



Town Council Meeting

October 15, 2019

6:30 p.m.

Council Chambers, Town Hall

359 Main Street

Agenda

Call to Order

1. Approval of Agenda

2. Approval of Minutes

- a. Public Hearing Minutes, June 18, 2019
- b. Special Town Council Meeting, September 3, 2019
- c. Public Hearing Minutes, September 17, 2019
- d. Town Council Meeting, September 17, 2019

3. Comments from the Mayor

4. Public Input / Question Period

PLEASE NOTE:

- Public Participation is limited to 30 minutes
- Each Person is limited to 3 minutes and may return to speak once, for 1 minute, if time permits within the total 30-minute period
- Questions or comments are to be directed to the Chair
- Comments and questions that relate to personnel, current or potential litigation issues, or planning issues for which a public hearing has already occurred, but no decision has been made by Council, will not be answered.



**5. Motions/Recommendations from Committee of the Whole,
October 1, 2019:**

- a. RFD 028-2017 Town Utilization of RCMP Space/RFD 053-2019 Community Development & Public Works Facility Upgrades
- b. RFD 061-2019: Visitor Information Centre

6. New Business:

- a. RFD 045-2019: Second reading Property Minimum Standards Bylaw
- b. RFD 058-2019: Second reading Electronic Voting Bylaw
- c. RFD 060-2019: VWRM TBR

7. Correspondence:

a. RCMP Space:

- i. Email from Betsy Baillie – RCMP
- ii. Email from Michael Jeffrey – RCMP- Wolfville
- iii. Email from R. Michael Shreve – Moving the RCMP
- iv. Email from Coleen Shepherd – RCMP Presence in Wolfville
- v. Email from Judith Leidl – Possible RCMP Move to New Minas
- vi. Email from Donna Holmes – Wolfville RCMP Location in Question
- vii. Letter from Robert Lutes – Location of RCMP Space
- viii. Email from Dr. Elisabeth Kusters – RCMP Relocation

b. General Correspondence from Public:

- i. Email from Stephen Drahos – Parking on Seaview Avenue



- ii. Email from Rick Mehta – Concern about Event at Deep Roots Music Festival
- iii. Email from Michael Darling – Aboriginal Information – Tribal Entities – Identity Theft Situation
- iv. Email from Doreen Rudnicki – Comments from a Tourist
- v. Email from Hannah Helm – Westwood Construction
- vi. Email from Glenn Howe – Seaview Parking – Committee Meeting
- vii. Email from Jenna Alvis – Dog Attack
- viii. Email from Jonathan Campbell – Long Traffic Lineups

8. Adjournment to In-Camera under the Municipal Government Act Section 22(2)(e):

9. Adjournment of In-Camera

10. Regular Meeting Reconvenes

11. Motion from In-Camera Meeting

- a. XXXX

12. Adjourned

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space
Date: 2017-05-02 Updated 2019-09-20
Department: Office of the CAO



SUMMARY

Town Utilization of RCMP Space

Update: September 2019

This is the original RFD that was prepared on this topic in 2017. We have updated this RFD instead of drafting a new one so that Council and the public can see what was originally proposed, the FAQ's at the time, and the rationale for staff bringing this forward for direction. Any text in black is from the original RFD.

Since this RFD was drafted the following has occurred -

In June 2017 a public information session on this issue, along with policing in general in Wolfville, was held. The notes from this meeting have been attached. Subsequent to this meeting, Council decided not to proceed with utilizing the RCMP Space for Town purposes in the fall of 2017.

In the winter of 2019, Council decided to revisit this issue as during the budget process it was identified that the proposed upgrades to the Public Works and Community Development Building were going to be more costly than originally forecasted. To summarize these discussions:

- November 6, 2018 COW Meeting – Public Works and Community Development Building renovations were introduced to Council during the preliminary Capital Budget discussion. It was noted \$300,000 was placed in the capital budget for this project but that the estimate was soft.*
- December 4, 2018 COW Meeting – A Councillor noted that the issue of using the RCMP space for town purposes should be revisited given the fact that \$300,000, which was a soft estimate, was a significant investment for the Public Works and Community Development Building.*
- January 8, 2019 Special COW Meeting – It was noted that more information would come back to COW in February on the Public Works and Community Development Building Upgrades and the potential use of the RCMP Space.*
- February 5, 2019 COW Meeting - The Director of Finance confirmed that the most recent estimate of the Public Works and Community Development Building was approximately \$500,000. Council provided direction for staff to move forward in looking into the RCMP space for Town use. As a result, utilizing the RCMP space was incorporated into the 2019-20 Capital Budget at a value of \$50,000 to accommodate small modifications for town staff office use and \$200,000 was placed in the budget to do improvements to the Public Works and Community Development Building for code upgrades. Under this scenario, office space upgrades would not have to be made to the Public Works and Community Development Building.*
- March 19, 2019 – Council approved the Capital Budget with \$200,000 for upgrades to the Public Works and Community Development Building and \$50,000 for renovations to the RCMP Building.*

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space
Date: 2017-05-02 Updated 2019-09-20
Department: Office of the CAO



Staff noted that during budget consultations, including at the budget Open House, several concerns were raised by citizens regarding the RCMP being asked to relocate to New Minas if the Town was to utilize the RCMP Building. As a result of this feedback, Council decided to leave the budgeted items for both the RCMP and the Public Works and Community Development Buildings in the 2019-20 Capital Budget but directed staff to do more consultation on the issue before proceeding with any move or renovations.

At the June 4, 2019 COW Meeting the CAO requested a reaffirmation that Council wanted to proceed with pursuing the use of the RCMP Space for Town purposes before any consultation efforts were undertaken. It was noted that if the RCMP space is not to be utilized that staff would come back with a report to Council to deal with the anticipated overages in the capital budget that would result in doing full renovations at the Public Works and Community Development Building. After some discussion, direction was provided to the CAO to not move forward with pursuing the RCMP space.

On September 3 2019 staff brought forward an RFD to Committee of the Whole seeking approval to move forward with the proposed upgrades to the Public Works and Community Development Building. In this RFD, an additional \$250,000 was requested from Council to complete this work, which would include required code upgrades, accessibility improvements and the provision of additional office space for staff. Due to the fact that the total cost of this project estimate remains at \$500,000, Council asked staff to go back and revisit the usage of the RCMP space and seek additional consultation from the public.

The public is being encouraged to provide feedback to the CAO in writing or to attend a public meeting on this topic on October 15th from 5:30 – 6:30 pm at Town Hall.

Town staff are recommending that the space located at 363 Main Street, which is currently occupied by the RCMP, be utilized for Town purposes to accommodate the Community Development Department in the Town Hall building.

Staff would like to consult with the public, finalize what, if any immediate renovations or furniture is required, and bring a report back to Council in June for a decision.

DRAFT MOTION:

That Council authorize staff to proceed with the occupation of the RCMP office space located at 363 Main Street.

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space
Date: 2017-05-02 Updated 2019-09-20
Department: Office of the CAO



1) CAO COMMENTS

The CAO recommends that Council authorize staff to proceed with the occupation of the RCMP space located at 363 Main Street. Prior to a final decision being made, it is recommended that public consultation occur and that projected costs/building renovations be finalized.

2) LEGISLATIVE AUTHORITY

Council has the authority, as per Section 65 of the Municipal Government Act, to expend money on 65(x) lands and buildings required for a municipal purpose; and 65(y) furnishing and equipping any municipal facility.

3) STAFF RECOMMENDATION

That Council authorize staff to proceed with the occupation of the RCMP space located at 363 Main Street.

4) REFERENCES AND ATTACHMENTS

- Municipal Facilities Condition Assessment – January 2016
- Statement of Roles and Responsibilities Document – May 2000
- *Public Meeting Notes – June 2017*
- *RFD 053-2019 – Community Development and Public Works Facility Upgrade*

5) DISCUSSION

Current Situation – RCMP Space

Currently, the RCMP space, which is approximately 1700 square feet, houses a detachment assistant, 2 constable positions for the Town of Wolfville and 5 traffic division members. Space for the constables and the detachment assistant has been provided by the Town at no cost to the RCMP since the RCMP began providing policing services to the Town in 2000 as part of the Statement of Roles and Responsibilities Document (it should be noted that this document was later replaced by the signing of the Provincial Policing Services Agreement in 2012. Space to accommodate the traffic division has been provided by the Town at no cost to the RCMP since 2014.

The RCMP are in the process of building a new Detachment in New Minas, which will house all members of the Kings East Detachment, less the two Wolfville constables and the Wolfville detachment assistant. It is planned that the traffic division will also be hosted at this new location. The estimated time frame for the new Detachment to be completed is the end of the 2018 calendar year. *In the spring of 2019, the traffic division was relocated to the New Minas detachment.*

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space
Date: 2017-05-02 Updated 2019-09-20
Department: Office of the CAO



The existing RCMP space in Wolfville was recently modernized by the Town in 2016. The Town renovated the reception area, converted an office to a boardroom, renovated the kitchen, replaced the flooring and painted the interior.

Current Situation – Town Hall and Public Works/Community Development Facility Space

Currently Town staff are housed in two primary locations – Town Hall at 359 Main Street and the Public Works/Community Development Building at 200 Dykeland Street. The Town Hall location currently hosts the Mayor, CAO, Finance Department (4 employees), Corporate Services Department (2 employees plus a part-time IT consultant) and the Director of Public Works and the Public Works Administration Assistant.

The Dykeland location, which was built in 1991, currently hosts the Public Works and Parks Departments on the main level, along with the Community Development Department on the partial upper level. The Community Development Department currently has one Director and 8 full-time staff positions. As noted in the Municipal Facilities Condition Assessment (2016), there are several code and other factors that need to be addressed if the Town continues to utilize the building in its current capacity. Of particular note is that the building does not currently comply with the accessibility requirements of today's codes given the Community Development Department occupies the partial second level. The Town has budgeted \$200,000 in the 2018-19 capital budget to undertake the work required to achieve compliance. *Please refer to RFD 053-2019 for more updated information on the proposed renovations and costs for the Public Works and Community Development Building.*

Why Are Staff Recommending the Utilization of the RCMP Space for Municipal Purposes?

There are several reasons why staff are recommending the utilization of the existing RCMP space for municipal purposes:

- 1) It would be advantageous to have all office-type staff in one facility to improve inter-departmental communication and encourage efficiencies in the utilization of key staff, such as administrative assistants. For example, having all administrative assistants in one location allows for improved back-up and one-stop shopping for customers for all municipal needs. It also provides the Community Development Department with readily accessible meeting space;
- 2) The Community Development Department does not currently have a store front location in a visible area. Given the customer service focus that the areas of Planning, Development Control, Economic Development and Recreation have, locating these services at Town Hall make the staff more visible to the general public;
- 3) Moving the Community Development Department to the Town Hall facility will allow those services to be provided in an accessible manner and the capital upgrades currently in year 2 of the 10 Year Capital Plan would be saved (approximately \$200,000). This move will also help the

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space

Date: 2017-05-02 Updated 2019-09-20

Department: Office of the CAO



Town comply with the proposed accessibility legislation that is currently being considered by the Province;

- 4) The RCMP will be re-locating traffic services once the New Minas Detachment is completed, and Wolfville will no longer have their presence, both in terms of members and policing vehicles. The two constables that report to the Wolfville Detachment are often on the road, leaving the Detachment Assistant as the sole employee working full-time out of the office. The loss of traffic services will result in the existing space being under-utilized;
- 5) There are also benefits to the RCMP in having all of their East Kings Detachment members reporting out of one office given the 2 Wolfville members are part of the broader District Policing model and all other members report out of New Minas. The Sergeant responsible for Kings East, which includes Wolfville, also currently reports out of New Minas;
- 6) As part of the provision of RCMP services to municipalities, the RCMP provides both the service and the office space. Since the Town has provided office space at no charge we are essentially paying twice in that regard;
- 7) The RCMP Offices recently underwent renovations that will suit Town purposes well. These renovations include a new boardroom and a more open office environment.

What are the Potential Questions or Concerns with This Proposal?

- 1) ***Will response times be impacted?*** The Town has been told that response times to calls and service levels for policing will not be impacted if the RCMP Wolfville members re-locate to New Minas. Once members start their shift they are primarily on the road throughout the Kings East District (unless they are catching up on paperwork), and respond to calls as they come in. Members currently do not sit in Wolfville waiting for calls.
- 2) ***Will Wolfville “lose” the RCMP presence?*** The traffic division brought not only members, but police cars to the Town of Wolfville. By the end of 2018, the traffic division, and their fleet, will be relocated to New Minas, which will result in an immediate visual impact in terms of the number of squad cars parked at the Wolfville Detachment. It is important to note that traffic services currently do not provide any policing services to the Town of Wolfville.

The two Wolfville constables will remain focused on the Town and will continue to provide policing services to the community. The key changes with the proposed move is the (1) all paperwork by members would be done out of the New Minas Detachment and (2) the Detachment Assistant would work out of New Minas. The RCMP would continue to provide operational planning and support for key weekends in Wolfville, and would continue to deliver on the Wolfville-specific deliverables identified in the Annual Performance Plan;

- 3) ***What Services are most impacted?*** By far the greatest driver for foot traffic into the Wolfville RCMP Detachment is for criminal records checks. If the Detachment is relocated to New Minas,

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space
Date: 2017-05-02 Updated 2019-09-20
Department: Office of the CAO



residents could pick up the paperwork for criminal records checks at Town Hall but the paperwork would have to be returned to the New Minas Detachment.

What Would the Timing Be for This Move if Approved?

In speaking with the RCMP, if notice was given in May/June 2017 that the Town wanted to occupy the space, the move could happen as early as August/September 2017. August would be ideal as there are no/limited Council and Committee meetings and tax/water bills are not due until later in the fall, resulting in limited foot traffic to the Town Hall Building. *The timing for this would likely be in early 2020 if approved.*

6) FINANCIAL IMPLICATIONS

It is anticipated that \$50,000 will be required to make small modifications to the existing RCMP space to make it suitable for staff. Refer to RFD 053-2019 for more information on required costs and upgrades to the Public Works and Community Development Building. Should the RCMP building be utilized for town staff a reduction in cost for the creation of offices and accessibility improvements will be realized for the Public Works and Community Development renovation.

The 2017-18 Operational Plan identifies the consideration of this move as an initiative, however there were no dollars allocated to facilitate this move. It is anticipated that the initial move will more than likely result in some costs being incurred. Initially, it would be ideal to (1) create an internal pathway between the Town Hall and RCMP space, (2) ensure that adequate dividers are in place to separate staff working in common areas, and (3) ensure that a board room table is located in the RCMP Space.

At this stage, staff are still determining the best way to achieve the internal connection and determine what, if any, RCMP furniture would remain if a move is approved. Once these details are known, a better financial plan can be developed on what would be required immediately. This information will be presented to Council in June once staff have finalized more details. Depending on the costs needed initially, funding may come from existing budget funding (eg. CAO/Corporate Services may have to dedicate their \$10,000 Contracted Service budget to this move).

Longer term, if Council deems the existing Town Hall space as suitable to meet our needs into the future, a plan for long-term renovations would be presented to Council and incorporated into the 10 Year Capital Plan.

As noted, this move will result in the second floor of the Public Works/Community Development Building being unoccupied for office use. The \$200,000 of accessibility upgrades that currently sits in 2018-19 in the Capital Plan will no longer be required for that purpose. They could be repurposed

REQUEST FOR DECISION 028-2017

Title: Town Utilization of RCMP Space
Date: 2017-05-02 Updated 2019-09-20
Department: Office of the CAO



towards the renovation/set up costs that inevitably will be part of moving Town staff to the RCMP space.

7) REFERENCES TO COUNCIL STRATEGIC PLAN AND TOWN REPORTS

This initiative supports Council's Strategic Goal of Maximizing Our Infrastructure Investments by creating efficiencies and utilization of Town-owned buildings.

8) COMMUNICATION REQUIREMENTS

We will be asking for feedback on our website and social media on this issue and will be holding a public meeting on October 15th from 5:30-6:30 pm.

It will be crucial to communicate with the public that Council is considering this change. It is suggested that a public open house meeting be held in May to allow for information to be shared, questions to be asked and concerns/support for the proposal expressed. Additionally, staff would conduct a "pop up" exercise to get feedback. An FAQ on the proposal will also be developed with key information from this RFD, and circulated via social media, on the Town's website and through other more traditional means, such as in the Grapevine. Members of the RCMP Advisory Board will also be encouraged to have discussions within their social networks and get feedback.

9) ALTERNATIVES

To not authorize staff to proceed with the occupation of the RCMP space located at 363 Main Street.

REQUEST FOR DECISION 053-2019

Title: Community Development Public Works Facility Upgrade

Date: 2019-09-03

Department: Public Works



SUMMARY

COMMUNITY DEVELOPMENT PUBLIC WORKS FACILITY UPGRADE

Upgrades to the Community Development Public Works facility are being considered to address code deficiencies, improve accessibility and provide more office space. The current capital budget includes \$200,000 for upgrades to this facility. The cost estimates based on our consultant's preliminary design is \$500,000 and a decision on how to proceed is required.

DRAFT MOTION:

Move that Council commit an additional \$250,000 to the Community Development Public Works facility upgrade to address code deficiencies identified and complete the renovations required to make the ground floor accessible and provide additional office space for staff.

REQUEST FOR DECISION 053-2019

Title: Community Development Public Works Facility Upgrade

Date: 2019-09-03

Department: Public Works



1) CAO COMMENTS

The CAO supports the recommendations of staff.

2) LEGISLATIVE AUTHORITY

- Procurement Policy 140-001
- Approved 2019/20 Capital Budget

3) STAFF RECOMMENDATION

Staff recommend that Council commit \$250,000 in additional funds to the project to address the code deficiencies identified and complete the renovations needed to make the ground floor more accessible and provide additional office space for staff.

4) REFERENCES AND ATTACHMENTS

- 2019/20 Capital Budget

5) DISCUSSION

A condition assessment report completed in 2016 identified some code deficiencies with the Community Development Public Works facility. As staff began planning to rectify these issues, we discussed options to make the facility more accessible and renovation options to provide more office space. Stantec was contracted to assist with the design stage of the project. The preliminary design was temporarily put on hold while the Town decided on the use of the RCMP space. With the decision to maintain the RCMP presence in their existing space, Stantec was asked to continue with preliminary design options for the CD/PW facility including additional office space and to include a preliminary review of the Rick Hansen Foundation certification requirements. This is also an opportunity to complete some of the work that has been identified in previous energy efficiency audits, with any outstanding recommendations that do not fit the current project scope to be completed through operations in coming years.

Stantec are recommending as part of the preliminary design that the code issues identified in the Hatch condition assessment report be addressed. In addition, in an effort to address the accessibility and space requirements, Stantec are proposing a more user friendly reception area on the ground floor, adding office space to the ground floor, renovating the washrooms and incorporating energy management/conservation measures where appropriate. Renovation to the second level are not included in the current scope of work.

The work is in the preliminary design stage and details will have to be finalized. The preliminary estimate to complete the work is \$450-500,000 with an additional \$100,000 suggested to address the Rick Hansen Accessibility Foundation gold standards should Council wish to proceed with this on this

REQUEST FOR DECISION 053-2019

Title: Community Development Public Works Facility Upgrade
Date: 2019-09-03
Department: Public Works



particular renovation. The Accessibility Plan (AP) adopted by Council earlier in the year set a goal of ensuring all new/major building renovations be done in a way to meet the RHFC gold standard. As noted at the time the AP was adopted, the Mgt Team was to go back through the Plan and identify areas where goals/actions were outside possibly outside the Town's ability to achieve. This particular renovation is one such example. It comes before Council before the full staff review of the AP has been completed, but staff felt it important to note that the recommendation in this report does not fully meet the current AP goal. The Town's Accessibility Coordinator will be at the Committee of the Whole meeting and can respond to any questions around this particular issue.

The estimated cost to address the code deficiency issues only, is estimated at \$200,000. The current capital budget includes \$200,000 for the Community Development/Public Works facility renovations and included \$50,000 for renovations to the RCMP space if we were going to move town staff into this space. There are no changes planned to the RCMP space so this funding could be used toward the Community Development Public Works facility upgrades. An additional \$250,000 is required to complete the code deficiency issues and the renovations to the ground floor of the facility. If the Rick Hansen Foundation certification is pursued Stantec are suggesting, we budget an additional \$100,000. This should be considered a soft estimate as staff have not obtained sufficient data on building cost impacts of an accessibility goal which exceeds current building codes. Note that a gold RHFC standard would generally exceed requirements of the building code.

The Community Development/Public Works renovations was included in the 2019/20 capital budget. The first draft of the 2019/20 CIP presented to COW last November included an estimate of \$300,000 to complete both the fire safety and office space revisions. The office revisions were intended to allow a first floor reception area as well as a few workstations/offices for some of the Community Development staff. The goal was to improve accessible access to the Community Development/Planning staff all of whom are currently located on the non-accessible second floor of the building.

After discussion during the 2019/20 budget process, Council gave direction to staff to look at providing budget dollars to renovate the RCMP for use by the Community Development staff and change the Public Works building renovation to only include fire safety improvements. This change resulted in the approved budget having \$50,000 for RCMP renovations and \$200,000 P Wks renovations providing an overall budget savings. It is important to note that Council committed to reviewing whether to have the Wolfville RCMP detachment report out of the new New Minas Facility or to have them remain Wolfville based offices. Ultimately Council decided to have the RCMP remain in Wolfville offices. This has required staff to go back and review the renovations that would be required at the Public Works Building to once again do both fire safety and accessibility improvements.

REQUEST FOR DECISION 053-2019

Title: Community Development Public Works Facility Upgrade
Date: 2019-09-03
Department: Public Works



6) FINANCIAL IMPLICATIONS

As noted above, the approved funding in the budget totals \$250,000 for building renovations (\$50,000 at RCMP wing of Town Hall and \$200,000 at Public Works). Current estimates now show the combined renovation being carried out at the Public Works location to be \$500,000 before any consideration of the added changes that would be needed to achieve RHFC gold status. This requires an additional \$250,000 to be approved by Council.

As with other requests, Council's options for funding can range from all long term debt to 100% reserves and any combination in between. Although buildings would typically be candidates for long term debt, the work envisioned here is not such that it necessarily extends the useful life, but rather improves safety and accessibility. The use of the building is anticipated to change within the next 9 years, once the new Town Hall facility is completed (this could be a new building or a major renovation of the current Town Hall). Refer to the CIP, Year 9. Two of the issues which would argue against the use of long term debt are:

The Town has already put in place its capital borrowing requirements for 2019/20. This process, including having the Minister sign off on the borrowing, can take several months.

A portion of the renovations relate to what amount to temporary use changes. Staff are trying to improve accessibility for a Town Service (Community Development) in the immediate term knowing that the long term plan is to bring that group of staff into a new facility within the next decade. The Town strives to ensure debt funding is for terms no more than 50% of the useful life of an asset. It would be preferable to keep the Town's debt ratio capacity for larger projects with longer expected life spans.

Finance staff would recommend using Reserves to fund this additional project funding requirement. The original project was funded out of capital reserves and it is suggested that the additional funds required also come out of capital reserves.

7) REFERENCES TO COUNCIL STRATEGIC PLAN AND TOWN REPORTS

The Accessibility Plan recently adopted by Council specifically references the following;

- By 2021, ensure that all or most municipal facilities meet the Accessibility requirements (Schedule "C") in the latest version of the Nova Scotia Building Code Regulation. For facilities not completed by that date, have a plan in place to complete the work by 2025.
- Ensure that all new municipal buildings (including major renovations) meet the Rick Hansen Foundation Accessibility Certification (RHFAC) Gold Standard.

REQUEST FOR DECISION 053-2019

Title: Community Development Public Works Facility Upgrade

Date: 2019-09-03

Department: Public Works



8) COMMUNICATION REQUIREMENTS

Any changes to the level of service offered both during construction and because of the renovations will be communicated to the public as well as the staff using the facility.

9) ALTERNATIVES

The following options are provided for Council to consider with respect to moving this project forward.

Identify the additional funds in this fiscal year and proceed with the correction of the code deficiencies and renovations to make the facility more accessible and provide additional office space.

Proceed with the code deficiencies only this year and budget and complete the renovations next year.

Complete the code deficiencies only and not complete the renovations as planned

Not pursue Rick Hansen Foundation certification for this facility at this time – the building's long term use (after new civic complex completed) is not a public meeting place

REQUEST FOR DECISION #061-2019

Visitor Information Centre

Date: 2019-09-25

Department: Parks and Recreation



SUMMARY

Visitor Information Centre

Parks and Recreation staff have been reviewing documents pertaining the East End Gateway. Among the priorities listed was the construction of a new Visitor Information Centre (VIC). As part of the 2019/2020 budget, money has been assigned for design services for the new VIC. As part of the approved Town of Wolfville Operations Plan 2019-2023, construction funding for this project was identified and allocated as part of the 20/21 Capital Investment Plan in the amount of \$450,000 (page 72 under East End Gateway Project).

Given the current operating season for the Visitor Information Centre it seems prudent to begin construction on a new building as soon final designs are approved. With this, the draft motion is requesting Council to allow for capital funding to be released as soon as required to allow for the construction of the new Wolfville Visitor Information Centre.

DRAFT MOTIONS:

THAT COUNCIL AUTHORIZE STAFF TO COMMENCE WORK ON THE CONSTRUCTION OF THE VISITOR INFORMATION CENTRE PROJECT PRIOR TO FISCAL 2020/21 WITHIN THE PROJECT COSTS INCLUDED IN THE TOWN'S CURRENT CAPITAL INVESTMENT PLAN.

REQUEST FOR DECISION #061-2019

Visitor Information Centre

Date: 2019-09-25

Department: Parks and Recreation



1) CAO COMMENTS

The CAO supports the recommendations of staff. Moving forward with this project once the design is finalized will minimize the impact on the tourist season.

2) LEGISLATIVE AUTHORITY

The Municipal Government Act Section 47 enables Council to make decisions in the exercise of its powers on behalf of the Municipality, which includes directing staff.

3) STAFF RECOMMENDATION

As Draft Motion.

4) REFERENCES AND ATTACHMENTS

Town of Wolfville Operations Plan 2019-2023

5) DISCUSSION

Since December 2017 the Town has made an investment and commitment to developing the East End Gateway. Referencing RFD 031-2018 from spring of 2018, Council adopted a phased approach to the development and improvements.

Phase 1 included work on the north side of Main street, including the relocation of the skateboard park, increased parking and a new trailhead structure. All well underway.

Phase 2 included the design/build of a new Visitor Information Centre (VIC) and this is the focus of this RFD along with a discussion of the surrounding space in Willow Park.

The current VIC is dated, tired and limited in the services it can offer. At the same time, it is well-used (reports suggest over 11,000 visitors as of the end of August – including wine bus users), supports the Magic Wine Bus tours, and Willow Park continues to be a showpiece in the Parks inventory. Willow Park is a signature event space for the Town and offers every opportunity for development.

Staff have engaged the services of a local architect to design a new VIC and will require the following from that design:

Enlarged and accessible service space

Intentional space to recognize both our history and our future

Virtual displays and technology-based promotional services

Flexible space that could be utilized year around

Retail space – supporting both local artists and allowing for the sale of promotional products

Appropriate staff space

REQUEST FOR DECISION #061-2019

Visitor Information Centre

Date: 2019-09-25

Department: Parks and Recreation



Exterior access to fully accessible washrooms

In addition to the above, staff believes there is logic in incorporating an outdoor stage/space into the design to allow for numerous sorts of programming opportunities.

Although not directly related to the new construction of a VIC, staff is thinking about the site in its entirety and will be revisiting Council's discussions surrounding the construction of a splash pad in Wolfville. The design of the new VIC will be done with an eye to incorporating a splash pad into Willow Park in the spring of 2020 – budget dependent.

We are early in the design phase and your Parks and Recreation team would welcome any suggestions to incorporate into the project.

Staff are asking you to consider the motion to allow for construction on a new VIC to begin as soon as possible based on meeting both design requirements as well as budget demands.

Please note: Demolition of existing VIC may take place prior to the approval of final design as means of making the most of the construction seasons.

6) FINANCIAL IMPLICATIONS

Council approved the 2019-2023 Operations Plan in March 2019. Within that plan, capital dollars were allocated to building a new VIC in 2020 and do not represent additional monies. The motion is to allow for spending prior to the approved 2020/2021 capital budget to allow construction to begin as soon as design is approved. This is based on meeting budget requirements.

7) REFERENCES TO COUNCIL STRATEGIC PLAN AND TOWN REPORTS

Council Strategic Principles:

- a. **Affordability:** Project is based on Town's Capital Investment Plan.
- b. **Transparency:** Budget process has been carried out through Council proceedings and all documentation is publicly available.
- c. **Community Capacity Building:** East End Gateway improvements at the forefront of capital projects with the Parks and Recreation department.
- d. **Discipline to Stay the Course:** The East End Gateway has been part of the Town's operating plan for several years.
- e. **United Front:** Recreational space and supporting active lifestyles is specific to the Town's Strategic Plan.
- f. **Environmental Sustainability:** Every opportunity for a green built will be incorporated into the project. The venue will operate under the lens of environmental accountability.

8) COMMUNICATION REQUIREMENTS

REQUEST FOR DECISION #061-2019

Visitor Information Centre

Date: 2019-09-25

Department: Parks and Recreation



Parks and Recreation staff will commit to monthly updates on the project and is looking forward to sharing concept drawings and final design details.

9) ALTERNATIVES

Council can choose not to accept the draft motion and defer construction.

REQUEST FOR DECISION 045-2019

Title: Property Minimum Standards Bylaw

Date: ~~2019-07-02~~ October 15, 2019

Department: Planning & Development



SUMMARY

Property Minimum Standards By-law Amendments

The Property Minimum Standards Bylaw was passed on October 8th, 2013. The proposed amendments are minor in nature and do not propose any substantial changes.

On review it was determined that the wording in the Bylaw could be clearer to avoid interpretation issues. Staff would like to have the bylaw offence sections designated under the Summary Offence Tickets (SOT) Regulations as an alternative to a long form information process. The SOT process would allow for an out of court settlement (OCS) option for the offences in the bylaw. The OCS would be the minimum penalty set out in the Property Minimum Standards Bylaw, plus victim fine surcharge of 15% and court costs for a single offence. Multiple offence incidents would be handled by the long form process.

The requested action to update and strengthen the Property Minimum Standards Bylaw is expected to assist the staff in dealing with substandard properties within the Town in an expeditious and efficient manner.

MOTION Carried at September 17, 2019 Council meeting:

That Council give first reading to the attached Property Minimum Standards Bylaw and direct staff to prepare the notice of intention and set a date for second reading.

DRAFT MOTION – October 15, 2019 Council meeting:

That Council give second reading to the attached Property Minimum Standards Bylaw and direct staff to prepare the Passage of Bylaw notification.

REQUEST FOR DECISION 045-2019

Title: Property Minimum Standards Bylaw

Date: ~~2019-07-02~~ October 15, 2019

Department: Planning & Development



1) CAO COMMENTS

The CAO supports the recommendation of Staff.

Council discussed this Bylaw in July and was satisfied with the proposed changes. The purpose of this RFD coming back to Council is to now bring this Bylaw through the formal approval process of first and second readings.

2) LEGISLATIVE AUTHORITY

Authority for the Town to adopt such a bylaw is found in Sections 172 and 181 of the Municipal Government Act (MGA). Section 8 of the Summary Proceedings Act of Nova Scotia permits offences contained in municipal by-laws to be designated as SOT offences.

3) STAFF RECOMMENDATION

That Council give first reading to the attached Property Minimum Standards Bylaw and direct staff to prepare the notice of intention and set a date for second reading.

4) REFERENCES AND ATTACHMENTS

1. Copy original of Property Minimum Standards Bylaw passed on October 8th, 2013 (attached).
2. Amended Draft of the Property Minimum Standards Bylaw (attached).
3. Draft of the Schedule M-27 wording for Summary Offence booklet (attached).

5) DISCUSSION

The Property Minimum Standard Bylaw was passed in October 8th, 2013. On review it is felt by staff that a revision of some of the wording would be appropriate to clarify any possible interpretation issues in the bylaw. Furthermore, staff would like to have the bylaw offence sections designated under the Summary Offence Tickets (SOT) Regulations as an alternative to a long form information process under the Summary Proceedings Act. The SOT process would allow for the immediate notice of an offence charge, the exact circumstances of the offence, a date to pay the out of court-settlement (OCS) or inform the courts the intent to challenge the offence and the amount of the OCS if they decided to pay. The OCS would be the base penalty set out in the Property Minimum Standards Bylaw, of two hundred dollars (\$200.00) plus victim fine surcharge of 15% and court costs to a final OCS of three hundred and fifty-two dollars and fifty cents (\$352.50) for a single offence. The OCS would have a graduated fine schedule for a second offence of four hundred dollars (\$400.00) plus victim fine surcharge of 15% and court cost to an OCS of five hundred and eighty two dollars and fifty cents (\$582.50) and third or subsequent offences of nine hundred dollars (\$900.00) plus victim fine surcharge of 15% and court costs to an OCS of one thousand, one hundred and fifty seven dollars and fifty cents (\$1157.50).

REQUEST FOR DECISION 045-2019

Title: Property Minimum Standards Bylaw

Date: ~~2019-07-02~~ October 15, 2019

Department: Planning & Development



More complicated multiple offence incidents would still be handled by the long form process which requires a mandatory court appearance.

The requested action to update and strengthen the Property Minimum Standards Bylaw is expected to assist the staff in dealing with substandard properties within the Town. The Summary Offence Ticket with an out of court-settlement (OCS) will ensure an expeditious and efficient process for the simple singular Property Minimum Standards Bylaw offences.

Changes to the Property Minimum Standards Bylaw starts with the correction of the Municipal Government Act sections for authority to establish the bylaw. Further general amendments updated the reference sections to the appropriate statutes and codes throughout, to reflect standards of the Nova Scotia Building Code, National Building Code of Canada and the National Plumbing Code of Canada.

The definition section of the bylaw received an addition of “land, and “property” sections. These two clarifications in the definitions which are utilized throughout the bylaw replaced wording, like “buildings, grounds, yards, lawns which are included in these two new definitions. Additionally, the definition of “Single Room Occupancy” has been included to clarify what these living arrangements mean.

The Section of General Duties and Obligations, Section 4(b) is changed to clarify the standard that older buildings are to be maintained which is at the time of the original build. The addition of Section 4(d) allows for testing of materials, equipment, devices, construction, and remedial methods if needed as for a determination as a requirement of the Bylaw. As Section 4(d) relates to all sections of the Bylaw, Sections 6(2)(b), Structural Soundness and 6(12)(c), Electrical Services, are removed due to redundancy.

Standards for Buildings, Section 6(1)(a), under Fire Prevention is clarified to read, “other Town of Wolfville Bylaws or any Provincial legislation”. Drainage and Prevention of Dampness, Section 6(3)(b) has been amended to add “moisture” but remove mold and mildew, the result of the moisture and dampness. Experts are not needed for the detection of dampness and moisture which is the cause of the for mold or mildew. “Property” has replaced “building” in Pest Prevention and Control, Section 6(4). Interior Walls, Ceiling and Floors, Section 6(5)a had “the ceiling” added to the section. Stairs, Decks and Balconies, Section 6(9)(b) is a clarification of the standard expected that guards and handrails will be repaired or replaced with the appropriate legislation.

