

Kingston First Peoples: Purposeful Dialogues

Relationship Building: Phase 1

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Table of Contents

Acknowledgements	4
Executive Summary	5
Glossary of relevant terms	6
About the Project	11
Purpose	11
History of settlement across the area	12
Modern demographics & community dynamic	14
Methodology	20
Step One – Data collection	20
1. Literature Review	20
2. Notable community events & recent media releases	22
Step Two – Interviews	23
1.0 The Urban Context	25
1.1 The First Peoples population across Kingston	25
1.2 Residency in the city	26
2.0 Identity & Culture	26
2.1 First Peoples cultural activity in the city	27
2.2 Maintaining First Peoples cultural identity	31
3.0 Experiences with First Peoples Services and Organization	32
3.1 Communications and connections	36
4.0 Urban Aspirations	36
4.1 Hopes for the future	37
Community Recommendations, a 5 to 10 year plan	38
Conclusions	41
Next Steps: A Collective Impact Approach	42
Appendix A.	45
Appendix B.	47
Appendix C.	50
References	57

Figures

Figure 1. The Ontario Trillium Foundation Aboriginal Communities in Profile: Quinte, Kingston, Rideau, 2008	16
Figure 2. Kingston Community Profile 2009, A Socio-Demographic Analysis of Kingston, Ontario, Canada	17
Figure 3. United Way Report, Plans for Action as a Community: What part will you play in reducing poverty? 2013, Kingston, Ontario	19
Figure 4. First Peoples Purposeful Dialogues Strategic Planning Process	24
Figure 5. Primary needs of the community	28
Figure 6. Adopted from the Southwest Ontario Aboriginal Health Access Centre, 2014, Indigenous Cultural Competency (ICC) Training for Ontario Healthcare Professionals. Ontario Ministry of Health & Ontario South West Local Health Integration Network	35
Figure 7. Collective Impact Community Stakeholders	44

Tables

Table 1. Community Recommendations, a 10 year strategy	38
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Acknowledgments

She: Kon, Aanii, Bouzhoo, Wachaya, Kwey, Hello,

I would like to express my sincere gratitude across Kingston's Regional First Peoples Community and to our allies, in not only taking the time to meet with me, but to share some very personal and honest reflections of their experiences in our City. My level of appreciation cannot be overstated, and in turn, I thank all of you for accepting me into this community with such a heartfelt welcome. I also need to thank my colleagues at City Hall and in the Recreation and Leisure department for their support and encouragement toward this project, and especially my direct colleagues in Cultural Services who embraced the overdue need for this project to commence. I thank you all for starting this journey with me, and entrust that although the path might be undulating for some time, the walk will prove rewarding with every step taken. **Nyawen'ko:wa, Chi Miigwech,** Thank You All Very Much!



Executive Summary

The time has come for a strategy to be designed relating to how the City of Kingston establishes a relationship in working with First Peoples across our region and beyond. Through dialogue between the Alderville Council and representatives of Cultural Services at the City of Kingston it was determined that the first step should begin with an understanding of the current community within itself and with the City of Kingston.

This First Peoples Purposeful Dialogues project was undertaken to better understand the perspectives of urban First Peoples as complex individuals and communities, and provide new insights that stimulate dialogue between First People and non-First People urban communities across the Kingston region.

The First **Peoples'** population of Kingston reflects this growing urban population with an estimated number of over 7,000 urban First Peoples residing in Kingston in 2014. An open interview dialogue process was conducted between August and November 2014 and areas for discussion included identity, culture, education, employment, health and hope for the future.

Key interview findings identified that Kingston's **First** Peoples community is full of cultural pride, but without a physical hub to share in that pride. The community is worried about its legacy for future generations as the region is currently fractured by an eroded community alliance as seen through the collapse of the Kingston Katarokwi Native Friendship Centre. Further key findings include a request for community sensitivity and cultural awareness training for both the First Peoples and Settlers of Kingston to share stories, (mis)understandings and hopes for the future. There is also the need to support a respectful and inclusive visibility of the First Peoples community as equal members in the Kingston Story through municipal and business-based web media. Finally, many of our First People community members wanted to raise awareness to the lower socio-economic conditions of this community who are living without adequate food, housing, transportation and education.

The City of Kingston, using a collective impact approach, should collaborate with representative agencies to support the visibility of the First Peoples community and enact strategies for addressing various recommendations and next steps over a ten-year plan.

Glossary of relevant terms and acronyms

Aboriginal: (adjective, circa 1650) of or relating to the people and things that have been in a region from the earliest time; (noun, circa 1749) aborigine, for a long time the aboriginals were not even included in the censuses, as they were viewed as part of the **region's fauna**;

ab- (prefix) from, away, off; original (noun, circa 14th Century) a person who is different from other people in an appealing or interesting way, the source or cause from which something arises; (adjective) or, relating to, or constituting an origin or beginning, not like others, new, different, and appealing.

<http://www.merriam-webster.com/dictionary/>

Aboriginal Peoples: the descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal People – Indians, Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

ALOY, Aboriginal Leadership Opportunity Year, Royal Military College: a one-year program with the Regular Force offered at RMC, open to Aboriginal people that are high school graduates (or equivalent) and that meet the selection criteria for post-secondary education. As officer cadets, students experience a combination of university level study and military and leadership training. Additionally, cadets will participate in Aboriginal cultural development activities.

<http://www.forces.gc.ca/en/news/article.page?doc=aboriginal-peoples-in-the-canadian-armed-forces/hie8w98n>

Anishinaabe: the Anishinaabe or “Original People” are a group of 7 related First Nations groups, including the Potawatomi/Delaware bordering Lake Michigan, the Chippewa, Mississauga, Odawa (Ottawa), Ojibway, and Nipissing who occupied an area that is now the bulk of southern and central Ontario, as well as the Algonquin who bordered the north shore of the St. Lawrence River into modern day Quebec. These nations all shared languages that evolved from the Algonquin language.

ATEP, Aboriginal Teacher Education Program: provides an opportunity for teacher candidates at Queen's University, Faculty of Education, to specialize in Aboriginal education.

Cree: the largest population of First Nations peoples still across Ontario today, the Cree occupy the northern regions of the province as well as areas of Manitoba and northern Quebec. The Cree language is a distinct language group that has evolved from the Algonquin base.

DAAG, Defense Aboriginal Advisory Group: provides essential advice to Department of National Defence (DND) and Canadian Air Force (CAF) leaders to identify current systemic problems and to determine the impact of future policies and initiatives on Aboriginal Peoples.

<http://www.forces.gc.ca/en/news/article.page?doc=aboriginal-peoples-in-the-canadian-armed-forces/hie8w98n>

First Nations: (noun) A term that came into common usage in the 1970s to replace the word “Indian”, which some people find offensive. Although the term First Nation is widely used to represent a governing body or government standing, **no legal definition of it exists. Among its uses, the term “First Nations Peoples” refers to the Indian peoples in Canada, both Status and Non-Status.**

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

First Peoples: (noun) the descendants of the original inhabitants of North America and the term is a reference to individual experience and identity. The Canadian Constitution recognizes three groups of Aboriginal (this author prefers the term First as the term Aboriginal is now considered offensive by some) Peoples – Indians/First Nations, Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

Haudenosaunee: the Haudenosaunee or the “People of the Longhouse” are also known as the Iroquois or Iroquois Confederacy and share languages evolved from the Iroquoian language. The 6 Nations of the Haudenosaunee include the Seneca, Cayuga, Tuscarora, Onondaga, Oneida and Mohawk. Initially residing in their homelands along the southern shores of the Great Lakes the Haudenosaunee controlled and influenced the trade from southern U.S.A. into Ontario and Quebec.

Huron-Wendat/Petun: The Huron-Wendat/Petun or Wyandot Confederation occupied much of the Michigan to central Ontario region prior to the mid-1600s. With the movement of Anishinaabe nations from the north and west penetrating south to combat the warring nations of the Haudenosaunee from the south, the Huron-Wendat/Petun became victims caught in the middle, and the few surviving communities were dispersed amongst Mohawk and/or Algonquin nations.

Indian: (noun, circa 14th Century) a native or inhabitant of India or the East Indies; (noun, circa 1732) a member of any of the aboriginal peoples of the western hemisphere except often the Eskimos.

<http://www.merriam-webster.com/dictionary/>

Indian peoples are one of the three cultural groups, along with Inuit and Métis, recognized as Aboriginal people under section 35 of the *Constitution Act*. There are legal reasons for the continued use of the term "Indian". **Such terminology is recognized in the *Indian Act*** and is used by the Government of Canada when making reference to this particular group of Aboriginal people.

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

Status Indian: a person who is registered as an Indian under the Indian Act. The act sets out the requirements for determining who is an Indian for the purposes of the Indian Act.

Non-Status Indian: an Indian person who is not registered as an Indian under the Indian Act.

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

Indigenous: (adjective, circa 1646) produced, growing, living, or occurring naturally in a particular region or environment. <http://www.merriam-webster.com/dictionary/>

Inuit: (noun, circa 1765) a member of a group of native people of northern North America and Greenland. Historically given the name Eskimo: (noun, circa 1584) a member of a group of people of Alaska, northern Canada, Greenland, and northeastern Siberia; (Concise Encyclopedia) Group of peoples who, with the closely related Aleuts, constitute the native population of the Arctic as well as some of the subarctic regions of Greenland, Alaska (U.S.), Canada, and far eastern Russia (Siberia). Self-designations include such names as **Inuit, Inupiat, Yupik, and Alutit, each being a more or less local variant meaning "the people."** The name Eskimo, first applied by Europeans, may derive from an Innu (Montagnais) word for snowshoes; it is favoured by Arctic peoples in Alaska, while those in Canada and Greenland prefer Inuit.

<http://www.merriam-webster.com/dictionary/>

An aboriginal people in Northern Canada, who live in Nunavut, Northwest Territories, Northern Quebec and Northern Labrador. The word means "people" in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

KACIN, Kingston Aboriginal Community Information Network: provides information and event sharing opportunities for any organization or agency across the greater Kingston region which offers programming or services for First Peoples community members.

KICC, Kingston Indigenous Community Council: a representative organization of First Peoples and municipal employees to share and discuss issues, events and initiatives across the greater Kingston region.

Kingston region: for the purposes of this project, the Kingston region is defined as a territory that extends across the greater City of Kingston as well as Frontenac County and Islands federal jurisdiction, as well as to the Tyendinaga territory in the west; many residential members of the Tyendinaga community maintain full-time employment within the City of Kingston, or have extended family residing within the City limits.

KNFC, Katarokwi (Kingston) Native Friendship Center: closed as of Autumn 2013; see OFIFC.

Métis: (noun, circa 1816) a person of mixed blood, the offspring of a North American Indian and a person of European ancestry. <http://www.merriam-webster.com/dictionary/>
People of mixed First Nation and European ancestry who identify themselves as Métis, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

<http://www.aadnc-aandc.gc.ca/eng/1100100014642/1100100014643>

MNCC, Mohawk (Kahniakenhaka) Nation Council of Chiefs: designated representatives of the Sovereign Mohawk Nation, sanctioned by the Haudenosaunee Confederacy, with a government built on the principles of peace and the participation of its citizens.

http://www.mohawknation.org/index.php?option=com_content&view=article&id=47&Itemid=56

MNO, Métis Nation of Ontario: created to represent Métis people and communities in Ontario that are part of the Métis Nation. Supports the delivery of programs and services to its citizens through the branches of healing and wellness, and education and training in the Kingston area.

<http://www.metisnation.org/about-the-mno/the-metis-nation-of-ontario>

NAD, National Aboriginal Day: held annually on June 21st, this is a celebration of the unique heritage, diverse cultures and outstanding achievements of the nation's Aboriginal Peoples.

Native: (adjective, circa 14th Century) born in a particular place, belonging to a person since birth or childhood. <http://www.merriam-webster.com/dictionary/>

OCAP (ownership, control, access, possession) Principles: a way for First Nations to control data collection and processes in their communities. OCAP is a registered trademark of The First Nations Information Governance Centre. <http://fnigc.ca/ocap.html>

OFIFC, Ontario Federation of Indigenous Friendship Centers: a provincial Aboriginal organization representing the collective interests of member Friendship Centers located in towns and cities across the province. Friendship Centers are not-for-profit corporations which are mandated to serve the needs of all Aboriginal people regardless of legal definition, and are the primary service agents for Aboriginal people requiring culturally-sensitive and culturally-appropriate services in urban communities. <http://ofifc.org/>

Settler: one who settles in a new region or country, especially a region that has few occupants or that is occupied by people of a different ethnic or religious group. www.thefreedictionary.com

Smudging: a smudge ritual or ceremony is performed to correct the energy in a home, in an office, in an object, or even in a person. This is accomplished by burning sage or sage and a combination of other medicines (cedar, tobacco or sweetgrass) in a focused, intentional way to cleanse out negative energy and to replenish positive, healing energy.



