

# First Nations: Self-Government and the Right to Cross Indian Land

by Kim Fullerton

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## FIRST NATIONS' CULTURAL ORGANIZATION AND DECISION MAKING

### INTRODUCTION

One can only tell what one knows. As a fifth generation Canadian of immigrant ancestors, I have learned many things in the few years that I have had the privilege of working closely with First Nations' native tribes in Ontario. I have worked with and known native peoples since my first experience with the Catholic Children's Aid Society of Metropolitan Toronto in 1982. But it was not until I was asked to become counsel to the Indian Commission of Ontario in 1989 that I really began to learn about First Nations in earnest.

The Commission is an independent body created jointly by orders in council of Canada and the province of Ontario, and confirmed by Ontario First Nations' Chiefs in assembly. The Commission was created primarily to provide a forum for the negotiation of issues of First Nations' self-government and land claims. In addition to being counsel to the Commission, I became the Director of Self-Government Negotiations in 1990.

My duties at the Commission required that I quickly learn a great deal about First Nations' political structure and politics. As a result of chairing many sets of negotiations between the federal government, the provincial government and First Nations, I also learned much about negotiations involving native peoples. Through travel to reserves and meetings with First Nations' Chiefs and

Councils, I have gained some understanding of the intricacies in the decision-making process of First Nations. Elders, who are revered in native society, have taught me patience, the meaning of real wisdom, and humility.

Despite my experiences, I offer the following disclaimer. I am not an Indian. I can only tell you what I have seen from the outside looking in, and what I have learned about a truly remarkable group of people.

The right to cross Indian land is a complex and rapidly changing area of law, politics and business. What I stress is the importance of protocol and cultural awareness in building long-term relationships. Presumably you want your right of way to last as long as your company requires it. As well, I assume that you want to be able to use your right of way without interruptions of the legal or political variety.

### CULTURAL DIFFERENCES

Culturally, First Nations in Canada are as distinct from the descendants of Europeans as Asian cultures. They are also remarkably diverse amongst themselves, and it is as incorrect to refer to *the* First Nations' culture as it would be to refer to *the* European culture. Even so, there are certain generalities common to the First Nations' cultures that I have interacted with.

There are three main tribes or linguistic groupings within Ontario: the Iroquois in the south; the Ojibway in the center and near north; and the Cree in the far north. By and large, the further south a First Nation is, the more contact its people have had with the settler society (that is what they still call the descendants of Europeans). For example, the Mohawks have had unbroken contact with Europeans since the 16th century, whereas some of the Ojibway and Cree in the far north did not give up their traditional lifestyle and family structure until the 1950s or 1960s.

It is wrong to think of the southern First Nations as "more advanced" or "civilized"; rather, they have simply had more time to get used to settlers and their "rude" ways. Upon contact, First Nations found settlers very uncivilized and ignorant of even "basic manners."

As a group, First Nations are remarkably patient and quiet. Few cultures would have suffered in silence for so long, but First Nations take the long view of things. First Nations' people are bound to consider the consequences of their actions for seven generations into the future. Most folks I know have trouble putting together five-year plans.

First Nations' decision making is generally by way of consensus, and they will permit the process to take years, if necessary, to reach consensus. Things seldom happen quickly with First Nations, and when things do happen quickly, it often means that consensus was not reached and that the people will not support what was decided for them.

This is as true of "good" decisions as it is of "bad" ones. I have seen many a Chief come to grief when he or she gets "out front" of the people. Indian leaders are people who are followed, not those who try to lead.

First Nations' people believe strongly that one person does not have the right to tell another person what to do. This belief can be so strong that they will refrain from giving advice or attempting to control another, even in life threatening situations. To get advice from an Indian, you must ask very specific questions, and even then you may not get what you are after. Often advice comes in the form of stories or parables which you must analyze to decipher the message.

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Along with this comes another major cross-cultural hurdle. Silence does not mean assent to First Nations' people; often it means just the opposite. Also, First Nations' people consider it rude to answer a question right away, as it demonstrates that one has not given the question proper consideration. When they do talk, it is very important to let First Nations' people talk uninterrupted, especially Elders. I found out the hard way that interrupting a Chief or an Elder is about as culturally acceptable as lighting up a cigar in a courtroom. The process is generally to let people talk for as long as they wish, including pauses for reflection; then, and only then, it is the next person's turn to speak. Usually they prefer to sit in a circle and speak clockwise.

