



Walking Together: Building Bridges with Respect and Intention

INDIGENOUS INCLUSION



www.jedinb.ca

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Coordnator

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Joint Economic Development Initiative

JEDI is an Indigenous organization dedicated to supporting Indigenous Participation in New Brunswick's Economy. JEDI began as a tripartite partnership between Indigenous communities in New Brunswick, the Government of Canada, and the Government of New Brunswick. In 2009, JEDI was incorporated as an independent, non-profit organization and over the years has grown into an Indigenous organization focused on working closely with its partners from Indigenous communities, organizations, government, and the private sector to foster Indigenous economic development in New Brunswick.

CONNECTION



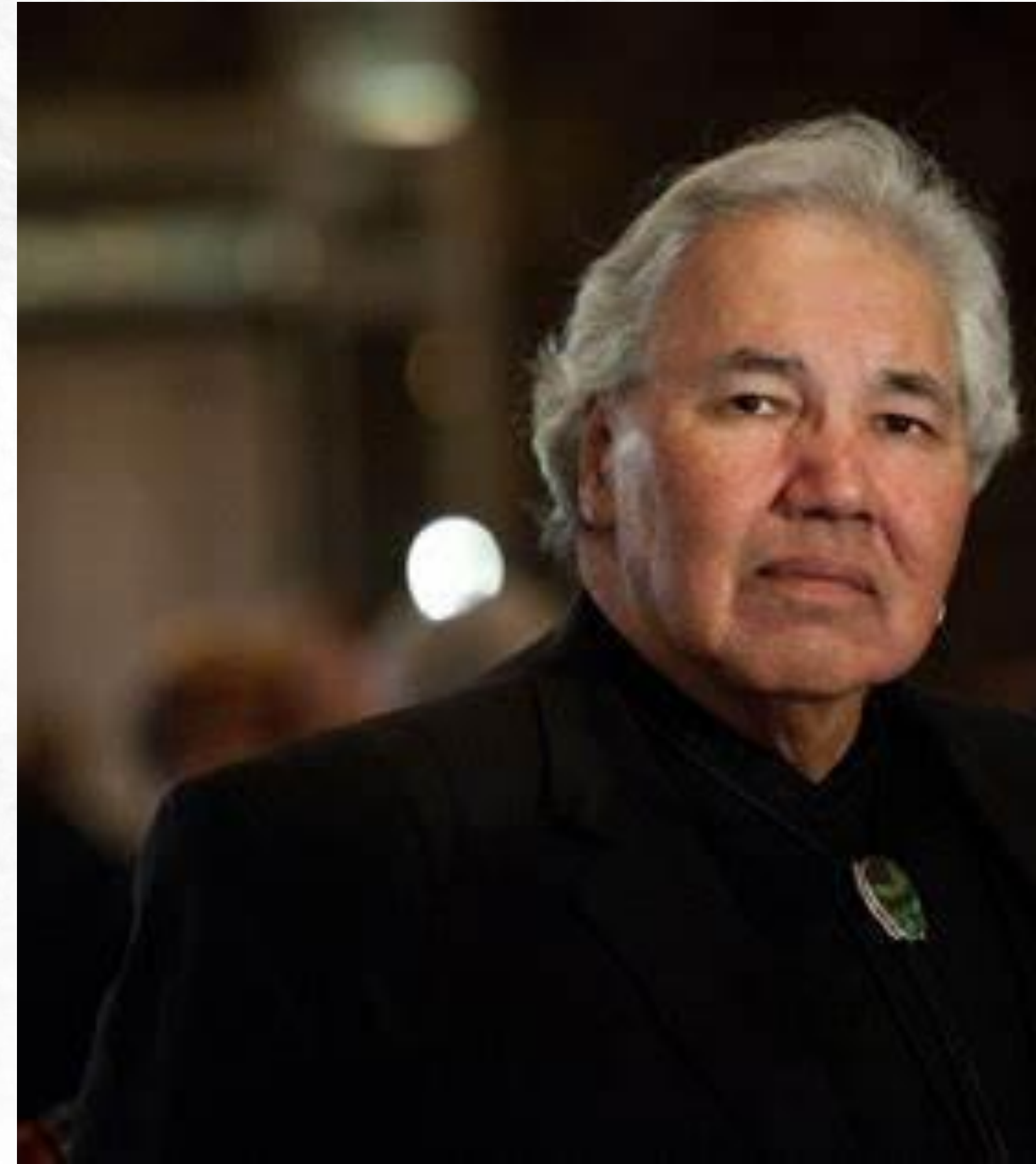
CONNECTION



RECONCILIATION

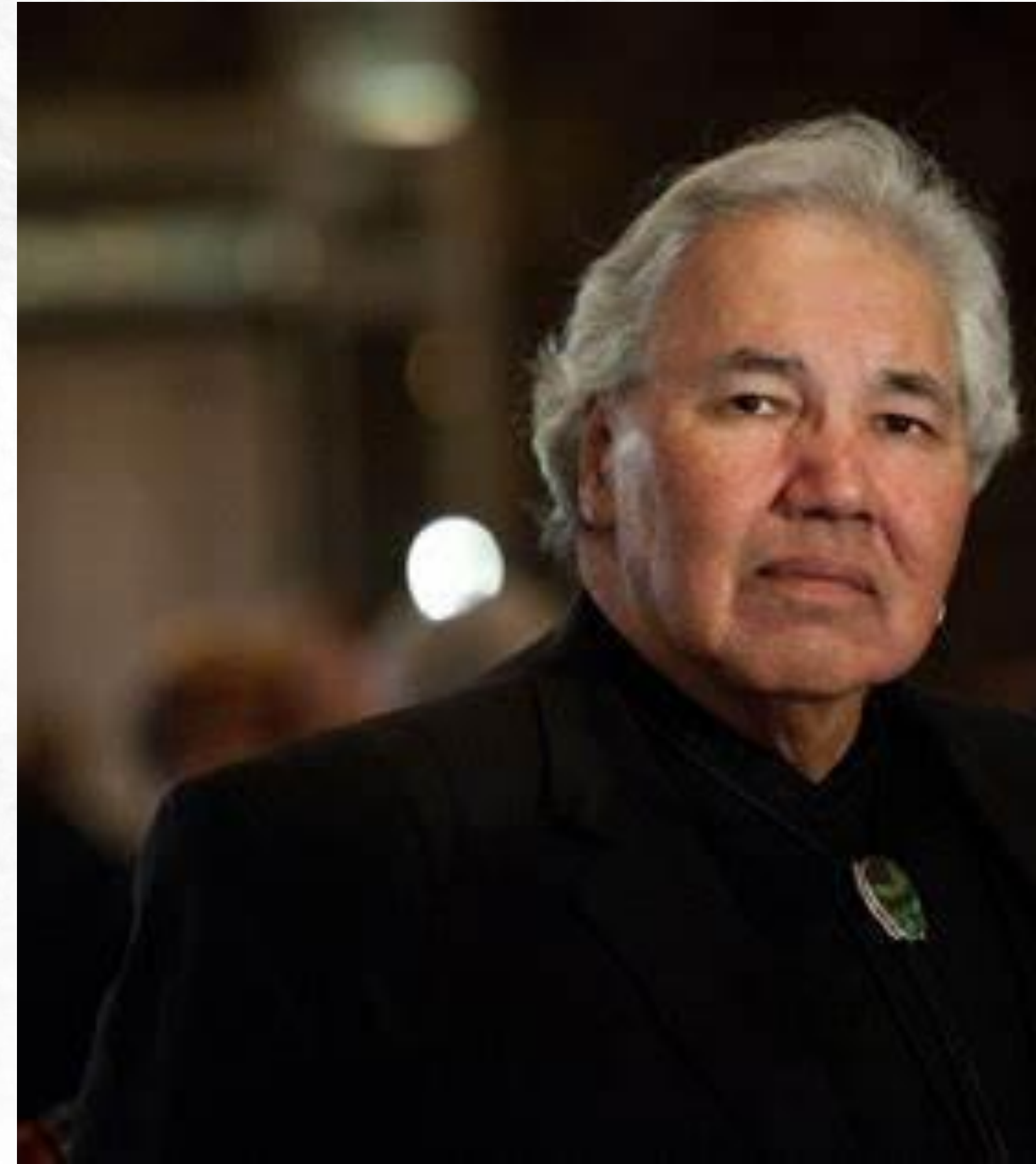
HONORABLE MURRAY SINCLAIR

“ Starting now, we all have an opportunity to show leadership, courage, and conviction in helping heal the wounds of the past as we make a path towards a more just, more fair, and more loving country.”



