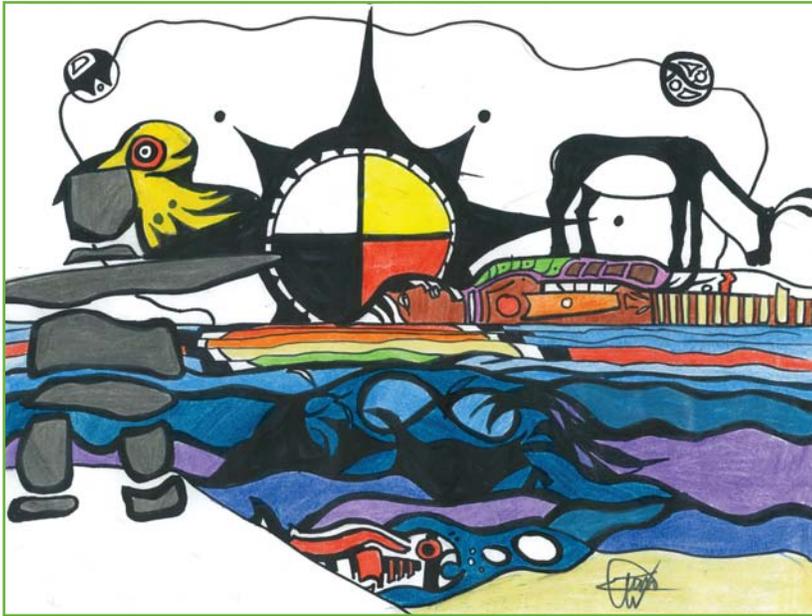


**First Nations, Métis, and Inuit
Presence In Our Schools: A Cultural Resource**
Anishinaabe Bimaadiziwin Gikinoo'maadiwigamigoon
Michif à Notre École

**Working Document, Edition 4
2018**



Lakehead
Public
Schools



Long ago, Nanabijou, the Spirit of the Deep Sea Water and son of the West Wind, rewarded a community of First Nations with the secret location of an abundance of silver. In exchange for the secret location of the silver, Nanabijou made the community promise never to tell the location of the silver to any non-Aboriginal or they would lose his protection and he would turn to stone.

Soon, the First Nations community became very well known for the amount of crafts created with silver. Wanting to know the location of the silver, a Sioux man was sent as a scout in disguise to the community during a Pow Wow. He quickly learned of the location, found it, took a few chunks of silver with him, and headed back to his own community to report the knowledge.

Along the way, the Sioux man, hungry and without food, stopped at a trading post. With no furs to trade, he traded with some of the silver he had taken. A couple of men at the post wanted to know where the Sioux man found the silver, knowing that there would be more where he had found it, and convinced the man to take them to it.

The three were paddling to the location and were almost there when a violent storm began. When the storm cleared, the two trading post men were dead and the Sioux man was confused and floating aimlessly in his canoe.

Nanabijou had also been turned to stone and the community no longer had his protection. The people of Thunder Bay call him the Sleeping Giant.

There is a story concerning Nanabijou's pet and companion Nagochee. Nagochee, a Sea Lion, had the wings of an eagle and the feet of a duck, the speed of the wind and he was capable of swimming faster than the greatest of fish. In this story, Nanabijou was leaving for a journey and leapt onto Nagochee's back, but forgot to take his Thunderbird with him. Enraged, the Thunderbird took vengeance, causing a storm, and sent a bolt of lightening to break off one of Nagochee's wings. Nanabijou was sent hurtling into the waters near the shore, but Nagochee fell into the waters further out. Nagochee tried to swim to shore, but the waves were too much for him. Thinking his companion had betrayed him, Nanabijou cursed Nagochee and turned him to stone.