About the Project

The Kingston First Peoples Purposeful Dialogues Project sprang from discussion with the Alderville First Nations in the summer of 2014. It was suggested by Alderville First Nations Councilors that while our two communities were beginning to work together to create a culturally respectful approach to commemorating the history of the Alderville Mississauga in the Kingston area, a parallel strategy could be developed toward how the City of Kingston establishes a relationship in working with First Peoples across our region and beyond. Through further dialogue between the Alderville Council and representatives of Cultural Services at the City of Kingston it was determined that a Kingston Regional Community Assets and Needs Assessment of our First Peoples Community should begin to establish an understanding of the current urban dynamics of Kingston's First Peoples.

Purpose

The primary purpose of this project is to create a baseline understanding of local First Peoples recognition, voice and knowledge within the Kingston story. Further objectives of this project are to better understand the perspectives of urban First Peoples as complex individuals and communities, and provide new insights that stimulate dialogue between First People and non-First People urban communities across the Kingston region. Designed to be an enquiry about the identities, values, and experiences of First People living in this city, highlighting the aspects of culture, arts and heritage, this project investigated a range of issues including (but not limited to) First Peoples identity, community belonging, education, work, health, justice, and hope for the future of the wider community.

Between August and November 2014, 65 individuals participated in a one-on-one or group interviews across the Kingston region. Of the 65 participants, 48 individuals self-identified as First Nations (status and non-status), one person identified as Métis, and one person identified as Inuit. Fifteen participants identified as European Settler/First Peoples Ally.

Key to the project's legitimacy was that the sample be representative of the First Peoples population of the region, and not those solely living in serious poverty or those who are succeeding. Moreover, without First Peoples census data over the last 8 years, the invitation to participate came about through the outreach and support of a local community member, Paul Carl, and the KACIN, Kingston Aboriginal Community Information Network website. Between our joint initiatives, we worked with local First Peoples agencies and other allied organizations to build community awareness and support for the study, and to identify interview participants.

History of settlement across the area

The First Peoples history of the region of Kingston is complex, and the land needs to be viewed as an open space which was not defined by national, provincial or the regional boundary lines as they exist today. The fluidity of space and occupancy of the Kingston region is very complex and multi-faceted. What is known is that communities of Late Woodland people (from approximately 1200 to 1450) and the St. Lawrence Iroquois (**present in the 1500's**) were known to exist and perhaps even co-exist but later developed or merged into their modern descendant First Nations.¹ When the first Europeans began to arrive in Southern Ontario in the **early 1600's**, the north shore of Lake Ontario and the area originally known as Katarokwi (Kingston) had continued to be a shifting home between the Huron-Wendat Peoples and the Five Nations/St. Lawrence Iroquois.² In the Mohawk language, the name Katarokwi means **a place where there is clay** or **where the limestone is**, and is defined by two rivers, the Cataraqui River and the St. Lawrence River, while Lake Ontario ecologically marks the region.³ The French translation of the Algonquin use of the term Cataracoui, means **great meeting place**.⁴

Along with the Neutrals bordering the north shore of Lake Erie to the west and the Petuns who occupied the areas south of Georgian Bay, the language that was spoken amongst the Huron-Wendat, Neutral and Petun was part of the Iroquoian family of languages, shared within the Five Nations Iroquois.⁵ North of these Iroquois speakers and moving west to east from Michigan around Lake Superior, North of Lake Huron to Quebec were the Potawatomi/Delaware, the Chippewa, Mississauga-Ojibway, Odawa (Ottawa), Nipissing and Algonquin communities. These 6 groups often referred to as the Anishinaabe or **Original People** in Algonquin, all shared a common Algonquin family language and often interacted and traded peacefully. To the north of the Anishinaabe Peoples large populations of Ojibway and Cree occupied vast areas of land, much like they do today where Cree and Oji-Cree languages are still spoken widely amongst these people.

¹ Alan McLeod, 2013, The Third Crossing Environmental Assessment Report on First Nations Consultations, p.7.

² Master Plan of Archaeological Resources 2010, Technical Report, passed by the City of Kingston, p.22.

³ Mohawk Nation Council of Chiefs, November 2011, Tsi Niionkwahskò:ten, Cataraqui River: Proposed Third Crossing; oral history shared from community Mohawk Grandmother.

⁴ Brian S. Osborne and Donald Swainson, 2011, Kingston: Building on the Past for the Future.

⁵ Master Plan of Archaeological Resources 2010, Technical Report, passed by the City of Kingston, p.22.

Surrounding Lake Ontario and Lake Erie into what are now areas of the province of Ontario and the states of Michigan, Ohio, Pennsylvania and New York were the Five Nations Confederacy or League of the Iroquois who, from west to east, identify as Seneca, Cayuga, Onondaga, Oneida and Mohawk.⁶ This Confederacy shared a common Iroquois language family, although each group utilized their own unique vocabulary. During the late **1600's, various families of Seneca, Cayuga and Mohawk** ancestry had established communities at both the western and eastern ends of Lake Ontario and at various spots heading east up the shores of the St. Lawrence River.

During the late 1600s, the Huron-Wendat moved north-northwest toward their Petun allies near Georgian Bay, as did the Neutral, to avoid tensions with the Five Nations. At the same time, as French traders, military personnel and settlers made their way west across the region, they aligned themselves with many of the Algonquin and Huron traders they first encountered along the St. Lawrence River, the northern shores of Lake Ontario and various inland waterways, otherwise identified as inherent trade routes.

By the beginning of the 1700s, the Anishinaabe **Mississauga's from today's Sudbury region** began to move south and tensions over space and resources arose with some shifting Iroquois Confederacy groups. This ongoing Mississauga and Iroquois conflict prompted the growth of Mississauga settlements in the Credit River region at the western end of Lake Ontario, and in the Katarokwi region. There were many French military agents that also confronted the Iroquois Confederacy from the south during this time. However, with the arrival of British traders, military personnel and settlers in the **early 1700's**, the Five Nations Confederacy, which took the Tuscarora Nation into their fold in 1722, aligned themselves with the British, and helped to overrun many of the French, Huron and Anishinaabe settlements along the lower St. Lawrence and Great Lakes waterway.

With the British establishing a more permanent colony along the north shore of Lake Ontario in 1758, and in particular with their occupation and expansion of the Katarokwi area, the Mississauga who had established a community in the region **in the early 1700's** ceded Kingston and the surrounding territory to the British crown in 1783 with the signing of the Crawford Purchase.⁷ Within 30 years, the Mississauga initially shifted their main occupation to Grape Island in the Bay of Quinte, but within two decades the Mississauga settled further

⁶ www.haudenosauneeconfederacy.com/; Helen Hornbeck Tanner, Atlas of Great Lakes Indian History, 1987, pp-24-25.

⁷ Master Plan of Archaeological Resources 2010, Technical Report, passed by the City of Kingston, p.22; Osborne & Swainson, p. 20.

north in two separate communities, the area known today as Bedford or along the southern border of Rice Lake, later becoming the community of Alderville.

As the American-based United Empire Loyalists, sympathizers with the British during the American Revolution of 1776, agreed to move peacefully into British Upper Canada territory **during the late 1700's early 1800's**, trading with the Iroquois Confederacy and Anishinaabe peoples continued in Katarokwi, then to become known as Kingston. As the community grew and flourished as an important site for political and judicial institutions over the 18th and 19th centuries, Market Square, behind what is now Kingston City Hall was the main trading location where food stuffs (especially rice), tobacco and hides exchanged hands between First Peoples, the United Empire Loyalists and other recent immigrants to the established British Colony of Upper Canada right up until modern times.

The Iroquois (Six Nations) Confederacy took on the name of Haudenosaunee, the *People of the Longhouse*, and today there are 18 Haudenosaunee communities across southern Ontario into eastern Quebec and New York State, with the Tyendinaga-Mohawks at the Bay of Quinte being Kingston's closest First Peoples reserve community, and the only government recognized territory within the Kingston region. Mississauga and Algonquin communities also still reside across southern Ontario, with Algonquin communities also extending into eastern Quebec.

According to archaeological evidence from across the Kingston region, 14 First Peoples sites are recorded and listed with the Ministry of Culture.⁸ Of these sites, 13 are small, isolated or campsite related finds, with only one site deemed large enough to warrant identification as a village. This village site dates to a time of Huron-Wendat/Petun occupation and prior to the first European Settlers started to move across the land.

Modern demographics & community dynamic

The Kingston Region, including Frontenac County, the Islands, and west toward Prince Edward County, is home to First Nations Territory, the Mohawks Bay of Quinte – Tyendinaga as recognized by the Ministry of Aboriginal and North Affairs. Three other identified political affiliates exist, including High Land Waters Métis Community Council, Ardoch First Nations and Allies, and Shabot-Obaadjian-First Nation.

⁸ Master Plan of Archaeological Resources 2010, Technical Report, passed by the City of Kingston, pp. 69-71.

Current demographic data on our First Peoples community was obtained from two sources: *Ontario Trillium Foundation, Aboriginal Communities in Profile: Quinte, Kingston, Rideau (2008)* (Figure 1), and Social Planning Council of Kingston & Area, *Kingston Community Profile: A Socio-Demographic Analysis of Kingston, Ontario, Canada (2009)*. From the Ontario Trillium Foundation (OTF) data, it is estimated that a rapid population growth of 50% occurred across the Quinte, Kingston and Rideau Valley region between 2001 and 2006 for the First Nations, Métis and Inuit population (Figure 1).⁹ In 2006 the Quinte, Kingston and Rideau region with just over 13,400 people, encompassed approximately 5.5% of **the total First Peoples' population** of Ontario. At that time, First Nations peoples numbered just more than half of all First Peoples, while Métis numbered about 1/3rd, and Inuit approximately 1/10th. The remaining First Peoples did not self-identify.

Three years later, the data reported in the 2009 Kingston Community Profile mirrored the data from the Trillium Report.¹⁰ The Social Planning Council reported that the First **Peoples'** population of Kingston had steadily grown over the last decade with a local population of 3,295 people.

In 2006, the First Peoples community across the Quinte, Kingston and Rideau region was much younger than the average population, with four in ten people under the age of 25 years. The Trillium report also suggested that although three-quarters of our **First Peoples' population had completed high school or higher levels of education**, the schooling completion rate was still 10% lower for First Peoples in relation to the total population. Unemployment was 10.1% higher for First Peoples across the region, and there was an average income gap of \$8700 between First Peoples and Settlers across the Quinte, Kingston, and Rideau area.

In 2009, it was reported that about 30% of First Peoples across Kingston had not completed their high school diploma. The inequality in income and access to jobs as noted in the Community Profile is similar to that of the Trillium report, with unemployment 10% higher for First Peoples across the region, and higher for First Peoples across the region, and an average income gap of \$8500 between First Peoples and Settlers across the **Kingston region. The Community Profile further offers, "Government transfers make up a higher proportion of Aboriginal Peoples total income in Kingston than Ontario Aboriginals and non-Aboriginal Kingston residents"** on the whole.¹¹

⁹ Ontario Trillium Foundation, 2008, *Aboriginal Communities in Profile: Quinte, Kingston, Rideau*, p. 8.

¹⁰ Social Planning Council of Kingston & Area (2009), Chpt 4., p. 1.

¹¹ Social Planning *ibid*, Chpt. 4, p. 6.

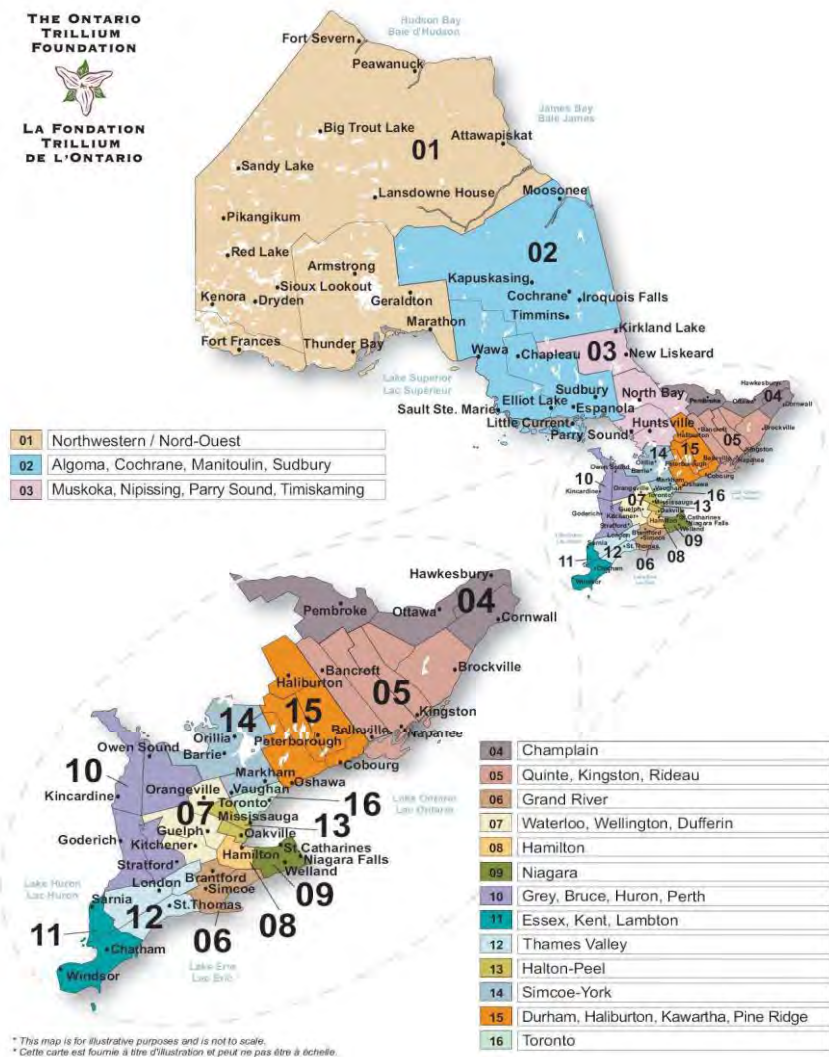


Figure 1. The Ontario Trillium Foundation Aboriginal Communities in Profile: Quinte, Kingston, Rideau, 2008.

