FIRSTPEOPLESGROUP

# Background Training Resource


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# Module 1

# Terminology, Demographics and Socio-economic Realities

# Terminology

## FIRST NATIONS

There is no steadfast rule for addressing a First Nations person or group, and the best piece of advice, is to listen to what is used in conversation and act accordingly.

The following terms:

- Aboriginal
- First Nation
- Nation
- Band/Tribe
- Indian
- Native

are all acceptable, although there is controversy about the latter two. Some do find the words 'Indian' and 'Native' to be offensive, while others have no problem using the words to self-identify.

Recently, there has been a movement back to the use of traditional names. Some Ojibway People prefer to be referred to by their traditional name of Anishinaabe. Some prefer to use the nation they are affiliated with as a self-descriptor. You might often hear 'Nish' that is a shortened or 'nickname' version or Anishinaabe.

Words that should never be used include:

- Redskin
- Injun
- sauvages
- our Aboriginal peoples
- Canada's Aboriginal peoples

## MÉTIS

The Métis people prefer to be referred to as Métis and in some areas of the northwest, Michif. Also, some Métis may use the term Half-Breed amongst themselves but this word should not be used by anyone other than someone who identifies with this term. You might also see this term in historical text.

## INUIT

The Inuit prefer to be referred to as the Inuit, meaning 'the people'. Words that are unacceptable:

- Eskimo – a southern expression meaning 'eaters of the raw meat'.

### Did you know?

The Assembly of First Nations is the largest Aboriginal political organization and Aboriginal lobbyist group in Canada. Though it represents Aboriginal interests, it does not directly represent all Aboriginal groups (i.e. Non-status Indians, Inuit and Métis), because it is composed of elected chiefs from recognized First Nations communities only.

# Important Definitions

### "Aboriginal"

The term "Aboriginal" gained currency during the negotiations for the Canadian Constitution, 1982. "Aboriginal" is used to refer to "Indian" (both status and non-status), "Inuit" and "Métis". All three groups have unique heritages, cultural practices and spiritual beliefs.

### "First Nations"

A more acceptable and respected term to refer to people defined as "Indians" under the *Indian Act*. It also refers to specific reserve communities recognized by Aboriginal Affairs and Northern Development (AANDC) and members of those reserves (Indigenous Foundations)

### "Métis"

Métis People are of mixed First Nation and European ancestry who identify themselves as Métis, and are accepted as such by Métis leadership. They are distinct from First Nations and Inuit. Their history and culture draws on diverse ancestral origins such as Scottish, Irish, French, Ojibway and Cree. Although named as one of the Aboriginal Peoples in Section 35 of The Constitution Act of 1982, there is no national, legal or formal definition of 'Métis'.

### "Inuit"

Inuit is Inuktitut meaning "the people". The majority of Inuit inhabit the northern regions of Canada. An Inuit person is known as an Inuk. The Inuit homeland is known as Inuit Nunangat, which refers to the land, water and ice contained in the Arctic region.

### "Indian"

The term "Indian" is still a legally defined term used in the *Indian Act* with the restrictions and regulations that accommodate this term. "Indian" is used to describe the status that is assigned by the Indian Registrar. However, "Indian" is no longer an acceptable conversational or formal reference for this specific group of Aboriginal peoples.

### "Non-Status Indian"

Used to refer to persons who may identify as "First Nations" or "Aboriginal" but do not have legal Indian status i.e. they may have First Nations ancestry, but are not legally recognized as such.

### "Bill C-31 Indian"

A person who regains status under The *Indian Act* (originally of 1869), pursuant to Bill C-31, 1985. There are many types of non-status Indians in Canada.

### "Registered Indian"

An Indian whose name is recorded in the Indian registrar according to The *Indian Act*, originally of 1869.

# Demographics - Aboriginal Population in Canada

As of the most recent data collected in 2011, the Aboriginal population in Canada can be broken down as follows:

- First Nations: 878,030
- Métis: 451,795
- Inuit: 59,440

These numbers account for 4% of the total Canadian population.

- 1,400,685 identified themselves as an Aboriginal (North American Indian [First Nations]), Métis or Inuit up by over 200,000 from the 2006 Aboriginal Peoples Survey.
- Eight in 10 Aboriginal People live in Ontario and the western provinces. The Aboriginal population grew 95% in Nova Scotia, 67% in New Brunswick, 65% in Newfoundland and Labrador, 53% in Quebec and 68% in Ontario. In the western provinces, the fastest growth in the past decade was observed in Manitoba (36%).
- Aboriginal People in Canada are increasingly urban. In 2006, 54% lived in urban areas, which represented a 50% increase from 1996. In 2006, Winnipeg was home to the largest urban Aboriginal population (68,380), followed by Edmonton (52,100), Vancouver (40,310). Toronto (26,575) Calgary (26,575), Saskatoon (21,535) and Regina (17,105) were home to relatively large numbers of urban Aboriginal People.
- The Aboriginal population is younger than the non-Aboriginal population. Almost half (48%) of the Aboriginal population consists of children and youth aged 24 and under, compared with 31% for the non-Aboriginal population.
- Over the past decade, the share of Aboriginal people living in crowded homes has declined. In 2004, 11% of Aboriginal people lived in homes with more than one person per room, down from 17% in 1996. Overall, Aboriginal People were almost four times as likely as non-Aboriginal people to live in a crowded dwelling. They were three times as likely to live in a home in need of major repairs.
- The 2011 Census of Population recorded over 60 Aboriginal languages grouped into 12 distinct language families – an indication of the diversity of Aboriginal languages in Canada. According to the 2011 Census, almost 213,500 people reported an Aboriginal mother tongue and nearly 213,400 people reported speaking an Aboriginal language most often or regularly at home.

## FIRST NATIONS IN ONTARIO

The total First Nations population now stands at 914,985 (Registered Indian population 697,510; Non-Status Indian population of 217,475). Ontario has the highest number of First Nations peoples of all the provinces/territories at 209,145 people. There are 133 First Nations communities in Ontario comprised of Anishnaabe, Cree, Oji-Cree and Haudenosaunee peoples. The largest First Nation community in Canada is in southwestern Ontario – Six Nations of the Grand River with a population of: 22,294. Approximately half of this population live off-reserve.