### **BOTTOM UP, NOT TOP DOWN**

As you may have gathered, First Nations' decision making is remarkably different from other cultures, on both a personal and social basis. Most major decisions that effect a First Nation as a whole are made through consensus produced by extensive dialogue and reflection. The decision comes up from the people at the bot-

tom to the leaders at the top, not from the top down. A Chief and Council may be the elected representatives of a First Nation, but they are more spokespersons or delegates than independent decision makers.

This is especially true now that imposed *Indian Act* governments are slowly being replaced with more traditional Indian governments. With an Iroquois First Nation, no Chief and Council would dream of making a major decision without consulting

with the Confederacy, the traditional government of the Six Nations which is now at least 600 years old (and alive and well despite repeated efforts to wipe it out).

With the Ojibway and Cree First Nations, what I have found is that the elected Chief and Council tend to act more as middlemen between outsiders and the Elders. The Elders are presently being restored to their traditional role as leaders, but more as people that the elected government takes direction from, rather than having a direct governing role. But make no mistake, with most First Nations, the real authority lies with the Elders and they will be listened to.

### **POLITICAL STRUCTURE**

There are about 600 First Nations in Canada. Approximately 139 of them are in Ontario. They are organized into four different associations in Ontario for purposes of political lobbying and economies of scale: the Nishnawbe-Aski Nation, Grand Council Treaty # 3, the Union of Ontario Indians, and the Association of Iroquois and Allied Indians (with several independents, notably Six Nations of the Grand River and Akwesasne).

The national organization is the Assembly of First Nations, presently headed by National Grand Chief Ovide Mercredi. As its name would imply, it is an assembly of all of the First Nations' Chiefs in Canada. The local arm of the Assembly of First Nations is the Chiefs of Ontario, presently headed by Grand Chief Gordon Peters.

In addition, many First Nations are organized into Treaty or Tribal Councils, largely for purposes of service delivery and technical advice. All of these organizations have little political authority in the sense that we understand it. They only have as much authority on any given issue as each First Nation chooses to delegate up.

The true seat of political decision making is the individual First Nation, with the organizations acting as lobby groups. Thus it is very important to be aware of the actual authority of any group that one is dealing with and to understand that, generally speaking, the organizations do not have the authority to bind First Nations.

## **BRIDGING CROSS-CULTURAL COMMUNICATIONS**

### **BEING AWARE OF THE GAP**

To bridge a gap you first must be aware of its existence. This may sound like a simple truth, but it is also a very important one when dealing with First Nations. First Nations' people by and large have a unique way of perceiving the world. Their truths and their experience are very different from those of European descendants. Many accepted cultural norms of present day Canadian society are not accepted by First Nations' people. They have quite successfully avoided assimilation into the dominant culture, and remain a separate, distinct people.

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Therefore, whenever one is dealing with a First Nation, be careful about what you assume. Be careful and precise about what you say and make special effort to be certain that you are understood and that you understand. You may be asked to participate in certain rituals; many of them have particular meaning to a First Nation, and you can assume obligations in their eyes by participating in them.

For example, recently a vice president of Ontario Hydro and I were invited by a Grand Chief to join in a round dance while attending a meeting at Akwesasne. We were informed after performing the dance (by a co-worker who is Mohawk) that we had made a solemn promise to negotiate in good faith by dancing that particular dance. Fortunately that is what we intended to do, but it illustrates the point.

### BE PREPARED TO LISTEN, CAREFULLY

This point cannot be overemphasized, for three reasons. First, when one is dealing with a different culture, without many shared norms, it is very important to listen carefully and attempt to understand exactly what is being communicated. This problem is compounded by the second point, which is that First Nations' people are generally not nearly as direct as Canadians are used to. Elders especially will speak in parables or will give examples of one thing to illustrate another without saying so.

The third reason to listen very carefully is that many First Nations' cultures have norms that do not permit open conflict or disagreement. As a result, some First Nations' representatives have a way of saying "no" or "I don't think so" that may go unnoticed. While not inscrutable, they are certainly very subtle, so it is important to always stay alert.

### AN AWARENESS OF HISTORY

If, like me, you are a typical product of the public school system, then you might have a biased view of history. First Nations have a very differ-

ent accounting of what happened after the arrival of the settlers, and also how the present state of affairs came about. In order to successfully interact with First Nations, you will need to unlearn some of what you were taught in school.

