as a contribution towards reconciliation. Johnson (2012) and Korteweg and Russell (2012) explain how incorporating Indigenous knowledge recover place-based

stories and names, and allows for non-Indigenous peoples to acknowledge and respect the knowledge and histories of Indigenous Peoples in relation to their land.

CSAs have been identified by Wells (2001) as a place-making outlet as they encourage people to develop a relationship with their land and food. Through incorporating Indigenous knowledge and increasing exposure to the physical land, a small community supported agriculture business could increase peoples' awareness of where their food comes from. The importance of knowing where your food comes from was explained by one MNCFN participant, as they believe "knowing where your food comes from allows you to respect the Earth. If you don't know where it comes from, it's like getting free things all the time; you have no appreciation". When people have no appreciation, the MNCFN participant warns that this results in people "inflicting harm" and making careless decisions. Caring is promoting in CSAs, as explained by Wells (2001), in that CSA members are showing their support for ecologically-friendly practices by purchasing shares and building a connection to the land to increase respect. Increased respect for the land is necessary for reconciliation as Indigenous cultures are so inextricably intertwined with their lands that respecting the land is synonymous to respecting their cultures and histories (Korteweg & Russell, 2012).

4.3.3 Promoting Decolonization Through Promoting Cultural Resurgence

It has been discussed how promoting decolonization can be done through education and incorporating Indigenous perspectives into place-making, however promoting decolonization can also be done through promoting cultural resurgence. Cultural resurgence of Indigenous Peoples is important to ensure the survival of Indigenous cultures in Canada. Alfred and Corntassel (2005) explain how contemporary colonialism is focused on the eradication of Indigenous Peoples' existence as cultures, particularly through targeting Indigenous relationships with their homelands, cultures and communities. Promoting cultural resurgence also helps to ensure contemporary cultures are a part of the restorying Canadians' perspectives of Indigenous Peoples, as Alfred and Corntassel (2005) state there is a danger in allowing colonization to be the only story Canadians have of Indigenous Peoples. Indigenous Peoples have ongoing relationships to their traditional territories, which includes their language, communities, histories and ceremonies (Egan, 2012; Corntassel, 2009). Through promoting cultural resurgence, MWFF helps to ensure that contemporary Indigenous cultures and issues are not ignored while at the same time promoting the decolonization of non-Indigenous peoples. Bottom-up efforts that take culture seriously may better serve local needs, according to Miller (2006), therefore efforts should be made to learn about MNCFN's culture and promote cultural resurgence.

A small community supported agriculture business can promote cultural resurgence in various ways. Promoting Indigenous languages is arguably the most vital aspect to promoting cultural resurgence (Egan, 2012). One MNCFN participant identified language as “one of the things that we need to bring back. We need to save what languages are left, because every Elder I’ve talked to says the same thing when it comes to learning about ceremonies and all those kinds of things. They all say the same thing, it’s all in the language. If you understand the language you can understand these things”. The MNCFN participant suggested an example of promoting language as naming some of the foods sold at MWFF in the Ojibwe or Haudenosaunee language. Additionally, Johnson (2012) explains the importance of recovering place-based names in Indigenous languages as not just increasing Indigenous place-based knowledge in non-Indigenous peoples’ place-making practices (See above Section 4.3.2), but also to protect and encourage Indigenous language skills.

Traditional crafts play a large part in Indigenous cultures. These crafts and art pieces are not only an outlet for creativity and cultural resurgence, but they also serve as an educational tool to raise the awareness of non-Indigenous peoples. One MNCFN participant described craft shops on their reserve where tourists can visit, browse and purchase craft items. They thought of this “as something, if it’s done right, that helps to educate people. And it promotes traditional crafts”. Providing an outlet for traditional crafts would provide an opportunity to promote the resurgence of traditional crafts while promoting education of non-Indigenous peoples who have access to them.

Chapter 5

Relationship Building

This chapter explores the third step in the PTR Framework: Relationship Building (Figure 6) by discussing and analysing the findings of the primary data collection. The research findings are analysed in the context of the PTR Framework, specifically the third step: 'Relationship Building'. The first section discusses the importance of relationship building, the second section looks at building a relationship 'on the ground' and the final section discusses how relationship building can lead to collaborative projects. This chapter is important to explore how a small CSA business would go about decolonizing relationships with Indigenous Peoples.