The First Nations population increased 22% between 2006 and 2011, just over 3.5 times the increase of 6% for the non-Aboriginal population.

### Language

According to Statistics Canada's, "Canadian Social Trends 1998 Winter Edition", during the past 100 years or more, 10 of Canada's once-flourishing Aboriginal languages have become extinct, and at least a dozen are on the brink of extinction. As of 1996, there were only three Aboriginal languages; Cree, Inuktitut and Ojibway that had large enough populations utilizing the language to be considered truly secure from the threat of extinction. The three largest families together represent 93% of persons with an Aboriginal mother tongue. About 147,000 people have Algonquian as mother tongue, the family that includes Cree and Ojibway.

## MÉTIS IN ONTARIO

Métis experienced another large increase of their numbers grew to 418,380 people, an increase of almost 18%. Ontario has the second highest Metis population in Canada (86,015) meaning that 19% of all Metis people live in this province.

According to the Aboriginal Peoples Survey conducted in 2011 most Metis people living in urban areas chose to reside in either Toronto (9980) or Ottawa (6860). In more rural communities Metis can represent a greater percentage of the overall population such as in Midland (10%) and Kenora (7.9%).

In Ontario Metis communities often elect members to hold positions on a local Metis Community Council which is the governance structure of choice. There are currently 30 active Metis Community Councils in the province of Ontario.

### Language

Michif is the Indigenous language of the Métis People of Canada. Also spelled Mechif or sometimes called Michif-Cree, the Michif language emerged over 200 years ago as a mixed language. It combines Cree and French, with some additional borrowing from English and other First Nation languages such as Ojibway and Assiniboine. In general, Michif nouns (and their associated grammar) are French, while verbs (and their associated grammar) are Cree. Once widely spoken, the language is on the verge of extinction, with only about 1,000 speakers left mostly in the Canadian northwest.

## INUIT IN ONTARIO

The Inuit population increased over 20% from 2006 to 59,110. Inuit move to the southern parts of Canada for a various reason including access to health, employment or education. Many Inuit receive medical treatment and some end up staying in the city for various reasons. The urban population continues to rise at rapid rates with and the need for services continues to increase.

Urban Inuit reside in major cities such as Ottawa, Edmonton, Winnipeg, Montreal. One of the largest populations of urban Inuit are in Ottawa.

- Ontario: 2,040
- Ottawa-Gatineau: 725
- Toronto: 315

### Language

Inuktitut is the language of the Inuit. In 2011, 63% of Inuit reported they could speak conversationally in Inuktitut – a 6% drop from 2006. There are over 35,000 people who speak Inuktitut and over 28,000 speak this language fluently within the home as their primary language.

### Did you know?

Internationally, the share of Aboriginal people in Canada's population (4%) is second to New Zealand where the Maori account for 15% of the population. Indigenous people made up just 2% and 3% of the population in the United States and Australia respectively. Additionally, there are approximately 160,000 Inuit living across the globe in Canada, Greenland, Alaska and Russia.

# Socio-Economic Realities of Aboriginal Peoples

## MENTAL HEALTH

"Situational factors were considered to be more relevant. The disruptions of family life experienced as a result of enforced attendance at boarding schools, adoption, and fly-out hospitalizations, often for long-term illnesses like tuberculosis, were seen as contributing to suicide. To this was added the increasing use of alcohol and drugs to relieve unhappiness." (RCAP, 2006)

- Over one-third have been affected either directly by residential school experiences or indirectly as family or community members linked to survivors. (Canadian Mental Health Association).
- In 2000-2001, approximately 13.2 percent of the Aboriginal population living off-reserve had experienced a major depressive episode in the past year. This is 1.8 times higher than the non-Aboriginal population. (Canadian Mental Health Association).
- Suicide rates are five to seven times higher for First Nations youth than for non-Aboriginal youth and Suicide rates among Inuit youth are among the highest in the world, at 11 times the national average (Health Canada, 2010).
- The suicide rate for First Nations males is 126 per 100,000 compared to 24 per 100,000 for non-Aboriginal males.
- For First Nations females, the suicide rate is 35 per 100,000 compared to only 5 per 100,000 for non-Aboriginal females.

## EDUCATION

### First Nations

Since 1996, First Nations schools have been operating under a 2% funding cap per First Nations student. This has resulted in an estimated cumulative shortfall of $3 billion for First Nations education funding as of 2011 in comparison to provincially-run schools:

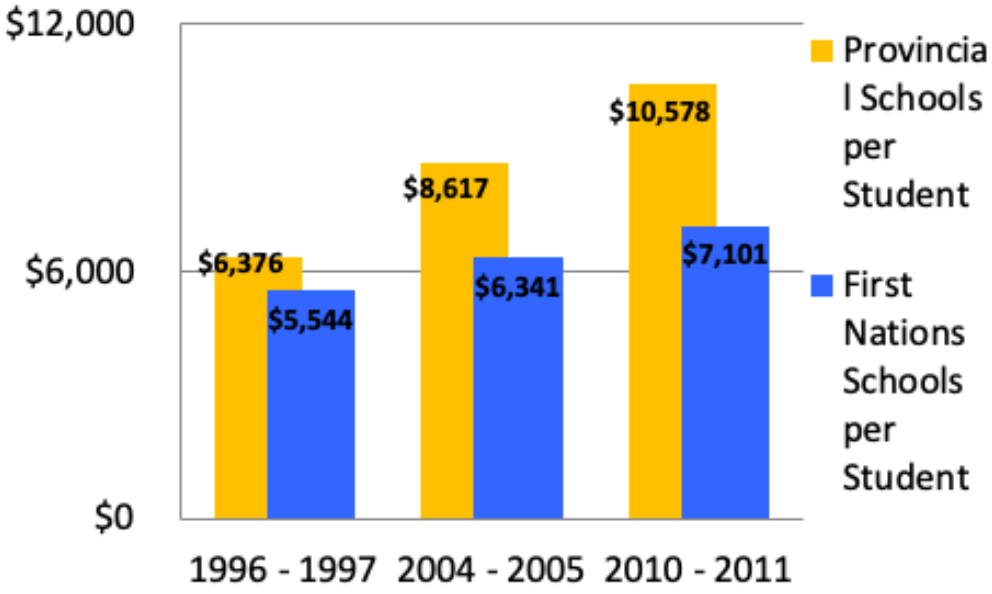
In 2011, provincially-run schools had an average funding of $10,578 per student