It is not only First Nations' cultures that are remarkably different from the descendants of Europeans, their very understanding of the events of the past 500 years is also unique. Most folks are woefully ignorant of the importance of First Nations in the development of Canada, and the extent to which First Nations played a pivotal role in history. Without the military assistance of First Nations in the American war of independence and the War of 1812, Canada would most likely not exist as a separate nation.

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Most people are also poorly informed about the political structure and the sophistication of First Nations' political organization before and after the arrival of the settlers. The Iroquois Confederacy was studied by Ben Franklin and used in part as a model for the government of the United States.

The "benefits" of European civilization have left the average First Nations' citizen disenfranchised. They once had advanced societies that lived in harmony with nature which provided well for all of their members. The average Indian was better fed and provided for, and, on the whole, healthier than the average European at the time of initial contact.

What First Nations did not have was gunpowder, steel, alcohol, a concept of private property and, most disastrously, any immunity to European diseases. The best estimation of the number of inhabitants of North America in 1492 is 100 million, 80

percent of which died of imported diseases within two generations. To understand the impact, imagine 24 million Canadians dying of disease in the next 50 years. This was a blow that First Nations never really recovered from. The Americas were not so much taken by the sword as by smallpox, tuberculosis and influenza.

In Canada, after the Royal Proclamation of 1763 (and to a large extent, prior to that time as well), land was acquired from First Nations by treaty, not by war. Canadian Indians are not a conquered people. They are a proud and resilient people who have patiently waited for the settlers to respect their inherent rights, and to live up to the promises made to them in treaties.

First Nations have a sense of the solemn obligations and promises that

were made in the treaties. Treaties may seem like dusty old documents of interest only to historians, but to First Nations, they are living, breathing things that are almost sacred. Treaties were entered into only after long deliberation and reflection upon the quid pro quo—what was being received for what was being given up. And much was given up. Canada is built on native land, and much wealth has been extracted from that land. Billions and billions of dollars of minerals and timber have been taken from the land surrendered by First Nations.

The failure of Canadian society to live up to the promises made in the treaties, and promises made since, I believe has made First Nations very skeptical of doing business with non-natives. If you are to successfully do business with First Nations, you must understand this deep suspicion and skepticism.

If you intend to interact with First

Nations, I highly recommend that you read some background material. *Drumbeat* edited by Boyce Richardson (1989, Toronto) is a good collection of First Nations' perspectives written by First Nations' members. *The Dispossessed* by Geoffrey York (1989, Toronto) is an excellent overview of what he calls the fourth world: First Nations in Canada today. York's book has each chapter deal with a particular subject or issue, such as residential schools, criminal justice and substance abuse.

Another good text, this time more from an historical perspective, is *Stolen Continents* by Ronald Wright (1992, New York). This book gives an account of the history of four tribes from the First Nations' point of view: the Aztec, the Inca, the Cherokee and the Iroquois. It is quite compelling, and Wright is a Canadian. Also from the historical perspective is *Skyscrapers Hide the Heavens; A History of Indian-White Relations in Canada* by J.R. Miller (1991, Toronto).

Rupert Ross, a former Crown attorney in the Kenora area, has written a fascinating work called *Dancing with a Ghost* (1992, Toronto) which provides an interesting account of how he came to understand and appreciate the cultural chasm between the Ojibway and their Canadian neighbors. It also details how cultural misunderstandings, on both sides, have proven disastrous for First Nations.

There are many other excellent books available, but these are the ones that I have personally found most helpful. They are all available from The Native Book Center in Thornhill, Ontario.

## NEGOTIATING LONG-TERM RELATIONSHIPS

### PAST GRIEVANCES

If your firm has done business with First Nations in the past, find out what they think about you. Remember that First Nations will often

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not seek you out to state that they are unhappy, and will often only respond to direct questions. Even then, the response may well be muted or obtuse rather than direct and to the point. This is not to say that some First Nations will not let you know loud and clear that they have a problem with your past activities (as some have done with Ontario Hydro); but remember, silence does not mean assent.

Ontario Hydro presently has about 19 different grievance processes in progress to deal with issues of concern to First Nations. The initial approach is always to respectfully listen to what a First Nation has to say, and to appreciate that it often takes more than one telling to begin to understand the enormity of the effect such operations have on First Nations.

Often it is not so much what was done, but rather how it was done that causes the problem. For example, Ontario Hydro has about 20 high voltage rights of way that cross First Nations' territory (reserves). Primarily it holds the rights through one of two vehicles: 1) a grant from the federal Cabinet pursuant to section 35 of the Indian Act, R.S.C. 1985, c. I-5; or 2) a permit granted by the Minister of Indian Affairs pursuant to subsection 28 (2) of the *Indian Act*.