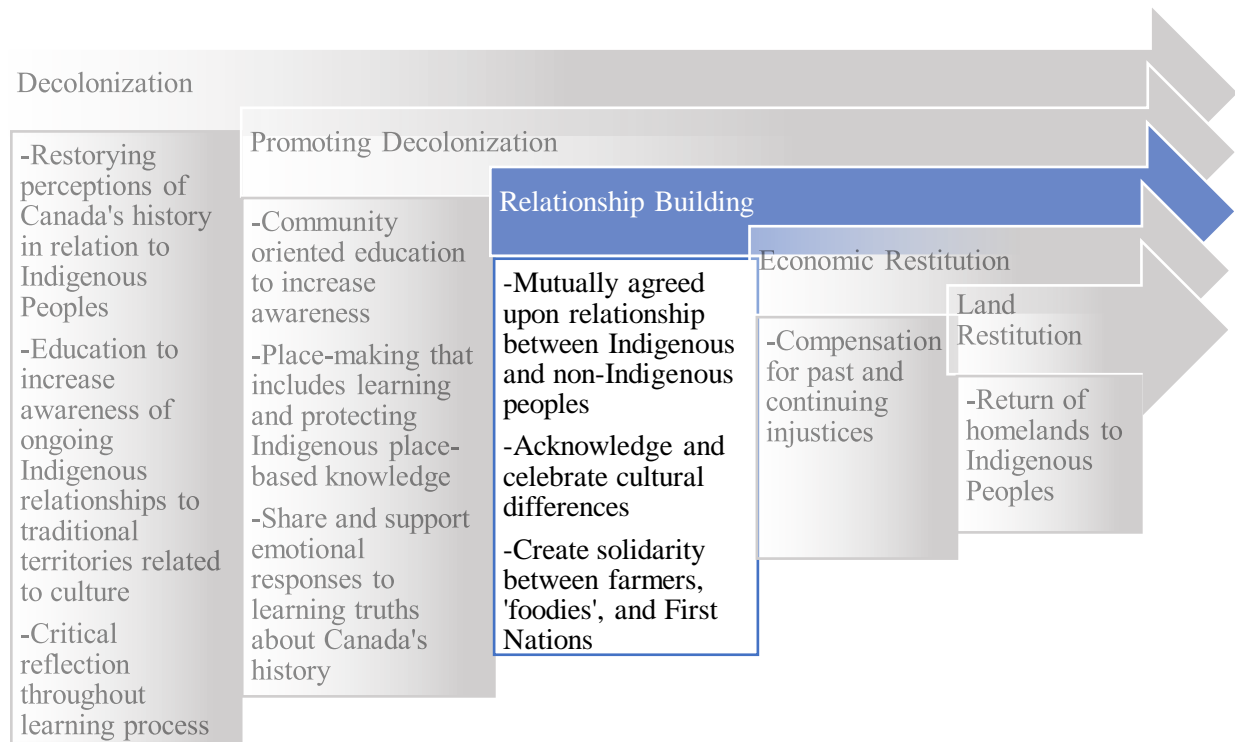


Figure 6 The third step in the Pathway to Reconciliation Framework.

5.1 Importance of Relationship Building

Relationship building has been identified in both the literature and in primary data collection as an important step towards decolonization and reconciliation. Cornthassel and Holder (2008) state that strategies to decolonize existing relationships with Indigenous Peoples should be the core of reconciliation. Decolonizing these relationships should involve the creation of a mutually agreed upon

relationship between Indigenous and non-Indigenous peoples, which Huygens (2011) identifies as a final step in their framework for decolonization. All five MWFF Staff participants and one CSA Member participant identified relationship building as part of reconciliation. Both MNCFN participants had similar responses that illustrated the importance of relationship building. One MNCFN participant also stated that working towards reconciliation must include building “the relationship with the local First Nation”, which they explained as “get to know your local First Nation, and who are you a treaty partner with, and that’s where things start. And then that way you just let it bloom out from there. And it grows there”.

A characteristic of mutually agreed upon relationships is respect. One MWFF Staff participant stated that they believe “at its core, reconciliation seeks to establish an indisputable empathy between Indigenous and non-indigenous people and effect positive change in our relationship so that we can move forward with mutual respect”. Jones and Jenkins (2008) discuss the need to acknowledge cultural differences. While there may be the impulse to ‘overcome’ the differences, Jones and Jenkins (2008) argue that non-Indigenous peoples can learn from the differences between Indigenous Peoples and non-Indigenous peoples, which may lead to new worldviews and improve society as a whole. This requires both parties, non-Indigenous and Indigenous Peoples to mutually respect each other’s cultural existence while building relationships. Some participants acknowledged this in their interviews; two out of four CSA Member participants and one Municipal Staff participant stated that they thought reconciliation involves accepting and embracing Indigenous cultures, which the Municipal Staff participant stated should involve building a mutual understanding of all cultures. According to Huygens (2011), an understanding of Indigenous cultures takes education, which is where Steps 1 and 2 in the PTR Framework that involve decolonization and education are beneficial to start before relationship building.

Due to the historic and ongoing colonialism in Canada, there are countless examples of oppression and racism against Indigenous cultures that have prevented mutually agreed upon relationships (Corntassel and Holder, 2008). It is for this reason that we need the decolonization of relationships between Indigenous and non-Indigenous peoples as discussed above. In their definitions of reconciliation, majority of non-Indigenous participants stated that reconciliation includes listening to Indigenous peoples; four out of nine MWFF participants and two out of three Municipal Staff participants all stated that people should first ask Indigenous Peoples what reconciliation should entail, and then listen to their responses. One MWFF Staff participant stated how they “think that in order to avoid the further damages of assuming things about such an important issue, first we should ask and listen to indigenous individuals and communities about what they want out of reconciliation, and build our response around those

insights”. Listening to Indigenous Peoples is an important aspect of relationship building to avoid creating a one-way, dominant relationship that has characterized Indigenous relations in the past (Huygens, 2011; Jones and Jenkins, 2008). This long history of unjust, colonial relationships has created distrust between Indigenous and non-Indigenous peoples and calls for meaningful, considerate actions towards relationship building (Freeman, 2014; Jones and Jenkins, 2008; Martin and Mirraboopa, 2003). As one MNCFN participant stated, “the history of interference is long”. Two interview participants, one MWFF Staff and one CSA Member participant noted their understanding of relationship building as taking time. Observations taken during the first meeting between the MNCFN and the MWFF illustrated the eagerness on the side of the MWFF to create a relationship with the MNCFN. The creation and building of a relationship would benefit, however, from being viewed as a process (Corntassel, 2012). As a MWFF Staff participant stated, “you gotta take very tiny little steps” and have faith that the relationship will unfold when it is ready.

5.2 Building Relationships ‘On the Ground’

One MNCFN participant discussed the importance of true, substantive relationships. The MNCFN participant said, “I try to encourage real relationships”, as opposed to the typical legal and political relationships that stem from the government’s duty to consult. For example, the relationship municipalities have is often based on statutory obligations, what Huygens (2011) refers to as a constitutional relationship. In the interviews, all three Municipal Staff participants highlighted the bureaucratic focus of reconciliation in their work. They described the municipality’s work towards reconciliation as focusing on statutory obligations. In that same context, two out of three Municipal Staff defined reconciliation as respecting and upholding treaty rights and resolving settlement negotiations. One Municipal Staff participant also identified the consideration of Indigenous cultural and archaeological resources in municipal planning decisions as part of reconciliation. While municipal relations with Indigenous Peoples are important for this type of work towards reconciliation, it maintains reconciliation on a larger scale (Alfred, 2009; Corntassel and Holder, 2008).