Although the Kingston Community Profile of 2009 suggests that information on the quality of life of First Peoples in Kingston is limited, the identification of low-income populations and neighbourhood residency was reported in Figure 2, with specific reference to First Peoples density markers noted with red dots.

The Social Planning Council's **First Peoples** population density demographic from 2009 mirrors the **United Way's 2013 Poverty Strategy Report's** community deprivation index (Figure 3), suggesting that if First Peoples can still be represented as seen by the red density markers of the social policy report in Figure 2, then many of the First Peoples of Kingston are still living in some of the most impoverished neighbourhoods of the City.

Kingston's descriptor as an institutional city can also lend itself to being a draw for First Peoples from across the region, province and country. Besides the existence of three large general hospitals with specialized care facilities, Kingston General, **Hotel Dieu** and **St. Mary's of the Lake**, Kingston also hosts regional providence care facilities that offer long-term support for both the elderly and patients with mental health symptoms.

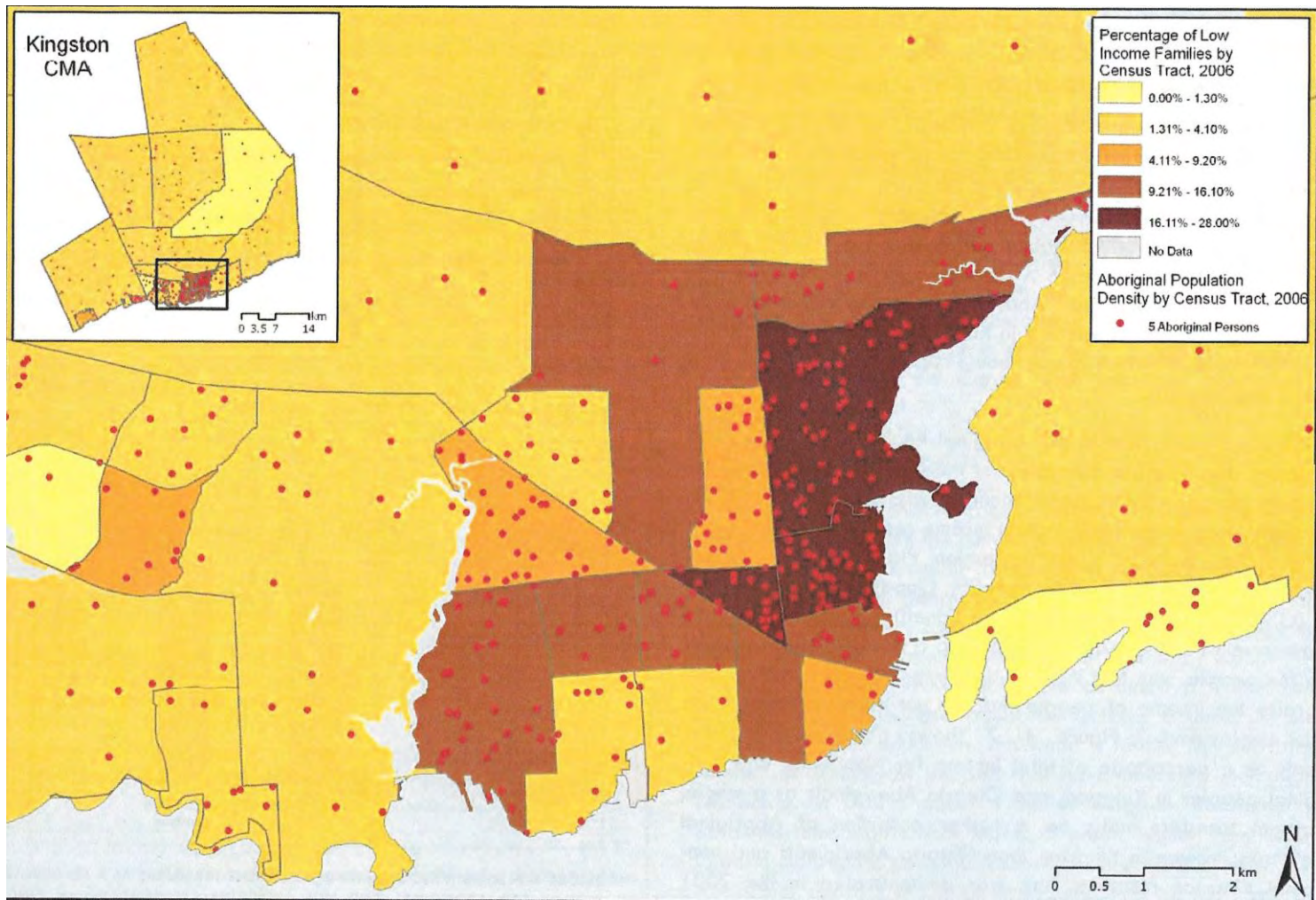


Figure 2. Kingston Community Profile 2009, A Socio-Demographic Analysis of Kingston, Ontario, Canada.

Other institutions that attract a diverse range of First Peoples from all over Canada include three post-secondary schools, **Queen's University**, the Royal Military College of Canada, and St. Lawrence College. As well, our community is still host to 4 medium-to-high security correctional institutions - Bath, Collins Bay, Joyceville and Millhaven - which attract families of clients to live near by.

In review of incarceration statistics from 2006, 600,695 First Peoples women and girls were incarcerated across Canada equating to 3% of the total population of women and girls across the country. Yet, First Peoples women made up 30% of all women in federal prisons.¹² Male specific statistics are not forthcoming at the time of this report, but it is presented by Correction Services Canada that First Peoples are simply over-represented in the criminal justice system.¹³

Finally, in recognition of the growing First Peoples community in Kingston, the Ontario Federation of Indigenous Friendship Centers (OFIFC) opened The Katarokwi Native Friendship Center (KNFC) in 1992. This space offered physical refuge, traditional opportunities and social interactions for over 2 decades in Kingston with the membership reaching a peak of more than 250 people approximately 8-10 years ago. The center lost OFIFC funding in September 2013 and has since stopped operations while searching for funding support. The membership reduced from over 200 people just four years ago in 2011, to two dozen as of November 5th, 2014. The at-risk programming funded by the OFIFC **was shifted to the Métis Nation of Ontario's** (MNO) office in Kingston in March 2014.

¹² Canadian Association of Elizabeth Fry Societies, 2013, www.caefs.ca/wp-content/uploads/2013/04/Aboriginal-Women.pdf

¹³ www.csc.-scc.gc.ca/aboriginal/002003-1008-eng.shtml

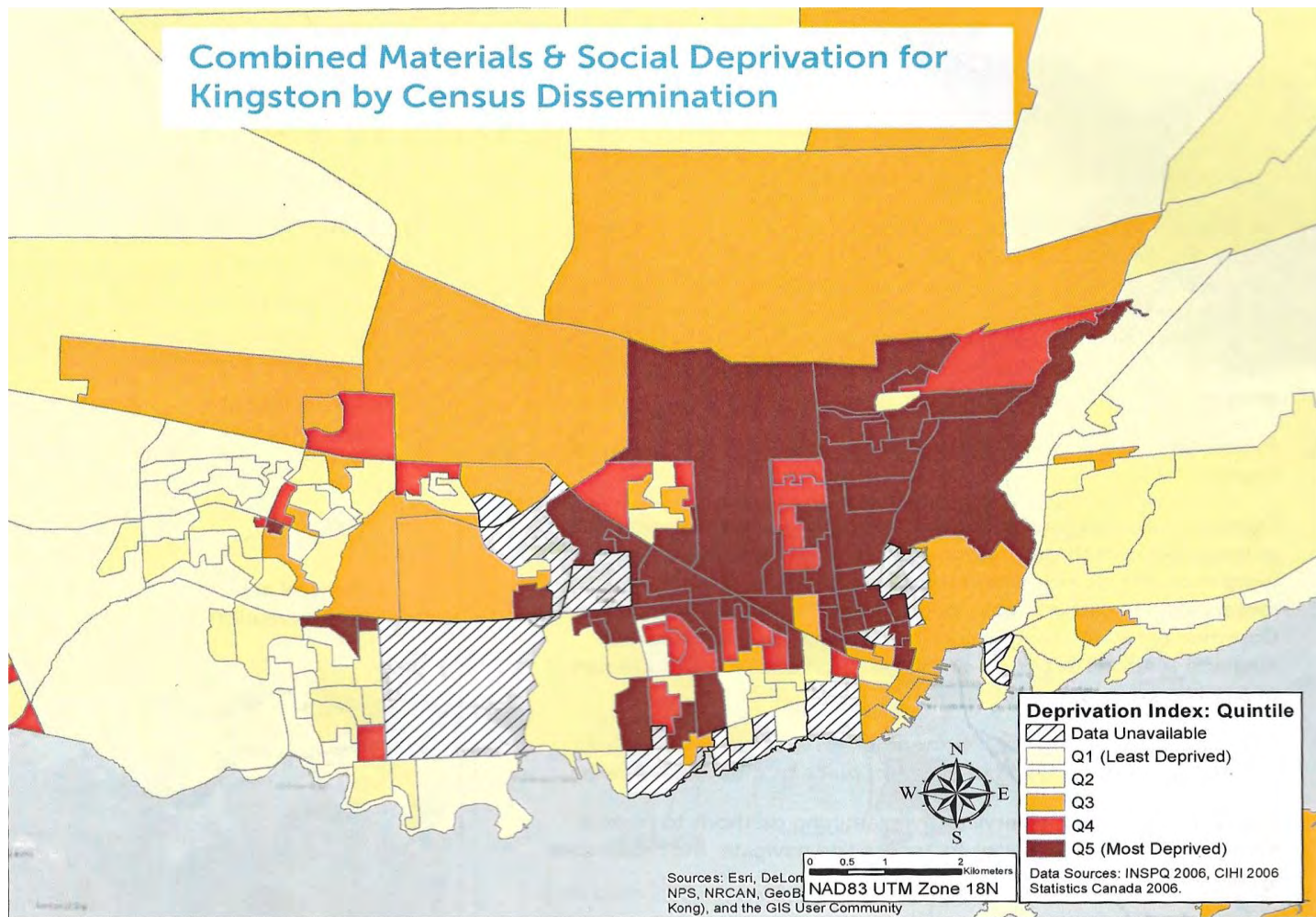


Figure 3. United Way Report, Plans for Action as a Community: What part will you play in reducing poverty? 2013, Kingston, Ontario.

Methodology

Step One – Data collection

The Kingston First Peoples Purposeful Dialogues project began with a data collection worksheet (Appendix A) to plot out the range of resources and investigative ideas/questions. From there, a compilation of secondary resource material was compiled, documents including provincial to national municipal initiatives in working with First Peoples, **online local First Peoples literature, resource material at Queen’s University Archives**, articles from local media such as the daily Kingston Whig Standard, and the City of Kingston databases including reports from Community and Family Services. Secondary resource data that offered unique or precedent setting recognition of First Peoples identity and culture are also listed here.