In 2011, federally-funded First Nations schools had an average funding of $7,101

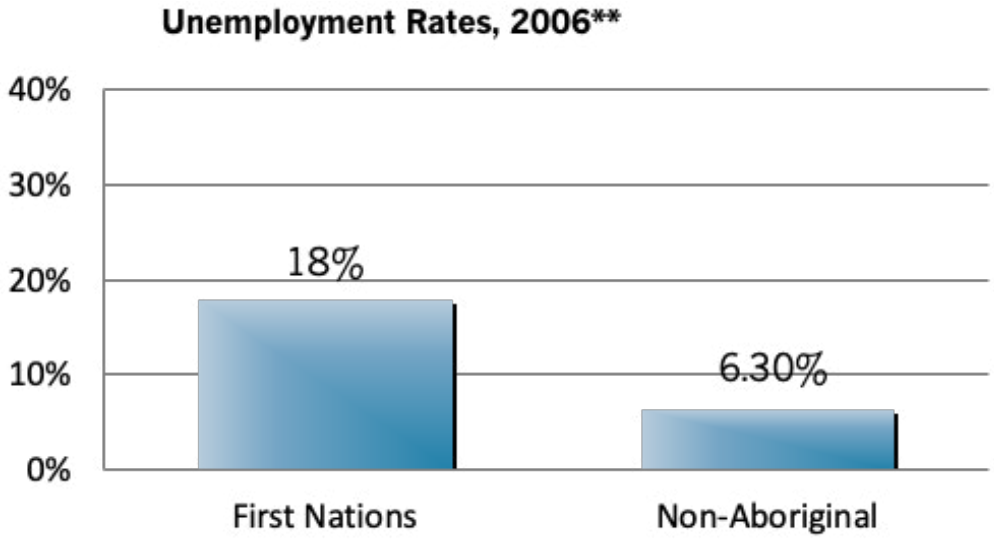
First Nations schools do not have access to basic components of education such as:

- School libraries
- Technology (computers, connectivity, data systems);
- Sports and recreation;
- Vocational training;
- First Nations languages; and
- School board-like services.

Not surprisingly, the secondary graduation rate for First Nations students is only 36% compared to the Canadian graduation rate of 72% as of 2011.




Source: Fact Sheet: Funding First Nations Schools. Assembly of First Nations, 2012




Source: 2006 Census, Statistics Canada

### Métis

- In 2006, Métis aged 25 to 54 were more likely (24%) than those in the total population of Canada to have less than a high school diploma (13%).
- Similar percentages of Métis and the total population of Canada aged 25 to 54 had completed a college program (22% and 21% respectively).
- Métis were more likely (16%) than people in the total population of Canada (12%) to have completed a trade certificate. While 9% of Métis had completed university, the figure for the total population of Canada was 24%.

## HEALTH STATUS INDICATORS

- The infant mortality rate for live births amongst First Nations is 6.4 per 1,000 versus 5.5 per 1,000 for Canadians in general.
- The life expectancy at birth (male/female average) is 73 for on-reserve First Nations versus 80 for Canadians.
- The life expectancy gap between Inuit and all Canadians is 13 years. Life expectancy in the late 90's was the same as that for all Canadians around 1950.
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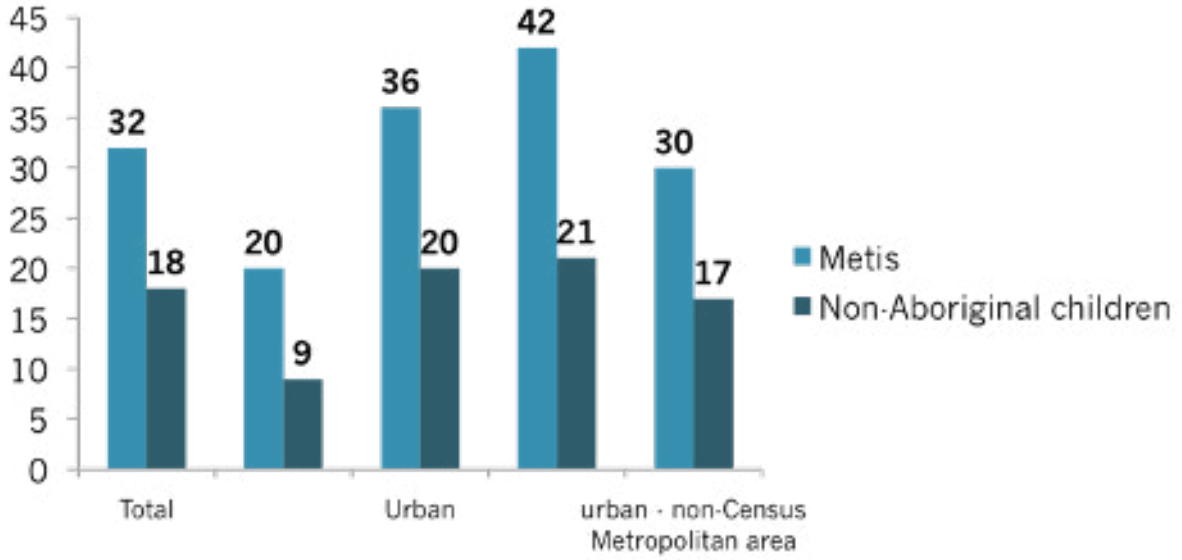



Percentage of Métis children and non-Aboriginal children under 6 yrs who are members of low-income families, 2006

# Module 2:

# Aboriginal Diversity, Worldviews, and Cultural Perspectives

# Introduction: What is Culture?

Culture consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations, and institutions.

## FIRST NATIONS

First Nations settled across Canada thousands of years ago. There is tremendous cultural variability amongst the 632 separate First Nations in Canada with a population that is nearing one million and is spread out over 2300 reserves (some FN's have more than one reserve) and in urban centres.