In this regard, one MNCFN participant suggests to people to establish the relationship with Indigenous Peoples, but to do it “on the ground” and not on a political level, believing that “better things happen on the ground, human to human, forget the policy crap, let’s get to work and let’s do something”. This requires more of a personal approach to relationship building than what is seen on political levels. Miller (2002) argues that involving oneself personally in a relationship most often has the best results in contributing towards change, in comparison to impersonal actions. During each interview, there was also

an overall recognition that reconciliation involves something more meaningful than just symbolic actions. Specifically, two MWFF Staff participants stated it should involve substantive actions, although they were unsure what those would entail. All five MWFF Staff participants connected relationship building to the land in their interviews. The MNCFN participant believes that “on the ground stuff like farming...there’s things that we can do as people to people, that we can do collaborative projects together to restore that [relationship]”. MWFF, as a small CSA business, thus has the opportunity to foster ‘on the ground’ relationship building.

5.3 Relationship Building for Collaborative Projects

On the ground relationship building creates the ideal foundation for collaborative projects between Indigenous and non-Indigenous peoples. As mentioned in the previous section, one MNCFN participant believes that “on the ground stuff like farming...there’s things that we can do as people to people, that we can do collaborative projects together to restore that [relationship]”. For collaborative projects to contribute towards reconciliation, it is important to do this on the foundation of a mutually-agreed upon relationship (Nicholls, 2009; Desmarais & Wittman, 2014). One MNCFN participant explained that although they agree collaboration can be a good step, any project “has to be Indigenous led. Because my whole thing is Indigenous voice and vision needs to be included, so its gotta be Indigenous led. It’s still our land regardless of who is there now, it’s still our land”. This means that collaboration must embody what has been discussed in the above sections: a mutually agreed upon relationship that involves listening to Indigenous Peoples and is based on respect. With these qualities, collaboration between Indigenous and non-Indigenous peoples can produce real change towards reconciliation.

Collaborative projects can have various benefits for both parties involved in addition to fostering a relationship. One MNCFN participant saw potential for collaboration in relation to Indigenous food sovereignty, as long as the project is “Indigenous led”. The MNCFN participant stated that a relationship with Indigenous Peoples could “support really good initiatives, like trying to establish food equality and stuff like that, that’s not at the legal, political level.” There are inadequate social policies in Canada that negatively impact Indigenous Peoples, according to Desmarais and Wittman (2014), particularly around food insecurity and Indigenous access to traditional food systems. Not only does food sovereignty include the production, consumption and distribution of food, but specifically culturally appropriate food (Desmarais & Wittman, 2014). Collaborative projects working towards creating food equality can benefit the food security of MNCFN, specifically by promoting their traditional food systems. This was supported by the MNCFN participant, who advocates for Indigenous food sovereignty, therefore believes

that “anything to restore our traditional food is great”. Advocates for Indigenous food sovereignty often highlight the inclusion of fishing, hunting and gathering as key elements of a sustainable food system in Canada (Desmarais & Wittman, 2014). Examples of alliances based on food sovereignty concerns between farmers, ‘foodies’ and First Nations are discussed in Desmarais and Wittman (2014), therefore it has been done and identifies an opportunity for collaboration with the MNCFN.

Collaborative projects can also have the benefit of promoting decolonization of non-Indigenous peoples. This can be done by implementing educational projects that raise awareness about Indigenous Peoples. These projects also have the potential to not just educate non-Indigenous peoples on historic relations with Indigenous Peoples but also their contemporary cultures and issues they face. By collaborating with MNCFN, MWFF can ensure their actions in promoting decolonization are informed and appropriate in the perspective of Indigenous Peoples. Collaboration can also create new learning opportunities. One MWFF Staff participant and one CSA Member participant suggested MWFF host a workshop for CSA members as a contribution towards reconciliation. A MNCFN participant’s response agreed with that, in their idea that “you could eventually bring in people to show different ways of preparing traditional food, or maybe in the spring bring somebody in to talk about the maple syrup, the benefits and all that kind of stuff”. Additionally, the MNCFN participant suggested “providing a craft outlet” for people to sell art, for example, similar to on reserve, were the MNCFN participant stated “there’s some craft shops where tourists come in and buy stuff and look at stuff and, I’ve always seen that as something, if it’s done right, helps to educate people. And it promotes traditional crafts”. These types of collaborations with Indigenous Peoples are a helpful way to promote cultural resurgence of the MNCFN as well through education of contemporary cultures. As a MNCFN participant mentioned, “it’s a way of acknowledging the people that lived there before but also shows that the people are still here”.

In addition to workshops, there is potential for Indigenous ways of teaching to be incorporated into educational initiatives at MWFF. Both MNCFN participants discussed their use of a roundhouse to teach. One MNCFN participant explained the roundhouse is “where I teach from. I teach from those lodges, because that’s our way. Our way is not to teach in a box... It’s not the same...It’s a completely different experience”. The MNCFN participant explained that is:

“because your closer to the land and in our world; that works on you too. I don’t know how to explain it, but it works. So, land-based education; and maybe that’s something that the farmers and a couple of people could figure out: okay, what could we do here to educate people on the land?”.

