

WETAWENNARÓ:ROKE - WE GATHERED OUR VOICES

Direction for Six Nations Economic Development

"We have it in our..power...to be much more than what we've become right now."
Sept 14, 2011

Report from York - September 28, 2011

Q: Do you have any other thoughts on the questions on it and this is just to help guide some of the discussion and I want a lot of discussion on (name) mentioned over at the, the boards there. So you, what does that structure mean to have some thoughts on the other part of the corporate structure or any other of structure? I heard a lot of discussion (laughs)

A: My biggest concern was the amount of time that had passed (name) mentioned. Because really it's just the federal government and the way that the rest of the thing they control and take off for us, you know the government's gonna try to get their hands in there and take our money. So this is there a different way to do it? (name) was said that, we don't necessarily even have to have shareholders.

Q: Does anyone else have thoughts or maybe another way to approach the issue? Or not have shareholders?

A: Well, I have some about legal structure and all, corporate law but what my question was, does it have to be a for profit corporation, can it not be structured as not for profit because of the province, I would go for model three, maybe one, at the moment, all the money goes to the community, nothing gets

FINAL REPORT

December 2011

Q: So, I'm just listening to the discussion.

A: Okay.

Q: And I should say this, we're looking for every possible thought and idea that could be this. We'll also be collecting the information, then we'll ask the technical people, how do we do that? This is the issue, how do we address that? This is the issue, how do we address that? So the technical people will then go to work and do their part to make this or, is a reality. So we're looking here for the ideas. By you know (name) mentioned one of them, no shareholders, can you think, nothing like that but either the money going back to the community. What are other people's thoughts on, on the shareholders or where the money should go? We've heard a wide variety of opinions on both issues, so, and well, what we're looking for, we're very, regardless of every opinion. We think it's very important that people have a right to, to express their opinion, whatever it may be. Even sitting at the table, there is probably not three or four different opinions that will be expressed throughout all the discussion as we go through that we've had good experience, what there's been an opening opinion, that has been at the table, people have been very respectful. So, if you have a different opinion, that's, we're looking for that too. So please (name) mentioned,

Prepared by: Jill Hill, Amy Lickers and Ben Hill

DEDICATION

“...Every time I go anywhere or do anything...I always remember the people that are with me, the ones who are back home and the faces are yet to come.” (September 14, 2011)

This is dedicated to those people:

To our ancestors, because of you the essence of our historical selves remains strong.

To our community, who continue to ensure that this lives on within us,

To the faces yet to come, who we do all of this for.

“...You have the ability to make that goal happen, or make your dream happen, even if you have limited resources.” (October 19, 2011)

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Nia:wen

Table Of Contents

BACKGROUND OF THE TEWAWENNARO:ROKS – WE GATHER OUR VOICES PROJECT

Six Nations Elected Council – Organization Perspective.....	2
Recommendations – Past Attempts and a Current Thought.....	3
Guiding Principles – Building the Framework Model.....	4
The Framework Model with Definitions.....	6
Methodology/Approach.....	8
Evaluating the Methodology/Approach.....	12

WETEWAWENNARO:ROKE – WE GATHERED OUR VOICES

Weaving Our Voices: A Summary	16
Preface.....	20
Our History: Understanding The Context In Which We Use Our Voices.....	20
<u>Our Current Story And The Story Of Our Future</u>	
Our Stories (Where We Are Now) - The Corporation.....	23
Our Future, Our Voices (Where We Should Be Going) – The Corporation.....	25
Our Stories (Where We Are Now) – Identity.....	37
Our Future, Our Voices (Where We Should Be Going) – Identity.....	40
Our Stories (Where We Are Now) – Sovereignty	41
Our Future, Our Voices (Where We Should Be Going) – Sovereignty	42
Our Stories (Where We Are Now) – Governance at Six Nations	44
Our Future, Our Voices (Where We Should Be Going) – Governance at Six Nations	47
Our Stories (Where We Are Now) – Taxes	49
Our Future, Our Voices (Where We Should Be Going) – Taxes	50
WETEWAWENNARO:ROKE – We Gathered Our Voices: Conclusion	52

APPENDIX A: VOICES GATHERED

Identity

Our History53
Our Stories54
Our Future, Our Voice59

Sovereignty

Our History61
Our Stories62
Our Future, Our Voice64

Governance

Our History65
Our Stories66
Your Future, Your Voice72

Taxes

Our History74
Our Stories74
Our Future, Our Voices76

Corporation

Our History77
Our Stories78
Our Future, Our Voice79

APPENDIX B: MORE VOICES – OTHER & RELATED TOPICS107

**APPENDIX C: ORIGINS OF THE NAMES: TEWAWENNARO:ROKS AND
WETEWAWENNARO:ROKE118**

APPENDIX D: THINK TANK HANDOUT MATERIAL119

APPENDIX E: TRUST MODELS AND OBSERVER PARTICIPATION FORM125

APPENDIX F: THINK TANK PROMOTION MATERIALS128

BACKGROUND OF THE TEWAWENNARO:ROKS – WE GATHER OUR VOICES PROJECT

Six Nations Elected Council – Organization Perspective

The Six Nations Elected Council began pursuing economic development initiatives approximately 32 years ago. During this period the Six Nations Elected Council recognized the, now well-documented ideology, that economic independence is an absolute necessity for creating and maintaining a self-governing, healthy and sustainable community. Unfortunately, the Six Nations Elected Council has seen minimal success in this area (although private enterprise flourishes at Six Nations of the Grand River).

In the recent past the Six Nations Elected Council endorsed several projects that resulted in financial failure. The most notorious example being the now dissolved Six Nations Equity Fund Corporation and the Grand River Mills Project. In retrospect these business failures can be attributed to, in part, lack of knowledge by political leadership in the area of economics and business, lack of transparency, accountability and due diligence.

Recently, other First Nations in Canada have achieved economic success for their communities, with two of the most notable being, Membertou First Nation in Nova Scotia and the Osoyoos First Nation in British Columbia. Unfortunately, at this time Six Nations cannot be counted among them.

In March 2011, the Six Nations Elected Council signalled their willingness to enter into a new understanding of success in the world of economic development. This new understanding includes the acknowledgement and necessity for direct community participation in economic development and in particular, the potential establishment of a development corporation. In April 2011, an Independent Consultant was hired to pursue a community engagement process to begin the discussion about a Development Corporation for Six Nations. The Economic Development department of the Six Nations Elected Council was given the authority to operate an “arm’s length” community engagement project, known as **Tewawennaró:roks – “We Gather Our Voices.”** In June 2011, the project team, consisting of the Independent Consultant, Six Nations Council Liaison – Community Planner and a Data Management Lead, were given clearance by the Six Nations Ethics Committee to meeting with the community. Tewawennaró:roks set out to gather the voices of community members via think tank sessions and social media technology methodologies. The think tank sessions were organized groups of community members with unique expertise in the community to provide constructive deliberation and analysis of the proposed Development Corporation framework. The social media technology provided the opportunity for direct participation via the internet. The Tewawennaró:roks project ran from May 2011 to October, 2011.

Recommendations – Past Attempts And A Current Thought

In 2002, subsequent to the Grand River Mills Project and after our community suffered devastating financial hardship and credibility issues, an independent legal and financial review was undertaken with regard to economic development activities initiated by the Six Nations Elected Council. The following recommendations were issued to the Council of the day:

- As a general principle, Corporations and trusts which carry on economic development or business activities for the benefit of Six Nations and not for private gain should be transparent and accountable to Council and to band members. This includes providing regular financial reports and annual audited financial statements.
- The relationship between Council and its committees and Band Corporations or other entities must be well understood and transparent. Regular reports about activities and expenditures shall be provided to ensure public accountability.
- Loans or contributions to economic development projects by the Band or its entities should be made in accordance with commercial standards. This requires obtaining appropriate security which can be realized in case of default.
- As a general principle, band members who serve as councillors or who occupy other positions in the Band administration or in Band Corporations or trusts have a duty of loyalty to Six Nations. They should not put themselves in a position where they are in a personal conflict of interest.
- A strong code of conduct or a conflict of interest policy applicable to Band employees and to Band members occupying positions of responsibility and trust in Band Corporations or other entities should be developed.
- Employees should not serve as directors, officers or trustees.
- There should be an adequate record of decisions made by all Band Corporations and trusts. A written record of major decisions should be maintained.
- Independent financial audits of all Band Corporations and entities which maintain bank accounts and disburse funds should be required.
- Simple reporting requirements to Council and the Senior Executive Officer should be established for each program activity even if the program is conducted by a separate Corporation or trust.
- Require background checks on all prospective business partners.
- Require a proper business plan be prepared and reviewed for appropriate assumptions, market analysis and financial projections before investing in new projects.

Six Nations Workforce Development Think Tank Recommendation (G.R.E.A.T. – February 2010):

- Development of an economic development Corporation

Guiding Principles – Building The Framework Model

In late 2009 the Director of Economic Development recognized the necessity of creating a corporate structure for achieving economic success. For the next year the Director initiated a restructuring of the department in an effort to better prepare for economic growth and own source revenue generation for the Six Nations community. The Director also recognized the need for direct community engagement for the success of a Development Corporation and any business ventures that may be undertaken on behalf of the Six Nations of the Grand River membership. Thus, the following guiding principles were developed to ensure that any proposed development Corporation would be suitable for Six Nations of the Grand River.

- Governance structure (of the Corporation) must have LEGITIMACY in the community
- Structure must allow for Chief & Council and Senior Managers to be ACCOUNTABLE to the community
- Decisions/actions (of the Corporation) must be TRANSPARENT to the community
- Structure needs BUFFER to avoid the appearance of making decisions for political reasons
- Structure must allow for business development as well as management of businesses & investments

Specific Business Interests

- Must allow for income generated to be:
 - Reinvested in active businesses controlled by Six Nations;
 - Invested in active businesses outside of the community through a sovereign wealth fund (stocks, bonds, property);
 - Invested in a passive investment portfolio (investments – long term appreciation & limited maintenance);
 - Distributed to community members or otherwise used for community purposes
- Must be accepted by the business community, especially bankers and venture capitalists (a speculator who makes \$ available for innovative projects), and allow for leveraging (investing with borrowed \$ as a way to amplify potential gains)
- Must be understandable and no more costly to maintain than necessary
- Must allow for new businesses and ventures to be added without having to develop costly new structures for each venture
- Must allow for a tax preferred transfer of existing businesses into the structure
- Must provide tax exempt business and investment income *whether earned on or off the reserve*
- Must allow for separation of business interests in order to:
 - Provide asset protection for the community;

- Provide for asset protection for each business from the creditors of the other businesses in the structure;
- Allow for the sale and/or financing of each business

The Framework Model With Definitions



Proposed Framework: An outline of an unincorporated empty structure.

Rationale: Collective learning, understanding and action are key components for the success of community initiatives. The community must first be engaged in visualizing a potential development Corporation and then may agree to help build it so it is the “right fit” for Six Nations.

Six Nations Development Corporation: An internationally accepted business entity that has a life of its own for conducting business. The term having a ‘life of its own’ means that any risk associated with conducting business will lie with the proposed Corporation and will not be transferred to individuals (board and/or staff members).

Rationale: a) Generate community money to pay for initiatives/projects that the community believes are important so that we drive our community towards a better future; b) provide for a “common language” that other businesses accept and understand thereby creating a level of comfort to do business with us; c) access additional funding opportunities; d) provide us with an opportunity to have a stronger voice in business and development in our area.

Development Corp Board of Directors: The board of directors is usually a group of elected or appointed members that jointly oversee the activities of, and provide strategic direction to, the proposed Corporation.

Rationale: Have a board that is a broad representation of the community that reflects community values, and would oversee the activities of the proposed Corporation so community values are guaranteed to be reflected within the operations of the proposed Corporation.

S.N. Elected Council (100% Shareholder): A person or institution (an organization or a business) that owns the shares that provides the initial money for the proposed Corporation. Since the proposed Corporation is a separate legal entity and it takes on a life of its own, the shareholders can only own the shares, not the Corporation itself. More important Council owns the shares on behalf of the community. The role of the shareholder can be defined in the corporate charter (the document that defines the details of how the Corporation will function).

Rationale: Shareholders are a requirement of incorporation. The Six Nations Community can clearly define the role of the shareholder in the corporate charter.

Departments: Current departments within Economic Development (Six Nations Council) may become the departments under the proposed Corporation. The departments like administration, commercial leasing, housing, tourism and central maintenance. Other departments will also be structured into the Corporation as required (i.e. human resources and communications).

Rationale: These departmental areas have the ability to generate money for our community. Other departmental areas are necessary to ensure successful corporate operations.

Operating Companies: These would be the potential business opportunities, both on and off reserve, that are pursued by the proposed development Corporation.

Rationale: Primary function of the proposed operating companies is to ensure economic growth (i.e. money and employment opportunities, for the community).

Six Nations Trust (Benefactor): The entity that would manage the money generated by the proposed Development Corporation for the benefit of the community.

Rationale: A mechanism which allows for the whole of the community to benefit.

AGREEMENT/M.O.U. (Memorandum of Understanding): A written document which sets out the details of the nature of the relationship between two parties (the proposed trust and the Six Nations Elected Council). This document defines relationship parameters, roles and responsibilities, expectations etc.

Rationale: Avoid conflict and misunderstanding/miscommunication between parties.

L.P. (Limited Partnership): For our purposes, this agreement details the transfer of money from the proposed Corporation to the proposed trust. The general partner, in this instance, the proposed Corporation (which is overseen by the Board of Directors) controls how & when the money will flow from it to the proposed trust.

Rationale: Avoid conflict between the parties concerning how and when money will flow.

Methodology/Approach

Background Discussion And Thinking

During initial discussions regarding engaging the community in the area of economic development the focus was on what “does not” work in our community. In the past few years a number of initiatives have solely utilized the “community meeting” and/or “open house” concepts to engage our community. These methodologies alone have proven to be less than effective in the areas of attendance and participation for initiatives similar to the current undertaking. These methodologies appeared to attract a small segment of the population, namely the same community members, and these individuals would provide similar comments regarding initiatives.

This community has also seen the utilization of “mail out” and “door-to-door” surveys, and although effective for some initiatives (i.e. those requiring minimal time), these methodologies were seen as being inappropriate for the amount of information being presented and the time that this undertaking was pursuing.

The issue of *effective* community engagement then became imperative. It was determined that this project would utilize the think tank methodology as well as social media to engage our community.

Think Tank Methodology

The think tank methodology has been utilized in a number of different areas in the past decade, particularly in the area of politics. This method has been utilized at Six Nations with a level of success.¹ Grand River Employment And Training and the Student Success Consortium have been employing the think tank method. These organizations have seen a greater number of people participating in engagement processes at Six Nations. The think tank was also seen as a viable method to gather qualitative data by engaging persons in a group setting whereby a person could freely express their unique knowledge/expertise but at the same time hear other people’s unique knowledge/expertise which could potentially generate further discussion.

Social Media For Community Engagement

Further, not unlike most communities in the world, this community has seen a marked increase in information sharing and communication via social media technology.

It was determined that a combination of these different engagement concepts, the think tank and website/social media, might prove to be most effective for this initiative.

¹ Success, for this purpose, is being defined as engaging a larger segment of the population at Six Nations and accessing a broader scope of constructive deliberation and analysis on a particular subject.

Getting Out There: Website, Social Media, Print, Presentations & Radio Broadcast

The Tewawennaró:roks Project's website launch, www.wegatherourvoices.com, was August 8, 2011. The website provided background, general and up-to-date information to the general population. It also included a feedback section designed to provide community members with the ability to provide comments, questions and feedback on the project and/or become more involved. The website received 16,792 hits during a four month period and the feedback section was utilized by approximately 15 community members. This website also connected to the social media links (i.e. Facebook and Twitter). The Tewawennaró:roks Facebook profile has approximately 336 "friends" and the number of Twitter followers are minimal (seven). All three mediums were successfully utilized to provide the community with timely information about the project including advertising of our "open" think tank sessions where any community member was able to participate. In order to promote the website and encourage participation we sent an e-mail blast to approximately 111 community members, businesses and organizations and in early August we sent an mail-out flyer to 1868 households in our community (see Appendix F for Project Launch Flyer).

In late August and early September advertisements were placed in our local newspapers (Turtle Island News and Tekawennake) inviting people to participate in a think tank session and/or visit the website. During this period 25 flyers were also posted in and around the community (see Appendix F for Think Tank Flyer). In addition, with the assistance of Two Rivers Community Development, a letter of invitation was mailed out to approximately 250 Six Nations businesses.

In August the Tewawennaró:roks project was invited to participate in the Turtle Island Trade and Commence Community Meeting scheduled for Saturday August 20th beginning at 2:00 p.m. We made a short presentation on the project and how to become involved. We were also invited to attend the Hamilton Regional Indian Centre for project promotion and to encourage participation. We attended for this session on October 5th.

To promote the project and encourage participation in a think tank session we set-up an information booth at the Six Nations Fall Fair on September 10th and 11th, appeared live on-air for a short interview on CKRZ on September 16th and recorded a 30 second ad which was played three times daily for a three week period.

As an additional note, the Tewawennaró:roks project worked with Brant Native Housing (sending a mail-out invitation to approximately 150 Six Nations members living in Brantford) to encourage participation at a think tank session scheduled for October 28, 2011. Although the think tank session was unsuccessful in attracting participation, Ms. S. Lewis, Manager at Brantford Native Housing, indicated that she felt that "off reserve band members are not accustomed to having input on issues involving Six Nations...[or] know their opinions matter."

Think Tanks – Gathering Qualitative Data²

“We needed to make our opinion known...and that’s the opportunity that we had tonight.”
(August 24, 2011)

The Tewawennaró:roks Project conducted nineteen think tanks sessions with the Six Nations membership between the ages of 16 and 80+. Three of these think tank sessions were open to all community members and any community member could participate. The youngest participant was 16 years of age (although we did have younger people listen to the discussion) and the oldest person was in their 80’s. The average age of the participants was approximately 36 years and the median age was 45. The number of female participants doubled the number of male participants. Each think tank sessions hosted approximately nine persons and was comprised of community members from one of six (6) areas; 1) business community, 2) social responsibility advocates, 3) elders/older persons, 4) young adults/youth, 5) families that expressed interest/social groups/non-resident members and 6) Six Nations Elected Council. After numerous attempts the project was not able to secure a spot on the agenda to present to the Six Nations Confederacy. Each area balanced the voices of our community members participating in another area (i.e. the voice of the business community was balanced by the social responsibility advocates, the voice of the elders was balanced by the voice of the young people). Further, each area brought a unique set of knowledge, experience and ideology to the discussion. The business community brought their knowledge and expertise in the area of business and finance; the social responsibility advocates brought their knowledge and expertise in the area of social justice (i.e. human rights and the environment); the elders/older persons brought their knowledge and wisdom of life here at Six Nations; the young adults/youth brought their unbridled enthusiasm & innovative ideology; interested families and social groups brought their knowledge and passion for our community; the Six Nations Elected Council brought their knowledge and experience in administrative governance. Upon further examination it is recognized that in fact these key think tank groups did indeed balance each other and thus provided a comprehensive community perspective on this initiative.

The approximately two hour think tank sessions included a 27 minute video explaining the proposed Development Corporation framework, a question guide to assist in generating discussion, presentation boards detailing the project and background information (see Appendices D and E for Handout Material and Presentation board materials). These materials were then utilized to generate discussion in determining a socially acceptable framework for the proposed Development Corporation. In addition, at the beginning of each session a verbal presentation of “informed consent and confidentiality” was reviewed with all participants. Participants were reminded that participation was optional and their identity with regard to the words spoken would remain confidential by the project team and in any report generated. In one think tank session a member of the media attended. Participants were requested to provide written consent for this person’s presence as the nature of the session included confidentiality. All participants did not agree, therefore this member of the media

² We are defining think tank as “a group of people with expertise in the community, organized to provide constructive deliberation and analysis of the proposed development corporation framework.”

was asked to leave and did so without incident (see Appendix E for Observer Participation Agreement Form).

The Process – How Did We Analyse The Voices (Qualitative Data)?

1. After receiving the verbatim transcriptions for each think tank session we (two persons) individually reviewed the transcriptions looking for and highlighting those things pertinent to answering the research questions;
2. As we began to see commonalities in the answers to the research questions we assigned a phrase, heading or label that described what we were seeing in the passages;
3. We came together and reviewed our individually highlighted transcriptions to determine areas of commonality and then assigned an agreed upon phrase or heading;
4. We individually reviewed all transcriptions again and highlighted all passages according to the agreed upon themes;
5. We came together again, merging our highlighted passages (for those passages which we themed differently we engaged in a discussion to determine appropriate placement), and then physically cut out the passages under the agreed upon themes;
6. Once we had the cut out passages piled according to themes we then determined sub-topics within each of the general themes and then physically divided our passages accordingly;
7. A further review was done to determine whether the report would be readable to our community members but in particular those who participated;
8. It was determined that three over-all general topic areas were necessary to ensure the project scheme was captured appropriately;
9. Together we then reviewed each theme area and categorized the theme area according to the general over-all topic areas;
10. Once all passages were categorized according to topic areas, themes and sub-themes we then created narratives for each area.

Evaluating the Methodology/Approach

Background

The purpose of this section is to present the evaluation results concerning the think tank methodology that was utilized during the Tewawennaro:roks project. (In the past it has been difficult to engage community members in providing feedback on community initiatives and thus it was determined that it would be beneficial to evaluate this particular methodology for effectiveness).

Participants were asked to complete an optional evaluation form (see appendix D) at the conclusion of the think tank sessions. Approximately seventy percent of the participants completed the written evaluation. In addition, a number of participants choose to provide verbal feedback during the course of the think tank session. The average age of the participants who completed the evaluation form was thirty six years old with the oldest participant being eighty years old and the youngest being sixteen years of age. The female participation rate was almost two times the participation rate of males.

Highlights:

Participants indicated the following:

- Felt comfortable participating;
- Enjoyed the open discussion format;
- Length of session was good (approximately two hours);
- Indicated more solid/sound research needs to be undertaken;
- On-going effective communication and education are key (including a “time to reflect”);
- That their voices be respected and “upheld” in any subsequent actions.

Think Tank Evaluation Results

1. Did you find the video informative and helpful in understanding the material?

Very Much	Somewhat	Not at All
53.6%	44.3%	0%

The video was viewed as too lengthy containing too much information that was presented too quickly. It could have been “collapsed” and more “poignant.” Although it was stated that the video was an effective method of presenting information.

The video did a good job of pointing out some of the things that immediately run through people’s heads, knowing the kinds of dynamics that are already here, that kind of cleared the air of “okay, we all understand the challenges.”

A participant stated “the intent of the video was to try and do good so I think it did that.”

2. Did you find the think tank session written material easy to understand?

Very Much	Somewhat	Not at All
54.6%	35%	3%

One participant stated the need for written materials indicating, the legal concepts need to be broken down in probably several different ways for people to fully analyze the long term implications of having these kinds of institutions in our community.

Although the definitions of all the terms used in the model were provided on the presentation boards another participant would have preferred them as “hand-outs.” This would have allowed him/her to refer to them and help with his/her immediate comprehension of the material.

In addition, one participant talked about wanting all information prior to the think tank session so that they could have reviewed the material and been prepared to speak about the subject matter.

3. Did you find the think tank format productive?

Very Much	Somewhat	Not at All
62.9%	30.9%	2%

This format was a workshop style that I found interesting. Another participant found this to be “standard format” and “ours [Six Nations] should be unique.”

Generally the participants found the format to be “good” because “more people” participated instead of having a big meeting and “ten people show up and don’t say a thing.” Another person commented that it was nice to be involved in something “where you had a voice” because s/he have attended different meetings in the community and s/he couldn’t get a word in and the person doing all the talking was negative.

The only concern expressed with this format was the potential for “my opinion to be shaped by someone else’s thoughts” thereby allowing the facilitators to control the discussion.

This concern was expressed in conjunction with the related matter of controlling the discussion by only inviting those individuals that you believe would be supportive of your initiative.

4. How was the length of the session?

Too Short	Just Right	Too Long
7.2%	82.5%	6.2%

The approximate length of a think tank session was two (2) hours. There were no comments. Related comments dealing with time included the limited time people have available in their busy schedules to participate, more time required to reflect on the information being presented and the over-all timeframe for this type of initiative (complex material on a generally foreign topic) being too short

5. Did you feel comfortable sharing your thoughts and ideas?

Very Much	Somewhat	Not at All
67%	24.7%	4.1%

One participant stated that they liked the “family concept” of participation as it allowed you to open up, share your ideas and “it’s more relaxed.” Another participant stated that we need to create a “safe space” for people to speak and s/he felt that this was achieved. Another stated that they felt comfortable and was able to give their thoughts.

6. Did you find the think tank session to be an effective way to gain community input?

Very Much	Somewhat	Not at All
61.9%	32%	1%

“Community members were sharing from the heart.”

7. What did you like about the think tank?

Introduction	Video	Discussion Format
13.4%	34%	62.9%

“Made me think about the overall view.”

“Thought provoking.”

“Presenters listened and hopefully the information, opinions will be valued.”

“I liked the invitation [for me and my family], instead of just advertising.”

8. Would you change anything about the session?

Yes	No
24.7%	62%

Five key areas were identified:

1. Research for the Corporate Framework Model – solid/sound research needs to be undertaken (i.e. comparative analysis of different models with benefits and drawbacks of each including concrete examples, investigate the structures of nearby cities for a model, ask other communities that are similar to us what their experiences have been, learning from previous experience about what worked and what did not, more research on different “business models” not just the corporate model);
2. Effective Communication and Education – provide clear, concise and objective information (i.e. keeping words and terms simple and possibly using pictures), information needs to be presented in a consistent manner over a period of time which will allow people time to consider the information in an informed manner and thereby provide feedback in an informed way, providing clear rationale for proposed initiative, utilizing press releases and ensuring there is consistent communication and follow-up;
3. Follow-up to Report – ensure that community voices are taken seriously and the voices of the community are “upheld” in subsequent actions, subsequent methodologies need to be undertaken with regard to questions (i.e. priorities for spending), that emerge from the report, consistent and on-going communication regarding project status and next steps;
4. Other Methodologies – more than one methodology needs to be utilized to capture the voices of our community members, the door to door methodology is effective but the challenge of this methodology is timeframe for completion and percentage manipulation, capturing the voices of young people by attending at the local high schools (community service hours plus a small honourarium), employing the “kitchen table” methodology which may take a longer period of time, allowing families to “meet on their own” and provide feedback, ensuring that when people object it should be given consideration and due diligence should be taken to provide appropriate answers because if an objection is not addressed then it will come up repeatedly, community meetings are not an effective method of obtaining feedback from this community as they get “ridiculous”;
5. Further Considerations – participants should be compensated, there should be basic educational information for non-business community members so they can participate, an advisory committee should have been developed to figure out the best way to roll this out for the community, sometimes you just have to pick something and make it a success so people will get on board, the success of engagement depends on “who is running” the engagement (i.e. any “connection” to Six Nations Elected Council is seen by some as negative and they will not participate), facilitators need to keep people on track, process steps need to be clearer (i.e. the initial question should have been conceptual, next an educational component should have been initiated and then presentation of potential models for consideration (as the current process was seen as a “done deal” and people were being asked for their opinion “after the fact”)).

WETEWAWENNARO:ROKE – WE GATHERED OUR VOICES

Weaving Our Voices: A Summary

“...he said some words...and he explained what those words were after and it just soothed. It just soothed, that mood in that room.” (September 27, 2011)

“Let’s focus on the good...I do think that that’s almost like 90% of the solution, to be good, to do good.” (October 23, 2011)

Even though we were discussing a future entity, community history and present-day experiences heavily influenced the opinions of what a Development Corporation for Six Nations should look like. We began by asking our community members what their thoughts were with regard to the Development Corporation Model that was presented. Our community members spoke extensively about the model indicating that it must be an authentic reflection of our community. In addition four foundational themes emerged; Our Identity as a People, Our Notion of Sovereignty, Our Thoughts regarding Governance and Our Position on Taxation. These foundational themes were seen as being fundamentally important to the success of any Development Corporation that is built at Six Nations.