The first vehicle is a unilateral act of the federal government that does not require even as much as consultation with an affected First Nation. The second vehicle at least requires the consent of a First Nation, if it is for a period longer than one year, but it is still an event that is within the discretion of the Minister. In both cases you get an agreement signed by two parties: the federal government and the corporation. The First Nation is not even a signatory to the agreement.

Given the re-emergence of self-government and the steps taken by non-native governments to recognize First Nations' inherent right to gov-

ern themselves, it should not be surprising to discover that they view such bilateral agreements as offensive. First Nations were often frozen out of the negotiation process as well, or duped or intimidated. I have heard accounts from Elders involving private meetings with Chiefs by Indian agents armed with a blank BCR (Band Council Resolution) and a bottle of whisky. I have been told by a Chief that the Chief in power at the time did not know that his community was to be flooded until he returned from hunting with his family to find his house under water.

Be prepared to carefully examine the past before you attempt to deal with the future. Even if you have valid legal rights to do what you have done through Indian Affairs, consider what an Elder once said to me about such an agreement: "It may be legal under your law, but it is not under ours."

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*When comparing the context of expropriation of non-native properties, the process under Section 35(3) does not represent a true expropriation.*

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### RIGHT-OF-WAY AGREEMENTS

With respect to reserve lands, Section 35(1) of the *Indian Act* provides for expropriation of Indian lands. The intent of this section when it was first introduced in 1871 was to allow expropriation for public purposes, most notably railways.

In order to expropriate, a corporation must first obtain a federal Order-in-Council which may set out certain conditions to be satisfied. Unless otherwise directed in the Order-in-Council, a corporation is required to satisfy the provisions of the *Power Corporation Act* and the provincial *Expropriation Act*. This requirement is set out in Section 35(2) of the *Indian Act*.

Even though the *Indian Act* provides for expropriation, the typical procedure for obtaining rights on Indian lands under Section 35 is not through expropriation. Instead, a

transfer or grant is authorized by the federal Governor in Council (Cabinet) pursuant to Section 35(3) of the Act. This subsection allows the federal Cabinet to transfer or grant the land to a corporation subject to any terms that may be prescribed. Most typically the grant is made for as long as it is required for the particular purpose (such as a transmission line) and often requires annual payments, which have to be renegotiated every 10 or 20 years. Generally the grant will be clear that the land reverts to the federal Crown when the land is no longer required for the particular purpose, meaning that the land subject to the grant cannot be sold or transferred to a third party.

When comparing the context of expropriation of non-native properties, the process under Section 35(3) does not represent a true expropriation. The federal Cabinet has the right

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to unilaterally impose conditions to the grant or transfer, including the amount of the compensation and how it is to be paid. This means that arbitration is not available to fix the amount of compensation.

Also, it should be noted that when obtaining rights under Section 35 of the *Indian Act*, the consent of a First Nation is not required. This is why Indian Affairs no longer favors the use of this section.

Even though Section 35 of the *Indian Act* is available to the Department of Indian and Northern Affairs Canada (INAC), it is doubtful INAC would presently utilize Section 35, and certainly not in the face of opposition from a First Nation. Since Section 35 does not require the consent of a First Nation, INAC has turned to issuing permits pursuant to Section 28(2) of the Act, because the express

consent of a First Nation is required under this Section for a permit longer than one year. Section 28(2) authorizes the Minister of INAC to allow non-Indians to "occupy or use a reserve or to reside or otherwise exercise rights on a reserve."

In practice, a Section 28(2) permit is negotiated between a First Nation and a corporation, with INAC present if requested by a First Nation, and then approved by the Minister of INAC. It is questionable whether Section 28(2) was intended for transmission rights of way, flooding rights and other occupations such as blanket permits, but it would appear that INAC is not prepared to use Section 35 at this time, given the current self-government initiatives. It is extremely doubtful that the federal Cabinet would unilaterally grant a right of way over a reserve in today's political climate.

Section 28(2) now has problems of its own, resulting from a recent British Columbia Supreme Court decision handed down on February 1, 1993, in a case commonly referred to as *Watts*, involving the Opetchesah First Nation, Indian Affairs and B.C. Hydro. In that case the court ruled that a Section 28(2) permit in perpetuity was not lawful, in that "for as long as is required" is not a period of time. This questions the validity of literally thousands of permits issued by Indian Affairs in the last 100 years. Although permits for a fixed period of time, e.g., 20 years, are not affected by this decision.