RECONCILIATION

Reconciliation is the process by which individuals or communities attempt to arrive at a place of mutual understanding and acceptance. There is no one approach to achieving reconciliation but building trust by examining painful shared histories, acknowledging each other's truths, and a common vision are essential to the process. (Legacy of Hope, 2011)



ETUAPTUMUK

TWO EYED SEEING

ELDER ALBERT MARSHALL

“ Learning to see from your one eye with the best or the strengths of the Indigenous knowledges and ways of knowing... and learning to see from your other eye with the best or the strengths in the mainstream (Western or Eurocentric) knowledges and ways of knowing.. But most importantly, learning to see with both these eyes together, for the benefit of all”



A Guiding Principle for Cultural Collaboration

Co-learning requires learning together, with and from each other, on an ongoing basis.

A “weaving back and forth” between knowledges.

Two-Eyed Seeing allows for multiple opposing paradigms to co-exist with one another in harmony.



Diversity, Equity, Inclusion & Belonging

Cultural Awareness

Cultural awareness involves recognizing and observing differences between cultures. It focuses on understanding the 'other' culture without reflecting on one's own cultural perspectives or considering political or socio-economic factors. This initial step is about acknowledging the differences present in the environment.

Cultural Competency

It's the ability to self-reflect on one's own cultural values and how these impact the way one provides care, works with others, as well as continually learning to gain a deeper understanding of another's culture. It includes...the ability to assess and respect the values, attitudes, and beliefs of persons from other cultures and responding appropriately.

Cultural Sensitivity

Recognizing the need to respect cultural differences. Cultural Sensitivity involves exhibiting “behaviours that are considered polite and respectful by the [person of the other culture]”. Like cultural awareness, cultural sensitivity focuses on the ‘other’ and the ‘other culture’. Cultural sensitivity also does not require an individual to reflect on their own culture.





Inclusion

What would an environment look like if cultural safety was achieved?

What type of practices would your company/organization put in place that integrated Two-Eyed Seeing?

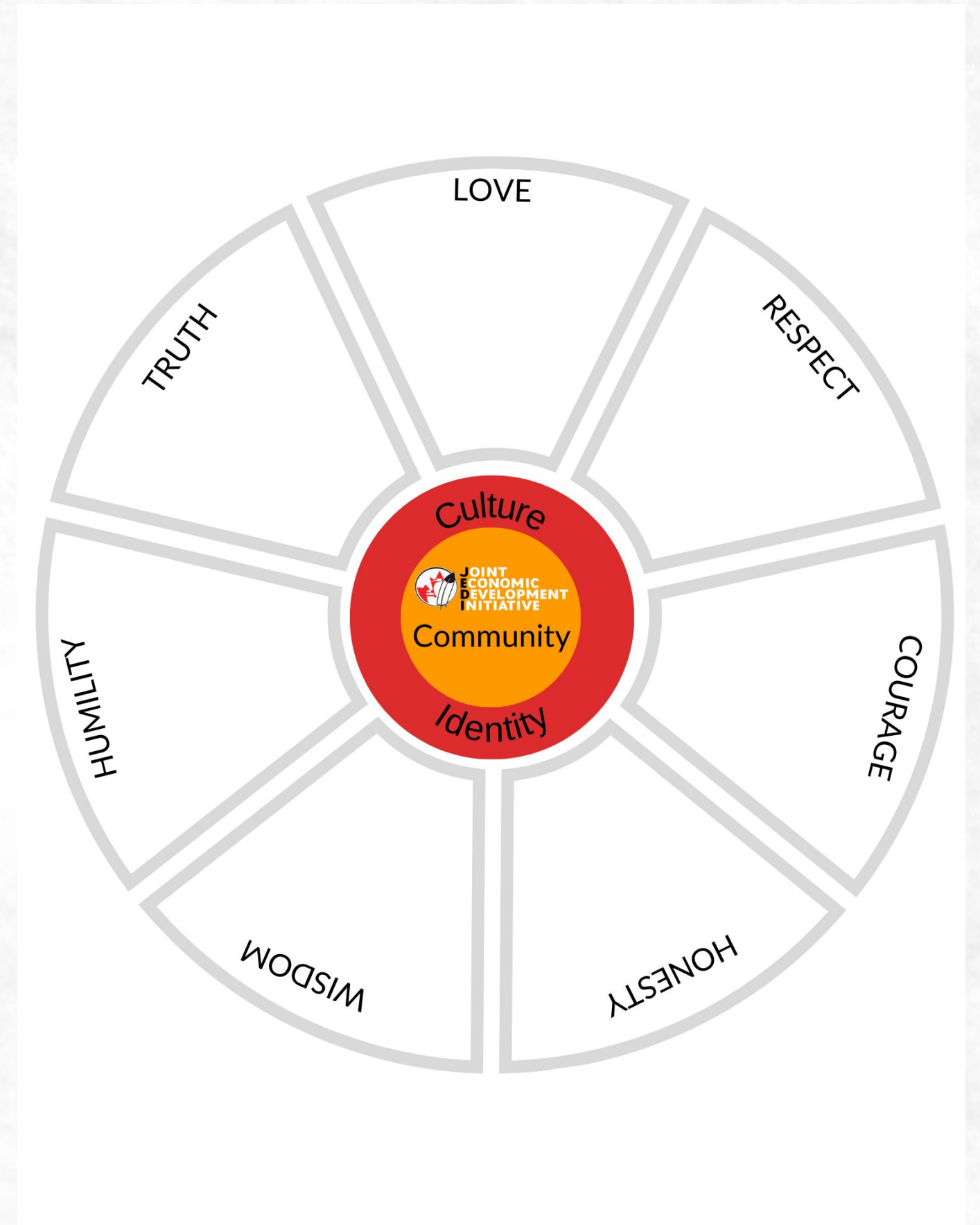
How might current recruitment and retention policies hinder Indigenous Inclusion?