1. Literature review

- **A standards document from Sister of Providence St. Mary’s of the Lake Hospital, entitled Spiritual Care & Native Spirituality**, has made accommodation toward respecting the process of Smudging or Burning Traditional Medicines as a means to cleanse the space surrounding the body, mind and spirit for any patient who requests it.¹⁴
- **Queen’s University has put in place** an Environmental Health & Safety Standard Operating Procedure pertaining to Aboriginal Use of Traditional Medicines that allows for the burning of traditional medicines across the campus.¹⁵
- The City of Kingston has completed a first draft of a protocol document toward accommodating the burning of traditional medicines across all City of Kingston facilities.¹⁶
- Correctional Services Canada has completed a first draft on a strategic plan creating a transformative model towards inclusion that recognizes and fosters good relations with Aboriginal employees.¹⁷
- Over the past 14 years an agreement has been made between the City of Kingston and the Mohawk Nation Council of Chiefs (MNCC) that contains a mutual commitment to restore and protect Belle Island as the site of a First Peoples campsite and burial ground. This respected relationship generated two

¹⁴ Document provided by A. Filteau, Spiritual Health Worker, St. Mary’s of the Lake Hospital

¹⁵ Document provided by P. Carl, Administrative Assistant, Aboriginal Teacher Education Program, Queen’s University, http://www.safety.queensu.ca/safety/policy/eh&s/aboriginal_use_of_medicines.pdf

¹⁶ Personal communication with P. Robertson, City Curator, City of Kingston

¹⁷ Personal communication with R. Rittwage, Aboriginal Project Officer, Correctional Services Canada.

reports on the modern status of Belle Island and future developmental impacts. The MNCC offered their proposal entitled *Tsi Niionkwahskò:ten, Cataraqui River: Proposed Third Crossing* (2011), and the City of Kingston offered their report entitled *The Third Crossing Environmental Assessment Report on First Nations Consultation* (2013).¹⁸

- In 2001, a report was created within the urban Aboriginal Kingston community to establish a baseline of conditions for regional First Peoples in relation to health care provisions. The document, by John Osborne and entitled *To continue the discussion, understanding and learning of [how] Aboriginal Peoples Vision, Beliefs and Life Experiences together with the Southeastern Ontario District Health Council* (2001), was written with the intent to “influence the development of more interdependent, caring and sustainable communities; enhance the health and well-being of all families and individuals; and assist in addressing the health and well-being issues that are un-proportionately high for Aboriginal people.”¹⁹
- In 2010, the City of Thunder Bay adopted by the City Council, *Maamawe: City of Thunder Bay Aboriginal Liaison Strategy* giving mandate, vision and commitment on the part of the Corporation to act as a Leader, Partner, Employer and Service Provider across the Thunder Bay region. Through the creation of an Elders’ Advisory Council to the City, Thunder Bay has set precedent in supporting voice and action to their diverse and sizeable First Peoples community.²⁰
- In 2010 and 2011, the City of Vancouver’s Social Policy Department took a unique approach to the racial discrimination of their First Peoples population with an initiative that brought together, in talking circles, the settler population across the Vancouver area, the urban Aboriginal people who have either moved to the region from other territories or have ancestral ties to the land, and immigrant new-comers born outside Canada and who now reside in Vancouver. With participants numbering over 2,000, the first phase of this project delivered the *Urban Aboriginal Peoples Study: Vancouver Report* (2011) by Environics Institute, and the second phase aimed to increase understanding and strengthen relations among the city’s First Peoples and newcomer/settler communities. The *Vancouver Dialogues Project* (2011) is still ongoing.²¹
- In 2013, the Ontario Federation of Indian Friendship Centres, with funding from the Ministry of Education, provided Aboriginal cultural competency training to First Peoples Curricular Consultants in elementary and secondary school boards across the province. Consultants provided ongoing training

¹⁸ Documents provided by A. McLeod, Senior Legal Counsel, Corporation of the City of Kingston.

¹⁹ Document provided by an anonymous community member.

²⁰ Document provided by A. McLeod, Senior Legal Counsel, The Corporation of the City of Kingston.

²¹ <http://vancouver.ca/people-programs/dialogues-project.aspx>

back in schools with the support of the document *Aboriginal Cultural Competency: Post-Session Follow-up Activities for District School Board System Leaders* (2013).²²

- In 2014, the Southwest Ontario Aboriginal Health Access Centre offered an on-line course entitled *Indigenous Cultural Competency Training for Ontario Healthcare Professionals* that included historic awareness of Ontario First Peoples communities, the Indigenous worldview and traditional practices, the **impact that history has had on Indigenous health, and the affect of one's own personal biases on providing service supports to the modern public.**²³

2. Notable community events & recent media releases

- Annual summer powwows across the region include the Algonquin All Nations Gathering, Tyendinaga Powwow, and Silver Lake Powwow.
- September's annual **Mohawk Agricultural Society Fair, Tyendinaga.**
- Every June (starting in 2011), **the Mayor of Kingston enacts the use of the City's** Aboriginal Talking Stick to open National Aboriginal Month, the talking stick is presented at all council meetings for the month, and on June 21st, National Aboriginal Day, the Mayor reaffirms the annual Proclamation acknowledging the Day across the City and helps to open events at City Hall.
- April 2013, **Hastings-Prince Edward Children's Services Network and the Aboriginal Family Literacy Circle supported a "Come Walk in My Moccasins" professional development event exploring Aboriginal teachings through art and nature.**²⁴
- June 2014, City of Kingston Council is inaugurally smudged in the council chambers prior to an official council meeting.²⁵
- **June's** annual Flotilla for Friendship, Katarokwi 3, (started in 2012) is a collaboration of various Police Service representatives and local First Peoples youth to share culture, traditions and story while exploring Salmon Lake in Algonquin Park via canoe.²⁶

²² Document provided by K. Reed, Aboriginal Curricular Consultant, Limestone District School Board.

²³ Southwest Ontario Aboriginal Health Access Centre, 2014, Indigenous Cultural Competency (ICC) Training for Ontario Healthcare Professionals; personal enrollment and certification.

²⁴ **Susan Ramsay, "Discovering Aboriginal teachings through art and nature",** Kingston This Week, Thursday, May 9, 2013, p. 38.

²⁵ <http://www.thewhig.com/2014/06/17/live-coverage-city-council-2>

²⁶ **Lynda Kitchikeesic Juden, "Flotilla For Friendship Katarokwi 3",** Promotional Flyer for annual event Wednesday June 11th, 2014.

- **October** 's annual Sisters in Spirit Vigil (started in 2012) is joined by various Kingston community members in Tyendinaga.
- October 2014, MPP Sophie Kiwala makes a call in the Ontario Legislature for all parties to support a motion for a national public inquiry into Missing and Murdered Aboriginal Women.²⁷
- November **2014, Kingston's Rotary Club offered the Sunrise Elders Complex 21 in Constance Lake** some lightly used hospital beds and bedside tables. This donation of surplus hospital equipment to a Native community is possibly the first of its kind in Ontario.²⁸
- November 2014, First Nations dignitaries from Oji-Cree, Algonquin, Mohawk and Mississauga identities are present at the swearing in of the newly elected City of Kingston Council in council chambers and subsequently the new council openly participates in a smudging ceremony prior to the initial working meeting two weeks later.
- January 2015, an Oji-Cree Elder and a Mohawk Grandmother provide both official welcomes and personal reflections on the 200th birthday celebrations of Sir John A. Macdonald as part of the official high-profile celebrations at Kingston's City Hall.

Step Two – Interviews & Strategic Planning Process

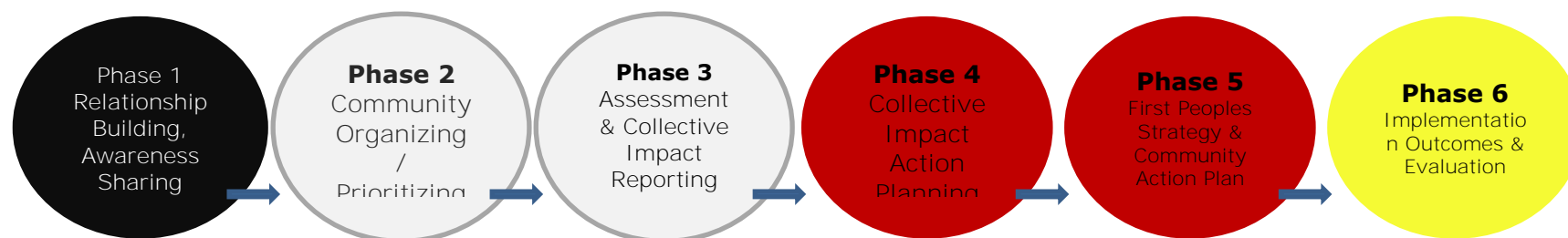
The second step of the Kingston First Peoples Purposeful Dialogues Project was to engage in informal interviews of community stakeholders to create a baseline understanding of local First Peoples recognition, voice and knowledge within the Kingston story. Interview questions were intended to gain a better understanding on urban First Peoples as complex individuals and communities, and provide new insights that stimulate dialogue between First People and non-First People urban communities across the Kingston region. Designed to be an enquiry about the identities, values, and experiences of First People living in this city, highlighting the aspects of culture, arts and heritage, the questions also covered a range of issues including (but not limited to) First Peoples' identity, community belonging, education, work, health, justice, and hope for the future of the wider community (Appendix B).

²⁷ Sophie Kiwala MPP, "MPP Kiwala's Call for All-Party Support For a National Public Inquiry is passed unanimously", October 24, 2014, <http://sophiekiwala.onmpp.ca/News/10141?1=EN>

²⁸ Sophie Gagnon, Journal Le Nord, "Rotary Club donates hospital beds for Elders of Constance Lake", November 24, 2014, www.Anishinaabeknews.ca/2014/11/24/rotary-club-donates-hospital-beds-for-elders-of-constance-lake/

A strategic planning diagram was also designed as to visually prepare for a proposed direction and design of subsequent phases of the project.

Figure 4. First Peoples Purposeful Dialogues Strategic Planning Process



Questions were asked of the interviewees without prompting or offering response choices. Requests for participation were sent out electronically, with follow-up occurring via the phone to confirm the intent of the data and purpose for collection on behalf of the city. The option of anonymity and refusal to answer any questions again at any time was offered at the time of the dialogues, while 50% of the one-on-one or group interviews were tape-recorded as approved by the interviewee, all interviews were recorded manually and held in trust by the interviewer.

One hundred and eleven people from across our community were invited to participate in this preliminary assessment, and 65 individuals participated in a one-on-one or group interview dialogues. Of the 65 individuals who participated directly, 48 individuals self-identified as First Nations (status and non-status), one person self-identified as Métis, and one person self-identifying as Inuit. Fifteen participants self-identified as European Settler/First Peoples Ally. The results in this report are based on the total sample that participated in an interview, but the sample size is not sufficiently large to allow for analysis by characteristics such as age, gender and education.

1.0 The Urban Context

The urban First Peoples (inclusive of First Nations, Métis and Inuit) population of Canada now numbers over 600,000 and the First **Peoples'** population of Kingston itself reflects this growing urban population with an estimated number of over 7,000 urban First Peoples residing in Kingston in 2014.²⁹

1.1 The First Peoples population across Kingston

Across the Kingston region, 65 individuals participated in a one-on-one or group interview dialogue with 48 individuals self-identifying as First Nations (status and non-status), one person self-identifying as Métis, and one person self-identifying as Inuit. Fifteen participants self-identified as European Settler/First Peoples Ally.

Although no direct transient members from our community participated in the interview process, reference was made by 25% of the interviews to offer awareness of, or personal engagement with, First Peoples members of our community who permanently reside in the northern Ontario communities of Attawapiskat, Fort Albany, James Bay, Moosonee and Moose Factory but visit our region for days to months at a time for health-related treatment. **The ongoing partnership between Kingston's Regional Hospitals, Queen's University Medical Teaching Faculty and the Weeneebayko Area Health Authority in Moose Factory, services community members and offers health care opportunities here in Kingston where visiting patients often do not come alone, but are more apt to travel with extended family members, including younger generations who can act as translator as well as comforting companions.** Some visitors from Northern Ontario communities only visit Kingston once and then choose not to return, or do not choose to accept health care in the south at all. An interviewee who supports patients visiting from our northern outreach communities quoted a Cree patient who upon arrival offered, ***"I feel like I have been pulled out of the Earth and don't know where I am"***. It is because of this shock or fear of the unknown, coupled by the lack of visible or welcoming sites that recognize First Peoples identity, traditions and language, which discourage many northern patients from returning to Kingston, even if the health care situation is dire.

²⁹ Ontario Trillium Foundation (2008), Social Planning Council of Kingston & Area (2009).

1.2 Residency in the city

The demographic snapshot of our First Peoples members and allies is representative of the growth of the southern urban communities across much of the country. Of the 47 interviewees who offered their home place of origin, 24 were born in Tyendinaga Mohawk Territory or Tyendinaga Township, four were born and raised in Kingston proper, while 19 had emigrated to the city during their adult-life time. Taking into account the range in residency years from 4 to forty of those i/emigrants, the average number of years for living in the city is 12.2 years.

Not all interviewees clearly identified their home community, but for those that did the variety is striking. Six of the allies offered their point of origin as that of the United Kingdom, British Columbia, Sault Ste. Marie, Sudbury, Richmond Hill and Kingston. One Inuit interviewee offered that her home is Tuktoyaktuk, Northwest Territories, while the Inuit Elder that joined in honouring the final community talking circle and feast named Repulse Bay, Nunuvut as his home community (the Inuit Elder did not factor into the interview process numbers). The diversity and home communities of First Nations members identified as (1) Micmac from Newfoundland, (1) Micmac from Nova Scotia, (6) Ojibway from Northern Ontario, (1) Cree from Northern Ontario, (27) Mohawk from Quebec, Southern and Eastern Ontario, (7) Algonquin from Eastern Ontario, (1) Saulteaux/Cree from Saskatchewan, and (1) Nacho Nyak Dun from Yukon.

2.0 Identity and Culture

Cities have often been cast as places where First Peoples' identity and culture are lost.³⁰ With the growing number of First Peoples across all urban landscapes of the country, researchers have been drawn to issues of poverty, cultural conflict and loss, with a view that cities and First Peoples

³⁰ Environics Institute, p.23.