Facts about the Sleeping Giant

- Is a formation of mesas and sills on Sibley Peninsula
- Has steep cliffs over 250 metres high
- Is one of the Seven Wonders of Canada in the Online Voting
- The Silver mine from the story is in a location called Silver Islet
- The Sea Lion is a rock formation on Silver Islet
- The southern most point is called Thunder Cape and has been painted by many Canadian artists (including: John Herbert Caddy in 1865, and William Armstrong in 1867)
- Lies in an area traditionally the home to Ojibwe peoples

Dictionary

MESAS: an elevated area of land with a relatively flat top and sides that are usually steep cliffs.

SILLS: a flat and expansive (tabular) body of igneous rock (rocks crystallized from molten magma) that moved up through vertical cracks or spaces in the rock (called dikes) and lies horizontally between sedimentary rock.

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Sleeping Giant

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Dedication

The Aboriginal Education Advisory Committee dedicates this book to former members and friends Agnes Hardy, Sylvia O'Meara and Robert McKay.

To our dear friends who have passed on from this world to the next, know that you are forever in our minds and hearts. The wisdom and

kindness that you have shared with us on this journey will carry us forward as we continue to support our Aboriginal students, as we work with all of the teachers in our board that share their classrooms with students every day, and as we continue to grow and create new relationships with communities and our community partners.

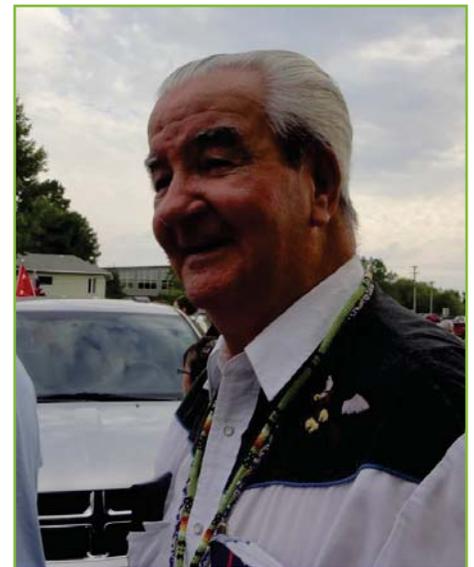
Giga-waabamin menawaa. See you again.



Elder Agnes Hardy

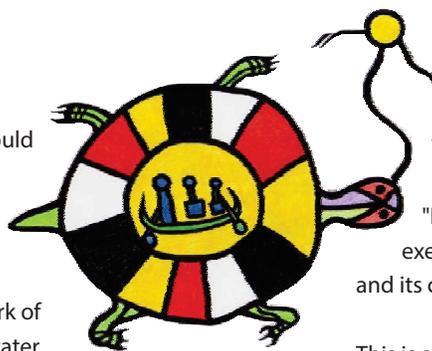


Elder Sylvia O'Meara



Senator Robert McKay

The original call for student art that would represent the Aboriginal Education commitment here at Lakehead Public Schools was answered with a dramatic and energetic voice. Students from Lakehead Public Schools made the work of three jurors, Louise Thomas, Elliot Doxtater and Chris Sutherland very difficult. An image inspired by the art of McKellar Park Public School student Cairan Carson was chosen to represent Aboriginal Presence in Our Schools. Notable second place art was entered by Kylee Elvish and Honourable Mention went to Austin Fenelon both of Nor'wester View School.



The image struck a distinctive chord with jury member Chris Sutherland. In describing the image, Sutherland states, "I feel that this drawing is not only creative, but is a beautifully executed statement. The first thing to catch my eye is the turtle and its connection to the sun.

This is a very traditional image in Native art as the turtle represents North America (Turtle Island). I am then drawn to the centre where a canoe with an adult and two children in it hovers like a pictograph on a cliff wall. I like the fact that both the adult and the smallest child are paddling.

I feel that this illustrates the importance of leadership and the need for youth to be shown the right way, and to be led by example."



Acknowledgements

Lakehead Public Schools and Thunder Bay are located on the traditional territory of the Ojibwe people of Fort William First Nation, signatory to the Robinson Superior Treaty of 1850. We acknowledge all of the First Nation, Métis and Inuit who reside in this territory and across our Nation, we are committed to moving forward in the spirit of reconciliation and respect for all Canadians.