Each First Nation has its own culture, customs, legends, and characteristics. In the northwest are the Athapaskan speaking peoples, Slavey, Tli Cho, Tutchone speaking peoples and Tlingit. Along the Pacific coast are the Haida, Salish, Kwakiutl, Nuu-chah-nulth, Nisga'a and Gitxsan. In the plains are the Blackfoot, Kainai, Sarcee and Northern Peigan. In the northern woodlands are the Cree and Chipewyan. Around the Great Lakes are the Anishinaabe, Algonquin, Iroquois and Wyandot. And along the Atlantic coast were the Beothuk and now are the Maliseet, Innu, Abenaki and Mi'kmaq.

*"Our ancestors found their own way of survival on the land. They established their own languages, culture and laws, the same as any other people on earth. The creator put us in a country that was hard to survive but also gave us great medicine power. We hunted and fished and made ourselves all the things we needed."*

*George Blondin, Dene Elder*

## MÉTIS

The Metis of Canada are a distinct Aboriginal people recognized in the Canadian Constitution Act (1982) as one of three Aboriginal peoples with historical roots in this country. The history of the Metis Nation dates to the late 18th-early 19th centuries as a people of the fur trade whose ancestral heritage largely traces to the unions of from Scottish and French (although not exclusively) men and Cree, Saulteaux-Anishnaabe, Dakota, and Dene (although not exclusively) women who married within the context of that economic environment in order to facilitate relationships that made trade possible.

The children of these unions began working in the trade as their parents did and very quickly there began an intermarriage pattern between these first Metis people. Over time, intergenerationally, Metis married Metis and carried on their economic pursuits while building a new culture within fur trade territories. As such, it is erroneous to simply reduce the Metis to a people of mixed-race or mixed-ancestry. These were a people who created something new and distinct within the social, cultural, economic and political world of contact.

The homelands of this new people can largely be defined as being fur trade territory however the strength of this nation was found to the west of Lake Superior eastward to the Rocky Mountains, south into the northern Great Plains (now North Dakota and Montana) and northward into the Northwest Territories. Approximately half a million people in Canada identify as Métis.

## INUIT

Inuit have a homeland that covers almost one third of Canada, from eastern Yukon to the north tip of Ellesmere Island to the eastern coast of Labrador. For more than four thousand years, Inuit — a founding people of what is now Canada — have occupied the Arctic land and waters from the Mackenzie Delta in the west, to the Labrador coast in the east and from the Hudson's Bay Coast, to the islands of the High Arctic. Inuit history is maintained through a long tradition of storytelling and legend.

Prior to contact with the Europeans, Inuit lived a nomadic lifestyle. Contact with Europeans in the 1800s changed the Inuit's normal nomadic patterns, and their way of life. With new economic incentives, Inuit began to stay on the coast to work in the whaling industry rather than continue their annual summer travels inland. By the early 1920s, virtually all Inuit lived within traveling distance of a trading post. Eventually, concentrations of the Inuit established permanent communities. Hunting became an activity within the vicinity of the community.

By the end of the 19th century, Inuit had acquired rifles, telescopes, metal pots, steel needles, cotton thread and woolen material. The 20th century brought a wide variety of technological advances. Most hunting is now done using snowmobiles, outboard motorboats, and three- or four-wheeled motorcycles. These vehicles have increased the hunting range and relieved some of the pressure on wildlife in the immediate vicinity of communities, but Inuit still use less of the land than they did before moving into permanent settlements. Today there are approximately 60,000 Inuit in Canada.

# Understanding a Worldview

*Imagine two Indian communities who live in close proximity to each other, separated by a mountain. A non-Native visitor arrives at the first community. In the course of the stay, she is informed that the tribe's council fire is the center of the universe and creation myths are told to demonstrate this concept. The following day, the outlander and representatives of the first tribe travel to the other community. The elders of the new tribe declare that their council fire is the center of the universe, and the members of the first tribe nod their assent. Confused, the visitor asks her host, "I thought you said that your fire was the center.' The Indian replies, 'When we're there, that is the centre of the universe. When we are here, this is the center." ~ Jace Weaver*

Over the past three centuries First Nations and Metis communities have consistently been threatened and impacted by a variety of colonial factors including the collapse of the fur trade, loss of traditional territories and displacement from war. Despite facing these challenges, communities and people have remained resilient and have successfully maintained a strong sense of community and nationhood. This is primarily due to the existence of a worldview that centralizes family alliances as the underpinning of all alliances, be they social, economic, or political.

This worldview can be expressed in Cree through the term wahkootowin which, simply defined, means all my relations indicating the centrality of understanding the world within a web of interconnected relationships. Wahkootowin is a cultural concept that exists in many other Aboriginal communities (but expressed through terms that reflect their different languages) and is utilized to explain how an individual should relate to all things in creation. Wahkootowin is reflected in the strong interconnectedness of family, place, economic realities and an emphasis on how those who are part of a community share mutual responsibilities and obligations.

This concept is the social framework at play in many communities today where families continue to rely on shared kinship systems to ensure survival and prosperity. Communities were organized in a way that emphasized an individual's responsibility to each other and the community. At the centre of the community were the children who had the responsibility of listening and learning the ways of the people from their elders, their grandparents and other old people, who primarily cared for them. Subsequently, it was the responsibility of the older members in the community to ensure that children were strongly rooted in their culture and history.

The connection between old people and children represented a sacred bond that was essential to the maintenance of a healthy community where traditions, culture and stories were passed on to the next generation. The men and women were responsible for ensuring that all those in the community had access to the basic necessities such as food, clothing and shelter. They provided the stability, security and consistency that allowed for the transmission of cultural practices. It is this strong sense of place, belonging, and responsibility to one another that has sustained communities.