Collaborating with MNCFN to create traditional teaching opportunities would incorporate different teaching techniques into the education of non-Indigenous peoples, and create an immersive learning opportunity. This type of immersive learning was stated by two non-Indigenous participants as a preferred learning method. Another suggestion by a MWFF Staff participant was for the MNCFN to be able to practice their traditional cultural activities on MWFF's land. Here it is important to remember that Step 1 and Step 2 in the PTR Framework are continuous processes. Potential collaborations between the small CSA business and the MNCFN would greatly increase the education of MWFF Staff and CSA members, therefore furthering both their decolonization processes.

Chapter 6

Restitution

In addition to various decolonization and relationship building actions, restitution is an important component of reconciliation. This chapter both discusses and analyses the findings of this study in relation to the last step in the Pathway to Reconciliation Framework: Restitution (Figure 7). This section uses the study’s findings to analyze how restitution can contribute towards small-scale reconciliation by discussing first economic restitution, then land restitution.

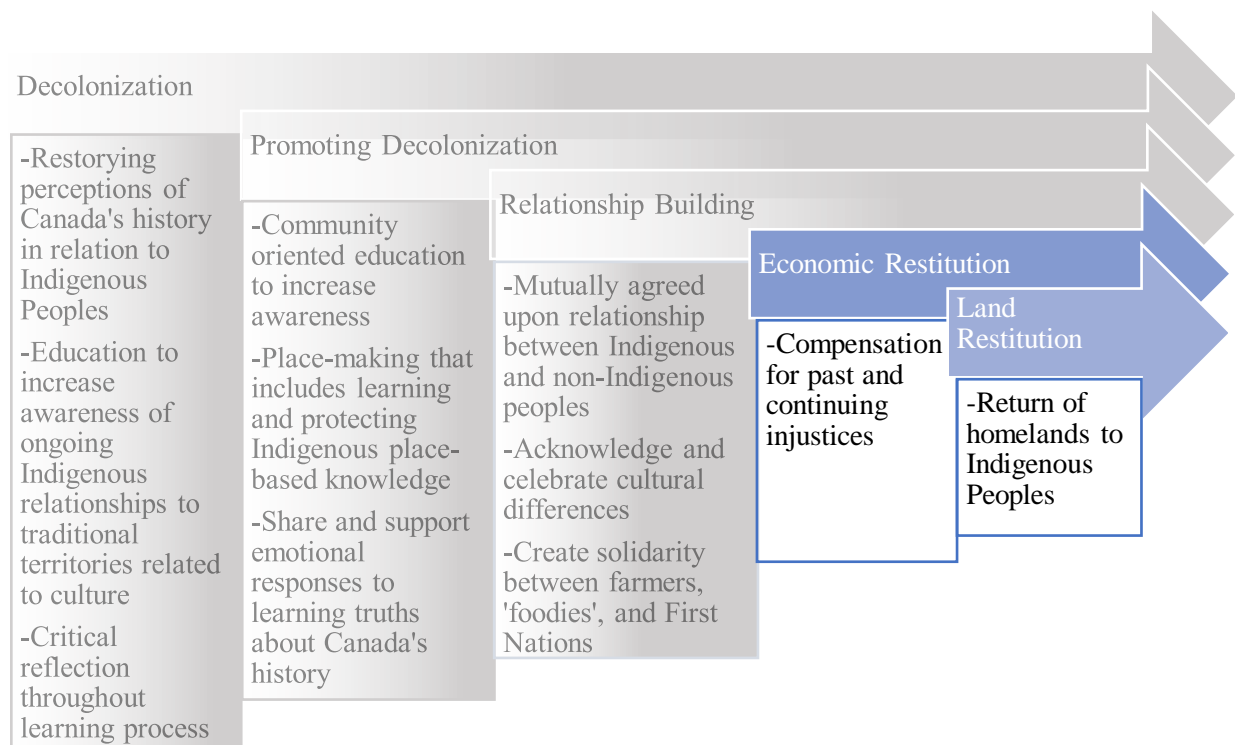


Figure 7 The final steps in the Pathway to Reconciliation Framework

6.1 Economic Restitution

Economic restitution can formulate in many different ways. Economic restitution as one type of substantive restitution is a necessary contribution towards reconciliation in addition to decolonization work (Alfred, 2009; Corntassel & Holder, 2008). Alfred (2009) explains restitution must be substantive, and involve not just homeland restitution but also other forms of compensation for past and continuing injustices. Economic restitution was identified as part of reconciliation by a few interview participants:

three out of nine MWFF participants and one Municipal Staff participant mentioned different forms of economic reconciliation. As stated by a MWFF Staff, “there has to be more than just the words. There has to be some demonstration of something else. And whatever that is, whether that’s economic, because we always go back to the economics...but I think that there has to be something.” While it is acknowledged that economic restitution is not adequate in itself and that attaching a monetary value to land is incompatible with Indigenous perspectives of the land (Duffy, 2008), it is an alternative form of restitution that can be offered when return of traditional territories is impossible (Kly, 1994; Duffy, 2008). We must reconcile that the wealth of Canada was, and is, dependant on the dispossession and impoverishment of Indigenous Peoples therefore we must share the wealth and compensate for losses (Freeman, 2014).

One form of economic restitution was identified as produce sharing. Two interview participants suggested produce sharing with the MNCFN: one CSA Member participant and one Municipal Staff participant. One CSA Member participant suggested a contribution towards reconciliation could “maybe to be able to offer some of the farm’s produce, like fruits and vegetables, to the Mississaugas to be able to say ‘hey, you know if you want to come here and just be able to enjoy, take home some stuff whatever we have extra’ because actually it’s their land”. Produce sharing with members of the MNCFN could help start to address Indigenous food insecurity. Desmarais and Wittman (2014) explain how inadequate social policies in Canada surrounding Indigenous Peoples contributes to food insecurity. A MNCFN Participant explained how they “try to live a traditional life, and so try to use our medicine and our food because that’s what keeps us healthy. And its like access to that, access is terrible. So, I have to travel miles and miles to get what I need for my family”, which is partly because of the minimal land on their reserve. The MNCFN participant stated “I can’t harvest anything at New Credit; we live on like five concessions of land that has been farmed since 1800, and I don’t know the history of that land, so I can’t harvest there because I don’t know if they used DDTs ... you know what I mean? So I have to travel literally across the country to get my medicine”.