The following sections serve to highlight key findings that were expressed by our people in each of the areas:

The Corporation

- A community economic driver at Six Nations must not undermine our collective rights or sovereignty.
- Economic development at Six Nations needs to reflect our traditional values. Sustainable economic development for Six Nations revolved around getting back to basics and ensuring that the basic necessities of life were being met within the community.
- The capitalistic corporation is contrary to our traditional values. There is a perception that accumulated wealth will lead to corruption and negativity.
- Transparency and accountability are essential to a successful entity in the community.
- There needs to be a direct contribution back to the community, not necessarily through per capita payments.
- Operating companies must align with our Haudenosaunee values.
- The whole community needs to work at it together, to minimize leakage and create a strong community that will draw economic opportunities.

Identity

- We need to focus on our underlying beliefs and values, those beliefs and values which made us a strong people (i.e. helping one another, taking responsibility for one’s actions, demonstrating trustworthiness and honesty, being fair to others). If we begin to

think about our collective identity and ourselves in this way and begin to conduct ourselves in this manner we will begin to see how much we are able to come together as a people. We will then see all kinds of opportunities for us as a people.

- We need to get back to our “grassroots,” learn our “first lessons,” our ceremonies, our medicines, our language, remember our history and our rights, live according to the “old traditions.”
- We need to always keep in our minds the generations of people that are coming and our responsibilities to them.

Sovereignty

- We need to begin the work of refining our understanding of our sovereignty.
- As a sovereign people we need to begin the work of ensuring we can provide for ourselves and also provide for our future generations.
- We need to determine and then confirm how we shall guarantee our community as a whole benefits from the use of our collective rights.
- We need to begin to re-define our concepts of money and government funding – what do these concepts mean to us as a sovereign collective?
- We need to fully examine the long-term implications of introducing a Canadian corporation to our community and determine whether this is a feasible solution to our current challenges or whether, in the end, it will be a detriment to our sovereignty.
- We have an opportunity to begin the business of creating our own economic and corporate laws. This process will take time.
- As a people we have to continue to stand up and let Canada know that we are not going to let them “off the hook.” At the same time we need to begin to generate collective revenues and thus begin to deal with our financial pressures.

Governance

- There is generally a belief that the Six Nations Elected Council wants to be in control of everything.
- Many people of the Six Nations of the Grand River Territory do not identify with Six Nations Elected Council as a community entity. The Elected Council is seen as an arm of the federal Government.
- There is confusion regarding the roles and responsibilities of the Six Nations Elected Council.
- Six Nations needs to make our own laws.
- There is a lack of unity and leadership in the community.

- We need to recreate a governing body that reflects us as a whole community.

Taxes

- An interesting new thought has emerged with regard to providing financial support within our own community. This thought stems from our collective carelessness to uphold our modest responsibilities within the natural world. A view of financial reciprocity has emerged. Since we have failed in our responsibility we now have a financial responsibility to correct it.
- Community members perceive the government as trying to force us to pay tax not only to them, but further requiring the Six Nations Elected Council to become tax collectors of their own people. If we, as a community, begin to reap strong financial benefits given our tax status then how long before the government “puts their hooks in?”

The interconnectedness of our identity, our sovereignty, our governance and our notions of taxation with the corporate framework model is a clear demonstration that we continue live as we always have. A successful development corporation that reflects our community and will not impair our sovereign identity is reliant upon a strong governing body to ensure that outside influences (i.e. Provincial and Federal Government) will not try to enact legal action to undermine any work being undertaken.

We continue to live knowing that we are all connected and that, by extension, our systems and institutions are connected. We understand that to change one thing means that we change another. So, truly the essence of our collective identity remains at the heart of who we are as a people.

Our Voices Shall Lead: Strategic Direction

- If Economic Development is interested in creating a Development Corporation that is reflective of the Six Nations of the Grand River community, it needs to listen to the voices of the people in the report.
- There is considerable research that needs to be done and communicated, in order for the community to support a Development Corporation for Six Nations. This research needs to be done through a Haudenosaunee lens. It will consider issues revolving around our community beliefs of taxation and sovereignty. This would also include economic structures like; non-profit, co-operative, credit union and social entrepreneurship and the benefits and drawbacks of each model.
- The Corporation structure needs to be aware of the use of language within the structure because it frames the way we understand things as we have preconceived notions.
- Economic Development can begin building trust in the community by implementing policies and practices that reflect our traditional values, our authentic selves.
- Since Economic Development works with money, it is essential that the community be able to trust the decision making of this entity. Transparency, accountability and longevity are keys to building and maintaining this trust.

- Economic Development must commit to continual and consistent communication with the community. This will contribute to maintaining transparency and accountability in the community.
- Economic Development must begin to build relationships with community entrepreneurs and examine ways to foster positive relationships to increase diversity and security within the Six Nations economy.
- The Six Nations community needs to take ownership for leakage within Six Nations. While Six Nations Elected Council can create infrastructure to support business development, personal shopping habits belong to community members and can only be influenced by business owners.
- A new definition of success should be defined for Six Nations. A typical corporation would be mostly interested in the bottom line, but this corporation would need to show that the community is benefitting and is adhering to our cultural values.
- A development corporation should be exemplary. It should be the role model of how business will be conducted within the Six Nations of the Grand River territory.

Preface: Understanding the story as it is being told

As the framers of this story we are proud to present the voices of our people in a manner which honors the strength and beauty of their voices. We have been diligent in always remembering that our individual and collective understanding informs the manner in which we speak about our present and our future. Our current stories are always spoken through the lens of our experiences. Our past, influences our present, which influences our future. It is these experiences which shape our words. Thus, we present our voices as past (our history), present (our stories) and future (our future, our voice).

Note: the terms “community member” and “our people” are used interchangeably with “Think Tank participants”.

Our History: Understanding the context in which we use our voices

Let us begin by remembering that our voices are as strong as ever. Even today, the essence of our collective identity remains at the heart of who we are as a people, in our history, in our stories and in our future.

Identity

“...A long time ago, and I think it’s still engrained in us, a long time ago we lived as a community, we cared and we watched out for each other.” (September 27, 2011)

The Haudenosaunee collective identity is rooted in the values of the Good Mind. The traditional community was based upon respect, reciprocity and responsibility. The positive nature of the Good Mind values allowed us to seek the gifts of individuals which would then determine how you would personally contribute back to the community as a whole. Every role connected the individual to the collective, but individuality was balanced by the notion that we did not speak for others, but each of us spoke for ourselves.

Our governing system was organized in such a way that it respected these individual roles and our matrilineal society. It represented who we were as a people. When the six individual nations combined, they created a strong, unified front, which provided our people with substantial (wealth) and power. This governing system, the Haudenosaunee Confederacy, entered into Treaties with the Crown/Canada which provided us with a substantial land base known as the Haldimand Tract and Rights to continue to function in a way that supported our sovereignty. These treaties laid the foundation for understanding that the two sovereign bodies would work alongside each other without interfering with one another.

This agreement did not last long, as the Crown sought tools to try to control our destiny, through epidemics, genocide, residential school, poverty, food deprivation and the Indian Act. These control methods had a severe impact on our traditional social fabric and our understanding of who we were as individuals and the roles we played in the community.

Governance

“...Prior to the ‘51 Indian Act, Indian’s weren’t considered persons, right? You couldn’t vote, couldn’t go in hotels, couldn’t hire lawyers. They registered you under patrilineal instead of matrilineal. 1924, when the elected system was put in they said the 12 councillors male because women weren’t considered persons. We had a democracy here, of sorts, before 1924 and they took peoples voices away.” (September 14, 2011)

The implementation of the Elected Council in 1924 was seen by many as a further form of assimilation by an external Government. The Elected Council was seen as “an arm” of the Federal Government, attempting to extinguish the rights and sovereignty of the Haudenosaunee people. For many of the Six Nations of the Grand River Territory people, they were no longer represented by this governing system. The elected system did not reflect the values and identity that the Confederacy system had built into it.

As the impacts from colonization began to become more prevalent in the community, the Elected Council began expanding programs and services to meet the needs of the community, continuing to increase staff and their responsibilities. All the while, at the hand of the Federal Government, trying to respond to the implications of their colonial actions. In an attempt to lessen the reliance on this external Government, the Economic Development department was tasked with the duty to build an economy for the people of Six Nations, without really understanding what economic development meant to the community. Attempts at economic development opportunities left the community with (emotional scars) and escalating distrust for the not only the elected system, but also business development in general.

Taxes

“...Canada gave us this land (Haldimand Proclamation) and wants to continue to make money off of us.” (September 26, 2011)

The idea of paying taxes is largely about the principle of paying money to the Crown. First, the Federal Government needs to live up to their end of the agreements made in the treaties, by being accountable for the money generated on our collective lands and resources. When one considers the wealth that has been taken from this community in terms of land and trust dollars, paying taxes to the very body that has attempted to destroy our community in many ways is appalling.

The Corporation

“...business philosophies are different than our philosophies and I think that is a big problem in why we haven’t had success.” (September 27, 2011)

The capitalistic mentality associated with “The Corporation” and business development is contrary to our traditional values as Haudenosaunee people. The “business as usual” model represents greed, secrecy, classism and environmental destruction. Incorporating into the Canadian corporate system has always challenged our community values and identity. Elders have continually warned younger generations of incorporation in relation to land concerns, sovereignty concerns and taxation. All of which relate back to the broken

agreements made with a system that now asks us to trust their measures of accountability and transparency.

The history that the Six Nations community has experienced strongly influences our present day opinions and contributes to our future decision making process. We must keep this in mind, as we examine what the current day thoughts and ideas for the future are.

Our Current Story and the Story of Our Future

Our Stories (Where We Are Now) – The Corporation

Values

“...me having a successful business and doing well for my family, is that greedy or is that being smart? Somebody’s very successful on the reserve, lots of money, people go, oh, he’s using our rights or they’re doing this and they shouldn’t be doing that, that’s wrong. Bad things are gonna happen to them.” (September 27, 2011)

The values that drive economic development are at odds with our traditional values. By allowing oneself to be driven by capitalism and individual wealth is further assimilation into the Westernized culture. The pursuit of money and success has been blamed for driving a wedge between our community members by building a class system within the community and diminishing our collective identity. Even though there is an overwhelming belief that we need to pursue our own financial independence, there is also the belief that financial wealth will lead to negative outcomes and personal corruption.

Community

“...how do we do this? Like, how, how can I try to go out there and invite partnership if there’s no clear set of rules behind me? It’s like I’m standing there trying to talk to you and there’s people behind me, fighting and trying to change my head and you’re like, why would I wanna come into your house?” (October 23, 2011)

There is a strong belief in our community that we need to begin working together toward the betterment of our own community for our future. The impacts of colonization are still apparent in our community, often displayed by our inability to place a great amount of trust in one another. We currently have a number of independent bodies within the community that guide key areas, employment, education, special needs, policing, etc. A similar entity dedicated to economic development that was not subject to the “pressures of the day” could be beneficial to our community.

Incorporation – Not Our Boat

“...partnerships from off the reserve, their values, their ways of thinking may not mesh with ours and they could be complex or else we may turn to the dark side, and start thinking more profits, more institutions and greedy.” (October 4, 2011)

The act of incorporation not only challenges our traditional value system, it also calls into question our sovereignty as Haudenosaunee people. There is concern that incorporating under either the provincial or federal system will allow the Government to further enact tools to control the direction of our community. The federal and provincial Government has a long standing reputation within this community of not keeping their word and wanting to extinguish us as a people. Incorporation is viewed, by some, as the final stake in the coffin of our inherent values that we admire about ourselves; respect, reciprocity and responsibility, to each other and our future generations.

Taxes

“...This structure seems like a municipality...and a municipality means taxes, we don’t want that.” (August 24, 2011)

A further challenge to the act of incorporation is the concern of taxation. Generally, the act of paying taxes has less to do with the finances but is largely about the principle behind it. Many people question why we should be required to further contribute to the larger society (Ontario and Canada) when they have continually failed to keep their word and profit from lands that rightfully belong to the people of the Six Nations of the Grand River territory. The taxes paid out from this community through private enterprise and personal tax payments (i.e. sales tax, and money received from Government funding is unbalanced especially when you consider the profits generated from lands under the treaties and the trusts that were spent by the Crown).

Economic Development

“...because we all end up having to deal with the residual damage that it does to us. Our reputation as people, as a community. Our reputation, our capacity and our belief in our self, that’s the long term damage it does, more so than the financial.” (September 29, 2011)

The “white elephant” at the end of Fourth Line is a continual reminder of previous failed attempts at economic development for Six Nations and its continual drain on community finances. The current community perception is that the Economic Development Office is not doing anything to fix that past mistake by allowing it to remain under-utilized. There is generally confusion about the role that the Economic Development Department plays in the community. It is sometimes seen as a lobby group, a loan or grant agency, a regulatory body or general “catch-all”. The Economic Development Office needs to understand these attempts and be encouraged to seek innovative solutions based on past attempts.

Every business opportunity, every competitive edge, that we have as a community comes from our collective rights and therefore the money generated from these rights should go towards benefitting the collective community.

Sustainable economic development for Six Nations revolves about getting back to basics and ensuring that the basic necessities of life were being met within the community. Economic development needs to reflect our traditional Haudenosaunee values.

Politics of Business

“...you want to separate politics from business and I think that’s gonna be very difficult to do because...you have to keep in mind that any decision you make is going to be inherently political...I don’t necessarily know whether you can separate the political from your business, [because] you’re gonna have to take a political stance at some point, as to, the types of development and business that you’re gonna get into and the type of stance that you’re gonna take on certain values.” (September 27, 2011)

“...both Councils are gonna have to get together to do it. Or both...traditional and the...elected, or the community, ‘cause businesses ain’t gonna come on here, as they said, why should we come on here, if they don’t like something, they protest and they’re not gonna invest any money out here until they got some security, too.” (October 5, 2011)

The driving force behind the Corporation was to provide a vehicle that would separate business from politics. While it may be possible to separate out some of the bureaucracy that slows the business decisions, creating an engine in this community that is apolitical is improbable. The role of the Elected Council, under the Indian Act, specifies that they are the ones ultimately responsible for the financial management of the community.

The act of incorporating under the laws of Canada is in itself seen as a political act, as it opens us up to the scrutiny of the Federal Government. There is concern that the Federal Government will use its political will to begin implementing laws and policy that will, once again, criminalize our people and/or tax our work to benefit their system.

The Development Corporation may be a separate entity from politics, but it will still be necessary for them to foster a positive connection for the benefit of the entire community (i.e. non-profit Corporations that exist in our community maintain positive communications with the body politic for the advancement of our rights).

Memorandum Of Understanding

A Memorandum of Understanding between the Corporation and the Councils should clearly outline how the entities will work together and share information. Their relationship should be based on respect, reciprocity and responsibility to the greater community. There was the belief that the Council needs to continue to work politically on behalf of the Corporation and promote cutting edge technologies and business opportunities. In any case, the Corporation and the Council need to be at arm’s length.

Values And Community Sustainability

“...It doesn’t always have to be here...and I think, a lot of our community thinks about, okay, if I have a business, what can we have here? What’s gonna be successful here? Well, why not start out there? If it fails, if it’s a big, ugly building that fails, at least we don’t have to look at it. Somebody else can buy it because it won’t be on reserve. So, you know, we’re not gonna lose a lot I don’t think so, I think just a shifting of that, might maybe open up people’s minds if that was even suggested.” (September 27, 2011)

There was conflicting opinions in relation to development within the community. While some believed that it was in our best interest to develop business opportunities off-reserve first, while others felt that the community needed to work toward limiting the economic leakage from the community. Regardless of which stance taken, there needs to be a

paradigm shift in the thinking of economic development, but also in the community members.

The Elected Council was blamed for allowing leakage to happen, but three notions were brought forward regarding leakage.

1. *"...Indians don't like buying off of Indians."* (September 15, 2011)
2. *"...Soon as you tell me to shop there, I'll walk a mile before I shop there."* (September 15, 2011)
3. *"...We need Council to stay out of our way and stop undermining what we do...they need to respect our way of doing economic development."* (September 14, 2011)

It seems contrary to blame the Elected Council for allowing something to happen that we have decided they should not be involved in. The Elected Council should provide sufficient infrastructure for business development, but we must all take responsibility for the state of our local economy. It is clear that we need to begin working together to minimize leakage and begin to create a local economy that is sustainable.

As a community we must begin to look beyond ourselves and examine the implications of our spending on the community. It has become a habit for our community members to run "to town" for shopping needs and this habit may be hard to break because these trips are seen as social events as well.

"...Well, everyone is so engrained to go to Brantford, to go to town 'cause you're gonna go for a drive, you do all your other stuff, right? Versus going down the road and getting everything there and being back home within fifteen minutes. No, I wanna go get out of the house. Like, all that has to change." (October 3, 2011)

As community members, we also have a responsibility in minimizing leakage.

Taxes

"...I disagree with bringing that to the reserve...bringing taxes to our people." (October 3, 2011)

"...I don't always believe that everything should be coming to Six Nations...I know there's a place here, to be considered a non-tax, but out there, if you're gonna be in a business, why not operate just like, every other business out there. Pay the tax. You're still making money if you have a successful business. You pay the tax like everybody else and you, you still, can reap a lot of rewards." (September 27, 2011)

One of the biggest concerns with incorporation was taxes. It was largely understood that a Corporation would be liable for taxes, because they are not considered to be of "Indian Status". Even with the understanding that an advance tax ruling could possibly provide the Corporation with tax exemption, past relationships with the Government have left doubts in the minds of our people that the Government will keep their word, or ever has our best interests in mind. It is for this reason that people were interested in non-profit, co-operative or other vehicles for conducting business.

Research

“...has there been any research on the disadvantages of this, setting up a corporation that, ‘cause that, I mean, I’m just playing the Devil’s advocate in my mind...You mean like taxes?...And sovereignty...” (October 4, 2011)

There is still considerable research that needs to be done for the community to understand the benefits and implications of a Development Corporation for Six Nations. This research would ideally be done through the Haudenosaunee lens. It is necessary to understand the Canadian governing system and their legal system, but when developing an economic development vehicle for the Six Nations community it is essential that it is done through our values and worldview. Developing a vehicle through the understanding of the Canadian legal and corporate systems will create a further disconnect from our ways of knowing and doing business.

We need to understand:

- How to build a model that truly reflects us as a people, not within the Canadian legal paradigm? How do we marry our system with the Canadian systems in the event that we need to enter the Canadian court system?
- How can we develop a Six Nations system that will edge out the Ontario/Canadian systems?
- Why have our people historically been opposed to incorporation? Were their concerns warranted or were their views based upon misinformation?
- What are the inner workings of the other First Nations that have implemented Development Corporations? What were their challenges? Does their corporate culture reflect their traditional culture? Are their community members satisfied with the Development Corporation? How have other community Corporations untied themselves from Council and created community legitimacy? Is there an opportunity to adjust these structures to fit Six Nations?
- Can we use a system other than incorporation? Co-operatives? Non-profit? Limited Partnerships? Employee ownership, similar to our own collective philosophy?
- What are the implications with incorporating on our; rights, lands, identity and sovereignty?
- What would be the process of creating, implementing and enforcing our own economic laws?
- Need to know the story of the business partner and their perspective (i.e. Canadian Legal case of Dube and Bastien).
- Need to understand how much it will cost to get the Corporation up and running and how much it costs to function. Anticipated time it will take to start earning revenue.
- Research existing community boards to see what can be incorporated: Grand River Employment And Training Incorporated, and Six Nations Community Living. Grand River Employment And Training Incorporated macro manages.
- Research Social Entrepreneurship opportunities – getting away from dividends and interest rates.
- Research how many people come onto the reserve to get products.
- Review the document generated by the Confederacy Council that outlines what community members wanted and the amount of money it would take for the people to get what they wanted.

- Are the Canadian Corporations that are currently in the community (i.e. Canada Post, Grand River Employment And Training Incorporated, Two Rivers Community Development) taking us away from who we want to become as a sovereign community?
- Research Ontario First Nations Limited Partnership as a system for dispersing money.
- What did economic development look like traditionally?

Communication And Education

“...The Corporation needs to make sure the community’s brought alongside them every step of the way.” (October 21, 2011)

“...We gotta generate some kind of excitement and energy about economic development because it’s really not a sexy topic.” (October 23, 2011)

Consistent communication and education with the community is essential to economic development moving forward. If we require that partnerships from the Canadian society provide free, prior and informed consent then we must do the same for our own community members. Education is essential for informed consent.

If the Development Corporation process is continued, there is still a substantial amount of education that needs to be done with the community. The potential benefits and potential impacts of incorporation, including what happens if the Corporation were to dissolve and the potential effects on the Elected Council, need to be researched and explained. Each entity (i.e. shareholder, board, trust) needs to be explicitly explained in terms of their role to the Corporation and the community, and how the Corporation will function. It is essential that we as a community define what our goals and expectations of economic development are, but it is also important to understand the point of view of a potential Canadian business partner.

A number of potential business models, (with benefits and implications) and charter articles should be drafted, using language that reflects our community and presented to the community for comment and continual structure building. This process would ensure that an economic development engine has been truly created by the community.

Economic Development

“...If we’re gonna do something for Economic Development then let’s create something that’s for our own people.” (October 25, 2011)

“...we needed to make our, our...opinion known...and that’s the opportunity that we had tonight. And, it might not have been, what the general population agrees with, but..I think it’s time we start thinking about economic development...in a real way. Real meaning, how do we survive? And that come down to food and water, medicine, warmth. Those are basic things that we need.” (August 24, 2011)

Economic Development needs to define what their roles and responsibilities are to the community, including the private business community. Often times the Economic Development Office was seen as lobbying group, regulation body or loan/grant agency. Perhaps people believe that Economic Development has been unsuccessful in this community because they are not sure what success in economic development means for Six Nations. Economic development should be defined in a way that reflects our community values and represents who we are as a people. It should draw on our strengths

as a community, encourage growth and collective prosperity, provide meaningful employment opportunities that contribute back to our community.

The Corporation

“...The reason that Canadian businesses are incorporated is because they have to abide by those rules. We have the option of opting in.” (September 14, 2011)

“...As long as this doesn't lead to taxation, I don't have a problem.” (October 21, 2011)

While it was agreed by most, that having a vehicle to generate economic opportunity for the community was a good idea, using the Canadian legal system to incorporate was debated.

Arguments opposing the Corporation focused on our sovereignty and collective rights. There was concern regarding the implications of registering within a system and having to abide by laws that are not our own, knowing that these laws have continually changed to try to further diminish the rights of our people.

Arguments supporting the Corporation focused on the opportunities that would exist by having money that was not tied to government requirements. It is believed that this money would allow us to be more self-sufficient and able to create a better future for our coming generations. This would allow a space for us to move forward strategically instead of approaching community betterment in a reactionary way. Incorporating was supported as long as it did not lead to taxation or end up being controlled by an entity outside of this community (i.e. the Canadian or Provincial Government).

The Corporation Structure

“...the model that they're proposing is top down. Our way is the people, are at the top. That's a very Machiavellian hierarchy authoritative model they're proposing.” (September 14, 2011)

“...I'm still grappling with the idea of...can capitalism and egalitarianism...get married? Can they? I don't know, I haven't seen it happen yet.” (September 20, 2011)

Outside of the concerns of incorporating under Canadian law, there were considerable concerns regarding the Corporation Structure. The largest being the involvement of the Elected Council. If the Corporation is to truly be at arm's length, the Council needs to be truly separate. Any involvement would leave the Corporation vulnerable to politics. The second concern was that the Corporation was structured for the community, yet the Confederacy Council was not listed within the framework.

The Corporation would have a lot of work to do, outside of business generation. It would need to build the trust of the community and work to maintain this trust. The operation would need to have honest and trustworthy people that are able to work strategically and be capable of responding to spontaneous business opportunities that arise. Largely it would need to show longevity and sustainability.

There was considerable concern with incorporating as a for-profit entity. Discussion revolved around utilizing other forms such as non-profit, a co-operative, credit union model or social entrepreneurship models.

For Six Nations, a new definition of success should be defined. A typical Corporation would be mostly interested in the bottom line, but this Corporation would need to show that the community is benefitting in ways outside of mere money.

A Two Tiered Model approach, with a branch for outreach to off-reserve business partners a branch for On-Reserve for community economic development might prove helpful. Profits from the Off-Reserve Branch could somehow (whether through the trust or as an operating company) support individual business development and community On-Reserve business development.

It may be important to garnering interest in the Corporation in two phases, first locally (within Six Nations) and then regionally. This could be done by highlighting “successful” people from the community and their contributions back to the community. The launch of the Corporation should be tied to a goal and tracked, such as number of community members employed. When community members see progress, they will be more willing to participate.

Transparency And Accountability

“...you have to, build the trust of the community, over this time. Over, the very first initiative I think would be critical. You’ll begin to build trust and then once you build that trust, the, the job is to maintain it.” (September 29, 2011)

Transparency and accountability is very important to the Six Nations community, especially when dealing with community money. The key is to utilize a variety of avenues concurrently and continually.

Measures for the Board of Directors and the Corporation in general include;

- Simple Language – using community friendly explanations with pictures or other descriptors
- Board meetings broadcast on the cable station, radio station and streamed through the internet, perhaps with the ability to call in with questions
- A permanent place on Board meeting agenda for community voices
- Community should be made aware of the rationale behind decisions and not just the final decision
- Print media: newsletter, quarterly meetings and annual reports
- Consistent and innovative utilization of social media: Facebook, Twitter and website updates. (i.e. education sessions broadcast)
- Audits with an education component that explains what statements mean
- A competent finance department
- Multiple checks and balances
- Community Engagement
 - Open Door Policy – an avenue for the community to have questions and concerns addressed
 - Open Book Policy – access to statements
 - Continual and Consistent interaction with the community
 - An appeal process
 - Community evaluation process; whereby community members evaluate whether the Corporation is meeting the community needs

- An Integrity Board

Community Participation

“...You know it’s like, you can have all the Corporations in the world, but if spill over isn’t happening, for the community, what the hell is the point?” (October 23, 2011)

A Development Corporation must encourage community participation, beyond the board of directors, the trust and employees. A strong reciprocal relationship must exist between the Corporation and community members. Community members must feel comfortable approaching the Development Corporation and the Development Corporation must be continually seeking opportunities for community members and local business to participate in the larger economy through partnership opportunities. A solid relationship between the Development Corporation and community members, will not only benefit the community at large, but will also contribute to a secure social fabric that will draw business partnerships. Encouraging community involvement financially, vocally and through active participation, the Development Corporation will be truly community owned and driven.

There is a concern that the Development Corporation will become local business’ biggest competitor. This concern can be eased through continual communication and procurement opportunities. Procurement should be fair to all community members and could create an evaluation process for work completed. This would assist community business in knowing how to improve business and assist the Development Corporation in determining future contracts.

The Corporation should continually strive to ensure that they are first hiring Haudenosaunee peoples. Prior learning assessments should be utilized in order to capture knowledge and skills not obtained through formal education. The Development Corporation should be seeking training or mentoring programs with business partners, to train our community members to work in the business opportunities being developed.

Employment

“...Well, I think before we start looking at what businesses would create jobs, we need to start looking at how are we gonna get people to apply for the jobs? We have a big issue in our community. Right now we have...businesses...they all got non-Natives working for them now because they can’t get nobody to work. So it doesn’t matter, we could be get a big factory that’s gonna employ three hundred people, if we can’t get our people to work, what is the point?” (October 21, 2011)

There needs to be a paradigm shift in the work ethic and the education system in this community. Older people believed that the young people were unmotivated and lazy and the young people felt that there were limited job opportunities in the community. They found it difficult to access employment because they did not have work experience.

Authentic Corporate Culture

“...It doesn’t matter what is says, [it’s] what it is that matters.” (August 24, 2011)

“...But there’s a big difference, too, between using a word, using a word...and incorporating the principles, the tenets, the cultural edicts.” (September 20, 2011)

The Development Corporation should adopt professional practices and policies that reflect our traditional cultural values. These values should include cutting edge business and environmental sustainability, employee wellbeing (stress management) and cultural sensitivity.

All employees and board members should be required to take training courses (developed and delivered by community members) that explain our culture and provide methods of implementing these values into daily and professional life. This will provide all employees with the cultural foundation needed to answer questions from business partners and tourists and it will also provide a common worldview as to which decisions and actions will be based upon. These values need to be solid within the employees and the Corporation as a whole, because there is concern that partnership with Canadian partners will cause people to “turn to the dark side” considering profit and greed before community and future generations. Partners pursued should also be dedicated to these similar values; social, cultural and ecological justice.