Self-Identifying Home Communities, Regions of Kingston's First Peoples:

- *Tuktoyaktuk, Northwest Territories*
- *Micmac from Newfoundland*
- *Micmac from Nova Scotia*
- *Ojibway from Curve Lake, Nipissing, Manitoulin, Sault Ste. Marie, Northern Ontario*
- *Cree from Big Trout Lake, Northern Ontario*
- *Mohawk from Tyendinaga, Akwesasne, Oswego, across Southern and Eastern Ontario*
- *Mohawk from Kanesatake, Quebec*
- *Algonquin from Sharbot Lake, Ardoch, Eastern Ontario*
- *Saulteaux/Cree from Saskatchewan*
- *Nacho Nyak Dun from Yukon*

lives and cultures are incompatible.³¹

In a recent report, it is noted that “in addition to the legacy of residential schools and other acts of repression, distance from home communities and family networks, and other urban pressures of assimilation, and added challenge in terms of contemporary urban [First Peoples] culture and expressions of identity is the notion among some that one cannot be economically successful without losing some degree of [First Peoples] authenticity”.³²

It was within this referenced landscape that a key question of the interviews became “what are the primary needs of the community?” Answers ranged but common themes emerged through open dialogues across the community. Requests to collaborate more with open like-minded community agencies, especially the City of Kingston, as well as the need for a central cultural space, respected visibility through media exposure, and sensitivity and cultural awareness training across both First Peoples and Settler agencies, neighbourhoods and businesses. A full list of the primary need requests is listed in Figure 5.

2.1 First Peoples cultural activity in the city

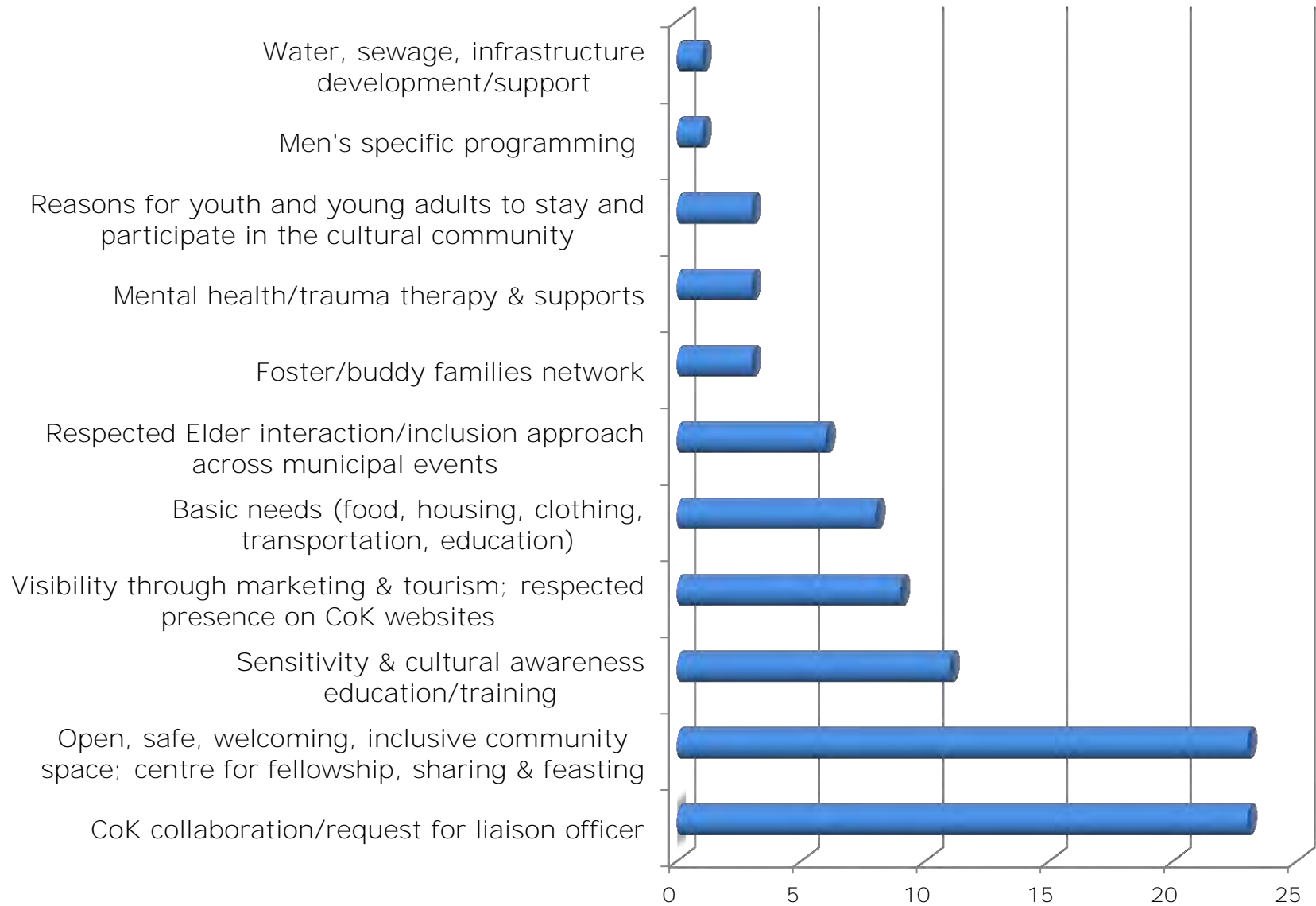
All members interviewed spoke to some extent about the challenges of the community at this time, and the craving for a distinctly safe and welcoming cultural base or hub. This call and desire for a place to practice traditional teachings, enjoy in social events and share in the learning and growth of all ages across the community appears to be more about an ownership of identity, than it was about ownership of space. As one interviewee offered, *“to learn [my ancestral] language and traditions would make me feel more native.”*

Yet, there was even mention that many of the community events that have taken place over the last five years, and/or gatherings at the KNFC, were not representative of the diverse and complex nature of the community. **One interviewee even went so far as to say that there is an “absence of community” because of the current “disconnect” that exists within the membership.**

³¹ Environics Institute, *ibid.*

³² Environics Institute, *ibid.*

Figure 5. Primary needs of the community.



Reference to “invisibility” and “disrespectful awareness” of the First Peoples community by the Settlers of Kingston was also common theme throughout all interviews for this project. One community participant **determinedly asked “How come we’re invisible when we’re still here?” and explained how the “invisibility”** devalues all First Peoples entire identity, and this devaluing cyclically perpetuates fracturing within and across the community. Most interviewees offered that there is a fair amount of distrust both between as well as **within “groups” (groups in this case is not strictly defined by home community or First Peoples identity, nor also by socio-economic, neighbourhood descriptors)** and some members referred to this distrust and personal bitterness as contributors to the underlying lateral violence across the region.

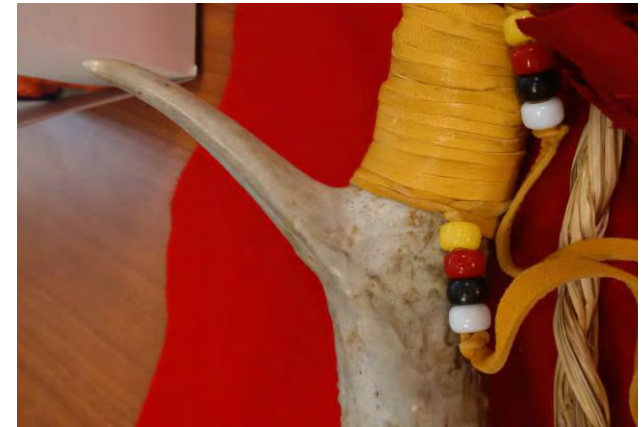
Even without a communal cultural space, traditional healing drums, and **women’s drum groups occur weekly at Street Health and Queen’s Four Directions Aboriginal Centre.** The recognition of full moon ceremonies and water ceremonies also occur routinely across our vast region. Smudging as a respected aspect of First Nations and Métis communities can occur across the Queen’s University campus, and at St. Mary’s of the Lake Hospital, while the City of Kingston is in the process of enacting a protocol to establish smudging across all municipally owned sites.

Some experiential efforts are also looking to help inform and educate both First Peoples and Settlers about modern identities and ideologies. One such initiative includes the annual summer Flotilla for Friendship, which has joined officers from the Ontario Provincial Police, the RCMP, the Gananoque Police Service, Tyendinaga Mohawk Territory Police, the Brockville Police, the Kingston Police Force and First Peoples youth from the **Kingston’s Katarokwi Aboriginal School and Friendship Center** over the last three years to journey together down the Rideau Waterway by canoe.

Another effective effort is seen in the Aboriginal Youth Leadership Program offered through Four Directions Aboriginal Centre **at Queen’s which offers to diverse** intermediate and secondary level youth across our community, traditional voices, drummers, singers, craftspeople and elders to expand and grow in their identity while being true to tradition throughout the school year. This program is a good partnership role-model in that various profit and non-profit agents have committed to supporting this program initiative, including **Queen’s Varsity Lacrosse Association, the Canadian Tire Jumpstart program, Right to Play, the Bank of Montreal and Kingston’s Community Foundation.**

The Royal Military College also offers the Aboriginal Leadership Orientation Year, which provides training for post-secondary youth who can broaden and experience a First Peoples understanding and approach to leadership skills development.

Further attempts to gather the community in a welcoming and respectful way are seen annually with the Tyendinaga and Silver Lake powwows. As well, the newly formed Grandmother Council of Kingston honoured the region in December 2014 with a holiday feast that included more than 120 members of the First Peoples community, the first event of its kind for some years. A call to revitalize a Kingston-based annual powwow was very common amongst interviewees who remember the existence of one up until eight to ten years ago.



Municipal support for the First Peoples community since 2011 has come in the recognition of June 21st National Aboriginal Day (NAD), and with the annual renewal **of the City of Kingston's** Proclamation announcing June as Aboriginal Peoples Month. In 2011 the community honoured the Mayor at the reading of the Proclamation during the NAD event with a First Peoples Talking Stick. The Mayor and City Council now respectfully use this Talking Stick during National Aboriginal Month each year and during respective meetings and events.

The evolution of a Kingston Indigenous Community Council (KICC) over the last decade has also been a collaborative effort between the greater First Peoples community and the City of Kingston. KICC is still looking to establish a mandate and effective position in municipal affairs, but for those First Peoples community members at the council table, their intention is **"not [to act] as speakers for the community, but as conduits [to] empower the voice of the community"**.³³ While the City and settler voices at the KICC table welcome the community **"in a meaningful way ... toward building trust and enacting sustainable promotion of [First Peoples] identity"** through this council and other municipal initiatives that are starting to happen across the City.³⁴

2.2 Maintaining First Peoples cultural identity

³³ G. Riel, member of KICC and the National Aboriginal Day Committee

³⁴ P. Robertson, City Curator and member of KICC

An important finding of this project is the substantial level of pride that our community has in being First Nations, Métis, Inuit, First Peoples, Mohawk, Algonquin, Ojibway, Cree, etc. As well, three quarters of the First Peoples community members interviewed identified themselves as more in the middle class social demographic, having achieved post-secondary education and currently would identify as a professional in the community. All those interviewed offered that they certainly do not see themselves as part of the socio-economic stereotypical image of (as one interviewee said directly) **“those Drunken Indians”, as social media prescribes**. Yet with a common feeling amongst the First Peoples community that this stereotype is prevalent amongst the settlers/visitors of the Kingston region, there is limited participation in First Peoples public events or spaces to avoid being negatively labeled or associated with a devalued culture.

What was prevalent, even amongst those who wanted to avoid being stereotypically labeled, and yet was a reflection of self-pride, was a distinct craving by all **interviewees to expose the communities’** children to tradition, language and the wisdom of Elders, Grandmothers, Grandfathers and Traditional Knowledge. Language, especially, is a critical aspect to not only identity, but also tradition and belonging. Language forms identity, and the reclamation of language is essential to help strengthen the hunger for traditional knowledge that many of the community members see as a desire across the region. Some school age students from previous generations at Tyendinaga were sent to the Mohawk Institute in Brantford for assimilation based schooling, while those First Peoples children who remained local, where also denied a traditional identity with the removal of ancestral languages being the first thing to go. As one Mohawk Grandmother from Tyendinaga offered ***“I feel so cheated that I couldn’t speak my own language [growing up]”***.

Queen’s University is trying to support this aspect of identity with the offering of courses in Inuktitut and Mohawk. A weekly language nest or group gathering opportunity is also being offered as a community initiative sponsored through the Kingston Community Health Network. Moreover, the Aboriginal Family Literacy Circle Newsletter is also a unique source of teachings, readings and language challenges provided electronically each month. As one Mohawk interviewee offered after relearning her ancestral language, and now being a teacher of the language to others, ***“the language put [the whole of my identity] all together for me”***.

Purposeful statements...

Don't deny who you are...

...You don't have to be Aboriginal to be part of the process.

...[the community] needs to become self-governing, to move beyond Band-Aids toward healing...

...We need to be living [the] respect and sensitivity [that we wish to see in each other]...

...if the City helps to education the [entire Kingston] population now, [progress] will be seen during my grandchildren's life time... [because] we do belong... [and] we don't all get free gas...

...We don't need to know the answer to get started, we just need to start walking together...

...Creating space is about being deliberate and active...

...Today's our day – we are historical, [and although] it is very difficult to be indigenous, together we are rich; the best has yet to come...

...Ceremonies are key BUT we are not a "show" you take pictures of...