The Heating Section, 11(a) has been updated to reflect the National Building Code of Canada standards of 22 degrees Celsius in all living spaces and 18 degrees Celsius in unfinished basements during outside winter temperatures. This is an increase of 2 degrees in all living spaces and an additional standard for unfinished basements.

Most important changes are in the Penalties, Section 8(2) and 8(3) of the Bylaw. Section 8(2) is the addition of the authority of a Bylaw Enforcement Officer on probable grounds to issue a Summary Offence Ticket (SOT) for a single violation. The amendment to 8(3) sets out the base penalty for the issuance of a SOT for first, second, third and subsequent offences under this bylaw.

REQUEST FOR DECISION 045-2019

Title: Property Minimum Standards Bylaw

Date: ~~2019-07-02~~ October 15, 2019

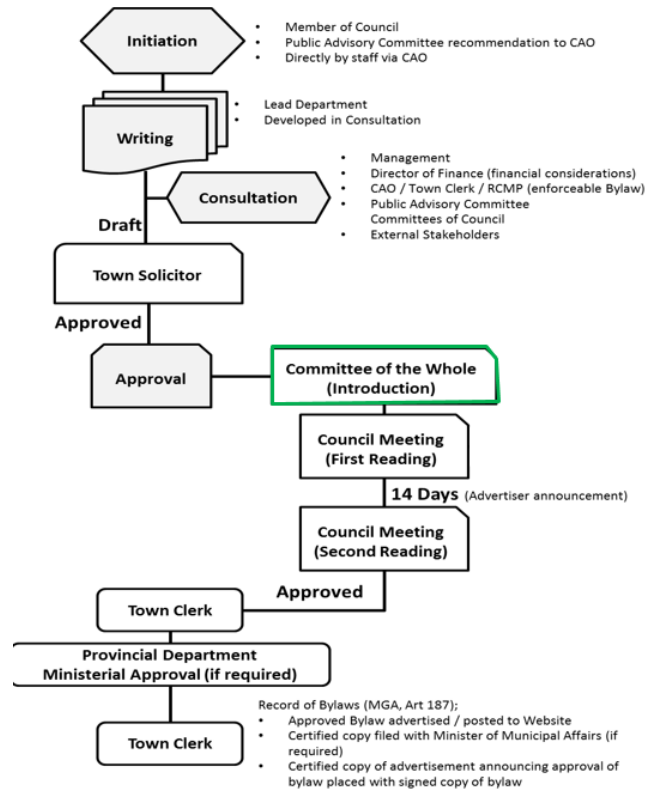
Department: Planning & Development



6) PROCESS AND COMMUNICATION REQUIREMENTS

This decision does not warrant communication requirements as the changes are minor in nature and do not change the intention of the bylaw only a clarification of wording. The change to the use of the Summary Offence Ticket with an out of court settlement for minor single offences would not affect the community but makes internal processes more expeditious and efficient.

The Bylaw Development Process (as per the Municipal Government Act) is as follows:



7) ALTERNATIVES

- Council could decide to have all Property Minimum Standards Bylaw offences dealt with by way of a long form process to ensure a mandatory court appearance for all infractions regardless of the severity.
- Council could decide to approve the wording change but not to move forward to the Summary Offence Ticket process.



PROPERTY MINIMUM STANDARDS BYLAW

Be it enacted, by the Council of the Town of Wolfville under the authority of Section 172 and Section 181 of the Municipal Government Act, as amended:

1 Title

This bylaw shall be titled and referred to as the 'Property Minimum Standards Bylaw'.

2 Background

Section 172 of The Municipal Government Act gives Council the authority to establish by-laws. Section 172(a) allows by-laws to be created for the health, well-being, safety and protection of persons, whilst Section 172(jb) allows by-laws to be created that set standards for the maintenance and sightliness of property and section 181 allows by-laws to be created to prescribe minimum standards for buildings occupied for residential and commercial purposes.

The purpose of this bylaw is to establish a set of minimum standards for properties in The Town of Wolfville and outline the responsibilities of property owners in this regard.

3 Definitions

In this Bylaw:

- (1) "Accessory Building" means a subordinate building or structure on the same lot as the main building devoted exclusively to an accessory use.
- (2) "Appointed Person" means the Building Inspector, By-Law Enforcement Officer of the Town of Wolfville, or any other person appointed by the Chief Administrative Officer who is empowered by legislation to enforce this By-law.
- (3) "Building" means any structure, whether temporary or permanent, used or capable of use for the shelter, accommodation or enclosure of persons, animals, materials or equipment and includes the grounds, lawns and accessory buildings on the property of the building.
- (4) "Building Inspector" means the building inspector of the Town of Wolfville.
- (5) "By-Law Enforcement Officer" means a person appointed by the Chief Administrative Officer who is a Special Constable or By-Law Enforcement officer pursuant to the Police Act or similar legislation and empowered by such appointment to enforce this By-law.
- (6) "Council" means the Council of the Town of Wolfville.



- (7) “Dwelling Unit” means one or more habitable rooms used or capable of use by one or more individuals as an independent and separate housekeeping establishment in which separate kitchen and sanitary facilities are provided for the exclusive use of such individual or individuals, with a private entrance from outside the building or from a common hallway or stairway inside the building.
- (8) “Habitable Room” means a room in a dwelling unit used or intended to be used for living, sleeping, cooking or eating purposes.
- (9) “Occupier” means any person who resides in or uses a Dwelling Unit and includes, but is not limited to, a tenant or the owner of the Dwelling Unit.
- (10) “Owner” includes any one or combination of the following as defined in the Municipal Government Act:
 - (a) A part owner, joint owner, tenant in common or joint tenant of the whole or any part of land or a building,
 - (b) In case of the absence or incapacity of the person having title to the land or building, a trustee, an executor, a guardian, an agent, a mortgagee in possession or a person having the care or control of the land or building,
 - (c) A person who occupies shores, beaches or shoals, and
 - (d) In the absence of proof to the contrary, the person assessed for the property.

4 General Duties and Obligations

- (a) The Owner of a building shall maintain the building to the standards as provided in this By-Law.
- (b) The Owner of a building shall maintain the building to the standard to which it was required to be built.
- (c) The standards of this By-Law are minimum standards and this By-Law shall not be construed so as to lessen the requirements for the construction, repair, or alteration of a building imposed by any other Town of Wolfville By-Law or any other applicable legislation.



5 General Property Standards

(1) Grounds and Lawns

- (a) Grounds and lawns and the general landscaping of a property shall be maintained in a clean and tidy condition and shall not be unsightly in relation to neighboring properties.
- (b) Without limiting the generality of paragraph 5(1)(a), the following standards shall apply to grounds and lawns:
 - (i) Any vehicle, trailer, boat, furniture or equipment that is discarded, derelict, dismantled, or in an abandoned condition shall not be parked, stored or left in any yard.
 - (ii) Lawns, hedges, bushes and landscape plantings shall be maintained as required to prevent them from becoming overgrown or unsightly.
 - (iii) Yards shall be maintained free of rubbish and debris.
 - (iv) Any furniture that is designed and manufactured for indoor use shall not be placed outside of a dwelling.
 - (v) Appliances including, but not limited to, refrigerators, stoves, and freezers shall not be left in yards, interior stairways, or hallways and shall not be used as placed of storage.
- (c) Nothing in this by-law shall prevent a building owner from establishing vegetable gardens or other non-conventional landscape treatments such as tall ornamental grasses and perennial flowers, provided that such installations are appropriately maintained and tended commensurate with a residential setting.

(2) Walks, Steps, Driveways & Parking Areas

- (a) Steps, walks, driveways, and parking areas and similar areas of a yard shall be maintained to:
 - (i) afford safe passage under normal use and weather conditions,
 - (ii) keep the surface free of loose, unstable or uneven surfaces,
 - (iii) keep the surface free of water ponding.
- (b) Parking of vehicles in yards shall be in accordance with the requirements of the Town of Wolfville Land Use By-Law in force and as amended from time to time.

(3) Storage of Waste/Resource Materials

Every building shall be provided with adequate storage facilities for storage of waste/resource materials in accordance with the Town of Wolfville Solid Waste/Resource

Management By-Law and such facilities shall be maintained in a clean and sanitary condition.

(4) Accessory Buildings

Accessory buildings shall be maintained in good repair and free from hazards or conditions which may affect health or cause fire or unsafe conditions.

6 Standards for Buildings

(1) Fire Prevention

- (a) The Owner of every building shall provide fire and smoke alarm systems as required by the Town of Wolfville Building By-Law.
- (b) Fire and smoke alarm systems shall be maintained in an operational condition at all times.
- (c) All required fire separations shall be maintained so as to adequately prevent the spread of fire from one compartment to the next.

(2) Structural Soundness

- (a) Every part of a building shall be maintained in a structurally sound condition so as to be capable of sustaining safely its own weight and any load to which it may normally be subjected.
- (b) The Appointed Person may direct that tests of materials, equipment, devices, construction methods, structural assemblies or foundation conditions be made or sufficient evidence or proof be submitted, at the expense of the owner, where such evidence or proof is necessary to determine whether the material, equipment, devices, construction or foundation meets the prescribed requirements.

(3) Drainage and Prevention of Dampness

- (a) Every basement, cellar, crawl space and similar space shall be adequately ventilated and drained.
- (b) Every floor, ceiling, both sides of every interior wall and the interior side of every exterior wall in a building shall be maintained free from excessive dampness and mould and mildew.

(4) Pest Prevention and Control

Buildings shall be kept reasonably free of rodents and insects.

(5) Interior Walls, Ceilings and Floors

- (a) Every wall in a building shall be reasonably smooth and level and maintained so as to be free of all protruding, broken or decayed structural components or wall coverings.
- (b) Shower walls and walls abutting bathtubs shall be impervious to water.
- (c) Every floor in a building shall be reasonably smooth and level and maintained so as to be free of all protruding, broken or decayed structural subfloor or floor coverings.
- (d) Finish flooring in kitchens, bathrooms, toilet rooms, shower rooms and laundry rooms shall be maintained to be reasonably impervious to water.

(6) Foundations and Exterior Walls

- (a) All foundation supports forming part of a building shall be maintained in good repairs so as to prevent settlement of the building.
- (b) The components of every exterior wall of a building and the exterior wall shall be maintained, weather tight, free of loose or unsecured objects and materials, prevent the entrance of insects and animals and prevent deterioration due to weather, insects and animals.

(7) Roofs, Eaves troughs and Gutters

- (a) Roofs shall be kept weather tight and free from leaks.
- (b) Every eaves trough, roof gutter and down pipe shall be kept in good repair.
- (c) Every roof shall be kept free from loose or unsecured objects and materials, dangerous accumulations of snow and ice, and all other fire and accident hazards.

(8) Windows and Doors

- (a) Windows, doors, skylights and basement or cellar hatchways shall be maintained in a good repair, weather tight and reasonably draft free.
- (b) All windows that are operable and exterior doors shall have suitable hardware so as to allow locking or otherwise securing from inside.
- (c) At least one window in each sleeping room shall meet egress standards as required by the Provincial Building Code.



- (d) Doors between an attached garage and the remainder of the building shall be fitted with weather stripping and a self-closing device to prevent the passage of gases into the remainder of the building.

(9) Stairs, Decks and Balconies

- (a) Interior and exterior stairs, porches, balconies, decks and landings shall be maintained in good repair so as to be free of holes, cracks, and other defects which may constitute accident hazards. Existing stair treads or risers that show excessive wear or are broken, warped or loose and any supporting structural members that are decayed or deteriorated shall be repaired or replaced.
- (b) Guards and handrails in accordance with the requirements of the Town of Wolfville Building By-Law shall be provided on all stairs, porches, balconies, decks and landings.

(10) Egress

- (a) Every building and dwelling unit shall have a safe, continuous and unobstructed passage from the interior of the building or dwelling unit to the exterior grade level.
- (b) Buildings using a fire escape as a secondary means of egress shall have the escape in good condition, free from obstructions and easily reached through an operable window or door operable from inside without requiring keys or specialized knowledge.
- (c) Any required egress shall not pass through a room in another dwelling unit or a service room, or a private room or space within the same dwelling unit.

(11) Heating

- (a) Every dwelling unit shall be provided with suitable heating facilities for maintaining a minimum indoor ambient temperature of 20 degrees Celsius throughout the dwelling unit.
- (b) The heating facilities shall be maintained in good working condition so as to be capable of heating the dwelling unit safely to the required standard.
- (c) Where a heating system or part thereof or any auxiliary heating system or unit burns solid or liquid fuel, a place or receptacle for storage of the fuel shall be provided and maintained in a convenient and safe location free from fire and accident hazards.



- (d) Fuel fired heating appliances shall be located in areas and locations so as not to create a fire or accident hazard or obstruct an egress from a dwelling or dwelling unit.
- (e) Heating appliances relying on combustion for heat production shall be provided with an adequate source of make-up air.
- (f) Every dwelling unit shall have a thermostat, or other suitable means for the purpose of controlling heat within the dwelling unit.
- (g) Chimneys, smoke pipes, connections, etc., shall be maintained in good working order and be capable of conveying spent gases to the exterior of the building safely.

(12) Electrical Services

- (a) The electrical wiring, fixtures, switches, receptacles and appliances located or used in every building shall be installed and maintained in good working order so as not to cause fire or electrical shock hazards
- (b) Lighting fixtures shall be installed throughout all buildings of adequate number, location and size to provide sufficient illumination so as to avoid health or accident hazards in the normal use of the building.
- (c) If in the opinion of the Appointed Person, there is doubt as to the safety of the electrical system or parts thereof, the Appointed Person may direct that tests of materials, equipment, devices and construction methods be made, or sufficient evidence or proof be submitted at the expense of the owner, where such evidence or proof is necessary to determine whether the material, equipment, device or construction meets the prescribed requirement.

(13) Plumbing

- (a) All water supply pipes shall be provided with an adequate supply of potable running water from the Town of Wolfville Municipal water system.
- (b) All bathroom, kitchen and laundry plumbing fixtures shall be provided with an adequate supply of hot and cold running water. Hot water shall be capable of being supplied at a temperature of not less than 43 degrees Celsius and not greater than 60 degrees Celsius. A mixing valve shall be provided where required by the Town of Wolfville Building By-Law.
- (c) All plumbing, including drains, water supply pipes, toilets and other plumbing fixtures shall be maintained in good working condition, free of leaks and defects and all water pipe and appurtenances thereto shall be protected from freezing.



- (d) Every fixture shall be of such materials, construction and design that will ensure the exposed surfaces of all parts are hard, smooth, impervious to hot and cold water, readily accessible for cleansing and free from blemishes, cracks, or other imperfections that may harbor germs or impede thorough cleansing.
- (e) All plumbing fixtures shall be connected to the Town of Wolfville sanitary sewage collection system through water seal traps and be appropriately vented.
- (f) All appliances intended to supply the hot water to plumbing fixtures shall be equipped with a temperature relief valve.

(14) Natural Light and Ventilation

- (a) All basements, cellars, and attics and roof spaces shall be ventilated.
- (b) All dwelling units shall provide windows for natural light in accordance with the Town of Wolfville Building By-Law.
- (c) All dwelling units shall be adequately ventilated in accordance with the requirements of the Town of Wolfville Building By-Law.
- (d) All systems of mechanical ventilation shall be maintained in good working order.

(15) Bathroom Facilities

- (a) Every Dwelling Unit shall be provided with at least one bathroom which includes a water closet, lavatory and bathtub or shower, connected to a piped supply of potable water and an acceptable means of sewage disposal.
- (b) Every bathroom shall be fully enclosed and provided with a door equipped with a privacy latch.

(16) Sleeping Rooms

A room to be used for sleeping purposes shall:

- (a) have a minimum floor area of 7.0 square metres;
- (b) have a minimum floor area of 5.0 square metres per occupant where occupied by more than one person;
- (c) have a minimum ceiling height of 2.0 metres over at least 60% of the floor area;
- (d) not serve any other uses such as a lobby, hallway, closet, bathroom, laundry room, stairway, kitchen or service room.



(17) Kitchens

Every Dwelling Unit shall contain a kitchen area equipped with a sink, served with hot and cold running water, storage facilities, and a counter top work area covered with material that is easily cleanable. Space shall be provided for a stove and a refrigerator including appropriate electrical connections.

(18) Cleanliness

The Occupier of a Dwelling Unit shall maintain its contents, fixtures and fittings to a standard that does not present a hazard to persons, health or property. The Occupier shall ensure that:

- (a) Areas used for the preparation or cooking of food shall be kept reasonably clean;
- (b) Garbage and waste shall be cleared away and not allowed to accumulate, rot or fester;
- (c) Bathrooms, sinks, showers and tubs shall be maintained in a sanitary manner;
- (d) Feces from domestic pets will be cleared away and disposed of in an appropriate manner;
- (e) Used sanitary items, diapers, birth control devices, medicines and other potentially hazardous items will be disposed of in an appropriate manner.

7 Enforcement

Any *Appointed Person* is authorized to enforce this By-Law.

- (1) An *Appointed Person* may enter a property in order to carry out an inspection to ensure compliance with this Bylaw, so long as such entry is made in accordance with the requirements of Part XXI, Section 503(3) of the Municipal Government Act, as amended.
- (2) If after an inspection, an *Appointed Person* is satisfied that in some respect, the building or the property or the both of them, do not conform to the standards prescribed in this By-Law, the *Appointed Person* shall serve or cause to be served by personal delivery or registered mail to the owner(s) of the property, an Order to Comply and may at the same time provide all occupants of the building with a copy of the Order.
- (3) Every Order to Comply shall contain:
 - (a) the standards to which the building does not comply;
 - (b) the date after which the building must comply with the order and will be subject to a reinspection to ascertain compliance with the Order.



- (c) The action that will be taken against the owner should the building not comply with the prescribed standards at the time of the reinspection.

- (4) Where an order has been served upon an owner, and the owner provides the Appointed Person with a schedule outlining specific time frames within which the work specified in the Order will be completed, the Appointed Person may accept or amend the schedule at which time the schedule will become a part of the Order.

- (5) An owner may appeal an Order to the Town Council within seven days after the Order is served.

- (6) Where an owner fails to comply with the requirements of an Order within the time specified in the Order, the Appointed Person may have a contractor enter upon the property and carry out the work specified in the Order.

- (7) Where the Town carries out the work specified in the Order, the Town may charge and collect the costs thereof as a first lien on the property affected.

8 Penalties

- (1) Failure to meet each and every standard specified in this By-Law shall constitute a separate and distinct offence.

- (2) Any person who contravenes any provision of this Bylaw, or fails to comply with the terms of an Order issued subject to this Bylaw commits an offence that is punishable on summary conviction by a fine of not less than \$200 and not more than \$10000 and to imprisonment of not more than 30 days in default of payment thereof.

- (3) In any prosecution or proceeding in respect to any contravention of, or failure to comply with any provision of this By-Law, which contravention or failure of compliance continues from day to day, the Court or Judge before whom the matter of such contravention or failure of compliance is heard, may, in addition to the penalty imposed for such contravention or failure, impose a further penalty for each day during which such contravention or failure has been continued.

9 REPEAL

The Minimum Housing and Maintenance Standards Bylaw passed by Town Council on 16th November 1981 and approved by the Minister on 27th November 1981 is repealed.



FIRST READING: September 10, 2013

SECOND READING: October 8, 2013

CERTIFICATE

I, Michael MacLean, Town Clerk of the Town of Wolfville, do hereby certify that the Bylaw of which the foregoing is a true copy was duly passed at a duly called meeting of the Town Council of the Town of Wolfville held on the 8th day of October, 2013.

Notice of the said Bylaw passing was published in **THE ADVERTISER**, a newspaper circulating in the said Town on the 22nd day of October, 2013.

Given under the hand of the Town Clerk and the corporate seal of the Town of Wolfville this 23rd day of October, 2013.

MICHAEL MACLEAN
Town Clerk

PROPERTY MINIMUM STANDARDS BY-LAW

Be it enacted, by the Council of the Town of Wolfville under the authority of Section 172 and Section 181 of the Municipal Government Act, as amended:

1 Title

This bylaw shall be titled and referred to as the 'Property Minimum Standards By-law'.

2 Background

Section 172(1) of The Municipal Government Act gives Council the authority to establish by-laws. Section 172(1)(a) allows by-laws to be created for the health, well-being, safety and protection of persons, whilst Section 172(1)(jb) allows by-laws to be created that set standards for the maintenance and sightliness of property and section 181 allows bylaws to be created to prescribe minimum standards for buildings occupied for residential and commercial purposes.

The purpose of this by-law is to establish a set of minimum standards for properties in The Town of Wolfville and outline the responsibilities of property owners in this regard.

3 Definitions

In this Bylaw:

- (1) "Accessory Building" means a subordinate building or structure on the same lot as the main building devoted exclusively to an accessory use.
- (2) "Appointed Person" means the Building Inspector, By-law Enforcement Officer of the Town of Wolfville, or any other person appointed by the Chief Administrative Officer who is empowered by legislation to enforce this By-law.
- (3) "Building" means any structure, whether temporary or permanent, used or capable of use for the shelter, accommodation or enclosure of persons, animals, materials or equipment and includes the grounds, lawns and accessory buildings on the property of the building.
- (4) "Building Inspector" means the building inspector of the Town of Wolfville.
- (5) "By-law Enforcement Officer" means a person appointed by the Chief Administrative Officer who is a Special Constable or By-law Enforcement officer pursuant to the Police Act or similar legislation and empowered by such appointment to enforce this Bylaw.

- (6) “Council” means the Council of the Town of Wolfville.
- (7) “Dwelling Unit” means one or more habitable rooms used or capable of use by one or more individuals as an independent and separate housekeeping establishment in which separate kitchen and sanitary facilities are provided for the exclusive use of such individual or individuals, with a private entrance from outside the building or from a common hallway or stairway inside the building.
- (8) “Habitable Room” means a room in a dwelling unit used or intended to be used for living, sleeping, cooking or eating purposes.
- (9) “Land” means grounds, lawns, and yards of developed properties and includes undeveloped property lots.
- (10) “Occupier” means any person who resides in or uses a Dwelling Unit and includes, but is not limited to, a tenant or the owner of the Dwelling Unit.
- (11) “Owner” includes any one or combination of the following as defined in the Municipal Government Act:
- a) A part owner, joint owner, tenant in common or joint tenant of the whole or any part of land or a building,
 - b) In case of the absence or incapacity of the person having title to the land or building, a trustee, an executor, a guardian, an agent, a mortgagee in possession or a person having the care or control of the land or building,
 - c) A person who occupies shores, beaches or shoals and
 - d) In the absence of proof to the contrary, the person assessed for the property.
- (12) “Property” means any buildings, structures, part of a building or structure erected on land, and includes vacant land.
- (13) “Single Room Occupancy” means a rental housing type wherein one or two people are housed in a single room within a dwelling unit, wherein the tenants share bathroom and kitchen facilities.

4 General Duties and Obligations

- a) The Owner of property shall maintain the property to the standards as provided in this Bylaw.



- b) The Owner of a building shall maintain the building to the accepted building practice at the time of the original build or building code requirements at the time of the original build.
- c) The standards of this Bylaw are minimum standards and this By-Law shall not be construed to lessen the requirements for the construction, repair, or alteration of a property imposed by any other Town of Wolfville Bylaw or any other applicable legislation.
- d) The Appointed Person may direct that tests of materials, equipment, devices, construction and remedial methods be made, or sufficient evidence or proof be submitted, at the expense of the owner, where such evidence or proof is necessary to determine whether the material, equipment, devices, construction or remedial actions meets the prescribed requirements of this By-law.

5 General Property Standards

(1) Grounds and Lawns

- (a) Property shall be maintained in a clean and tidy condition and shall not be unsightly in relation to neighboring properties.
- (b) Without limiting the generality of paragraph 5(1)(a), the following standards shall apply to land:
 - (i) Any vehicle, trailer, boat, furniture or equipment that is discarded, derelict, dismantled, or in an abandoned condition shall not be parked, stored or left on land.
 - (ii) Lawns, hedges, bushes and landscape plantings shall be maintained as required to prevent them from becoming overgrown or unsightly.
 - (iii) Property shall be maintained free of rubbish and debris.
 - (iv) Any furniture that is designed and manufactured for indoor use shall not be placed outside of a dwelling.
 - (v) Appliances including, but not limited to, refrigerators, stoves, and freezers shall not be left in yards, interior stairways, or hallways and shall not be used as places of storage.
- (c) Nothing in this by-law shall prevent a building owner from establishing vegetable gardens or other non-conventional landscape treatments such as tall ornamental grasses and perennial flowers, provided that such installations are appropriately maintained and tended commensurate with a residential setting.

(2) Walks, Steps, Driveways & Parking Areas

- (a) Steps, walks, driveways, and parking areas and similar areas of a yard shall be maintained to:

- (i) afford safe passage under normal use and weather conditions,
 - (ii) keep the surface free of loose, unstable or uneven surfaces,
 - (iii) keep the surface free of water ponding.
- (b) Parking of vehicles in yards shall be in accordance with the requirements of the Town of Wolfville Land Use By-Law in force and as amended from time to time.

(3) Storage of Waste/Resource Materials

Every building shall be provided with adequate storage facilities for storage of waste/resource materials in accordance with the Valley Region Solid Waste-Resource Management Bylaw and such facilities shall be maintained in a clean and sanitary condition.

(4) Accessory Buildings

Accessory buildings shall be maintained in good repair and free from hazards or conditions which may affect health or cause fire or unsafe conditions.

6 Standards for Buildings

(1) Fire Prevention

- a) The Owner of every building shall provide fire and/or smoke alarm systems as required by the Nova Scotia Building Code.
- b) Fire and/or smoke alarm systems shall be maintained in an operational condition at all times.
- c) All required fire separations shall be maintained to adequately prevent the spread of fire from one compartment to the next.

(2) Structural Soundness

- a) Every part of a building shall be maintained in a structurally sound condition to can sustain safely its own weight and any load to which it may normally be subjected.

(3) Drainage and Prevention of Dampness

- a) Every basement, cellar, crawl space and similar space shall be adequately ventilated and drained.

- b) Every floor, ceiling, both sides of every interior wall and the interior side of every exterior wall in a building shall be maintained free from excessive moisture and dampness.

(4) Pest Prevention and Control

- a) Property shall be kept reasonably free of rodents and insects.

(5) Interior Walls, Ceilings and Floors

- a) Every wall and ceiling in a building shall be reasonably smooth, level and maintained to be free of all protruding, broken or decayed structural components or wall coverings.
- b) Shower walls and walls abutting bathtubs shall be impervious to water.
- c) Every floor in a building shall be reasonably smooth and level and maintained to be free of all protruding, broken or decayed structural subfloor or floor coverings.
- d) Finish flooring in kitchens, bathrooms, toilet rooms, shower rooms and laundry rooms shall be maintained to be reasonably impervious to water.

(6) Foundations and Exterior Walls

- a) All foundation supports forming part of a building shall be maintained in good repairs to prevent settlement of the building.
- b) The components of every exterior wall of a building and the exterior wall shall be maintained, weather tight, free of loose or unsecured objects and materials, prevent the entrance of insects and animals and prevent deterioration due to weather, insects and animals.

(7) Roofs, Eaves troughs and Gutters

- a) Roofs shall be kept weather tight and free from leaks.
- b) Every eaves trough, roof gutter and down pipe shall be kept in good repair.
- c) Every roof shall be kept free from loose or unsecured objects and materials, dangerous accumulations of snow and ice, and all other fire and accident hazards.

(8) Windows and Doors

- a) Windows, doors, skylights and basement or cellar hatchways shall be maintained in a good repair, weather tight and reasonably draft free.

- b) All windows that are operable and exterior doors shall have suitable hardware to allow locking or otherwise securing from inside.
- c) At least one window in each sleeping room shall meet egress standards as required by the Nova Scotia Building Code.
- d) Doors between an attached garage and the remainder of the building shall be fitted with weather stripping and a self-closing device to prevent the passage of gases into the remainder of the building.

(9) Stairs, Decks and Balconies

- a) Interior and exterior stairs, porches, balconies, decks and landings shall be maintained in good repair to be free of holes, cracks, and other defects which may constitute accident hazards. Existing stair treads or risers that show excessive wear or are broken, warped or loose and any supporting structural members that are decayed or deteriorated shall be repaired or replaced.
- b) Guards and handrails in unsafe condition shall be repaired or replaced in accordance with the requirements of the Nova Scotia Building Code.

(10) Egress

- a) Every building and dwelling unit shall have a safe, continuous and unobstructed passage from the interior of the building or dwelling unit to the exterior grade level.
- b) Buildings using a fire escape as a secondary means of egress shall have the escape in good condition, free from obstructions and easily reached through an operable window or door operable from inside without requiring keys or specialized knowledge.
- c) Any required egress shall not pass through a room in another dwelling unit or a service room, or a private room or space within the same dwelling unit.

(11) Heating

- a) Every dwelling unit, during outside winter design temperatures, shall be provided with heating facilities capable of maintaining a minimum indoor ambient temperature of no less than;
 - (1) 22 degrees Celsius in all living spaces, and
 - (2) 18 degrees Celsius in unfinished basements,as required by the National Building Code of Canada.



- b) The heating facilities shall be maintained in good working condition to can heat the dwelling unit safely to the required standard.
- c) Where a heating system or part thereof or any auxiliary heating system or unit burns solid or liquid fuel, a place or receptacle for storage of the fuel shall be provided and maintained in a convenient and safe location free from fire and accident hazards.
- d) Fuel fired heating appliances shall be in areas and locations so as not to create a fire or accident hazard or obstruct an egress from a dwelling or dwelling unit.
- e) Heating appliances relying on combustion for heat production shall be provided with an adequate source of make-up air.
- f) Every dwelling unit shall have a thermostat, or other suitable means for the purpose of controlling heat within the dwelling unit.
- g) Chimneys, smoke pipes, connections, etc., shall be maintained in good working order and can convey spent gases to the exterior of the building safely.

(12) Electrical Services

- a) The electrical wiring, fixtures, switches, receptacles and appliances located or used in every building shall be installed and maintained in good working order so as not to cause fire or electrical shock hazards
- b) Lighting fixtures shall be installed throughout all buildings of adequate number, location and size to provide sufficient illumination to avoid health or accident hazards in the normal use of the building.

(13) Plumbing

- a) All water supply pipes shall be provided with an adequate supply of potable running water from the Town of Wolfville Municipal water system.
- b) All bathroom, kitchen and laundry plumbing fixtures shall be provided with an adequate supply of hot and cold running water. Hot water shall be capable of being supplied at a temperature of not less than 49 degrees Celsius and not greater than 60 degrees Celsius. A mixing valve shall be provided not to exceed 49 degrees Celsius in tubs and showers where required by the National Plumbing Code Act of Canada.
- c) All plumbing, including drains, water supply pipes, toilets and other plumbing fixtures shall be maintained in good working condition, free of leaks and defects and all water pipe and appurtenances thereto shall be protected from freezing.
- d) Every fixture shall be of such materials, construction and design that will ensure the exposed surfaces of all parts are hard, smooth, impervious to hot and cold

water, readily accessible for cleansing and free from blemishes, cracks, or other imperfections that may harbor germs or impede thorough cleansing.

- e) All plumbing fixtures shall be connected to the Town of Wolfville sanitary sewage collection system through water seal traps and be appropriately vented.
- f) All appliances intended to supply the hot water to plumbing fixtures shall be equipped with a temperature relief valve.

(14) Ventilation

- a) All basements, cellars, and attics and roof spaces shall be ventilated.
- b) All dwelling units shall be adequately ventilated in accordance with the requirements of the Nova Scotia Building Code Act.
- c) All systems of mechanical ventilation shall be maintained in good working order.

(15) Bathroom Facilities

- a) Every Dwelling Unit shall be provided with at least one bathroom which includes a water closet, lavatory and bathtub or shower, connected to a piped supply of potable water and an acceptable means of sewage disposal.
- b) Every bathroom shall be fully enclosed and provided with a door equipped with a privacy latch.

(16) Sleeping Rooms

A room to be used for sleeping purposes shall:

- a) have a minimum floor area of 7.0 square metres;
- b) have a minimum floor area of 5.0 square metres per occupant where occupied by more than one person;
- c) have a minimum ceiling height of 2.0 metres over at least 60% of the floor area;
- d) not serve any other uses such as a lobby, hallway, closet, bathroom, laundry room, stairway, kitchen or service room.

(17) Kitchens

Every Dwelling Unit shall contain a kitchen area equipped with a sink, served with hot and cold running water, storage facilities, and a counter top work area covered with material that is easily cleanable. Space shall be provided for a stove and a refrigerator including appropriate electrical connections.

(18) Cleanliness

The Occupier of a Dwelling Unit shall maintain its contents, fixtures and fittings to a standard that does not present a hazard to persons, health or property. The Occupier shall ensure that:

- a) Areas used for the preparation or cooking of food shall be kept reasonably clean;
- b) Garbage and waste shall be cleared away and not allowed to accumulate, rot or fester;
- c) Bathrooms, sinks, showers and tubs shall be maintained in a sanitary manner;
- d) Feces from domestic pets will be cleared away and disposed of in an appropriate manner;
- e) Used sanitary items, diapers, birth control devices, medicines and other potentially hazardous items will be disposed of in an appropriate manner.

7

Enforcement

Any *Appointed Person* is authorized to enforce this By-law.

- (1) An *Appointed Person* may enter a property to carry out an inspection to ensure compliance with this Bylaw, so long as such entry is made in accordance with the requirements of Part XXI, Section 503(3) of the Municipal Government Act, as amended.
- (2) If after an inspection, an *Appointed Person* is satisfied that in some respect, the building or the property or the both of them, do not conform to the standards prescribed in this Bylaw, the *Appointed Person* shall serve or cause to be served by personal delivery or registered mail to the owner(s) of the property, an Order to Comply and may at the same time provide all occupants of the building with a copy of the Order.
- (3) Every Order to Comply shall contain:
 - a) the standards to which the building does not comply;
 - b) the date after which the building must comply with the order and will be subject to a re-inspection to ascertain compliance with the Order.
 - c) The action that will be taken against the owner should the building not comply with the prescribed standards at the time of the re-inspection.
- (4) Where an order has been served upon an owner, and the owner provides the Appointed Person with a schedule outlining specific time frames within which the work specified in



the Order will be completed, the Appointed Person may accept or amend the schedule at which time the schedule will become a part of the Order.

- (5) An owner may appeal an Order to the Town Council within seven days after the Order is served.
- (6) Where an owner fails to comply with the requirements of an Order within the time specified in the Order, the Appointed Person may have a contractor enter upon the property and carry out the work specified in the Order.
- (7) Where the Town carries out the work specified in the Order, the Town may charge and collect the costs thereof as a first lien on the property affected.

8 Penalties

- (1) Failure to meet every standard specified in this Bylaw shall constitute a separate and distinct offence.
- (2) Any Bylaw Enforcement Officer, who believes on reasonable and probable grounds that there has been a violation of this by-law, may issue a Summary Offence Ticket.
- (3) Any Owner or Occupier, who contravenes any provision of this Bylaw, or fails to comply with the terms of an Order issued subject to this Bylaw, shall be liable to a penalty of no less than two hundred dollars (\$200.00) for the first offence, not less than four hundred dollars (\$400.00) for the second offence, and not less than nine hundred dollars (\$900.00) for the third and subsequent offences.
- (4) In any prosecution or proceeding in respect to any contravention of, or failure to comply with any provision of this Bylaw, which contravention or failure of compliance continues from day to day, the Court or Judge before whom the matter of such contravention or failure of compliance is heard, may, in addition to the penalty imposed for such contravention or failure, impose a further penalty for each day during which such contravention or failure has been continued.