The matter is under appeal, which could take some time, and in the meantime Indian Affairs is refusing to issue Section 28(2) permits in perpetuity.

There are two other sections of the *Indian Act* that can be used to obtain rights on First Nations' land. The first is Section 58(3) that permits the Minister of Indian Affairs to lease the land of an Indian who is in lawful possession of the land (a locatee) for

the benefit of that Indian, upon the application of that Indian for that purpose. Although they are rare, Ontario Hydro has at least two such leases. Note that they only give rights over that locatee's land, and that it does not require the consent of a First Nation. It is questionable whether this type of lease would be politically acceptable to First Nations at this time.

The second is to lease lands from the Minister of Indian Affairs under Section 53(1) that have been conditionally designated (or surrendered) for that purpose to the federal Crown pursuant to Sections 37, 38 and 39 of the *Indian Act*. This process is unwieldy in that the designation must be made to the Crown, assented to by a majority of the electors of the band and then accepted by the Governor in Council (the federal Cabinet). Some

First Nations may be prepared to go this route, and although it is time-consuming and problematic, it results in rights that are superior to a Section 28(2) permit. This process is contemplated for the Onegaming First Nation (Sabaskong) past grievance resolution, to give new rights to existing (and questionable) rights of way granted under Section 35.

The final method of obtaining First Nations' land is to purchase it outright, that is, to acquire the fee simple ownership. This can be done by purchasing land from the Minister of Indian Affairs that has been unconditionally surrendered by a First Nation as previously described. This has been done at least once by Ontario Hydro in the 1950s for a 115Kv line on the Fort William First Nation near Thunder Bay. The odds of a First

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Nation being prepared to sell land through Indian Affairs is presently somewhat remote, but could be possible in unusual circumstances (especially if there was a "trade" of land involved). First Nations are very reluctant to part with any of their land for any reason.

### NEGOTIATIONS

Do not expect negotiations to take place with a First Nation as they would elsewhere in the business world, nor at the same pace. I will refrain from making any references to "Indian Time" but, by and large, the people from First Nations march to the drum of the seasons, not to the second hand of the clock.

If you recall the decision-making process of First Nations, then you will understand why negotiations can take what appears to be a protracted period of time. First Nations do not generally rush into things, for cultural reasons as well as a result of the degree of community consultation that they will perform. This can be maddening for someone used to the breakneck speed of the rat race, but it cannot and should not be changed.

First Nations must consult extensively for negotiations to be a true success, and failure to do so may result in an agreement that will fail because it does not have the support of the people. Documents may have to be translated into syllabics (a written form of Indian language), community meetings may have to be arranged, and newsletters may be prepared to advise members of progress in the negotiations. Perhaps we could learn some lessons about democracy from First Nations.

The adversarial system, in and out of the courtroom, is a foreign concept to First Nations. Many First Nations' people have learned how to use a confrontational style of bargaining, but they are often more comfortable with consensus decision making and open bargaining. Some corporations have had success utilizing joint problem-

solving teams, facilitated by an agreed upon, independent third party.

The process works best when real people from your organization talk directly with real people from a First Nation. To whatever extent possible, avoid having lawyers or consultants conduct the negotiations on your company's behalf. I am a lawyer, but I have seen many agreements made between lawyers for a First Nation and lawyers for a company result in agreements that ultimately neither principal was happy with. Knowledgeable lawyers and consultants can be invaluable to the process, but they work best as support.

Do not expect a First Nation to have the resources to be able to finance protracted negotiations on their own. They really do not have any discretionary funds to speak of. If you want to do business with them, you will have to finance the reasonable costs of the process.

### LONG-TERM RELATIONSHIPS

It is an overused word, but it remains the key to a good long-term relationship with a First Nation: partnership. Not in the legal sense, but rather what the *Oxford English Dictionary* calls "one who shares or takes part with another," with the emphasis on sharing.

For years, First Nations have watched their traditional land use areas exploited for profit by non-native businesses, while they have received little or nothing in return, except flooding, pollution and clear cut land. It is clear from both First Nations' accounts and non-native documentation that many First Nations that signed treaties (or touched the pen before the treaty Commissioner signed for them) were led to believe that the annual presents that they were to receive would be based on the value of the resources that were extracted from their land. This is very clear in the case of the *Robinson-Superior Treaty* signed in 1850 covering most of the land from

Thunder Bay to Wawa.