A second form of economic restitution was identified as profit sharing. A few interview participants suggested profit sharing with the MNCFN: one CSA Member participant and two out of five MWFF Staff participants identified some form of money contribution as a possible reconciliation action. The CSA Member participant stated, “I think to give [Indigenous Peoples] money is one thing, it’s better than not giving them anything to compensate them”. One MWFF Staff participant acknowledged that:

“what we’re trying to deal with is how can some of the profits, when we start to make some money and show some profits, what can we do with some percentage of that where can it go to honour that we’ve never actually met the terms of the treaties...is there some way that we could now, just on these 70 acres, just make some kind of restitution for that, economically”.

The one CSA Member participant suggested economic restitution could involve “if there was a fund like 5% of everything [MWFF] were making just going to [MNCFN]”. This form of economic restitution is similar to royalties or equity payments to Indigenous Peoples determined in Negotiated Agreements with large development corporations (Fidler, 2010).

A last form of economic restitution was identified as employment opportunities. Providing employment opportunities for MNCFN members was identified by one CSA Member as a contribution towards reconciliation. Providing employment opportunities for MNCFN members would contribute towards the economic development of the MNCFN as a nation. Fidler (2010) describes job quotas, preferential employment, contracting opportunities and business contracts that are often components of Negotiated Agreements between large development corporations and Indigenous Peoples. Provision of employment is also a capacity building initiative, as employment opportunities can also be opportunities for Indigenous Peoples to learn and/ or gain experience in a new profession through employee training (Fidler, 2010).

6.2 Land Restitution

The disrupted relationships Indigenous Peoples have today with their homelands, cultures and communities is in part due to the political restriction they still face in accessing their traditional lands and food provisioning systems (Desmarais & Wittman, 2014). Corntassel (2009) highlights that the reconciliation process must not ignore the fact that a lot of Indigenous Peoples are currently displaced from their traditional territories. One of the MNCFN participants explained the constructed boundaries Indigenous Peoples are forced to live within, which includes what is considered their traditional territory. They explained that, “even saying the traditional territories and saying it’s only southern Ontario is a lie. Because if you are Anishinabe, wherever that Algonquin language group exists, you’re still on their traditional territory. And this construct of this little reserve, that little reserve; those are things that were put upon us.” An observation during the Indigenous Knowledge course was a discussion surrounding exclusionary spaces. It was noted in the discussion that even designated environmental reserve areas, such as conservation authority lands, are exclusionary and are not accessible to Indigenous Peoples. The

minimal amount of land the government has shared with Indigenous Peoples not only imposes physical restrictions on the MNCFN, but it directly violates the agreements and treaties that were made on the promise of sharing. Freeman (2014) argues we must respect and honour the spirit, intent and words of past agreements and treaties, which in the view of Indigenous Peoples, the land and its resources has always meant to be shared between the settlers and the Indigenous Peoples (Corntassel, 2009).

For one MNCFN participant, they believe that “reconciliation involves nothing less than the return of land.” They explain that this is because “they [the government] took the land illegally, they took all the resources illegally under the promise of sharing, and that never happened.” This MNCFN participant explained that:

“the agreements, the treaties, were about sharing the land. And that meant sharing the resources of the land, not the resources like we see today, like gold and diamonds, the resources like the timber and the food and the animals, all that stuff- well, that just never did happen. So, that’s playing a direct role in what is going on with Indigenous people today.”

In reference to all of the treaty violations such as stolen land and destroyed resources, the second MNCFN participant stated “in order to reconcile, you need to give some of those things back. You need to give back the language, you need to give back ceremony, and you need to give back land”. Egan (2012) discusses how despite treaty conditions, treaties were usually proceeded by progressive settler encroachment and increased control over resources on Indigenous traditional lands. To make amends for dispossessed lands and misused resources, land restitution must be a component of reconciliation.

It is important to clarify that the MNCFN participant is not calling for private landowners, such as MWFF, to return their land to contribute to reconciliation. The MNCFN participant explained “I’m not saying give me my land back, what I’m saying is I have unfettered access to that land. As a right holder, I have unfettered access to that land.” On the basis of the historic treaties that concern the land in Southwestern Ontario, such as the Covenant Chain, the Treaty of Niagara, the Toronto Purchase, the Gunshot Treaty and various ‘land surrenders’, the MNCFN are right holders to that land as they have the right to practice their traditional lifestyles without restriction (Morin, 2010; PRA, 2006). One of the MWFF Staff participants stated that they don’t agree with the “reserve being a defined spot for them...this is all their land, you know, so we should become friends, work together I guess, is my thought of reconciliation”. For unfettered access to the land to actually play out in today’s political and cultural context, a MNCFN participant acknowledged that a relationship must be created and the wishes of the landowner respected: “All I can say is you have to start at the relationship; I can’t tell that farmer what to

do, you know out of all respect...What I can say is I'd love to meet you, and let's share ideas. And then let's see what we can do". This identified importance of building a relationship with the First Nation first contributes to why relationship building is identified as a preliminary step to land restitution in the Pathway to Reconciliation Framework (Figure 3).