9 REPEAL

- (1) Any previous Property Minimum Standards Bylaws and amendments thereto are repealed upon coming into force of this Bylaw.



Clerk's Annotation for Official Bylaw Book

Date of first reading: 2013-09-10

Date of advertisement of Notice of Intent to Consider: 2019-06-00

Date of second reading: 2013-10-08

Date of advertisement of Passage of By-law: 2013-10-22

Date of mailing to Minister a certified copy of By-law: 2019-07-29

I certify that this **PROPERTY MINIMUM STANDARD BYLAW # 46** was adopted by Council and published as indicated above.

Town Clerk

2019-07-29
Date

DRAFT

Schedule M-27

Town of Wolfville Bylaw

Property Minimum Standards, Chapter 46

Offence	Section	Out of Court Settlement
Owner failing to maintain buildings to the by-law minimum standard (specify).	4(a)	
first offence		\$352.50
second offence		\$582.50
third or subsequent offence		\$1157.50
Owner failing to maintain the building to the accepted building practice or building code of the original build.	4(b)	
first offence		\$352.50
second offence		\$582.50
third or subsequent offence		\$1157.50
Owner or occupier failing to comply with terms of an issued Order.	8(2)	
first offence		\$352.50
second offence		\$582.50
third or subsequent offence		\$1157.50
Owner or Occupier contravening provisions of bylaw (specify)	8(2)	
first offence		\$352.50
second offence		\$582.50
third or subsequent offence		\$1157.50

1. Title:

This Bylaw shall be titled and referred to as the “Electronic Voting Bylaw”.

2. Definitions:

In this Bylaw;

“**Town**” means the Town of Wolfville;

“**Municipal Elections Act**” means the Nova Scotia Municipal Elections Act that:

WHEREAS Subsection 146A (1) of the Municipal Elections Act, 1989 R.S.N.S. c300, as amended, states that the Council of a local municipality may pass bylaws to authorize voters to vote by mail, electronically or by any other voting method; and

WHEREAS Subsection 146 (3) (ca) of the Municipal Elections Act, states that the Council of a local municipality may pass bylaws to authorize electors to use an alternative voting method, such as voting by Telephone, via Internet, or by any other electronic means, including a combination of different electronic means that does not require electors to attend at a voting place in order to vote; and

WHEREAS Subsection 146(6) of the Municipal Elections Act states that where a bylaw provides for voting via the Internet through the supervised use of a personal computing device, the bylaw must also permit voting by some other means on each advance polling day and on ordinary polling day; and

WHEREAS the Council of the Town of Wolfville wishes to adopt the process of electronic voting to ensure greater accessibility for all voters to exercise their individual and democratic right to vote;

“**Electronic Voting**” means the public can vote via the internet or telephone.

“**Friend-voter**” means a friend who votes for an elector pursuant to section 7.a. of this Bylaw;

“**Internet ballot**” means an image of a ballot on a computer screen including all the choices available to an elector and the spaces in which an elector marks a vote;

“**Regular polling day**” means the third Saturday in October in a regular election year and in the case of another election means the Saturday fixed for the election;

“**PIN**” means the Personal Identification Number issued to an elector for electronic voting;

“**Rejected ballot**” means an internet ballot or telephone ballot that has not been marked for any candidate;

“**Returning Officer**” means a Returning officer appointed pursuant to the Act;

“**Seal**” means to secure the virtual ballot box and prevent internet and telephone ballots from being cast;

“**System**” means the technology, including software, that:

- Records and counts votes; and
- Processes and stores the results of electronic voting

“**Virtual ballot box**” means a computer database in the system where cast internet ballots and telephone ballots are put;

3. Electronic Voting Bylaw:

The purpose of this Bylaw is to enact as follows:

- a. That the Municipal Election process for the October 2020 elections utilize the alternative voting method known as Electronic Voting in accordance with the Municipal Elections Act;
- b. ~~That the electronic voting period, being the advance vote, shall be for a term of six full days including the Regular Polling Day; That the electronic voting period, being the advance vote and including Regular Polling Day, shall be for a term of six full days, commencing on Monday October 12th, 2019 at 8 a.m. (Atlantic Daylight Saving Time) and that the voting period be terminated on Saturday October 17th, 2019 at 7 p.m. (Atlantic Daylight Saving Time);~~
- c. That for clarity, electronic voting will be open for six full days but that traditional method paper ballots will be available during the Regular Polling Day, from 8 a.m. to 7 p.m.;

4. Polling Station for Alternative Voting:

- a. The Returning Officer shall establish at least one polling station for electronic voting that is equipped with a computer or other device to permit voting by internet ballot and a telephone to permit voting by telephone ballot;
- b. The polling station for electronic voting shall be available for electors who are voting with friend voters and for any other electors, and open on each advance polling day and on regular polling day.

5. Form of Telephone and Internet Ballots:

A telephone ballot and internet ballot shall:

- a. Identify by the title “Election for Mayor” or “Election for Councillor” or “Election for School Board Member”; as the case may be;
- b. Identify the names or names by which they are commonly known of the candidates with given names followed by surnames, arranged alphabetically in order of their surnames and, where necessary, their given names; and

- c. Warn the elector to “vote for one candidate only” or “vote for not more than (the number of candidates to be elected) candidates”; as the case may be;
- d. No title, honour, decoration or degree shall be included with a candidate’s name on an internet ballot or telephone ballot;

6. Proxy Voting:

- a. There shall be no voting by proxy by electronic voting;

7. Friend Voting:

- a. A friend voter shall only vote for an elector by electronic voting if:
 - i. An elector is unable to vote because the elector is blind, the elector cannot read, or the elector has a physical disability that prevents them from voting by electronic voting; and
 - ii. The elector and the friend appear, in person, before the Returning Officer and take the prescribed oaths.
- b. A candidate shall not act as a friend voter unless the elector is a child, grandchild, brother, sister, parent, grandparent, or spouse of the candidate.
- c. The elector shall take an oath in the prescribed form to this Bylaw providing that they are incapable of voting without assistance.
- d. The friend of the elector shall take an oath in the prescribed form to this Bylaw that:
 - i. The friend has not previously acted as a friend for any other elector in the election other than an elector who is a child, grandchild, brother, sister, parent, grandparent, or spouse of the friend of the elector;
 - ii. The friend will mark the ballot as requested by the elector; and
 - iii. The friend will keep secret the choice of the elector.
- e. Where the elector requests assistance, the Returning Officer may act as a friend of the elector but shall not be required to take the oath referred to above.
- f. The Returning Officer shall enter in the poll book:
 - i. The reason why the elector is unable to carry out their vote themselves;
 - ii. The name of the friend; and
 - iii. The fact that oaths were taken.

8. Voting:

The system shall put internet ballots and telephone ballots cast by an elector in the virtual ballot box.

9. Seal:

The system shall seal the virtual ballot box at the close of regular polling day.

10. List of persons who voted:

Following the close of regular polling day, the system shall generate a list of all electors who voted by electronic voting, and this list shall be delivered to the Returning Officer within 24 hours.

11. Counting:

- a. At the close of regular polling day, the system shall generate a count of the total telephone ballots and internet ballots in the virtual ballot box that were cast for each candidate;
- b. In counting the votes that were cast for each candidate the system shall not count rejected ballots.

12. Tallying of Rejected Ballots:

At the close of regular polling day the system shall tally the number of rejected ballots that were cast during polling days and the tally shall be delivered to the Returning Officer.

13. Recount by System:

In the event of a recount:

- a. At the close of regular polling day, the system shall generate a count of the total telephone ballots and internet ballots in the virtual ballot box that were cast for each candidate;
- b. In counting the votes that were cast for each candidate the system shall not count rejected ballots;
- c. If the initial count and the regenerated count match, the regenerated count shall be the final count of the votes cast by electronic voting.
- d. If the regenerated count and the initial count do not match, the Returning Office shall:
 - i. Direct one final count be regenerated by the system of the votes case by electronic voting, and
 - ii. Attend while the final count is being regenerated
- e. The regenerated final count shall be the final count of the votes cast by electronic voting.

14. Secrecy:

- a. The Returning Officer shall maintain and aid in maintaining the secrecy of the voting;
- b. Every person in attendance at a polling station, or at the counting of the votes, shall maintain and aid in maintaining the secrecy of the voting.

15. Severability:

If a court of competent jurisdiction should declare any section or part of a section of this Bylaw to be invalid, such section or part of a section shall not be construed as having persuaded or influenced Council to pass the remainder of the Bylaw and it is hereby declared that the remainder of the Bylaw shall be valid and shall remain in force.

16. Prohibitions:

No person shall:

- a. Use another person's PIN to vote or access the system unless the person is a friend voter;
- b. Take, seize, or deprive an elector of their PIN; or
- c. Sell gift, transfer, assign or purchase a PIN.
- d. Interfere or attempt to interfere with an elector who is casting an electronic ballot;
- e. Interfere or attempt to interfere with electronic voting; or
- f. Attempt to ascertain the name of the candidate for whom an elector is about to vote or has voted.
- g. At any time communicate or attempt to communicate any information as to the candidate for whom any other person has voted.

17. Offences and Penalty:

A person who violates any provision of this Bylaw; or permits anything to be done in violation of any provision of this Bylaw; is guilty of an offence.

Clerk's Annotation for Official Bylaw Book

Date of first reading: September 17, 2019

Date of advertisement of Notice of Intent to Consider: October 1, 2019

Date of second reading: October 15, 2019

Date of advertisement of Passage of By-law: _____

Date of mailing to Minister a certified copy of By-law: _____

I certify that this **Electronic Voting Bylaw 102--** was adopted by Council and published as indicated above.

Town Clerk

Date

REQUEST FOR DECISION 058-2019

Electronic Voting Bylaw

Date: ~~September 17, 2019~~ October 15th, 2019

Department: Office of CAO



SUMMARY

ELECTRONIC VOTING BYLAW

October 2020 is the next municipal election for Nova Scotia and in preparation municipalities can decide if they will be offering voters an option to vote electronically, vote at the polling stations on paper, or a combination of both.

Providing an option to vote from a computer or phone in your own home, or using a local Library designated computer, or a computer booth at the polling station is an important part of ensuring all voters have easy and efficient access to the electoral process.

Following the Committee of the Whole meeting on June 4th, 2019 and the Town Council Meeting on June 18th, 2019, Motion # 24-06-19 was carried and approved the request from staff to develop an Electronic Voting Bylaw. The draft Bylaw is now attached to this RFD with the request it be considered for first reading.

The goal of this Bylaw is to offer voters a combination of electronic voting and paper ballots at the 2020 Municipal Elections

The following motion was carried at the September 17th 2019 Council meeting with amendments to the wording in Section 3.b. of the Bylaw to remove dates and include '6th day prior to regular voting day'. The revised Bylaw is attached to this RFD showing the changes made.

MOTION CARRIED AT COUNCIL MEETING September 17th 2019:

That Council give first reading to the Electronic Voting Bylaw and direct staff to prepare the notice of intention and set a date for second reading.

DRAFT MOTION FOR COUNCIL MEETING October 15th 2019:

That Council give second reading to the Electronic Voting Bylaw and direct staff to prepare the Passage of Bylaw notification.

REQUEST FOR DECISION 058-2019

Electronic Voting Bylaw

Date: ~~September 17, 2019~~ October 15th, 2019

Department: Office of CAO



1) CAO COMMENTS

The CAO supports the recommendations of staff.

2) LEGISLATIVE AUTHORITY

Section 146A of the *Municipal Elections Act* bestows municipal council with the legislative authority to select the method and system of voting. “*Section 146A(1) A council may by by-law authorize voters to vote by mail, electronically or by another voting method.*”

3) STAFF RECOMMENDATION

Staff recommends that Council approve the bylaw authorizing voters to vote electronically or via paper ballot for the 2020 Municipal Election.

4) REFERENCES AND ATTACHMENTS

- [Municipal Elections Act](#)
- [Part II: Benefits, Drawbacks and Risks Associated with Internet Voting](#)
- [ENS Strategic Plan 2018-2023](#)
- [Annual Report of the Chief Electoral Officer 2017-2018](#)
- [Public Opinion Survey following June 30, 2014 Federal by-elections](#)

5) PURPOSE OF REPORT

The purpose of this report is to ask Council to consider first reading of the draft Bylaw following their decision at the Town Council Meeting on June 18th, 2019 to approve the development of an Electronic Voting Bylaw.

6) DISCUSSION

Discussion took place at the Town Council Meeting on June 18th, 2019.

7) FINANCIAL IMPLICATIONS

Please refer to the previous RFD 031-2019 discussed at the Town Council meeting on June 18th, 2019.

8) REFERENCES TO COUNCIL STRATEGIC PLAN AND TOWN REPORTS

Strategic Direction #5: Efficient and Effective Leadership from a Committed and Responsive Executive and Administrative Team.

9) COMMUNICATION REQUIREMENTS

Staff will include an educational component in the voter engagement plan to ensure that voters are aware that evoting will be used and know how to use it.

REQUEST FOR DECISION 058-2019

Electronic Voting Bylaw

Date: ~~September 17, 2019~~ October 15th, 2019

Department: Office of CAO



10) ALTERNATIVE

- That Council does not provide second reading of this Bylaw.

REQUEST FOR DECISION 060-2019

Title: VWRM Loan Guarantees

Date: 2019-10-01

Department: Finance



SUMMARY

Valley Waste Resource Management Loan Guarantees

Just over a year ago Council dealt with a loan guarantee forwarded by Valley Waste Resource Management (VWRM) related to previous capital projects and refinancing of VWRM Debenture 33A-1. Refer to RFD 058-2018 on Committee of the Whole Agenda September 2018 for further details.

At that time, additional wording was approved in providing the guarantee. The revised paperwork submitted to the NS Municipal Finance Corporation (MFC) did not meet the required guarantee they require as the percentage breakdown noted did not reflect the cost sharing percentage of the Intermunicipal Services Agreement (IMSA) in place at that time, i.e. IMSA of the day had seven municipal units, and the guarantees were broken down assuming six municipal units (the now current IMSA signed this past April). MFC has withheld releasing the portion of the 2018 Spring Debenture (which our RFD 058-2018 dealt with) related to the seventh municipal unit which refused to sign the guarantees originally. With the updated April 2019 IMSA, VWRM is now looking to resubmit the loan guarantees to MFC to have balance of 2018 debenture funding released to Valley Waste.

In addition, one smaller additional guarantee is required related to the funding required for a previous capital project, which was not submitted for debenture funding until this past spring.

DRAFT MOTION # 1:

Without intending, in any way, to release or otherwise limit the liability or responsibility of any one or more current or former members of VWRM to contribute to or guarantee the accrued indebtedness of VWRM, Council guarantees the 2018 VWRM Spring Debenture, in the amount of \$121,985, with the Wolfville Share being 8.26% or \$10,076, as outlined in the percentage cost sharing table provided, Schedule B, of the April 2019 Valley Waste Resource Management Authority Intermunicipal Service Agreement.

DRAFT MOTION # 2:

Without intending, in any way, to release or otherwise limit the liability or responsibility of any one or more current or former members of VWRM to contribute to or guarantee the accrued indebtedness of VWRM, Council guarantees the 2019 VWRM Spring Debenture, in the amount of \$14,822, with the Wolfville Share being 8.26% or \$1,225, as outlined in the percentage cost sharing table provided, Schedule B, of the April 2019 Valley Waste Resource Management Authority Intermunicipal Service Agreement.

REQUEST FOR DECISION 060-2019

Title: VWRM Loan Guarantees

Date: 2019-10-01

Department: Finance



1) CAO COMMENTS

The CAO supports the recommendations of staff.

2) LEGISLATIVE AUTHORITY

- Municipal Government Act Sections 60 and 88.
- VWRM Intermunicipal Service Agreement – April 2019

3) STAFF RECOMMENDATION

That Council provide the loan guarantees requested by VWRM to address their capital requirements previously incurred, for which debenture funds have yet to be released.

4) REFERENCES AND ATTACHMENTS

1. RFD 004-2018 Municipal Guarantee – VWRM TBR
2. RFD 014-2018 Debt Guarantee Resolution – VWRM
3. RFD 051-2018 VWRM 2018/19 Budget Approval
4. RFD 058-2018 VWRM Loan Guarantees
5. Standard Loan Guarantee Resolution provided by VWRM - 2018 Spring Debenture (attached)
6. Standard Loan Guarantee Resolution provided by VWRM - 2019 Spring Debenture (attached)

5) DISCUSSION

Over a year ago, VWRM participated in the MFC 2018 Spring Debenture issue. Two attempts at providing the required loan guarantees were processed, however a portion of the 2018 Debenture issue have not been released. This relates to the portion that would be attributed to Annapolis County under the IMSA in place up until April 2019. The following table was provided as part of RFD 058-2018 last September showing the allocations:

REQUEST FOR DECISION 060-2019

Title: VWRM Loan Guarantees

Date: 2019-10-01

Department: Finance



Municipal Unit Guarantee Allocation for MFC Spring 2018 Debenture Issue

Updated: 23-Aug-18

Municipal Unit	Population		2017-2018 Uniform Assessment		Share Allocation (weighted avg)	\$ 586,335		Original Allocation	Original Cost Share	Difference
						Cost	Share			
Municipality of Kings	47,404	75.61%	\$ 3,650,455,809	73.85%	74.71%	\$ 438,051	58.13%	\$ 340,831	\$ 97,220	
Municipality of Annapolis					0.00%	\$ -	20.80%	\$ 121,985	\$ (121,985)	
Town of Kentville	6,271	10.00%	\$ 489,132,335	9.89%	9.95%	\$ 58,340	7.78%	\$ 45,631	\$ 12,709	
Town of Wolfville	4,195	6.69%	\$ 485,970,268	9.83%	8.26%	\$ 48,431	6.50%	\$ 38,091	\$ 10,340	
Town of Berwick	2,509	4.00%	\$ 150,831,525	3.05%	3.53%	\$ 20,698	2.72%	\$ 15,925	\$ 4,773	
Town of Middleton	1,832	2.92%	\$ 107,492,498	2.17%	2.55%	\$ 14,952	1.97%	\$ 11,523	\$ 3,429	
Municipality of West Hants					0.00%	\$ -	1.33%	\$ 7,790	\$ (7,790)	
Town of Annapolis Royal	491	0.78%	\$ 59,894,227	1.21%	1.00%	\$ 5,863	0.78%	\$ 4,559	\$ 1,304	
Total	62,702	100.00%	\$ 4,943,776,662	100.00%	100.00%	\$ 586,335	100.00%	\$ 586,335	\$ (0)	

Despite the revised loan guarantees provided via RFD 058-2018, the MFC was unable to release all of the funds, retaining the \$121,985 which would be attributable under the IMSA in place at the time loan guarantees were being provided. With the signing of an updated IMSA with the remaining six municipal units this past April, VWRM is looking to have the \$121,985 released. The loan guarantee included in this agenda package reflects Wolfville's share of the funds awaiting release (i.e. \$121,985).

In addition, a final project approved in previous VWRM budget was completed over 2018/19 and VWRM participated in the 2019 Spring Debenture issue. The Loan guarantees for that funding have yet to be provided and are included as part of this agenda package.

6) FINANCIAL IMPLICATIONS

No immediate impact on Town's budgets. The guarantees are for previously approved spending and the debt costs have been factored into the 2019/20 approved budget of VWRM.

7) REFERENCES TO COUNCIL STRATEGIC PLAN AND TOWN REPORTS

None provided for this report.

8) COMMUNICATION REQUIREMENTS

Advise VWRM staff of Council's decision. If approved,

- provide correspondence to the MFC noting the motion of Council and guarantee levels and revised wording added to resolution.

REQUEST FOR DECISION 060-2019

Title: VWRM Loan Guarantees

Date: 2019-10-01

Department: Finance



9) ALTERNATIVES

Not provide one or both guarantees requested. If not approved, VWRM will continue to face cash flow issues which ultimately could impact their ability to provide service to the communities involved

TOWN OF WOLFFVILLE
GUARANTEE RESOLUTION

\$10,076

Valley Region Solid Waste-Resource
Management Authority

WHEREAS the Valley Region Solid Waste-Resource Management Authority was incorporated on October 1, 2001 pursuant to Section 60 of the Municipal Government Act;

AND WHEREAS the Authority has determined to borrow the aggregate principal amount of One Hundred Twenty-One Thousand, Nine Hundred Eighty-Five Dollars (\$121,985) for the purpose of debt refinancing, several vehicles and an outgoing scale at the Eastern Management Centre and has applied to the Town of Wolfville for its guarantee;

AND WHEREAS the Authority has requested the Town of Wolfville, a municipality that executed the instrument of incorporation of the Valley Region Solid Waste-Resource Management Authority, to guarantee the said borrowing;

AND WHEREAS Section 88 of the Municipal Government Act, provides that no guarantee of a borrowing by a municipality shall have effect unless the Minister of Municipal Affairs and Housing has approved of the proposed borrowing or debenture and of the proposed guarantee;

BE IT THEREFORE RESOLVED

THAT the Town of Wolfville does hereby approve the borrowing of One Hundred Twenty-One Thousand, Nine Hundred Eighty-Five Dollars (\$121,985) for the purpose set out above;

THAT subject to the approval of the Minister of Municipal Affairs and Housing of the borrowing by the Authority and the approval of the Minister of Municipal Affairs and Housing of the guarantee, the Town unconditionally guarantee repayment of Ten Thousand Seventy-Six Dollars (\$10,076) of the principal and interest of the borrowing of One Hundred Twenty-One Thousand, Nine Hundred Eighty-Five Dollars (\$121,985) for the purpose set out above;

THAT upon the issue of the Temporary Borrowing Resolution, the Mayor and Clerk of the Town do sign the guarantee attached to the Temporary Borrowing Resolution of the Valley Region Solid Waste-Resource Management Authority and affix hereto the corporate seal of the Town.

THIS IS TO CERTIFY that the foregoing is a true copy of a resolution duly passed at a duly called meeting of the Council of the Town of Wolfville held on the
day of _____ 2019.

GIVEN under the hands of the Mayor and the Clerk and under the Seal of the Town this _____ day of
2019.

Mayor

Clerk

For DMA Use Only

TOWN OF WOLFVILLE
GUARANTEE RESOLUTION

\$1,225

Valley Region Solid Waste-Resource
Management Authority

WHEREAS the Valley Region Solid Waste-Resource Management Authority was incorporated on October 1, 2001 pursuant to Section 60 of the Municipal Government Act;

AND WHEREAS the Authority has determined to borrow the aggregate principal amount of Fourteen Thousand Eight Hundred Twenty-Two (\$14,822) for the purpose of debt refinancing, several vehicles and an outgoing scale at the Eastern Management Centre and has applied to the Town of Wolfville for its guarantee;

AND WHEREAS the Authority has requested the Town of Wolfville, a municipality that executed the instrument of incorporation of the Valley Region Solid Waste-Resource Management Authority, to guarantee the said borrowing;

AND WHEREAS Section 88 of the Municipal Government Act, provides that no guarantee of a borrowing by a municipality shall have effect unless the Minister of Municipal Affairs and Housing has approved of the proposed borrowing or debenture and of the proposed guarantee;

BE IT THEREFORE RESOLVED

THAT the Town of Wolfville does hereby approve the borrowing of Fourteen Thousand Eight Hundred Twenty-Two (\$14,822) for the purpose set out above;

THAT subject to the approval of the Minister of Municipal Affairs and Housing of the borrowing by the Authority and the approval of the Minister of Municipal Affairs and Housing of the guarantee, the Town unconditionally guarantee repayment of One Thousand Two Hundred Twenty-Five (\$1,225) of the principal and interest of the borrowing of Fourteen Thousand Eight Hundred Twenty-Two (\$14,822) for the purpose set out above;

THAT upon the issue of the Temporary Borrowing Resolution, the Mayor and Clerk of the Town do sign the guarantee attached to the Temporary Borrowing Resolution of the Valley Region Solid Waste-Resource Management Authority and affix hereto the corporate seal of the Town.

THIS IS TO CERTIFY that the foregoing is a true copy of a resolution duly passed at a duly called meeting of the Council of the Town of Wolfville held on the
day of _____ 2019.

GIVEN under the hands of the Mayor and the Clerk and under the Seal of the Town this _____ day of
2019.

Mayor

Clerk

For DMA Use Only

Notes from RCMP Open House/Public Meeting

June 6, 2017

15 members of the public were in attendance

Mayor Cantwell, Deputy Mayor Cantwell, Councillor Elliott, Councillor MacKay, Councillor Donovan

- There was a desire expressed that policing concerns must be heard by the RCMP directly. There is a feeling that the RCMP doesn't do community policing and that there can be a lack of customer service and/or an unfriendly attitude
- Question: Has the RCMP said what the response time will be? Answer: No, but it has been indicated that the response times will not be impacted.
- Question: People are concerned about losing the RCMP presence. Is there another building in Town the RCMP could go to? Answer: This is not under consideration at this time. It would be an additional cost to the Town.
- Question: How much are the officers in Wolfville? Answer: There are approximately 240 calls a year outside of Wolfville.
- It was suggested that a presentation by the RCMP on service levels would be helpful. Most people have an unrealistic expectation of policing.
- It was noted by a member of the traffic division that the traffic division will still use the Wolfville office in a drop-in manner if it is still used, even if traffic relocates to New Minas
- Question: Is the 2000 MOU still in force? Answer: No, this has been replaced with the Police Act and the PPSA,
- It was noted by a member in the audience that police seem to have a strong presence in the evening hours currently.
- It was suggested that another public meeting after consultations are over might be helpful.
- It was noted by a member in the audience (student) that it would be concerning if criminal record checks could no longer be done in Wolfville. It was further suggested that a satellite office for criminal records checks would be helpful.
- It was suggested that more publicity for future meetings on this topic would be beneficial.
- It was noted that the University should provide more feedback on this issue. No decision should be made until the students are back in the fall.

Subject: FW: RCMP

From: betsy baillie

Sent: Thursday, October 3, 2019 9:23 AM

To: Erin Beaudin <EBeaudin@wolfville.ca>

Subject: RCMP

Hi Erin, I have recently been made aware of potential plans to remove our police presence from town. I know this issue has reared its ugly head a few times over the past number of years. In a town with over 4000 university students who as we all know can create many difficulties for the commercial and personal properties alone,,it is necessary to have a strong police force here in town. To expect a call for assistance to have to wait while a cruiser comes from New Minus is ridiculous. There are many other reasons for having police here in town. if they move then their personal connection to the citizens here will be lost. Please register my comments with the appropriate people who are dealing with this issue. Thank you, Betsy Baillie

Subject: FW: RCMP - Wolfville

From: Michael Jeffrey
Sent: October 5, 2019 5:29 PM
To: Town Council <towncouncil@wolfville.ca>
Cc: Michael Jeffrey
Subject: RCMP - Wolfville

Mr. Mayor & Councillors,

My wife and I are travelling and unable to attend either the October meeting of the RCMP Advisory Board or the Public Meeting regarding the relocation of offices for those RCMP Members assigned to the Town of Wolfville.

When the issue came to the RCMP Advisory Board last year, we unanimously rejected the relocation to New Minas and I am disappointed to see the matter resurfacing so soon.

I joined the Advisory Board three years ago because of issues around policing and loud parties, and am pleased with the progress in RCMP Response, cooperation with Acadia, and new bylaws. Relocating the office would be a step back.

I have always felt that police visibility is a significant deterrent to bad behaviour. The Town benefitted from the increased visibility of marked cars when the Traffic Division shared office space in Wolfville. Whether in active use or not, there were usually police cars visible in the heart of town.

It is difficult to predict the number of hours that RCMP Members spend in the office, but I understand that often most of a shift is spent in the office. That means that RCMP Vehicles are visible in the heart of town and a police presence is reinforced. If the office is relocated to New Minas, police vehicles would be parked there instead during office work and meetings and not visible in Town.

I realize that Members are also around the community on patrol and undertaking investigations and as a result might not be visible down town, but I don't want to further reduce their visibility in Wolfville by relocating to New Minas.

When I addressed my concerns to one councillor, I was told that the City of Halifax, which is much larger than Wolfville, has one office on Gottigen Street. However, Halifax Police Services has offices in Halifax (Gottigen Street and Mumford Road), Dartmouth, Burnside, and Bedford. This is supplemented by RCMP offices in Lower Sackville, Dartmouth, Halifax, Upper Tantallon, Musquodoboit Harbour and Beaverbank, and Community Police Offices. Clearly, Halifax recognizes the value of visible police offices throughout the City.

The other issue is the quantity of police checks which are required for many Acadia University students and volunteers in the community. I understand that for privacy and security reasons, the RCMP will not permit town staff to collect and disseminate paperwork associated with the checks. Travelling to New Minas to file a request and retrieve the stamped documents is a further impediment to students and volunteers at a time when the public demands higher levels of scrutiny on volunteers and staff who interact with children, youth and the elderly.

I hope we will continue to have an active police office in the Town of Wolfville.

Michael Jeffrey,

Subject: FW: Moving the RCMP?

From: rmichael shreve <>
Sent: Monday, October 7, 2019 2:33 PM
To: Erin Beaudin <EBeaudin@wolfville.ca>
Subject: Moving the RCMP?

Hi,
If the public has already been consulted and the decision was made to keep the RCMP here in town, that's the way it should be left! Council shouldn't be bringing this up again if the decision was already made. Leave the RCMP where they are!
Michael Shreve, 1 Riga Dr., Wolfville

Subject: FW: RCMP presence in wolfville

From: Coleen Shepherd >

Date: October 7, 2019 at 3:06:47 PM ADT

To: welliott@wolfville.ca

Subject: RCMP presence in wolfville

Hi Wendy: we will be away when the meeting on October 15 takes place but I would like you to pass along, or voice, our very strong objection to the town's proposed plan to agree to the rcmp's move from Wolfville. Apart from the town's short-sighted wish to use the office space presently occupied by the police, We can see no sound reason for even considering such a move and especially now that the RCMP headquarters, and hence the response time, are even further away from our town. Given our increasing population, not to mention the student body and the tourists who flock to Wolfville, the residents cannot help but benefit by having a police presence here. We are aware that, with only two officers assigned to Wolfville at any one time, there might not be an officer on site. However, there is a much better chance of this if they have an office here, and an obvious presence which is no doubt a deterrent to rowdy and criminal behaviour! We can't understand what town officials are even thinking! Surely converting the existing office space (near home hardware) is a small price to pay in lieu of losing the R C M P office in our town.

Please take a stand for our town! John and Coleen Shepherd, Wickwire ave. Wolfville

Subject: FW: Possible RCMP move to New Minas

From: Judith Leidl

Date: October 8, 2019 at 4:54:38 PM ADT

To: ebeaudin@wolfville.ca

Subject: Possible RCMP move to New Minas

Hello Erin,

As a long time resident formerly residing with my family on Bay Street, having RCMP officers readily available was imperative to the safety of my (then) growing family and myself.

I understand that the situation continues in that area for the families that still reside in that area.

Fully moving the RCMP out of Wolfville would be a mistake and I don't agree with this possibility.

Thank you.

Judith (Leidl)

Faculty member. Acadia University

Long time resident, Town of Wolfville

Sent from my iPhone

Subject: FW: [ACADIA-FYI] wolfville rcmp location in question...

From: Donna Holmes < >

Date: October 8, 2019 at 3:53:25 PM ADT

To: "ebeaudin@wolfville.ca" <ebeaudin@wolfville.ca>

Subject: RE: [ACADIA-FYI] wolfville rcmp location in question...

Hi... I just read the article in the Kings County Register concerning the decision to once again consider moving the RCMP out of the Town of Wolfville. I would just like to go on record, as someone who has lived in the downtown core of Wolfville for over 10 years, that I think it would be wrong to give up an RCMP office presence in Wolfville. I think they should stay. I hear the "drunken chorus" of students almost every night in Wolfville, and it's usually pretty harmless and joyful. But I really believe that part of the reason it remains benign is that the students all have to walk within sight of the RCMP office between their regular Axe & Anvil (and now "Church") stomping grounds. The specifics of what the RCMP do in that office is miniscule in comparison with the PRESENCE that is felt by them just by being there. That psychological deterrent alone is worth keeping the status quo. The system seems to work – hundreds of students stagger joyfully through the streets of our beautiful town at least 3 or 4 nights a week without (usually) too much damage and injury to the town or to themselves. Do we really want to take the RCMP presence away from that miraculous success?

Thanks for taking the time to consider my input. 😊

Donna Holmes
Acadia employee & Wolfville resident



Robert E. Lutes Q.C.
Lawyer, Facilitator & Youth Justice Specialist
73 Highland Ave, Wolfville NS, Canada, B4P 1Z5
blutes@ns.sympatico.ca

TOWN OF WOLFVILLE
OCT 09 2019
FILED TO LASER FICHE

October 9, 2019

Erin Beaudin,
Chief Administrative Officer
Town of Wolfville.

Erin,

Re: Location of the RCMP Detachment in Town

Firstly I would suggest we separate the two questions up for discussion regarding space: where should the police be situated and where should the staff of the Town be situated? The questions are tied to the issue of cost. Let's decide where we want the police to be situated before we discuss cost. Let's not balance the budget on the back of moving the RCMP when I believe most residents would like the RCMP to remain in Town.

I support the position that the RCMP should have a physical presence in the Town. My view is that this requires an RCMP office to be situated within the Town limits, preferably in a location conspicuously open to view.

A summary and explanation of some of the reasons for the Detachment remaining within the Town are as follows:

SUMMARY OF ISSUES

1. Physical Presence
2. Public Perception
3. Community Policing
4. Early Intervention ie: large parties
5. Level of Service

EXPLANATION OF ISSUES

1. A conspicuous physical presence has the same effect as seeing an RCMP car when driving on the highway! We all know that we check our speed, feel guilty for something that hasn't yet happened and that we slow down even if we are driving the speed limit. It gives a moment of pause. I believe the presence of the Detachment in the Town has the same effect.
2. For most in Town policing is something they pay little attention to assuming all is well. This is for good reason as usually all is well. The policing issue for most is a frame of mind and a comfort zone. The presence of the RCMP Detachment in Town fortifies a feeling of comfort which is of great importance. If the Detachment moves to New Minas the perception of many will be that there will be less community involvement on the part of the police. Perception is reality.
3. Community policing is one of the goals of the RCMP and it would seem logical that for this to be attained there should be a physical presence within the community. Part of community policing is prevention and intervention (I will add "early" to the word intervention). The further you are from the site the more the response becomes enforcement rather than prevention of early intervention.

4. An example of something that I have personal experience with to illustrate the need for a community presence are the ridiculously large parties. With a more hands on approach these parties could be intercepted before they become unmanageable. I fear that the further away the RCMP are from the site the less likely there will be an early intervention and it will simply be an enforcement issue. Enforcement and containment are not the best answers.
5. I am aware that one argument is that the response time will be the same whether the police are housed in New Minas or Wolfville. How would you feel about the Wolfville Fire Department being moved to New Minas? Response time is a term of enforcement not of prevention or early intervention. There may be another issue here?