...All our blood is red, we are the same, we are family.

3.0 Experiences with First Peoples Services and Organizations

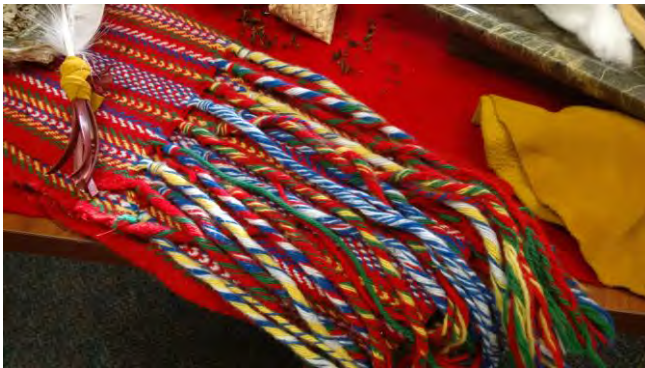
Growing out of the Friendship Centre movement, a large network of institutions have emerged within urban First Peoples communities that provide a range of services such as, but not limited to, education, training, employment, economic development, child care, health, housing, corrections and cultural support.³⁵ In turn, many aspects of urban First Peoples life are mediated through a vast array of First Peoples cultural, artistic, heritage, educational, economic, healthcare, community development and political institutions.

³⁵ Environics Institute, p. 44.

Many organizations across our region are involved with offering First Peoples programs and support, most do not have a mandate that is specifically First Peoples directed (See again Appendix C). That being said, of the community members interviewed, many were only aware of various service-based organizations because of their own employment or professional association with one or more of these organizations, or if they or someone they knew had accessed a service. About 50% of the community members interviewed who had never had need or sought out the support of a service agency, where not aware of any services beyond that of the Katarokwi Native Friendship Centre. Another 25% of community members offered awareness of the KNFC, Métis Nation of Ontario, as well as Kagita Milkam Employment Services, Interval House, Four Directions Aboriginal Centre at Queens, or Weeneebayko Patient Services at Hotel Dieu Hospital. The remaining 25% of interviewees were aware of at least 10 services providers or more across the community, but these members were all employed as community service agents themselves and were familiar with agencies as part of their professional networks. As one interviewee suggests, Kingston could be seen as a First Peoples **"service-based"** community, and not one necessarily linked by social or cultural unity at the current time.

With the closure of the KNFC in the autumn of 2013, the Ontario Federation of Indigenous Friendship Centers shifted eight of the at-risk programs originally offered at KNFC over to the Métis Nation of Ontario (MNO) in the spring of 2014. Initially, community members did not recognize that these programs were intended for all First Peoples residing in the Kingston region, but outreach and word-of-mouth have slowly increased

community awareness and generated positive feedback and a growing clientele since that time. Unfortunately, these programs are intended for a specific demographic group within the First Peoples community, those who qualify as at-risk representatives, and the majority of our community does not feel a lure to become associated with the MNO as a non-inclusive social hub or community gathering place.



For those interviewees with school-aged children, there was awareness of supports available through both local school boards, and interaction has been common with the Aboriginal

Consultants at each board. Yet, many of those parents offered that when it comes to First Peoples education, it is currently in a state of flux, with a recognizable movement for working toward improvement in valuing Indigenous ways of learning and knowing. Yet, the trickle effect into our classrooms is slow. As one interviewee suggested, **due to the legacy of residential schools our current "education systems are not**

trusted... and schooling is not a priority for all parents, [yet] parents might not be able to explain why".

Parents would like to see more integration of First Peoples or Indigenous content, context and delivery practices **in their children's classrooms and shift the** learning and thinking more away from a non-Indigenous lens. Some community members spoke to the options of the Kingston/Katarokwi Aboriginal School and the Private Early Years to Primary School Program in Tyendinaga. Experiences ranged in these spaces, but the availability of such options was applauded and in some cases these spaces were seen as respected alternatives to main-stream school settings.

Although there are two accommodation partners in the City (Confederation Hotel on Ontario Street and Geaganano Residence on Johnson Street) to help support transitional patients and their family members when acquiring medical services at our local hospitals, there is no welcome package, information map or other resources available for these short/long term temporary residents. However, when asked if translators were available for those visiting clients whose first language was not English or French, it was offered that a community list did exist of multi-lingual traditional speakers who could be called upon routinely across the health care community.

Although some effective social service and health needs are being sufficiently met through KCHC and the City **of Kingston's Community and Social Service Department**, it was also noted by some that gaps appear in the system toward meeting basic personal needs, such as food, affordable housing and clothing especially for our transient population, and overall physical access to services and learning about services.

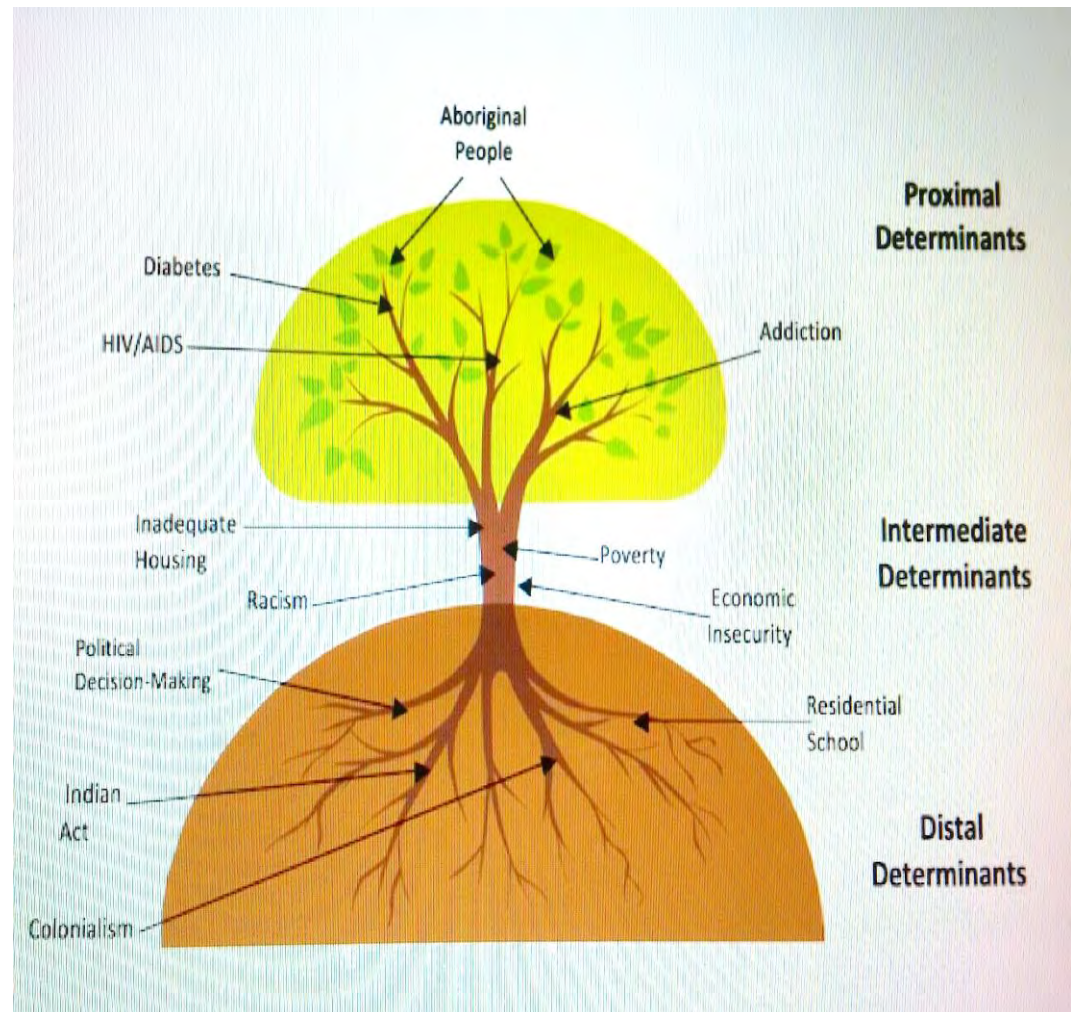
A Spiritual Support Worker at **St. Mary's of the Lake Hospital** also **explained how she's encountered** various patients who have come to the hospital from Northern Ontario, and because of the lack of cultural respect of traditions and customs, some never return after the first visit, choosing ill health over the discomfort of unknown and welcoming lands in the south. This support worker suggests there needs to be a better **"understanding [amongst the whole of the community] of how poor spiritual health can impact physical recovery"**. A request to adopt a Buddy-Families system for visiting health care clients from the north, where members from the home community are funded to accompany ailing clients, could go a great way to providing advocacy and addressing isolation fears with suffering patients.

It was offered by those interviewed who work within the health services sector that there is a distinct need for trauma related health supports especially for First Peoples across the region. There is a particular need for training to support front line workers in this area of mental health, as many workers are seeing desperate

situations associated with First Peoples and the legacy of residential schooling and the "60's scoop". These historic experiences have left many parents ill-equipped with the knowledge of raising a family and building an instinctual family/parental bond, relationship and support network, as was the tradition prior to enforced schooling and extended health-related stays away from the family.

The need to critically and effectively address healing of the mind, emotions, body and spirit within a traditional holistic strategy is an ongoing request not just from our community, but across the whole of our country. And although progress is being made, there were several suggestions that the supports are only being as effective as what the service provider sees, not necessarily the root (distal) cause to the outer lying (proximal) issues. This Figure 4 analogy was one provided as to reference the whole of how the Settler community members view their First Peoples neighbours, often only focusing on the "leaves" to judge and quantify the health of the whole being.

Figure 6. Adopted from the Southwest Ontario Aboriginal Health Access Centre, 2014, Indigenous Cultural Competency (ICC) Training for Ontario Healthcare Professionals. Ontario Ministry of Health & Ontario South West Local Health Integration Network.



3.1 Communications and connections

It was interesting to note the reference to “silo’s” and the “silo-ing of information” that various community members identify as a problem between First Peoples groups across the community. Many individuals or groups of individuals work exclusive of the larger community and therefore critical information and sharing of ideas is kept from the majority of community members. Great things are happening, but very few people know about the variety of options available. Various ideas sprung forth from the community suggesting for more exposure and promotion across City of Kingston, KEDCO and tourist-based web sites. It was suggested to provide welcoming kits to all visitors, especially those in the City for health care, that are written in multiple First Peoples languages and provide basic maps, First Peoples-based support agencies (such as compiled in Appendix C) and attraction information.

Most importantly, with all levels of communication release offered across the community, there was the request and assurance by some community members that OCAP First Nations Principles were to be applied.³⁶ **The OCAP principles of “Ownership, Control, Access and Possession”** is a clear methodology that supports the transparent approach by all community and municipal agencies and representatives, and that there needs to be a consistent and supported community effort to maintain an effective standard of inclusion, respect, equality and ownership. The reference to maintaining OCAP with all communication efforts was also requested as per the disclosure and distribution of this First Peoples Purposeful Dialogues report inclusive.

4.0 Urban aspirations

There appears to be an incredible thirst for cultural knowledge and teachings as offered and supplied through representative cultural teachers. The call for more Traditional Knowledge Keepers, Grandmothers, Grandfathers and Elders to enter classrooms and/or provide outreach support to teachers is a great need and desire across our community. Yet, although there is a sincere interest and desire to have direct First Peoples community input in schools, at business and municipal events, most of the Settlers interviewed and some of those First Peoples who interact professionally with Settlers offer that our community at large appears to be “**afraid to offend**” the protocol, traditional teachings or experience of the First Peoples leaders and dignitaries across the community. This recognized fear and/or lack of awareness as to an effective approach for

³⁶ The First Nations Principles of OCAP, 2013. <http://fnigc.ca/ocap.html>

integration of First Peoples content generated a significant request by those interviewed to integrate sensitivity and cultural awareness training to be offered across the whole of the region.

4.1 Hopes for the future

The nature of the City of Kingston approaching community members on issues of identity, tradition, education, health and hopes for the future **was noted as “a good start to opening up discussions across the community”**, but with an awareness disclaimer that **“political borders can [also] hamper...hinder relationships”**. The need to build trust, respect and a working relationship that places the First Peoples community in the lead on direction and priorities was an essential aspect from all those participants, including the Settlers, with this project.

It has to be noted that this Kingston First Peoples Purposeful Dialogues project included the voices of those who live in Tyendinaga and Napanee, because many of these individuals work, use services, are involved with professional development or have a past connection to Kingston. Unfortunately, even with a significant Tyendinaga presence living and working every day across the city, aspects of education and justice circles have had minimal collaborative or cooperative engagements to date. Requests to strengthen those historic community ties is strongly noted.

Finally, it was often shared that at the time of only First Peoples on this land, there were no national borders, county lines, city boundaries or neighbourhood hubs. To the mindset of First Peoples this land was shared, travelled and utilized as one large space, Turtle Island if you will. To provide healing and inclusive opportunities to support all the voices affected by our local government involvement, we need to not restrict ourselves to the modern boundaries that exist, but to reach across those boundaries when it comes to people, identity and community. This is not a matter of financial funding or expense, but it honours and respects the ways of sharing the land.