The Development Corporation should be exemplary, the role model of how business will be conducted within the Six Nations of the Grand River territory.

Board Of Directors

“...This is big stuff, you couldn't get Joe Blow off the road to sit on the board. You gotta know what's out there. Anybody can't just raise their hand and get put on the board because the board is going to be accountable to the whole community.” (October 21, 2011)

While there was some debate regarding the makeup of the board there were some values that everyone could agree on.

Board members should be required to take training in policy, governance, laws, etc and know the community priorities. This will equalize the board so not one board member holds all the information.

Board members should be from the community with staggered terms, but views on the length allowed to sit on the board varied. The board members should only be allowed to sit for two terms and then be required to leave the board for at least one term. A few believed that there should be some Elected Council representation, but the majority felt that Council should be completely removed from any decision making. The board composition varied from six to thirteen people, it should be structured in a way that represents our people and our decision making process.

The board could be organized through some election, some appointment and some blind selection. One suggestion was that twelve percent of board is elected (to represent the number of people that vote) and appointments by Confederacy and have the rest as blind selection. Confederacy board appointment would require having a face to face meeting with people from the Longhouses and explain the project. They can see you are sincere in asking for their participation in however they want to participate. Keep in mind, participants will not likely go as an individual person and should not be expected to speak for all people. The selection of all board members could mimic the way that Chiefs were traditionally selected (i.e. good moral character, loyal to the people, trust, and honesty).

It was largely agreed that there be an Elder and a Youth member of the board. The roles and responsibilities of this board need to be clearly defined and the board would need to

adhere to a Code of Ethics, that state that they will not use the position for personal gain, and Rules of Conduct, on how to conduct themselves in meetings. Potential board members should make a public presentation on why they should be a part of the board and what they bring to the table.

It would be beneficial if the board of directors could sit with the Trust Directors to decide how to best use the money. This would provide for holistic and community driven decision making from both the Board of Directors and the Trust. The board should have systems to support the next generations (i.e. mentoring, succession planning, etc).

Specific knowledge or qualities that a board should possess include:

- Board members should be well educated with knowledge in:
 - Business
 - Law
 - Taxes
 - Communications
 - Finance
 - Policy
 - Culture and,
 - Community knowledge
- Good communication skills
- Negotiation/mediation skills
- Have relevant work experience
- Of good character – honest, healthy mind, trustworthy
- Community minded
- Professional, committed, reliable
- Visionary and strategic
- Genuine interest in present and future generations
- Positive
- Productive
- Expertise in specific business that we are interested in (i.e. environmental innovation)
- Drug tested/alcohol tested
- Socially responsible

Shareholder

“...As long as you’re getting money from someone...whoever’s giving out that money, is gonna tell you what you’re gonna do. If I gave you money or I gave her money...I’m gonna say you’re gonna do this and you’re gonna do that. If you’re not gonna do that, then you’re not getting no money.” (October 3, 2011)

There was considerable concern with the Elected Council being the one hundred percent Shareholder of the Development Corporation. If the Development Corporation is to be truly separate from Council, their participation in the Corporation should be limited. If Council is to remain as shareholder, they should not hold a majority stake, this should be held by community members. It was suggested that perhaps community trustees would hold a percentage of shares that is equal to the percentage of population within their district of residence.

While many agreed that it would be a good opportunity for community members to become private investors, there was concern that personal agendas would begin to drive the Development Corporation. If private investment were allowed, their rights and responsibilities would need to be clearly defined within the charter.

The shareholder should not have any involvement with operations, but could act as an oversight/integrity board to ensure that the Board of Directors is adhering to community values and decisions are benefiting the community at large.

The Elected Council could provide the start-up capital in a loan and once that loan was repaid they would become a community funding priority, with a cap on the amount they could access every year. There was concern about the Elected Officials under the Indian Act becoming shareholders under corporate law, what are the legal impacts of that between two competing pieces of legislation.

If the Corporation is set-up as a co-operative, then the shareholders could have the provision to withhold their financial contribution if they have serious critiques of the board's decisions. Any decision by the board would then have to pass the approval of a shareholders committee. Shareholders would also be bound to the same mandate/philosophy of the board, so any veto would have to indicate a serious breach of the Corporation's commitment to its mandate.

Operating Companies

There were many great ideas for operating companies that the Development Corporation could pursue. It was generally agreed that operating companies pursued should be in line with Haudenosaunee values and principles. The green economy and creative economy (arts, culture, music, media art, tourism, etc) were believed to be a good fit for our community. There should be an opportunity for community to have input on operating companies that may be seen as controversial. This would give the community more ownership of the Development Corporation. The top operating companies included (see Operating Companies in Appendix A for a complete listing):

- Business that focus on basics (i.e. food production and sales, traditional goods, healing methods, herbal and natural products, organics)
- Green economy (i.e. clean energy, green technology and green products)
- Creative economy (i.e. Arts, Conference Centre, Cultural Tourism, Eco-Tourism, music, media)
- Real estate/housing (off-reserve)
- Recreation focused (i.e. trails, bowling)
- Franchises (i.e. Walmart, Tim Horton's, Giant Tiger)
- Education (i.e. publications, lectures, resources)
- Investments

There was equal support for a casino as there was against a casino. It needs to be further examined whether the easy money from a casino would outweigh the negative social impacts. We should build on our strengths (location and human resources) and focus on opportunities to make use of our tax exemption advantages. The Development Corporation should examine opportunities to partner with community members and encourage participation (i.e. individual investment in some operating companies,

partnership with community members on some operating companies, co-operative structure with employee investors). Business created should help the community, by offering a product or service, or perhaps follows social entrepreneurship methodologies.

Challenges identified included vendor influences (i.e. not able to purchase or sell products due to pressures from other businesses or Government), the need to start small, keep pace with the business world and ensure that we maintain our natural heritage in the community by not overdeveloping.

Trust

"...Imagine yourself sitting here and you got your great great great grandson sitting on your knee and you're talking about this settlement and he turns and he says papa, what you do with my money? My share? I always go back to that because I think, this doesn't belong to us, it belongs to the future." (October 21, 2011)

"...Which is why I think meeting basic needs is one way to go because yes, those are human rights. Water, education. Those are basic human rights that everybody is entitled to. Everything else, you gotta work for it." (October 23, 2011)

The notion of per capita payments was not well received. Many believed that payouts would just add to the already torn social fabric of this community, and we would see an increase in negative social impact. Those that would like to see that per capita payments would rather have them contributed in ways other than a direct cheque. For example:

- Heat and hydro to elders (when you turn 60, 25% of the hydro is paid, when you turn 65, 50% is paid and 70+, 100% is paid).
- Lunch/breakfast programs for kids, book bags, winter coats
- Give community a small amount but put the rest away
- As an incentive to quit drugs or get educated

It was largely agreed that the money should be used towards initiatives that benefited the whole of the community (i.e. water lines to the whole community). Instead of continually funding the same initiative, the trust should do a gap analysis and fund something that does not currently exist, that would help to secure our long term community goals.

Some believed that the current trust should be administering the funds, while others believed that a new set of standards needed to be established, to increase ease in accessing and utilizing the funds. This system should devise a way to quantify what the community wanted to see funded. One priority was that all applicants must demonstrate partnerships within the community, to ensure that the money is being used to its best for the whole community.

One suggestion was that the trust be seen as a Treasury Board, instead of a trust, where the board would not fund individual projects but would provide money toward sectors (i.e. education, health). It was felt that this board should also be multi-disciplinary, with representation for the different sectors in the community, so that the decisions are all encompassing.

Whatever the process, there must be a mechanism built into the process that would encourage personal and community responsibility for growth and betterment. This trust

cannot replace Government funding agents in the sense that it creates a sense of power through dependency.

Other suggestions included; having a “Fire Pot”, money set aside for “putting out fires” and being able to respond quickly to issues that arise.

The Trust priorities (listed in order of interest);

- Education – all education (i.e. post secondary, immersion, tutoring, Polytech)
- Language and culture
- Recreation (i.e. lacrosse, skating, snowboarding, bike trail, swimming pool, golf course)
- Assistance for the Elders (i.e. new lodge, financial assistance)
- Youth (i.e. centre, empowerment, employment)
- Water
- Housing
- Health (i.e. non-insured health benefits, programming, doctors and facilities)
- Transportation
- Roads
- Business Development (i.e. loans/grant, legal support)

Departments

“...the people of Six Nations wouldn’t have any say about housing because it’s now incorporated.” (September 20, 2011)

The Economic Development Office department that created the most concern was Housing. While it was understood that people not repaying their loans cause financial strain on the department, there was a struggle because, for this community, housing is largely seen as a social issue, a basic necessity and not an economic development initiative. It was understood that under the Corporation there was the ability to shorten the waiting list for housing, many were concerned that ‘the bottom line’ would become the biggest priority and some would lose their homes.

Our Stories (Where We Are Now) – Identity

Community Environment

“...if we could, you know start, getting to know one another again...” (September 27, 2011)

Participants expressed the desire to see a safe, healthy and environmentally prosperous community. We are people who like to deal with each other “face to face” and our social relationships are very important (i.e. we view traveling distances “going to town” as a time to socialize and relax with others).

A Community Divided – Lack of Strength

“...it’s hard to be one community. So, there isn’t too much strength.” (September 18, 2011)

Many participants spoke at length regarding the big separations which exist in our community (i.e. traditional people, Elected Council people, Church people, Longhouse people, Mohawk Workers, Men’s Fire, etc). They also spoke about the clear need for us to work together in order to have some strength and to begin to do something different. It may be assumed that because each group does not often speak to each other or the “general population” does not speak at all, that people do not care about what happens in our community but, in fact, the reverse is true, we care passionately about our community. We need to harness that.

Our Perception of Ourselves – Our Strengths

“...We don’t think our universe is static. We don’t believe that space is less important than time. We believe really...differently so possibilities to adapt are natural to us...” (October 23, 2011)

Our community is a family oriented community that is comprised of truly caring and generous people. It is viewed as being a prosperous and good place to live. Although, it is acknowledged that we do have some community members who are stuck in grief/anger and thus behave in negative ways we continue to work on building our social relationships again (i.e. the Birthing Centre is working to strengthen the family). We continue to hold the voices of our older people/elders in high regard. We are experiential learners (hands on) who have responsibilities to attempt to make things better. As a community, we see ourselves as not being able to be “controlled” by an external Government and further, we view ourselves as being well adept at survival.

Our Perception of Ourselves – Our Challenges

“...Why aren’t you people with a hospital? You’re the only people in this country who can just go ahead and build a hospital. So, if my surgeon knows that, why don’t we know that? Why don’t we know we can just do whatever we wanna do?” (August 24, 2011)

The legacies of colonization and the impact of acculturation have resulted in our people not knowing our history, our language or our social systems. We demonstrate a strong disconnect between what we say we are/want and what we actually practice/do (i.e. we claim to be keepers of Mother Earth and yet, our landfill is at capacity, our ditches are filled

with garbage and our water is unclean); we say we are concerned about seven generations and yet we do things only for ourselves.

Participants indicated an unhealthiness of mind, body and spirit. We are afraid, jealous, lazy and have no ability to affect positive change in our community. Participants expressed a belief that there is a sense of entitlement “just because” in our community.

All of this has negatively impacted our youth. Our youth have little initiative and exhibit a lack of belief in themselves.

We Are Not Canadian/Municipalities

“...clone into being businesses and working people who will pay taxes to our Council and become just like them.” (September 14, 2011)

Some participants expressed the belief that they were not “Canadian” and did not wish to become such. Some participants also expressed the notion that they do not wish for our community to become a municipality or anything like a municipality.

Our Values

“...as an ethnicity, we are all Haudenosaunee people and from that foundation we have shared values...if we really looked at those shared values, people would see the commonalities...everyone wants to do well collectively...” (September 27, 2011)

We have to agree that we have shared values and it is not clear whether we believe we do. We appear to be looking at our values through an “us versus them” lens (i.e. Longhouse versus Christianity). If our narratives tell us that we do have shared values we need to begin living those values. While some participants expressed the opinion that the values of caring and understanding still exist in a strong way in our community, other participants were of the opinion that we have become a very “me, I” sort of people, indicating that our values of sharing and reciprocity have been replaced by “white people values” of me, my, mine. One community member expressed that s/he would always be who s/he is regardless of our sovereign status.

The Accumulation of Wealth – Good or Bad?

“...I’d rather be rich in my culture than have money.” (September 26, 2011)

Some community members are seen as being focused on “money” which makes them “greedy” and no longer “caring” for others in the community. A current view, held by some community members, dictates that if a person accumulates wealth over a certain level he/she are doing something “wrong,” he/she is “greedy” and “bad things” are going to happen to him/her and/or their families.

We define “rich” in two ways: one way is to have the financial wealth to be able to acquire “big cars” and “big homes” and the other is know the history and culture of our people. It was believed that some people who have acquired some level of wealth are direct participants in reciprocity as they share their wealth with others in need.

Older People/Elders, Youth/Young People – Strengths

“...It’s because of what they know. I say I respect elders because...they were here before you and they know how it’s done and the way it’s suppose to be done.” (September 26, 2011)

“...I really respect...young people...in fighting...for our people.” (August 24, 2011)

Older people/elders are still respected for their knowledge and wisdom. Youth/young people are seen as being strong and intelligent.

Older People/Elders, Youth/Young People - Challenges

“...I think the young people do have a...complaint because I think they expect that’s what we should’ve done.” (September 15, 2011)

The older people/elders view themselves as having, in some respects, “failed” the youth of our community. They feel they have not done enough to keep our youth engaged in and caring about our community. Further, unkept promises (i.e. building of a swimming pool), have created an expectation to travel away from our community to access services. The problems of youth are also seen as a failure by older people/elders to uphold their responsibility of passing on their knowledge and wisdom to the youth.

“...young people can’t get jobs and I think that’s part of the problem I seen in this community ‘cause...young men, from an early age, are taught that they’re...the breadwinners.” (October 21, 2011)

Some felt that youth display a lack of respect for others. A high number of youth are seeing limited success in education and frustration is evident in being unable to find and keep employment in or near our community. A generation of youth are seen as having no work ethic and limited initiative to create a “better life” for themselves. Compounding this reality is the attempt to balance the necessary commitment to mainstream education with the acquiring of traditional knowledge via attendance at ceremonies.

Seven Generations – Time for Action

“...You’re suppose to think seven generations ahead...you’re not supposed to be looking out for your own self...” (October 26, 2011)

We have a responsibility to take care of future generations and it is time we begin to do this important work. We have failed in this regard. We have not done all our work for ourselves or future generations with regard to emergency preparedness. In our attempts to begin to prepare for future generations community members have undertaken the rigorous task of determining and understanding our rights for the use of our community and future generations.

Our Future, Our Voices (Where We Should Be Going) - Identity

A Paradigm Shift – Refocusing the Lens of our Thoughts

“...it’s possible...for people to get together...when I see what happened down at the reclamation site. It only happened about four hours but I think there was unity there like you have never seen before.” (August 24, 2011)

Our thoughts about our collective identity requires a shift in focus. We need to focus on our underlying beliefs and values, those beliefs and values which made us a strong people, (i.e. helping one another, taking responsibility for one’s actions, demonstrating trustworthiness and honesty, being fair to others). If we begin to think about our collective identity and ourselves in this way and begin to conduct ourselves in this manner we will begin to see how much we are able to come together as a people. We will then see all kinds of opportunities for us as a people. Currently, we focus on what we have failed to do as a collective and as individuals (i.e. failure to take responsibility for one’s actions or one’s role in a negative consequence, failure to work as a collective). We need to embrace that which has always been a part of our history and our people. We need to return to our collectivity but are we ready to compromise and organize enough to achieve such?

Remembering And Doing What We Already Know

“...creating motivation to be responsible and...working and contributing and sustain that individual...contribute to the community on a long term basis. Anything that can be done to incent people to take on their personal self determination and personal responsibility in all ways is the best.” (September 29, 2011)

“...[we] have to know the history of Six Nations. That’ll go a long way to self-esteem, community pride and community knowledge. If we don’t know where we came from, we don’t know our rights, we’re never gonna stand up for them.” (October 25, 2011)

We need to get back to our “grassroots,” learn our “first lessons,” our ceremonies, our medicines, our language, remember our history and our rights, live according to the “old tradition,” (i.e. families and parents being present). We need our elders to continue to teach us our values and responsibilities to each other. We need to help the young people remember our true collective values and the worth of themselves as individuals and as strong members of our collective. We need to give them more; more love, acceptance and caring. We need to remember our original concepts of wealth and riches and it was not the accumulation of money. We need to begin taking better care of our health. We need to continue to do all these things.

Keeping In Our Minds: The Faces of our People

“...Every time I go anywhere or do anything I always remember the people that are with me, the ones who are back home and the faces yet to come.” (September 14, 2011)

We need to always keep in our minds the generations of people that are coming. We need to remind ourselves of our responsibilities to them. We need to strive to provide for them in a good way (i.e. keeping Mother Earth well, providing employment opportunities and meeting the health and welfare needs of our aging demographic). We need to continue to assist our children and youth in(to) understanding their roles and responsibilities in contributing to our vibrant and healthy community.

Our Stories (Where We Are Now) - Sovereignty

Ideas Of Our Independence

“...I don’t care what anyone says because our reserve, with all its pimples and whatever’s wrong with it, its still ours and I always want it to be there for my kids” (October 24, 2011)

We are a people who have a strong connection to our sovereignty. We once were an extremely wealthy people. Our wealth was demonstrated by our strong collectivity and ability to maintain our nations of peoples. This essence of sovereignty continues to live within us and is unique to us (unlike any other nation in Canada). We continue to speak extensively about our right to be independent and our responsibility to uphold that independence. It has only been in the recent past in which we have found ourselves grappling with the complexities of our sovereignty, as a result of our interaction with another culture. Currently, we speak at length about our inadequacies and failures with regard to our sovereignty (i.e. we stand with our hands out...just as dependents, we do not produce any food stuffs here to sustain ourselves). We speak fearfully about our ability to grasp that which belongs to us (i.e. we are never going to be sovereign again as we do not control everything in our territory, we have no army). We speak about our right to be self-sufficient, our right to define and maintain justice and law, and our responsibility to uphold the treaties we have made with others.

Current Practices – Moving Us...Where?

“...we’re only a sovereign entity when you can look after your own people. Under the Indian Act, under the Band Council...it’s impossible for us to do that.” (August 24, 2011)

Our current administrative governing structure, the Six Nations Elected Council does not support our ideas sovereignty since it does not provide the opportunity nor means with which to make decisions independent of another external Government because of financial dependency. We cannot be sovereign without the ability to fully make decisions regarding our own people. A current day thought of sovereignty is the ability to use whatever is available to us (i.e. Canadian laws, funding that can be utilized to our benefit). This notion was introduced as a means to gaining the full ability to become truly independent. The Canadian corporate entity is seen as not even having “our ways in the picture” and thus may in the long term be a detriment to our notion of sovereignty. There are small but powerful attempts to continue in the tradition of sovereignty (i.e. food production and sustainability), but we continue to struggle with defining what sovereignty means to us as a collective and what it looks like in action, (i.e. other nationalities are coming into our territory and using our collective rights for their personal accumulation of wealth). It appears we may have been considering our ideas of sovereignty within another culture’s paradigm and that is not the conduct of a sovereign people (and it may be time to consider a paradigm shift, one that is truly reflective of our collectivity).

Canadian Government – Our Challenge?

“...the people who stripped and took all our resources away, they’re never gonna stop. They’re never gonna stop and if they get in here...they’re gonna do it even more than they did before.” (October 21, 2011)

The Canadian Government has made promises to us and has repeatedly failed to keep them (i.e. increased funding for increased membership demands (Bill C-31)). Prior to

confederation the Crown made promises to us and has failed to keep them. We hold an expectation of kept promises as we are a people who have kept our promises. The thought of giving our money to the Canadian Government is seen as a disdainful curiosity. The Canadian Government provides us with money that is ours but yet only provides us with less than a quarter. The Canadian Government withholds our money in all areas, most notably education and health and benefits. We currently pay taxes to a Government that is not our own but do not see our share of tax revenues. Current Government policy dictates the eradication of our “reserve” and thus they will not give us more of our money than necessary. They continue to paint our people as criminal (under their beliefs of criminality) even though our people are operating within the parameters of our treaties and our sovereign rights. The Canadian Government continues to request greater and greater amounts of information about our lives and our community and to what end?

The Corporation – A Government Conspiracy

“...This is a Canadian idea.” (September 18, 2011)

The Canadian Government is forcing us to introduce the concept of corporate culture into the fabric of our community by putting undue financial stress on our community (they do not release funding and resources that are accurately owing). To further extrapolate, the Canadian Government is forcing us to introduce a greater number of Canadian laws into our social fabric. This may lead to two concurrent resulting effects: i) further Canadian legal application in our community, and ii) placing undue strain on our ability to clearly define our notion of sovereignty. The introduction of the corporate concept into our community may be viewed as a final act of assimilation and we would be “aiding” Canada in weakening our current struggle to understanding our collective notion of sovereignty.

Our Future, Our Voices (Where We Should Be Going) – Sovereignty

Moving Forward, Looking Back

“...all kinds of opportunities for us if we come from a sovereignist point of view.” (August 24, 2011)

We need to begin the work of ensuring that we are able to maintain our sovereignty when another big change happens within our world. We need to begin the work of refining our understanding of our sovereignty in the context of examining our historical systems that made us a strong community. We need to begin to re-define our concepts of money and Government funding – what do these concepts mean to us as a sovereign collective? We need to fully examine the long term implications of introducing a Canadian Corporation to our community and determine whether this is a feasible solution to our current challenges or whether, in the end, it will be a detriment to our sovereignty.

Benefitting the Collective

“...If we’re saying we’re sovereign, we better damn well have our own food sources, a viable source of water and all that other stuff because without water, energy and infrastructure we’re done for and we can’t depend on anyone else.” (October 21, 2011)

As a sovereign people we need to begin the work of ensuring we can provide for ourselves and also provide for our future generations. Our sovereignty has its origins in our original

beliefs of collectivity and our collective rights. Thus we need to determine and then confirm how we shall guarantee our community as a whole benefits from the use of our collective rights (i.e. if the Mother Earth land is used to grow tobacco then we should benefit as a collective not just the individual). We also need to define how we are going to support economic development without undermining our sovereign rights.

Creating Our Own Laws

“...to me...sovereign[ty]...is making your own laws. We’ve gotta start looking at how we adjudicate infractions against the social fabric of our community.” (October 21, 2011)

We have an opportunity to begin the business of creating our own economic and corporate laws. This process will take time. During this period we could potentially take Canadian law and make it our own (i.e. just put Six Nations name on it and it becomes ours). The challenge of this is recognizing that current Canadian legal concepts (including legislation and case law) are not reflective or, are inconsistent, with our collective rights and identity.

A Secondary Challenge – The Canadian Government

“...This so called fiduciary obligation I think is a dying entity. ‘Cause you got a majority government now run by an economist, who’s focus is one thing, pay off the national debt. A good thing in and of itself but they’re gonna punish every department [Indian Affairs].” (October 21, 2011)

“...Let’s make our own money and we can tell them [INAC] to get lost...if we can tell them to get lost, I think we’d be a hell of a lot more sovereign than we are, standing there waiting for them to give us money.” (October 21, 2011)

Our community supports the notion of holding Canada (and its predecessors) accountable for promises which they made. Our community understands the financial pressures we face as a collective. The question becomes, to what extent and for how long do we wait for these unfulfilled promises to be kept? As a people we have to continue to stand up and let Canada know that we are not going to let them “off the hook.” At the same time we need to begin to generate collective revenues and thus begin to deal with our financial pressures.

Our Stories (Where We Are Now) – Governance at Six Nations

Control And Colonization

“...the government is going through Band Council right now. It’s even that Band Council is doing it to their trust.” (September 24, 2011)

“They...for some reason they think they’re absolutely in control of everything.” (August 24, 2011)

The Elected Council is often seen as an extension of the federal Government, which puts them in a precarious situation. In one breath, they are often viewed as “the enemy” and accused of constantly trying to control the community. In the next, breath they are being reprimanded for not being able to implement controls to protect community members. Repercussions of the lack of enforcement can be witnessed by the financial strain caused by members not repaying their housing loans.

Their affiliation to the federal Government creates distrust in the community. The tools the federal Government uses to manipulate the community (Indian Act, funding agreements) creates an environment that it is virtually impossible to be self-sufficient and flourishing. There is considerable concern that the federal Government will begin withholding funding in lieu of money generated by Six Nations. While some argue that the money withheld is worth it, if it means that the community can be more independent, others argue that the federal Government needs to uphold their fiduciary responsibility.

Six Nations Elected Council Roles And Responsibilities

“...What Band Council does is not discussion, it’s just fighting and it’s a waste of their intelligence.” (September 27, 2011)

“...It’s all about business and the community doesn’t really have a say into these programs at all.” (September 20, 2011)

There are contradictions in the community regarding the roles and responsibilities of the Elected Council. While some believe that the Elected Council is merely an administrative body for carrying our community programming, some have held Council responsible for their general welfare and current day livelihood.

What are Councils roles and responsibilities to the community? Some believe that they should be continually lobbying politicians to enhance our underfunded services and to protect our collective rights from Crown legislation (i.e. Tobacco Tax Act). When the Government does cutbacks, those should be felt at the bureaucratic level (i.e. Indian and Northern Affairs Canada administration) not at the community level. The current Elected Council should be ensuring that Six Nations is receiving their fair share of the “public piece of the pie”. Programs should be delivered with the community in mind first, instead of the dollars driving initiatives, considering that the money administered by the Council belongs to the community at large.

Some felt the current council does not exhibit transparency in their decisions for the greater good and has limited communication with the community.

Trust

“...there’s a mistrust for Council and some don’t trust Confederacy. There’s people there that don’t trust nobody.” (September 27, 2011)

“...because we never know what the Elected Council’s going to look like.” (October 4, 2011)

There is limited trust in any of the governing systems within the community and also amongst each other. It can be difficult to have faith in a system that does not have a foundation set in our values because the direction of this system can change on a whim. The consistency and continuity is not built into this system.

For The People, By The People

“...Elected Council is Canada to me.” (September 18, 2011)

“...But the band members...are decided by Indian Affairs. Are decided by...that other system. And the Elected Council still does not enjoy more than twelve percent...representation as far as the latest stats I have on them. In 1924, it was...six percent...was representation. That’s how, how much of the population actually supported the elected system coming in. And over the last...87 years, I guess...it hasn’t gone over 12 percent. I think 11 point something was the highest...and a lot of times, it’s a popularity thing. You know, or a family thing. If you have a huge family, they all live in your district then you get re-elected. I mean, it’s, not a nice thing to say, but it’s a reality. Whereas if you’re a titleholder and you’re responsible for the...Onondaga beavers or...whichever nation, whichever clan...you have to look out for everybody.” (September 20, 2011)

To this day there still remains an overwhelming disconnect between the community and the Elected Council. Many community members do not identify with the elected system as a governing system that represents the community. This view can be taken back to the imposition of the elected system in 1924. While some also did not identify with the traditional Confederacy Council, at least this governing system belonged to, and represented the values of our people.

Part of the reason that the traditional Confederacy governing system was so successful was that decision-making was community owned. Each community member understood their roles and responsibilities to the collective in the decision-making process (i.e. Clan mothers, Chiefs, Faithkeepers, Pine Tree Chiefs, Warriors). The community was interdependent, balancing their responsibility to care for the larger community and being able to rely on others for assistance. Decisions were collaborative and holistic. Meanwhile, the Canadian governing system is based upon the colonial belief that a few ‘experts’ can make the decision for the whole. This system is bound for failure because it also leaves the ‘experts’ susceptible to criticism and distrust, because not everyone will agree with their final decision. It presents itself as authoritative and exclusive. Under this system it is difficult to encourage, independence or interdependence because the ‘knowers’ will always be in the ultimate position of power, leaving the community to be in a position of dependence.

The Six Nations Elected Council is seen as an extension of the Canadian Government. Considering the historical trauma endured through methods initiated by this governing body and their perceived inability to be truthful, it is not surprising that the community has expressed distrust and disassociation with this system.