In closing I would like to reiterate that the financial issue should not take priority over the quality of policing in the Town. If you chose to focus on finances you might ask why would the Town pay the RCMP to police the Town and then be situated somewhere else. I would appreciate you distributing this letter to Town Counsel and I will bring copies to share with the Advisory Board.



Regards, Bob

Subject: FW: RCMP relocation

From: Elisabeth Kusters
Date: October 10, 2019 at 12:25:43 PM ADT
To: Erin Beaudin <EBeaudin@wolfville.ca>
Subject: RCMP relocation

I'm writing to voice my strong opposition to the proposed closing down of our RCMP detachment. The New Minas detachment is more than 10 km away - along a very busy, often traffic-jammed road. Response time to emergencies will increase dramatically if our detachment closes and that is unacceptable. The next detachment is in Windsor, meaning that there would be 35 km between the two detachments in future. I repeat - this is unacceptable.

Council has voted this proposed closure down twice. Please stick with that decision.

--

dr. Elisabeth Kusters

Subject: FW: Parking on Seaview Avenue - Town Council Meeting - October 1

From: Stephen J. Drahos **On Behalf Of** Stephen Drahos
Sent: September 20, 2019 7:37 PM
To: Karen MacWilliam Erin Beaudin <EBeaudin@wolfville.ca>
Cc: Stephen J. Drahos; Teresa Drahos
Subject: Re: Parking on Seaview Avenue - Town Council Meeting - October 1

Hi Karen

Terry and I shall be out of town. But a petition was submitted in person to Kevin Kerr during the week of March 11, 2019 signed by all of the residents of Seaview requesting "no parking" at any time, anywhere on Seaview as a means to preserve what's left of our neighborhood.

Kevin, could you attach and include that signed petition at this meeting?

Stephen (and Terry) Drahos
Limited memo sent via iPhone

On Sep 20, 2019, at 4:22 PM, Karen MacWilliam > wrote:

Hello,

The CAO, Erin Beaudin, has advised me that the Committee of the Whole will be meeting on October 1 @ 8:30 a.m. at Town Hall and parking on Seaview Avenue will be added to the agenda. I will be out of town and can't attend, however, Glenn is planning to attend. We have made comments via e-mail, but have not been formally advised of the options or any plan (i.e. no parking, parking on the west side only, parking on the east side only) but you may wish to find out more.

You may want to attend, or, for those of you working or unavailable, you may want to make suggestions via e-mail. The agenda should be posted on the town website a couple days prior to the meeting.

Kind regards,

Karen

Subject: FW: Concern about Event at Deep Roots Music Festival
Attachments: Widdowson.pdf; Mehta - Concerns with Decolonization at Acadia.pdf; Mehta - Dec 13 2017 - Letter to University Community Regarding Article in Athanaem about Gender Inequalities at Acadia.pdf

From: Rick Mehta >
Sent: September 21, 2019 10:54 AM
To: office@deeprootsmusic.ca
Cc: Town Council <towncouncil@wolfville.ca>
Subject: Concern about Event at Deep Roots Music Festival

To Whom It May Concern:

In the past, the Deep Roots Music Festival has been a festival that has used music to bring the community together in a spirit of celebration. But in this year's festival, I have noticed that there is at bare minimum one event that is being held to promote far left political ideology. I am referring to the "Idle No More: Truth & Reconciliation" event that is being held at the Al Whittle Theatre on Saturday, September 28, 2019, at 3:00 pm.

I don't think it's a secret that Idle No More is a far left activist group.

And anyone who does a bit of online research can figure out for themselves that the so-called Truth & Reconciliation Commission (TRC) and its report are a scam designed to extort money and power from ordinary Canadian citizens who had nothing to do with past historical events. For example, the fact that the Canadian Political Science Association (CPSA) refused to place a paper (see attached article by Frances Widdowson) by a critic of the TRC in its discussion on Indigenous issues gives the impression that the CPSA has an agenda and doesn't want anyone to question it (<https://nationalpost.com/opinion/barbara-kay-a-lone-academic-dares-to-challenge-accepted-narratives-about-canadas-residential-school-system>).

Finally, given that the Al Whittle Theatre is housed in a building that includes Just Us Coffee Roaster Co-op, which promotes itself as a leader in social justice on its own web site, I think that it would be reasonable for me to have the impression that this event is being held in an establishment that promotes a political ideology. The impression that I have long had that the establishment does not want its ideology questioned was confirmed for me on the evening of Monday, September 16, when the chair of the board of the Acadia Cinema Coop (Elisabeth Costers) denounced me before I gave a talk at the theatre that was critical of social justice ideology and then cut off my microphone at 8:30 pm for no reason.

This is not the first time that I have been silenced for being critical of social justice ideology in general or of Indigenous activists in particular. For example, while I was a tenured professor at Acadia University, Jeff Hennessey gave me a rude and dismissive response – when he just as easily could have refuted my arguments or said something to allay my fears – when I expressed my concerns about Acadia University's decolonization initiative (see two attached documents). Interestingly, the response that he gave me would have gotten him fired on the spot had the same email exchange occurred in the private work force (<https://business.financialpost.com/executive/careers/why-the-debate-over-campus-free-speech-matters-to-employers-everywhere>).

I am writing to ask how the Deep Roots Music Festival is justifying using a music festival as a pretext to promote far left ideology. As well, I am copying my message to the council for the town of Wolfville to ask them how they can justify using taxpayer dollars to fund this event, especially now that we are in the midst of a federal election.

Sincerely,
Rick Mehta

Sent from [Outlook](#)

Subject: FW: Quick Follow Up to Message I Sent Yesterday
Attachments: 04 - Mehta - CSBBCS Poster Presentation - 2018.pdf

From: Rick Mehta <>
Sent: September 22, 2019 2:55 PM
To: Town Council <towncouncil@wolfville.ca>
Subject: Quick Follow Up to Message I Sent Yesterday

Dear Wolfville Town Council:

Further to the email message that I sent you yesterday, I am writing to you now to ask one question and raise one point.

The question that I have for you is: Are any of the policies adopted by town council inspired or influenced by (for lack of better working since I am not a lawyer) the United Nations?

I am asking this question because it appears that the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) has played a role in Acadia University's decolonization initiative and I would hope that town council's policies are not in any way influenced by any document coming from the United Nations, especially if this was being done without having consent from the residents of Wolfville and/or Kings County. In my view, this type of decision is undemocratic.

The point that I would like to raise is to follow up on the attachment I sent you yesterday by mistake in which I criticized an article written by The Athenaeum (student newspaper at Acadia) on gender inequities in academia. If town council is any way parroting the federal government's commitment to gender inequities, it is probably worthwhile to note that this issue – and particularly the “explanation” that PM Justin Trudeau gave to justify his decision to make his cabinet gender-balanced – is one that may be acceptable for far left ideologues but would be unacceptable to the majority of your constituents. As evidence for this assertion, I have attached a copy of a poster that I presented at the Canadian Society for Brain, Behaviour and Cognitive Science in July 2018.

I would be more than happy to meet with anyone from town council, either individually or in groups, to discuss the issues that I have raised and the documents that I have used as evidence for my concerns.

Thanks,
Rick

Sent from [Outlook](#)

Hi Jeff,

I am writing to you and the rest of the Acadia community because I have concerns about the process by which the decolonization efforts at Acadia are taking place and the policies that are likely to be implemented. In particular, I am worried about the way in which these policies will negatively impact academic freedom and the way by which members of the Acadia community will communicate with one another. I will briefly raise four areas of concern: the first is from the content of your email message, the second is with the framework in which the PAC's documents are based, the third is with the content in the United Nations Declaration on the Rights of Indigenous People (UNDRIP) that contains the principles on which decolonization movement is based, and the fourth is with the protocols that have been circulated. Of course, I will gladly retract and apologize for any statements that I make that are false.

1) Concerns With Content in Your Email Message

In your email, you state "Some recent events and initiatives on campus involving Indigenous students, while certainly well meaning, have not taken this document into account. It is absolutely vital that any event or initiative on campus that involves Indigenous students (fundraising, discussion groups, advising, activist events etc.) be directed through the office of the Aboriginal Student Advisor, Dr. Donna Hurlburt." I have four concerns with this statement.

First, you have not provided any justification for why the document containing protocols is so essential that "it is absolutely vital" for the rest of the Acadia community to take it into account. For example, you have not provided any details about the concerns that were raised in the past (e.g., what happened that was so severe, where and when did these events take place) or why those incidents could not have resolved through some other route. Second, the statement that I quoted is based on the assumption that Aboriginal people are a homogeneous group, rather than individuals that have diverse characteristics. There is a great deal of racial essentialism and stereotyping in that sentence, and it assumes that one person or office can speak for all Aboriginal people.

Third, if an event or initiative was well intentioned, then I fail to see what problems can arise. If there happened to be a misunderstanding, then there is no reason why the people involved couldn't sort out the miscommunication for themselves. Moreover, unless someone was harmed and there was verifiable evidence for this harm (e.g., a police report, a student ending up in the hospital), I fail to see why it is essential that the protocol be taken into account. Fourth, a justification needs to be provided for why everything is being vetted by a specific office. In other words, I would like to know if other options that were less intrusive were considered. In its current configuration, it is far too easy to have too much power concentrated in one office. This arrangement could easily stifle discussion and debate on campus unless there are mechanisms in place to hold this office accountable to the Acadia community.

I also take issue with the rest of your message because it implies that anyone who questions the PAC somehow condones atrocities that were committed in the past. Although you may not have intended your message to be interpreted this way, I interpret it as an attempt to deter the Acadia community from asking questions or debating the details of the process in which the PAC is engaged or the policies that have been derived. After all, people don't want others to see them as being racist or to have that label directed at them.

2) Concerns With Documents

I will now turn to the content in the documents themselves. Before I do so, I thought that I should mention that I have consulted with colleagues at other institutions and that they have noted that what Acadia is doing far exceeds what is being done at other institutions. What is the rationale for going well beyond the practices being adopted by other Canadian universities? I would like the PAC to explain why there is all this bureaucratization only in the context of Indigenous/non-Indigenous relations, as opposed to allowing the entire Acadia community to relate to one another simply as human beings?

The first concern I have is that there is no rationale or explanation providing a framework for all of the changes that are being recommended. For example, it would be useful to know which changes stem from which particular calls to action from the Truth and Reconciliation Commission's (TRC) report. This issue worries me because I know of at least one instance in which a policy was implemented elsewhere that went well beyond what the TRC has recommended and that this type of action has been criticized for undermining the goal of reconciliation (e.g., 1. <http://www.cbc.ca/news/canada/toronto/tdsb-chief-titles-1.4350079>, 2. <http://www.cbc.ca/news/opinion/tdsb-chief-job-titles-1.4355844>).

The second concern I have with the documents themselves is that they are based on the unstated assumption that there actually is something like a unified Indigenous perspective on complex issues such as culture, protocols, property rights, industrial development, epistemology, etc. I'll provide one link to a recent news item to demonstrate how this assumption is false: <http://business.financialpost.com/feature/eco-colonialism-rift-grows-between-indigenous-leaders-and-green-activists>

Given that this assumption is false, I think it is unlikely that there is a correct approach that can be used to discuss these complex issues and that any one person (or office) would have the knowledge on the correct way to proceed. The question that I thus have is: On what basis can the PAC say that faculty members, students, staff, and the rest of the Acadia community are incapable of conducting and directing discussions on complex matters in a responsible way?

Another concern I have is that the document contains terminology that is vaguely defined and would have negative consequences if these terms were to be implemented into university policy at Acadia; I'll use cultural appropriation as an example. If implemented, this policy can easily lead to situations where a member of the Acadia community can be charged with cultural appropriation, but would not be able to show that they are not guilty; in other words, the person who is accused would have no choice but to acquiesce based solely on the charge itself. As you can imagine, it would be far too easy for people to abuse this power. I have structured this argument on the basis of Scott Lilienfeld's critique of microaggressions (please see the attached article).

Adoption of a policy that is unfalsifiable would have harmful repercussions for academic freedom and interpersonal relationships in the university community. With regard to academic freedom, faculty would be put into a position where they may have to tailor their course content or change how they conduct their research for fear of reprisals if they were to be charged with cultural appropriation. This, in turn, would limit their ability to exchange ideas freely and would discourage them from pursuing various lines of inquiry. With regard to interpersonal relationships, I am concerned that implementation of the policies being proposed by the PAC would actually worsen race relations.

3) Concerns With UNDRIP

I find it interesting that the Trudeau-led federal government abandoned its election promise to adopt the UNDRIP, but that the PAC has chosen to circulate it to the Acadia community. When I reviewed the document, I was struck by how it proposes a dramatic reconfiguration of the laws, political structures, and property rights on which the Canadian state is constructed. I doubt that the rest of Canada would agree to these proposals and surmise that this is one reason why the federal government abandoned its promise to adopt these changes. The question I have is why the PAC would consider making policies on the basis of principles in this document when the federal government is not willing to do this.

4) Concerns About Protocols

I'll now turn to two issues in the document containing the protocols. The first one is the vacuous statement that I seem to hearing with increasing frequency at the start of events held at universities (including concerts hosted by Symphony Nova Scotia and Acadia's Performing Arts Series), which has to do with the supposed acknowledgement of ancestral lands and unceded territory. The fact that the document itself states that "it is

important ... to demonstrate this recognition of territory [as a] meaningful actions ... so that it is not interpreted as an empty gesture” attests to the insincerity of this gesture.

I don't have a problem with individuals doing it of their own free volition (e.g., if they wish to do it in their classes or have a line about this as a signature on their emails), but I do have a problem with it when it becomes university policy. The key issue is that it has been adopted without any discussion. If this statement is to be a step taken towards reconciliation, then there should be consensus in the university community about the use of this statement that should come about through an open discussion of this issue. Furthermore, this discussion should be done in an environment where people can express their views freely without having to be concerned that they'll be labelled as racists if they disagree with the practice, and where all options can be discussed (e.g., from Acadia not using this statement at all to using it at all events that take place at Acadia).

My impression is that the use of this statement has increased due to pressure from people who are strongly in favour of this practice, but without asking for input from people who might oppose it. For example, Symphony Nova Scotia recently adopted this practice and when I enquired about it, I was told that the practice was adopted based on the views of one Aboriginal musician. If this is the case, then there is no way to know how that statement is being interpreted by other people. For example, it is possible that other Aboriginal people hearing that statement might interpret it as meaning “Acadia is willing to acknowledge that it has stolen your land, but has no intention of giving it back.” If a significant number of Aboriginal people interpret the statement this way, then its use is counterproductive because people generally feel insulted when others virtue signal. On the other hand, non-Aboriginal people may interpret the statement as a way of getting them to feel guilty about atrocities that were done in the past, even though they had nothing to do with those events. If they are interpreting the statement this way, then the use of the statement is counterproductive to the goal of reconciliation. Instead, race relations are likely to worsen.

The second issue I will raise is that the use of the protocols will likely lead to conflicts when cultural values clash. Here is a link to an article from the CBC explaining an incident that took place at the University of Winnipeg: <http://www.cbc.ca/news/canada/manitoba/indigenous-ceremony-at-university-of-winnipeg-sparks-sexism-debate-1.3123568>. I have also attached a document related to the pipe ceremony. I think this example demonstrates the types of problems that can arise when a university implements a policy that is based on racial essentialism and stereotyping, and how it fails to serve the interests of either the Aboriginal or non-Aboriginal people.

Conclusion

My impression is that much of the recent changes that we are now seeing at universities are coming from pressure from the federal government and/or activists. As well, I have heard some people say that Acadia should indigenize because the TRC demands it. The question that naturally arises is whether the government of the day or the TRC should be determining how Acadia and other universities operate. Rather than giving in to political pressure, Acadia should be showing leadership by demonstrating its commitment to being an institution where ideas can be freely exchanged. To do this, it is important that faculty are able to work independently (while, of course, being accountable to the Canadian citizens who fund universities) and that universities not give in to any undue pressure, regardless of whether that pressure comes from corporations, governments, or activists.

Sincerely,
Rick



The Relationship Between Political Orientation and Bullshit Detection in Canadian Politics: Results from a Pilot Study

Rick Mehta, Ph.D., & Autumn Rafuse, B.Sc. (Hons)
Acadia University, Department of Psychology

Abstract

The relationship between cognitive variables and their association with political decision making has been studied extensively in the context of American politics; most of this research has focused on factors associated with endorsement of conservative stances. Little research has been conducted within a Canadian context that has been dominated by liberal/progressive stances since 2015. To address this issue, a pilot study was conducted as part of a larger study that assessed the **Bullshit Receptivity (BSR) scale**. University students were administered two versions of the BSR: the original version that asked them to rate the profoundness of various statements and a modified version (BSR-M) that asked them to classify the same statements as bullshit or not bullshit. Participants also stated their political orientation. **The statement of interest was "Because it's [2017]", the rationale that Prime Minister (PM) Justin Trudeau provided for a major decision made early in his tenure**. No relationship was found between political orientation and profoundness ratings, but a relationship was found between political orientation and ratings provided on the BSR-M. The majority of conservatives (87.5%), moderates/classic liberals (82.1%), and "other" (66.2%) classified the PM's statement as bullshit; only 55% of liberal/progressives rated the same statement as bullshit.

Introduction

Recent studies have demonstrated that people on both the left and right sides of the political spectrum are similarly motivated to avoid exposure to opposing viewpoints (Frimer, Skitka, & Motyl, 2017; Washburn, & Skitka, 2017). These findings imply that both groups of people engage in similar amounts of confirmation bias and thus do not process information that has political components in ways that are rational.

Recent data has also shown that the vast majority of academics are from the liberal/left/progressive end of the political spectrum and that the political composition of academics differs from that of the rest of society (e.g., <https://heterodoxacademy.org/>, Kiersz & Walker, 2014). This issue should be of concern to both academics and non-academics alike because it implies that academics (as a whole) are prone to missing obvious fallacies and making conclusions that are consistent with their own worldviews instead of objective reality. Another implication is that policies based on this research are highly likely to be based exclusively on ideology.

One example of this problem is the so-called wage gap, which conflates equality of opportunity with equality of outcome (e.g., Stanovich, 2017). The same fallacy is the basis for programs that are dedicated to hiring or promoting people based on their identity, as opposed to their objective contributions, e.g., the Women in Cognitive Science – Canada group in CSBBCS.

Within the broader Canadian political context, **Prime Minister Justin Trudeau decided to make his cabinet gender-balanced and justified this decision by saying "Because it's 2015."** This statement and practices based on identity have gone unchallenged by the vast majority of academics, even though the evidence for discriminatory hiring practices in areas such as academia is weak (Williams & Ceci, 2015). Given the political homogeneity of academia, it is highly likely that academics are missing a fallacy that is obvious to people that come from backgrounds with a wider range of political perspectives.

The **Bullshit Receptivity Scale (BSR)**; Pennycook et al., 2015) is a scale in which people rate the profoundness of various statements, some of which are completely nonsensical. The **goal of this study was to assess whether there is a relationship between students' political orientation and their responses to a modified version of the Prime Minister's famous statement**, which was added to both the BSR and a modified version of the BSR (BSR-M).

Method

PARTICIPANTS & PROCEDURE

Data were collected via the administration of an online survey.

Four hundred and forty one students from Acadia University accessed the survey. Of this sample, 256 completed the survey. Participants were rewarded with either course credit or were entered into a draw to win one of \$25 gift cards.

MATERIALS

This pilot study was conducted as part of a larger study that assessed the BSR (Pennycook et al., 2015). The statement "Because it's 2017." was added to the BSR and BSR-M. In the BSR, participants rated the profoundness of statements on a scale of 1 to 5. In the BSR-M, participants rated the same statements as bullshit or not bullshit.

In the demographics section, participants classified their political orientation as:

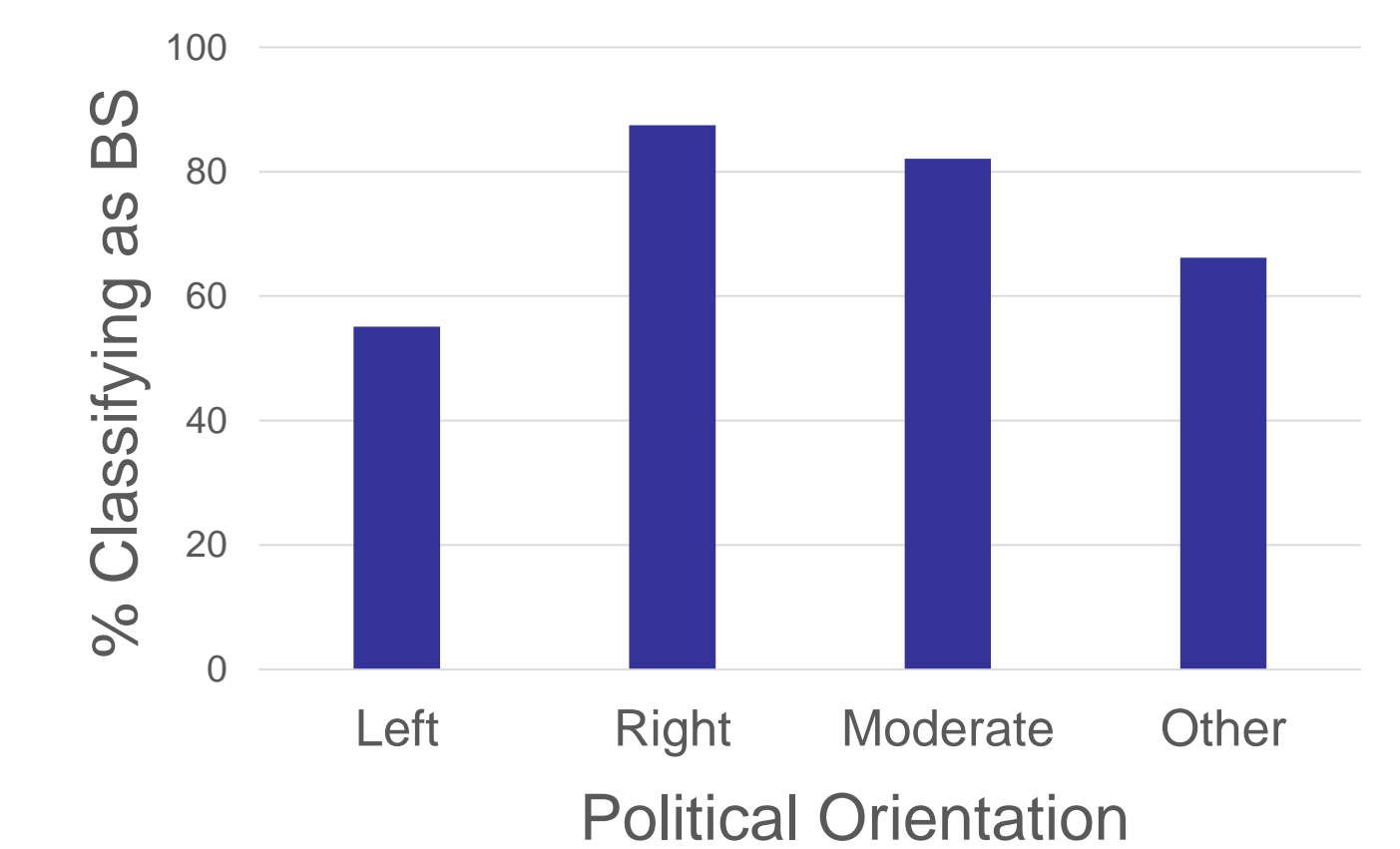
- 1) left/progressive
- 2) centrist/moderate
- 3) right/conservative
- 4) libertarian/classic liberal
- 5) unclassifiable
- 6) unsure
- 7) prefer not to say
- 8) other (please specify)

These orientations were adapted from the Heterodox Academy (www.heterodoxacademy.org).

Results (continued)

DATA FROM BSR-M

The statements that were classified as bullshit or not bullshit were analyzed with a chi square contingency test. This analysis attained statistical significance, $\chi^2(3, N = 256)$. The figure below displays the percentages of participants within each political orientation that classified PM Trudeau's statement as bullshit.



Discussion

- 1) The distribution of political orientations in the sample used in this study appears to be different from the distributions that are commonly found among academics (e.g., www.heterodoxacademy.org), who typically lean strongly toward the left/progressive end of the political spectrum.
- 2) The data from the BSR-M suggest that people who classify themselves as left/progressive were the least likely to detect that the Prime Minister's statement was nonsensical. A plausible reason is that they endorsed the decision that was made, even though the rationale for the decision was nonsensical.
- 3) These findings suggests that there is a disconnect between the political composition of academics and the students who learn from them. Extrapolating from the data to the political composition of scientific organizations such as CSBBCS, the findings suggest that the academics within this organization are:
 - 1) less likely to detect a flaw that is obvious to the students that they teach or supervise, and
 - 2) highly likely to be funding and/or supporting initiatives (e.g., Women in Cognitive Science – Canada) that are based on ideology.

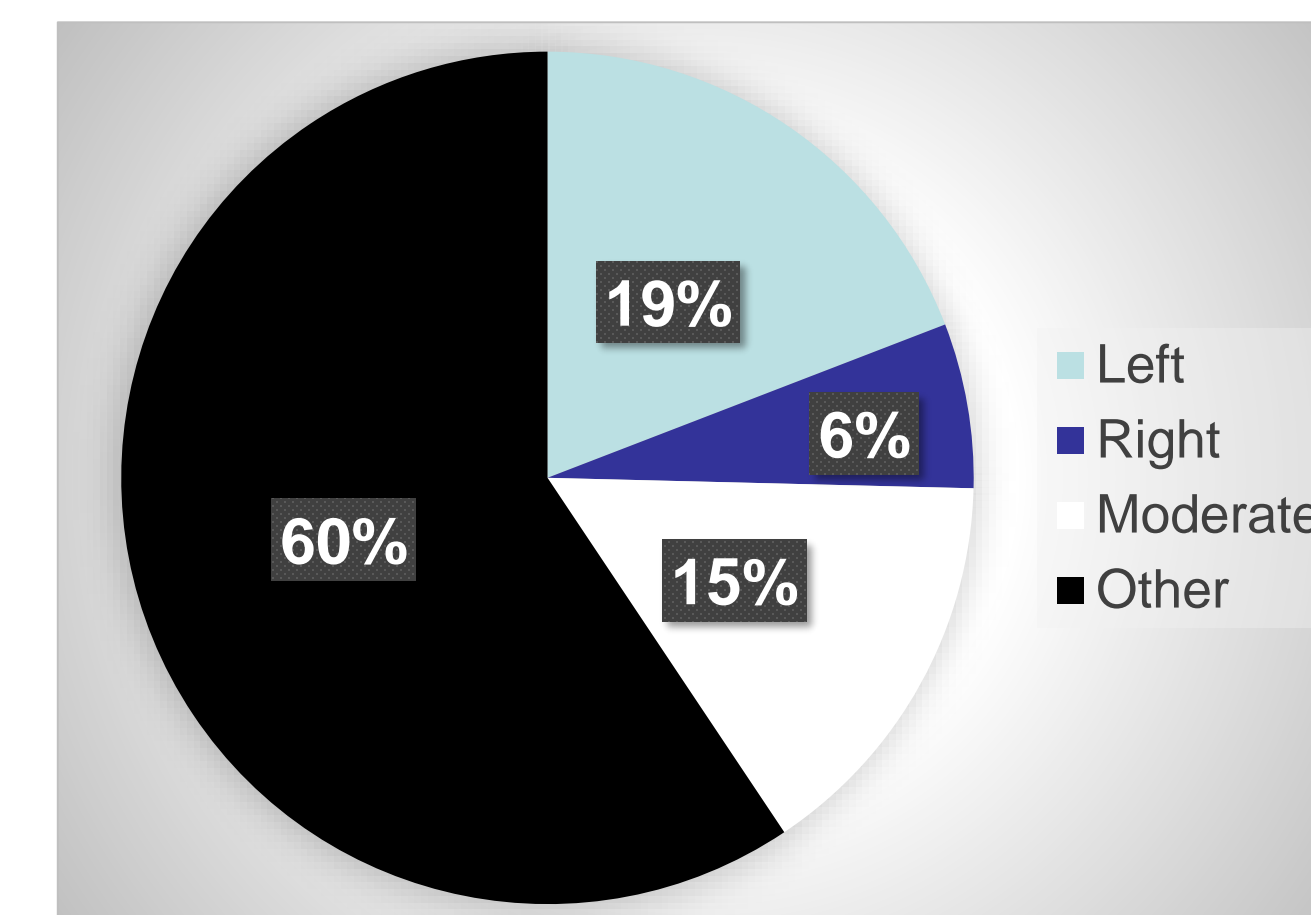
This collective evidence supports the argument that there is a need for more viewpoint diversity in the academy.

Results

DATA TREATMENT & DISTRIBUTION OF POLITICAL ORIENTATIONS

Some of the political orientations were recoded in order to reduce the number of categories. The method used and the distribution of the sample is shown below.

- 1) "Left/progressive" and "right/conservative" were not recoded.
- 2) "Centrist/moderate" and "libertarian/classic liberal" were recoded as "Moderate/Classic Liberal".
- 3) "Unclassifiable", "unsure", and "prefer not to say" were classified as "Other".
- 4) Responses to "other (please specify)" were examined and were recoded as "Other" unless the response appeared to clearly fit in one of the political categories listed.



DATA FROM BSR

The profoundness ratings were analyzed with a one way ANOVA. This analysis failed to attain statistical significance, $F(3, 252) = 1.36, p = .25$. Mean scores across groups were low, ranging from 1.25 to 1.86 (on a scale of 1 to 5).

References (Abbreviated)

Frimer, J.A., Skitka, L.J., & Motyl, M. (2017). Liberals and conservatives are similarly motivated to avoid exposure to one another's opinions. *Journal of Experimental Psychology*.

Heterodox Academy: www.heterodoxacademy.org

Kiersz, A., & Walker, H. (2014). These charts show the political bias of workers in each profession. *Business Insider*.

Pennycook, G., Cheyne, J.A., Barr, N., Koehler, D.J., & Fugelsang, J.A. (2015). On the reception and detection of pseudo-profound bullshit. *Judgment and Decision Making*.

Stanovich, K. (2017). Were Trump voters irrational?. *Quillette*.

Washburn, A.N., & Skitka, L.J. (2017). Science denial across the political divide: Liberals and conservatives are similarly motivated to deny attitude-inconsistent science. *Social Psychological and Personality Science*.

Williams, W.M., & Ceci, S.J. (2015). National hiring experiments reveal 2:1 faculty preference for women on STEM tenure track. *PNAS*.

Rick Mehta

From: Rick Mehta
Sent: Wednesday, December 13, 2017 1:26 PM
To: 'acadia-fyi@acadiu.ca'
Subject: Gender Inequities at Acadia
Attachments: STEM - Application vs Interview.jpg; Vets.jpg; Sex Differences in Life Values among the Gifted.jpg

To: Students in Research Design and Analysis I
Students in my lab
Acadia-FYI (because I think this issue is of general interest to the Acadia Community)

I feel compelled to send this message to address an article that recently appeared on the Athenaeum's web site regarding women's participation in academia. Given that Acadia is an academic community, I would like to think that people would be averse to information that is one-sided being transmitted to students and the general public. The purpose of this message is to show that there is another side that is not being discussed. Conversely, I appreciate that this is a busy time of year and that no one is interested in reading a book. For this reason, I'll address five issues briefly and provide cursory (or selected) evidence at this stage, but will provide references upon request so that people can make informed decisions for themselves.

1) Income (Wage) Gaps

One issue that is often raised is that women's wages are less than that of men and that the only explanation for this disparity is systemic discrimination. To counter this argument, I cite a [meta-analysis](#) by Marieka Klawitter (2014), in which she states "Recent studies have found that, before controlling for any explanatory factors, lesbians earn significantly more than do heterosexual women and gay men earn less than heterosexual men". Furthermore, at the outset of the discussion section, the authors states "The thirty-one studies of sexual orientation show an average earnings penalty of 11 percent for gay men and an earnings premium of 9 percent for lesbians, but also a wide range of estimates. The meta-regression results from this small but growing literature show strong relationships between study characteristics and the estimated effects of sexual orientation for men, but little clarity for women." Even a preliminary glance of the discussion section shows that there's more to the picture than just systemic discrimination. I figure that an academic community is intelligent enough to apply the limitations mentioned in this paper to the wage gap between men and women in general.

2) Discrimination in STEM

Focusing more specifically on STEM, the only explanation that is considered is systemic discrimination. Does this explanation take into consideration the findings from an audit that found that women were less likely to apply, but were then more likely to be interviewed and hired (see the attached pic labelled "STEM...")? I'd be curious to see whether the data from Acadia are consistent or inconsistent with this finding.

3) Career and Lifestyle Choices

Apart from arguing that the evidence for systemic discrimination is weak, I assert that the dominant narrative ignores sex differences between men and women as a contributing factor to the disparity in career and lifestyle. As one example, I've attached the results from a recent analysis of participation rates of men and women in veterinary medicine, which has reversed from 90% men to 10% women in 1970 to 20% men and 80% women in 2016 (see the attachment labelled "Vets"). My understanding is that veterinary medicine is just as if not more competitive than medical school; if I am wrong, I will gladly retract my position. But if I'm

correct, this evidence is consistent with other research showing that men and women have different preferences when it comes to career choices. As for lifestyle choices, please see the attached picture (labelled “Sex Differences...”) from a study of gifted men and women, which shows small but consistent differences when it comes to values in the context of what makes life fulfilling.

I will qualify this section by saying that all of these results are simply averages and do not apply to individuals. For example, my mother pursued a career in computer programming and analyzed computer systems for a living (and long before there was a social movement to promote the participation of women in science, I might add), and enjoyed this line of work because she could work by herself and not have many interactions with people. Conversely, I’ve always been interested in a career that involved working with people. That is, my career aspirations have always been in the female-dominated fields such as nursing and physiotherapy for as long as I can remember, and may explain why I am content working in psychology and in a department that has far more women than men.

4) Dealing with Alleged Systemic Discrimination

Since the evidence for explicit systemic discrimination is weak, the people determined to show that discrimination is the primary explanation for gender disparities have argued that the discrimination must be implicit rather than explicit. This is manifested in the notions of implicit bias and stereotype threat. Unfortunately, the evidence for implicit bias is weak; see this [article](#) as one example. For what it’s worth, my personal opinion on implicit bias is that it is the 2017 equivalent of the Rorschach (inkblot) test. In my talk on free speech, I gave evidence that ran contrary to stereotype threat.

5) Major Barrier to Women’s Participation in Academia

Thus far, I’ve addressed what are not barriers to women’s participation in academia. As we know, it is not sufficient to simply rule out alternative explanations, the onus on me is to state what is the problem. The answer seems straightforward. As Williams and Ceci state in their article published in the New York Times: “Our country desperately needs more talented people in these fields; recruiting more women could address this issue. But the unwelcoming image of the sexist academy isn’t helping. Fortunately, as we have found in a thorough analysis of recent data on women in the academic workplace, it isn’t accurate, either.”

I’ll end this message by saying that I think it’s counterproductive to provide students with incomplete information and to have policies in place (i.e., employment equity) that are based on ideology instead of evidence. On this note, I’ll get back to the marking, making up exams, and all the other end of term activities that I should be doing.