This unfettered access to the land could formulate itself as an open land access agreement between the MWFF and the MNCFN. In the interviews with the MWFF Staff, all five participants identified open land access as part of reconciliation. Additionally, one CSA Member participant also identified open land access as part of reconciliation. One of the MWFF Staff participants advocated for "making [the land] open to the world for anyone to come and share". The CSA Member participant felt similarly, in suggesting "it would just be nice for [MNCFN] to come around because this land is- the attitude is- it's open to anybody to come and enjoy". Another MWFF Staff participant stated their wish to "have that kind of relationship where...there is that kind of openness" for MNCFN to come onto MWFF land. This is an important acknowledgement in the open land access story, for there to be that kind of relationship. Discussed in the above section (Step 3 in the PTR Framework), an important and useful precursor before implementing some sort of agreement between MWFF and MNCFN is the start of and building of a relationship between the two.

Creating a relationship to enable land access could address the small reserve the MNCFN were given compared to their traditional territories. One of the MNCFN participants stated that:

"the life that we used to have was a very sustainable life, you know we did that for hundreds of years here, the Anishinabe people, and we needed that land for that. We didn't need the land to own it, that comes later post contact. And now, my First Nation, we're on five concessions of land. There's no significant body of water there, we are one of the only First Nation in Canada not to be located by a specific body of water, which is really sad".

The MNCFN participant further explained how they cannot harvest anything in a healthy manner on their reserve, as it has been farmed using pesticides since the 1800s. The MNCFN participant states how access to their traditional medicine and food to live a traditional lifestyle and stay healthy is "terrible. So, I have to travel miles and miles to get what I need for my family." They used the example of maple syrup, in explaining how "there's only a couple bushes on our reserve, and those are held by families, but I don't have any place to go to tap the trees". This access to their traditional medicines and foods is one aspect that can be addressed through open land access agreements between MWFF and MNCFN.

There isn't much land that the MNCFN have access to for their traditional practices, which has been identified as a necessity for their culture. The other MNCFN participant stated they "can't conceive how you'd have ceremony without land. It's all connected. Like where I go to ceremonies in Manitoba, there's land specifically allotted to that ceremony, where we go. And you'll find that all across North America. There's going to be a place somewhere where the people go." For the MNCFN to be restricted in land access for their traditional practices, such as those relating to ceremony, is a limitation on their ability to engage fully in their culture. Duffy (2008) explains that the availability of land with access rights offers Indigenous Peoples opportunities to renew or develop new connections to their land, and helps contribute towards reconciliation for future generations in a way that economic restitution cannot. A MWFF Staff participant suggested the ability of cultural practices to be held on MWFF property as a contribution to reconciliation. The ability for the MNCFN to practice traditional activities as part of their culture could be a component of the open land access agreement between MWFF and MNCFN. The MNCFN participant believes there would be positive changes for their youth if their connection to their land was increased, as she explained how she "know[s], from working with kids on the land, that this can be a life-changer. Getting our young people to the land. Giving back." Encouraging cultural use of MWFF land promotes the cultural resurgence of MNCFN, which can be a meaningful and helpful contribution towards reconciliation.

Chapter 7

Conclusions and Recommendations

The large-scale, government-focused application of reconciliation in Canada has been identified as a limitation of the current reconciliation pathway in Canada. Scholars such as Alfred (2009) and Corntassel and Holder (2008) explain how this limitation has kept discussions of reconciliation at a government level discourse and does not encourage reconciliation on a community nor individual scale. In reality, the Canadian state will probably be the last sector of Canada to begin a true decolonization process (Freeman, 2014). The literature review conducted at the beginning of this study concluded that there is a significant gap in literature on reconciliation on a smaller-scale. Thus, there is minimal guidance for a small community supported agriculture business such as MWFF to start on a pathway towards reconciliation. Using primary data and further analysis to build upon the preliminary Pathway to Reconciliation (PTR) Framework presented in Chapter 2, a more specific PTR Framework has been completed. This final PTR Framework (Figure 8) provides specific recommendations for a small community supported agriculture business, such as MWFF, to implement to start working towards reconciliation.

Through analysis of the different steps in the PTR Framework, it can be concluded that each step is overlapping and in no way static. Rather, I want to emphasize how each step is dynamic and somewhat dependent on other steps in the PTR Framework. Corntassel and Holder (2008) explain the importance of decolonizing oneself as a counter to the common government-focused reconciliation strategies, while Corntassel (2012) furthers this in explaining how decolonization can play out at various levels to reconnect Indigenous Peoples with their traditional lands and practices. This explains the importance of first decolonizing oneself, while at the same time promoting decolonization of both oneself, relations and business operations throughout the PTR Framework. It was found that education should be a slow process that allow for people to absorb and accept the information in an imperceptible shift in Canadian society towards a decolonizing mindset. Additionally, the mutual understanding of each others' cultures has been determined as a vital component to mutually agreed upon relationships, therefore the education of non-Indigenous peoples is a necessary precursor to the relationship building step. Economic and land restitution both involve agreements, therefore an established relationship between the MNCFN and MWFF is necessary to allow for informed and cooperative agreements between the two parties.