Leadership

“...you got the traditional people, you got the Elected Council, you got the Church people, you got the Ongweho:weh people, Longhouse people, you know its...its hard to see who’s who and where’s what and its hard to be one community. So, there isn’t too much strength.” (September 18, 2011)

Our perceived lack of unity gives the community the sense that as a community we are disorganized, disrespectful and susceptible to government control, as they search out our weak link. There is a desire for a unified political leadership to organize the voices in the community and be a driving force for change in this community.

Communication And Community Engagement

“...They’re asking people for their voice now, which they’ve never asked for before, and the thing is, now, it’s kinda too late. They’ve lost all credibility, respect and the trust is gone too.” (September 14, 2011)

“...That’s why I sit here and bark at Band Council, bark at Confederacy and say what is on my mind because that’s my responsibility as a community member. I’m supposed to use my voice and tell them what I think. They’re supposed to listen.” (September 27, 2011)

Community engagement and participation has been a challenge in the community. The mere size of the membership requires a great deal of time and resources, in order to have meaningful conversation about an issue. Currently, community issues are usually addressed through community meetings, which continually prove to be ineffective. There is typically limited attendance and meaningful participation within this setting.

This lack of meaningful communication leaves the community feeling that the governing bodies are not transparent and accountable for decisions being made, like they are hiding something. It is perceived that issues brought to the community are merely a method to ‘save face’ and that decisions have already been made. These decisions are believed to be based on emotion and personal agendas and not reflective of their respective districts.

On the flip side, there is a notion that community members also have a responsibility to participate in the decision making process by becoming engaged in the discussion.

Finance

“...How can Band Council initiate a project when they’re always crying in debt?” (September 20, 2011)

There is some concern that the Elected Council getting involved in the Development Corporation will lead to added financial pressure because it will be taking funding away from other community priorities. Although, some members thought that it was a good investment and that Council needed to refocus their priorities, thinking strategically, instead of continuing to throw money at the pressures of the day.

Politics In Business

“...they (Six Nations Elected Council) need to respect our way of doing economic development. They need to do theirs, that’s fine, and, as I said, the community’s big enough for two initiatives but they also need to not undermine what we do.” (September 14, 2011)

While the goal is to separate business from the politics, the act of generating money in this community becomes political. On one hand, since private businesses do not pay taxes within the community, some feel that they have a duty to contribute to the community, because their profits are made on collective rights (i.e. use and maintenance of roads). On the other hand, business owners feel that they do contribute back to the community, because they provide job opportunities and take care of families. The statement was made:

“...when you have not done one thing, to help out your people, how can you ask, for something in return.” (September 14, 2011)

It is clear that a discussion on the community’s understanding of reciprocity needs to occur.

A large part of business deals with risk aversion. When examining the potential of partnering with Six Nations, businesses will assess the current social fabric to determine if the partnership is too risky. The limited success in economic development can partly be attributed to the instability in the social fabric of this community. In order to attract investment into the community, the community first needs to find a way to work together toward a common good for the community.

Our Future, Our Voices (Where We Should Be Going) – Governance at Six Nations

“...Regardless of what Government or Council this [Development Corporation] is involved in here, this could be a direction and pointing in that direction toward self-government.” (October 3, 2011)

A Governing Body For The Whole

“...The Elected Council isn’t everyone’s choice. You know, we have a tradition of something different and with the pressures that the Council is facing and has been facing, it wouldn’t surprise me if a new form of government emerges.” (October 3, 2011)

A new governance system that reflects the community values and represents the community as a whole has been discussed over the years. A strong governing system that represents the whole community is foundational to the community moving towards our authentic selves. Community leaders should be someone that the community can trust and has integrity. This new system should be based upon transparency and accountability to the community and be reflective of our traditional values of respect, reciprocity and responsibility to the collective and Mother Earth. The roles and responsibilities of all (governing ‘officials’ or titleholders as well as individual community members) will be clear and will contribute to the decision making in a meaningful way.

The community will be foundational in this system and will allow for true community engagement that will guide decision-making. One example given by a young person was;

“...I think that um...they should bring a community member that ain’t in the circle of the Council. Someone outside of it, like randomly picked, like that someone that is proven living on the reserve and shit right? ...like, you know how you’re summoned to jury duty in the states? Something like that, you’re summoned to a Council meeting for your opinion on what’s going on. Just like, someone randomly picked that could go there witness it for

themselves and let other people know because I know, word travels fast around the reserve because it's a family oriented place.” (October 19, 2011)

It's time to begin thinking innovatively and outside the norm. How can we encourage community participation in the decision making process in the community today. The leaders of this system need to be critical and philosophical thinkers, with the ability to see the bigger picture.

One role of the community would be to ensure that the governing system is acting with integrity in their decision-making. An integrity commission would hold the governing body, as community representatives, to task to ensure that their conduct is exemplary and benefitting the community as a whole.

Law makers

“...We have to start having our own laws here. Not allow the outside to dictate how we run our business.” (September 29, 2011)

To become our authentic sovereign selves would require that Six Nations of the Grand River territory begin to draft, implement and enforce our own laws based upon our own values. This could also be extended to include setting our own benchmarks (i.e. poverty levels) and not relying on a set of standards that are dictated by another society of peoples.

Our Stories (Where We Are Now) - Taxes

Government – Policy, Amendment Powers

“...You know the Government’s gonna try to get their hand in there and take our money.”
(September 29, 2011)

The Canadian Government has been clear in their policy to guarantee our people pay taxes, whether that tax be individual or as a business entity. We can access an “advanced” tax ruling and see the position of the Government with regard to a tax issue but this doesn’t ensure that the Government will not make future amendments. There is already precedent since other First Nations in Canada/Nations in the United States pay tax. In our community, the issue of implementing regulatory systems is seen as introducing the notion of taxation.

Community Perception – What Does “Tax” Mean To Us?

“...It’s all in the language, with taxes, that’s not a word we use. It’s like a swear word.”
(September 27, 2011)

1. We Pay Taxes – Individuals And Businesses

Our community members and some businesses already pay taxes to the Canadian Government (i.e. individually we pay Goods and Services Tax and the Grand River Enterprises company also pays). The question then becomes, i) why should we pay more as we don’t even “get back” what we pay? and, ii) the government “owes” us money (land issues and trust accounts) so why should we pay more?

2. We Do Not Pay Taxes – Messing With Sovereignty

Paying tax to the Canadian government is seen as being a direct contradiction to everything that we have been taught – that we are not a people who pay taxes. Further, it is seen as an act of assimilation that may undermine our sovereignty.

3. Current Understanding: User Fees?

The issue of paying money within our own community for services that benefit the whole of the community is a contentious issue. Community members clearly understand the need to pay money for services that will benefit the whole of the community but are reluctant to engage in any form of exchange of money that is viewed as “taxation” or will place an undue financial burden on those without the ability to pay. The issue of “land tax” is also a highly contentious issue.

4. As An Economic Driver

We enjoy the benefit of not paying taxes within our community but non-Native people coming to our community are also enjoying the same benefit.

Incorporation: Taxes – What Are The Implications?

“...You hear Corporation, it’s taxes!” (August 24, 2011)

The Corporation is seen as a Canadian entity that must abide by Canadian laws and as such will be required to remit money (taxes) to the Canadian Government. There is much confusion surrounding who will pay what amount of money to whom and what the consequences of that action will be (i.e. it will ultimately lead to land tax). Given the history

of our people with regard to the Canadian Government there is much concern over the long-term impacts of our current actions.

Our Future, Our Voices (Where We Should Be Going) - Taxes

A Paradigm Shift – Refocusing The Lens Of Our Thoughts

“...I have a...different view of the whole taxation user fee kind of issue...because all along the way we had responsibilities to fulfil [to] creation. It’s almost like our way of paying tax. We need to take care of this land and that’s our responsibility...the situation has changed and it’s a different dynamic now obviously...are we meeting those responsibilities and not a lot of us are.” (October 23, 2011)

In our community many people do not wish to pay taxes. It is viewed as a “swear word.” Many people are adamant in their views that we, as a collective and individually, should not pay taxes to the Canadian Government. An interesting new thought has emerged among our young people with regard to providing financial support within our own community. This thought stems from our collective carelessness to uphold our modest responsibilities within the natural world. A view of financial reciprocity has emerged. Since we have failed in our responsibility we now have a responsibility to correct it. One course of action (in conjunction with beginning to uphold our responsibilities once again) is to utilize our current medium of exchange (i.e. money, to assist in correcting our irresponsibility as partners in the natural world). A similar view is that maybe we owe our partners in the natural world (i.e. the animals and plant life, because they have continued to uphold their responsibilities and we have not). This thought is juxtaposed with the view that we are only visitors to Mother Earth and we should not be required to pay a tax to visit Mother Earth (i.e. if you attend at someone’s house to visit, you should not be required to pay money to visit). This view begs the question, would you ever go to someone’s home as a visitor and “trash it” and if you did, should you not then take responsibility to fix it?

Community Money For The Collective

“...I wish nobody paid taxes but what runs a community? Somebody’s gotta put some money in. You can’t operate with your hand out to the Government all the time.” (October 21, 2011)

“...If there was a tax it should go back to our community, not to support Canada. I figure we contributed enough to Canada...and we still are, along six miles of the Grand River.” (October 4, 2011)

Our community fully appreciates the concept of reciprocity (i.e. our current medium of exchange being money). Our community fully appreciates the need to provide money for services that we receive as a collective (i.e. nice roads to travel, clean water, waste management, emergency services). This may also be viewed as a re-investment fund so that we can “re-invest” in our community (i.e. assist youth so they can continue in the strong traditions of our people for many generations). A few ideas have emerged with regard to this area: i) place a tax on products (i.e. cigarettes); ii) charge off-reserve customers a consumer tax; iii) charge a duty to anyone entering our community to enjoy the same tax-free benefits that we enjoy (as this is our clear business advantage); iv)

charge on-reserve businesses a small fee for services their businesses currently receive free of charge (i.e. road maintenance and landfill site upkeep).

Structuring a Corporation Suitable for Us

“...How will a taxable entity work in a non-taxable environment?” (September 20, 2011)

Our community expressed the necessity to complete extensive research into structuring a corporate entity which is truly reflective of us as a people. People wished to know more about the for-profit Corporation (incorporated under existing Canadian laws) that exists under Grand River Employment And Training Incorporated. Our community also described the following key areas for research: i) Corporation structure to pay as little tax as possible; ii) challenges to setting up a Corporation under Canadian law and how that will impact our sovereignty and tax free status; iii) as entitled to tax exemption are we entitled to exemption from property tax off-reserve but within the Haldimand Tract.

A Secondary Challenge: The Canadian Government

“...Part of the overall plan is to devolve so that the band would be the one collecting the taxes.” (September 20, 2011)

Many community members agreed that the agenda of the Canadian government is to make us pay tax. Community members perceive the government as trying to force us to pay tax not only to them but further requiring the Six Nations Elected Council to become tax collectors of their own people. If we, as a community, begin to reap strong financial benefits given our tax status then how long before the government “puts their hooks in?”

WETEWAWENNARO:ROKE – WE GATHERED OUR VOICES – Conclusion

“The development of the Corporation should reflect our collective, individual, nation and community rights through our own lens rather than through the lens of Canadian legal concepts.” (October 23, 2011)

“If we’re gonna do something for Economic Development then let’s create something that’s for our own people.” (October 25, 2011)

Our beliefs of the interconnectedness of our identity, our sovereignty, our governance and our notions of taxation with the corporate framework model is a clear demonstration that we continue live knowing that we are all connected and that, by extension, our systems and institutions are connected. A successful corporation requires strong leadership and governance to protect the community’s business interests from changes in legislation and governmental influence, such as taxes. There is concern that a corporation will lead us into further assimilation and that our sovereignty and identity will be at risk. This again, would be of less concern if people were confident that the leadership/governance in the community were stronger.

In many ways, we have been able to maintain our identity and cultural values in our community, but in many ways, we are a community with identity issues. A development corporation for Six Nations, must reflect the Haudenosaunee values in business transaction, employee relations and community participation and benefit.

While this project was aimed at gathering the voices of the community in relation to a development corporation, the voices also indicated that we have a lot of work to do in the community outside of the development corporation. With all this work to do, there is still hope and optimism, especially from the younger participants, that as a community, working together, we are able to become “much more than what we’ve become right now.”

APPENDIX A: VOICES GATHERED

Identity

Our History

"...in the Indian Act, it says, that, we're minors. So, it means that if we can't think for ourselves, the minister will." (August 24, 2011)

"...the worst thing that ever happened to us was the industrial revolution." (August 24, 2011)

"...Us seniors are supposed to be the ones to pass on the knowledge." (September 24, 2011)

Some of them did not have grandmothers' teachings. Some of them did not have that, there were no people that belonged to tradition, because their parents did not. (September 24, 2011)

"...Ima Johnson was one of my teachers in school, you know the more that people pray and they burn their tobacco and they learn their language and they do all these things, they're giving them to Mother Earth, she's gonna be there for us. She's gonna prevail because of all the good stuff that's been given to her." (September 14, 2011)

"...Business is traditionally not a part of politics. It's how we feed our families." (September 14, 2011)

"...We're tuned to survive, not dollars...we don't want wealth. We're not after wealth. We're after feeding our families...we'll do whatever we need to do to do it." (September 14, 2011)

"...Indians are quite nurturing in their nature..." (September 15, 2011)

"...once we accepted the white flour or whatever, what does that do to your pride? When we should've gotten our own corn and flour from all the roots that are out there. And that really ruined us, from way back when. Now we don't, all we do is put our hands out and gimme, gimme, gimme. You owe it to us. Nobody owes anybody anything." (September 15, 2011)

"...their law is common sense. Our law is just a good mind so you don't even think of theirs. You know, 'cause theirs is evil. If you look at their ten commandments in their bible, thou shalt not kill. What's ours? Have a good mind. You know, there's a big difference in how they show themselves." (September 18, 2011)

"...A long time ago and I think it's still engrained in us, a long time ago we lived as a community, we cared and we watched out for each other." (September 27, 2011)

"...the medicine people, the seers, you know when we were a collective, they were looked after. They didn't work. They didn't have to go hunt. They didn't have to go gather. The ones that were efficient at that, the gatherers, you know, they would look after them because they were special people." (September 27, 2011)

"...philosophy of, aboriginal people is, co-operation and unity..." (October 4, 2011)

"...They wanna get rid of the reserve. They're not gonna, give you more money to keep people here." (October 24, 2011)

Break down of social relationships due to residential schools. (October 21, 2011)

Our traditional roles, our culture, clans, nations are important because we know that men and women approach things differently. (October 23, 2011)

"...I do not think our culture is about going back. I think the very nature is about, we do not think our universe is static." (October 23, 2011)

"...There's Clanmothers, Chiefs and there's Faithkeepers that...make sure that everything keeps running in the meantime, that things run smoothly, and they're there for a reason." (October 23, 2011)

Important parts of our culture – working collectively, fundraising and working for everything that we have. (October 23, 2011)

"...I think one of the hallmarks of Haudenosaunee culture is organizing." (October 25, 2011)

"...they cannot speak and they will not speak, for all those other people." (October 25, 2011)

Our Stories

"...I am an environmentalist. I am here to protect our Mother Earth." (August 24, 2011)

"...we are jumping right into the industrial revolution." (worst thing that has ever happened to us). (August 24, 2011)

"...(we need to) get off our lazy butts and get people that know something and get some businesses going." (August 24, 2011)

We are all too damn scared.

There is a disconnect between what we say we want or are (i.e. Keepers of Mother Earth, keeping the air, land and water clean, followers of the Great Law, looking seven generations ahead) and what we actually practice or do (i.e. landfill is at capacity, our water is unclean, ditches full of garbage, doing things for ourselves only).

Older people have failed young people in creating an expectation to go away from our community cause they have not done what they said they were going to do.

Our kids do not care about what is happening here and that is our (adults) fault and what can we do to keep this reserve and keep our values.

Everyone has the concern (i.e. seven generations), and now it is time to put the concern into action.

We as a community have to agree we have shared community values and I do not know whether we do.

"...We have these narratives that say who we are but we don't necessarily all agree upon actually living out these values." (September 27, 2011)

"...We have a lot of problems in this community because we can't agree on these shared values." (September 27, 2011)

The values are the same but people are looking at them in a "us versus them" (i.e. Christianity versus Longhouse, Council versus Confederacy).

We have diverse morals in our community today.

I would like to see a drug-free community with no thieves.

“...we’re a jealous people...you see you neighbour doing well...oh I wish I had that.” (October 26, 2011)

People are afraid to voice their opinions because of the repercussions.

The opinions of older peoples/elders are still held in high regard.

“...There’s little teachings along the way and that is very valuable and we’ve lost track of some of those things.” (September 29, 2011)

We as a race of people, as an ethnicity, we are all Haudenosaunee people and from that foundation we have shared values and if we really looked at those shared values, people would be able to see commonalities because everyone wants to do well, collectively.

We need to start getting to know each other again.

We need to start living those [collective] values again.

The progress of the community has been tremendous (a member returned to reserve after living away).

Even though we have a breakdown of the family, the values of caring and understanding still exist in some families (i.e. mean kids at school and being tolerant of them because you do not know what kind of home they come from, maybe no one hugs them or tells them that they are loved).

The Government has all our money.

As Ongweho:weh people we have a responsibility to try to change things (as the Corporation has us in a self-destruct mode right now).

I am really glad to see young people, very intelligent people, people who can represent something good and strong.

“...That’s the kind of people we need, for...our nations...to...get outside of the box that we’re trapped into.” (August 24, 2011)

Our young people focus (as a career) on owning a smoke shop, they do not need no grade twelve and they do not have any initiative to strive for something better because they can just go sit in a smoke shop and make money and we need to focus on getting kids focused on other things.

Our people are experiential learners, we are hands on, we observe and that is a strength that we have, why not work with that?

“...it’s a shame our people don’t wanna go to school any more.” (October 21, 2011)

Some youth believe there is nothing here for them, but they need to remember *“where they come from.”*

Youth do not have any respect anymore (i.e. problems at the Lodge).

“...Why don’t we know we can just do what we wanna do?” if another person knows (i.e. doctor and hospital). (August 24, 2011)

We do not work together.

Committees invite “Traditional people” and they never attend or they never respond.

For a certain segment of the population a “protocol” that should be utilized (i.e. traditional people).

We are a people who like to deal “face to face” (i.e. we can judge the sincerity of the person, pieces of paper just end up on the floor here).

“...nobody trusts anybody.” (October 21, 2011)

People make all kinds of decisions but that does not mean they talk to each other about them.

People talk all the time about things going on in this community, people care a great deal and I think that is extremely important and we need to harness that.

Because we have factions and the differences of people, we do not do something different.

You got the traditional people, you got the Elected Council, you got the church people, you got the ongweho:weh people, Longhouse people, you know its hard to see who’s who and where’s what and its hard to be one community so there is not too much strength.

“...our people, it’s big separation.” (September 18, 2011)

There might be little understanding in our community (among groups).

“...We don’t live communally as...strongly as we once did but its still there.” (September 27, 2011)

Currently we define “rich” as having big cars and big homes and the highways, who is willing to cut back?

People would not know how to survive if we did not have running water, hydro, what else would they not know how to do?

We are no longer prepared as a people if some disaster should occur, we have nothing (i.e. food and water). We have no survival mechanism (we once did).

I would like to learn about our own history because you hear things here and there and you just get all confused (i.e. Great Law, Wampum belts). (September 27, 2011)

“...We cannot stop anything as a community.” (August 24, 2011)

We do not get the right people to do things (the thinking is that we as a people are not good at judging character).

We are not a people that can be controlled by Government (they can try).

There are problems with the youth due in part to our seniors not taking care of their responsibility to pass on their knowledge (due to the breakdown of the family unit).

Our values of sharing and reciprocity have been replaced by *“white people values”* of me, me, me, me, my, my, mine.

We are very “me, I” sort of generation, its what I want a lot of times, we do not consider the collective, we do not consider the effect on other people, next door or the other programs.

The attitude where people think that they are entitled to things *“just because”* is a very real attitude here.

Some of our community members are here for money and greed now. *"...I don't care about you. I don't care if you're starving next door. I don't care if you got a flat tire. I gotta go to work. I don't care about you."* (October 21, 2011)

We continue to share wealth and participate in reciprocity via money (business owner).

Every person knows our culture and our history is the most important thing.

"...we're not a class society." (September 14, 2011)

"...we're well adept at survival." (September 14, 2011)

"...clone into being businesses and working people who will pay taxes to our Council and become just like them." (September 14, 2011)

"...You gotta understand who you are and...who is your enemy." (Canadian Government or yourself depending on your understanding). (September 14, 2011)

"...we're just not informed of our own rights." (September 14, 2011)

We are no longer proud.

"...as a group...we're trying to look, explore and find out our rights and pass the information out to people." (September 14, 2011)

What is our understanding of community (i.e. a community garden but no community members came to help (although supported in principle)).

"...what we gotta do is focus more on helping our community..." (September 15, 2011)

We have got centuries of grief upon us so there's not one healthy person.

The social issues in our community are a result of colonization and the legacy of that and people have not done the healing to get through that cause it takes generations and generation.

So many people do not know our history and you cannot know our history unless you know our language.

Just the name itself, Six Nations and we aren't even Six Nations here at Grand River. The name spells it out, it is a Band Council entity regardless of anything else.

Messing up the minds of our people...its sad, to see how many people are influenced and encouraged to...take that direction, take that kind of Canadianness.

This Canadian influence, they get a good job and make all this money, is not the best idea.

Current identity struggle: if a person accumulates a vast amount of wealth the notion is that they are doing something wrong, they are greedy and bad things are going happen to them.

If something starts from a need and from caring people (starts from a good place) that is why they are successful because its not about a job (accumulation of wealth) its because they care and are passionate.

We have a generous community (i.e. provide rides if you need one).

There are good people but we have to find each other and we are finding each other slowly, there are little groups.

This community is still good, we have a lot of bad people for sure but we have a heck of a lot more better, good people.

A lot of community groups are volunteers, we have a really caring community and these groups have next to no operating dollars, its just time and personal investment and they are very successful and have been for a long time (as soon as you put money in there something [bad] happens).

We are building families (circles) again (i.e. Birthing Centre).

Young people cannot get jobs and it affects them in a negative way, they get frustrated, especially the young men who have been taught from an early age that they are the “*breadwinners*”.

A whole generation of young people have no work ethic and it is going to take a whole generation to get that back here.

Breakdown of our traditional systems (i.e. when you have a problem you are supposed to go to your Clanmother, me, I do not know my Clanmother).

How our community’s all separate you do not know who to talk to and if we all have the same, learned the same, if we all lived in Longhouses again we’d all know the same.

When we say ongweho:weh, we do not say ongweho:wehs.

People say that they are native but they do not really know (youth speaking), I would rather be rich in my culture than have money.

At one time we knew we all had certain responsibilities but it has been “*watered down*” through acculturation so do we want to get back to that learning? (i.e. in 2006, when Kanohstaton happened everybody was asking what is the Great Law and what is my part in it?).

Getting out the of house to go to “*town*” is seen as a social, relaxing endeavour.

The balance between education and traditional knowledge (i.e. letting my child attend ceremonies etc. versus going to school no matter what).

The fact that we do not pay all taxes makes us different.

Word travels fast around the reserve because it is a family-oriented place.

As many people want to live off the reserve as on because of the way things are going in this community (i.e. drugs, bullying, people seem to think its better but I do not think so).

I will always be who I am (Six Nations Mohawk) regardless of sovereignty (identity is not connected to sovereignty).

I do not think our culture is about going back, the very nature is about movement and so to adapt is natural to us.

Our Future, Our Voice

A person with a sovereignist point of view will see that there are all kinds of opportunities. (August 24, 2011)

It is possible for our people to come together "...when I see what happened down at the reclamation site, it only happened about four hours, but I think there was unity there like you never seen before. So it's possible." (September 24, 2011)

"...We need to do something differently, think differently and really come from a sovereignist point of view so we can change things." (August 24, 2011)

We have to change the way we define wealth and riches. (September 24, 2011)

"...We gotta get back to our natural learning, our natural ideas. We gotta teach that to our kids. They're the ones that are the developers." (September 18, 2011)

"...They're the ones we're developing for." (September 18, 2011)

Older people need to be taught their true values. Money is not a value for us. The values of economic development are the wrong values being taught. (September 18, 2011)

You need to save Mother Earth for the next seven generations like we are supposed to be doing. (September 18, 2011)

"...Our community needs to learn the first lessons, you know. The real lessons and leave Canada, leave dollars, leave everything, money out of it, you know. We gotta learn our true values, our real values." (September 18, 2011)

The community needs to know the history of Six Nations and our rights. If we know where we came from, know our rights we are going to stand up for them. That'll go a long way to self esteem, community pride, and community knowledge. (October 25, 2011)

"...They need to restructure the lives according to the old tradition, you know the families and parents being present." (September 21, 2011)

"...the youth need more. They just need more. They need more value, they need more of everything in their lives. Love, acceptance, caring, somebody to talk to." (September 14, 2011)

"...We have it in our...power to...be much more than what we've become right now." (September 14, 2011)

"...We need to get back to helping one another....and you'll see how much we've come together as a people." (September 14, 2011)

"...We need to get back to our grass roots." (September 14, 2011)

"...If we learned what plants were the medicines and what we used them for instead of running to the doctor." (September 18, 2011)

Our young people need to be taught true values. Strong values in terms of a person's individual gifts and ensuring that we nurture that. Need to be taught that positiveness and reminded that they are good people. (September 18, 2011)

“...How come they don’t use, find the natural medicines? How come they don’t build garden... Simple things that just needs a little bit of human...more people would be in shape, too, if they were physical.” (September 18, 2011)

“...as a community we have to stop pointing the finger and...get on with what needs to be done here...” Everybody needs to get on the ball and start doing something because it is not any one person’s responsibility, it is all of ours. (September 27, 2011)

“...a systemic way of creating motivation to be responsible and to be working and contributing and sustain that individual contribution to the community on a long term basis. I know we have a sect of the community who needs help from time to time. But anything that can be done to incent people to take on their personal self determination and personal responsibility in all ways is the best.” (September 29, 2011)

“...I think elders could continue to teach us our values and responsibilities to each other. The ceremonies and what their meant and hopefully the language because we need to know what the Great Law says. There’s little teaching along the way and that’s very valuable and we’ve lost track of some of those things.” (September 29, 2011)

“...We’re not as integrated as much as we can be because we all want to be boss or all wanna be the head honcho in certain areas. We need to be better at that and when we’re reminded we kinda get back on track.” (September 29, 2011)

“...Can we compromise?” (referring to the Olympic run and other initiatives that bring conflict in the community). (October 19, 2011)

“...the health determinants are bad here. If you take those and fix them, you fix the community.” (October 21, 2011)

There’s going to be about ten thousand more people here by 2030. If we cannot meet the needs now, how are we going to do it twenty years from now? We’ve got a huge, young demographic that need jobs and an aging demographic that need health care. (October 21, 2011)

We have to worry about the ones coming up so we can get them motivated to work. (October 21, 2011)

Teach them talking with respect, attendance, punctuality, communication skills, listening skills, eye contact, things that are necessary to relate in a healthy way. If it is not being taught at home it needs to be taught somewhere so we can have people have more success in the workplace. (October 21, 2011)

Need to embrace our traditional beliefs and values in order to sustain and protect our collective rights. (October 23, 2011)

I think we have those skills within our culture and we need to use them (being good at development, business, etc). (October 25, 2011)

Sovereignty

Our History

"...its zero base budgeting. So you have to spend all your money before you can get anymore." (August 24, 2011)

"...I think we gotta go back to the drawing board and start from the bottom up. We gotta build from the bottom up." (August 24, 2011)

"...Indian Affairs gives money for economic development for Six Nations. It's a joke because they make sure you never have enough money to do really anything, they give you that money and they tell you this is what you're going to do with it, you're going to do this, this, this and this." (August 24, 2011)

"...They try to control our lives by pulling it away when they want to." (September 14, 2011)

"...Prior to the '51 Indian Act, Indians weren't considered persons, right? You couldn't vote, couldn't go in hotels, couldn't hire lawyers. They registered you under patrilineal instead of matrilineal. 1924, when the elected system was put in, they said the twelve councillors [will be] male because women weren't considered persons...We had a democracy here...of sorts, before 1924 and they took the peoples voices away." (September 14, 2011)

The Cattle Thief *"...He stole cattle. But yet, in her mind...he had to steal that cow to feed his family, how can it be theft? It seems like the government and the history of the government in relation to us has always been the same. It's always been to use poverty and starvation as strategies for forcing us under colonialism." (September 14, 2011)*

"...they've never, ever over funded us, they've always underfunded us. And it's not that we want the handouts, it's that they, according to treaty are supposed to. You know those are fiduciary responsibilities that they have to us. And they're not designing, really to keep us wealthy, right? Because we're not wealthy. But they're designed to help us with our health, our education, a number of things." (September 14, 2011)

"...poverty as a tool to get us to succumb further." (September 14, 2011)

"...They burned our food. They burned our crops to control us and now they've got the land that we grew our crops on. In fact, they got a majority of it." (September 15, 2011)

"...she has, total linkages and ties to this community, traditionally, so what does that say to that person there...because if we're a matrilineal society and we look at that piece, you know and we look at...band members, are we losing out on who...it is that are, traditionally or who our family are." (September 20, 2011)

A sovereign body (Confederacy) entered into treaties with the Crown/Canada. Sovereignty is connected to the treaties and making the Government responsible to them.