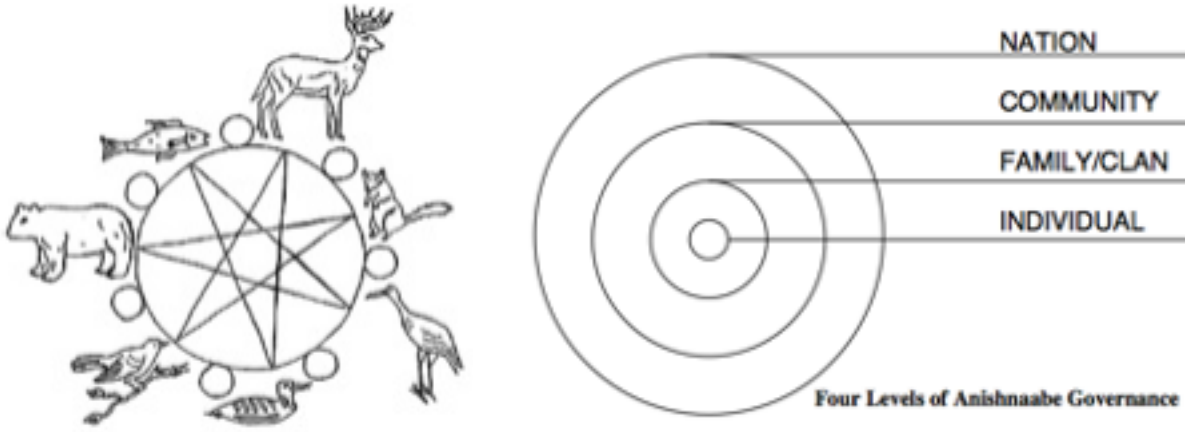
Wahkootowin not only represents shared responsibilities and social obligations to one another, but also works to ensure that the shared history of a people is remembered and passed on to future generations. It is essential in ensuring the collective memory of a people is maintained. When stories are told about the community they include the involvement of people within the community who then assume the moral responsibility to remember that narrative. In this way First Nations and Metis people have continued to tell the stories of their communities even after having been removed from traditional lands and often ending up in urban contexts.

# Belief Systems

## FIRST NATIONS

Most First Nations belief systems are grounded in the idea of balance. That is, all living things have spirit and are interconnected and thus all living things must work together to achieve and maintain a balanced system. In many origin stories, the land is regarded as female, and first mother to all living things. She is to be treated with respect and it is our responsibility to be stewards of the land.

The basis of many First Nations governance systems is polycentrism; this speaks to the idea that there are many levels of how roles and responsibilities are centralized and that no one level is more significant than the other. In the picture above on the left, is a representation of one of the Anishnaabe clan systems. All of the clans are organized to have equal power and relation to one another, yet each clan has a specialized role. And on the right, we see how individual people fulfill their sacred roles and responsibilities outwardly to multi-levels of society, always contributing to the collective. Within these systems are ideas about land, animals, humans contributing to the governance of a nation. The basis of this is the notion that the balance of the collective will be maintained by individual roles and responsibilities.




Four Levels of Anishnaabe Governance

# Common Cultural Practices

## FIRST NATIONS

### Medicine Wheel

The medicine wheel is symbolized by a cross within a circle. It is a ceremonial tool, and is the basis for spiritual teachings. The medicine wheel incorporates the four directions (east, south, west and north) and each direction represents one of the four:

- stages in life (childhood, adolescence, adulthood and elders)
- races (yellow, red, black and white)
- elements (water, air, fire and earth)
- seasons (spring, summer, fall and winter)
- aspects of the human personality (physical, mental, emotional and spiritual)

It is a living wheel.

### The Circle

First Nations people believe that 'we are all connected' and 'we are all one'. All life is part of the circle and the circle is the Great Spirit. Therefore, everyone within the circle is related and most First Nations use the analogy of an extended family to explain this concept. So not only are human beings brothers and sisters, but the winged, the four legged, the stones and the plants are also brothers and sisters. In some Nations, the sun is looked at as grandfather, the moon as a grandmother, the sky the father, and the earth the mother. Within this circle, everything is connected.

### Concept of Respect for All Things

Since the Great Spirit lives within all and everything, First Nations have been taught to honour what they have been given, and respect what they take from the earth. When they are taking something from Mother Earth, they are taught to always give something back. There always must be an exchange so there is always balance. For instance, when picking the sacred medicine, sage, First Nations will always begin with a prayer to honour the plant for its gifts, and will then make an offering of thanks. When taking the plant, they will be careful not to rip it from its roots, and they will only take what is needed. If a plant is heavy with seeds, they will leave it for future generations for they are responsible for seven generations.

### Smudging

Medicines to Aboriginal People do not just mean the type that you ingest or coat your body in. First Nations use medicines in ways that they believe will clear energy within and around them. They believe that it is not only the physical body that must be cleansed but the mind, spirit and heart must also be cleared and cleansed.

One of the ways First Nations cleanse the energy around them is through a process called smudging. Some of the herbs used by First Nations in their abalone smudge bowls are:

- Sage, which is used to cleanse and purify thoughts, and to prepare to share and receive in ceremonies;
- Sweetgrass, which is a woman's medicine, and is used to welcome the grandfathers and to remind them of the connection of the physical, spiritual and mental aspects of their being;
- Cedar, which when burned, carries their words to the Great Spirit and brings in positive energy.

Once the herbs are blessed and thanked, they are placed into the abalone bowl and lit. The smoke from the herbs is used to 'cleanse' their being.

### Tobacco

Known as one of the four sacred plants, tobacco has been used by the First Nations both spiritually and socially. It was believed that the smoke from the tobacco was a communication link to the Great Spirit. Burned, smoked or given in offerings, it has a variety of uses including protection, respect and honour.

### Drumming

Drumming is another component of many First Nations' culture that is used as a basis for healing. Drums are made from animal skin and tied to wood. To most First Nations, drums carry the heartbeat of Mother Earth and are used for a variety of purposes such as cleansing energy, celebrating, communicating and providing altered states of consciousness. Because the drum is feminine and the drumstick is masculine, it is said that every beat of the drum helps to harmonize the male and female energies. In many of the Aboriginal cultures, the drum is a sacred object that is thought to have a consciousness and spirit.

## MÉTIS

Given the distinctive belief systems provided to them from both First Nations and European ancestors, Metis spirituality is diverse while simultaneously being uniquely Metis. Many Metis people across the Homeland participate in forms of Catholicism and traditional ceremonies without necessarily being devout to one form of spirituality alone. Some Metis choose to incorporate traditional medicines such as cedar, sweetgrass, tobacco and sage into their Catholic practices, while some Metis honour their ancestry by including Catholic religious items such as rosaries or crosses in their sacred bundles used in traditional ceremonies. What makes Metis spirituality unique is that Metis people often do not see any contradiction between Christian and traditional forms of religion. In this way Metis belief systems are varied and complex but tend to honour a community's or individual's heritage completely.