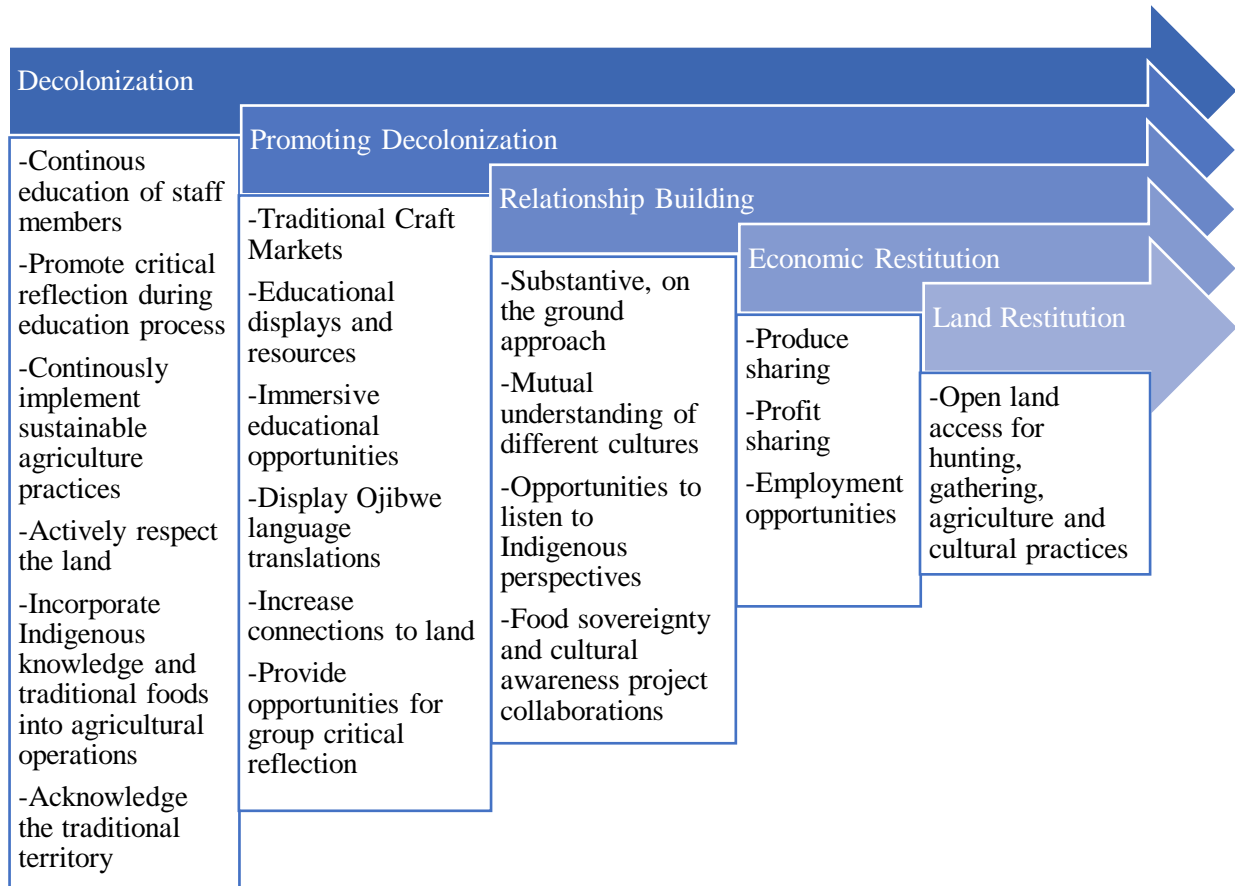


Figure 8 Final Pathway to Reconciliation Framework

Conclusions and Recommendations on Decolonization and Promoting Decolonization:

- A very important conclusion from Chapter 4 is that education is a vital component of decolonization processes. It is therefore recommended that MWFF encourage the education of its owners and staff members, in addition to providing educational opportunities for its CSA members. Educational opportunities on topics such as Indigenous histories, foods and cultures can be provided as reading materials, immersive experiences such as workshops and ‘the blanket exercise’ (Kairos Canada, 2015), cooperation with the Town of Caledon’s BIA, and educational displays and packaging (See Table 2).
- In relation to education, it can be concluded that non-Indigenous peoples require emotional assistance during their decolonization processes. It is therefore recommended that MWFF encourage critical reflection during the decolonization processes of its staff, in addition to providing group critical reflection opportunities to promote social learning.

- Acknowledging the traditional territory was concluded as an important part of decolonization. It is therefore recommended that MWFF acknowledge the traditional territory their business is on. Different strategies to this include identifying and acknowledging the traditional territory on their website, signs, and places where their address would appear, such as business cards and pamphlets.
- Respecting and healing the land has been determined as a strategy to decolonize relationships to the land. It is therefore recommended that MWFF continue to implement sustainable agriculture practices and incorporate Indigenous knowledge and foods into their operations, such as wild rice, berries, maple syrup, corn, beans and squash.
- Promotion of Indigenous cultures was determined as a beneficial component of promoting decolonization, as it can contribute to the education of non-Indigenous peoples and the resurgence of Indigenous cultures. It is therefore recommended that MWFF collaborate with MNCFN to provide a traditional craft market for Indigenous Peoples to sell their crafts. Furthermore, it is recommended that MWFF provide translations of various signs and foods in the Ojibwe language.

Conclusions and Recommendations on Relationship Building:

- It has been concluded that a mutually agreed upon relationship should be strived for between MWFF and MNCFN. To attain this, it is recommended that MWFF work towards a mutual understanding of the MNCFN's culture with them. This also requires non-Indigenous peoples to listen to the perspectives of Indigenous Peoples, therefore it is recommended to allow for opportunities to do so.
- Taking a building relationships on the ground approach has been concluded as an ideal approach to relationship building between MWFF and MNCFN. It is therefore recommended for MWFF to work towards Indigenous food sovereignty and cultural awareness projects in collaboration with MNCFN.

Conclusions and Recommendations on Restitution:

- Providing compensation in various economic forms has been determined to be a component of reconciliation. As MWFF is a small CSA business, it is recommended that they provide opportunities for produce sharing with MNCFN. Additionally, it is recommended that MWFF develop a profit sharing agreement with MNCFN. As employment at a business provides training and capacity building opportunities, it is recommended that MWFF provide employment opportunities to MNCFN.
- While restitution of traditional territories has been determined as a necessary component of reconciliation, it has been concluded that MWFF's responsibilities are to provide MNCFN unfettered access to their land. It is therefore recommended that MWFF establish an open access agreement with MNCFN to allow for unrestricted hunting, gathering, agriculture and cultural practices on their land.