Six arrows, you try to break em you cannot. Like one arrow alone, you can snap it, but we need to be unified. (October 26, 2011)

Our Stories

"I don't care what...anybody says because our reserve, with all its pimples and whatever's wrong with it, it's still ours and I always want it to be there for my kids..." (October 24, 2011)

The Corporation will be operating under Canada's laws.

We should be fighting for a real sovereignty for our people.

The Corporation is seen as a final act of assimilation.

This Corporation fits under the model of having the Government legislate and make decisions that affect us in a negative way.

Government gives us an amount of money that should be doubled, tripled because it our money.

The Government is forcing us into Corporation.

If this Corporation comes to Six Nations we are *"aiding Canada"*.

Under the Indian Act, the Council cannot move (to make change).

The Government makes promises (i.e. Bill C-31 funding) but does not uphold their promises (also Government made changes to our membership).

Example of "control" (i.e. Canada Post, an incorporated body that has a union and thus they have to uphold union rights (Canadian law) and thus we are penalized by a system external to us and our lives).

As a sovereign nation we had systems in place and we were "rich" under those systems.

We are only a sovereign entity when you can look after your people, under the Band Council or under the provincial and federal Governments, its impossible for us to do that.

We are only thinking in terms of the options that have been set out for us and that is not a real people, that is not a sovereign people.

Our sovereign rights is what keeps us our people.

Our sovereignty issue is separate from the other reserves in Ontario, in Canada.

This is suppose to be sovereign land then we are self-governing.

When you say you are sovereign that means you are self sufficient, you are not dependent on the outside for food stuffs or anything but we do not produce nothing here, we stand with our hands out so we are just dependents.

Sovereignty means law-making ability and enforcement.

Sovereignty now means making use of whatever is there that can be used to your benefit (i.e. use Canadian laws to benefit us now and then someday we can make our own laws).

Sovereignty means getting away from the Government.

Sovereignty is connected to the treaties and making the Government responsible.

Sovereignty means we have to take care of ourselves...not depend on anyone like we do now and however things work out, we are still going to be dependent on the Government as we

get stuff from the Government, no matter how we look at it and we are too large, maybe a smaller could but not us.

To be a sovereign, we have to make own laws and by-laws and everything and enforce them and we are going to have to have a jail house.

We are never going to be sovereign again and I've accepted that (to be sovereign, you have to control everything in your own territory (i.e. you have to have an army and everything) but I support self-governing as I will not let Indian And Northern Affairs Canada off the hook for anything because they owe us more than they are ever going to pay us.

The Government tries to control our lives by pulling money away when they want to.

We got a pot of money to last all year, by the end of the fiscal year we need to be zeroed out...that is how we look at things cause that what we have been indoctrinated with by the Government.

We are not getting the public share of the pie to run our reserve, our bill was eighty million last year and one entity (Grand River Enterprises) makes over one hundred twenty million in tax or whatever and what about the Ontario taxes that we pay? We should be getting that and provincial tax we pay.

When is Canada going to pay? I do not know why there's any other kind of ideas of giving them money, they never even kept their word to begin with.

The Government cut onwego:weh education, health and benefits...that is the first thing they do and they do not keep their words.

I want Canada to keep their word first, they have never kept their word once, we still got their first word and when are they going to keep it?

The challenge of incorporation or registered numbers is the ability for the Government to get a hold of information (i.e. Assets of businesses and so forth).

The Government wants to get rid of the reserve, they are not going to give you more money to keep people here.

The people who took our resources away, they are never going to stop...if they get in here doing that, they going to do it even more.

Individual wealth being generated on collective rights.

Every business opportunity, every edge we have comes from our collective rights...and our collective rights do not come from our status cards, our collective rights come from our ceremonies, they come from our traditions, they come from our language.

Are we a sovereign people? There are other nationalities in our community who use our collective rights for their personal wealth.

We have kept within the parameters of our sovereign rights and our history and our treaties and [Government] continue to criminalize us.

We continue to engage in food production as a means of being sustainable and others (i.e. Chile, have come to learn from us).

All of the Corporation is under Canadian law so our ways aren't even in the picture.

This is a Canadian idea.

We are not training to be a Canadian.

"...And don't tell me I don't know no law either...that's against our law." (September 18, 2011)

Sovereignty is connected to the treaties and making the Government responsible to them.

Our Future, Our Voice

So we can go back to those systems surely (referring to the success of clan system). (September 24, 2011)

"...Our people are gonna go through another change and the change will be without taxes, without companies. We're gonna live like we did before." (September 18, 2011)

If you are using a collective right then the benefit should be to the collective instead of just the individual. *"...if it's land-based and they're using our land to grow their tobacco so the wealth should be spread a bit, if they're using this Mother Earth land right here."* (September 14, 2011)

"...We can take care of ourselves. We don't need anybody telling us." (September 14, 2011)

"...They're (Grand River Enterprises) just starting to build an economic base here and they need to be...supported but not to the point where it's going to undermine our sovereign rights. Nothing should do that." (September 14, 2011)

"...And we as people gotta stand up for that (what Canada owes us) and get them to move on that first. We're into trillions of numbers that they owe us, you know? When are we going to do that? Why do we keep playing, paying into their games? Supporting their government." (September 18, 2011)

"...We have to go the other way now." (referring to changing our thinking about money and our current relationship with Government funding). (September 27, 2011)

"...under a Development Corporation or whatever you call it then you don't have to rely on that. INAC to take that ninety-one cents back from you. You get to say what that profit goes towards and you can tell Indian Northern Affairs Canada to take a hike." (September 27, 2011)

"...we're lettin', we're givin' Indian Northern Affairs Canada off the hook. Let's make our own money and we can tell them to get lost...if we can tell them to get lost, I think we'd be a hell of a lot more sovereign than we are, standing there waiting for them to give us money." (October 21, 2011)

"...Why don't you take this opportunity and try to put together something that would work with partners from a legal entity but on behalf of Six Nations and not fitting into provincial law or federal law? We claim to be a sovereign nation, right?" (October 24, 2011)

"...why doesn't Economic Development go from that end and create that Six Nation law that works with these people? This is a grand opportunity to do that and still preserve our rights and not fit into these federal, provincial laws 'cause once you do that, the federal government, it releases them of their responsibility to the First Nation." (October 24, 2011)

We are different here, everyone says that, thinks that. We need to develop our own economic laws and not fit into Ontario Corporation laws. (October 24, 2011)

“...you could even take their laws and turn it into Six Nations. Just say, okay, whatever they say, Six Nations is this, but it’s ours.” (October 24, 2011)

“And that’s where I think that, we can be ourself, we can do for ourself.” (October 24, 2011)

“...This so called fiduciary obligation I think is a dying entity. ‘Cause you got a majority Government now run by an economist, who’s focus is one thing, pay off the national debt. A good thing in of itself but they’re gonna punish every department.” (October 21, 2011)

If we are saying we are sovereign we better have our own food sources, a viable source of a water and all that other stuff because without water, energy and infrastructure we are done and we cannot depend on anyone else. (October 21, 2011)

We’ve have to start looking at taking care of ourselves. (October 21, 2011)

“...We’ve gotta start looking at how we adjudicate...infractions against the social...fabric of our community.” To be truly sovereign you make your own laws and have a system to adjudicate them. (October 21, 2011)

We could make a Corporation law but that is going to take time and maybe someday we should. (October 21, 2011)

How do we sustain our collective rights, the basis of which is in our language, our traditions and our ceremonies? (October 23, 2011)

Research – disadvantages of setting up a Corporation – taxes and sovereignty (October 4, 2011)

Governance

It must be pointed out that the criticism against council are prevalent because this was a council initiative. Some comments toward the Confederacy were made but were not focused on.

Our History

1924

“...Our voice was shut out in 1924 by the Elected Council. Now, why are they trying to give us a voice? They don’t listen to us...and I’m not going to help them. I’ll help them out the door.” (September 14, 2011)

Not too long ago, we only had four people running the reserve, now we have seven hundred employees and no money.

Six Nations Elected Council has a bad track record – trust and control.

Previous Council members have used their political positions to enhance their personal lives and the lives of their family members.

The councillors and some staff did not do their due diligence and this is not the first time that happened.

Council never fought for us ever and there is distrust because they have not been there when people have needed assistance.

"...the band is incorporated." (September 24, 2011)

"...First there was the epidemics, then there was the massacres, genocide, the residential school. So, we're well adept at survival. However, if you look at some of the tools that they used and they still will...Our own Council is a tool of that, themselves." (September 14, 2011)

Council is under the Indian Act which is a federal piece of legislation so Council is in fact created and controlled by an external Government.

Council never fought for us ever, and there is distrust because they have not been there when people have needed assistance, Bill C-31 and education funding.

There is not one Corporation or anything that has start on Six Nations without Band Council approval.

On previous Council members have engaged in breaches of trust to enhance their own lives, (i.e. Grand River Enterprises) and that should have belonged to us so what trust do we have?

"...Council's already spent...fifty million or fifty thousand dollars on a feasibility study for any business...in the eighties, that will work here. It's in the basement in Council, I know it...why don't we bring that out and take a look at it?" (September 14, 2011)

Our Stories

What is Six Nations Elected Council roles and responsibilities?

Six Nations Elected Council: what is their role and responsibilities to the community? (i.e. they enact "law" under the the Indian Act but no enforcement, Matrimonial Real Property Law).

Lack of political leadership (both).

Community does not identify with current governance system.

Moving toward municipal-style Government.

Council's current structure – losing foothold on everything.

They are asking people for their voice now, which they have never asked for before and the thing is, now, it is kind of too late. They have lost all credibility, respect and the trust is gone, too.

It seems like this whole initiative is asking us to trust Council, that trust is not there, not for me.

"...As soon as somebody finds out that councillors got a controlling stake in community money, it's like, oh, corruption, corruption!" (October 23, 2011)

Economic Development currently has an issue with pursuing business partnerships due to instability of the house.

"...the Government is going through Band Council right now. It's even that Band Council is doing it to their trust." Oppressed becomes the oppressor. (September 24, 2011)

Council is afraid, they cannot move under the Indian Act. (September 24, 2011)

Government tries to make laws and Council does not do anything. (September 24, 2011)

"...They (Six Nations Elected Council) want to create a class society here and we're not a class society." (September 14, 2011)

Council thinks they are absolutely in control of everything.

Once Council gets money, it is not a community thing, it is still controlled by Council.

Lateral violence: the oppressed becomes the oppressor (Council and Trust).

Judge, jury, executioner.

Six Nations Elected Council is not trustworthy, they are trying to regulate small business at Six Nations and have community members participate in this initiative.

There is a perception that Six Nations Elected Council is incorporated because they are employees of Indian Affairs and Indian Affairs is a Corporation.

There are no rules, regulations regarding restaurants (i.e. health inspections) but that is for everything, they should have their own set of stuff on the reserve because if they do not do it, the Government is going to come in and do it, they are trying to take care of their own stuff on the reserve so they do not have the outside telling them how to do it.

People did not see their definition of community in the Band Council structure.

Council is not trustworthy.

Council is in a deficit, almost in third party management and we did not even know, there is no accountability to the community, they say they are transparent but when you go there you cannot get any information (issue is not because people are just finding out. The issue is that Six Nations Elected Council got into this position in the first place).

Six Nations Elected Council cannot enforce by-laws or policy they have enacting so there is nothing here to protect us.

People do not like it, if you are a part of Council.

Under the Indian Act, under the Band Council or under the provincial and federal Governments, its impossible for us to do that.

Six Nations Elected Council will have a problem, if, we generate more money, will the Government put more cutbacks in?

The Elected Council, they are Canadian.

You know I do not vote but they are causing a separation in the community, in the people.

As for this Council down the reserve, the Elected Council, I do not even like listening...and community, and then the community that is only some people.

When does the Elected Council discuss with the Confederacy?

Elected Council is Canada to me.

There might be a little understanding in our community but not enough for anybody to have any kind of leadership (BOTH).

Confederacy is waaaay out there and Six Nations Elected Council is waaaay over there and you know its like all separate.

Should we trust Canada? Where's their trust got them? They got us all feuding and different from each other.

That trust is not there, not for me.

There's this initiative here for Council to control it, to regulate it, control it, start it up.

Lobby the politicians for our underserved, underfunded services then when you get money from either Indian Affairs or the federal or provincial Government and you will have done some work and you are sharing the wealth.

Council has allowed a lot of leakage and they have allowed that leakage because they will not step up to the plate.

Six Nations Elected Council roles and responsibility regarding representing the community, (i.e. Tobacco Tax Act), and accountability, (i.e. do not know what is going on and cannot get the paper work to support it (Lewis Staats example)).

Council, the way they are structured, they are losing their foothold, on everything. And they want to try to ask people for their voice now, which they have never asked for before. And the thing is...now, it is kind of too late. They have lost all credibility, respect, and the trust is gone too. Council is at an all time low. The Government knows this.

When you have not done one thing to help out your people, how can you ask for something in return.

Six Nations Elected Council failure to connect with community – if they want to see this go, they should be sitting here. We got district councillors that are getting paid to sit there... they are trying to push stuff like this through. Come sit here. But they are not.

We need Council to stay out of our way and stop undermining what we do according to our sovereign rights.

They need to respect our way of doing economic development. They need to pursue theirs, that is fine, and, as I said, the community's big enough for two initiatives but they also need to not undermine what we do.

Band Council should be lobbying the OPP and say why are you doing this? (cigarettes) You know, what are you guys going to do when they start, taking the dreamcatchers and moccasins away from people that come here to buy them? That is going to happen if you let this go on with the cigarettes.

I think Council needs to stay out of community stuff and we seek to stabilize ourselves. We are not there yet and, but what they need to do is not get in our way.

I think Council has got to be more accountable.

Its going to be there for the whole of the community and not be hearsay and everything from the community.

Councils (both) have to be accountable for their actions and they need to be professional.

Shows how disorganized we are and there's no respect for one another and you are here for all the same thing. I want it my way and he wants it his way and hey...compromise it. Get the thing done.

Cannot go through Band Council 'cause I do not know about them.

I think they kind of pretty much think for themselves and not for their community.

And then they make the decisions basically, they do not get like everybody's opinions – they'll just do it.

There's no compromising and there's no open mindedness to it – I've gone to a meeting before and made suggestions and they said "*you do it*".

No transparency in their decisions for the greater good.

Councillors need to put their personal agendas aside and ask if the "initiative" is something their district wants.

I think some councillors do not speak to their districts because of the "leg work" involved.

All Council's departments should have mandatory recycling.

People should be randomly picked to attend a council meeting and provide feedback on what is happening. But not for emergency situations so that people will know what is going at council or elder if you wanted who has more guidance and cultural teachings and you have respect for that person. You look up to that person to make that decision and they are like a role model for you, too.

Council spends money on unnecessary things that the community does not really need (i.e. playground equipment), when post secondary funding is short.

The way the funding flows from external Government then impacts Six Nations Elected Council ability to implement priorities and then Six Nations Elected Council is required to "change their minds" about supporting priorities (also due to crisis in the community, housing, water, landfill, etc), the Six Nations Elected Council is spread too thin (so a structure focusing on economic development is supported).

The pace of Council is too slow for the pace of business.

People are going to raise an issue with it being Six Nations Elected Council. There's a reason for that. It is because we have not resolved the governance issue in this community.

People know the problems of economic development because they know the problems that money creates within governing systems.

Maybe Six Nations Elected Council do not want to be outside the model because maybe they do not trust the community either.

Skepticism about Council giving capital and letting go of the control.

Council currently runs social programs like a business model because the bottom line is about securing and spending money. "*...It's all about business and the community doesn't really have a say into these programs at all.*" (September 20, 2011)

Lack of confidence in Council's decision making abilities.

“...maybe it would be good to look at other ways of identifying what we need rather than having an elitist based group arguing about it all the time.” (September 20, 2011)

“...But the band member are decided by Indian Affairs. Are decided by that other system. The Elected Council still does not enjoy more than twelve percent representation as far as the latest stats I have on them. In 1924, it was point zero percent, representation. That’s how much of the population actually supported the Elected system coming in and over the last 80, I guess, it hasn’t gone over twelve percent. I think eleven point something was the highest and a lot of times it’s a popularity thing, you know, or a family thing. If you have a huge family, they all live in your district then you get re-elected. I mean, its not a nice thing to say but it’s a reality. Whereas if you’re a titleholder and you’re responsible for the Onondaga beavers or which ever nation, which ever clan, you have to look out for everybody.” (September 20, 2011)

“...How can Band Council initiate a project when they’re always crying in debt?” (September 20, 2011)

“...cause people don’t like Council and they don’t agree with Council.” (September 27, 2011)

“...there’s a mistrust for Council and some don’t trust Confederacy. There’s people there that don’t trust nobody.” (September 27, 2011)

“...That’s where I want the politicians to be, are to be politicking for more than that nine cents (ninety one cents going to INAC). Why are we downsizing? Why are the communities having to be the ones who have to go without when INAC doesn’t go without? I see all these bureaucracies within INAC and I see Council trying to create its own bureaucracy and it’s gonna end up coming out of community programming to pay for this bureaucracy.” (September 27, 2011)

“...That’s why I sit here and bark at Band Council, bark at Confederacy and say what is on my mind because that’s my responsibility as a community member. I’m supposed to use my voice and tell them what I think. They’re supposed to listen.” (September 27, 2011)

Councils responsibilities toward money. Community members believe that it is not Councils money, it is community members money.

“...And whenever you meet with anything for Council, it’s already a done deal...so what’s the point of going?” (October 15, 2011)

“...The elected council isn’t everyone’s choice. You know, we have a tradition of something different and with the pressures that the Council is facing and has been facing, it wouldn’t surprise me if a new form of government emerges.” (October 3, 2011)

Council not doing their due diligence in relation to lobbying and securing funds *“...we’re not getting the public share of the pie to run our reserve.” (October 21, 2011)*

“...Council should be saying, well you people don’t give us taxes for our roads so we got little wee shoulders. That’s dangerous. Give some more money to build proper roads.” (October 21, 2011)

Council has a responsibility to the community to provide adequate services and they seem unaware of this responsibility.

Council does not offer wage parity. *"WE can't get enough from the Government to make sure they get the right salary."* (October 24, 2011)

Six Nations should be making its own laws but this brings up the issue of law making and justice enforcement. (October 21, 2011)

"...Council's even run by white, there's no way around it now." (October 24, 2011)

Council is not fiscally responsible, over budget and then grabs money from someplace else. (October 26, 2011)

No trust in Council – *"...yeah we don't have here yet. Yeah, see if Bill had been in since he was years ago and was building all that trust."* (October 26, 2011)

Council not living up to the job – what is their roles and responsibilities? Community members not always informed of what is going on in the community. Members do not want to get involved.

No continuity in Council. *"...because we never know what the Elected Council's going to look like...maybe next term all business people."* (October 4, 2011)

Council unable to enforce housing loan payments which creates financial strain/deficit. (October 4, 2011)

Council roles and responsibilities – Council are supposed to take care of certain areas (i.e. roads) because they receive money for that.

By Council investing in the Corporation, it will take money away from the other financial pressures in the community.

If we generate our own money, will that not affect the money that we get from the Government now? Letting them off the hook.

"...part of the reason Council's there is to manage money." (September 27, 2011)

"...what Band Council does...that's not arguing. That's just petty, waste of intelligence." (September 27, 2011)

Confederacy is supposed to be the...one in charge here. When are they going to get their stuff together again, too? You know, I go to their guys for help and I will talk to them. How come they cannot be like that to everybody? How come everyone cannot think of them as the one to go to? That's how it is supposed to be.

Confederacy is our people. But then our people, oh, it is a big separation.

Go to the Longhouse and a lot of them are following the old rules, out of respect for the Chiefs now but as they seem to be dying off they seem to be re-doing a lot of the rules.

Confederacy is not listed in the framework.

Confederacy Chiefs have stronger connection to community members as they are "aware" of what community members are engaged in and thus are better able to make recommendations regarding position appointments (based on their knowledge of community members).

Some people do not trust Confederacy.

Council's failure: I hear a lot of times that we need to work together and we need to get along and we need to get our divisions lessened. But to exclude basically the component of the community that has secured...land that we are on. That has...secured the education that we've had. All these things we've had...to completely exclude them right from the beginning.

Your Future, Your Voice

Integrity commission.

Accountability and transparency.

"Jury duty."

Community engagement – whole of the community.

Defining roles and responsibilities for the community.

Need a well respected leader.

"...I think we gotta go back to the drawing board and start from the bottom up. We gotta build from the bottom up." (August 24, 2011)

Council is representatives of the whole of the membership and thus will represent all members under the Corporation.

Council as shareholders represent the community members individually, shareholders are subject to subject to Canadian law hence community members are subject to Canadian law.

You need an administration that is going to serve our community, that is what you need.

Someone expressed the idea that we require a Government that is a Government for the people by the people.

The councillors did not and some staff did not do their duty and this is not the first time that that has happened and it seems like this whole initiative is asking us to trust council.

There is a need for accountability and transparency at Council and as long as that need is so bad right now, I would never ever put my trust in a system like that.

That is not our governing body, business traditionally is not a part of politics, its really not, its how we feed our families, so politics is the structure that was put through the Indian Act.

Our voice was shut out in 1924 by the Elected Council. Now, they are trying to give us a voice? They do not listen to us. They want help and I'm not going to help them. I'll help them out the door. But I will not help them. Now all of a sudden they are giving us a voice? Help 'em out.

My concern is that some initiatives that have been taken to Council on generated things like business here and they have turned them down.

They need to start listening to us.

Governance has a bad track record of decision making (flipping back and forth) which will impact the relationship between the two parties (shareholders and board of director) so I do not think it makes any sense for them to direct that board.

Political leadership seen as needed to be philosophical and critical thinkers.

“...the name Six Nations community, that immediately makes it under the band, which makes it immediately under Canada, which makes it accountable to Canadian law and all of that stuff.” (September 20, 2011)

“...Regardless of what Government or council this is involved in here, this could be a direction and pointing in that direction toward self government.” (October 3, 2011)

Concern – that by being tied into the corporate framework, that the Elected Council will become incorporated and no longer an elected body. The Council is still tied to the structure one way or the other.

“...We just hold it (shares) ‘cause there’s gotta be a body to hold the shares so we just hold them, on behalf of the community, like we do everything else. We own nothing in the community.” (October 21, 2011)

With Council tied to the Corporation, community members will see the entity as a Council thing. This leaves the Corporation vulnerable to politics.

Formal decision making process is one of the most important things we can do in our community. This brings up the question of, what is consensus?

“...right now, the only way we have to decide an issue is a vote. Majority rules. But if we find another way to do it, where our people will participate that is fine, too.” (October 21, 2011)

We need a well respected leader that everyone can trust and has integrity. (October 26, 2011)

“...Can I say concerning Six Nations Elected Council, a hundred percent shareholder, I think one of the things that is missing with Council is a government structure. Right now they micromanage and I think, if there was a more clear governance structure, community members may have more trust in how Council handles various business.” (September 29, 2011)

We need to determine our own baselines and benchmarks for our community. *“...it may be necessary to have a community poverty level established here, not by what’s off the reserve.”* (September 29, 2011)

“...We have to start having our own laws here. Not allow the outside to dictate how we run our business.” (September 29, 2011)

Council responsibility – why does not Council support solar panels on every roof to make money? (October 4, 2011)

If the Corporation abides by principals that live up to the responsibilities of our collective rights, would private, local business also have to live up to the same principles? (October 23, 2011)

Confederacy seen as an entity that can manage community funds (cigarette funds).

Taxes

Our History

Taxes as a sovereignty issue – Why are we paying taxes to Canada to visit our own land? Paying taxes is like saying you are paying to visit someone. *“...Like if I went to your house and I came in, I would have to pay to come and visit you.”* (September 26, 2011)

Canada gave us this land (Haldimand Proclamation) and wants to continue to make money off of us. (September 26, 2011)

Creator allowed us to live on Mother Earth as visitors with the expectation that we would take care of it.

I have a different view of taxation, all along the way we had responsibilities to fulfill creation. It is almost like our way to paying tax. We need to take care of this land and that is our responsibility, obviously that dynamic is different now. And consider if we are meeting those responsibilities. (October 23, 2011)

Our Stories

You hear Corporation and its taxes. (August 24, 2011)

This structure seems like a municipality and a municipality means taxes, we do not want that. (August 24, 2011)

We do not want taxes.

Regardless of advance tax ruling the Government is still going to make us pay tax.

Regardless of what Canada says at any point they can and will change the tax rules and even if we were tax exempt, the rules change and we become responsible.

I've worked off the reserve all my life and I'm sick and tired of paying taxes and I'm not going to pay anybody money that I earned.

The Corporation is scary because everyone thinks it will lead to taxes.

My biggest concern is if you incorporate, you have to abide by Canadian tax law which means your wide open to audits and Revenue Canada and everything else in there.

The issue of current tax regulations (i.e. Tobacco Tax Act) and its potential impact on the current economy of Six Nations (including business people).

The issue of current tax regulations and potential enforcement may set a precedent for the Government's ability to introduce other forms of taxation.

Right now the greatest gift of all is we can create our own economic base right here and the driving force is taxes...we do not pay taxes...people will come on the reserve into our territory and buy our goods.

Concern is the registration of businesses because registration is paying taxes.

To really have to watch where you put your money, they take a head count here and say its impossible for you take make that kind of money there as you do not have that population, the

population cannot afford to pay that kind of money so you must have made it off so you have to pay tax on it.

Paying taxes is an act of assimilation.

We do not have to pay tax (wages) but the Government bureaucracy makes it so difficult that we end of having to pay taxes anyway.

We shouldn't be training our young people to pay taxes.

The cigarette company pays taxes to Canada and the people that work there are contributing to that .

Since the cigarette company already pays taxes, why would we pay more?

If the community begins to pay "user fees" for access to community facilities (i.e. recreational facility), then its like paying taxes and everyone is against paying taxes.

If we are paying a small fee to use a community facility I would be ok with that because its for us, its to benefit all of us.

If you put anything underneath a "tax" here then nobody is going to want to pay it.

The way that we are understanding the issue of taxation seems to be like we are trying to live in the past.

Currently non-Natives are also enjoying our tax breaks (when they come to the reserve to buy products).

If we are considering bringing a taxable entity here then you will end up with something that people do not want to pay.

I lived in the city and paid taxes like everyone else, these taxes paid for my sewer, my water, my roads to be cleaned in the winter, people living their whole lives on the reserve do not know what that costs and that is part of the problem, in addition, people do not want to pay it, they think it should be there for free.

People living on reserve pay tax (i.e. Goods and Services Tax).

Everyone's ears go up as soon as they hear the word, tax.

If we start making money the Government is going to try to get their hands in there and take our money.

A Corporation is not considered an "Indian" so it is liable for taxes.

As soon as I hear a for-profit Corporation I hear "taxes" and any time there is profit you bring taxes so I disagree with bringing that to the reserve and bringing taxes to our people.

If we have a corporate entity that pays taxes, we will pay tax and that is money that is leaving our community and it will never have an opportunity to come back in without a charitable number.