Métis Peoples' spirituality encompasses combinations of different religions and First Nation teachings. It isn't uncommon for a meeting to be opened with a prayer and a smudge. No matter what type of political or social gathering, it isn't uncommon for Métis Peoples to hold a feast, complemented with fiddling and dancing.

## INUIT

Prior to the arrival of the missionaries, Inuit lived peacefully amongst nature. As a people they were proud of the fact they could survive independently in the harsh environment of the Arctic. They could survive because they were attuned to nature. Along with economic incentives, Christian missionaries also affected Inuit culture and life style. As a result of missionary activity, many of the traditional spiritual beliefs of the Inuit were lost. The missionaries however, did provide the Inuit with valuable records of their language and way of life. Edmund Peck, an Anglican missionary, was responsible for the spread of the Inuktitut syllabic script in the eastern Arctic. By the 1920s, adult literacy amongst the Inuit had reached almost 100%.

By the 1940s, Inuit were living a very different lifestyle than the previous generation. During

World War II and the Cold War, Canadian government presence was established throughout the Arctic to demonstrate Canadian sovereignty and to deliver government services (education, health care, RCMP) to Inuit.

One of the most profound changes to Inuit culture, in addition to the influence of the church, was the government-led initiative to move Inuit from their traditional camps to larger permanent settlements. A program was launched to provide modern homes for Inuit families. Health, education and social services also became a regular part of community life and led to rapid population expansion both of Inuit and non-Inuit in these permanent settlements. The Traditional way of life of governing own communities and the people began to change however there are still very strong connections to the culture particularly the naming of children.

Inuit naming is a very important way of Inuit culture and grounds the way of life. Children are normally named after relatives or someone respected in the community, they can also be named after body parts, animals, or things of the sky such as stars. Many children are name after elders or leaders, as such they become respected community leaders holding a strong role in forming the priorities of local needs.

### Did you know?

The Iroquois Confederacy is the basis for governance of the people and is matriarchal. Although the chiefs of each nation are male, it is the women who hold to power to appoint and remove a chief. Also, clans pass down from the mother to the children. Elements of the Constitution or the Great Law of Peace of this Confederacy were used in the drafting of the US Constitution and the Bill of Rights to help establish “peace, equity, and order”.

# Additional Resources

# Additional Resources

In addition to recommended books and websites, this section contains information from a variety of sources and is intended strictly for information purposes only.

## BOOKS

*The Mishomis Book,The Voice of the Ojibway* by Eddy Benton-Banai 1988 Indian Country Communications, Inc., Hayward, WI.

*The Manitous,The Spiritual World of the Ojibway* by Basil Johnston. Harper Collins Publishing.

*Ojibway Ceremonies* by Basil Johnston. University of Nebraska Press.

*The Ancient Earthworks and Temples of the American Indians* by Lindsey Brine,1996, Oracle Publishing, England.

*Kitchi-Gami Life Among the Lake Superior Ojibway* by Johann Georg Kohl, 1985, Minnesota Historical Society Press.

*The Wild West – History, Myth and the Making of America* by Federick Nolan, 2003, Arcturus Publishing Ltd.

*Animal Energies* by Gary Buffalo Horn Man and Sherry Firedancer, 1992, Dancing Otter Publishing.

*Sweetgrass* by Jan Hudson, 1984, Tree Frog Press Ltd.

*Missions to the North American Indians* by The Religious Tract Society, Instituted in 1799.

*Buckskin Colonist* by John R. Hayes, The Copp Clark Publishing Company.

*The Unjust Society* by Harold Cardinal.

*Half Breed* by Maria Campbell.

*Prison of Grass: Canada from the Native Point of View* by Howard Adams.

*In Search of April Raintree* by Beatrice Culleton.

*The Flower Beadwork People* by Sherry Farrell-Racette.

*Stories of the Road Allowance People* by Maria Campbell.

*Prayers of a Métis Priest* by Father Guy Lavallee.

*Resources for Métis Researchers* by Barkwell, Dorion & Préfontaine.

*Métis Legacy* by Barkwell, Dorion & Préfontaine.

*Canada's First Nations: A History of Founding Peoples from Earliest Times,* by Olive Dickason

*I Knew Two Métis Women: The lives of Dorothy Scofield and Georgina Houle Young* by Gregory Scofield

*Remembrances: Interviews With Métis Veterans,* Editors: Dave Hutchinson, Anne Dorion, and Rick Desjarlais

*Metis Legacy II: Michif Culture, Heritage and Folkways,* Editors: Lawrence J. Barkwell, Leah Dorion, and Audreen Hourie

*The Great Giving Tree: A Retelling of a Traditional Métis Story,* Written and Illustrated by Leah Dorion

*Nêhiyawêwin Masinahiḵan: Michif*/Cree Dictionary* by Vince Ahenakew

*A National Crime: The Canadian Government and the Residential School System* by John S. Milloy

*A Fair Country* by John Ralston Saul

*One of the Family: Metis Culture in Nineteenth-Century Saskatchewan* by Brenda McDougall

*Peace, Power, Righteousness: An Indigenous Manifesto* by Taiaiake Alfred

*Champlain's Dream: The European Founding of North America* by David Hackett Fischer

*The Orenda* by Joseph Boyden

*White Heat* by M.J McGrath Julie of the Wolves by Jean Craighead George

*The Polar Bear Son, An Inuit Take* by Lydia Dabcovich

*The Inuit way by Paultuutit Inuktitut Magazine* by Inuit Tapiriit Kanatami

*Inuit Qaujimajatuqangit* by the Government of Nunavut

*Canada's Relationship with Inuit* by Indian and Northern Affairs Canada

## WEBSITES

Report from the Royal Commission On Aboriginal Peoples
www.aandc.gc.ca/eng/1100100014597/1100100014637?utm_source=sgmm_e.html&utm_medium=url

Four Directions Teachings
www.fourdirectionsteachings.com/

Medicine Wheel Locations and Meanings
www.virtualsk.com/current_issue/endangered_stones.html