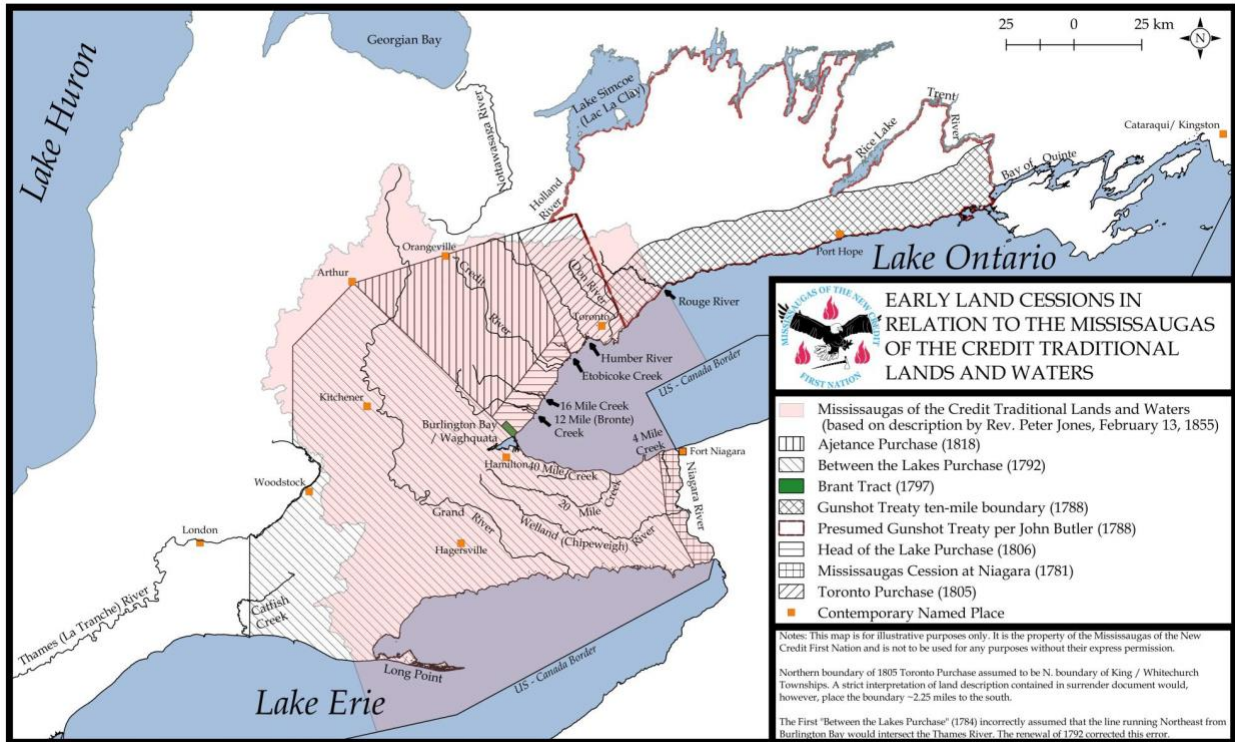
7.1 Limitations and Further Research

Due to the time constraints for this thesis, there are numerous avenues available for further research. Time constraints limited the ability of recruiting interview participants, therefore limiting the number of interviews that were conducted. Time constraints also limited how in-depth each conclusion and recommendation were analysed in relation to the literature and existing projects being implemented to work towards reconciliation. Therefore, the following areas for further research have been identified:

- Further research on projects that are promoting language resurgence on a small-scale, such as Ogimaa Mikana in the Toronto area (CBC News, 2016; Ogimaa Mikana, 2017).
- Further research on projects that are acknowledging traditional territories, such as the Toronto District School Board's morning announcements (Martin, S., 2016), the Council of Ontario Universities website (Council of Ontario Universities, 2017), and Britco's business cards (Joseph, 2015).
- Further research on projects that provide and promote education on Indigenous Peoples, such as Indigenous Trail Markers on Ontario Trails (Ministry of Indigenous Relations and Reconciliation, 2016) and Kairos Canada's Blanket Exercise (Kairos Canada, 2015).
- Research on how to approach and create collaborative projects between Indigenous Nations and small farms to promote Indigenous food sovereignty.
- Research into appropriate strategies for creating open land access agreements between private property owners and Indigenous Peoples.

Appendix A

Mississaugas of the New Credit First Nation's Traditional Territories



Map generated by the Department of Consultation and Accommodation, Mississaugas of the New Credit First Nation - June 2016

(MNCFN Department of Consultation and Accommodation, 2016)

Appendix B

Interview Script for Non-Indigenous Participants

1. What does reconciliation mean to you?
2. Are you aware of whose traditional territory you are on?
3. How much do you know about the culture of Indigenous Peoples in this area of Canada?
4. How helpful would you find it to know more about the traditional territory we are currently on and the Indigenous Peoples it belongs to?
5. What are some meaningful and practical things you think a small business, such as the Mount Wolfe Farm, could implement to work towards reconciliation with the Indigenous Peoples whose land they are on?
6. If there is anyone else you can think of whom I should speak with regarding this study, would you be willing to pass on an information letter to them for me? They can contact me if they are interested in participating.
7. Is there anything you can think of that I should read or know more about?

Appendix C

Interview Script for Indigenous Participants

1. What does reconciliation mean to you?
2. How do you feel about the importance of being connected to your traditional lands?
3. What are any projects or organizations you know about that you believe are on the right track towards reconciliation, and what are they doing that you like or do not like?
4. What would be the bare minimum actions a business could take in terms of reconciliation?
5. What would be the ideal actions you think a business should take in terms of reconciliation?
6. What are some meaningful actions you think a small business could take to work towards reconciliation with Indigenous Peoples?
7. If there is anyone else you can think of whom I should speak with regarding this study, would you be willing to pass on an information letter to them for me? They can contact me if they are interested in participating.
8. Is there anything you can think of that I should read or know more about?

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