At the time, they received a signing bonus and five English pounds per year for every man, woman and child. One hundred and forty-three years later, they still receive \$5 a head, paid once a year. These treaty payments have never reflected the true value of what has been taken from the land.

What First Nations want, and need, today is to share in the proceeds of economic activity in their traditional land use areas, not just on-reserve activities. If self-government is once again to become a reality, First Nations must have an income base. They need employment for their people and they need to share in the profits made on their lands. Although this is still a dirty word for many First Nations, they also require a tax base.

### FIRST NATIONS ARE GOVERNMENTS

Keep in mind when you are dealing with a First Nation that you are dealing with a government, not a special interest group, not a corporation, not a remote community, but a government. Treat them with the respect that a government is due and model your relationship on the type of relationship that you have with other governments. Recognize that they have, or will someday have, the ability to regulate or control your business activity on their territory.

If you occupy their land, you should expect to pay taxes for conducting business on their territory, as well as paying for the right to occupy the land (taxes versus rent). You should reasonably expect to hire a significant number of First Nations' members on your work force; First Nations are tired of seeing workers flown in from Toronto when they have unemployment levels approaching 95 percent. You should conduct business in such a way that there is a transfer of knowledge and ability to First Nations' people. You should be prepared to train workers, and to do

it in a culturally sensitive fashion. You should carry on business in such a way that First Nations' members can continue to practice traditional ways while remaining in the work force. This, for example, may mean allowing workers time off in hunting seasons or fishing seasons.

### SOME PRACTICAL SUGGESTIONS

Please understand that First Nations' members have, for thousands of years, done things when the time was right or the creator told them to through the change of seasons or the migration of animals and birds. Do not expect them to become clock watchers overnight.

If you represent a large- or medium-sized corporation, consider the value of corporate guidelines or policies regarding interaction with First Nations. They can be invaluable in assisting staff that negotiate with First Nations, consistently communicating the type of relationship you want to develop with First Nations to all branches and staff.

Training on native issues and cross-cultural training are good ways to sensitize management and staff to these issues. Over the years I have done a great deal of training in these areas, and without fail, people comment that they were simply not aware of First Nations' history, and that this knowledge certainly helps things fall into place. Self-government makes much more sense to someone who has an understanding of First Nations' history than it does to someone who does not.


Employees are much more likely to support progressive policies towards First Nations if they have an understanding of Indian relations in Canada. Staff that work with native peoples are more likely to get along with them if they have some understanding of their culture. Employment Equity programs will be much better received if staff have an understanding of the historic problems that natives have had in entering the work force.

### CONCLUSION

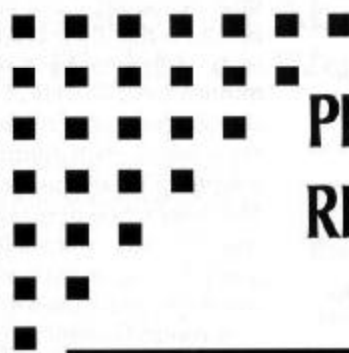
There is no (politically or otherwise) correct way to do business with First Nations, and no two First Nations are exactly alike. Personally, I have found certain generalities to be useful in approaching First Nations, but be prepared to tailor your approach based on what you encounter in the course of your dealings. Some of what I have said may not apply to some First Nations, or may turn out to be an incomplete understanding that needs modification.

Take heart that even First Nations themselves can suffer cross-cultural confusion when dealing with each other. Rupert Ross, in *Dancing with a Ghost*, describes an incident where some Cree were invited to a banquet by an Iroquois First Nation. The Iroquois presented the Cree with mounds of food because it is their

tradition to show respect by setting out more than your guests can eat. Unfortunately, it is a Cree tradition to show respect for your hosts by eating everything that is put in front of you! Apparently both sides thought that the other was being disrespectful (and some Cree got very full) before they finally figured out their different customs.

My advice, in a few words, is: "Listen, be patient, and be respectful." It is not my intention to imply that the peoples of First Nations' and Canada have nothing in common. Both have beautiful and diverse cultures, and share many of the same values, like courage, honesty, truthfulness, friendship and love. If you approach First Nations with an open mind and a willingness to learn—and take the time to learn—then you should be able to do business just fine. 

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In using **Kenneth Stroud & Company** for your Land Appraisal and Acquisition Rights, the client is relieved of the related employment and overhead problems.

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