Ojibway Language, Culture and People
www.native-languages.org/chippewa.htm

Aboriginal News Wire
www.nationtalk.ca

Aboriginal Healing Foundation
www.ahf.ca

Assembly of First Nations
www.afn.ca

AFN – Canada in the Making
www1.canadiana.org/citm/index_e.html

Chiefs of Ontario
www.chiefs-of-ontario.org

Indspire (formerly the National Aboriginal Achievement Foundation)
www.Indspire.ca

National Museum of the American Indian
www.nmai.si.edu

National Association of Friendship Centres
www.nafc.ca

Residential School
www.wherearethechildren.ca

Tri-Council Policy on Ethical Conduct for Research Involving Humans
www.ncehr-cnerh.org/english/code_2

www.arcticnet.ulaval.ca

Inuit Circumpolar Conference
www.inuitcircumpolar.com

Inuvialuit Regional Corporation
www.irc.inuvialuit.com

Makivik Corporation
www.makivik.org

Nunavut Tunngavik Incorporated
www.tunngavik.com

Kativik Regional Government (Nunavik)
www.krg.ca

Pauktuutit
www.pauktuutit.ca

Nunatsiavut Government
www.nunatsiavut.com

Nunavut Sivuniksavut Training Program
www.nstraining.ca

Inuit Tapiriit Kanatami
www.itk.ca

Native Languages of the Americas: Inuit Indian Legends
www.native-languages.org/inuit-legends.htm

www.metisnation.ca

www. collectionscanada.gc.ca/settlement/kids/021013-2081-e.html

www.metisresourcecentre.mb.ca

www.metismuseum.ca

www.mmf.mb.ca (Manitoba Metis Federation)

www.metisnation.org (Metis Nation of Ontario)

www.metisnationsk.com/ (Metis Nation – Saskatchewan)

www.albertametis.com (Metis Nation of Alberta)

www.msgc.ca (Metis Settlements General Council)

www.mnbc.ca (Metis Nation British Columbia)

Final Report of the Honourable Jean-Jacques Croteau, Retired Judge of the Superior Court, Regarding the Allegations concerning the Slaughter of Inuit Sled Dogs in Nunavik (1950-1970)
www.makivik.org/justice-croteau's-report-on-the-slaughter-of-sled-dogs-an- agreement-signed-between-the-gouvernement-du-quebec-and-the-makivik-corporation/

## MUSEUMS

Other good sources include the First Peoples exhibit at Canadian Museum of History in Gatineau (www.historymuseum.ca/) and the Glenbow Museum in Calgary (www.glenbow.org) as well as Batoche's National Historic Site in Batoche, Saskatchewan (http://www.pc.gc.ca/lhn-nhs/sk/batoche/index.aspx).

# Glossary of Terms

# Glossary of Terms

### Aboriginal

Legally, according to *The Constitution Act,* 1982, Canada has three 'group's of Aboriginal People.

### Aboriginal peoples

In *Constitution Act,* 1982, three peoples are recognized as "Aboriginal"— Indians, Inuit, and Métis. This term is now being replaced by Indigenous.

### Alternative healing approaches

Approaches to healing that incorporate strategies including but not limited to homeopathy, naturopathy, aromatherapy, reflexology, massage therapy, acupuncture, acupressure, Reiki, neurolinguistic programming, and bioenergy work.

### Assimilation

The process in which one cultural group is absorbed into another, typically dominant, culture.

### Band

A group of First Nations peoples for whom lands have been set aside and monies are held by the Crown. Each has its own governing band council, usually consisting of a chief and councilors who are elected by band members. The majority of First Nations operate elections under community-designed custom codes. Others hold elections in accordance with the federal *Indian Act*. A band usually shares common values, traditions and practices. Many are known as "First Nations".

### Band list

The official or registered listing of band members.

### BNA Act

*British North America Act* – the 1867 law that gave the Parliament of Canada exclusive power to make laws regarding Indians and reserves; replaced by *The Constitution Act*, 1982.

### Bill C-31 Indian

A person who regains status under *The Indian Act* (originally of 1869), pursuant to Bill C-31, 1985. There are many types of non-status Indians in Canada.

### Canadian Constitution 1982

The supreme law of Canada. All other laws fall under it.

### Colonization

Colonization may simply be defined as the establishment of a settlement on a foreign land, generally by force. It is also often used to describe the act of cultural domination.

### Culture

The sum totality of the way-of-life that determines the attitudes, values, beliefs, judgments, customs and behaviours of groups of people, with language at its base.

### Elder

Generally means someone who is considered exceptionally wise in the ways of their culture and spiritual teachings. They are recognized for their wisdom, their stability, their humour, and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgment. They are caring and are known to share the fruits of their labours and experience with others in the community.

### Enfranchisement

Enfranchisement can be a means of gaining the vote and is viewed by some as a right of citizenship. Under the *Indian Act*, enfranchisement meant the loss of Indian status. Indians were compelled to give up their Indian status and, accordingly, lose their treaty rights to become enfranchised as Canadian citizens.

### Eurocentric

A focus on Europe or its people, institutions, and cultures; assumed to mean "white" culture; and is often meant to be arrogantly dismissive of other cultures.

### Fetal Alcohol Spectrum Disorder (FASD)

FASD describes a range of disabilities that result from exposure to alcohol during pregnancy. FASD cannot be cured and has lifelong impacts on individuals, their families, and society. Effects, including alcohol-related birth defects, can vary from mild to severe and may include a range of physical, brain and central nervous system disabilities, as well as cognitive, behavioural and emotional issues.

### Fiduciary responsibility

The trust responsibility toward the Indian People that is vested in the Minister of DIAND (or INAC) by *The Indian Act*, originally of 1869.

### First Nation(s)

This term replaces "band" and "Indian," which are considered by some to be outdated, and signifies the earliest cultures in Canada.

### Genocide

Article II of the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide state:

*Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life, calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group.*

### Healing journey

The participation of Survivors or people affected intergenerationally by the legacy of residential schools in any number of healing approaches.

### Historic trauma

The historical experiences of First Nations, Inuit, and Métis during centuries of colonial subjugation that disrupted Aboriginal cultural identity.

### Indian

The term "Indian" collectively describes all the Indigenous peoples in Canada who are not Inuit or Métis. Three categories apply to Indians in Canada: Non-Status Indians, Status Indians, and Treaty Indians.