Hopes for the future...






...Let's empower people to promote healing and powerful change in their own lives...

...[There needs to be] Education of allies to challenge the systemic gaps...

...I think of [cultural] space being out there ... where people can see how beautiful we are...

...Community members are looking for change, [in the form of being] given the fishing rod and not just the fish any longer...

Table 1. Community Recommendations, a 10 year strategy.			
<i>Recommendations in The Urban Context:</i>	1-3 yrs.	4-6 yrs.	7-10 yrs.
1) establish at the City of Kingston a Liaison position to act as a support agent with sharing and disseminating First Peoples community information across and between Kingston’s First Peoples and Settler Services and Organizations	✓		
2) assist in acknowledging and sharing awareness of the role of First Peoples in Kingston’s history and modern context with continued respectful inclusion in all municipal events;	✓		
3) support the growth and opportunity of voice for community leadership, in the form of a representative agency or agencies, such as the Kingston Indigenous Community Council and/or an Elder’s, Grandmothers, Grandfathers, Traditional Knowledge Keepers Advisory Council, and support their status as an official agency for helping to guide and direct community initiatives across the City and region;	✓		
4) implement procedural by-laws, policies, protocols and accords that recognize, value and embrace First Peoples voices, experience, teachings and learnings as respected and contributing members of the Greater Kingston Community.		✓	
<i>Recommendations in Identity and Culture:</i>			
1) actively engage with the First Peoples community to establish temporary inclusively diverse cultural space for social gatherings, traditional feasting, healing and wellness drumming and singing circles, as well as language reclamation. A search for permanent cultural space can continue in alliance with the community leadership council;	✓		
2) in collaboration with the community leadership council and through discussion with the Ontario Federation of Native Friendship Centers and the Métis Nation of Ontario toward re-establishing a self-governed spatial		✓	

<p>hub of social, cultural, health and wellness to continue to meet the needs of the community as a recognizable inclusive community space;</p>			
<p><i>Recommendations in Communications and Connections:</i></p>			
<p>1) support identity, history and cultural awareness with the establishment of a First Peoples webpage in collaboration with the City's Corporate Communications;</p>			
<p>2) assist in the promotion of First Peoples identity through community and regional signage support, in the form of creating a welcome and inclusive logo for public and private organizations to post at entrances, including a digital image on the City of Kingston webpage;</p>			
<p>3) explore partnership and network opportunities within, between but not exclusive to, the Limestone District School Board, the Algonquin – Lakeshore Catholic District School Board, Queen's University, St. Lawrence College, Royal Military College, First Nations Technical Institute, Cataraqui Regional Conservation Area and the City of Kingston's Cultural Services department toward strengthening First Peoples history, traditions, language and identities across all levels of teaching and learning throughout the region;</p>			
<p>4) investigate collaborative support for health and wellness educational programming delivery and implementation with the Ontario Federation of Indigenous Friendship Centres, Métis Nation of Ontario, Assembly of First Nations, Pathways to Education, Regional Community Health Centers, regional First Nations territory offices and both the City of Kingston's Recreation & Leisure department and Community Services division to address basic human needs across the community in conjunction with the Youth Strategy, the Poverty Reduction Initiative and the Age-friendly Kingston Initiative;</p>			
<p>5) work with Correctional Services of Canada in Kingston, Kingston Police Force, as well as the John Howard Society, the Elizabeth Fry Society and the Tontakaierine Tyendinaga Justice Circle to help build cultural</p>			

appropriate mediation and restorative approaches to interpreting crime and punishment decisions when involving First Peoples across our region;			
6) work with Correctional Services of Canada in Kingston, Kingston Police Force, as well as the John Howard Society, the Elizabeth Fry Society and the Tontakaierine Tyendinaga Justice Circle to help build cultural appropriate mediation and restorative approaches to interpreting crime and punishment decisions when involving First Peoples across our region;			✓
<i>Recommendations in the area of Urban Aspirations:</i>			
1) explore opportunities with local First Peoples agencies to design and bring to our municipal service agents who work with the larger First Peoples community, opportunities for cultural awareness and sensitivity training;	✓		
2) promote Indigenous Cultural Competency on-line training through all municipal facilities;		✓	
3) establish a community working group to carve out an event plan for a Kingston's First Peoples Reconciliation Year Project.	✓		

Conclusions

One of the final questions as part of the assessment was "Are First Peoples community members ready for a change in the issues we are trying to address?" A fairly conclusive "yes" was offered from the majority of those interviewed. But for that 5% who answered "no", they offered their conclusion that many of the changes seen to date across the community have been negative and continue to showcase the First Peoples community through tokenistic and exploitive opportunities, if recognized at all.

Yet, as one Mohawk Grandmother so poignantly said, "*when the questions stop, the care is gone*". And although this First Peoples Purposeful Dialogues project was a strong and successful beginning for the City of Kingston's involvement in understanding and learning more about our First Peoples community, the questions cannot stop, but in partnership with the City, our First Peoples members should also begin to offer their own questions and hear positive answers. The nature of this community is complex and this is a process that will take time. It will take much time to build trust and establish a sustainable action and promotion methodology across and within the whole of the First Peoples and Settlers community. As a community offered at the concluding assessment talking circle we "*don't need to know the answer to get started, we just need to start walking together*".

It's the journey of healing, not the destination, and therefore no time frame can be put around the path and route the Kingston's First Peoples journey with the City of Kingston will take. The goal is to continue stimulating a proud and progressive identity, which empowers the whole of the community to rejoice in its diversity, and share an inclusive opportunity to speak and be heard. To make space for each other's healing requires a shift from reactive to proactive approaches and action. Collaboration, progression and affirmation cannot happen in a box.



Next Steps: A Collective Impact Approach

It became clear through this assessment process that many of the agencies and First Peoples representatives operate in isolation across our region. The good work of the supports and services happening from Kingston, north to Sharbot Lake, and west to Tyendinaga, are often overlooked because of the fractured state of our community and typical of the evidence that bring First People identities at odds with the very nature of urban life. Shifting from an isolated impact to collective impact approach will not merely encourage more collaboration or public-private partnerships across the community, but will help unite a collective voice and intention to learn, share and heal.³⁷ But for a collective impact systemic approach to work, the focus needs to **shift from the concept of “systems” to that of building relationships between organizations and the progress** toward shared objectives. This approach requires the creation of new management organizations that have the skills and resources to assemble and coordinate the specific elements necessary for collective action to succeed. With the collaboration of community stakeholders, a model for collective impact can begin to forge open dialogues between First Peoples and Settlers in the areas of Urban Context & Aspirations, Identity & Culture, Communication & Connections, and finally ongoing Cultural Awareness & Sensitivity Training (Figure 6).

Through the collective impact approach, there are five conditions for collective success to happen: (1) community agents and agencies sharing a common agenda; (2) all agencies need to share a common community impact measurement system; (3) all agencies need to provide mutually reinforcing activities; (4) there needs to be insurance of a continuous communication with routine meetings that are attended by senior staff from all agencies; and (5) there needs to be an established **“backbone” or separate organization and staff** that is solely dedicated to supporting all the organizations involved.

Indeed, the expectation that collaboration can occur without a supporting infrastructure is one of the most frequent reasons why collective approaches fail. Therefore the resulting need for a backbone organization with a dedicated staff separate from the participating organizations who can plan, manage, and support the initiative through ongoing facilitation, technology and communications support, data collection, reporting, and handling the myriad logistical and administrative details needed for the initiative to function smoothly is essential to success.

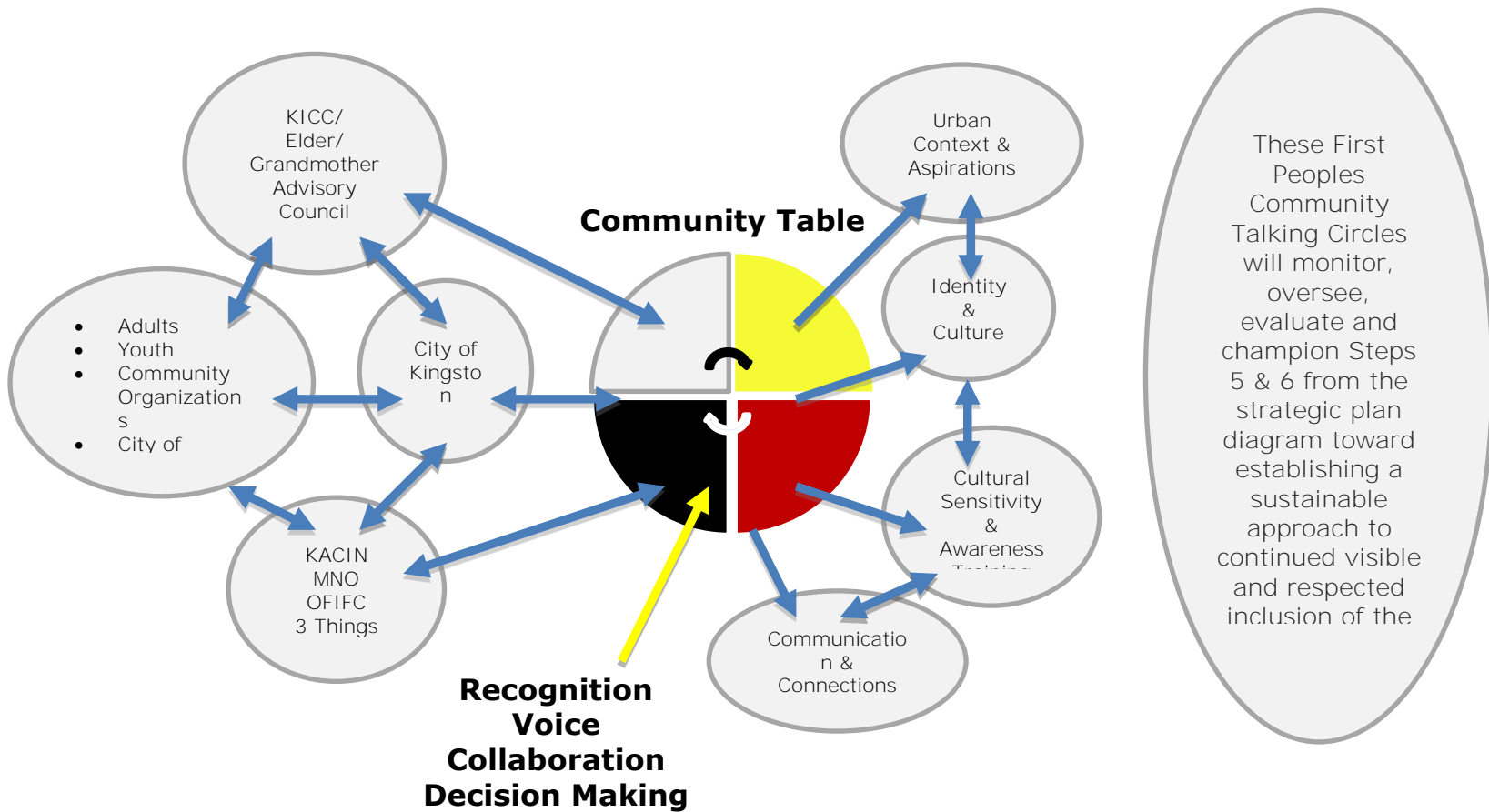
³⁷ John Kania & Mark Kramer, 2011, Collective Impact, Stanford Social Innovation Review. www.ssireview.org/articles/entry/collective_impact

In the best of circumstances, these backbone organizations embody the principles of adaptive leadership: the ability to focus peoples attention and create a sense of urgency, the skill to apply pressure to stakeholders without overwhelming them, the competence to frame issues in a way that presents opportunities as well as difficulties, and the strength to mediate conflict among stakeholders.³⁸

Using a collective impact methodology, the City of Kingston should consider itself a partner in consolidating community efforts. As such it is critical to establish a First Peoples Liaison position within the City of Kingston staff who will help to coordinate key community agencies, such as KACIN, the Grandmothers Council and KICC to review and/or design organizational mandates that will initiate a strategic plan to form a collective impact approach to working relationships between the City of Kingston and all First Peoples organizations across the region. Through this collective approach, Phase II of the Kingston First Peoples Purposeful Dialogues Project will expand talking circle and dialogue opportunities to increase visibility and cultural **awareness within and between First Peoples and settler's/non-First People** community members across the whole of the Kingston region.

³⁸ Ibid p.9.

Figure 7. Collective Impact Community Stakeholders



Appendix A.