We are undermining our own sovereignty when we agree to pay taxes to another Government.

I can afford to pay taxes here but not everyone can (a social justice argument).

Our people fought very hard for us not to pay tax.

As long as it does not lead to taxation I do not have a problem.

I do not want no land tax.

Current confusion surrounding taxes that the Corporation will be required to pay and its impact on land taxation at Six Nations for individuals.

We pay taxes but do not get our share back, we are not asking for over and above, we are just asking for our share.

Confusion whether this Corporation should be a non-profit so that it does not have to pay taxes.

As soon as you mention Corporation everybody thinks taxes.

We are going to pay taxes to the Government.

It is in the '69 white paper and we are almost there with the taxes.

Do people think about the benefit that comes along with paying taxes?

The Indians in New York State pay taxes on their cigarettes, how long before that begins here?

Our Future, Our Voices

"...They say the world's gonna end. But that's because their world's gonna end. Our people are gonna go through another change and the change will be without taxes." (September 18, 2011)

How will a taxable entity work in a non-taxable environment? (i.e. manufacturing taxes, import taxes, export taxes, etc). (September 20, 2011)

How long will the Government let us slide by before they put their hooks in? (September 20, 2011)

Part of the overall plan is to devolve so that the band would collect the taxes. (September 20, 2011)

As long as anything is framed as a tax, nobody's going to pay it. (September 20, 2011)

If we are trying to make other people pay taxes for the land they are using, should we be paying taxes to the animals for the land we are using because they have more right to be here than we do because they were here first and how you are trying to conserve space for them. (September 26, 2011)

I have a different view of taxation, all along the way we had responsibilities to fulfill creation. It is almost like our way to paying tax. We need to take care of this land and that is our responsibility, obviously that dynamic is different now. And consider if we are meeting those responsibilities. (October 23, 2011)

The Indians in New York state are having to pay taxes on their cigarettes, how long til that happens here? (October 25, 2011)

Structure the Corporation so that you do not have to pay a lot of taxes without it being tax evasion. (September 27, 2011)

For on-reserve businesses – charge them a fee for things like snow removal, garbage etc.

Opposing notions – charge off-reserve customers a community tax – consumers will be paying the taxes – the largest consumer advantage we have is the lower costs because of the taxes.

A re-investment fund that goes toward the young to help them broaden their skills and help build a strong, healthy community. A friendlier term than taxes, cause taxes is like a swear word.

Research – if a business is set up off reserve, is it possible to be tax exempt and not have to pay property taxes? (October 4, 2011)

Research – disadvantages of setting up a Corporation – taxes and sovereignty (October 4, 2011)

If there was a tax, it should go back to our community, not to support Canada. I figure we contributed enough to Canada and we still are, along six miles of the Grand River. (October 4, 2011)

Community Tax – tax smokes to help our own community, benefit our people, help health stuff, kids and the old age home. (October 4, 2011)

I wish nobody paid taxes but what runs a community. Somebody's has to put some money in. You cannot operate with your hand out to the Government all the time. (October 21, 2011)

"...I don't wanna pay no land tax." (October 21, 2011)

Implementing a community tax – a seven percent charge here that goes into the community trust for anyone non-native coming onto the territory. (October 23, 2011)

I have a different view of taxation, all along the way we had responsibilities to fulfill creation. It is almost like our way to paying tax. We need to take care of this land and that is our responsibility, obviously that dynamic is different now. And consider if we are meeting those responsibilities. (October 23, 2011)

Corporation

Our History

"...the Council just threw everything at (Economic Development). Whatever they didn't know what to do with they threw at Economic Development. Economic Development tried to their best and establish some kind of base. We wrote proposal after proposal to the Government, looking for money all the time because they make sure they don't give you enough money to do anything." "..."I think we gotta go back to the drawing board and start from the bottom up. We gotta build from the bottom up." (September 24, 2011)

"...business philosophies are different than our philosophies and I think that is a big problem in why we haven't had success." (September 27, 2011)

"...We're not supposed to be greedy..." (September 27, 2011)

Different philosophies between our traditional beliefs and business causes a struggle. (September 27, 2011)

Elders used to say that they did not want incorporation here because if the Corporation ever dissolved, the Government would take the land. (October 25, 2011)

“...When we had the economic development commission some people witting on this commission were only in there working for their own interests. They’d hear something then they’d go ride with it, do it on their own instead of doing it for the community.” (October 21, 2011)

GRM was a case study in what not to do. Back door decision making being done, no disclosure process, no accountability process until it just tanked. Was pulled in when it was convenient and excused when it wasn’t.

The grocery store failed because the price they were charging was just as much as going off reserve and paying tax. It wasn’t competitively priced, too expensive, so people would just go get the brand that they wanted. (September 27, 2011)

Our Stories

We have to generate some kind of excitement and energy about economic development because it is really not a sexy topic. (October 23, 2011)

If the community says that they do not want Council in the structure, will they stop the seed money? (October 24, 2011)

“...Whereas western is more for himself, build as much as you can.” If the other guy does not it is because he’s lazy or because he’s got some breaks...for the most part the whole business philosophy is something so different that it clashes with a lot of our values. That we are being greedy. (September 27, 2011)

“...partnerships from off the reserve, their values, their ways of thinking may not mesh with ours and they could be complex or else we may turn to the dark side and start thinking more profits, more institutions and greedy.” (October 4, 2011)

“...me having a successful business and doing well for my family, is that greedy or is that being smart? Somebody’s very successful on the reserve, lots of money, people go oh, he’s using our rights or their doing this and they shouldn’t be doing that, that’s wrong. Bad things are gonna happen to them.” (September 27, 2011)

“...As soon as you put money in there something happens.” (referring to the notion of money being bad). (September 27, 2011)

Anything that has Corporation on it, right away people say you do not have any rights under incorporation. The Government can come in here and do anything they want. (October 21, 2011)

Our people will come forward if our people understand what this is going to do because they are going to be very concerned. (October 21, 2011)

Every business opportunity, every edge we have as a people come from our collective rights.

You hear Corporation and its taxes. (August 24, 2011)

This structure seems like a municipality and a municipality means taxes, we do not want that. (August 24, 2011)

There is a “white elephant” down on fourth line that we could do a lot of things with and I would like to see this body deal with.

Why has this building been sitting for so long? Why are we allowing money to be drained into that facility? Why did we not solicit some of our businesses to start utilizing what we currently have?

We spend all of our money off the reserve.

Limited comprehension regarding people, reluctance to have a corporate body here since we are already tied to the Government (i.e. status cards, driver’s licence and receive child’s tax credit).

If we are separating business from politics then how do we propose to do that, if Six Nations Elected Council is one hundred percent shareholders, they will be interfering all the time.

It is clear we need an entity that can be responsible for ensuring that things could happen without it being subject to the pressures of the day.

We have high functioning bodies (i.e. Grand River Employment And Training and Grand River Post Secondary Education Office), that really relieves tension in other areas around the community.

How do we go out and invite partnership if “our house” is not in order (i.e. I’m standing at the door of my home and all kinds of people are behind me fighting and trying to change my head and you are like, why would I want to come into your house?).

People are worried about the Board of Directors because we do not trust each other anymore and we have seen Corporation at the board level.

People do not have confidence in economic development because they do not have confidence in our governing system (and the two are tied).

The perception is that when council is brought onto a board and it deals with community money there is corruption, whether they have the best or worst intentions, it does not matter.

The residual damage that our previous failed attempts in economic development have done outweighs the financial. *“Our reputation as a people, as a community. Our capacity and belief in ourselves, that’s the long-term damage.”*

We do not have the infrastructure to support business, we need that first.

The way the economics is going in the world, a lot of them are failing right now (challenge to the corporate environment).

Limited access to historical records and research for economic development (Six Nations Elected Council) thus limiting current ability to be innovative based on past experience.

Our Future, Our Voice

The reason that Canadian business are incorporated is because they have to abide by those rules. We have to the option of opting in. (September 14, 2011)

Some youth want to be a part of something that is bigger. International attention (i.e Olympic Torch Run).

Band council is ultimately for everything in the community because of the Indian Act. *“We’re the political body for this community and we need to know what is going on.”*

Language we use needs to be reflective of our people. (i.e. Corporation – no community ownership) .

Sometimes you just have to pick something and go with it. Get something positive underway then bring people onboard. Then the community will get onboard (i.e. support a project that is faltering because they did not have sustainability). (October 23, 2011)

Tie launch to a goal (i.e. tracking number of people employed). That way you can show people that we are capable of success. (October 23, 2011)

Getting our house in order – Two phases – getting the community internally interested and then the larger community (regionally) interested. (October 23, 2011)

Should have food storage at Oneida Business Park. (September 24, 2011)

We shouldn’t have to worry about somebody coming in and taking it away or taking a part of it (because we are sovereign and self governing). (September 14, 2011)

“...keep in mind that any decision you make is going to be inherently political.” (September 27, 2011)

You are going to have to take a political stance at some point, as to the types of development and business that you are going to get into and the type of stance that you are going to take on certain values. (September 27, 2011)

“We’re a very me, I sort of generation. It’s what I want a lot of times, not considering the collective. How will it effect other people, next door or the program next door.” (September 29, 2011)

“Well, everyone is so engrained to go to Brantford, to go to town cause you’re gonna go for a drive, you do all your other stuff, right? Versus going down the road and getting everything there and being back home within fifteen minutes. No I wanna go get out of the house. Like all that has to change.” (October 3, 2011)

“How come Economic Development isn’t going after the taxes from the provincial government for us?” (need to define and make community aware of what Economic Development is responsible for). (October 21, 2011)

I’m not saying we just need to throw money at these things because I do not think that creates the right kind of attitude either about sustainability about protecting those rights and make sure there’s excitement and understanding about how we create bridges for people to really embrace our traditional beliefs. (October 23, 2011)

When drafting the Charter/Corporation there is a big difference between using a word and incorporating the principles and tenants of the culture. (September 20, 2011)

If the Corporation sets up outside of the reserve, why not just set up the business and pay the taxes out there, since the business will still make money? – still reaping rewards (September 27, 2011)

Structure the Corporation so that you do not have to pay a lot of taxes without it being tax evasion. (September 27, 2011)

A Corporation is not considered an Indian so it is liable for taxes. (October 3, 2011)

AS long as this does not lead to taxation, I do not have a problem. (October 21, 2011)

The development of the Corporation should reflect our collective, individual, nation and community rights through our own lens rather than through the lens of Canadian legal concepts (i.e. Canadian Court Case decisions). (October 23, 2011)

Would like more information on what a corporate body would do. (October 23, 2011)

People need to be able to believe in and this entity needs to be respond to the pace of business which is very, very fast. (October 23, 2011)

In order for investment to happen, there needs to be some certainty about how things work. (October 23, 2011)

Economic Development needs to define what their responsibilities are going to be – confusion around Economic Development as a lobbying, regulation body, etc.

Need to change the language around Economic Development so that people are clear about what economic development does. (October 23, 2011)

“If this is actually gonna work, Council has to be completely removed from it.” (October 23, 2011)

Drafting the system so that it is long lasting, and able to adapt and evolve to new opportunities or new pressures. Yet still able to be accountable. (October 23, 2011)

As Corporation is being built, need academic theorists that will help to build a model that reflects us as a people and not within the Canadian legal paradigm.

How do we marry our systems with the Canadian systems because if we get into a battle we will have to go to Canadian court.

Have a Six Nations corporate structure that back out the Ontario/Canada structures.

Concern that off-reserve partners will cause our people to become like them and “turn to the dark side” and we start thinking more institutions, more profit, more greed.

Although politics and economic development can be separate does not mean that there is not a connection between them. (September 29, 2011)

Do not always believe that everything should be coming to Six Nations, once you bring it here you end up with something that people don't want to pay for. Why not start outside the community, if it fails someone else can buy it because it will not be on-reserve. Even with paying tax you can reap a lot of rewards. (September 27, 2011)

Start off reserve and get something successful to start a pot of money. There is too much to consider here, environmentally, jobs, training etc. (September 27, 2011)

If you are going to start on-reserve, get the infrastructure in place and start small. (September 27, 2011)

When building – have community comment on the articles of incorporation prior to incorporation. (September 27, 2011)

COMMUNICATION AND EDUCATION

Communication and education becomes a key component because if we are going to uphold the international principles of informed consent, there is a large education piece associated with it. (October 23, 2011)

This Corporation is a virtual umbrella to shield the community from harm in business and activities. It is a legal entity to assume liability on behalf of the community. ‘Cause we need that for outside investors to work with us. How are investors going to be assured that if they invest in our community that they are going to get their money back? (October 21, 2011)

The Corporation needs to make sure the community’s brought alongside them every step of the way. (October 21, 2011 pg.12)

Consistent communication and continual updates.

Education about what the shareholder role is.

Need education about the model itself – need to explain what happens with assets under the Corporation in the event that it dissolves what happens to the assets – fear of losing community assets.

Education about why a First Nation Corporation is subject to tax – because Corporation is not considered an Indian – Corporation is a legal fiction.

Not clear how Council as a whole will be affected by the Corporation, if at all. (September 20, 2011)

RESEARCH

Would like to know the history of why people are afraid of incorporation. Is there reason for concern? (October 26, 2011)

Research other options besides incorporation.

Research – laws regarding land if Corporation ever dissolved. (October 25, 2011)

Research – disadvantages of setting up a Corporation – taxes and sovereignty. (October 4, 2011)

“...Research on setting up the Corporation issues like taxes and sovereignty.” (October 3, 2011)

You folks have to watch out what you do with these things cause you are going to erode the rights of the people here by joining these things. (October 21, 2011)

Need to develop our own law, not fit into Ontario economic laws. (October 21, 2011)

Would like to know what else is out there now and how is it working? How do we improve upon it? Are people satisfied with it? (October 23, 2011)

Research other First Nations development Corporations to understand the challenges and successes so we do not need to recreate the wheel. (October 23, 2011)

See other community models. (October 23, 2011)

Need to know the story of the business partner and their perspective (i.e. Canadian legal case of Dube and Bastien) – community informed consent. (October 21, 2011)

How have other community Corporations untied themselves from Council and created community legitimacy.

Need to research international business standards.

Research St. Marys in New Brunswick.

Research how many people come onto the reserve to get products.

Research into the cooperative (employee ownership, similar to our own collective philosophy).

Could profits go to a charity because it is a bit of a tax shelter similar to that as Indian status?

Confederacy has generated a document, out of the land claim negotiations, that outlines a certain amount of money, what they wanted and the amount of money it would take for the people to get what they wanted. (October 3, 2011)

Need to understand how much it will cost to get the Corporation up and running and how much it costs to function. Anticipated time it will take to start earning revenue.

Research existing community boards to see what can be incorporated: Grand River Employment And Training Incorporated and Six Nations Community Living (Grand River Employment And Training Incorporated macro manages).

Research Social Entrepreneurship opportunities – getting away from dividends and interest rates.

Research the opportunity of utilizing limited partnership instead of Corporation. (September 14, 2011)

Research Ontario First Nation Limited Partnership as a system for dispersing money.

TRANSPARENCY AND ACCOUNTABILITY

Meetings on cable, radio, internet – and the ability to call in.

Newsletter, radio show, quarterly meetings, annual reports or assemblies.

Transparency/accountability – open door policy.

Accountability, transparency and due diligence measures need to be in place for the Board Of Directors.

They never come back to the community to say what has happened.

Competent finance department.

Business cycle, annual reports, annual work plan, present budget, income statements and balance sheets.

An appeal process.

Integrity Board – two or three people.

Study done to continually check with community – evaluation component – meeting needs.

Need to provide an education piece to the community for them to understand what the financial statements mean.

I would want to see busy people.

Decision rationale.

As much transparency as possible through multiple accountability system, redundant systems.

Accountability is maintained by people questioning, when you do not get answers there are problems.

Transparency is critical so that perception of Council is not transferred to Corporation.

Communication is key, need to be able to understand.

Keep the terms simple and possibly use pictures to describe things.

Being transparent means acting with integrity.

Permanent place of the agenda for community members to have a voice.

More than an Annual General Meeting.

Every suggestion and comment needs to be taken really seriously.

Audits.

Open books – provision for any member or community member to have access to financial information. Many organizations do not like this because they do not like to be criticized, but it is necessary to hold people accountable for the expenditure of all money.

Consistent and competent utilization of all forms of communication – newsletter updates, social media (facebook, twitter), website updates.

THE CORPORATION

Corporation Against

- Do not want to incorporate under Provincial or Canada – would rather do it ourselves.
- “...We need to have a board yes. But we could pay an insurance. Like everyone else does and get going in business. We don't need all this big style Corporation and stuff.” (August 24, 2011)

Corporation For

- As long as it does not end up in someone else's hands.
- Better place for future generations.
- Need to develop all the economic opportunities we can, to get us off our feet and stop being so reactionary.

- Okay with idea of Corporation to community as long as it is governed by our community.
- As long as it does not lead to taxation.
- I think we do need something that is going to generate revenue.
- More self sufficient.

Needs to see more of the structure

"...What good is a Corporation for us?" (August 24, 2011)

"...I think I could agree with this if it were totally disconnected from Band Council and if it were for the community. It would probably look like it used to look like. Maybe the clan system or something." (August 24, 2011)

"...It all ties to the strengths that we have within our community, cause we have people you know in those areas already. So why not draw from the strengths that we have." (September 27, 2011)

Corporations in this community are working well (Grand River Employment And Training and Polytech) (October 21, 2011)

Want money to stay in the community, more business here – less leakage.

"...if you have a hand in it, in the beginning you might be able to say yay or nay about something. But being able to do that is gonna be tricky because some of the environmentally friendly or unethical stuff makes big money." (September 27, 2011)

Everyone needs to leave any personal things aside and focus on the collective good or goals that are outlined. (October 23, 2011)

Needs to be fiscally responsible.

Values – respect, trust, fairness.

Procurement – be fair to all community business people, work with community members – evaluate past work – hire our own people.

Create an economic base so our kids do not just work in smokes hops. (October 26, 2011)

Principles of fairness – departments vs operation companies. (October 25, 2011)

Ensure percentage of employment and training opportunities for our own people Haudenosaunee first, then other Indians then others. (October 25, 2011)

Hiring policy – prior learning assessments to incorporate knowledge and skills and not just on formal education. (October 25, 2011)

Explore the notion of a co-operative.

"If we're gonna do something for Economic Development then let's create something that's for our own people." (October 25, 2011)

There needs to be an opportunity for continual community input. (October 25, 2011)

Should be community built, getting grassroots opinions on, community can have some ownership for once it is built. (October 23, 2011)

The intent of this Corporation must come from a good place. (October 23, 2011)

Building community partners out of existing businesses within this community. (October 23, 2011)

Need to work closely with community business to encourage outside business to work with us. Potential for local private business to undercut Corporation. (October 23, 2011)

Need to build on what exists in the community. (October 23, 2011)

People want to know why...rationale. (October 23, 2011)

Needs to ensure that it operates strategically regarding opportunities for the future as well as spontaneous issues and opportunities. (October 23, 2011)

You can have a highly successful Corporation but if spill over is not happening for the community, what is the point? The capacity at the community level needs to be developed, community growth (i.e business) needs to be supported. (October 23, 2011)

Need to show longevity.

Give the Corporation time to make money.

Definition of success depends on how you view it – making money, focus on what Corporation can achieve.

Corporation and operating companies have to make money honestly.

Concern – will the Corporation use our collective rights as a tax shelter? (October 21, 2011)

Concerns with risk aversion.

Elimination of duplication because there is one administration overseeing the Corporation.

Is there an opportunity for the For-Profit Corporation to have a sister Not-For-Profit/Charitable foundation. (October 4, 2011)

Structure seems administrative heavy. (October 4, 2011)

Challenge – how do we partner with outside partners.

Mentoring program with business partners – native people being hired by non-native business so that they can come back and work for us.

Need to keep in mind that people working for profit function differently than those that are working for social causes (i.e. Grand River Employment And Training has experienced this). (October 4, 2011)

What happens if a new form of Government emerges? There is no room in this model for that. (October 3, 2011)

Can Corporation be structured as not-for-profit?

Build trust over a period of time. First initiative is critical. The job is to maintain it.

Need to assess long term implications (i.e. paved roads). (September 27, 2011)

Need the Corporation to handle the money with off-reserve partners. (September 27, 2011)

You say that this structure is for the community but there is a whole piece missing (Confederacy). (September 20, 2011)

Will Council jump in and rescue the Corporation if cannot pay the employees.

Charter needs to express balance between social and business

Structure needs to be more inclusive and balanced.

Employees and those associated with the Corporation need to be honest.

Will the charter be changed (not binding) with the change of every Council .

Want to make charter binding but also allow for room for expansion and improvement.

If we could be competitive and give people what they want people would come.

Structure is top down, our way is the people are at the top – This is a Machiavellian hierarchy authoritative model.

Structure still marries Government and business.

Should be on top of business outside the community (i.e. PanAm games).

Notion that community Corporation will compete with community enterprise. (August 24, 2011)

Supported by the community both financially and through action.

Perhaps it could be structured as a co-operative? Credit union?

Non-hierarchical.

Democratic in terms of participation.

Ideally, I'd like to see a Development Corporation that is driven by and focused on:

- traditional Haudenosaunee values.
- cutting edge developments based on sustainability principles.
- partnerships with organizations (both on reserve and off) that believe in social, cultural and ecological justice.

Most cities are incorporated and they have no shareholders because they are not-for-profit. I suggest that this should be the goal for our community. The Corporation would be “owned” by each individual member. It would be a not-for-profit because all income generated would be expensed/spent on programs, services and support for the community bringing the revenue to zero.

Solutions

Two Tier Model – a branch for outreach to off-reserve business partners. On-reserve for community economic development. The Corporation should somehow (whether through the trust or as an operating company) support individual business development. Need to support collective and individual. (October 23, 2011)

Mentoring program – highlighting “successful” people from the community. Success is not always about money, what made your business successful, etc. (October 21, 2011)

CORPORATE CULTURE AUTHENTICITY

Corporate culture – counselling for staff to manage stress.

Series of cultural training to work at the Corporation, and the board of directors and the shareholders – part of corporate culture (history, etc), take it and pass the class.

Culture should be “baked” into the Corporation (i.e. business sustainability, green building, the wellbeing of employees, environmentally conscious business decisions).

The traditional roles need to be incorporated into the Corporation. Roles of women should be examined in traditional economic development. (October 23, 2011)

Part of why we do not succeed is that we do not draw this strength from our tradition and our culture (i.e. we sometimes have an elder come in and open the meeting but that is it). (October 23, 2011)

Forward thinking, environmentally thinking and providing employment training .

Basis – traditional knowledge.

Has to exhibit fairness – not sending business to family but spreading throughout community.

Employee standards and working conditions.

“...It doesn't matter what it says, [it's] what it is that matters.” (August 24, 2011)

BOARD OF DIRECTORS

Needs to be a strong board. (October 26, 2011)

Board should have to take training in policy, governance, laws, etc. and know the community priorities – it will equalize the board – not one person holds all the information.

Staggered terms.

Three year terms.

Only on for two terms – then be off for so many years.

Some appointed, some elected.

Roles and Responsibilities need to be clearly defined.

Issues with Council being able to override the board.

What needs to be put into place to defend against corruption on a board?

Code of Ethics – (i.e. not going to use the position for personal gain).

If shareholders (Council) get to elect the Board of Directors, there is still an issue of trust and how are they arm's length? Council cannot play a role in who sits on the board of directors.

Sees two to three councillors as sitting on the board.

No councillor on any board – it is time for the community to take responsibility.

Iron workers would bring a lot of experience to the table even though they might not have the education, because previously you only needed high school – but they have a lot of valuable work experience.

Board members need to be healthy and mentally stable. (October 21, 2011)

“...This is big stuff, you couldn’t get Joe Blow off the road to sit on the board. You gotta know what’s out there. Anybody can’t just raise their hand and get put on the board because the board is going to be accountable to the whole community.” (October 21, 2011)

Should have a professional designation that you are trying to protect – as an insurance measure. (October 5, 2011)

Somebody who’s proven that they have the ability to see a problem and do something about it instead of just talking about it.

Lawyers and Accountants not on the Board – hired help.

Board composition based in our traditions.

Board should have systems to support the next generations (i.e. mentoring, succession planning, etc).

Other community Corporations/boards have one council member, let them have their one voice and that is it.

Board rules of conduct – diversity (brings more discussion), communication, no finger pointing.

Community members need to believe in members.

Board needs time for board to get comfortable with one another to speak freely.

Appointments from Confederacy – those that want to participate and commit will participate because they are passionate about it.

Challenge – utilizing the charter effectively.

Boards – it always seems like the same people sit on all the boards.

Multidisciplinary balance between social and business.

Inclusive of community.

Needs to be fair for the community (i.e. take care of your own people).

Letters of reference.

Forward and critical thinkers.

Mimic the way that Chiefs were traditionally selected (i.e. good moral character, loyal to the people, trust, honesty).

Peoples who have diverse experiences. There is certainly a need for business experience, however, there also needs to be representation from other segments of our community (for e.g. artists, teachers, social workers, emergency workers).

Type Of Person

- Knowledgeable about business.
- Law.
- Taxes.
- Developers.
- Finance.
- Communications.
- Professionalism.
- Knowledgeable about community.
- Two non-band members.
- Well educated (College/Univeristy).
- Finished high school.
- Policy.
- Legal.
- Honest.
- Open and transparent of all decisions.
- Have a history of success.
- Good character.
- Healthy mentally stable individuals (proof – Doctor’s report).
- Listening skills.
- Disagree in a healthy way.
- Genuine interest in the present and future generations.
- Committed and reliable.
- Confident in their knowledge.
- Honest about their responsibilities.
- Should be board of advisors – they should advise and not completely direct management.
- Good communicator with both Haudenosaunee, Christian communities.
- Non-profit person.
- Non-bias person.
- Cultural awareness.
- Responsible.

- Work experience.
- Easy-going.
- Positive.
- Productive.
- Open-minded.
- Down to earth, friendly person who knows what they are doing and at the same time is strict about their job.
- Relatable.
- Talkative.
- Trustworthy.
- Thinks long term.
- Fair.
- Wise.
- Management skills.
- Able to work with a group, can compromise.
- Real ongeweho:weh.
- Elder – keep things on track.
- Not rude.
- Non judgemental.
- Well organized.
- Professional.
- Well rounded.
- Can handle stress.
- Integrity.
- Self aware.
- Able to accept positive and negative feedback.
- Punctual.
- Expertise in specific business that we are interested in (i.e. environmental innovation).
- Drug tested/alcohol tested.
- Social service worker.
- Youth.
- Adult.

- Varied socio economic backgrounds.
- Cultural diversity.
- On and off reserve members.
- Go getters.
- Community minded trustworthy.
- Good social standing.
- Not being arrested for the last thirty years.
- Has an eye to seven generations.
- Socially responsible.
- Common sense.
- Visionary.
- Multidisciplinary.
- Negotiation/mediation skills.
- Communication skills.
- From the community.

Specific skills/abilities, knowledge and/or education

- Some university/college.
- Several years experience.
- Educated.
- Business minded people.
- Some young people.
- Knowledgeable of community issues.
- Experience skills through hard knocks.
- Culture.
- Policy.
- Accounting.
- Research and development type.
- Capable of handling a challenge.

Number of board members

- Twelve equal men and women.
- Seven or eight people – the smaller the members the easier it is to make decisions.

- Six to eight.
- Ten, not more than twelve.
- Ten members, we have six communities, someone will always be missing a meeting They can related back to the area faster and easier.
- Thirteen (represents moons in a year – symbolic). I find odd numbers always good to tip odds. Two few in ineffective and too many unproductive but you need enough variety of opinions.
- The smaller the board the better.
- Odd number.
- Based on nations.
- Nine max to have a functional board otherwise too cumbersome.
- Twelve.
- Eleven.
- This is hard to come up with a firm number because you want a diversity of views represented. Perhaps a discussion needs to occur that decides which views are needed on the board that helps its mandate. Obviously having fifty people on the board is large, however, if you look at University Senates, governmental parliaments they make large numbers work because they focus on process and have strong people to mediate. Why could we not base the number of board members on the traditional number of Chiefs from our Confederacy system?
- Election similar to that of the election of Council.