The Path of the Medicine Wheel



Elder Camille Pablo Russell was born on the Blood Reserve in Alberta which is a part of the Blackfoot Confederacy of Southern Alberta.

Book: The Path of the Buffalo Medicine Wheel



Indigenous Reconciliation Action Plan

Understanding Trauma and Violence

Does this business or organization have any developed organizational structures, policies, and processes that foster a culture built on an understanding on how trauma and violence affect peoples' lives?

Choice, Collaboration, and Connection

Has the importance of critical self-reflection on power differences between non-Indigenous and Indigenous employees been offered to staff?
How might experiences of racism, discrimination, and violence influence how an employee engages with employers and colleagues?

Cultural and Physical Safety

Does this business or organization have knowledge on what it means to be a culturally safe workplace, and what is the action plan to ensure that all employees feel that their psychological and physical safety is a priority?

Strength-based and Capacity Building

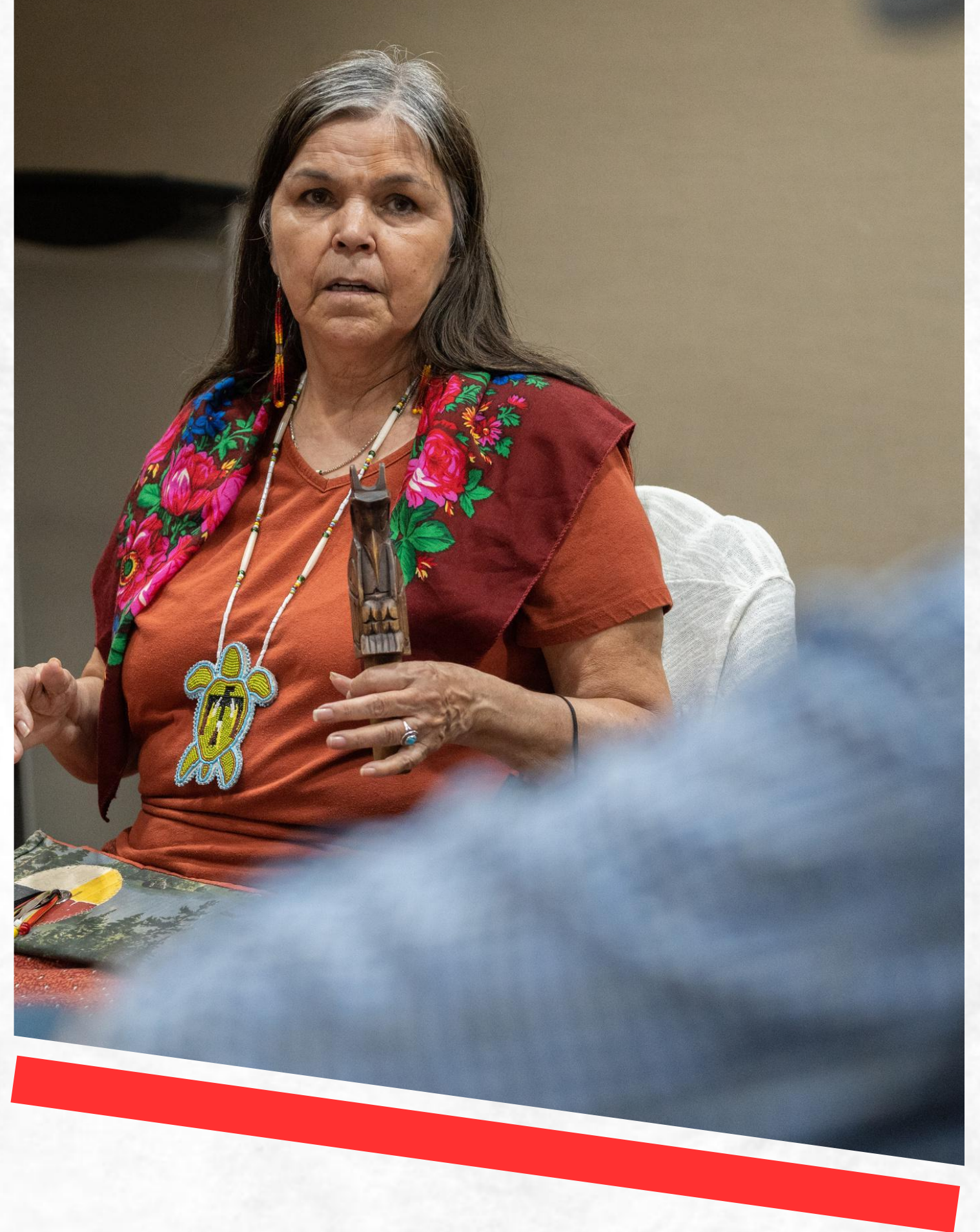
Has there been expectations set, creation of opportunities and provision of time and space for collaborative relationships to be formed?
Does this business or organization foster an environment that uplifts and motivates Indigenous employees to lean into their individual skillsets and strengths that will assist working within a team?

Case Studies

1- Kebaowek First Nation, Témiscaming & Kipawa

Kebaowek First Nation partnered with the Town of Témiscaming and the Municipality of Kipawa through the First Nations–Municipal Community Economic Development Initiative (CEDI). Their goal was to strengthen relationships and create a shared tourism strategy that showcased the region's culture, history, and natural assets. The partnership was built on dialogue, mutual respect, and a commitment to find common ground for long-term development.

The collaboration produced a unified tourism plan and helped the three communities see new opportunities for joint economic growth. Just as important, it shifted relationships from simply being neighbours to becoming partners. Even after external program support ended, the communities continued working together, showing that strong relationships can lead to lasting collaboration and reconciliation.



Case Studies

1- Kebaowek First Nation, Témiscaming & Kipawa

REFLECTION QUESTIONS

1. **Trust** – How can municipalities and Indigenous communities build trust with each other?
2. **Culture** – How do we respect cultural values in joint projects?
3. **Shared Goals** – What makes a shared vision (like tourism) successful?
4. **Sustainability** – How do we keep collaboration going after outside support ends?
5. **Fairness** – How can benefits and responsibilities be shared fairly?
6. **Lessons** – What can we take from this case and apply in our own communities?
7. **Impact** – How do we know if the partnership is working?
8. **Reconciliation** – How does collaboration support reconciliation in practice?