Sincerely,
Rick

The Political Economy of “Truth and Reconciliation”: Neotribal Rentierism and the Creation of the Victim/Perpetrator Dichotomy

Frances Widdowson
Mount Royal University
fwiddowson@mtroyal.ca

Paper Presented at the Annual Meeting of the Canadian Political Science Association,
Ryerson University, May 30-June 1, 2017

In his 2013 book *Truth and Indignation*, Ronald Niezen shows how the Truth and Reconciliation Commission (TRC) has transformed the assessment of the residential schools. While historically the schools were seen as a paternalistic and misguided effort to “protect, civilize and assimilate” the aboriginal population,¹ they now are described as instruments of “cultural genocide”. This assessment, according to Niezen, is due to the increasing tendency to conceptualize aboriginal-non-aboriginal relations in terms of a “victim/perpetrator dichotomy”.² In such a dichotomy, all aboriginal people are seen as victims and all non-aboriginal people perpetrators, obscuring the complex historical interaction within and between these two, very diverse, categories of people.

Although Niezen’s book is an important addition to the literature, in that it shows how historical viewpoints on aboriginal-non-aboriginal relations are being transformed by entities like the Truth and Reconciliation Commission, his work is limited by the fact that he does not explain why this has occurred. More specifically, Niezen does not recognize how the Truth and Reconciliation Commission is the product of particular historical and material circumstances connected to the processes of neotribal rentierism. As will be explained below, neotribal rentierist processes are oriented towards extracting “rent” so as to incorporate aboriginal groups into late capitalism. The “rent” being sought³ in this instance is the dispersal of compensation payments – a form of circulation that is becoming increasingly common in addressing the conflicts between aboriginal peoples and the Canadian state. The creation of a victim/perpetrator dichotomy justifies these payments, but it also acts to disguise the connection between the development of capitalism and the residential schools. The uncritical reliance on unsubstantiated aboriginal memories by “truth and reconciliation” processes, as well as postmodern relativism’s opposition to developing a universal conception of history, also has impeded understanding.

A historical and material analysis will show how neotribal rentierist initiatives, like the Truth and Reconciliation Commission, are distorting the understanding of why the residential schools were created and operated in the way that they did. The residential schools were not the product of a malevolent plot to destroy the aboriginal population; instead, the decline of the fur trade and the development of an industrial economy meant that it became necessary to detribalize the aboriginal population and try to make them more productive. This required the development of disciplined work habits, abstract educational practices and encouraging a deference to legal-rational authority.⁴ The pressures of settler colonialism, however, resulted in the widespread neglect of aboriginal peoples and the creation of a substandard educational system, inhibiting the accomplishment of these goals. These consequences of settler colonialism must be understood before there can be any movement towards actual “truth and reconciliation”.

The Changing Discourse on the Residential Schools

Until the 1990s, the residential schools and the problems within aboriginal communities were generally understood in terms of what Roland D. Chrisjohn and Sherri L. Young have called the “standard account”.⁵ This account, according to Chrisjohn and Young, assumed that the residential schools were “undertaken with the best of humanitarian intentions” to bring the Christian religion and civilization to “savage pagans”. The residential schools were recognized as being flawed, but it was argued that only with the benefit of hindsight could it be realized that some of the methods used had widespread negative impacts on aboriginal people. With this more developed political consciousness, the standard account asserted, it was beginning to be understood that a “residential school syndrome” resulted from attending these institutions. Listening to the criticisms from aboriginal organizations had led proponents of the standard account to consider that psychological problems had been created by alien forms of discipline, ethnocentric instruction and family separation, and also that this distress had been passed on, from generation to generation, in aboriginal communities.

The criticisms of the residential schools put forward in the standard account tended to focus on sexual and physical abuse. As sexual abuse was an illegal activity, and a well-documented cause of psychological trauma, it was no surprise that it would be seen as one of the residential schools system’s major harms. It was argued that while instances of sexual abuse had occurred, as would have been the case in any institutional setting with vulnerable charges and little oversight,⁶ these incidents were not representative of the residential school experience. Similar, more muted, criticisms also were levelled at the physical abuse that was endured in these institutions. The discipline meted out by many residential school authorities was recognized as being severe, but it was pointed out that corporal punishment was accepted in most educational systems during this historical period.⁷

While this “standard account” was occasionally challenged with the increasing involvement of aboriginal organizations in discussions about aboriginal education, it was not until the 1990s that the perception of the residential schools changed substantially. This was due, in part, to Phil Fontaine, the Grand Chief of the Assembly of First Nations at the time, declaring that he had suffered physical and sexual abuse at a residential school.⁸ As Niezen points out, “the news coverage of this event reached a national audience, including many former students...who had also been abused”. This led these students to recognize Fontaine’s “experience in themselves” and to communicate it with each other and “even to take on the process of disclosure as a personal cause”.⁹ The increase in disclosures led to the public recognition that these incidences of abuse were much more common than what was first thought.

It is also important to recognize that the 1990s was a decade where sexual abuse lawsuits, in a variety of institutional contexts, emerged. These included a settlement pertaining to two Ontario reform schools in 1992, the 1995 settlement for victims of sexual abuse at the Jericho Hill school for deaf and blind students, the \$43.7-million compensation program set up for former residents of various Nova Scotia youth facilities in 1995, and the 1996 Mount Cashel orphanage settlement.¹⁰ Before this time, sexual abuse was not openly talked about. Discussions about the abuse that had occurred in the residential schools, therefore, were taking place in the context of a wider public reckoning.

In addition to the ongoing disclosures of sexual abuse, the discussions of the residential schools were impacted by the findings of the Royal Commission on Aboriginal Peoples, which “broadly exposed the horrors of residential schools to Canadians and called for a public inquiry”.¹¹ The Royal Commission prompted the federal government to issue a “statement of regret” for the cases of physical and sexual abuse, as well as to establish the Aboriginal Healing Foundation “to support healing processes that address the legacy of sexual, physical mental, spiritual and cultural abuse”. The Royal Commission’s account, along with revelations of abuse, led the Department of Indian and Northern Affairs to recognize that, while it was “not uncommon to hear some former students speak about their positive experiences”, the residential schools had created a “tragic legacy”.¹²

The Royal Commission was particularly instrumental in this transformation because of its advocacy character. Like other forms of advocacy research that were emerging at this time,¹³ the Royal Commission linked scholarship to efforts to right past wrongs. It was associated with reparations and attempts to “give a voice” to those who were being oppressed; the concern was not primarily with whether or not these voices were an accurate representation of historical circumstances.¹⁴ This led the Royal Commission to argue that the aboriginal “conception of history” should be accepted as a mechanism for understanding what happened in the past. The aboriginal historical conception, the Royal Commission asserted, accepted spiritual beliefs as a form of evidence and was not concerned with “establishing objective truth”, as the teller of the story was perceived as being as important as the story told.¹⁵ Acceptance of the aboriginal view of history, according to the Royal Commission, was a way of entering into reconciliation and renewal with aboriginal peoples.

This deference to the aboriginal “conception of history”, first given legitimacy by the Royal Commission, increased acceptance of the view of aboriginal organizations that the residential schools were a form of “cultural genocide”.¹⁶ Although this notion was not initially accepted by the Royal Commission,¹⁷ the increasing frequency of critical testimonies at its hearings led it to come to the conclusion that the entire system was destructive.¹⁸ The notion was also given credence by the Royal Commission’s ideology of parallelism, which saw aboriginal and non-aboriginal “nations”¹⁹ as “travelling side by side, coexisting but not getting in each other’s way”.²⁰ This ideology was fundamentally opposed to integrationist initiatives like the residential schools because it assumed that aboriginal individuals were “born into [distinct] cultures” and needed to “secure their personal identity through the group into which they are born”.²¹ The retention of aboriginal culture was thus seen as the “birthright” of aboriginal people, which must “recognized” and “respected” by all Canadians and protected by the state.

Parallelism’s perception of aboriginal culture as a “birthright” is due to its belief that various aboriginal traditional beliefs and practices are innate and spiritually ordained.²² This is what the political economist Elizabeth Rata refers to as “culturalism”. In her examination of aboriginal-non-aboriginal relations in New Zealand, Rata notes that culturalism has resulted in Maori traditions being abstracted from historical processes of change,²³ and culture (learned behaviour) being causally connected to the group’s ancestry.²⁴ Similar assertions are now made in the case of aboriginal groups in Canada, which results in intense opposition to any attempt at cultural transformation and integration.²⁵ The residential schools are a major target of condemnation in this regard, as they are lambasted for interfering with distinct and independent (i.e. parallel) “aboriginal nations”, which could have continued to reproduce viable languages, spiritual beliefs and educational processes if left undisturbed by the colonizers.²⁶ As a result of the acceptance of

this parallelist ideology, in a few decades the residential schools went from being viewed as “a necessity for providing language skills (English), job training, personal discipline, piety...and security in a changing world” to being designated as “a source of trauma for individuals, families, and communities”.²⁷

This fundamental opposition to the residential schools has now become commonplace. It is almost universally claimed that “[t]he residential school system is one of the darkest examples of Canada’s colonial policies implemented to eradicate Aboriginal peoples from settler society”²⁸ – i.e. that “cultural genocide” was orchestrated against the aboriginal population. The claim, in fact, appears at the beginning of the Truth and Reconciliation Commission’s summary. According to the TRC,

[f]or over a century, the central goals of Canada’s Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as “cultural genocide.”

These assertions have been given even more weight when they were repeated by the Chief Justice of the Supreme Court, Beverley McLachlin. While delivering a public lecture on pluralism, McLachlin argued that “[t]he most glaring blemish on the Canadian historic record relates to our treatment of the First Nations that lived here at the time of colonization“. In making these assertions, McLachlin appeared to have been influenced by the aboriginal “conception of history”, promoted by the Royal Commission, that an original nation-to-nation relationship of equality and cooperation was replaced by an “ethos of exclusion and cultural annihilation”. McLachlin maintained that, in this historical period, “‘Indianness’ was not to be tolerated; rather it must be eliminated. In the buzz-word of the day, assimilation; in the language of the 21st century, cultural genocide”.²⁹

Although the TRC describes the difference between “physical genocide”, “biological genocide” and “cultural genocide”, the use of the term “genocide” in connection with culture is a rhetorical strategy designed to impede rational discussion of the residential schools. This is because it turns inevitable and unstoppable socialization and educational processes into a crime against humanity. The goals of the residential schools were obviously ethnocentric in that they were engaged in a process of nation-building, and the government was intent on incorporating aboriginal peoples into an increasingly centralized political and economic system. It makes no sense, however, to claim that the residential school system regarded aboriginal peoples as “subhuman”³⁰ because there would have been no attempt to provide them with the skills and knowledge to participate in the emerging Canadian economy and society if this had been the case. McLachlin’s rejection of the unfortunate comment made by Duncan Campbell Scott (incorrectly attributed to John A. MacDonald) that the schools were intended to “kill the Indian in the child”, also shares this misunderstanding. Scott was referring to the aboriginal cultural features that he believed were impeding aboriginal economic and political participation. He was not arguing for the “killing” of aboriginal children themselves, even though a high mortality rate did result from neglect and substandard living conditions. But the ideology of parallelism cannot avoid assertions about genocide because aboriginal cultural features are seen as inherently tied to aboriginal peoples themselves. Scholars like John Milloy perceive the residential school system

as inherently “abusive” and “violent” because it orchestrated a “concerted attack by Church and State upon Aboriginal culture...”.³¹

While parallelist ideology makes it possible to claim that the educational and socialization efforts of the residential schools were “genocidal”, it prevents us from understanding how this would apply to any other case of nation-building. As Lysanne Gagnon points out, if the term “cultural genocide” was used the same way in other contexts, every single nation on earth would be guilty of this process. Gagnon, for example, mentions the case of Brittany in France, where teachers punished children for speaking their local language by hanging a clog around their neck. Gagnon notes that “[a]ll of France’s regional languages have been eradicated by the central government, yet not even the most politically correct French moralist would dare say that France committed a cultural genocide”.³²

Notions of “cultural genocide”, in fact, are completely at odds with the historical and material assumptions of political economy, which asserts that “what we do” is determined by our relationship to production, which, in turn, is influenced by productive forces. The culturalist assumptions of parallelism, however, deny the evidence that exists showing that cultures evolve. Rather than seeing the erosion of cultural traditions associated with a less developed mode of production as inevitable, aboriginal individuals are perceived as suffering existential harm.³³ There is a failure to see that the beliefs and practices of the fur trade era would be completely different from those that were necessary to participate in industrial capitalism. A certain amount of “cultural loss” was inevitable if aboriginal people were to survive in the modern context. One can critique the coercive character of the residential schools, the lack of sensitivity shown to people thrust into circumstances not of their own making, and the inadequate resources made available for such a difficult project, but accusations of “genocide” are absurd.

So far, however, the flawed notion of the residential schools as “genocidal” has not been extensively critiqued.³⁴ Part of this silence is due to the sympathy for aboriginal peoples, and the recognition that they have been terribly oppressed historically. It is sentimentally felt that an acknowledgement of aboriginal perspectives, including deferring to the ideology of parallelism and the related idea that the residential schools were genocidal, is a way of supporting their political aspirations and righting past wrongs. There is another, more hidden, reason for supporting these assertions, however. This is that the allegations of “cultural genocide” have been very effective in accelerating neotribal rentierist processes. Seeing the residential schools as a crime against humanity increases the amount of rent that can be extracted.

Neotribal Rentierism and “Truth and Reconciliation”

Although the current characterization of the residential schools as a form of “cultural genocide” is portrayed as being linked to a more accurate and sympathetic historical understanding of aboriginal-non-aboriginal relations,³⁵ this view fails to recognize how it is connected to neotribal rentierism. Neotribal rentierism, as has been discussed in more detail elsewhere,³⁶ has resulted from aboriginal groups being transformed by capitalism; it is where the increasing productivity brought by the capitalist mode of production has resulted in egalitarian native kinship groups becoming increasingly stratified into what Elizabeth Rata has called a “neotribe” – a new kind of political organization that gives certain members of aboriginal communities privileged access to legally created tribal resources. In this new kind of organization, a few neotribal leaders at the

top use their position to control most of the rent distribution, while those at the bottom of the hierarchy become increasingly isolated and marginalized.³⁷

In the Canadian case, neotribal rentierism entails that these resources be legally defined and “brokered” into the capitalist system by an “Aboriginal Industry” of consultants and lawyers so that monetary transfers, rather than social policy, are used to “solve” aboriginal problems.³⁸ The history of non-exploitative oppression³⁹ that existed in what is now Canada has meant that most aboriginal peoples were relocated to isolated reserves, and so they usually did not become producers in the newly industrializing economy. Instead, most aboriginal communities make up a particular type of non-modern peripheral society in the world system – a type referred to by Jonathan Friedman as a “fourth world model”.⁴⁰ As a result, the brokerage of aboriginal neotribes into late capitalism is intended to create a “circulation economy” that will take the place of productive processes. Transfers are generated through a number of legal disputes, the proceeds of which are then distributed unequally throughout the neotribe. This provides temporary pacification, enabling aboriginal discontent to be managed by the Canadian state.

From a cursory review of aboriginal-non-aboriginal relations across Canada, there appear to be (at least) three distinct manifestations of neotribal rentierist processes. The first concerns the royalties generated from the production of commodities on what is claimed to be neotribal traditional territories. The second pertains to the processes brokers use to extract compensation from the Canadian state for past wrongs committed against aboriginal peoples. The third is the negotiation of transfers as self-government arrangements so that neotribes themselves can circulate the funds intended to provide services in native communities. It is important to point out that only the first type of neotribal rentierism involves “rent” in the usual sense of the word. The last two types correspond with the “semi-rentier non-oil” type of political economy that receives aid as a major revenue source.⁴¹ What is being described is the type of political and economic relationships that result when members of the neotribe try to gain access to a windfall that they had no role in producing, whether it be royalties, compensation payments, or government transfers for services.

While the ability to extract rent from resource development royalties and “impact and benefit agreements” has been the most historically dominant form of neotribal rentierism, negotiating compensation payments for historical wrongs that have been committed against the native population is becoming increasingly common. This is the type of neotribal rentierism that is associated with discussions of the residential schools, and “reconciliation” more generally. Chrisjohn and Young, for example, recognized early on in the Royal Commission’s hearings that the abuse perpetrated in some of the residential schools should become the subject of “judicial process, criminal prosecution, and monetary compensation”. However, this was not the original focus of the Royal Commission, because of the dominance of the “standard account”, and its tendency to conceptualize the residential schools in psychological terms. As Chrisjohn and Young point out, this prevented the Royal Commission from examining the residential schools in terms of legalities, despite the “sheer number of individuals with legal expertise present at any of the Commission proceedings”.⁴² As acceptance of the standard account receded, however, legal matters became a major preoccupation and the “entanglements of responsibility, culpability, [and] compensation” began to be investigated in earnest.

It was the entrance of lawyers into the discussions of the residential schools, in fact, that dramatically changed how these institutions were perceived. The sexual abuse allegations that were emerging, as well as the changing discourse about the residential schools that the Royal

Commission's *Final Report* was beginning to legitimize, led lawyers to begin outreach activities in the late 1990s.⁴³ This resulted in Phil Fontaine complaining to law societies across the country "objecting to the heavy-handed tactics of some lawyers". Lawyers were holding meetings on reserves, contacting people by telephone, and even advertising in the Yellow Pages to sign up new clients for lawsuits, resulting in the observation that "[r]esidential-school claims have become a burgeoning industry for Canada's legal profession, with a lot of money to be made".⁴⁴ The involvement of lawyers, in fact, dramatically increased the number of lawsuits that were being filed. In 1999, for example, it was noted that there were approximately 3,000 lawsuits,⁴⁵ but the number had increased to 6,000 a year later.⁴⁶ By October 2002, over 11,000 legal cases were being pursued.⁴⁷

Neotribal rentierism's efforts to increase the extraction of "rent" in the form of compensation payments gave added impetus to the construction of the victim/perpetrator dichotomy. The harms of the residential schools had to be emphasized, and any benefits downplayed, so that more aboriginal people could receive compensation, and the amounts increased. In addition, malevolent intent was implied so as to raise the issue of culpability. This led incidents of sexual abuse to become the first area of litigation, as these illegal activities were obviously wrong and merited unquestioned support and offers of compensation. It then led to arguments that the schools were physically abusive, even though corporal punishment was common in this period. Neotribal rentierism's employment of the perspective of "presentism", however, enabled the schools to be judged by today's standards;⁴⁸ compensation could be awarded for what would be taken for granted in the past as acceptable, but harsh, discipline.⁴⁹ The inhumane treatment that often was experienced by vulnerable populations could also be singled out for condemnation.

Even one of the most horrific actions authorized by the government – conducting nutritional experiments on aboriginal children in the 1940s and 1950s – was not particularly unusual at this time. This can be seen in a paper published by Henry Beecher in 1966 that listed 20 studies that involved similar abuses of power in the non-aboriginal context.⁵⁰ Meredith Wadman, for example, notes that vaccines were commonly tested on orphans, prisoners and premature infants right up to the 1970s⁵¹ because "[t]here was a sense of medical entitlement to institutionalized populations".⁵² Aboriginal people constituted a captive and dependent population, and so it is not surprising that they were subjected to such abuse at this time. The fact that we are shocked that such a thing could have occurred illustrates how much the political consciousness of Canadian politicians and senior bureaucrats has developed.

Since not all students at the residential schools were sexually abused, physically assaulted or subjected to experiments without their consent, the expansionary nature of neotribal rentierism, and its reliance on the victim/perpetrator dichotomy, soon led to a focus on an area that impacted all students. This was the idea that the imposition of educational processes themselves, because of their attempts to displace aboriginal cultural features, were a form of cultural or "heritage abuse". Attempting to coercively introduce various processes that speeded up the acquisition of the language and religion of the colonizers could be perceived to be "cultural genocide" by those espousing a parallelist ideology because it resulted in the erosion of the foundation of a separate aboriginal "national" identity. While the replacement of pre-literate languages, animistic belief systems, and the role of elders in the socialization process was inevitable in the nation-building processes of an industrializing state, this could now become an area of litigation. And because "genocide" is the worst action that can be perpetrated upon a group of people by a state, it is a policy that necessitates the most compensation to its victims. Like the compensation that

Germany gave to Jewish families after the holocaust,⁵³ allegations of “cultural genocide” ensured that the amounts generated would be substantial.

The shift from the focus on sexual and physical abuse to “cultural genocide” began in earnest in 2005 when the federal government signed an agreement with the Assembly of First Nations and appointed former Supreme Court Justice Frank Iacobucci to work with former residential school students and their lawyers, the legal counsel for the churches and the Assembly of First Nations to determine how to achieve reconciliation.⁵⁴ Iacobucci, whose legal firm has become a key broker in neotribal rentierism,⁵⁵ was to be involved in negotiating lump sum payments for all students who attended the schools, not just those who had been physically and sexually abused. The implication was that the residential schools had harmed all aboriginal people who had attended them because the system had destroyed their culture. At the time, Jeffrey Simpson noted that this was the result of the federal government succumbing to political pressure and “opening up its pocketbook”.⁵⁶ Simpson concluded the following: “[g]one is the government's argument that not everyone who attended such schools was harmed. Gone is the idea -- never stated because of political correctness -- that some Indian children might have benefited at least a little from attending a school when nothing else was available”.

The government, in fact, largely accepted the views of a 2004 report of the Assembly of First Nations on the residential schools.⁵⁷ This report referred to residential school students as “Survivors” - a term commonly used to refer to those who had not been killed in the Nazi death camps, but first applied to the residential schools in the 1990s (and now usually given special significance with a capital “S”).⁵⁸ A press release from the Assembly of First Nations after the report was released maintained that

[f]air and reasonable compensation is due for the survivors but we must also deal with the emotional, physical, psychological and cultural trauma that stem from these schools. Our communities are still dealing with this attempt at forced assimilation. It was nothing less than an assault on our children, our communities and our culture. Children were apprehended from their home and families, beaten if they spoke their language and forbidden to practice their traditional spirituality. The after-shocks are still being felt today and we cannot move forward until we have healed ourselves as individuals and as a country.⁵⁹

The AFN followed this report with the launching of a class action lawsuit in August 2005. This lawsuit sought \$36 billion for general damages, negligence and breach of various government duties and obligations, and punitive damages. As Niezen explains, “this lawsuit made the AFN a plaintiff and a party to the negotiations, more than an interested advocacy group” in the processes that resulted in the Indian Residential Schools Settlement Agreement (IRSSA) of 2007.⁶⁰ In addition to the IRSSA, the Prime Minister of Canada, Stephen Harper, offered an official apology for the residential schools – an action that had been resisted for over a decade because of the culpability that it implied.⁶¹

The IRSSA spelled out a number of different sources of “rent” that could be circulated – litigation, alternative dispute resolution, a Common Experience Payment, and an Independent Assessment Process. The most significant transfers were the Common Experience Payment, which provided a lump sum payment to all students who attended residential schools, and the

Independent Assessment Process settling claims about abuses that occurred. In the case of the Independent Assessment Process, \$960 million was originally allotted, but this is expected to exceed \$3.5 billion.⁶² A compensation scale was developed depending upon the extent of the abuse that was claimed, and claimants were awarded a payment of for up to \$275,000 but an additional \$250,000 could be awarded for income loss (for a maximum payment of \$430,000).⁶³ The awarding of a common experience payment, while less than the amounts generated by the Independent Assessment Process, has resulted in \$1.9 billion being set aside for dispersal.⁶⁴ It is this payment, because it is awarded to all, which is intricately linked to notions that the schools were genocidal.

The IRRSA then sparked more neotribal rentierism with the establishment of the Truth and Reconciliation Commission.⁶⁵ The settlement provided the \$60 million budget for the Commission. A five year mandate was given to the body, and this, as is common with neotribal rentierist initiatives, was again extended by one and a half years. The purpose of the Truth and Reconciliation Commission was to promote “continued healing,” and therefore reconciliation, through ongoing processes. The large budget also enabled the Commission to be staffed with “seventy-five people, including forty-eight Aboriginal employees who work at all levels of the organization”.⁶⁶

The Use of Oral Testimonies to Substantiate Abuse Claims

The ability of neotribal rentierist processes to assert that all residential schools were genocidal has been aided by the unquestioned use of oral histories in documenting the effects of these institutions. This can be seen in one of the major methods used by the Truth and Reconciliation Commission – documenting the testimonies of 6000 residential school students. But there are two major problems with the use of these testimonies as “historical documents”; the first is there was no attempt to ensure that these testimonies were representative of the actual school experience. As is recognized in the social sciences, “self-selection” in survey research leads to inaccurate results. This is why it is argued that the census should be mandatory, not a choice.⁶⁷ Second, even if the selection were representative, recall of traumatic past events in emotional or motivated reasoning settings results in unreliable accounts of the past.

At the Truth and Reconciliation public hearings, the responses would be even more skewed than standard self-selection results because the process was sold as a form of therapy for the significant harm that was assumed to have occurred. Georges Erasmus, for example, noted that the formation of the Truth and Reconciliation Commission was a “historic event” since its purpose was the public acknowledgement of the “harms done and healing the relationship between peoples within Canada”.⁶⁸ Messages were also included on websites that discussed the various compensation processes with the warning that “[t]hinking about past abuse can trigger suffering and problems in the present” and that readers should put in place “safety measures” to protect themselves in case this happened.⁶⁹ A newsletter from an aboriginal healing centre even provided “advice to survivors who plan to attend Commission events” because it asserted that this might cause flashbacks that could result in “a sudden, unexpected, incapacitating feeling of physical, mental, emotional, and spiritual pain...”. To avoid such “a crisis”, it was recommended that survivors prepare a “safety plan” that could involve breathing strategies, applying cold water to one’s face, or bringing a “comfort item” like a teddy bear.⁷⁰ The TRC, in fact, anticipated that residential school students would experience “particularly intense emotion”, and as a result, told potential participants that “[h]ealth support workers are on hand to sit with

statement providers throughout their interviews, and ‘personal supports’ are also invited to attend”.

The TRC then used these assumptions to frame its events. In the various venues, TRC representatives and health support workers gave presentations providing the equivalent of trigger warnings. At the beginning of each hearing there were usually several statements that potentially disturbing testimony would be heard, that participants would be “shedding tears” and “sharing a lot of guilt and shame”,⁷¹ and everyone present should be mindful that “...survivors will be sharing a very painful past”.⁷² Niezen points out that “[i]t is useful to consider the preparatory statements as addressing not only the audiences about to listen to statements but also the survivors who are about to give them”. According to Niezen, this creates a climate whereby the recollection of trauma is considered “normal, acceptable, and even encouraged”.⁷³ The TRC also began its events with preselected speakers who discussed the Commission’s main themes and set the tone of the narrations and audience responses that followed.⁷⁴

The most significant aspects of the TRC hearings that influenced the testimonies of pain and suffering were its efforts to normalize visible forms of distress. As Niezen explains, before the recounting of testimony, the master of ceremonies talked about “the positive nature of tears”. It would then be noted “that tissues were available, with a full box placed on every fifth or sixth seat”. At the Montreal hearing tissues were even “distributed in smaller packages that displayed the logo of the Indian Residential Schools Resolution Health Support Program and the toll-free numbers of a helpline...”. The TRC would then introduce the presence of “health support workers” who were highly visible in brightly coloured clothing. During the testimonies, these workers would approach and comfort anyone who was weeping and collect their used tissues. The tissues were then placed in a “sacred fire” by a “fire-keeper” so as to release the suffering “to the Creator as part of their healing”.⁷⁵ The image of suffering even was the inspiration for the front of a ceremonial box that was one of the key symbols for the commission. As Niezen explains,

the inspiration for the front panel of the box had come from [the artist’s] grandmother, whose badly misshapen fingers had been a mystery to him until, toward the end of her life, she revealed that as a girl in residential school she had been thrown down a flight of stairs by a nun and had severely broken her fingers. They were not given proper treatment and healed badly, the disfigurement compounded later in life by the effects of arthritis. The common experience of suffering that unites survivors is manifest and made specific in the box’s stylized image of the grandmother, whose contorted fingers are prominently turned to the audience in every meeting, an eloquent, powerful reminder of the abuses that took place in the schools and their lasting effects.⁷⁶

It is clear, in fact, that the TRC overrepresented testimonies from those who found the residential schools to be genocidal.⁷⁷ Before the 1990s, there were a significant number of aboriginal school students who found the schools to be beneficial, and some prominent aboriginal intellectuals, like Tomson Highway and Blair Stonechild,⁷⁸ continue to assert that the schools provided important educational opportunities that they would not have received otherwise. Even Phil Fontaine, who initiated many of the discussions of abuse, concedes that “[s]ome people think that residential school was the best thing they could have had because it taught them to work, it taught them discipline, and it helped establish friendships”.⁷⁹ As John Borrows points out,

[s]ome of my elders have chosen not to acknowledge deep loss but instead focus on what they gained. They report having positive and uplifting experiences in these institutions – they get by. Despite being neglected, starved, and degraded, they are adamant that residential schools did not cause them harm. Others say they genuinely benefited from their attendance at boarding schools. They report that their families were a mess and that the schools provided a welcome respite from chaos at home. Yet others, who came from stable and loving homes, also have good things to say about their experiences. They tell me their education reinforced and built upon the positive things they learned from their parents and community. They say they received many valuable academic and life skills which served them well through the years. They generally prospered.⁸⁰

While Borrows maintains that “such people seem to be in the minority”, and shows partiality in his assumption that there was a “deep loss” that this segment chose “not to acknowledge”, it is important to recognize that the construction of the victim/perpetrator dichotomy made it difficult for these experiences to be recognized in the Truth and Reconciliation Commission’s hearings.

Because the TRC continuously expected that the residential schools would be connected to trauma and suffering, people having positive experiences were reluctant to testify. As Niezen points out, “...the emotionally laden, powerful narratives presented to the commission have, in a relatively short period of time, become not only ‘sayable’ (and ‘hearable’) but...dominant to the point of excluding or overshadowing other forms of remembered experience”. This, in Niezen’s view, became a “protective orthodoxy”, whereby only those who were experiencing trauma were perceived as legitimate spokespeople for the residential school experience.⁸¹ As a result, “[t]he things not being said...[at TRC hearings] tend to be the stories that do not evoke strong emotion”, and so more mundane indignities such as excessive discipline or loneliness tend not to be shared. As Niezen explains, “[t]hose who think of themselves as having suffered only minimally or not at all also often think of themselves as having nothing to say”.⁸² Niezen points out that the expectations of the audience for hearing stories of trauma also tended to “inhibit those with more ‘ordinary’ or ‘positive’ stories from appearing”.⁸³

The construction of the victim/perpetrator dichotomy also had a dramatic impact on the staff members who participated. It is known from Niezen’s book that many refused to be involved in the TRC hearings because they perceived the process as being biased from the start. This is not a surprising attitude when one considers the initial attempts to extract compensation, and how lawyers representing aboriginal clients tried to frame the schools as fundamentally abusive. Thousands of letters were sent to priests, brothers and nuns with accusations of physical and sexual abuse, and many residential school staff believed this was due to the financial benefits that could be obtained from making such assertions.⁸⁴ Perceptions of false allegations of abuse in these compensation processes led those running the schools to be suspicious of the TRC testimonials,⁸⁵ and how the roles of staff members would be perceived.⁸⁶

This concern was warranted when one considers the response of one audience to a staff member who went to the hearings to put forward a positive account of his school. Niezen, for example, recounts the case of Brother Tom Cavanaugh, an Oblate who spoke at an “Expressions of Reconciliation” event in Victoria.⁸⁷ When Cavanaugh declared that his school provided a good education and a nurturing environment to children who were sent by their parents (because this was the only option for those who lived in remote locations), the audience became incensed.

Their blanket opposition to the residential school system meant that they couldn't even accept the possibility that Cavanaugh's testimony might have been true.⁸⁸ The Truth and Reconciliation Commissioner, Murray Sinclair, then increased the intensity of the victim/perpetrator dichotomy by calling for "health supports" to be provided to those who were crying and wailing because of Cavanaugh's presentation.⁸⁹

In addition to the problem of the testimonies being selected and shaped by the TRC and its audience, it is important to recognize that the testimonies themselves were relayed in a highly emotional context. Emotional instability makes the human mind suggestible, and false memories can be implanted by other testimonies and sympathetic listeners with leading statements and questions.⁹⁰ This atmosphere of "permissive listening",⁹¹ as Niezen calls it, even led one witness who initially believed that he had a positive experience at the school to reconsider it as abusive. While he originally recounted fond memories of a staff member whose kind and gentle manner led him to ask his parents to let him spend additional time at the school during the summer, he now felt negatively about the school because he objected to the fact that he was "told what to do all the time". This new way of perceiving the residential schools, brought about by listening to the emotional testimony of others, led this former student to conclude that he was "going through a slow trauma" that *he hadn't realized*.⁹²

The most dramatic example of the ability of emotional testimony to shape memory was described by Lawrence Wright in his book *Remembering Satan*.⁹³ In this book, Wright documents the mass hysteria surrounding the allegations of "satanic abuse" that occurred in the 1980s. These allegations were based on recovered memories that often emerged during therapy, where patients would be coaxed into remembering things, believed to have been suppressed, that would explain why they were dysfunctional now. The memories believed to have been suppressed included incredible acts of violence – people being nailed to the floor and sexually abused and babies being cut up into pieces, just to give two examples. When Wright investigated these stories, however, it was found that there was no evidence that any of this abuse had taken place. The people alleging the abuse were extremely suggestible, and the memories had been implanted during the therapy sessions. This was facilitated by a climate insisting that victims be believed. The police and the therapists, after all, saw themselves as helpers, which caused them to suspend their rational judgement. Wright points out that this supportive environment discouraged skepticism because questioning any claim was perceived to be betraying victims who were seeking succor.

Similar testimonies of horrific abuse have been recorded with respect to the residential schools. This can be seen most clearly in the work of Kevin Annett. In his book, *Hidden no Longer: Genocide in Canada, Past and Present*, Annett uncritically accepts a number of astonishing claims. It is maintained, for example, that workers at a Catholic residential schools threw babies into furnaces and burned them alive because they were the illegitimate children of priests.⁹⁴ There is also a story about a young aboriginal boy who was "raped by a nun" and then "forced to watch as the nun participated in drowning the baby in a bucket of water".⁹⁵ The most improbable account, however, was that the nuns at a particular school took all the boys into a room and sodomized them with broom handles so as to "[get] them ready to be used by the priests..."⁹⁶

While these particular stories were never published by the Truth and Reconciliation Commission, there was a similar account of a person being tied up and hung out a window while

being sodomized by a broom handle.⁹⁷ There was also the more famous case, discussed in Annett's book and also documented by the TRC and covered uncritically in the media,⁹⁸ of residential school staff forcing children to sit on an "electric chair" at Sainte Anne's residential school in Fort Albany, Ontario.⁹⁹ In a number of testimonies, it has been asserted that children were buckled into a metal chair and electricity from a hand-cranked generator was applied to them. This chair, according to the TRC, "had apparently been initially used as an entertainment" but then was adopted "as an instrument of punishment". One testimony even maintained that subjecting children to electric shocks was used to "entertain visiting dignitaries".¹⁰⁰ These allegations are now universally accepted, with one journalist coming to the amazing conclusion that

the barbarism of St. Anne's was only a short step removed from what took place under the Khmer Rouge in Cambodia or under the Serbian leadership during the Balkan War. As Canadians we imagine the distance of that step an enormous gulf: we take comfort in the notion that while staff and teachers at this government-designed, church-run school raped, electrocuted, beat, and tortured children, they didn't torture them to death.¹⁰¹

Although the truth of these testimonies is not known, they have an air of improbability about them. The sexual abuse, physical assaults, and even murder, mentioned in the accounts were supposed to have been perpetrated by many staff members, out in the open, and it is hard to believe that so many intensely religious people would have collectively taken part in brazen actions regarded as mortal sins (although a cover up of the actions of a deviant individual, once revealed, certainly has happened many times). The usual pattern of sexual abuse of vulnerable people is for the authority figure to befriend the victim and abuse them in secret as a violation of the trust relationship, not to openly engage in these sexual crimes. Sexual abusers in these institutions would be well aware that what they were doing was shameful, and that their peers would be appalled if they knew. Even more unlikely is the fact that "visiting dignitaries" would not have been alarmed at children being subjected to electric shocks. Alleging that they would have found this "entertaining" is extraordinary, and would require extraordinary evidence.