Solutions

Have a face to face meeting with people from the Longhouses and explain the project. They can see you are sincere in asking for their participation in however they want to participate. Will not likely to go as an individual person and expect to speak for all people. (October 25, 2011)

Potential board members should have to make a public presentation on why they should be a part of the board. What they bring to the table (October 25, 2011)

Board members have to have a vision – for community in regarding to creating revenue.

Have a blind selection process.

Take people from each of think tank areas (becomes the selection team).

Nomination process.

Lottery system – random.

Board should be paid honourarium and have opportunity for training.

Twelve percent of board is elected (to represent the number of people that vote) and the rest are appointed by Confederacy and have the rest as blind selection (combined process).

Board of directors could sit with the Trust Directors to decide how to best use the money.
Only one councillor.

There would be an elected Board Of Directors. This Board would be similar to what exists now except the directors would be chosen by criterion for selection. Directors however would be “hired” and they would continue based on their performance not on a term of office. If a Director on the board was ineffective he/she would be removed.

SHAREHOLDER

If Council wasn't one hundred percent shareholder people would get more involved. It has to be on its own. (October 26, 2011)

“...I don't see how you can keep them out of business if they are one hundred percent shareholder.” (October 25, 2011)

Ensure the Corporation is looking after the money and the community.

Should have more shareholders not just Council.

Attend yearly meeting and have input on issues that board bring forth – no other involvement.

Six Nations Elected Council as shareholders should not have any involvement with operations.

Six Nations Elected Council has lack of community confidence in spending (it would be okay if Six Nations Elected Council had confidence).

Must be arm's length. This will not influence decisions of how the end result will play out.

If Council is really arm's length then why are they shareholders.

Community interest needs to be paramount in terms of the shareholder.

Role of shareholder is really just a thank you – holding shares in title only no decision making ability since their track record is so poor.

Need to clarify relationship between shareholder and board of directors.

How can you be assured that you'll have funding the next day?

Shareholders would be the oversight of the board – make board accountable.

Concern for shareholder proxy.

Concern regarding private investors and that they do not control the board of directors.

No councillor on any board – it is time for the community to take responsibility.

I do not mind them being a hundred percent shareholder as long as they do not run it. (October 21, 2011)

Where is Council going to get the money because that is going to take away from everything else they are currently working on. (October 4, 2011)

A cap on how much Council could get every year.

Council money is OUR money .

"...As long as you're getting money from someone, whoever's giving out that money is gonna tell you what your gonna do." Regardless of the entity.

No problem with Council as shareholder.

With Council as one hundred percent shareholder there is no guarantee that the money will come back to the community. (September 20, 2011)

Council as non-voting shareholder.

Council provides the seed money and they are a non-voting shareholder. When the loan is paid back they are dissolved and the set of shares becomes non-existent.

People should be one hundred percent shareholders.

Elected officials under the Indian Act becoming shareholders – what are the legal impacts of that between two competing pieces of legislation. (August 24, 2011)

The Six Nations Elected Council is the only fiscally recognized entity on Six Nations. (August 24, 2011)

I think "shareholders" could act as "Clanmothers". If the Corporation is set-up as a co-operative, then the shareholders should have the provision to withhold their financial contribution if they have serious critiques of the board's decisions. Thus any decision by the board would then have to pass the approval of a shareholders committee. Shareholders would also be bound to the same mandate/philosophy of the board – so any veto would have to indicate a serious breach of the Corporation's commitment to its mandate.

Not impossible – Mountain Equipment co-op operates on similar principles.

Solutions

Maybe Council has a lower percentage of shareholding and the trust would have like seventy five percent shareholding. (October 25, 2011)

A Community member holds a percentage of shares that is equal to the percentage of population within their district of residence – *Challenge* – Where would the start up come from? (October 25, 2011)

Council kicks in so much for so many years and then backs out. (October 25, 2011)

Language – change to stakeholder.

Local community business could provide the start up capital for community businesses (their way of contributing back to the community).

Investment from community business people with the understanding that your return on investment will not be as high but it is a way to contribute back to the whole of the community.

Individual shareholders for

- Able to buy shares to certain companies and sell to whoever you want.

- There needs to be fairness in terms of share – people with a lot of money shouldn't be allowed to buy more shares.

Individual Shareholders Against

Shareholders expect something in return - Investors vs Philanthropy.

Charter would need to explain the stipulations if allowing private investment.

One hundred percent shareholder is one hundred percent band membership.

Council gets the money that they put in but then they become a benefactor and receive a percentage of the money generated.

Redefine what shareholder means for this structure.

OPERATING COMPANIES

Casino For

- Quick money.
- Make large amounts of money.
- Want to be rich.

Casino Against

- Negative social impacts.
- No Liquor.
- Does community get a say into pursuing controversial operating companies? Would give community more ownership. (October 25, 2011)
- Should fall in line with Haudenosaunee principles or values. (October 25, 2011)

Employment opportunities for our own people. (October 25, 2011)

Employ local people that are good at business, and will be able to provide back to the Corporation – people will want to get involved – feel a sense of pride/ownership. (October 25, 2011)

Support local business “buy local” – set standards for our people. (October 25, 2011)

“Haudenosaunee people, we should really be look at what is green. What is sustainable? What is our culture? What are the things that our culture is going to promote in the world.”
(October 25, 2011)

Creative economy – arts, sewing, dance, music, media arts, etc.

Technology – internet, telephone, satellite.

Something unique that is not already around here. (October 19, 2011)

You have ten different business under the Corporation and nine of them are doing well and one is not, the other one's would have to make up for it or else get rid of it (i.e housing).
(October 3, 2011)

Some operating companies for individual (employee) investment and some for “community” investment.

Challenges of depending on vendors influencing your suppliers (i.e. Weken). (September 29, 2011)

Challenges for securing loans.

Culturally sound.

Create business that help each other.

“We should be telling our history, going up and down that river and bringing in millions of dollars.” (August 24, 2011)

Lesson learned – start small and need to keep pace with business (i.e. Chiefs Of Ontario hotel in Toronto). (September 27, 2011)

Do not want to see the reserve get over developed. Why do we have to put more stress on the land? (September 27, 2011)

Investment off-reserve. (September 27, 2011)

Need to build up instead of out. (September 27, 2011)

Need to reverse how business is done, have the Aboriginal person behind the non-native person.

Social entrepreneurship – output is tangible like a good, service, education, etc. Not just money.

Need to do something that is constructive for youth (take “negative” skill set and apply them in a constructive way).

Partnerships with community business people – Corporation becomes shareholders in community business.

Grocery store has been attempted and does not work here – needs to try new initiatives.

Three types of incomes that are non-taxable on a reserve; personal, interest accumulated, and business – why aren’t we pursuing these opportunities?

I think it is obvious that these companies need to reflect the Haudenosaunee value of ecological sustainability. We cannot afford to contradict ourselves on this matter.

Co-op with traditional goods.

OPERATING COMPANIES

Housing developers.

Cutting edge developments based on sustainability principles.

Medical facility like magnetic resonance imaging, ultrasounds clinic, pharmaceuticals.

Some kind of factory.

Real estate.

Real estate/housing off-reserve (house post secondary students - dorms).
Real estate as a method of conservation.
Manufacturing.
Environmentally friendly.
Grocery store.
Morally good.
Financially stable.
Take advantage of our river for business combined with history.
Larger distributors like Costcos.
More vegetable farmers (green leaf).
Manufacturing, machine shops, tool and die.
Robotic equipment.
Creative arts.
Work with youth.
Businesses focused on recreation.
Bowling alley.
Drive-in.
Travel industry.
Service industry (i.e. wait staff, sales person, spa, cosmetologist).
Animal services, (i.e. vet).
Construction and trades (i.e. electrician, house building, roofing or home repair, painting, unions, apprenticeships, ironworker).
Franchises – Tim Hortons, Walmart 24hr Super Centre, Costco, Target, Giant Tiger, Liquidation World.
Franchise off reserve – buy numerous.
Prefab homes.
Cultural tourism – Iroquois village.
Green and sustainability.
Greenhouses.
Environmentally conscious.
Food production – canning, Jonhehgoch (sustenance i.e. corn, beans, squash), gluten free, meat.
Herbal and natural products.

Organic market (i.e. Goodness Me).
Knitting company.
An arts building (i.e. performing arts, film/theatre, new museum, music, classrooms).
Conference centre.
Hotel.
Clean energy (solar).
Eco-Tourism (outdoor education).
Agriculture.
Warehousing.
Hunting and fishing retail.
Concert/entertainment venue.
Bingo bus.
Environmental innovation (i.e. cars, building products, housing, products).
Rent to own housing.
Planning and investment.
Information industry.
Insurance.
Technology.
Education.
Funeral services.
Lending company – credit union.
Car sales.
Housing cooperatives.
Movie theatre - 4D movie theatre.
Shoe store.
Cultural component.
Waste management – dump, composting.
Electronics.
Restaurant.
Horse ranch/resort.
Post Secondary Education at Six Nations as an operating company (possible partnerships).

Publications, audio visual productions – a Haudenosaunee University Press to produce top quality education material.

Technical Assistance Consulting Fees – Six Nations Polytechnic could provide professional expertise in training Governments, businesses and other educational agencies.

Conferences and workshops.

Lectures.

Performances.

Endowed chairs and research programs.

Distance learning.

Accreditation.

TRUST

Per capita payments for:

- Other modes of assistance other than individual cheques (i.e. heat and hydro to elders - when you turn 60, 25% of the hydro is paid, when you turn 65, 50% is paid, 70+, 100% is paid).
- Lunch/breakfast programs for kids, book bags, winter coats.
- Give community some but put the rest away.
- Could use the money as an incentive to quit drugs or get educated.
- A little wee bit for seniors – to have a little pleasure in their golden years.
- Not all community members access programs so some might like to see money immediately (per capita). (October 26, 2011)

Per Capita Payments Against:

- Easy for me to say because I have a job. If I was unemployed, I might want that dividend.
- Reduced hydro bill.
- The money should benefit the whole of the community. (i.e. water only runs to Ohsweken).
- *“...Imagine yourself sitting here and you got your great great great grandson sitting on your knee and you’re talking about this settlement and he turns and he says papa, what you do with my money? My share? I always go back to that because I think, this doesn’t belong to us, it belongs to the future.”* (October 21, 2011)
- Hobbema, New Credit, Seneca, Seminole – per capita payments have torn at the communities social fabric.
- The Senecas – *“...we make seven hundred and twenty four million dollars a year in our gaming, gas and all the other stuff, but we have such a drug problem, we have such a*

lazy community he said because you can't give people money. It doesn't work like that. Like most, they employ something like 6,500 people and one percent is Seneca." (October 2, 2011)

- Would rather see the money go towards programs/services (i.e. nursing home) 'cause I'll just spend the money. (October 26, 2011)
- *"...It would be helpful to keep priorities that are long standing that don't get any funding attention, that won't be subject to the pressures of the day. How do we stop that from coming into something new?"* (October 23, 2011)
- Identify gaps and fund something that does not exist. (October 4, 2011)
- Need to find a way to quantify what people want to see funded. Lets the administrators off the hook. (October 3, 2011)

Private, local business understands that there is needs in the community and would like to contribute like the Dreamcatcher but they are not there yet. (September 14, 2011)

Treasury Board concept.

Including security issues surrounding this concept.

Objective criterion should be establish, criterion not flexible.

"...Money should go towards education so we can get our kids educated and get our own doctors and specialists, thinking seven generations ahead." (October 26, 2011)

Need to set standards for the trust, like how its accessed and utilized etc.

The funding process may need to be altered because not everyone is proficient at proposal writing. (October 23, 2011)

Should be able to demonstrate partnerships within the community. (October 23, 2011)

Projects funded should be truly reflective of community needs. (October 23, 2011)

"...Which is why I think meeting basic needs is one way to go because yes, those are human rights. Water, education. Those are basic human rights that everybody is entitled to. Everything else, you gotta work for it." (October 23, 2011)

Individuals brought up to a certain standard of living where they are safe and healthy. Access to healthy food. (October 21, 2011)

A community that is healthy safe and sustainable. Job creation, building economy, a better community. It is safe when you do not have to lock your doors. Having the money to do the things we need to do. (October 21, 2011)

Trust should be comprised of someone who knows finance, legal, business, a whole team of people not just one person. Someone who has seen success but also failure so they know how to deal with that. (October 19, 2011)

Someone outside the circle of Council.

I can see money going to the community but also to back some council stuff up.

"...I would like to see systems that sustain personal responsibility and incentive. I don't wanna see free housing." (September 29, 2011)

“...anything that can be done to incent people to take on their person self determination and personal responsibility in all ways is the best.” (September 29, 2011)

Board composition made up of different sectors of the community so they know whats needed in each sector.

Build in systems that encourage community service, supporting collective – personal time – shifts focus from me to us. (September 29, 2011)

Challenge – putting recreation opportunities where it will not get wrecked. (September 26, 2011)

Elders to help on trust.

Trust members need to be trusted, someone that thinks long term.

Identify gaps in services and fund to assist in accessing those services.

Why do we need another trust model when we have one.

“Once this money gets here, this men on fire (Men’s Fire) want some, Mohawk Workers want some, then the fight is going to be on for that next.” (September 14, 2011)

Profits need to be used to help social and environmental justice on the reserve. Profits shouldn’t be used to simply expand and create more wealth – they should be used in a manner that benefits the community. For example: <http://www.theworkingcentre.org/>

Envision community benefitting from profits.

Community programs (police, social services, community living, working with kids).

Health promotion and intervention and continuity of care (occupational therapist).

Healthcare facilities with local doctors (sports therapist).

Old age home.

Help elderly people.

Assessment programs for our kids.

Must have a priority list and people to set the priorities.

I would divide it up and share it with the community (different types of causes).

Health.

Non-insured health benefits.

Education.

Education support (Sylvan).

Daycare.

High school (immersion).

Post secondary funding.

Employment training/capacity building.

Job creation.

Language (financial support to learn language).
Archaeology.
Traditional culture (speeches, ceremonies).
Medicines.
More culture.
Roads.
Good buildings.
Collective and individual needs.
Ensuring all Six Nations members have proper water and hydro.
Youth centre.
Youth lodge.
Youth (empowerment).
Youth employment.
Help for small businesses.
Outdoor box (for lacrosse).
Sports complex (where all community events can be held).
Year round ice rink (with programming).
Recreational sports for our community (i.e. lacrosse, skating, snowboarding, bike trail).
Swimming pool.
Golf course.
Helping the community so things do not look so “rezzed” all the time.
An arts building (i.e. performing arts, film/theatre, new museum, music, classrooms).
Radio station.
NOT tobacco related businesses.
Transportation.
Private business loans and grants.
Business plan development.
Housing.
Education.
Water.
Sewage.
Dump.
Energy.

Large and small businesses will pay a small fee/registration/annual amount to support Business Development Canada.

Bridges.

Ditches.

Programming (i.e. counselling).

Wage parity to address systemic issue.

The pageant

Police.

Environment.

Not greedy.

Legal fund to assist individual business.

Role models.

Playgrounds for young kids.

Temporary housing.

Teen mom house – gain parenting skills.

Food bank.

Rehab centre.

Stop drugs.

Trust Priorities For Six Nations Polytech

Capital improvement to provide the proper facility for these types of activities.

Increase the capacity of existing staff to deliver such services/productions.

Training new staff.

Provide production grants, loans and advance to produce the material.

Professional assistance subsidiaries so that we can hire professional planners, consultants and specialists to develop feasibility and business plans.

Roads – these tobacco companies are using the roads more than probably any average joe and it does not cost them a cent and they can take vacations all over the world and have to try to dodge around one another to get from one concession to the next. (October 21, 2011)

They come from our ceremonies, they come from our traditions, they come from our language and those places never benefit from the wealth generated from this community. (collective rights). (October 23, 2011)

Solutions

Fire pot – a pot of money designated for “putting out fires”.

Assist other Indigenous or First Nations communities (i.e. sister community – trade not aid). We help develop business and we work together to support both communities (i.e. tourism).

DEPARTMENTS

Housing has a six percent loan interest and off-reserve is only two percent – If housing become an operating company, is there the opportunity to have fluctuating interest rates?

Difficult to see housing as an operating company because of the housing department operating in a deficit, would drag the Corporation down. (October 4, 2011)

Housing is seen as a social issue – under international human rights considered a basic necessity and human right.

Challenge – housing as a basic human and housing as an economic development initiative.

If Housing is incorporated that means its no longer community oriented, the people of Six Nations would not have any say.

If Housing becomes a business you can use the loan repayments to give more loans. The waiting list will not be as long.

EMPLOYMENT

We need to start looking at how are we going to get people to apply for jobs. They all got non-Natives working for them now because they cannot get anybody to work. It does not matter if we get a big factory that is going to employ three hundred people, if we cannot get our people to work, what is the point? (October 21, 2011)

Have a company that allows our people to work their way up the ladder and see the progress.

Paradigm shift in work ethic.

Education system is problematic.

Volunteering opportunity to assist with employment opportunities.

Employment for construction people or house builders.

Many educated people in the community that are under utilized because there is not the employment opportunities here.

Our people can apply for jobs like everyone else, get the experience working off-reserve.

Memorandum Of Understanding

Work together in developing, implementation and delivery.

Working together, sharing info, making decisions together.

Keep council as far apart as you can.

It should be spelled out in the Memorandum Of Understanding how these two can work together.

Accounting and feedback on how the money is spent.

I think that the council needs to continue to work politically on behalf of the Corporation. It will still need to lobby the Government on issues of funding, education and land claims. However, I think the council will also need to take a proactive role in using Six Nations funding to promote the goals of the Corporation through the services it provides. For example – rather than maintaining the status quo in terms of services like public works provides, perhaps it needs to promote more cutting edge technologies (should we really be using Natural Gas?) In any case, the Corporation and the council need to be at arms length. Otherwise, the political maneuvering council members could derail the work of the Corporation.

APPENDIX B: MORE VOICES – OTHER & RELATED TOPICS

“...You know, right now we’re fighting the, cutting our trees down. There’s no policies! [emphasis] That say...right now, that person can’t go and cut a Carolinian forest down...”

“...They want us to be a corporate entity, true. They want to get rid of the smoke shops. They want all these smoke shops to go through G.R.E. This is what it’s about. It’s not about new Corporations, it’s trying to get everybody, all these smoke shops off the reserve. That’s what this stuff is about...”

“...the...present departments could be part of this Corporation...then...that also means that any settlement of lands could be part of this Corporation...”

“...Well I think what I think is scary about that, is that um...even though they’re incorporated...their accountability is really questionable...and I, that’s just happened where this, this, um...organization is incorporated, but yet the band can’t get any accountability from them. So, um...and yet, the band is the only fiscally, uh...recognized entity on Six Nations. So, that could also, accountability could also be another big thing that could enter the picture, if it, if it’s happening now...”

“...I want to change the policies!”

“...Like right now, we have all these policies. We, we were just talking about that at dinner, how many policies we have, how many by-laws we have, ok, but we have no by-law officer!”

“...there’s nothing to protect us here...”

“...The Oneida Business park. That’s supposed to be a business park right? There’s a road through there. How come there’s not...Economic Development on that? Why isn’t there business set on there? Why isn’t there...help...for somebody starting a small business, to give them a building on that property? I have to run my business out of my garage. Ah, so...why isn’t that developed...”

“...But it’s got to be...something that is really thought out and um...a lot of work rather than what direction you want to go and everything...”

“...we needed to make our, our...opinion known...and that’s the opportunity that we had tonight. And, it might not have been, what the general population agrees with, but..I think it’s time we start thinking about economic development...in a real way. Real meaning, how do we survive? And that come down to food and water, medicine, warmth. Those are basic things that we need...”

“...But at the same time, there’s...a lot of people that would sit back and let somebody else do it...or they’re afraid. They don’t want to take a risk...or they’re afraid somebody’s going to say something. So that’s why we don’t. There’s all kinds of reasons why we don’t...”

“...I-I work with a lot of people and I can tell you that, there’s a, there’s a definite...fear...in this community...um...and, and so that’s why I said, maybe we need to get back to the basics first and build from the foundation up. Make that strong foundation again, or else if we don’t have that, everything’s gonna crumble...and so...you know, that’s food and water and medicine and...and, and people without fear...and a safe community. I-, this, you know, this is not a safe community right now. We need a safe community. So...”

"...And, and the way I thought is that...the government isn't giving us anything, they owe...they owe us more money than they even have. So they're not giving us anything, it's...something that...is owed...because they screwed up our lives. You know? [laughs]..."

"...the people are, are realizing that you need to get out there and get an education..."

"...you wouldn't have all these drug things going on if there wasn't a market for it..."

"...I know, but...some reserve have...gone right into the homes and just kicked them right off of the reserve... 'cause...I mean, th-, you have to! Action has to be taken to get rid of them. Then you keep hearing, oh well...they're involved and they're involved that's why it keeps going on, I don't know I'm just looking for answers 'cause I just came back a few years ago. But I guess I just, I'm thinking about being in New York city, being in Detroit,...that's big! This is a little community. You know, and you'd think you could control...what's going on here. I don't know..."

"...like these wind towers and stuff that he says, you're taking the natural...flow of the wind and you're...controlling it. And I never thought about it like that. I thought, am I supposed to be think-, I-, it's confusing sometimes, 'cause you're thinking this way and then somebody says something and you're thinking, well..."

"...And when you incorporate...then they can take your assets. As a sole proprietor, they can't sue your trade name. They have to sue the individual..."

"...Any business... can be registered under the business trade and commerce. Again...ah...ah, and be recognized as a business, and...we don't have to worry about...being incorporated..."

"...yeah we can be a watch dog, because we're still members here. You know, and we've come to council, you know and done so respectfully, letting them know that we don't appreciate our money being scammed for the water, for the waste cyc-, recycling fiasco or Grand River Mills..."

"...That's the haves and the have nots...Now they want from the have not because they don't have it any longer..."

"...it doesn't undermine, as long as it doesn't undermine our sovereign rights, our identity. Otherwise, why would we fund...post secondary education. Are they going to go out there and lun-, learn about who they aren't? And bring it back? They need to know who they are here..."

"...And I'm talking...millions of dollars. So...if you want to pinpoint...who needs money where...let's start with education first. Education's got a shortfall or four hundred thousand. That's not out of the question. We've got three million dollars worth of leakage. We even told them, flat...right to them...this is how we should go out, after it..."

"...you must have heard about Manny Jewels...he's has a bi-, he's written a book on Aboriginal property taxes and he's been ah...very much involved in what they call the Indian taxation board advisory board, which Bill Montour sat on for three years out west. So, all those taxes, all those tax regulations, there's actually a website if you want to get a, let me get you a flyer on it..."

"...Well, it started when they formed the...farmer's association and they said it's going to be regulated through the farmer's association..."

"...There's also the Tobacco Tax Act. Ok, so there's another...which is impacting on the reserve here on how they want to...license people to grow tobacco...and only people who have a license from council will be allowed to grow tobacco..."

"...if I had,... the money to, millions of dollars to invest...to bring ah...economic stability to our people...I would bring it and put it on the table here...and say here, make it grow. Because these are the people here in this room. We all have businesses and we're all pretty rich, successful at it eh? So that's what I would look at..."

"...every time I go uh...go anywhere or do anything...I always ah...remember the people that are with me...the ones who are back home and the faces are yet to come. I think of those things when I'm out there...and...it's the same thing in business..."

"...what did you do to curb suicide? Nothing. It all starts from...taking care of the drug issue, alcohol issue, sexual assault issue. Nobody's addressing those things. And all the reserves across Canada are based on social assistance. We become that society, everything is social. But what have we done to create our own stability, nothing...Well, how much you paying me? You see the autonomy. Or they're playing computers. Just like he's doing...watching tv. They don't do, drive around, seriously, people drive around the rez...you don't see any kids outside. Very seldomly see them out there playing. That's what we've become."

"...The reason being is that, a lot of times when you have people working for government, the-, it's usually a bureaucracy. It buys into itself. Whereas, for business, it's basically, it's mostly based on, creativity, motivation, values, hard work...They've done, numerous studies of places like the Ford plant and huge assembly line Corporations. When people are relegated to just short term roles, they, they, they become dull. They're not vibrant people. They often have multiple health problems. And business what I'm saying, in order to have a healthy outlook on life and yourself, and it requires that creative outlet, that motivation, more sense of accomplishment, working through yourself that you can't get from a bureaucracy...if we want to seek stabilization, we're a long ways from there. But we need to keep that creativity and motivation going. People need to...feel good at the end of the day because they worked, whether it's for ten hours, twelve hours or fourteen hours. But for themselves...and their family. So that's why I can't see the two...together..."

"...Yup. Any product you make, they can stop it...and the police will take it away from...the buyers. And that will ruin our...our base..."

"...And...it's not that we want the handouts...it's that, they...according to treaty...are supposed to. You know, those are fiduciary responsibilities that they have to us. And they're not designing, really to keep us wealthy right? Because we're not wealthy. But they're designed to help, help us with our health, our education...uh...a number of things. Um..."

"...Indians don't like buying off of Indians though..."

"...No, I hear it all the time. Oh, I don't go there. I, I, don't shop there. I go to Hamilton. Or I go to, you know, um...I often wondered why? Even when we had a grocery store down here. Everybody never went to it. And yet, the ones really community minded did. They wouldn't go no place else. Like our pharmacy, I...you hear it all the time. Or our water, oh, I don't buy off of Todd. I, I,...go off the reserve..."

"...Sound like status. It's a status symbol and to me...that, you know, I, I'm rich enough to...buy my...stuff in bi-, these big stores or...which is a very poor way of looking at community..."

"...the whiteman's got all the good land. Our good land...along the river..."

"...So with the, with the U.S. and Canada or the whole world, ah...going broke and they're not being able to pay our old age pension or social security no longer. What, what form of a...what alternative could we...use for success and profit without having to deal with money..."

"...So in Ithica in New York, they um...they printed their own form of money and, and done trading with, within the community and ah...suc-, succeeded that way..."

"...They...they look at um...at growing and growing and growing and ah...nothing in nature...grows and grows and grows. Even the big trees. They, after awhile, they die [laughs]...and they go back to the earth again. And uh...nothing...with some of these companies, they're like...they're like a...tree that's a thousand feet high...and they still accept, expect to...get bigger [laughs] and it's...that may have worked last generation...because there was lots of money floating around but now...there's not. And uh...we may uh...I think myself that, those days are gone already and we don't know it..."

"...So we need that duplications now...Even as our traditional culture as that ah...they, there were twins born. You know, we didn't know that was a bad one or a good one...or vice versa. You know, we had, we need those two. You need the black and the white. You need the positive and the negative to...to make things go. Oh I can, I can do it just as well as, as her or, or him and...and, and boost each other..."

"...Competition is good too..."

"...Soon as you tell me to shop there, I'll walk a mile before I shop there..."

"...difference between wants and needs...So how do you change that to get back to...what we're talking about here that, these are the services we can provide. Separating want and-, wants and needs..."

"...I think the young people do have a uh...a complaint...because I think they, they expect, that's what we should've done, they expect to go to...off the reserve. The whites expect us to go to...their swimming pools, their gyms, their...arenas, their hockey...and here, on the reserve, what have we got? They polluted the river. They can't swim out there. They can't we-, when we were...kids, we didn't have to go anyplace. We went swimming in the river. We went swimming in the creek. I mean, uh, even with the mud up to your...knees, it still wasn't pollution, you know, it didn't harm you. But now, you know, that's, that's...so I can see the kids wanting stu-, I've been harping about a swimming pool for..."

"...oh we got no water. I mean, our river's right there. We used to swim in it. Now, we owe these kids a river, water, we owe, if we get it from the lake, even. We owe it to the kids, to have a swimming pool..."

"...No, that's the only gripe I got with the youth. They're missing a lot of things and they're getting into trouble..."

"...topics we don't even know, exactly, who do we listen to? How many groups are within the youth movement that is, that is going on and...what is a youth?"

"...I, I just ah...talking about the river and uh, pollution. They stopped buying our uh, produce on the market square many years ago because uh, they said our, we were watering our produce with the river water and that's why they uh, wouldn't, that's why they quit buying our produce..."

"...That's how I see them. My mother was in a residential school. How they treated her, was probably how she treated me. And I didn't deserve that. I had a daughter, I didn't learn that until I had a daughter of my own..."

"...If we had six miles on each side of the grand from mouth to source. How much suffering do you think we'd be doing?"