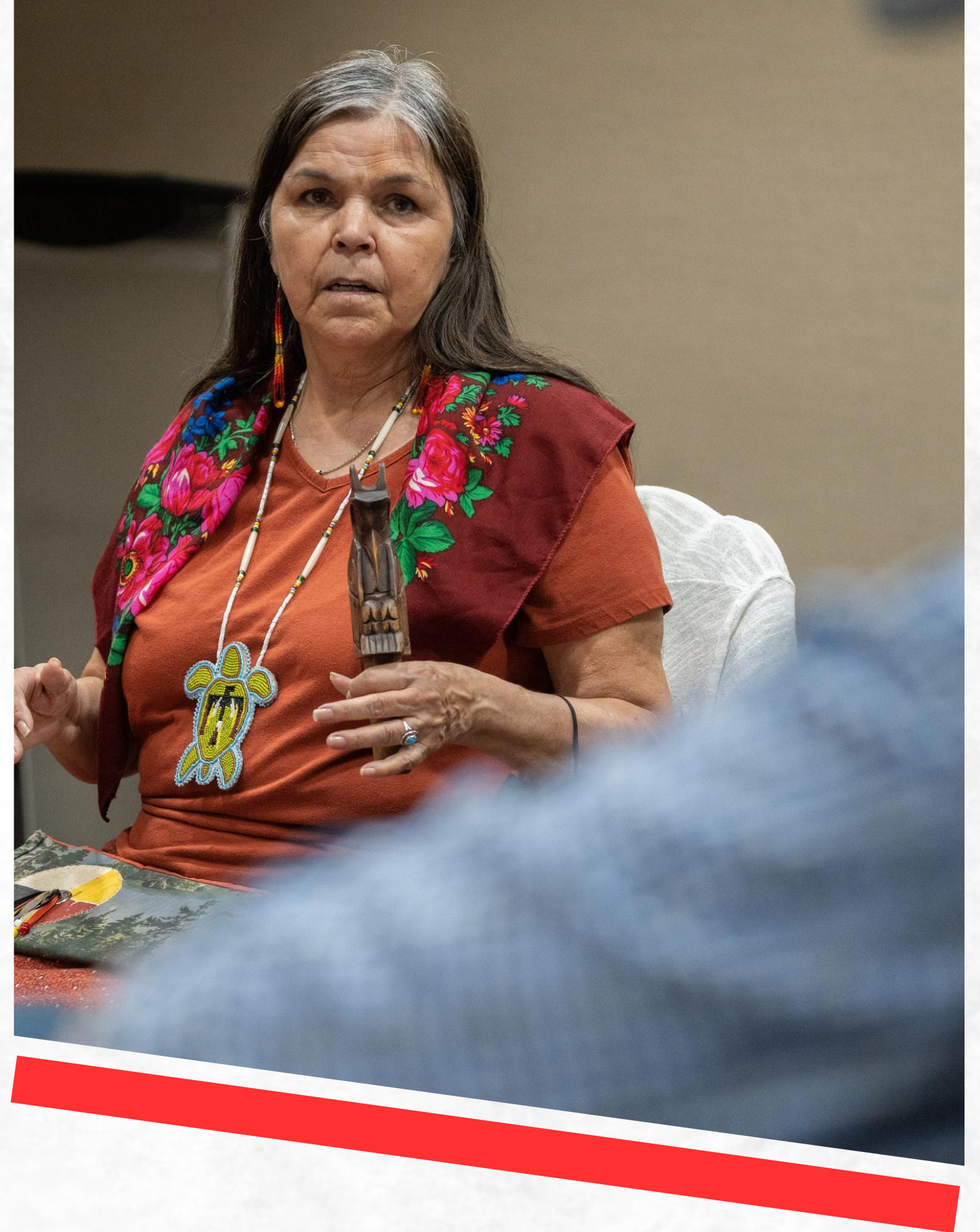


Case Studies

2 – Paqtnkek Mi'kmaw Nation & Municipality of the County of Antigonish (Nova Scotia)

The Paqtnkek Mi'kmaw Nation and the Municipality of the County of Antigonish began working together in 2016 through the First Nations–Municipal Community Economic Development Initiative (CEDI). Their partnership focused on building trust and creating formal agreements, including a “Friendship Accord” and a joint steering committee. Together, they explored land-use planning, council-to-council meetings, and economic development opportunities.

One of their most notable successes was the Antigonish–Paqtnkek highway interchange project, which opened access to lands previously cut off from the community. They also collaborated on renewable energy and efficiency projects. These efforts strengthened governance ties, improved regional planning, and showed that long-term reconciliation can grow through consistent relationship-building and shared vision.



Case Studies

2 – Paqtnkek Mi'kmaw Nation & Municipality of the County of Antigonish (Nova Scotia)

REFLECTION QUESTIONS

1. How does formalizing partnerships (like Friendship Accords) help collaboration?
2. What lessons can we learn from projects that reconnect land and community?
3. How can renewable energy and infrastructure projects support reconciliation?
4. What steps can our own communities take to build trust and shared governance?
5. How do we balance short-term project goals with long-term relationship building?
6. What barriers might prevent municipalities and Indigenous communities from working together, and how can they be addressed?



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**Woliwon
Wela'lin**