The memories of highly disturbed people, recounting events from many years ago in emotionally charged settings, does not constitute such extraordinary evidence, and one needs to be skeptical about the veracity of these claims. The possibility for inaccuracy is increased because they were all relayed in an emotional context, and it would be easy for memories of one person, or memories of other events, to be implanted. Adding to this problem is the response of those hearing these testimonies that the allegations should be believed. As a factum submitted by Fay Brunning, the lawyer representing 60 residential school students from Sainte Anne's, asserts: "The promise was that when [the school survivors] went through this adjudicative process they would be believed, unless there was some reason not to believe them that was obvious. It's not meant to be a criminal trial or a very difficult process for elderly people who are trying to remember something that happened to them 65 years ago when they were a child."¹⁰²

The uncritical acceptance of oral testimonies has another difficulty – it fails to understand that memories can be distorted by what has been called "motivated reasoning".¹⁰³ One of the most significant aspects of "truth and reconciliation" processes is that they are constructed by neotribal rentierist efforts to extract compensation. The compensation was to be awarded on a points system, and so the more abuse that was claimed to have been suffered, the higher the amount. For example, "[r]epeated, persistent incidents of anal/vaginal penetration with an

object” received 45-60 points, whereas “[r]epeated, persistence incidents of masturbation” would receive 26-35 points.¹⁰⁴ Applicants also received more points depending upon the “Consequential Harm” that was perceived to have occurred. This obviously creates a financial incentive to increase the amount of abuse and negative effects that one remembers to have endured.¹⁰⁵

It was reported as early as December 1998, in fact, that the Department of Indian Affairs and Northern Development was preparing for bogus lawsuits because it was known that a number of aboriginal people thought that they could receive money just by “signing on the dotted line”.¹⁰⁶ This problem was not unique to the residential schools; it also was seen in the case of the Shelburne institution for boys. In this case, a former judge identified 89 cases of abuse alleged to have occurred decades earlier, yet none were tested using the rules of evidence. Instead, the judge met the accusers face to face, and the government agreed to compensate the victims. This then resulted in 500 more cases appearing, which then led the government to increase the amount of compensation. Judge Kaufman asserted that “[w]hat is striking -- indeed remarkable -- is that there is no demonstrated appreciation that the number of claimants should invite some introspection about the validity of all of these claims”. As a result, claimants received large amounts of money for incidences of alleged abuse that were contradicted by other facts. The government, in fact, refused to demand evidence because it did not want to “revictimize the victims”. Therefore, as Judge Kaufman points out, “[w]ith few exceptions the government regarded the statements of abuse to be true”, leading to payouts of \$30 million to 1,246 claimants, and an additional \$30 million was spent on legal fees, counselling for the victims and criminal investigations”.¹⁰⁷

This was even more likely in the case of the residential schools because lawyers actively tried to sign up students as clients. Soon after the federal government made its statement of reconciliation in 1998, lawyers were reported to be “swooping in” and aggressively trying to get residential school students to join lawsuits. In some cases lawyers had “made cold calls to aboriginals to ask them if they had been abused”.¹⁰⁸ The most famous case is that of the Merchant Law Group, which is estimated to have made \$100 million from the residential school file. The law firm, which in 2006 had filed over 6,000 individual suits and 11 class actions, was infamous for aggressively recruiting clients. Letters were sent to clients boasting that “[w]e just took a case to the SCOC [Supreme Court of Canada] and got in excess of \$300,000 for a Survivor who had been fondled three times”. Clients were also encouraged to provide names of others who had attended the schools, and questionnaires were sent out to these potential recruits asking leading questions about their experiences.¹⁰⁹ The letter attached to the questionnaire concludes with the following promise: “[a]ll you need to do is answer the questionnaire and be sure that we know where to find you so that when the case resolves in a year-and-a-half, or two-and-a-half years or three-and-a-half-years we can find you to get to you the compensation to which you are entitled”. This kind of solicitation continued up to the deadline for submitting Independent Assessment claims in 2012. As Niezen observes, “[t]wo local law firms set up booths to solicit clients” with “hooks” such as free donuts, candy and a raffle. A brochure also was given out about the claims process, and this highlighted the amount of compensation that could be obtained (\$5,000 to \$275,000).¹¹⁰

While motivated reasoning would be most prominent in the Independent Assessment Process, as compensation was awarded on the basis of the claims of abuse, it also would be present in applying for the Common Experience Payment. The Common Experience Payment did not

require residential school students to make any allegations of abuse, as a lump sum payment was provided according to the number of years a student attended the schools. That being said, the payment still did encourage the belief that the schools, in themselves, were destructive. To avoid the cognitive dissonance that would come with accepting a payment for no reason, justification of the receipt of \$28,000 would require seeing these institutions as “culturally genocidal”. As Niezen explains, the payment represented a “recognition value”, which amounted to “encouraging the narration of harm”.¹¹¹ It should be of no surprise, therefore, that the awarding of payments to each student who attended a residential school would increase the belief that these institutions were “genocidal” and make it difficult to discuss any beneficial aspects.

Lack of Criticism of the Changing Discourse

In spite of the problems with relying on emotional and motivated testimonies as evidence, widespread agreement has been expressed with the TRC’s claim that the schools were a form of “cultural genocide”. This consensus has been forced, to some extent, by vilifying any critics who question such assertions. Critics, in fact, are usually demonized as apologists of colonialism and supporters of aboriginal oppression. Journalistically this can be seen in the response to the views of columnist Jeffrey Simpson. Simpson, in his piece, “Fixation on the Past”, offers a very muted criticism of the Truth and Reconciliation Commission. He agrees with the TRC that the schools were erroneous in their thinking “that young Indians should be taught in the ways of the white man and in the process become less ‘Indian’”. He also applauds the Report on the basis that it “will add compendious and certainly poignant detail to a story whose essence was already quite well known”. This, according to Simpson, “could be salutary in the sense of knowing more and therefore making it less likely that the past will be forgotten” and “in helping to understand why some aboriginal people today are broken individuals, damaged by their experience in the schools”. This much needed contribution to the discourse, however, was dismissed by his colleague Andrew Mitrovica, who characterized Simpson as a “residential school qualifier”.¹¹²

Academics who have criticized the findings of the TRC Report have been met with even more opposition. Hymie Rubenstein and Rodney Clifton, for example, argued that the methodology of the report was flawed, and were denounced for “colonial nostalgia” and embracing “racial platitudes”, among other things.¹¹³ Even worse, as a result of this column, 79 academics from the University of Manitoba signed a letter to the editor of the *National Post* condemning Rubenstein and Clifton. This was, at minimum, a concerted attempt to make it difficult for others to criticize the TRC. At worst it was an attempt to instigate academic mobbing.¹¹⁴

It has even been difficult for academics to put forward particular cases of residential school success. Take, for example, the case of Jeff Muehlbauer – a linguist who was dismissed from Brandon University, in part, for trying to teach Cree with tapes that recorded the recollections of Emma Minde (a native Cree speaker from the Saddle Lake Reserve). In these recollections, Minde was positive about her residential school experience. Muehlbauer recounts how aboriginal students at Brandon became angry and refused to attend his classes because they felt that teaching Cree with these tapes amounted to promoting “cultural genocide”. They were only able to accept the view that the residential schools were universally destructive, and refused even to listen to one example of contrary evidence.¹¹⁵ Similar problems were encountered at the “Indigenizing the University’: What are the Academic Implications?” roundtable at the University of Calgary on June 3, 2016. At this event, the case of Tomson Highway was mentioned as someone who believed that he had benefitted from the residential schools. The

response of an aboriginal audience member to this assertion was that her own parents believed that they had benefited from the residential schools experience, but they, like Highway, were suffering from “Stockholm Syndrome”.

The most recent episode of opposition to a challenge made to the “cultural genocide” narrative of the residential schools concerns the comments made by the Senator Lynn Beyak. Beyak, a member of the Senate’s Aboriginal Peoples Committee, gave a speech making reference to “the kindly and well-intentioned men and women and their descendants...whose remarkable works, good deeds and historical tales in the residential schools go unacknowledged for the most part”. Beyak maintains that many nuns and priests have had their reputations smeared even though they provided the children with a nurturing environment and valuable skills and knowledge. While Beyak recognized the abuses that had occurred, she maintained that “horrible mistakes... overshadowed some good things that also happened at those schools.”¹¹⁶

Similar to the reaction to Rubenstein and Clifton, there was almost universal condemnation of her remarks. Murray Sinclair, now a recently appointed Senator, provided the mildest rebuke stating that he was “a bit shocked” that she was expressing views that had been “proven to be incorrect”, but that she had the right to say the things that she did. The chair of the Senate’s Aboriginal Peoples Committee was less tolerant, recommending that Beyak resign from the committee for making “ill-informed and insensitive” remarks about the residential school system.¹¹⁷ The Indigenous Liberal caucus went further, issuing a public letter demanding Beyak’s resignation from the Senate because her views were “inconsistent with the spirit of reconciliation that is required in both chambers of Parliament”.¹¹⁸ The most emotional comments, however, came from NDP Member of Parliament Romeo Saganash who said that Beyak should resign from the Senate since she was the wrong “kind of person” to hold public office. He even asserted that Beyak’s comments were equal to “saying what Hitler did to the Jewish [people] was good, that he wasn’t ill-intentioned in doing what he did”.¹¹⁹ While some of this reaction could be interpreted as histrionics from opposing political parties, Beyak was also abandoned by her Conservative colleagues.

All of these vitriolic responses used the Truth and Reconciliation’s findings as evidence for their claims about the “cultural genocide” they believed had been perpetrated by the residential schools. But this reaction has ignored the advocacy character of the TRC’s report and its connections to neotribal rentierism. The TRC report should not be referred to as an academic document; to do so leads to the kinds of distortions that we are seeing being repeated, and inhibits an historical and material understanding of the residential schools initiative. Historians like J.R. Miller have recognized that “overwhelmingly people had a very mixed experience” at the schools.¹²⁰ But a “very mixed experience” does not mean universally harmful to the point of being perceived as a crime against humanity. Many of the most successful aboriginal people today were residential school students, because this gave them the disciplines, knowledge and skills to be able to participate in modern society.¹²¹ While obviously there were serious problems with the schools that must be recognized and discussed, so as to avoid future educational deficiencies, labelling the schools as “cultural genocide” prevents us from probing deeper into the structural reasons for the failings of these institutions.

Political Economy, Settler Colonialism and the Residential Schools

While neotribal rentierist processes have had an interest in constructing a victim/perpetrator dichotomy and thus portraying the residential schools as a form of “cultural genocide”, there needs to be a more clearly reasoned examination of these institutions and colonialism more generally. In this regard, political economy can provide some valuable insights. A historical and material analysis can go back in history to try to construct the cause and effect relationships that shaped Canadian colonialism in a particular way.

So far, this historical and material analysis has been impeded by the intrusion of postmodernism into discussions of the residential schools. “Postmodernism”, as defined by Alan Sokal and Jean Bricmont, is “an intellectual current characterized by the more-or-less explicit rejection of the rationalist tradition of the Enlightenment, by theoretical discourses disconnected from any empirical test, and by a cognitive and cultural relativism that regards science as nothing more than a 'narration', a 'myth' or a social construction among many others”.¹²² Even Jonathan Niezen, in his very insightful book, avoids the implications of his analysis by uncritically accepting postmodern arguments and referring to the TRC’s notion of “relative truths” in recollections of the past. Niezen tells us that the TRC made a distinction between “factual truths”, which were quantifiable elements, and “relative truths” – “how people felt as a consequence of what happened in the schools as well as the addictions and violence that followed from their experience”. In spite of the fact that these “truths” were concerned with “narrative fluency” instead of “being accurate”, Niezen points out that the TRC “makes the claim that a new history of the nation is to emerge from the narrated experience of those whose voices have long been silent or ignored”. This results in a circumstance where testimonies are understood “to be unadulterated, veridical reports of lived experience rather than instrumentally limited reports that are subject to selectivity and omissions of memory and are ‘rhetorically organized’”.¹²³

But the postmodern acceptance of the unsubstantiated testimony of residential schools students as a kind of “truth”, however, is a misuse of the term. The idea of “truth” assumes that reality exists regardless of how differently some cultures perceive it. Relativizing truth, when it is applied to the past, attacks the fundamental enterprise of history – trying to develop the most accurate understanding of what has happened before. Postmodern relativism asserts that there is no such thing as historical truth, and that one’s understanding of history is, in the end, influenced by culture. This is not the uncontroversial claim, accepted by all historians, that culture will impact one’s *interpretation* of historical evidence. The postmodern assertion is that the truth *itself* does not exist, as there is no historical reality to be interpreted. But notions that “... aboriginal ways of judging truth, interpreting evidence and seeking justice often differ widely from Western ways”,¹²⁴ or that aboriginal conceptions of history are a form of “narrative truth”, fails to consider that assertions that the residential schools constituted “cultural genocide” are trying to make a universally accepted historical assertion. This contradiction is remedied by a selective deployment of postmodern relativism. It is expected that residential schools as “cultural genocide” be accepted, but when aboriginal testimonies supporting this historical interpretation are challenged, their recollections are claimed to be a “relative truth”.

The idea that the residential schools were “culturally genocidal”, in fact, cannot be sustained by an examination of historical documents. While the victim/perpetrator dichotomy resulted in the view that the schools were instituted because of Christian pride and a belief in racial superiority,

this fails to consider that these views long preceded the residential school system. As J.R. Miller notes, there were many references to aboriginal people as wild, savage, uncivilized, heathen, etc. in the first two centuries of the European presence in North America. But the schools were not brought in as a policy until much later. Therefore, one must ask what historical and material conditions led the residential schools to come into existence at a particular point in time.

In the early history of what is now Canada, in fact, Europeans resisted the idea of providing schooling to aboriginal people because this would be disruptive to the dominant economic activity of the time – the fur trade – and impede military alliances.¹²⁵ As J.R. Miller explains, “the indigenous people of the northern portion of North America were essential to the fur trade and perfectly equipped and trained to do most of the work in procuring, processing, and transporting the pelts”. At the time, attempts to make aboriginal people sedentary Christians were opposed because this meant that they “would no longer hunt beaver and other creatures whose skins were essential to the European”. Similar views were held by military leaders because “there was little that was attractive about converting and changing the way of life of people who, after 1700, were perfectly equipped allies in a continent rife with imperial rivalry and warfare”. Miller points out that initial efforts at residential schooling failed “because the Indians rejected it and because the missionaries came to the conclusion that it was not essential to evangelization. Merchants, along with the military, did not favour the sort of assimilative campaign of which residential schools was, or might have been, a part”.¹²⁶

With the decline of the fur trade and less of a need for military alliances with aboriginal peoples, however, the opposition to residential schools from economic and military sectors dissipated. The decline in aboriginal peoples’ military importance meant that “the warrior image had been replaced by that of an expensive social nuisance”.¹²⁷ As Miller explains, “[t]he arrival of an age of peace, immigration, and agriculture in British North America meant a dramatically different relationship between Natives and newcomers, a shift in relations that explains the effort of state and church to assimilate Aboriginal communities through residential schools”. He points out that “[t]he forest-dweller now was perceived not as the means to the Europeans’ ends, but as an obstacle to the newcomers’ achievement of their economic purposes”.¹²⁸ New economic activities – agriculture and industrialization – required that more and more people be integrated into these productive activities. Providing schooling to aboriginal children was a means to this end because it would increase the numbers of available labourers that could help in increasing economic growth and profitability, as well as having the added benefit of solving the problem of relief that was seen as being a drain on the system. As Miller points out, “[s]uch a settled way of living and earning their bread would be compatible with the lifeways and economic activities of the immigrant community that, by the 1850s, had rapidly taken over the southern regions of British North America”. It was recognized that the fur trade, as a viable economic activity, was rapidly diminishing. Preparation for other economic activities, therefore, would be necessary if aboriginal people were to remain self-sufficient.¹²⁹

An agricultural and industrial economy also required the development of more disciplined work habits, abstract educational practices, and encouraging a deference to legal rational forms of authority (as opposed to the traditional authority that dominated kinship-based societies). Egerton Ryerson, an instigator of the schools, maintained that they would “combine basic learning suitable for the common person, training in agriculture or trades, and large doses of religion”. It was proposed that “students theoretically spent half the day in classroom study and the other half in instructive work that would impart skills they would need later to earn a living

in the Euro-Canadian economy".¹³⁰ This linkage of the schools to industriousness and coercive economic development efforts was not unique to Canada; it has been noted, for example, that arranging desks in rows and starting and stopping classes with bells was to instill the disciplines in students needed to engage in regimented wage labour.¹³¹

And it was not only the colonists who saw this as the appropriate course of action. Many aboriginal parents wanted schools to be built for their children, and sometimes even contributed to the costs of construction.¹³² Many aboriginal groups, especially the Ojibwa, "had come to recognize their inability to maintain a traditional hunting-gathering economy", and they saw the schools "as the way to acquire the skills needed to deal with the invading society and to survive economically alongside it".¹³³ This was also the case on the Plains, as the disappearance of the buffalo by 1879 made aboriginal peoples realize that assistance was required "to assist Plains Indians in making a transition from a hunting economy to an agricultural one".¹³⁴ Aboriginal parents, however, often wanted these schools to be built on the reserves so that they could remain close to their children,¹³⁵ in opposition to the government's preference for boarding schools. To some extent this reflected the difficulties of providing an education in isolated communities; the government, however, also had a philosophical reason for separating aboriginal children from their culture. This was because the government perceived that this would minimize the "influence of the wigwam".¹³⁶

The construction of the victim/perpetrator dichotomy requires a focus on European Christian pride and feelings of racial superiority to explain the shortcomings of the residential schools. Ideas, after all, can be easily changed, while economic requirements are much more difficult to subvert. This leads to a downplaying of the material reasons for the construction of boarding schools, and the difficulties that were encountered. The government was trying to develop the population in the quickest way possible to minimize costs, and the boarding school model was chosen because it was seen as a mechanism to speed up the assimilation process. There had been problems, as early as the 17th Century, of parents having an obstructionist role in the educational process.¹³⁷ In the transition to agriculture, Vallery explains that educators believed "that the home influence of the children could be lessened, if they were kept at industrial schools for a sufficient length of time to attain the arts of civilized life". This was the position of the Bagot Commission in 1842¹³⁸ and the 1879 "Report on Industrial Schools for Indians and Halfbreeds" (The Davin Report).¹³⁹ The Davin Report argued in favour of boarding schools because removing children from reserves would combat the "retrogressive home influences" that retarded regular attendance and other requirements for educational progress.¹⁴⁰ As Vallery explains, it was "believed that day schools were inefficient because of the irregular attendance of the Indian pupils. The scattered abodes of the Indians, poverty, resulting in a lack of suitable clothing and food to go to school, bad weather, poor roads, and parental restraint, accounted for this poor attendance". Manual labour schools were perceived as addressing this problem because they would board students permanently. Introducing manual labour into aboriginal education was also promoted because "it would train the Indian into habits of industry, and therefore attain the best possible results".¹⁴¹

This attempt to transform that aboriginal population and integrate them, as farm hands, domestic servants, craft workers and industrial labourers, into the developing Canadian economy, however, faced two major problems. The first was that it was no simple task to educate subsistence tribal cultures to the extent to which they could be assimilated. Native cultures, because they were rooted in a pre-literate form of existence, needed more effort to bring about

their integration in comparison to the children of immigrants.¹⁴² To deal with this problem, government officials thought it was best to involve missionaries, so that that the enthusiasm of religion could be tapped and provide “a motive power beyond anything pecuniary remuneration could supply”.¹⁴³ Overbearing missionary zeal, however, caused tension because the people in charge of the schools “lacked sympathy with Native ways and soon alienated both students and their families...”.¹⁴⁴

This raises questions of what these “Native ways” were, and why they came into such conflict with the educational demands of the residential schools. The most obvious reason was that remote tribal groupings were required to move from place to place to pursue hunting and gathering activities, and the children accompanied their parents on these journeys. Vallery, writing before our age of “political correctness”, also refers to cultural factors such as “the character of the Indians”.¹⁴⁵ Vallery explains that hunting and gathering/horticultural societies tend to be “creatures of the present moment”, which results in less foresight and difficulties in understanding the future value of education. Jampolsky similarly mentions that

[i]t is most difficult for a people who were born into a world where their daily needs were met in the immediate environment to learn the value of accumulating knowledge for its own sake, the value of saving for a rainy day, the value of practicing stringent self-discipline in order to enjoy the benefits of permanent employment, and the value of denying immediate pleasures for the purpose of acquiring a store of worldly goods. In the world of the Indian, sharing the personal favour of one’s neighbours is of more worth than the accumulation of material wealth, unless such accumulation is for the purpose of later sharing. This orientation toward the present is reflected in child-rearing practices by which children are given large measures of freedom and independence from early childhood.¹⁴⁶

This “freedom and independence” also created problems for the residential schools, as the very harsh forms of discipline employed were foreign to aboriginal children.¹⁴⁷ As the aboriginal psychiatrist Clare Brant points out, traditional aboriginal societies operate according to an “ethic of noninterference”. According to Brant, “[a] high degree of respect for every human being’s independence leads the Indian to view giving instructions, coercing, or even persuading another person to do something as undesirable behaviour”. In this respect, the disciplining of aboriginal children would have had a very different effect than the corporal punishment used against children of a European background. As Vallery explains, “[t]he parents disliked restraint and compulsion in the case of their children”, and this often led them “to [refuse] to cooperate with the department to send their children to school, because this would involve the disciplining of their children”. Vallery also points to another source of hostility towards the schools, especially in the west. This, according to Vallery “was often based on the belief that children who received a different education than their own, as parents, would be separated from them in the great hereafter”.¹⁴⁸

These problems with coercively attempting to assimilate tribal groupings were compounded by the fact that there was pressure to spend as little as possible on the services aboriginal people sorely needed. As Miller explains, “British officials were seeking less expensive relations with the Aboriginal peoples now that their martial utility had ceased to exist”.¹⁴⁹ This was another reason for handing responsibility over to the churches - they were a less expensive way to provide education.¹⁵⁰ As Miller explains, “reliance on churches would make it less difficult to

find teachers with the essential combination of learning and virtue, and, moreover, to secure their services at a rate of remuneration less than the teachers' qualifications, pedagogical and moral, would otherwise command".¹⁵¹ It was this concern with parsimony that led officials like Egerton Ryerson to hope that "with judicious management, these establishments will be able in the course of a few years very nearly to support themselves' on student labour".¹⁵²

This combination of assimilative difficulties with a lack of concern about aboriginal peoples led to incorrect racist attitudes often shaping aboriginal policy. Most people were ill-educated at this time, and it was often assumed that poor children could not learn advanced subjects. Although this is now known to be false, such attitudes often resulted in pessimistic pronouncements about the possibilities for aboriginal educational progress. As cultural factors made it difficult for aboriginal peoples to acquire the skills, values and attitudes necessary for success in an industrializing economy, and there was little attempt to provide the resources that were needed, the incorrect position that aboriginal people were incapable of making this transformation took hold. This was seen most succinctly in the views of Francis Bond Head, who maintained that aboriginal peoples should be kept separate and no more funds should be spent on them, as he believed that they were incapable of developing and would eventually die out. As a result of his racist assumptions, Bond Head proposed to "remove all the Indians of Upper Canada to the islands of the Manitoulin chain where their last years would be spent in isolation from white settlers".¹⁵³ The influence of "philanthropic liberalism"¹⁵⁴ and the arguments of missionaries and the Aborigines Protection Society, however, ensured that Bond Head's proposal for "insulation" was not accepted by colonial authorities.¹⁵⁵

Because of this history of an incorrect racist diagnoses of problems that were cultural in nature, there is a reluctance to recognize that there were difficulties in integrating aboriginal peoples into an industrializing nation-state. Instead, it is maintained that an inferior educational system was put in place to prevent aboriginal competition with European settlers. This is the argument put forward by Bradford Morse, who takes issue with the standard account's notion that the residential schools were created "to convey the learning of the European world that was more technologically advanced" and prepare aboriginal people for participation in a modern economy. Morse dismisses this idea because of the fact that aboriginal children "were not taught the prevailing curriculum in the same manner as public schools so as to acquire the skills necessary to succeed economically in the Canadian workforce...". But Morse ignores the fact that the curriculum would have had to deal with the cultural gap that existed and the fact that the government was not willing to devote the resources needed to overcome this problem. This was compounded by the government's frustration with the enterprise and the existence of racist attitudes in society that assumed that aboriginal people could not be educated. These attitudes, in fact, continue to this day with the implementation of "aboriginal" programs. The assumption is that aboriginal students will not be able to master academic subjects and need special accommodations to be able to graduate.

Malevolence in government actions is also imputed by saying that the residential schools were unnecessarily imposed on "flourishing" aboriginal societies.¹⁵⁶ It is maintained that the residential schools were "part of an organized assault on the functioning of Indigenous communities as socio-economic orders and as polities", which caused "incalculable damage to cultures, languages, collective identities, and ways of life...".¹⁵⁷ These assertions are intent on supporting the victim/perpetrator dichotomy by implying that the residential schools were "genocidal". For if, after all, aboriginal societies were "functioning" and "flourishing", what

else would explain the colonizers' attempt to coercively educate them? References to "cultural genocide" do not acknowledge that aboriginal societies at this time were destitute, because the previous mode of production had collapsed. In order for their cultures to be developed quickly and incorporated into the emerging mode of production, schooling would have to be provided. And since there was no schooling in pre-literate tribal societies, the imposition of some kind of colonialist school system was inevitable.

Although the success of the aboriginal people who have acquired a high quality education disproves the racist ideas that existed during the residential school era, fears of being accused of racism have led to a reluctance to discuss the cultural developmental gap that the residential schools were meant to close. Neotribal rentierist processes like the Truth and Reconciliation Commission also try to disguise this circumstance, because denying the historical and material reasons for the residential schools diminishes the case for reparations. If the schools were intended to transform aboriginal culture because it was required by agricultural and industrial economic processes, there can be no justification for widespread reparations. Calling the schools an instrument of "cultural genocide" that destroyed "flourishing societies" prevents an understanding of the fact that integration into a more productive economy and complex political system required the teaching of English and French, opposition to indigenous spirituality and socializing aboriginal children to defer to legal authorities. To not do this, in fact, would actually have been genocidal, as aboriginal people could not have survived by clinging to their unproductive hunting and gathering/horticultural traditions.

This eagerness to deny the developmental gap between aboriginal and European educational processes can even be seen in one of the most scholarly works on the residential schools - J.R. Miller's *Shingwauk's Vision*. Miller attempts to deny the necessity of the education provided by the residential schools by implying that there was no developmental difference between aboriginal cultures and those of the colonists.¹⁵⁸ He sees aboriginal and European educational processes as being similar, and equates the three "R's" of modern education – reading, writing and arithmetic – with the pre-literate socialization processes of aboriginal traditions (the "three Ls of traditional Native education" – looking, listening and learning).¹⁵⁹ Miller maintains that "[n]ot all societies have schools, but all human communities possess educational systems".¹⁶⁰ For Miller, an "educational system" is the same thing as enculturation; there is no understanding of the abstract methods that are needed to teach modern subjects. He fails to recognize that "looking, listening and learning" provides no possibility for the discussion, debate and critical thinking required to become educated.

Miller also does not understand that the lack of institutionalization, coercion and routine in aboriginal socialization processes was related to their less developed political economies. He notes that

[n]ot surprisingly, the educational system of the Aboriginal peoples of the northern portion of North America was admirably suited to the structures and values of those indigenous communities. It operated in a largely non-coercive way, relying on the use of models, illustrations, stories, and warning to convey the information that was considered essential. This approach reflected the high value that most Native societies placed on individual autonomy and avoidance of the use of force with members of the community.¹⁶¹

Miller also notes that older people were respected in aboriginal cultures because it was they, because of their observations over a long time, who held the most knowledge.¹⁶²

But the “information” that was “considered essential” by hunting and gathering and horticultural societies is much more basic than what is required in an emerging industrial nation-state. Old people do not have the most knowledge in modern societies because things change very quickly, and new empirical knowledge and theoretical understanding must be learnt abstractly. The animistic belief systems of aboriginal peoples – that everything is infused with spirits and is therefore alive¹⁶³ – is not an equivalent “outlook” or “perspective” in comparison to what was being taught in modern educational systems. Huge advances in science were being made at this time, and aboriginal peoples could not simply have absorbed this knowledge through “stories, legends, and myths...”.¹⁶⁴ It might have “made as little sense for a Native child to distinguish between play and education as it did for him or her to discriminate between humans and other beings, or between this plane and the world of the spirits” in a time when there was little knowledge of the material world, but this could not continue in the context of modern teaching and schooling. It does not make sense for Miller to deny the value of the more advanced educational techniques that were necessary.¹⁶⁵ It also is condescending for him to claim that shamans were “trained” in a “formal and elaborate educational process...”, so as to equate this with real educational processes needed to prepare people for socially necessary occupations.

The difference between aboriginal socialization efforts and modern educational requirements was extensively documented by the Hawthorn Report in the 1960s.¹⁶⁶ It was noted that many aspects of aboriginal culture on reserves disadvantaged aboriginal children when they first entered into the school system. The Hawthorn Report was very sensitive to the fact that aboriginal peoples had been incorporated into a system not of their own making and had been terribly neglected by the Canadian government. However, this did not prevent it from providing a realistic assessment of the cultural obstacles to aboriginal educational advancement. These included the lack of objects in the home, which inhibited the development of the aboriginal capacity for abstraction needed for reading and writing. It was also documented that there were limited conversations between adults and children, where “questions [were] often answered in monosyllables”, and how this made aboriginal children less prepared for the learning process. Most importantly, it was noted that “[n]o one reads to the child”, as a pre-literate cultural orientation meant that there were few reading materials in the home. Also, it was pointed out that the flexible time patterns and lack of discipline on reserves made entrance into school traumatic as the aboriginal child “must learn to conform to scheduled activity, to respond to the demands of the teacher and remain with a task until he completes it. He may also encounter punishment for the first time in his life and with little understanding of what he had done that is wrong”.¹⁶⁷

The denial of these important differences between aboriginal cultural features and the educational processes brought by the residential schools – i.e. the provision of knowledge, skills, values and disciplines needed to participate in a modern society – reinforces the victim/perpetrator dichotomy and the idea that the schools were instruments of “cultural genocide”. These distortions continue to plague discussions of aboriginal education today. It is not understood that a reliance on aboriginal traditions will do nothing to enable aboriginal peoples to become the doctors, engineers and scientists needed to provide socially necessary services to other Canadians. As a result, the educational deficit in aboriginal communities continues. While these educational problems are argued to be the result of the residential schools and colonization, this view only justifies the creation of more neotribal rentierist processes and the distribution of “rent”. Rent acquisition, however, does not solve the problem, and only justifies the continuing isolation of the aboriginal people from productive processes. The dependency and anomie that this perpetuates then creates the basis for further demands for reparations and the dispersal of rent.

Conclusion

Although current processes are arguing that they are trying to bring about “truth and reconciliation”, neotribal rentierism’s efforts to construct a victim/perpetrator dichotomy to justify increased compensation is an obstacle to both. This is because the desire to increase the extraction of rent requires that a distorted and tendentious version of history be presented – that the schools were a form of “cultural genocide”. This has been achieved by elevating memories to the status of historical documents, failing to acknowledge the interests that can exaggerate grievances, and accepting the idea that historical truth is relative and culturally determined. Encouraging all aboriginal people to perceive themselves as victims, and all non-aboriginals as perpetrators, also does not aid reconciliation.

The absence of either truth or reconciliation can be seen in the two most recent efforts at “decolonization” – the Murdered and Missing Aboriginal Women and Girls Inquiry and the lawsuits to settle the Sixties Scoop (when Canadian child welfare agencies took aboriginal children away from their parents and had them adopted in non-aboriginal homes during the 1960s). Both of these initiatives gained traction with the TRC Report. The first will spend millions of dollars on the further construction of the victim/perpetrator dichotomy, and will recharge the animosity necessary for demanding increased rent. It will also ignore the most significant source of murdered aboriginal women – the terrible level of violence in aboriginal communities plagued by deprivation and isolation.¹⁶⁸

The lawsuits about the “Sixties Scoop” are even more intent on constructing the victim/perpetrator dichotomy. Instead of seeing the initiative as a response to the terrible social breakdown in aboriginal communities, as is occurring today in the case of Labrador,¹⁶⁹ it is now maintained that the government had an obligation to preserve the culture of aboriginal children. This is creating a situation where “class-action lawyers across Canada jockey to represent First Nations people who were removed from their homes when they were children and adopted into non-Indigenous families”.¹⁷⁰ Sparked by a court decision where a “judge found the government failed to protect the cultural identity of thousands of Indigenous children in Ontario”, lawyers are now pushing ahead for “court-ordered compensation”. There are currently 18 Sixties Scoop cases, as well as one class action suit initiated by Marcia Brown Martel, the chief of the Beaverhouse First Nation. The class action “covers 16,000 survivors” and there is a concerted attempt to increase these numbers. Brown Martel, in an open letter on the website for the case, urges others who “experienced the harm” of the policy to contact her lawyers “whether you were or were not living on the reserve when you were removed before 1965, or that you are not a status ‘Indian’”. The Merchant Law Group also has entered into the fray, representing those who are not covered in the Brown Martel action. It has “filed cases on behalf of Sixties Scoop victims in Quebec, Nova Scotia, and the three northern territories, as well as Alberta, Saskatchewan and Manitoba where it is competing with similar claims launched by Toronto firm Koskie Minsky”.

In addition to its recommendations for additional sources of compensation to right past wrongs, the Truth and Reconciliation Commission also has opened up much more significant possibilities for extracting rent. Massive changes have been proposed for the Canadian educational system, which will require additional funding and new “culturally sensitive” occupations. Take, for example, the current efforts to “Indigenize” universities that are sweeping the country.¹⁷¹ A number of academics argue that it is up to universities to implement the TRC’s

recommendations, even though the Commission is not a scholarly body and has no jurisdiction over post-secondary education. There is vocal support for the TRC's view that "[t]he education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect"¹⁷² because Indigenization makes sentimental academics feel that they are combatting social injustice. Indigenization also creates good public relations for university administrators by supposedly providing "a crucial means of promoting cross-cultural cooperation and building capacity for intercultural understanding, empathy and mutual respect among all Canadians".¹⁷³

But this support for the TRC's indigenization recommendations fails to understand that the initiative is not about improving education. It will actually have the opposite effect because of an insistence on incorporating unscientific beliefs into the curriculum and lowering standards so that more indigenous students can be admitted and passed through the system. The real purpose of Indigenization is to increase the rent that can be extracted by brokers and neotribal leaders, as is shown by the presentations given by indigenization advocates.¹⁷⁴ While speaking at Mount Royal University recently,¹⁷⁵ for example, Shauneen Pete gave the audience a sense of the additional funds that will be needed to create an "indigenized" university. This will include not only new academic positions, such as indigenous Canada Research Chairs and Indigenous Studies inspired programs, but resources for Elders Councils, Indigenous Advisory Councils, and indigenous Board of Governors representatives.

