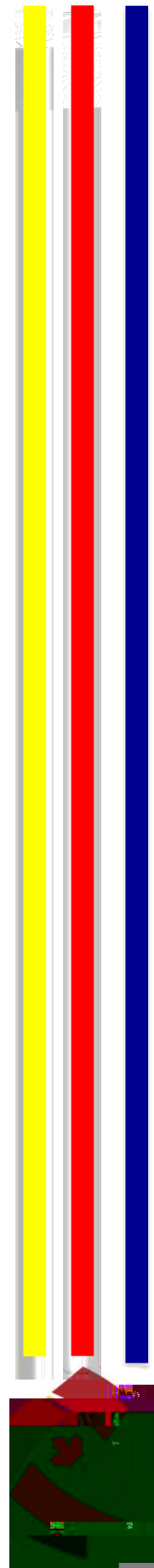




## Two sides to the Canada-Quebec "Way of Being Canadian"

Institute of Intergovernmental Relations  
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Quebec 2017 Paper - 5





1925-1951	<p>Interwar period</p> <ul style="list-style-type: none"> <li>- The Indian Act was no longer enabling legislation for the Crown to honour its treaty obligations, but was an Innovation diffused to control resources, children and identity, residential schools, foster care, selling of wood on own land, liquor, etc.</li> <li>- Indian Agent had power of peace officer (police)</li> <li>- The goal of on-reserve education was to make Indian children obedient to authority</li> <li>-</li> </ul>
1951	<p>Complete overhaul of Indian Act</p> <ul style="list-style-type: none"> <li>- Establishment of Indian Registry with more clearly defined membership and policies defining Indian identity.</li> </ul>
1970s	<p>Beginning of discussions for self-government/self terminate strategies, e.g., James Bay Northern Quebec; Nishga; Nunavut</p>
1985	<p>Era of Bill C-31</p> <ul style="list-style-type: none"> <li>- Devolution of responsibility for Indigenous Peoples from federal Crown to provinces</li> </ul>
1992	<p>Royal Commission on Aboriginal Peoples</p>
1980s and 1990s	<p>Indian Taxation Advisory Board, First Nations Lands Management Act</p>
Early 2000s	



In *Political Liberalism*, Rawls identifies overlapping consensus as central to a political construction. Outside the overlapping consensus rests the asymmetry of separate entities. In this construction, similar to a lodge-longhouse braced by foundational principles, diverse liberal and illiberal interests engage in a deliberative discourse to find pragmatic solutions to conflicts, disputes, or issues requiring resolution. Based on justice as fairness and moral obligation, principled collaboration and cogenerated knowledge builds consensus. Critically, reflection encourages creativity, innovation, and imagination for finding solutions to problems like pollution, drugs, violence, racism, and wellbeing. The Affirmation policy opens a potential dialogue on serious issues that humanity faces about life on earth.

I see the Quebec Affirmation as the possibility for the Indigenous-Settler relationship to re-invent itself. One method used by Organizational Learning specialists is to facilitate this critically reflective transformation in what action researchers (AR) call open systems thinking and diversity management. Organizational Learning practitioners maintain that viable, healthy learning organizations or systems must be open and proactively adaptive to existing and foreseeable environmental factors. By scanning and addressing those social, philosophical, political, and economic factors interfacing a system, Organizational Learning facilitates in-depth analysis of a given s

Organizational Learning involves professional facilitators, managers, and stakeholders from the various communities of practice. Collectively, they identify issues; learn social research methods together; set the research agenda; execute the research collaboratively; and, over time, strategically implement the results as a team. The aim is to generate collective knowledge that supports the values, ideals, and realities of the total organization. Participatory actio