### Indigenous

Indigenous is now replacing the term 'Aboriginal' in part because it better aligns with the United Nations international usage.

### Innu

Innu are the Naskapi and Montagnais First Nations peoples who live primarily in Quebec and Labrador.

### Intergenerational Impacts

The unresolved trauma of Survivors who experienced or witnessed physical or sexual abuse in the Residential School System that is passed on from generation to generation through family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, and self-destructive behaviour.

### Inuit

In Canada, Inuit are the culturally distinct Aboriginal peoples who live primarily in the Northwest Territories, Nunavut, northern parts of Quebec, and throughout most of Labrador.

### Inuk – a person who is Inuit (singular).

Inuvialuit – Inuit who live in the western Arctic.

### Land

The air, water, land, and all the parts of the natural world that combine to make up where one comes from. The "land" is another way of saying "home." *André, Julie-Ann and Mindy Willett*, We Feel Good Out Here, (2008).

### Lateral violence

This includes bullying, gossiping, shaming and blaming others, and breaking confidences. Lateral violence hurts others within families, organizations, and communities. It occurs in homes, schools, churches, community organizations, and workplaces.

### Legacy of residential schools

Refers to the ongoing direct and indirect effects of the abuses at the residential schools. This includes the effects on Survivors and their families, descendants, and communities. These effects may include family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, loss of culture and language, and self-destructive behaviour.

### Métis

Historically, the Métis are the descendants of First Nations women, largely (but not exclusively) from the Cree, Saulteaux, Ojibwa, Dene, and Assiniboine nations, and fur traders, largely (but not exclusively) of French, Scottish, and English ancestry. The Métis developed distinct communities based on their economic role and it was their sense of distinctiveness that led them to create political institutions and sentiment by the early 19th century. The Métis nation today is comprised of people that descend from the early Métis. Today, although they may or may not share a connection with the historic Métis nation, a growing number of Canadians of mixed Aboriginal and European ancestry self-identify as Métis.

### Non-Status Indians

Non-Status Indians are people who consider themselves Indians or members of a First Nation but who are not recognized by the federal government as Indians under the *Indian Act*. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

### Paternalism

A style of government or management or an approach to personal relationships in which the desire to help, advise, and protect may negate individual choice, freedoms, and personal responsibility.

### Post-traumatic stress disorder (PTSD)

A severe anxiety disorder that can develop after exposure to any event resulting in psychological trauma. This event may involve the threat of death to oneself, to someone else, or to one's own or someone else's physical, sexual, or psychological integrity.

### Racism

Prejudice or animosity against people who belong to other races. The belief that people of different races have differing qualities and abilities and that some races are inherently superior or inferior.

### Reconciliation

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

### Registered Indian

An Indian whose name is recorded in the Indian registrar according to *The Indian Act*, originally of 1869.

### Reserve

The *Indian Act* of 1876 states: "The term "reserve" means any tract or tracts of land set apart by treaty or otherwise for the use or benefit of or granted to a particular band of Indians, of which the legal title is in the Crown, but which is unsurrendered, and includes all the trees, wood, timber, soil stone, minerals, metals, or other valuables thereon or therein." Occasionally, the American term "reservation" is used but "reserve" or "Indian Reserve" is the usual terminology in Canada.

### Residential schools

These federally funded, church-run institutions were born out of a government policy of assimilation. Children were removed from their families and sent to these schools so that they would lose their culture and language in order to facilitate assimilation into mainstream Canadian society. These may include industrial schools, boarding schools, homes for students, hostels, billets, residential schools, residential schools with a majority of day students, or a combination of any of the above. At the request of Survivors, this definition has evolved to include convents, day schools, mission schools, sanatoriums, and settlement camps. They were attended by First Nations, Inuit, and Métis students.

### Resilience

The capacity to spring back from adversity and have a good life despite emotional, mental, or physical distress.

### Resistance

Defiance or opposition that may be expressed in overt or covert acts. One of the most frequently cited acts of resistance by residential school students was the stealing of fruit, bread, and meat from kitchens or pantries. One of the most dangerous and difficult acts of resistance was running away.

### Royal Proclamation

A 1763 reassurance by the British that acknowledged the territorial rights of the Aboriginal People. Best known for its provision that all unceded and/or unpurchased lands belonged to the original inhabitants.

### Status

Those registered (or entitled to be registered) under *The Indian Act*, originally of 1869.

### Status Indian

Status Indians are people who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Only Status Indians are recognized as Indians under the Indian Act and are entitled to certain rights and benefits under the law.

### Stereotype

An oversimplified image or perception of a person or group. A stereotype can also be an image or perception of a person or group that is based exclusively on well-known cultural markers—such as all Inuit live in igloos.

### Survivor

An Aboriginal person who attended and survived the Residential School System in Canada.

### Traditional healing

Approaches to healing that incorporate culturally based strategies including but not limited to sharing circles, healing circles, talking circles, sweats, ceremonies, fasts, feasts, celebrations, vision quests, traditional medicines, and any other spiritual exercises. Traditional approaches also incorporate cultural activities such as quilting, beading, drum making, and so on. Others include on-the-land activities such as hunting, fishing, and gathering medicines.

### Treaty Indian

A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

### Treaty rights

The basis of treaty rights are the promises made to First Nations during negotiations, rather than what was specifically written into the texts of the treaties. Neither the federal Parliament nor provincial legislatures can alter the existing provisions of Aboriginal or treaty rights under Section 35 of The Constituion Act of 1982.

### Tribal Council

An autonomous body that represents a group of bands to facilitate the administration and delivery of local services to bands that are council members.

### Unceded versus Ceded

Unceded territory refers to traditional Aboriginal lands that were/are not covered by an historic or modern-day treaty meaning that Aboriginal groups belonging to that traditional territory would still hold Aboriginal title to that land. Ceded territory refers to traditional Aboriginal lands that were negotiated and transferred to federal, provincial or municipal authority by Aboriginal lands.  Modern treaties or comprehensive claims are the current process by which Aboriginal groups can negotiate the transfer of title of their unceded traditional territory in exchange for self-governing rights, monies, etc.

### Western healing

Health care approaches that incorporate strategies where the practitioner follows a more institutional approach to healing including but not limited to psychologists, psychiatrists, educators, medical doctors, and social workers.