While this circulation of rent will provide funds to indigenous individuals, fees for brokers, and various occupations for neotribal leaders, it does not address the systemic inequalities, entrenched welfare dependency and isolation in aboriginal communities. Although the promoters of various forms of aboriginal "national" self-determination argue that traditional and modern practices can be reconciled, this view fails to consider the developmental gap that separates traditional and modern modes of production. Neotribal rentierism only subsidizes consumption and does not make the population more productive. It also does not facilitate reconciliation. The intent is to justify grievances, and to perpetually increase them. And as claims about the trauma of "cultural loss" have resulted in the provision of compensation, there is an incentive to demand that obsolete cultural traditions be revitalized. This prevents aboriginal people from thinking critically about the past and developing the resilience necessary to participate effectively in modern economic and political processes.¹⁷⁶

What is required to address these problems is to create the conditions whereby aboriginal people can feel that their lives have meaning. A meaningful existence today, however, cannot be created by relying on the traditions promoted by neotribal rentierism; it comes from participating in the production of goods and services needed by all Canadians. This will require recognizing the less developed character of traditional aboriginal educational processes. Although this is obscured by academics like J.R. Miller, aboriginal cultural development will require intensive educational methods. Real education for aboriginal people will mean actual attempts to improve literacy and scientific education in communities where books are rare, animistic beliefs still hold traction, and ill-informed "wisdom-keepers" are deferred to.

How this developmental gap can be bridged will not be easy. It requires honesty, a great deal of sensitivity and a recognition of the breach of trust that has happened in a neglectful and oppressive colonial past. But promoting neotribal rentierism is just avoiding dealing with aboriginal marginalization. It only maintains the warehousing of a large aboriginal underclass in

unviable communities and other forms of ghettoization in urban centres, instead of developing policies that could enable actual indigenous participation in an increasing global economy and society. This is the key to reconciliation and enabling all Canadians, aboriginal and non-aboriginal, to live with one another on equal terms.

¹ John Tobias, "Protection, Civilization, Assimilation: An Outline History of Canada's Indian Policy," in J.R. Miller, ed., *Sweet Promises: A Reader on Indian-White Relations in Canada* (Toronto: University of Toronto Press, 1991).

² Ronald Niezen, *Truth and Indignation: Canada's Truth and Reconciliation Commission and Indian Residential Schools* (Toronto: University of Toronto Press, 2013), p. 6.

³ The term "rent seeking" is defined by David R. Henderson as a person or group's attempt to "try to obtain benefits for themselves through the political arena". This benefit can be obtained from getting a subsidy for a good produced, by "being in a particular class of people", or by having tariffs or special regulations instituted to obstruct competition. Henderson argues that "privilege seeking" is probably a more accurate term for this activity than rent seeking. David R. Henderson, "Rent Seeking", *The Concise Encyclopedia of Economics*, <http://www.econlib.org/library/Enc/RentSeeking.html> [accessed May 2017].

⁴ The kinship-based nature of dispute resolution in hunting and gathering and horticultural societies means that there is a predominance of traditional forms of authority, in contrast to what was developing in European societies. In Europe, because of the development of political institutions, a new form of authority – one based on legal-rational principles – was emerging. This observation, originally systematized by the sociologist Max Weber, recognizes that legal authority is different from power that is legitimized by custom, heredity or the personal attributes of leaders. It is the person's office, determined by the legal system, that legitimizes their power. For an overview of Weber's theorization of legal rational authority see Tony Waters and Dagmar Waters (eds), *Weber's Rationalism and Modern Society: New Translations on Politics, Bureaucracy and Social Stratification* (New York: Palgrave Macmillan: 2015).

⁵ Chrisjohn and Young, *The Circle Game, A Report to the Royal Commission on Aboriginal Peoples*, October 1994, <http://data2.archives.ca/rcap/pdf/rcap-32.pdf> [accessed May 2017], pp. 1-5.

⁶ The Law Commission of Canada has noted that there are usually three factors that facilitate abuse in institutional settings – resident vulnerability, authority that is accepted without question, and inadequate external oversight. All three of these factors were present in the residential schools. For a discussion of this see Marcel-Eugène LeBeuf, *The Role of the Royal Canadian Mounted Police during the Indian Residential School System* (Ottawa: RCMP, 2011), p. 19.

⁷ An article from about the residential schools from twenty years ago, for example, notes that "Principal Allen Murray of the Kipoptakaw school on the Alexander Reserve says he keeps the black leather strap in his desk drawer as a 'historical specimen.' The strap has not been used to discipline students on the reserve, 20 kilometres north of Edmonton, since the Indian band took control of education from the Indian Affairs Department". "Absenteeism less than 5%: Students on reserve thriving as band controls education", *The Globe and Mail*, January 4, 1984, p. 10.

⁸ Rosemary Nagy and Robinder Kaur Sehdev, "Introduction: Residential Schools and Decolonization", *Canadian Journal of Law and Society*, 27(1), 2012, p.67.

⁹ Niezen, p. 29.

¹⁰ For an overview of these settlements see Stephen Bindman and Jim Bronskill, "Feds study better ways to handle abuse cases", *The Spectator*, November 24, 1997, p. C3.

¹¹ Rosemary Nagy and Robinder Kaur Sehdev, "Introduction: Residential Schools and Decolonization", *Canadian Journal of Law and Society*, 27(1), 2012, p. 67.

¹² Indian and Northern Affairs Canada, 2004, cited in "The Health and Rights of Indigenous Peoples", in Michael Seear (ed), *An Introduction to International Health*, Second Edition (Toronto: Canadian Scholar's Press, 2007), p. 426.

¹³ Alan C. Cairns, "Aboriginal Research in Troubled Times", Unpublished research paper, University of Waterloo, December 19, 2008 (the paper is the author's possession). Cairns points out that at this time it became common for scholars studying aboriginal issues to take on the role of "academic missionary" and to use their research in "serving a cause".

¹⁴ The Royal Commission's ethical guidelines for research, in fact, dictated that the Royal Commission would only publish work or engage researchers whose views were perceived to be beneficial to aboriginal communities. Although it was argued that these guidelines were put in place so as to represent "Aboriginal reality authentically", David Orton has correctly pointed out that this "imposed 'guidance' on the researchers" was actually unethical as it would encourage "scholars [to] see themselves as aboriginal advocates...". According to Orton, these guidelines created "a bias against looking critically at aboriginal societies in the past or present", as its intent was to place blame on non-aboriginal society. David Orton, "Unfashionable Ideas: A Left Biocentric Critique of the Report of

the Royal Commission on Aboriginal Peoples, *Green Web Bulletin* #67B, <http://home.ca.inter.net/greenweb/GW67B-RC.html> [accessed May 2017].

¹⁵ *Report of the Royal Commission on Aboriginal Peoples [Final Report]* (Ottawa: Supply and Services Canada, 1996), 1, p. 33.

¹⁶ Chrisjohn and Young note that this accusation was made in Will Basque's presentation on June 5, 1992 and Charles Cootes' presentation on June 20, 1992. Chrisjohn and Young, *The Circle Game, A Report to the Royal Commission on Aboriginal Peoples*, October 1994, <http://data2.archives.ca/rcap/pdf/rcap-32.pdf> [accessed May 2017], p. 97. In the Royal Commission's Report, the accusation was made by Elaine Bomberry, Association for Native Development in the Performing and Visual Arts, Toronto, Ontario, 2 June 1993 and Lisa Raven, Hollow Water Band, Wanipigow School, Winnipeg, Manitoba, 23 April 1992. Wendy Grant asserted that "[a]fter Confederation, when the legislative responsibility for Indians west of the Rockies was transferred to Ottawa, a new purpose was found for Christian Missions and Schools, and what began in the years following 1871 was a long period of direct and deliberate cultural genocide". Royal Commission on Aboriginal Peoples, Canim Lake, March 8, 1993, p. 19.

¹⁷ Chrisjohn and Young maintain that "none of the Commissioners probed the assertions in their responses, in essence reacting politely to what was treated as a rhetorical flourish". Chrisjohn and Young, p. 36.

¹⁸ Testimonies like this led the Royal Commission to assert in its *Final Report* that aboriginal youth are "paying the price of cultural genocide" and "suffering the effects of hundreds of years of colonialist public policies". The Royal Commission goes on to claim that "It is as though an earthquake has ruptured their world from one end to another, opening a deep rift that separates them from their past, their history and their culture". Residential schools, according to the Royal Commission, were places where "Aboriginal children learned to despise the traditions and accomplishments of their people, to reject the values and spirituality that had always given meaning to their lives, to distrust the knowledge and life ways of their families and kin".

¹⁹ The word "nations" is capitalized when it is used to refer to aboriginal groups, as they are more accurately considered tribes rather than nations. This is because aspirations for statehood is generally associated with the term "nation". For a discussion of this, see Frances Widdowson, "Inventing Nationhood: The Political Economy of Aboriginal Claims to Self-Determination in the Context of Quebec Sovereignty", Paper presented for the Annual Meeting of the Canadian Political Science Association, Winnipeg, June 5, 2004.

²⁰ Alan C. Cairns, *Citizens Plus: Aboriginal Peoples and the Canadian State* (Vancouver: UBC Press, 2000), pp. 70-3, 117, 132. Cairns' understanding of parallelism has been incorporated into the analysis of *The Globe and Mail* columnist Jeffrey Simpson. For this examination of parallelism, see Jeffrey Simpson, "Progress for aboriginal peoples still haunted by the past", *Inside Policy*, April 2015, <http://www.macdonaldlaurier.ca/jeffrey-simpson-in-inside-policy-progress-for-aboriginal-peoples-still-haunted-by-the-past/> [accessed June 2015].

²¹ *Final Report*, 1, pp. xxiii-xxiv.

²² *Final Report*, 1, pp. xxiii-xxiv.

²³ Elizabeth Rata, "Rethinking Biculturalism", *Anthropological Theory*, 5, 2005, p. 270.

²⁴ As Rata explains, "biological inheritance as members of a racial or ethnic group...is social destiny in this approach because 'what we do' is caused by 'who we are', that is, our 'blood' carried through the generations by ancestral spirits". Elizabeth Rata, "Rethinking Biculturalism", *Anthropological Theory*, 5, 2005, p. 270. This supports the claim that aboriginal people will lose their true nature if they are integrated into a modern nation-state.

²⁵ This is why Taiaiake Alfred asserts that aboriginal people "have a responsibility to recover, understand, and preserve [aboriginal traditional] values". Taiaiake Alfred, *Peace, Power Righteousness*, p. 5, cited in Glen Sean Coulthard, *Red Skin, White Masks* (Minneapolis: University of Minnesota Press, 2014), pp. 154-5. Coulthard promotes similar comments by Leanne Simpson that "[decolonization] requires us to reclaim the very best practices of our traditional cultures, knowledge systems and lifeways in the dynamic, fluid, compassionate, respectful context in which they were originally generated". Simpson, *Dancing on Our Turtle's Back*, pp. 17-18, quoted in Coulthard, *Red Skin, White Masks*, p. 155. Although it is recognized that culture is malleable and traditions change, Alfred maintains that there can be still an identification of "beliefs, values and principles that form the persistent core of a community's culture" and that this is the "traditional framework that we must use as the basis on which to build a better society". Alfred, *Peace, Power, Righteousness*, p. xviii, cited in Coulthard, *Red Skin, White Masks*, p. 156.

²⁶ For an in depth discussion of the development of parallelism, and how it is different from inegrationism, see Frances Widdowson and Albert Howard (eds), "Introduction: Hunting Assumptions in the Search for Solutions", *Approaches to Aboriginal Education in Canada* (Edmonton: Brush Education, 2013).

²⁷ Niezen, p. 20.

²⁸ Amanda Gebhard, "Reconciliation or Racialization?", *Canadian Journal of Education*, 40(1), 2017, p.1. It is important to point out that in at least one instance Gebhard is able to come to this conclusion by misquoting sources. The following excerpt from Gebhard - "from the outset, the government's educational expectations for residential schools were not high" (Truth and Reconciliation Commission of Canada, 2012, p. 25)" - uses a quote from the Widdowson

Davin Report as substantiation: “Little can be done with him (the Indian child). He can be taught to do a little farming, and stock-raising, and to dress in a more civilized manner, but that is all” (as cited in Kirkness, 1999, p. 3)”. But this quotation, taken from page 2 of the Davin Report, is referring to aboriginal adults, not aboriginal children. This is the actual quote: “The experience of the United States is the same as our own as far as the *adult* Indian is concerned. Little can be done with him. He can be taught to do a little farming, and at stock-raising, and to dress in a more civilized manner, but that is all” [emphasis added].

²⁹ Sean Fine, “Chief Justice says Canada attempted ‘cultural genocide’ on aboriginals”, *The Globe and Mail*, May 28, 2015, <http://www.theglobeandmail.com/news/national/chief-justice-says-canada-attempted-cultural-genocide-on-aboriginals/article24688854/> [March 2015]

³⁰This allegation was made by the TRC when it claimed that aboriginal children “...brought with them, as lessons from their schoolmasters and mistresses, the permanent scars of racism—lessons that taught them, in their most impressionable years that they, and their parents and their ancestors, were subhuman. Aside from the physical and mental damage these students bore, they were the first to bear what was to become a multigenerational affliction, one that would affect the ability of Aboriginal peoples to embrace their languages, their cultures, and their trusted traditional healing practices. In this way, the residential school system was an attack on the health of generations of Aboriginal peoples, an attack first made visible by the physical scars of sickness and abuse, but also one that continues to punish Aboriginal peoples with a legacy of marginalized lives, addiction, mental health, poor housing, and suicide”. Truth and Reconciliation Commission, *Canada’s Residential Schools: The Legacy, The Final Report of the Truth and Reconciliation Commission of Canada*, Volume 5 (Montreal: McGill-Queen’s University Press, 2015), pp. 139-140. This accusation is not substantiated by the Truth and Reconciliation, but presumably it concerns how the residential schools attempted to override the culture of aboriginal people. While this approach can be criticized for being paternalistic and ethnocentric, it is misleading to claim that it is rooted in the notion that aboriginal peoples are “subhuman”.

³¹ J.S. Milloy, ‘*Suffer the Little Children*’: *The Aboriginal Residential School System, 1830-1992*, Report submitted to the Royal Commission on Aboriginal Peoples, May 1996, <http://data2.archives.ca/rcap/pdf/rcap-126.pdf> [accessed May 2017], p.3.

³² Lysiane Gagnon, “McLachlin’s comments a disservice to her court, and to aboriginals”, *The Globe and Mail*, June 10, 2015, <http://www.theglobeandmail.com/opinion/mclachlins-comments-a-disservice-to-her-court-and-to-aboriginals/article24879482/> [accessed May 2017].

³³ So pronounced is parallelist ideology that this is now being extended to the discussion of aboriginal ideas. The aboriginal scholar Rauna Kuokannen, for example, puts forward the charge of “epistemic imperialism” and “epistemological racism”, implying that the rejection of indigenous ideas is a form of oppression. See Kuokannen, *Reshaping the University*, pp. 13 and 67 for examples of this conflation. The word “epistemicide” is now used to imply that attempts to refute aboriginal ideas is a form of “cultural genocide”.

³⁴ There are a few exceptions. See, for example, David MacDonald, “First Nations, Residential Schools, and the Americanization of the Holocaust”, *Canadian Journal of Political Science*, 40(4), December 2007, p. 995-1015.

³⁵ It is maintained that the colonial assumptions of past researchers coloured their historical research. Adele Perry, for example, argues that “By any reckoning, the TRC summary is grounded in substantial amount of careful historical research. The TRC combed government and church archives for archival records of residential schools. In 2012 and 2013 the TRC went to court to secure access to records. The commission gathered almost 7,000 statements, 6,000 from residential school survivors and another 96 from former staff and their children”. She maintains that “The TRC summary weights this evidence carefully, putting it in context to 30 years of serious scholarly and community inquiry into the history of residential schooling. The summary’s “History” chapter alone has 674 footnotes”. Adele Perry, “This history is not over”, *Winnipeg Free Press*, June 9, 2015, <http://www.winnipegfreepress.com/opinion/analysis/This-history-is-not-over-306659721.html>[9/21/2016 4:56:08 PM]

³⁶ See Frances Widdowson, “The Political Economy of Neotribal Rentierism”, Paper Presented for the Annual Meeting of the Canadian Political Science Association, University of Calgary, June 1, 2016.

³⁷ Although the extent of problems such as alcoholism, suicide and ill health have been well documented, one of the most serious is high rates of fetal alcohol syndrome, which will have serious effects over generations.

³⁸ Legal brokers can work either for aboriginal organizations or the Canadian government. For example, the Department of Indian and Northern Affairs accrued the largest expenditure on legal services. It spent more than \$110 million on this in 2011-12, which was \$40 million more than then next department (the Canada Revenue Agency at just less than \$70 million). Don Butler, “Federal government legal spending hit record \$500 million last year”, *The Ottawa Citizen*, November 8, 2012, p. A2.

³⁹ Erik Olin Wright has made a distinction between exploitative and non-exploitative oppression. He maintains that non-exploitative oppression occurred in North America because the colonizer did not need the local population for their labour. As a result, policies of genocide or “displacement” often ensued because aboriginal labour was not

required by European conquerors. Erik Olin Wright, *Class Counts* (New York: Cambridge University Press, 1997), p. 11. For similar views see David Bedford and D. Irving, *The Tragedy of Progress* (Halifax: Fernwood Publishing, 2001) p. 25 and Peter Kulchyski, “Socialism and Native Americans”, *Rabble*, December 11, 2003.

⁴⁰ Friedman explains this model thusly: “[g]roups whose internal social reproduction has been dissolved by a stronger integration of the region into the larger system. Such populations live in the modern sector and reproduce themselves entirely via its relationship set. But insofar as the capitalization or integration of such populations is incomplete, they maintain numerous, if highly transformed, elements of a non-modern culture. Socialization, ghettoization and stigma combine to reinforce a network structure of interpersonal relations creating subjects that are unlike the modernist ego in their dependency on the local group, but without a viable or even conceivable strategy of local reproduction”. Jonathan Friedman, Published in association with Theory, Culture & Society: *Cultural Identity and Global Process* (Thousand Oaks: SAGE Publications Ltd, 1994). ProQuest ebrary. Web. 5 May 2016.

⁴¹ See Beblawi, “The Rentier State in the Arab World”, *The Rentier State*, pp. 59-62 for his discussion of “semi-rentier” states relying on aid.

⁴² According to Jula Hughes, “The professional perspective of lawyers can be felt throughout the RCAP process. This had some distinct advantages, in that lawyers and particularly judges have a professional understanding of the importance of procedural issues and would tend to guard the right to be heard and to be patient, non-interventionist listeners who keep their questions to the end and let witnesses structure their own stories. The RCAP transcripts bear this out”. Jula Hughes, “Instructive Past: Lessons from the Royal Commission on Aboriginal Peoples for the Canadian Truth and Reconciliation Commission on Indian Residential Schools”, *Canadian Journal of Law and Society*, 27(1), 2012,

⁴³ Concerns about the aggressive tactics of lawyers, in fact, led The Law Society of Manitoba to draw attention to the “CBA [Canadian Bar Association] Guidelines for Lawyers Acting on Aboriginal Residential Schools Claims” and the Law Society of Upper Canada to issue “Guidelines for Lawyers Acting in Cases Involving Claims of Aboriginal Residential School Abuse”. Both of these documents expressed concerns about the enthusiasm shown by some legal firms in trying to acquire business in aboriginal communities. The Law Society of Manitoba, Legal Services Department, “Residential School Settlements: Navigating the Independent Assessment Process”, May 28, 2008.

⁴⁴ Erin Anderssen, “Lawyers swoop to cash in on native claims: Leaders worry the suffering of residential-school victims is exploited by fees as high as 40 per cent of awards”, *The Globe and Mail*, July 10, 1999, p. A1.

⁴⁵ Anderssen, p. A1.

⁴⁶ “Justice Department, lawyers to discuss residential school legal fees”, *Canadian Press Newswire*, June 22, 2000.

⁴⁷ Niezen, p.43.

⁴⁸For a discussion of this problem see Jack Granatstein, “Canadians should not be ashamed of their history”, *The Globe and Mail*, April 6, 2017, <http://www.theglobeandmail.com/opinion/canadians-should-not-be-ashamed-of-their-history/article34615318/> [accessed May 2017].

⁴⁹ As a report examining the RCMP’s role in the residential schools points out, “determining the point at which physical punishment crosses the line from discipline to abuse was not an easy task” because many actions considered to be “physical abuse” today “were not defined as criminal offences during that time”. LeBeuf, p.19.

⁵⁰ H.K. Beecher, “Ethics and clinical research”, *New England Journal of Medicine*, 274(1), 1966, pp. 354-1360.

⁵¹ Meredith Wadman, *The Vaccine Race* (New York: Viking, 2017).

⁵²<http://www.cbc.ca/radio/thecurrent/the-current-for-march-6-2017-1.4008899/what-rubella-vaccine-can-teach-us-about-fighting-zika-virus-1.4008937> [accessed May 2017].

⁵³ Interestingly, similar rent-seeking processes have also been documented in the case of the holocaust. See, for example, Yehudit Feuer, “From Despair to Hope and Back”, *Haaretz*, April 13, 2015, <http://www.haaretz.com/life/haaretz-bookshelf/1.651589> [accessed May 2017].

⁵⁴ “Iacobucci to oversee residential schools claims”, *Presbyterian Record*, July 1, 2005, <http://www.presbyterianrecord.ca/2005/07/01/iacobucci-to-oversee-residential-schools-claims/> [accessed May 2017].

⁵⁵ Iacobucci is Senior Counsel at Torys LLP. Torys LLP has an “Aboriginal Law Practice” that has expertise in the following areas: “advising on the Aboriginal consultation duties that arise in proposed projects in a variety of industry sectors, including energy, mining and infrastructure[;]... undertaking transactions with or representing First Nations, including addressing project finance and development issues[;]... advising governments on their responsibility to consult with and accommodate Aboriginal Peoples, and on procedures for Aboriginal consultation and participation[;]... negotiating agreements that deal with land claims, self-government and other Aboriginal rights issues[;]... advising on the implementation of environmental assessments and management systems[;]... representing clients in regulatory hearings involving Aboriginal law[;] ...advising on mine closure and rehabilitation, including on related Aboriginal consultation obligations[;]... representing Aboriginal Peoples with

respect to traditional and Aboriginal rights[;]... and assisting with joint ventures of projects involving Aboriginal and non-Aboriginal partners”. <http://www.torys.com/expertise/services/aboriginal> [accessed July 2016].

⁵⁶ Jeffrey Simpson, “Pay, Pay, Pay: Will the residential schools mess go away?”, *The Globe and Mail*, June 3, 2005, <http://www.theglobeandmail.com/news/politics/pay-pay-pay-will-the-residential-schools-mess-go-away/article736793/> [accessed May 2017].

⁵⁷ *Assembly of First Nations report on Canada’s Dispute Resolution Plan to Compensate for Abuses in the Indian Residential Schools* (Ottawa: Assembly of First Nations, 2004).

⁵⁸ For a discussion of this see Niezen, p. 19.

⁵⁹ “AFN releases report on Canada’s ADR process for residential schools”, <http://media.knet.ca/node/1198> [accessed May 2017].

⁶⁰ Niezen, p. 43.

⁶¹ It is noted that “as a threshold matter, there was a general unwillingness on behalf of the government and church organizations to take responsibility and to apologize. Doing so, at least early on and in the context of an adversarial litigation process, was generally perceived to be a sign of weakness and, more importantly, culpability. The prime minister of Canada, who ultimately delivered an important apology on behalf of Canadians in 2008, acknowledged that an apology, to that date, had not been forthcoming and that a failure to apologize had been problematic with respect to resolution and healing. According to the prime minister, ‘The government recognizes that an absence of an apology has been an impediment to healing and reconciliation.’”. Trevor CW Farrow, “Residential Schools Litigation and the Legal Profession”, *University of Toronto Law Journal*, 64(4), 2014.

⁶² Niezen, p. 45.

⁶³ “The Indian residential schools settlement has been approved”, http://www.residentialschoolsettlement.ca/detailed_notice.pdf [accessed May 2017].

⁶⁴ Indigenous and Northern Affairs Canada, “Common Experience Payments”, <https://www.aadnc-aandc.gc.ca/eng/1100100015594/1100100015595> [accessed April 2017].

⁶⁵ For an overview of the history of events leading up to the establishment of the Truth and Reconciliation Commission see Marc A. Flisfeder, “A Bridge to Reconciliation: A Critique of the Indian Residential School Truth Commission”, *The International Indigenous Policy Journal*, 1(1), May 2010, (<http://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1001&context=iipj>), pp. 3-6.

⁶⁶ Truth and Reconciliation Commission of Canada: Interim Report, <http://www.myrobust.com/websites/trcinstitution/File/Interim%20report%20English%20electronic.pdf> [accessed May 2016], pp. 1-3.

⁶⁷ For an elaboration of this argument see Murtaza Haider, “Poor census data is crippling Canada’s ability to compete”, *The Globe and Mail*, November 6, 2014, <http://www.theglobeandmail.com/opinion/poor-census-data-is-crippling-canadas-ability-to-compete/article21474370/> [accessed May 2017].

⁶⁸ Georges Erasmus, in Marlene Brant Castellano, Linda Archibald and Mike DeGagné (eds), *From Truth to Reconciliation: Transforming the Legacy of Residential Schools* (Ottawa: Aboriginal Healing Foundation, 2008)

⁶⁹ Niezen, p. 104.

⁷⁰ Niezen, p. 105.

⁷¹ Eugene Arcand, cited in Niezen, p. 61.

⁷² Niezen, p. 61.

⁷³ Niezen, p. 62

⁷⁴ Niezen, p. 71.

⁷⁵ Niezen, 65

⁷⁶ Niezen, pp. 65-66.

⁷⁷ As Jeffrey Simpson pointed out, “of the 86,000 people alive today who attended Indian residential schools, only 13,664 filed claims, so at least some people don’t feel aggrieved”. Simpson, “Pay, Pay, Pay”.

⁷⁸ See Blair Stonechild, *The Knowledge Seeker: Embracing Indigenous Spirituality* (Regina: University of Regina Press) and Joshua Ostroff, “Tomson Highway Has a Surprisingly Positive Take on the Residential Schools”, *The Huffington Post*, December 15, 2015, http://www.huffingtonpost.ca/2015/12/15/tomson-highway-residential-schools_n_8787638.html [accessed May 2017].

⁷⁹ Phil Fontaine, “We are all born innocent”, in Linda Jaine (ed), *Residential Schools: The Stolen Years* (Saskatoon: University Extension Press, 1993).

⁸⁰ John Borrows, “Residential schools, respect, and responsibilities for past harms”, *University of Toronto Law Journal*, 64(4), 2014.

⁸¹ Niezen, p. 58

⁸² Niezen, p. 59.

⁸³ Niezen, p. 87.

⁸⁴ Niezen, p. 51

⁸⁵ Niezen, p. 52

⁸⁶ Niezen, p. 43.

⁸⁷ Niezen, pp. 91-93.

⁸⁸ While Cavanaugh's comments would have to be investigated further to determine their validity, Niezen does provide evidence of a petition, addressed to D.M. McKay, the Director of Indian Affairs at the time, signed by The Indians of the Obedjiwan Reserve, requesting that a "Residential School large enough to accommodate all our children" be provided. Niezen notes that while Oblate priests were operating behind the scenes, and undoubtedly "worked hard to convince the Indians of the Obedjiwan Reserve of the benefits that would follow from the establishment of an Indian residential school on their reserve", it appears that "the document still points to a process of consultation of sorts – at least in this one instance – behind federal funding of a residential school". Niezen, *Truth and Indignation*, p.92. Niezen cites "Letter from the Indians of the Obedjiwan Reserve to Mr. D.M. McKay, Director of the Indian Affairs Branch, Maison Deschâtelets, Ottawa, File. No.3D5/04 Manouane (correspondence 1950-1952).

⁸⁹ Niezen, p. 91.

⁹⁰ This form of questioning in research was documented by Andrew Hodgkins, who analyzes some interviews being done to document the impact of the residential schools. In examining these interviews Hodgkins notes that "interviewers blurred the boundaries between asking questions and offering personal and emotional support to interviewees. However, when narratives contradicted the victim-perpetrator template, interviewers either changed the subject, or failed to seek clarification". Hodgkins, "Truth and Reconciliation? Deconstructing the Decolonisation of Historical Knowledge in Canadian Schools", Paper presented at the 3rd International Social Realism Symposium, Cambridge University, UK, June 2015 (the article is in the author's possession).

⁹¹ Niezen discusses this problem of sympathetic listening in the context of TRC hearings. He recounts the case where a witness at a Victoria TRC event asserted that he had experienced blisters forming where he was beaten as a child and that he would "cry tears of blood in response to traumatic memories". Rather than reacting with skepticism or assuming that these circumstances were imaginary, his story was responded to by the presiding commissioner and the audience "with a deep, quiet sympathy, as though his listeners could imagine such a thing happening to them". Niezen, p. 109.

⁹² Niezen, p. 109.

⁹³ Lawrence Wright, *Remembering Satan: A Tragic Case of Recovered Memory* (New York: Vintage Books, 1994). This book was discussed in the Waking Up Podcast with Sam Harris. "The Power of Belief", <https://www.samharris.org/podcast/item/the-power-of-belief> [accessed May 2017].

⁹⁴ Kevin D. Annett, *Hidden No Longer: Genocide in Canada, Past and Present*, 3rd Edition, p.8.

⁹⁵ Annett, p. 108.

⁹⁶ Annett, p. 167.

⁹⁷ Truth and Reconciliation Commission of Canada, *The Survivors Speak*, 2014, p. 154.

⁹⁸ This charge is also being repeated by the singer Buffy Sainte-Marie. According to Sainte-Marie, "There was an electric chair involved. There were cattle prods. Terrible things... These things need to be here, because where else can they be? They need to be acknowledged and understood." "They need to know": Graphic content and the Canadian Museum for Human Rights", *CBC News*, October 10, 2016, <http://www.cbc.ca/news/canada/manitoba/buffy-sainte-marie-human-rights-museum-adults-only-1.3797883> [accessed May 2017].

⁹⁹ Truth and Reconciliation Commission of Canada, *The Survivors Speak*. 2014, p. 143.

¹⁰⁰ Peter Moon, "School's electric chair haunts natives", *The Globe and Mail*, October 21, 1996.

¹⁰¹ Jesse Staniforth, "Cover up of residential school crimes a national shame", *Toronto Star*, August 25, 2015, <https://www.thestar.com/opinion/commentary/2015/08/25/cover-up-of-residential-school-crimes-a-national-shame.html> [accessed May 2017].

¹⁰² Gloria Galloway, "Commission to chart map of rocky road to reconciliation", *The Globe and Mail*, May 31, 2017, <http://www.theglobeandmail.com/news/politics/reconciliation-with-first-nations-requires-more-than-words-commission-chair/article24716835/> [accessed May 2017]; Tim Alamnenciak, "Children were made to sit on electric chairs at this residential school", *The Hamilton Spectator*, January 21, 2014, <http://www.thespec.com/news-story/4326305-children-were-made-to-sit-on-electric-chairs-at-this-residential-school/> [accessed May 2017]

¹⁰³ Motivated reasoning has been defined as the following: "confirmation bias taken to the next level. Motivated reasoning leads people to confirm what they already believe, while ignoring contrary data. But is also drives people to develop elaborate rationalizations to justify holding beliefs that logic and evidence have been shown to be wrong. Motivated reasoning responds defensively to contrary evidence, actively discrediting such evidence or its source without logical or evidentiary justification". Robert Todd Carroll, "motivated reasoning", *The Skeptic's Dictionary*, <http://skepdic.com/motivatedreasoning.html> [accessed May 2017].

¹⁰⁴ “Schedule ‘D’: Independent Assessment Process (IAP) For Continuing Indian Residential School Abuse Claims”, May 2016, http://www.residentialschoolsettlement.ca/schedule_d-iap.pdf

¹⁰⁵ In the Independent Assessment Process (IAP), there is some attempt at fact checking, but this is minimal. As Dan Shapiro, the chief adjudicator of the IAP points out, “[i]t is important to remember that the IAP does not require corroboration of claimants’ testimony and that the vast majority of cases are decided without resorting to similar-fact evidence or corroborating testimony”. Gloria Galloway, “Residential school survivor asks Ontario court to re-examine secretive compensation process”, *The Globe and Mail*, April 29, 2016, p. A4.

¹⁰⁶ Janice Tibbetts, “Ottawa braced for false claims of sexual abuse: The word on native Indian reserves is that people just have to sign on the dotted line to receive compensation”, *The Vancouver Sun*, December 28, 1998, p.A11.

¹⁰⁷ Margaret Wente, “When redressing abuse becomes an abuse”, *The Globe and Mail*, February 5, 2002, p. A17.

¹⁰⁸ Janice Tibbetts, “Lawyers ban ‘swooping in’ on victims”, *The Windsor Star*, August 2000, p. C10.

¹⁰⁹ The questions asked were: “Were you hit? What was the effect of being hit? Who hit you? What were you hit with?”. The section entitled “sexual abuse” asked questions such as “Who touched you? What part of their body touched which part of your body?”, even providing helpful examples. The examples of sexual abuse provided are as follows: “(His hand touched my genitals. His penis penetrated my anus. Her hand fondled my genitals, or whatever.)”. Jonathan Gatehouse, “White Man’s Windfall”, *Maclean’s*, September 11-18, 2006.

¹¹⁰ Niezen, p. 48

¹¹¹ Niezen, p. 45.

¹¹² Andrew Mitrovica, “The residential schools are history. The backlash is just getting started”, June 5, 2015, <http://www.ipolitics.ca/2015/06/05/the-residential-schools-are-history-the-backlash-is-just-getting-started-mitrovica/> [accessed June 2015].

¹¹³ Hymie Rubenstein and Rodney Clifton, “Truth and Reconciliation report tells a ‘skewed and partial’ story of residential schools”, *National Post*, June 22, 2015, <http://news.nationalpost.com/full-comment/rubenstein-clifton-truth-and-reconciliation-report-tells-a-skewed-and-partial-story-of-residential-schools> [accessed July 2016]

¹¹⁴ Ethan Cabel, “Professors launch Truth and Reconciliation Petition”, *The Manitobian*, April 18, 2017, <http://www.themanitoban.com/2015/08/professors-launch-truth-and-reconciliation-petition/24276/> [accessed April 2017].

¹¹⁵ Jeff Muehlbauer, “The Assault on Memory in the Native Studies Curriculum”, *SAFS Newsletter*, January 2016.