"...We gotta make Canada realize that. We still got your first word. Come on, you know, like, when are you gonna keep yours?"

"...We have a lot of...vacant land and ah..."

"...You know and you're talking about, being able to say that it's, it's under, it's a Canadian law but then at the same point, you know...times changed. We actually have to change for that as well..."

"...a really big problem in our community has been for years, is...public relations, communication...bringing everybody on the same page. That's why there's so many people in, in differences because...um...everybody, what's that saying? Everybody wants to be a Chief..."

"...why reinvent the wheel?"

"...I think we're so...um...untrusting...we don't...and that's the biggest hurdle I think we have to overcome first...before we can actually start engaging in corporate building and stuff like that...cohesive or collaborative working relationship in our community. So, we need to start working on, how to do that. So it would be exciting if this was the, initiative that actually brought everybody together..."

"...Just the name itself is, Six Nations and we're not even Six Nations here at Grand River... So, changing that would be [laughs] like, something that would need to...incorporate all of your populous...and then you've got...like ninety five percent of the people here are, are, traditional people. So, like, by having just the elected system in there, you're excluded me and...a bunch of people at this table and I image that at other think tanks...um...so,...like, change the name of it for one thing..."

"...can capitalism and egalitarianism...get married?..."

"...I think it's hard to say like, to get something new, 'cause it's only new for so long and then it, it only takes one person to wreck it for everybody else. So then, as soon as somebody wrecks it, then nobody's gonna wanna go there anymore. It's gonna have a bad reputation, so that's...I think that's a really big reason why we don't really get anything new here, 'cause it's gonna get wrecked really quick..."

"...all of us in the community should help pay for it because it's a community thing..."

"...bureaucracy runs too slow..."

"...By the time you get...get the opportunity and get to be able to do it, by the time you get the approval from it, you're running too close to a deadline to accomplish it..."

"...amount of people you're servicing...not how much we spent. You know, 'cause that's...typically that's how we look at things. 'Cause you know, that's what we've been indoctrinated with by the government..."

"...build, save a million dollars, two million dollars, five million, put in infrastructure that would support a viable business. Instead of, we always have these grand ideas, try and start it, realize we don't have enough, oh, we have to leave it..."

"...I know a non-Native is an owner in that, the electronics store. You got, non-Natives coming down here, supporting the ones that wanna put up a business, you know what I mean and it's because they want a business, you got a non-Native coming in there and helping them out. Their names not there, on the lease. It's just...to me, it just seems like, they see everybody else getting rich, that's why they wanna open up something so they can get rich..."

"...Especially a, a Council-owned businesses. Council owns something, people want it for free. They own the water lines, people want their water for free. People get a housing loan, oh I don't, shouldn't have to pay that back. So there's just a whole different thinking if council owns something versus...[sighs] and what [name] said about um, community living..."

"...knows the administrative stuff, you know what I mean, when you go to use those services, it's not good. Some of them are and some of them aren't...and you just don't even wanna bother using them because they way they make you feel, the way...like, if you, like, tryin' to get a hold of someone there, is...hard. You have to call every day, every day, every day, every day to try and get a hold, they never call you back. And...it's, it's the custom, I don't know if it's customer service or what, but you know, you, you come to the desk and someone's got this grouchy old face going on. It makes you feel uncomfortable, you know...and I think sometimes, you have to think about those people too...One of them is confidentiality...But you don't really get that down here...to some of the services down here and I think that's has a, that has a lot to do with, and, and there's a lot of people, that are on the lower income on Six Nations and don't do the politics and not worry about the, all that other stuff...and a lot of them have to use those services and I think it's important to always remember, you know, they're here for help and if you get a...judged or anything like that, you just walk away. Go elsewhere..."

"...I just remember like, when you, when you were small, we could walk down the road because the roads were, were bumpy, so the cars had to go slow because they'd bump off into the ditch. Now because everything's flat and smooth, cars race by, I never let my kids on the road. We used to always ride bike, be walking, play you know, hockey on the road and you don't see that anymore because, because, this one luxury of, of a paved, nice smooth road, so we can have nice shiny cars and get somewhere fast, has really been detrimental to our community. In my personal view..."

"...I wanna live in a gated community."

"...I'm not giving up all my acres..."

...Listening and doing, that's a different..."

“...He used the language when he opened the meeting and he said some words. You know and it, and he explained what those words were after and it just soothed. It just soothed, that mood in that, that room. So I think anything you know like, like they always say, follow spirit right, small, follow spirit first...”

“...We start with the young people. They’re our future...”

“...Um, and, and, and the grapevine is really effective for gettin’ that information out there either bad or good...”

“...We need to educate as many young people as we can...to get into...into the politics. Be prime ministers and ministers and stuff like that so that the policies can change because who’s in there now, in trying to get land claims dealt with, it’s not gonna happen...politics, economics and um, media. Getting into those areas, that way you can control the message, you can control the policy and the money...”

“...Hard to sell the politic when uh, we don’t, don’t encourage people to vote and we say we don’t, we don’t believe in this provincial system and the and all that other stuff right?”

“...very real obstacles of um...empty stomachs...clothes to wear...little security...The kids sitting in your chairs, are probably ones whose parents are, have a dual income, have like, a good education, like, the obstacles that are get...”

“...The system that we have here is very um, limited in its desire and um, capacity to create those same kind of kids with that initiative...the world has gone and evolved but our education system...hasn’t. In some classes it has but in the majority it hasn’t and that disparity gets reflected and internalized by our kids when they go out there and they see what they haven’t got and that affects them as well...”

“...volunteers...when there’s no money involved in. It’s people who actually care that what happens to other people, instead of it being a nine to five job and that’s where I find the majority of everything is, a nine to five job...”

“...I think that’s what tho, the kids need to see, that someone actually cares, you know...”

“...you know, for that sort of thing because um, you have to, build the trust of the community, over this time. Over, the very first initiative I think would be critical. You’ll begin to build trust and then once you build that trust, the, the job is to maintain it. So, here as a, as an organization that’s incorporated, when we go through that same process with...the community, so we have to maintain that trust with the Elected Council, with you know, with everyone in the community that we serve and you have to work at it so...”

“...because we all end up having to deal with the residual damage that it does to us. Our reputation as people as a community. Our c-, our reputation, our capacity and our belief in our self, that’s the long term damage it does, more so than the financial...”

“...giving dollars to individuals and I think it maybe uh, it may be necessary to have a community poverty level established here, not by what’s off the reserve, in order to really see financial benefits if that’s what the model would be because I do agree that um, there are difficulties here...”

"...Our new housing units they cost um, five hundred...So we really need to uh, consider a poverty level here for Six Nations if we uh, decide to take on the financial benefits to individuals..."

"...I would think that with the tobacco industry in our community, there should be a lot cash. There should be a lot of liquid curren-, liquid economy here that, for reinvestment but, it's not structured. Do you know what I mean? It's, so I think there's a huge opportunity there..."

"...we don't teach our kids to ah, say what, they're gonna go to a certain university. They're just still, they're still...trying to get out of high school. Where, you go to the white people and they know what university their kids are gonna go to...when they're this small. They, they put money away for university when they're that small. And they-, there's no ands or buts about it...you're going to university. Like...that's, that's the difference between them and us..."

"...and all those ironworkers didn't have to pay income tax. But, one couldn't say no, they all had to say yeah, in order for...um, MDI, which is, which was the employer in, in Montreal. They...allowed them to work in Connecticut without paying income tax and I don't know how that all [...] but, it, it worked! Nobody had to pay. Nobody went to jail..."

"...I figure we contributed enough to Canada, thank you very much and we still are, along six miles each side of Grand River..."

"...And uh, now that I've been dealing with housing lately [laughs]. Housing here has a six percent interest on their loans. Off the reserve you can now get a housing loan for three percent..."

"...Housing? I think they need more for a, a rent-to-own...uh...and maybe have more pride in their place. But even on the trail now, it was so nice there for awhile and some houses are really nice and fixed up, but some...I've never really had the time just to drive around, not in and out council and..."

"...Land comes to the people, not the Confederacy. Time, we gotta get past that. We gotta get past that or we're not go-, we're not go-, or we're not going to exist... Unless you're still gonna just stay on the reserve here. [laughs] But there's not enough jobs here, to do it. And I, I can't see why, why do we have to pay the people...to learn the language when, they should be paying us. The, the teachers you know, the...for the lessons. Instead of us paying them to go take the lessons...everybody using it as a income..."

"...Well, it's the rez, it should be allowed..."

"...Like, how are you supposed to work towards your goal of whatever that may be, whether it be, business development or whatever, when you don't even have that opportunity to experience it yet. And that's a lot of things that it seems like employers are looking for is experience. Okay, I see that you have your education but, what kind of experience do you have? Well, it's kind of like I don't. I tried but I don't..."

"...Yeah and then like, if they wanna have money to go to school or something, but they can't save up 'cause they don't gotta job..."

"...You know, you need to have a goal. You need to let people see the vision and say, ok this, you have to sometimes you have to put your own vision out there in order for other people to respond and say well, no, that's not what I had in mind or yeah, that's a good idea..."

“...because, even if it’s just, you’re education first, as long as you have knowledge, then you have the ability to create whatever you want...”

“...You have the ability to make that goal happen, or make your dream happen, even if you have limited resources...”

“...your opinion on what’s going on and, and Council meetings and that right? Just like, someone randomly picked that could uh...that could go there witness it for themselves and let, let pe-, other people know because...But other than that, like it should just be anyone, able, like sent a letter, email, whatever called up, would you be able to attend a Council meeting on this date and this date right? And um, if they’re not able to, randomly select another one...”

“...Like they’re, they’re gonna take our, take our mailboxes. I mean, we gotta move our mailbox ‘cause they say, there’s not enough room on the, shoulder to let the mail woman put it in and then and let a car pass, so, how come? We only got enough money to build a shoulder like that, so who’s fault is that? You know?...”

“...This is the thing that really galls the dickens out of me is ah...these big tobacco companies are uh...you know, use the roads more than probably any average joe and, and they don’t, and it doesn’t cost them a cent you know and they can take vacations all over the dog gone world and we have to try to dodge around one another to get from one concession to the next and...”

“...You gotta have, somebody’s gotta put some money in. You can’t operate with your hand out to the government all the dog gone time...”

“...the funding that’s generated in our community isn’t distributed equally so, to benefit everybody. It’s just benefitting a few guys and...it’s unbelievable the amount of money they make and...there seems to be no way that we can, get a share of it, well not personally but our community...”

“...Have you checked into, looked at the health determinants that build a healthy community and, and how each one of those are affected by what’s going on. You know for example, education, we don’t have the, the, enough educated people in any of the professions, or the skilled trades to, to help make a sustainable, independent functioning community. Huge there. For example, if you don’t have enough paramedics to run your service, you gotta close a service down for the, that shift...”

“...And that’s where I think that, we can be our self, we can do for our self, or, you know, but join in, or, the people who stripped and took all our resources away, they’re never gonna stop. They’re never gonna stop and if they get in here doing that, they’re gonna do it even more than they did before.”

“...we die ten years younger than everybody else...”

“...Exactly, or whatever other resources that were, taken and as far as social relationships go and the, what’s going on has directly related to what happened to the, to the people during the residential school era...”

“...So, I’m wondering, in the, in your research in a, in the dollars that we spend down here, um, I guess what [name]’s got there, taxes and say just gasoline alone, in, in a year, there’s a, is there enough money to do a road? Has that ever been followed up to say that you could go

from ah, Seneca to Mohawk to say you've done one road a year? On the taxes that's paid through, just gasoline alone?"

"...I guess the parents aren't teaching them the work any, our parents taught us work ethic, right? I don't think the parents today are teaching their kids that because they don't, I shouldn't say all the young people, there are some good ones..."

"...all the apprentices have to have grade twelve..."

"...and our kids don't have grade twelve. I went to the Native advisory the other day at Hagersville and our enrolment is down in high school..."

"...the education system we got here isn't working..."

"...what we have in the community is drug problems, alcohol problems that's holding them back..."

"...we do have a problem and and it's related to the easy so called easy life that we have now. You know, children don't always have to go to work because a lot of our people have money now...I do think we gotta get rid of the attitude that you owe me..."

"...attitude that you owe me. You know with our, our system that ah, that creates that really and how things are easy for, for people..."

"...We know that people don't know how to get along with people and understand each other. We don't know how to talk to one another in a, in a healthy way. We like to wound people with words and it hurts them, so we need to learn those kinds of things..."

"...See, I don't understand that. I understand what you're saying, but I don't understand that, 'cause I don't know how you can train people...to have work ethics..."

"...We've had Grand River Employment And Training in our community now for thirty years almost and they haven't fixed it. So how do you fix it?"

"...Where do we take them to get them adjudicated? Brantford or Cayuga. They don't wanna deal with them 'cause it's gonna clog up their system...and furthermore, they don't even understand why we need the by-law in the first place. So, is that effective? I don't think so..."

"...They use the two row quite often...Self-sufficiency..."

"...Like, it's, it's almost like um...contradictory to living on reserve. You know it's like, okay, you've got your communal land. You can't put it up as really an asset, um, 'cause nobody can take it away from you at the end of the day, right? Like, or...they can but it's, it's gonna be ugly right? So...I don't know. We just have our own sets of hurdles to deal with here, when it comes to developing things like this and..."

"...like having that kind of double, double thought process going on. You know we need to think strategically in this sense about, what are our opportunities for the future? You know, how are we gonna manipulate this to get where we need to go and then, there's the putting out fires..."

"...we've lacked strategic planning..."

"...We do. We absolutely have an internal trust issue..."

“...Let’s focus the good...yeah like, well, you know I do think that that’s, that is almost like ninety percent of the solution, [laughs] to be good, [laughs] to do good and in, but yeah when I say that, I have good as a different kind of, I have different measurements of what I consider to be good right?”

“...I think you can kind of ask people, like how we’re doing here like, what do you think, what are the measurements of good?”

“...and I think it’s true like, that people will get excited about something that seems to be working and I think that’s one where of our big challenges too right, is sustaining something positive over the long term and [it’s not], nobody has a good track record at that...”

“...Nobody wants to be the person at the fore front, having to do it, but they’ll be willing to jump on board if it’s going well. You know like, so...it, it’s always left up to the select few that have to actually role it out and get it under way you know but, if you’re, if you’re doing the job well, the community will join you...”

“...not a lot of people wanna work though...”

“...I don’t like all these white people working on reserve me...‘cause there are people that wanna work here and they can’t get a job because it’s all white people...”

“...And that’s one thing like, you got all these factions...they’re just a bunch of hooligans to me. Like they’re just, uh, scare tactics. Like, you do this or else, this is gonna happen...But then, to me I guess, there’s, there’s repercussion, I think. Like, I’d stand up and do something but, I’m scared, what’s gonna happen to my boy or [name] or, you know what I mean?”

“...you’re supposed to think seven generations ahead...you’re not supposed to be looking out for your own self for the next, your lifetime...”

Email

“...The Federal government would continue to flow cash into the corporate structure as per usual. Dealing with a Corporation would mean contractual-based dealings and more autonomy over use of the funds...”

APPENDIX C: ORIGINS OF THE NAMES: TEWAWENNARO:ROKS AND WETEWAWENNARO:ROKE

After kicking around several names that we felt might be suitable for the project, Jennifer Hill (current Six Nations Farmers Market & Garden Coordinator and Good Food Box Coordinator) asked the pivotal question:

“What are you trying to do?”

The response was: “We are getting together peoples opinions on this.”

Jenn suggested “The Gathering of Voices.” Immediately, we knew it was exactly what we had been struggling to define. The next day Jenn, in a quiet demeanor, approached us with a post-it note which had written on it **Tewawennaró:roks – “We Gather Our Voices.”** Thus, our project name was born.

While in the process of drafting the report, it became clear that we had met our goal of gathering voices. It was then that we returned back to Jenn for a translation for having gathered voices. She presented us with **Wetewawennaró:roke - We Gathered Our Voices”**

Nia:wen to Jenn Hill for giving us a good beginning, and nia:wen to Peter Isaacs for the translations.

APPENDIX D: THINK TANK HANDOUT MATERIAL

TEWAWENNARÓ:ROKS - WE GATHER OUR VOICES

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WHAT IS YOUR VISION FOR SIX NATIONS?

- If there were a community Development Corporation at Six Nations what would your **ideal community Development Corporation** look like?

- What do you think the proposed Corporation can do to ensure that your expectations regarding **accountability** and **transparency** are met?

PROPOSED CORPORATION: WHAT ARE YOUR THOUGHTS?

BOARD OF DIRECTORS

- (Given our shared history and our individual understanding of being a responsible member of this community) what is the **type of person** that you envision would be a good candidate to sit on a board of directors for the proposed Development Corporation (remembering that the board of directors will be responsible for overseeing the activities of the Corporation)?

- What are some **specific skills/abilities, knowledge and/or education** that a person should have to sit as a board member for this proposed Development Corporation?

- What are your thoughts on the **number of board members** that should sit and **why**?

ROLE OF SHAREHOLDERS (SIX NATIONS COUNCIL)

- (Given that the by-laws within the corporate charter can specifically detail shareholder abilities) what are your thoughts on the **extent of the proposed shareholder involvement** with the corporate operations?

OPERATING COMPANIES

- What **types of businesses** do you believe would be **reflective of our community values** or appropriate for our community to engage in (both on and off reserve)?

TRUST – COMMUNITY MONEY?

- How do you **envision our community benefitting from profits** generated from the proposed Development Corporation? How do you envision these profits being **handled and spent**?

AGREEMENT/MEMORANDUM OF UNDERSTANDING

- How do you think the proposed shareholder (Six Nations Council) and trust (independent body) could **work in an effective manner**?

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Think Tank Evaluation (Please circle one)

- 1) Did you find the video informative and helpful in understanding the material?
Very Much Somewhat Not at All

- 2) Did you find the think tank session written material easy to understand?
Very Much Somewhat Not at All

- 3) Did you find the think tank format productive?
Very Much Somewhat Not at All

- 4) How was the length of the session?
Too Short Just Right Too Long

- 5) Did you feel comfortable sharing your thoughts and ideas?
Very Much Somewhat Not at All

- 6) Did you find the think tank session to be an effective way to gain community input?
Very Much Somewhat Not at All

- 7) What did you like about the think tank?
Introduction Video Discussion Format
Other: _____

- 8) Would you change anything about the session?
Yes No
If yes, what are your recommendations?

Age: _____

Gender: _____

(Optional - utilizing this data to determine appropriate presentation methodologies for gender and age groups)

Nia:wen for your participation

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FACT SHEET

- The Six Nations Economic Development department constructed the proposed Development Corporation structure, which was then supported by Six Nations Elected Council. (March 2011)
- The Six Nations Elected Council agreed that community participation was important and that engagement should be conducted at an “arm’s length.” (March 2011)
- The engagement process, now known as Tewawennaró:roks – We Gather Our Voices, is wholly funded by the Six Nations Elected Council. (March 2011)
- The Six Nations Council Research Ethics Committee approved the Tewawennaró:roks’ methodology. (June 2011)
- Tewawennaró:roks will be utilizing think tank sessions and a website, www.wegatherourvoices.com (fb & twitter) to gather voices and encourage participation.
- Tewawennaró:roks will compile the voices gathering into a report that will provide direction to Economic Development in relation to the proposed Development Corporation.

OBSERVER PARTICIPATION AGREEMENT FORM

I understand that (name, affiliation) _____ is requesting to observe the Think Tank session on (date) _____, that I am participating in.

I AGREE to allow the above, to act as an observer. I understand that they have signed a confidentiality agreement.

I DO NOT AGREE to allow the above, to act as an observer.

Name: _____

Signature: _____

Date: _____

APPENDIX E: TRUST MODELS AND OBSERVER PARTICIPATION FORM



MODEL #2

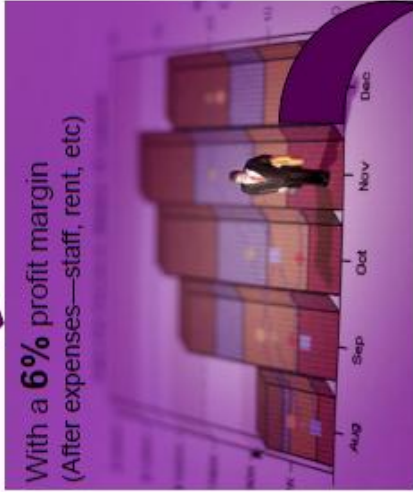
Each Member would receive **\$68.80/year**
\$0.17 per day



If a Company generates **\$78 Million** per year.



With a **6% profit margin**
(After expenses—staff, rent, etc)



If by 2025 Six Nations has **38,488** members
50% On Reserve **50% Off Reserve**



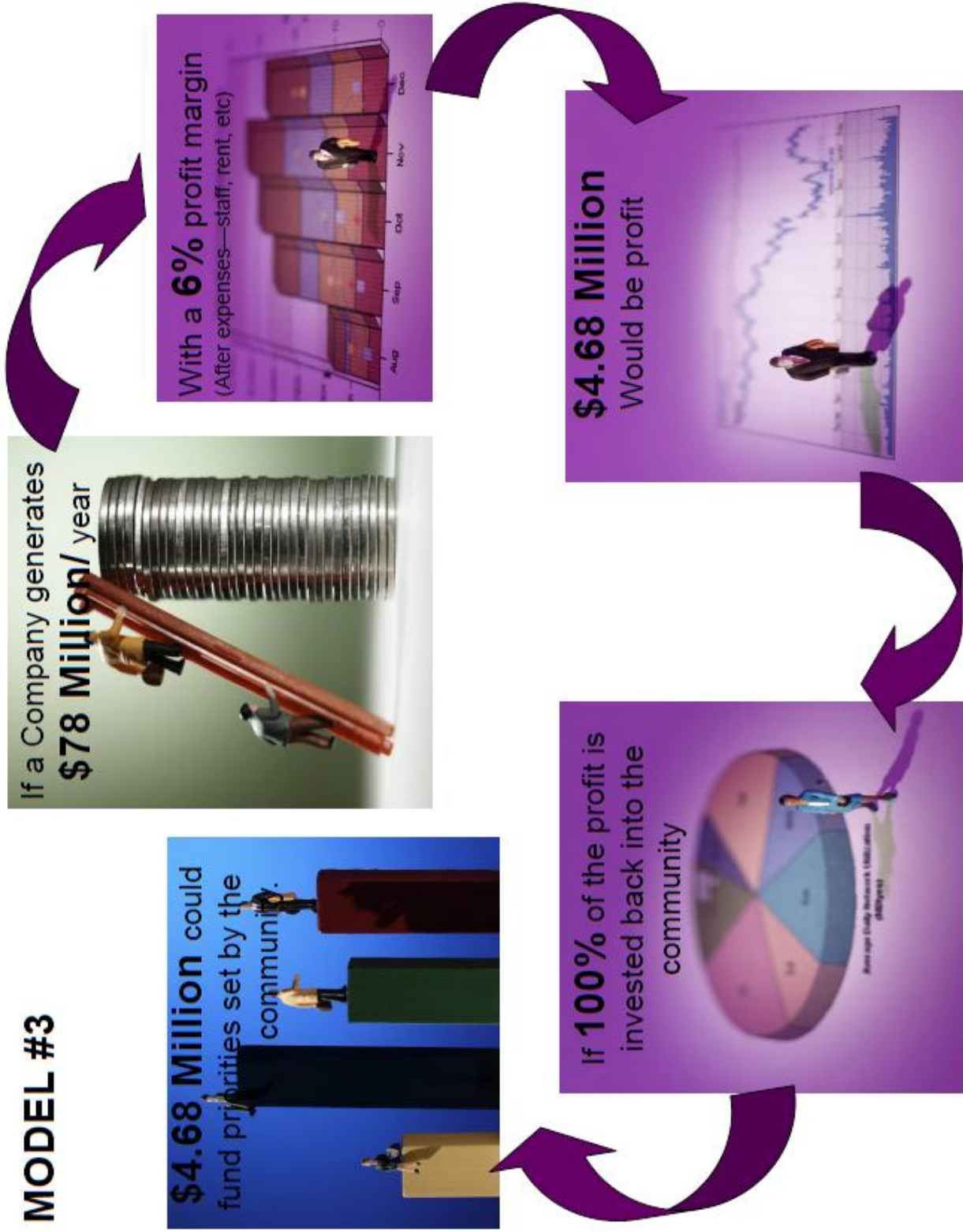
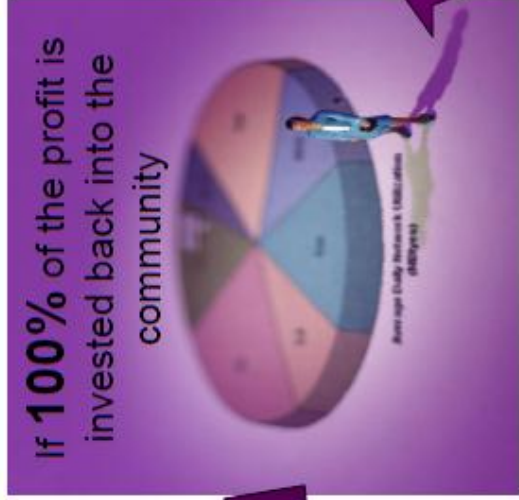
If **50%** of the profit is distributed to community members and **50%** is invested back into the community



\$4.68 Million Would be profit



MODEL #3



APPENDIX F: THINK TANK PROMOTION MATERIALS

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An Independent Project Commissioned by Six Nations Economic Development

July 28, 2011 – Project Launch

“YOUR VOICE WILL BUILD OUR FUTURE”

The Tewawennaró:roks team is pleased to announce the launch of the *Tewawennaró:roks – We Gather Our Voices* project. The Six Nations Elected Council’s “arm’s length” initiative is seeking direction from Six Nations community members on a proposed community Development Corporation framework. In the past 32 years of its existence, the Six Nations Elected Council’s Economic Development department has seen limited success. Recognizing that economic independence is a necessity for creating and maintaining a self-governing, healthy and sustainable community, the Six Nations Elected Council signalled its commitment to economic success by acknowledging the necessity for direct community participation.

On Monday August 8, 2011, the process of gathering the unique views of community members will commence with the launch of our website, www.wegatherourvoices.com. The website provides information about the project, background on the proposed Development Corporation framework and will provide an opportunity for users to ask questions and provide their thoughts and ideas regarding the proposed Development Corporation framework.

Jill Hill has been hired as an independent consultant to engage the Six Nations community. Ms Hill, with assistance from a team which includes; Amy Lickers (Community Planner & Six Nations Council Liaison), Ben Hill (Data Management Leader), Shelby Montour & Mike Smyth (Junior Facilitators), will host a series of think tank sessions with community members to gather the views and values of the community concerning the proposed Development Corporation framework. The think tanks have been organized to gather a broad perspective of community views.

The Tewawennaró:roks project is scheduled to run until October, 2011. A final report of the project findings will be presented to the community-at-large at the completion of the project.

For further information or questions please visit the website at www.wegatherourvoices.com or contact Jill or Amy at 519-445-3026 or jill-amy@wegatherourvoices.com.

Open Think Tank Flyer

TEWAWENNARÓ:ROKS - WE GATHER OUR VOICES

An Independent Project Commissioned by Six Nations Economic Development

A Proposed Development Corporation:
What Are Your Thoughts?

Let Your Voice
BE HEARD!

Join us for one of our think tanks!

Six Nations Tourism

September 18
2pm-4pm

October 3
7pm-9pm

October 4
7pm-9pm

Please R.S.V.P. as space is limited

E-mail us at jill-amy@wegatherourvoices.com or call (519) 445-3026

For more information about this initiative, please visit our website:
www.wegatherourvoices.com

Newspaper Ad

**TEWAWENNARÓ:ROKS
WE GATHER OUR VOICES**

An Independent Project Commissioned by
Six Nations Economic Development

**A Proposed Development Corporation:
What Are Your Thoughts?**

Let Your
VOICE
Be Heard!

Join us at **Six Nations Tourism** for one of our think tanks!

Monday, October 3 7pm - 9pm
Tuesday, October 4 7pm - 9pm

Please R.S.V.P. as space is limited
E-mail: jill-amy@wegatherourvoices.com or call (519) 445-3026

For more information about this initiative, please visit our website:
www.wegatherourvoices.com