Key Question	Secondary?	Primary?	Potential Method
a. What are the basic demographics of my First Peoples community? (Resident/transient/student, neighbourhood, age, education, employment, income level)	Yes	Yes	Secondary: <i>Online resources</i> Primary: <i>Interviews with various community organization representatives who have collected this type of data previously</i>
b. What services, policies and regulations are local public agencies providing and/or mandated by, and to whom? (Law enforcement, probation, courts, primary/secondary/post-secondary schools, workforce development, health/natal care, mental health)	Yes	Yes	Secondary: <i>Online resources</i> Primary: <i>Interviews with various community organization representatives who have collected this type of data previously</i>
c. Which organizations are funded by foundations and government agencies with a specific mandate to address First Peoples community issues?	Yes	Yes	Secondary: <i>Online resources</i> Primary: <i>Interviews with various community organization representatives who have collected this type of data previously</i>
d. What do local residents see as the primary needs for this community?	No	Yes	Primary: <i>Interviews with residents</i>
e. What are the various intervention strategies being used	No	Yes	Primary: <i>Interviews with various community organization representatives</i>

in my community to address the issues? Are these practices demonstrating any clear outcomes?			<i>who have collected this type of data previously</i>
f. What are the gaps in service to people in the First Peoples community? What would a complete system look like?	<i>No</i>	<i>Yes</i>	<i>Primary: Interviews with various community organization representatives and local residents</i>
g. Are there partnering opportunities with other nonprofits and community organization?	<i>No</i>	<i>Yes</i>	<i>Primary: Interviews with various community organization representatives and local residents</i>
h. Are First Peoples community members ready for a change in the issues we are trying to address?	<i>No</i>	<i>Yes</i>	<i>Primary: Interviews with various community organization representatives and local residents</i>

Appendix B.

First Peoples Community Assets and Needs Assessment

She:Kon Sewa'kwe:kon,

On behalf of the City of Kingston, thank you for participating in this community assessment process. Your voice and knowledge will help form a foundational understanding of First Peoples' (a term I use to represent inclusively all First Nations, Métis, and Inuit community members) identity, including how we live, work and study on this land today. As a Haudenosaunee woman, the opportunity to engage and share in your experiences is especially critical to my own journey toward supporting and empowering the Kingston Indigenous community as a whole.

The City of Kingston anticipates this community assessment will:

- Increase understanding within the First Peoples community and at the municipal government level **about this particular community's assets and needs, why these assets and needs exist, and why it is important for the needs to be addressed;**
- Create a space for First Peoples community members to offer their voice, knowledge and teachings, with the opportunity to share how the assets and needs impact the quality of life for the larger community;
- Increase community engagement as members from different parts of the First Peoples community and support network are **included in discussions about assets, needs and the community's response;**
- Identify our First Peoples **community's strengths, weaknesses and asset gaps;**
- Empower First Peoples community members with an increased awareness of how they can contribute to their **community's assets;**
- Establish an inventory of the resources currently available within the First Peoples community that can be leveraged to improve the quality of life for community members;
- Provide community organizations with information about community needs to assess their service delivery priorities and/or how to better utilize available assets;

- Inform strategic planning, priority setting, program outcomes and program improvements for **agencies invested in supporting Kingston's First Peoples** community.

Although you will be guided through a generic set of questions, it is the hope that these open-ended questions will lead to deeper discussion and experiential offerings based on your particular focus and knowledge base.

The key questions asked of you today will include:

1. First a bit about how you identify your role within our First Peoples community (self-disclosure/home community, traditional language knowledge, role in work, role in community)
2. Based on your experience and awareness of the community please offer what you can about the basic demographics of our First Peoples community? (Resident/transient, neighborhood, age, education, employment, income level, mother tongue/language in the home)
3. Are you familiar with any services, policies and regulations, which local public agencies provide and/or are mandated to provide, and to whom? (Law enforcement, probation, courts, primary/secondary/post-secondary schools, workforce development, health/natal care, mental health)
4. Are you familiar with any other local organizations that are funded by foundations and government agencies with a specific mandate to address First Peoples community issues?
5. What do the local residents you engage see as the primary needs for this community?
6. What are the various intervention strategies being used in our community to address the issues? Are these practices demonstrating any clear outcomes?
7. What are the gaps in service (access to services, job opportunities, education, traditional space, etc.) to people in the First Peoples community? What would a complete system look like?
8. Are you familiar with any new partnering opportunities that may exist with private, public, nonprofit and/or other community organizations? Can you offer any current partnering arrangements that could be used as a role-model or enhanced?
9. Are First Peoples community members ready for a change in the issues we are trying to address?
10. Are you available for a follow-up discussion or to participate in a community focus groups dialogue?

Again I want to ensure that your participation in this assessment is intended to strengthen the municipal **understanding of First Nation's, Métis and Inuit relations across our community, and in no way is this** assessment meant to negatively bias or hinder current or future progress of interaction and support across the First Peoples community. However, if at any time you wish to not participate in the assessment or find questions uncomfortable or disturbing, your withdrawal of participation or comment is accepted freely. You also have the right to remain anonymous with your participation at the time of the findings report. Withdrawal at any time will not affect any aspect of your relationship with me, or the Corporation of the City of Kingston. A copy of the findings report will be made available to you upon request.

Chi Miigwech, Nyawen'ko:wa, Thank You Very Much,

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Appendix C.

Sector	Agency	Regional Location	Program Offered	First Peoples Exclusive Mandate
Community Associations	Ardoch First Nations & Allies	Ardoch	Provides services in health, education, land governance and economic development	Yes
Community Associations	High Land Waters Métis Community Council	Northbrook	Provides services in health, education, land governance and economic development	Yes
Community Associations	Kingston Aboriginal Community Information Network (KACIN)	Kingston	Networking opportunity for First Peoples Service Providers covering all sectors of the community	No
Community Associations	Kingston Indigenous Community Council (KICC)	Kingston	(in development)	Yes
Community Associations	Mohawks Bay of Quinte	Tyendinaga	Provides services in health, education, land governance and economic development	Yes
Community Associations	Shabot-Obaadjiwan-First Nation		Provides services in health, education, land governance and economic development	Yes
Culture & Traditions	Algonquin College	Perth	Human Services Program	No
Culture & Traditions	B. Carr-Braint; Elder in Residence Four Directions Aboriginal Centre, Queen's University	Kingston	Traditional Knowledge Keeper	No
Culture &	B. Nelson; Elder in	Kingston	Traditional Knowledge Keeper	No

Traditions	Residence ALOY Program, RMC			
Culture & Traditions	Community Grandmothers	Kingston	Water Ceremony for women and girls	No
Culture & Traditions	D. Brewer; Elder in Residence LDSB	Sharbot Lake	Traditional Knowledge Keeper	No
Culture & Traditions	D. Jock; Elder in Residence KCHC/Street Health	Kingston	Traditional Knowledge Keeper	No
Culture & Traditions	D. Hollywood	Sharbot Lake	Informal Cultural Gatherings	No
Culture & Traditions	Entsitewayen'tho, P. Maracle	Tyendinaga	Traditional Crafting, Drumming and Language	No
Culture & Traditions	Enyonkwa'nikonhriyo:hake Good Minds Program - Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Moon Ceremony for women and girls	No
Culture & Traditions	Four Directions Aboriginal Centre Student Centre, Queen's University	Kingston	Moon Ceremony for women and girls	No
Culture & Traditions	Grandmother's Circle	Sharbot Lake	Women's Drumming group	No
Culture & Traditions	Kingston Native Language Nest	Kingston	Sharing language through drumming and song	No
Culture & Traditions	Plenty Canada	Lanark	Indigenous knowledge on using and protecting the land	No
Culture & Traditions	Sisters of the Drum	Sharbot Lake	Women's Drumming group	No
Culture & Traditions	Strong Women's Drum	Sharbot Lake	Women's Drumming group	Yes

Education & Lifelong Learning	Aboriginal Literacy Circle	Napanee	First Peoples Literacy awareness	No
Education & Lifelong Learning	Algonquin & Lakeshore Catholic District School Board (ALCDSB)	Napanee	Aboriginal Education Liaison	No
Education & Lifelong Learning	First Nations Technical Institute & Ohaha'se (FNTI)	Tyendinaga	Post-Secondary Education	No
Education & Lifelong Learning	HOPE Haudenosaunee Opportunity for Personalized Education	Shannonville	Moira's Secondary School's Alternative Learning Education	No
Education & Lifelong Learning	Katarokwi Aboriginal School	Kingston	Focus Program designed for secondary level students	Yes
Education & Lifelong Learning	Limestone District School Board (LDSB)	Kingston	Aboriginal Education Consultant	No
Education & Lifelong Learning	Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Tahatikonhsotontie Head Start	Yes
Education & Lifelong Learning	Northern Frontenac Community Services	Sharbot Lake	Ontario Early Years Centre/The Child Centre	No
Education & Lifelong Learning	Queen's University	Kingston	Aboriginal Teachers Education Program	No
Education & Lifelong Learning	Queen's University	Kingston	Four Directions Aboriginal Centre Aboriginal Student Centre	No

Education & Lifelong Learning	Royal Military College	Kingston	Aboriginal Leadership Opportunity Year (ALOY)	Yes
Education & Lifelong Learning	St. Lawrence College	Kingston	Eagle Learning Café	No
Education & Lifelong Learning	Tsi Tyonnheht Onkwa'wén:na	Tyendinaga	Early Years to Primary-Junior Education	Yes
Employment	Kagita Mikam Employment Services	Tyendinaga	Employment & Training	Yes
Employment	Métis Nation of Ontario	Bancroft	Employment, Training & Education	Yes
Employment	Métis Nation of Ontario	Kingston	Employment, Training & Education	Yes
Health & Wellness	Métis Nation of Ontario	Kingston	Aboriginal Healthy Babies Healthy Children	No
Health & Wellness	Métis Nation of Ontario	Kingston	Akwe:go (At-risk children ages 7-12)	No
Health & Wellness	Métis Nation of Ontario	Maynooth	Canadian Action Program for Children & Healthy Baby Healthy Children	No
Health & Wellness	Métis Nation of Ontario	Kingston	Canadian Prenatal Nutrition	No
Health & Wellness	Métis Nation of Ontario	Kingston	Community Action Program for Children (ages 0-6)	No
Health & Wellness	Métis Nation of Ontario	Bancroft	Community Support Services	No
Health & Wellness	Métis Nation of Ontario	Bancroft	Community Wellness	No
Health &	Métis Nation of Ontario	Kingston	Life Long Care	No

Wellness				
Health & Wellness	Métis Nation of Ontario	Kingston	Mental Health	No
Health & Wellness	Métis Nation of Ontario	Bancroft	Métis Healthy Baby Healthy Children	No
Health & Wellness	Métis Nation of Ontario	Kingston	Urban Aboriginal Healthy Living	No
Health & Wellness	Métis Nation of Ontario	Bancroft	Victim Services	No
Health & Wellness	Métis Nation of Ontario	Kingston	Wasa-Nabin (At-risk youth ages 13-18)	No
Health & Wellness	Enyonkwa'nikonhriyo:hake Good Minds Program - Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Children's Wellness – Counseling	Yes
Health & Wellness	Enyonkwa'nikonhriyo:hake Good Minds Program - Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Community Youth – Community Mentor	Yes
Health & Wellness	Enyonkwa'nikonhriyo:hake Good Minds Program	Kingston	First Nations Child and Youth Wellness	Yes
Health & Wellness	Enyonkwa'nikonhriyo:hake Good Minds Program - Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	National Native Alcohol Drug Abuse	Yes
Health & Wellness	Enyonkwa'nikonhriyo:hake Good Minds Program - Mohawks of the Bay of	Tyendinaga	Traditional Community Wellness	Yes

	Quinte- Tyendinaga Mohawk Territory			
Health & Wellness	Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Breastfeeding Support	Yes
Health & Wellness	Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Canadian Prenatal Nutrition	Yes
Health & Wellness	Mohawks of the Bay of Quinte- Tyendinaga Mohawk Territory	Tyendinaga	Family Health & Child Development	Yes
Health & Wellness	Napanee Area Community Health Centre (NACHC)	Napanee	Indigenous Health	Yes
Health & Wellness	Ontario Native Women's Association	Napanee	Aboriginal Healthy Babies Healthy Children	Yes
Health & Wellness	Kenhte: ke Midwives – Kontinenhanónhnha Tsi Tkaha: nayan	Tyendinaga	Maternal and Newborn Care	Yes
Health & Wellness	Kingston General Hospital	Kingston	Aboriginal Patient Navigator – SE Regional Cancer Program	No
Health & Wellness	Kingston General Hospital	Kingston	Spiritual/Holistic Approach to Wellbeing	No
Health & Wellness	St. Mary's of the Lake Hospital	Kingston	Spiritual/Holistic Approach to Wellbeing	No
Health & Wellness	Street Health Centre – Indigenous Health Program	Kingston	Spiritual/Holistic Approach to Wellbeing	No
Health & Wellness	Weeneebayko Patient Services, Hotel Dieu Hospital	Kingston	Spiritual/Holistic Approach to Wellbeing	Yes
Housing	Tipa Moza Affordable	Kingston	Housing	Yes

	Housing			
Justice	Tontakaierine Tyendianga Justice Circle	Tyendinaga	Youth Conflict Resolution	Yes
Libraries	J. Montgomery	Sharbot Lake	Genealogy	No
Libraries	Kanhiote Tyendinaga Territory Public Library	Tyendinaga	Indigenous resource/reference collection	No
Libraries	Kingston Frontenac Public Library	Kingston	Genealogy Research	No
Safety	Elizabeth Fry Society	Kingston	Emergency Shelter for Women & Families	No
Safety	Kingston Interval House	Kingston	Aboriginal & Rural Women's Outreach Program	Yes
Safety	Red Cedars Women's Shelter	Shannonville	Emergency Shelter for Women & Families	No

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