¹¹⁶ John Paul Tasker, “Conservative senator defends ‘well-intentioned’ residential school system”, *CBC News*, March 9, 2017, <http://www.cbc.ca/news/politics/residential-school-system-well-intentioned-conservative-senator-1.4015115>

¹¹⁷ John Paul Tasker, “Calls mount for Senator Beyak to step aside from Aboriginal committee after residential schools remark”, *CBC News*, March 16, 2017, <http://www.cbc.ca/news/politics/beyak-aboriginal-peoples-committee-1.4027716>

¹¹⁸ John Paul Tasker, “Senator’s defence of residential schools akin to excusing the Holocaust, NDP MP says”, *CBC News*, <http://www.cbc.ca/news/politics/senator-defence-residential-schools-genocide-1.4017202>

¹¹⁹ John Paul Tasker, “Senator’s defence of residential schools akin to excusing the Holocaust, NDP MP says”, *CBC News*, <http://www.cbc.ca/news/politics/senator-defence-residential-schools-genocide-1.4017202>

¹²⁰ John Paul Tasker, “Conservative senator defends ‘well-intentioned’ residential school system”, *CBC News*, March 9, 2017, <http://www.cbc.ca/news/politics/residential-school-system-well-intentioned-conservative-senator-1.4015115> [accessed May 2017].

¹²¹ This is why Colin Irwin maintained that boarding schools in the Arctic were more effective in educating Inuit students than is the case with the current system; the amount of supervision provided in these schools provided the structure and discipline that was lacking in most Inuit communities. Colin Irwin notes that “[t]he Inuit who went through the residential school system in the late 40’s, 50’s and early 60’s believe they have received a better education than the Inuit in the modern [Government of the Northwest Territories] school system. They believe their success in becoming the native leaders in the Arctic of today is largely attributable to their rigorous education”. Irwin goes on to point out that, in the past, “[t]he only Inuit to graduate came from other communities in the region as they had to stay in residence where their study habits were carefully monitored...so that having a high school in a community Arctic actually reduces the chances of local residents graduating with their diploma”. Irwin, *Lords of the Arctic, Wards of the State* (Ottawa: Health and Welfare Canada, 1988), pp. 42-43.

¹²² Alan Sokal and Jean Bricmont, *Fashionable Nonsense: Postmodern Intellectuals’ Abuse of Science* (New York: Picador USA, 1998), p. 1.

¹²³ Niezen, p.84.

¹²⁴ Hymie Rubenstein and Rodney Clifton, “Truth and Reconciliation tells a ‘skewed and partial’ story of residential schools”, *National Post*, June 22, 2015.

¹²⁵ H.J. Vallery, A History of Indian Education in Canada, M.A. Dissertation, Queen's University, April 1942, , http://epe.lac-bac.gc.ca/100/200/300/doug_vallery/history_indian/A_History_of_Indian_Education_in_Canada_16_MB.pdf [accessed May 2017], p. 73.

¹²⁶ J.R. Miller, *Shingwauk's Vision: A History of Native Residential Schools* (Toronto: University of Toronto Press, 1996), p. 60,

¹²⁷ John Leslie, "The Bagot Commission: Developing a Corporate Memory for the Indian Department", *Historical Papers*, 17(1), 1982, p. 32.

¹²⁸ Miller, *Shingwauk's Vision*, p. 62.

¹²⁹ Developing aboriginal self-sufficiency is a major preoccupation of the Bagot Commission and the Davin Report.

¹³⁰ Miller, *Shingwauk's Vision*, p. 83.

¹³¹ This is noted by Harry Braverman, who argues that, with education in a capitalist context, "what the child must learn is no longer adaptation to the slow round of seasonal labor in an immediately natural environment, but rather adaptation to a speedy and intricate social machinery which is not adjusted to social humanity in general, let alone to the individual, but dictates the rounds of production, consumption, survival, and amusement. Whatever the formal educational content of the curriculum, it is in this respect not so much what the child *learns* that is important as what he or she *becomes wise to*. In school, the child and the adolescent practice what they will later be called upon to do as adults: the conformity to routines, the manner in which they will be expected to snatch from the fast-moving machinery their needs and wants". Harry Braverman, *Labor and Monopoly Capitalism*, p. 287. In the case of Canada, when the transition was being made to industrialism, Don Dawson notes that "[t]he early industrialists who owned...factories sought to impose disciplined, industrious habits on their employees in order to maximize the return on their invested capital. To achieve this end, they looked toward the public school system where the coming generation of workers would be trained. In the words of Egerton Ryerson, one of the most influential Canadian educators of the era, students should be taught 'order, punctuality and good conduct' in addition to their academic subjects". Don Dawson, "Education and the Future of Work", in E.Brian Titley (ed), *Canadian Education: Historical Themes and Contemporary Issues* (Calgary, Detselig Enterprises, 1990), p. 175

¹³² Miller, p. 84.

¹³³ Miller, p. 84.

¹³⁴ Miller, p. 100.

¹³⁵ Miller, p. 100.

¹³⁶ This wording is used in the Davin Report in 1879, cited in *Final Report*, 1, pp. 334-5, 338.

¹³⁷ Missionaries in New France, for example, noticed that the educational process was easier if it was done away from the communities as "children behaved differently when their families were around". Miller, p. 41.

¹³⁸ Leslie, p.40.

¹³⁹ The Davin Report, http://www.archive.org/stream/cihm_03651#page/n5/mode/2up [accessed May 2017].

¹⁴⁰ Vallery, pp. 122-123.

¹⁴¹ Vallery, p. 56.

¹⁴² As Nicholas Flood Davin pointed out at the time: "It must be obvious that to teach semi-civilized children is a more difficult task than to teach children with inherited aptitudes, whose training is, moreover, carried on at home".

The Davin Report, http://www.archive.org/stream/cihm_03651#page/n5/mode/2up [accessed May 2017], p. 15.

¹⁴³ Davin, cited in Miller, p. 102.

¹⁴⁴ Miller, p. 86.

¹⁴⁵ Vallery, pp. 97-98.

¹⁴⁶ L Jampolsky, "Advancement in Indian Education", in the education of Indian children in Canada, p. 49.

¹⁴⁷ Clare Brant, "Native Ethics and Rules of Behaviour", <https://lin.ca/sites/default/files/attachments/mm14.htm> [accessed May 2017].

¹⁴⁸ Vallery, pp. 97-98.

¹⁴⁹ Miller, p. 63.

¹⁵⁰ Miller, p. 63.

¹⁵¹ Miller, p. 102.

¹⁵² Miller, p. 83.

¹⁵³ Leslie, p. 35.

¹⁵⁴ This movement, according to Leslie, was linked to industrialization, social reform, and radicalism, resulting in humanitarianism and the notion of the "white man's burden". Leslie, p. 33.

¹⁵⁵ Herman Merivale was one of the most prominent commentators on aboriginal affairs at this time, and maintained that there were four possible policy options to address the "Native Question": "extermination, slavery, insulation and amalgamation". As Leslie points out, "by the late 1830s the influence of the humanitarian movement had eliminated the first two options", and so the major debate was between insulation and amalgamation. Leslie, p. 34.

¹⁵⁶ Bradford W. Morse, “Reconciliation Possible? Reparations Essential” in Marlene Brant Castellano, Linda Archibald and Mike DeGagné (eds), *From Truth to Reconciliation: Transforming the Legacy of Residential Schools* (Ottawa: Aboriginal Healing Foundation, 2008) at pp. 235-256.

¹⁵⁷ Jennifer Henderson, “Residential Schools and Opinion-Making in the Era of Traumatized Subjects”, *Journal of Canadian Studies*, 49(1), 2015.

¹⁵⁸ Miller, p. 102.

¹⁵⁹ Miller, pp. 16, 47.

¹⁶⁰ Miller, p.15.

¹⁶¹ Miller, p. 35.

¹⁶² Miller, p. 35.

¹⁶³ Miller, p.16.

¹⁶⁴ Miller, p. 25.

¹⁶⁵ Miller, for example, provides the following sarcastic remark: “The same could not be said of the values, objectives, techniques, and attitudes of ‘teachers’ who would come in the seventeenth century to the eastern shores of the North America to ‘school’ the Aboriginal peoples”. Miller, p. 38. Miller’s use of the word teachers and school in ironic quotation marks shows his relativistic position in this regard.

¹⁶⁶ H.B. Hawthorn (ed), *A Survey of the Contemporary Indians of Canada: Economic Political, Educational Needs and Policies*, Part 2 (Ottawa: Indian Affairs Branch, 1967)

¹⁶⁷ Hawthorn, p. 115. For a detailed discussion of the differences between aboriginal and non-aboriginal households and the many problems of inhibiting the success of aboriginal students in the school system, see Hawthorn, pp. 105-115.

¹⁶⁸ Jeffrey Simpson, “Posturing is the only reason for a missing women inquiry”, *The Globe and Mail*, August 27, 2014; and Gloria Galloway, “70 per cent of murdered aboriginal women killed by indigenous men: RCMP”, *The Globe and Mail*, April 10, 2015.

¹⁶⁹ “Inuit children need foster care in their own communities to retain culture, says mother”, *The Current*, <http://www.cbc.ca/radio/thecurrent/the-current-for-march-2-2017-1.4005007/inuit-children-need-foster-care-in-their-own-communities-to-retain-culture-says-mother-1.4005008> [accessed May 2017].

¹⁷⁰ Gloria Galloway, “Settlement talks begin for Sixties Scoop victims”, *The Globe and Mail*, March 27, 2017.

¹⁷¹ I have discussed this elsewhere, and will not do so here. For some critical discussions of Indigenization see Frances Widdowson, “Indigenization Advocacy and the Academic University: Legitimizing Wishful Thinking, Superstition and Demagoguery”, *SAFS Newsletter*, September 2016, <http://www.safs.ca/newsletters/issues/nl74.pdf> [accessed May 2017] and “Indigenizing the University and Political Science: Exploring the Implications for the Discipline”, Paper presented for the Annual Meeting of the Canadian Political Science Association, May 31-June 2, 2016, <https://cpsa-acsp.ca/documents/conference/2016/Widdowson.pdf> [accessed May 2017]. For an overview of a panel that was organized to critically examine the initiative see Massimo Pigliucci, “The problem with ‘Indigenous science’”, <https://platofootnote.wordpress.com/2017/03/20/the-problem-with-indigenous-science/> [accessed May 2017].

¹⁷² Truth and Reconciliation Commission (TRC), *Honouring the Truth, Reconciling the Future* (http://www.trc.ca/websites/trcinstitution/File/2015/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf), p.239. The TRC notes (in footnote 112) that “Educator and scholar Marie Battiste’s work on decolonizing and transforming the education system has informed the Commission’s thinking on this issue”. According to the Royal Commission, this information was obtained from Battiste’s book, *Decolonizing Education*, pp. 174-191.

¹⁷³ Mount Royal University, *Indigenous Strategic Plan*, <https://www.mtroyal.ca/IndigenousMountRoyal/IndigenousStrategy/index.htm> [accessed May 2017].

¹⁷⁴ See Shauneen Pete, “100 ways to Indigenize and decolonize academic programs and courses”, <https://www.uregina.ca/president/assets/docs/president-docs/indigenization/indigenize-decolonize-university-courses.pdf> [accessed May 2017].

¹⁷⁵ Shauneen Pete “Decolonizing and Indigenizing Higher Education in Canada”, Presentation at Mount Royal University, May 11, 2017.

¹⁷⁶ Jonathan Haidt has commented more broadly on this by arguing that a “culture of victimhood” is being created in many modern institutions, especially universities. Haidt argues that “Victimhood culture breeds ‘moral dependency’ in the very students it is trying to help – students learn to appeal to 3rd parties (administrators) to resolve their conflicts rather than learning to handle conflicts on their own”. Johnathan Haidt, “Why Universities Must Choose One Telos: Truth or Social Justice”, October 21, 2016, <http://heterodoxacademy.org/2016/10/21/one-telos-truth-or-social-justice/> [accessed November 2016]. In making this comments, Haidt refers to the book *Anti-Fragile* by Nasim Nicholas Taleb. According to Taleb, often opposition and struggle are required in order for people to thrive and lead meaningful lives.

Subject: FW: Aboriginal Information - Tribal Entities - Identity Theft Situation

From: Darling Michael < >

Sent: September 22, 2019 6:09 PM

To: info@townofbonavista.com; city.hall@cornerbrook.com; info@mountpearl.ca; mayor@stjohns.ca; council@stjohns.ca; accesstjohns@stjohns.ca; info@carbearn.ca; info@conceptionbaysouth.ca; enforcement@conceptionbaysouth.ca; deerlakeec@nf.aibn.com; info@gandercanada.com; dispatch@townofgfw.com; pr@townhvgb.com; info@portofmortierbay.com; mayor@townofparadise.ca; kstreet@paradise.ca; elaurie@paradise.ca; info@townofparadise.ca; townofplacentia@placentia.ca; admin@townofyarmouth.ca; Town Council <towncouncil@wolfville.ca>; lohara@westville.ca; inquiries@truro.ca; police@truro.ca; inquiries@newglasgow.ca; town@stewiacke.net; townoffice@town.stellarton.ns.ca; csr@town.shelburne.ns.ca; info@townofph.ca; info@townofpictou.ca; cao@town.oxford.ns.ca; cao@townofmulgrave.ca; ea@town.middleton.ns.ca; clerk@townofmahoneybay.ca; info@kentville.ca; info@kentvillepolice.ca; townhall@digby.ca; info@bridgewaterpolice.ca; admin@annapolisroyal.com; info@modl.ca; info@easthants.ca; office@barringtonmunicipality.com; inquiry@countyofkings.ca; info@cumberlandcounty.ns.ca; info@regionofqueens.com; cbrm@cbrm.ns.ca; contacthrp@halifax.ca; mayor@halifax.ca; auditorgeneral@halifax.ca

Subject: Aboriginal Information - Tribal Entities - Identity Theft Situation

Dear Bonavista, Newfoundland and Labrador Mayor John Norman and City Councillor Members, Corner Brook, Newfoundland and Labrador Mayor Jim Parsons, City Councillor Members, Protective Service Employees, and Municipal Enforcement Employees, Mount Pearl, Newfoundland and Labrador Mayor Dave Aker, City Councillor Members, and Municipal Enforcement Employees, St. John's, Newfoundland and Labrador Mayor Danny Breen and City Councillor Members, and St. John's, Newfoundland and Labrador Police Department Employees, Carbonear, Newfoundland and Labrador Mayor and City Councillor Members, Conception Bay South, Newfoundland and Labrador Mayor Terry French, City Councillor Members, and Municipal Enforcement Employees, Deer Lake, Newfoundland and Labrador Mayor Dean Ball and City Councillor Members, Gander, Newfoundland and Labrador Mayor Percy Farwell, City Councillor Members, and Municipal Enforcement Employees, Grand falls-Windsor, Newfoundland and Labrador Police Chief Rus Thibault, Mayor Barry Manuel, and City Councillor Members, Happy Valley Goose Bay, Newfoundland and Labrador Mayor Wally Andersen, City Councillor Members, and Municipal Enforcement Employees, Marystown Port Authority, Marystown, Newfoundland and Labrador Mayor, City Councillor Members, and Chief Administrative Officer, Town of Paradise, Newfoundland and Labrador Mayor Dan Bobbett, Deputy Mayor Elizabeth Laurie, Councillor Kimberley Street and other City Councillor Members, and Municipal Enforcement Employees, Town of Placentia, Newfoundland and Labrador Mayor Bernard Power, and City Councillor Members, Yarmouth, Nova Scotia Mayor Pam Mood and City Councillor Members, Wolfville, Nova Scotia Mayor Jeff Cantwell, City Councillor Members, and Compliance Officer, Town of Westville, Nova Scotia Chief of Police Don Hussher, Mayor Roger MacKay, and City Councillor Members, Truro, Nova Scotia Chief of Police MacNeil, Mayor Bill Mills, and City Councillor Members, New Glasgow, Nova Scotia Regional Police Services Chief of Police Eric MacNeil, Trenton, Nova Scotia Mayor Shannon MacInnis and City Councillor Members, New Glasgow, Mayor Nancy Dicks and City Councillor Members, Stewiacke, Nova Scotia Mayor Wendy Robinson and City Councillor Members, Stellarton, Nova Scotia Chief of Police Mark Hobeck, Mayor Danny MacGillivray, and City Councillor Members, Shelburne, Nova Scotia Mayor Karen Mattatall, City Councillor Members, and Special Constable, Port Hawkesbury, Nova Scotia Mayor Brenda Chisholm Beaton and City Councillor Members, Pictou, Nova Scotia Mayor Jim Ryan and City Councillor Members, Oxford, Nova Scotia Mayor Trish Stewart and City Councillor Members, Mulgrave, Nova Scotia Mayor Ralph Hadley and City Councillor Members, Middleton, Nova Scotia Mayor Sylvester Atkinson and City Councillor Members, Mahone Bay, Nova Scotia Mayor David Devenne and City Council Members, Kentville, Nova Scotia Mayor Sandra Snow, Deputy Mayor Cate Savage, City Councillor Members, and Chief of Police Julia Cecchetto, Digby, Nova Scotia Mayor Ben Cleveland, City Councillor Members, and Municipal Enforcement Employees, Bridgewater, Nova Scotia Police Department Employees, Annapolis Royal, Nova Scotia Mayor William MacDonald, City Councillor Members, and Town Crier Peter Davies, Municipality of the District of Lunenburg Mayor Carolyn Bolivar-Getson and Municipality Councillor Members, Municipality of the District of East Hants, Nova Scotia Warden Jim Smith and Municipality Councillor Members, Municipality of the District of Barrington Warden Eddie Nickerson and Municipality Councillor Members, Municipality of the County of Kings Mayor Peter Muttart and Municipality Councillor Members,

Municipality of the County of Cumberland Warden Allison Gillis and Municipality Councillor Members, Region of Queens Municipality Mayor David Dagley and Municipality Councillor Members, Cape Breton Regional Municipality Mayor Cecil Clarke and Municipality Councillor Members, Cape Breton Regional Police Service in Sydney, Nova Scotia, Halifax, Nova Scotia Regional Police Department Employees, Halifax Regional Municipality, Nova Scotia Mayor Mike Savage, Halifax Regional Municipality, Nova Scotia Auditor General Evangeline Colman-Sadd,

To all of you that were addressed above, the first thing I will ask of you is that you read what I am writing and then take some time to think. We have to think about what was allowed to happen to me and the victims of some of these crimes that were committed against others by other people and make sure this never happens again. What the "Older Generations of Tribal Leaders" allowed to take place does not want to be repeated by you younger "Tribal Leaders".

To begin with, I can only send this information to a handful of "Tribal Entities". I am not sending any of this information to any "Tribal Entities" that are only recognized by "State Governments" in the United States of America. I will need those of you that are reading this to relay this information to all the other "Tribal Entities" inside the United States of America whether the "Tribal Entities" are recognized by the United States Federal Government or whether the "Tribal Entities" are only recognized by "State Governments".

I need this information to be retained by your "Enrollment Offices" and your "Tribal Police Departments" so this never takes place again.

Here is what happened. My Identity has been stolen by more than one person. To the best of my knowledge, only one of the people who "Stole My Identity" has ever been arrested and dealt with. The other people have never been sentenced to my personal knowledge.

I will describe three situations to you so you sort of know what happened.

In the year of 2012 a Law Enforcement Official by the name of Officer Binyanas (spelling) who was employed by the Tribal Police Department for the Oglala Sioux Nation at Pine Ridge, South Dakota called me on the phone. How he got my phone number is not known to me. Officer Binyanas has probably left this Police Department and went to work somewhere else by now. Basically what happened is he was investigating "Someone's Identity Being Stolen". We talked for a bit. He eventually asked me if I had ever used a name other than the name on my Driver's License for anything. I told him no. I have never used a "nickname" to even apply for a job. Officer Binyanas would not provide me with the name of the "Enrolled Member" he was doing an "Identity Theft" investigation for. As we talked, he eventually concluded that the "Enrolled Member" he was doing the investigation for ended up being me. You see, my name on the "Enrollment Rolls" is different than the name on my "Birth Certificate". He figured this out while we were on the phone.

Here is what Officer Binyanas determined after his phone call was done with me. A former "Elected Official" from the United States of America had actually stolen "My Identity". Here is what Officer Binyanas did not tell me. He did not tell me which name of mine had been stolen. I have my name on my "Birth Certificate". I have a "Different Name" on the "Enrollment Rolls" with the "Tribal Enrollment Office" and the "Bureau of Indian Affairs". This Police Officer named Binyanas did not even know this person who had "Stolen My Identity" probably using the "NAME" I have with the "Enrollment Office" with the Oglala Sioux Nation was a former Elected Official in the United States of America. When I told this Police Officer which "Elective Office" this person held for eight years and a different "Elected Position" before that, this Police Officer was totally shocked and somewhat mesmerized as to how long this person was allowed to "Steal My Identity". He asked me, "Why would a person who was this successful in Public Office steal some American Indian's ID who is basically broke?? I told this Police Officer how wealthy one of my ancestors was when he passed away and that I was the "Named Heir" to my ancestor's Estate and that must be why this "Former Elected Official" stole "My Identity". I also told this Police Officer that I have never received one dime from my "Ancestor's Estate" since some of my relatives were challenging me in "Probate Court". This made sense to this Police Officer at that point.

This former "Elected Official" has never been arrested for committing "Identity Theft" against me. Officer Binyanas told me that given the level of "Elective Public Office" this person rose to, the chances of him ever being able to get a "Tribal Indian Judge" to sign an "Arrest Warrant" would be probably less than "ZERO PERCENT" and worse yet, it would be almost impossible to get any Law Enforcement Official to arrest this former "Elected Official" and get him transported to the Oglala Sioux Nation to stand before the "Tribal Courts". He told me the "Extradition Costs" would be exorbitant and he knew for a fact that the Oglala Sioux Nation would not have the financial resources to pay the extradition costs and the "Tribal Judge" would have a difficult time in obtaining the funds from the "Executive Branch" of the United States Federal Government to pay for the extradition costs. This Police Officer explained to me that many times "One Group of Elected Officials" will protect other "Elected Officials" that are guilty of committing criminal acts. This Police Officer could not understand why people do that.

About the only thing I could do to this former "Elected Official" is place him under Citizen's Arrest and "politically force" the County Attorney's Office to begin issuing subpoenas to prove what this former "Elected Official" did to me over the years.

Here is another situation. At the end of 2013 I went to the State of Florida with the full intention of finally getting a person in the Minneapolis/St. Paul, Minnesota/Hudson, Wisconsin area of the United States arrested and prosecuted for molesting young children. This person I was after actually did get arrested and eventually was sentenced to 46 years in 2014 or 2015 in the State of Wisconsin. I could not be anywhere near the State of Minnesota or the State of Wisconsin to expose what this man was doing. This child molester person was actually using my name with certain people in the "Local Wisconsin Area" when he introduced himself. He did not use my name with everybody. So, we got that "Identity Thief" as a result of me traveling to Florida. A Highway Patrol Officer in Florida actually drove me to Orlando, Florida because I ran out of money and dumped me off in Orlando, Florida. To make this very long story short, I finally got a few Police Officers in Orlando, Florida to help me figure out what the "Real Identity" of this person was that was molesting these young children.

Hang on to your hats for this one. While I was in Orlando, Florida in 2014 a Law Enforcement Official walked up to me and asked me, "Are you Michael John Darling"?? I said, "YES". He asked me for my Driver's License. I showed it to him. He said, "Well, at least I found the real Michael John Darling". This one here might be why I was dropped off in Orlando, Florida. This Orlando, Florida Law Enforcement Official which shall remain nameless for obvious reasons told me there was a person living in West Virginia that had stolen "My Identity". This Police Officer told me they were leaving right then to get the person. This Police Officer did not tell me what types of crimes this person in West Virginia had committed in the State of Florida while using "My Identity".

There is a person who went to Canada and "Stole My Identity" in Canada who is from the United States. I turned that into Scotland Yard and the Royal Canadian Mounted Police.

As of now, I and Law Enforcement know of "4" people that have "Stolen My Identity".

1 - The person from Wisconsin was sentenced to prison for molesting young children. It was not me that was molesting the young children in Minot, North Dakota and on the "Three Affiliated Tribes Reservation". If this person that was sentenced in the State of Wisconsin in 2014 or 2015 was not the person molesting young children in Minot, North Dakota, then I do not know who was. There might be another person stealing "My Identity". I would not know.

2 - The person from West Virginia had used "My Identity" in Florida while he was committing criminal acts of some sort.

3 - The person who used "My Identity" in Canada has not been arrested as of yet to my knowledge. This tells me that this person has protection from "Canadian Immigration" and quite possibly from the "British Royal Family". What else would a person in my situation think about this situation taking place in Canada????

4 - The former "ELECTED OFFICIAL" that I got the phone call about in 2012 from the Oglala Sioux Nation Police Department has yet to be arrested or prosecuted. I know that for a FACT.

5 - There is a "?" mark as to whether the person who was molesting the young children by Minot, North Dakota and the "Three Affiliated Tribes" was using "My Identity" or not. I heard about this stuff back in 2002.

To all Tribal Leaders that received this and others that will probably read this where I was not able to get this directly into your hands, WE MUST make certain that nobody is allowed to "Steal My Identity". In the event I pass away before I reach Social Security Age, WE MUST make certain that not one other person obtains a "Social Security Check" using "MY IDENTITY".

Now, since I am actually "Enrolled in a Tribe", WE MUST make certain that nobody obtains "BENEFITS - Food, Healthcare, et cetera" from the United States Federal Government using "MY TRIBAL ENROLLMENTS".

Now, as a side note, to all of you Aboriginal Tribes in Canada, I need you to check and see if one of your Tribal Members Identity has been stolen. There is a person named "Peter Levi" of the Indian Island First Nation in New Brunswick, Canada. This person looks very similar to my dad. There are people who could mistake this person for my dad if they had not seen my dad in a few decades. Just so you are aware, I filed an "Identity Theft" complaint on behalf of my dad a few years ago with the local Sheriff's Office where his residence is. I have done some investigating of my own and I think the person who stole "My Dad's Identity" lives in Arkansas. Someone in Canada needs to file an "Official Identity Theft Complaint" with the local authorities for this "Peter Levi" individual just to make sure someone down here in the United States did not steal "Peter Levi's Identity" thinking he was my dad. Just so you Aboriginal Tribes in Canada are aware, my dad granted me a "POWER OF ATTORNEY" for himself almost two decades ago and we filed this very specific "Power of Attorney" with the local County Courthouse in the Recorder's Office where my dad resides.

To Saint John, New Brunswick Mayor Don Darling, I am going to ask you to check and see if someone "Stole Your Identity" by accident because they thought you were my Great Uncle Donald Darling who passed away in 1995

in Rochester, Minnesota, United States of America. I will explain what happened down here in the United States. I have a Great Uncle name Donald Darling who had a son named "Bruce Darling" that passed away in the State of California in 1997. Someone spoke to me in Alexandria, Minnesota, United States of America in the year of 2010 and told me that someone was using "This Bruce Darling's" Social Security Number 13 years after his death. I turned this "Identity Theft" situation into Law Enforcement Officials in the State of California since "Bruce Darling" passed away in the State of California. Hold on to your hat for this one, sir. This "Bruce Darling" had his "Identity Stolen" in the countries of India and China believe it or not. A person from China told me this in the year of 2009, I turned this one about "Bruce Darling" into Scotland Yard in 2008 simply because Queen Elizabeth II's Mother "Queen Elizabeth The Queen Mother - Elizabeth Angela Marguerite Bowes-Lyon" was the former Empress of India believe this or not. Just so you are aware, I have had the "Opportunity and Privilege" of meeting some of Queen Elizabeth II's Uncle Edward VIII's descendants.

Sincerely,

Michael John Darling
53285 Falcon Avenue North
Rush City, Minnesota, United States of America 55069

A few comments from a tourist

Hello,

Sep 22, 2019, 4:43:32 PM

I am from the States and recently visited Wolfville for the second time. I have a few comments which I hope you will consider. Even though I am from the States, I am not a loud, obnoxious person and apologize in advance for the politics of our country at this time and hope it doesn't reflect on my comments since I admire Canada for a lot of reasons. Anyway, here are my comments:

1. I was impressed at the friendliness and helpfulness of people in general and shop owners also.
2. I am so happy that you got together and saved the heritage of Grand Pre and give a balanced history of the area, both its tragedies and its healing.
3. I am impressed by the fact that farms, small grocery stores, and small restaurants seem to prosper.

Here is a concern I have based on my small town and comments I heard from locals in Wolfville:

1. Locals seem to be happy about the increasing tourism so they can create new businesses including restaurants and tourist accommodations. This is happening in my own town, but at the same time our master plan to the direct the future of our community is sorely outdated. Locals here tend to focus on the money that can be generated by new people moving in while forgetting to plan sustainably around our great natural resources. In time, I fear what people come here to visit will actually be lost by poor planning and because a greater weight was placed on short sighted economic benefits that in the long term destroy the very great natural things people come here to experience. Well, that's my town. I hope it doesn't happen in Wolfville, but then again, I get the impression that Canada is wiser than the U.S. in these areas, so maybe my concern is unwarranted. We stayed in a somewhat remote area and I just hope when Wolfville expands, it keeps its charm without sprawl.

Here is a concern that is somewhat personal with me during my visit:

1. I enjoyed walking down Main Street, but after a few days had to avoid it because of the wasps or yellow jackets. I got bitten twice - once just putting my hand in my pocket, and once opening a door from a business on Front Street. I get bad reactions to these bites and my whole forearm, wrist and part of my elbow was swollen for 2 days even after taking Benadryl, which makes me so tired that I have a hard time enjoying my time in your town as much as I would like. My doctor has advised me to carry an EpiPen even though I have not yet had to use it. But my reaction is much worse than, say, my husband who got bitten once while there. I think this problem is exacerbated by the fact that the Main St. sidewalk is sandwiched between people eating outside and the trash bins. This problem decreased the enjoyment of my stay, but thankfully was not life threatening to me. I am suggesting that you do something to deal with the problem in a sustainable way and if not warn tourists of the problem. This is not just a nuisance, but a genuine health issue that should be considered.

Sincerely,

Doreen Rudnicki

Subject: FW: Westwood Construction

-----Original Message-----

From: Hannah Helm

Sent: September 27, 2019 9:49 AM

To: Town Council <towncouncil@wolfville.ca>

Subject: Westwood Construction

Good morning,

My name is Hannah Helm, a resident on Westwood Avenue. I am emailing with my frustration and concern in regards to the construction. I am a university student, one who depends on the access to basic household items such as running water and access to my vehicle. I am perplexed at how communications have been handled in regards to the construction. I am frustrated that I am waking up without water without any acknowledgment or warning that I will be losing water. I am frustrated that I have been woken up at 7 am to give me a last minute warning that I need to move my car. A last minute warning is usually given once a general warning is given. I am suggesting that if these issues continue to persist, the council or whom ever is in charge of such tasks should collect the emails or telephone numbers of the residents on Westwood and affected streets to start a more open line of communication. The timeliness with which communication is currently happening is inadequate.

I look forward to hearing from you,

Hannah Helm

Subject: FW: Committee meeting

Begin forwarded message:

From: Glenn Howe < >

Date: September 30, 2019 at 6:43:58 PM ADT

To: "ebeuadin@wilfville.ca" <ebeuadin@wilfville.ca>, Jeff Cantwell <JCantwell@wolfville.ca>

Subject: Committee meeting

Hello. I intended to attend the meeting tomorrow, but a work conflict arose.

I measured Seaview now that the work is mostly done. It is 21.5 feet and if a car is parked becomes 15.5 feet. This does not allow for reasonable exit from driveways and is unsafe as the parked cars park right up to the edge of driveways . We had signed a petition requesting no parking on our street and given the street has been narrowed, I ask you consider this again.

I have heard from some neighbours that you are considering changing the parking to the other side. The sidewalk is on the odd numbered side of the street. If the parking is on the even side, this would not be as safe for occupants of the vehicles as they would be crossing the street each time they park

Regards

Glenn Howe

6 Seaview ave

Get [Outlook for iOS](#)

Subject: FW: dog attack

On Oct 2, 2019, at 1:46 PM, jenna alvis wrote:

Hello All,

I am writing to inform you of an incident that happened to my three year old son on Monday, in the hopes that you will advise me on the best way to have a public discussion about the issues that it raises. Please also be advised that I have contacted two local newspapers.

On Monday afternoon, my three year old son was the victim of a vicious dog attack at a local public reservoir. Arthur was bitten on his back, four inches from the base of his neck, and because the bites drew blood he had to have a tetanus shot within 72 hours of the attack.

We involved animal control, but even after the owners admission that her dog is so dangerous that she would never let him near her niece, that it's terrified of children and dogs, there has been no meaningful consequence for her or the dog. Animal control has given her recommendations, but as far as I understand, they are self-regulated. No one will check that she stays away from the reservoir, no one will check that her dog is wearing a muzzle in public. The attack has been excused as 'unfortunate', and the language used has placed the blame and responsibility squarely on my son.

My question to you, and to our wider community is "How have we created a community in which the civil rights of dogs take precedence over those of children, of community members?". Is this what we want in Wolfville? Furthermore, why is animal control run by the SPCA? Is that not a clear conflict of interest?

I fully expected this to be a black and white behavioural issue, and it's not. To me, it's unacceptable. It's entirely unacceptable that for this dog to be labeled 'fierce and dangerous' by Animal Control, he has to do it again. What will happen next time?

I hope you will share my concerns, and I look forward to addressing this matter further.

Warmly,

Jenna Alvis

Subject: FW: Wolfville Acadia Town & Gown Committee -- Long lineups

From: Jonathan Campbell **Sent:** October 9, 2019 9:33 AM

To: Jeff Cantwell <JCantwell@wolfville.ca>; Peter Ricketts; Chris Callbeck; Erin Beaudin <EBeaudin@wolfville.ca>; Town Council <towncouncil@wolfville.ca>;

Subject: Wolfville Acadia Town & Gown Committee -- Long lineups

Dear Wolfville Town and Gown Committee:

Please look at the timing of street paving, sewer repair, and garbage collection. The 101 highway was paved at night, which avoided long lineups. Maybe the Town of Wolfville can arrange to do likewise. If not, perhaps delaying street work until after 8:30am is possible. This will allow the workforce of the University a reasonable amount of time to park cars and reach offices.

Thank you.

<https://www.wolfville.ca/wolfville-acadia-town-gown-committee.html>

Wolfville Acadia Town & Gown Committee

The primary purpose of the Wolfville Acadia Town and Gown Committee is to develop and enhance relationships, communications and policies among Acadia students, community, residents, police and Town. This objective would be achieved by addressing issues of common concern and may include neighbourhood relations, housing, the environment, economic activities, recreational and cultural events, health and safety issues and academic outreach.

Members

Jeff Cantwell, Mayor

Erin Beaudin, CAO

Bruce Phinney, Board of Governors, Acadia

Dr. Peter Ricketts, President and Vice-Chancellor, Acadia

Chris Callbeck, Vice-President, Finance and Administration and CFO, Acadia

George Philp, Acadia Student Union President

Isabel Madeira-Voss, Citizen Representative

Gordon McLaughlin, ASU Community Relations

Jodi MacKay, Deputy Mayor

Jonathan Campbell, BAH., MA.

Administrative Assistant / Student Coordinator

Fred C. Manning School of Business Administration

Acadia University,