Lakehead Public Schools includes two remote schools. Armstrong Elementary School is located on the traditional territory of the Ojibwe people of Whitesand First Nation and Kiashke Zaaging Anishinaabek signatory to the Robinson Superior Treaty of 1850. Bernier-Stokes School is located in Collins and it is located on the traditional territory of the Ojibwe people of Namaygoosisagagun First Nation.

Submitted by Scott Carle, WFN

The Ojibwe people have been known by all other tribes they've encountered throughout millennial as fierce warriors and leaders. Armstrong Public School, where we have proud and wise leaders, is located on the traditional territory of the Ojibwe people of Whitesand First Nation & Kiashke Zaaging Anishinaabek signatory to the Robinson Superior Treaty of 1850. We are committed to moving forward Mamawe (together). The land on which we gather, teach and reside on is the traditional territory of the Anishinaabek.

Approved for submission by Chief Wilfred King, KZA-GBFN

Kiashke Zaaging Anishinaabek is the Anishinaabemowin name for the Indigenous People of the area near Lake Nipigon / Lake Superior. Chief Mishe-Muckqua signed the Robinson Superior Treaty on September 7, 1850 on behalf of the Indigenous People who were known to the Crown as the Lake Nipigon Band of Indians.

As Anishinaabe (Ojibwe), Kiashke Zaaging Anishinaabek – Gull Bay First Nation had a well-established way of life, social and governance structures, cultures and economies that existed for thousands of years prior to the arrival of the Europeans in their territory – the Land to which our Citizens have been the original and rightful Stewards since time immemorial. As for our part as Indigenous people, we not only have a connection to the land, but a responsibility to act as its Caretaker on behalf of all living things for Seven Generations.

Our lives should always be an example for those who have come into our Territory - whose understanding of the interconnected nature of beings is not reflective of the needs of Mother Earth, and whose teachings are not the same. By using the Sacred Teachings as the guide to the direction we must travel, KZA-GBFN will move forward in a good way, along with LDSB and WFN Citizens, with love, respect, courage, honesty, wisdom, humility and truth as our compass as we journey together on the Good Path.

The activities associated with the transference of knowledge and skills from Elders to Youth and the practice of teaching life skills and gaining abilities and experiences, or 'education', represents the beginning of a new and improved positive relationship between Indigenous People and the visitors to our Territory as we seek reconciliation.

On behalf of the citizens of Kiashke Zaaging Anishinaabek – Gull Bay First Nation, those who are alive today to act as witness, those who have passed on and now journey with the Creator, and those who are yet to come, I offer thanks to the Lakehead District School Board, its Executives and Board, Armstrong Public School principal/teachers and resource staff for your continued support of our Nation's most precious resource – our Youth. You have helped to encourage and nurture our young Citizens and given them tools they will carry forward with them into the future.

This resource book primarily uses eastern Ojibwe syllabics, spelling, and Roman orthography to recognize and respect the language of the Ojibwe people who traditionally reside in this area. The choice of syllabics and Ojibwe language present in this text represent just one of the many rich dialects of the Ojibwe people in Northwestern Ontario. The language of the Métis is Michif. Michif developed from European language and several different First Nation languages and you will see a sample of this language later in this book.

Just as we acknowledge those who came before us, we would like to acknowledge Denise Baxter, the original author of this document, and to the contributing editorial work of Carolyn Chukra and Dr. Amy Farrell-Morneau. Marsi to the Métis Nation of Ontario and its members Wanda Botsford, MNO Education Officer, and Bryanna Scott, past President of the MNO Thunder Bay Métis Council, for their many wonderful suggestions to improving the 4th edition of this book and making it more inclusive of the Métis people. We thank Leanna Marshall, organizer with *Walking With Our Sisters* for

providing the section included here. In previous editions, we saw the generosity of many who devoted many hours to reviewing and offering their expertise: Thank you to Evelyn J. Baxter (B.A., LL.B.) (Adjudicator, Independent Assessment Process), Thunder Bay Indian Friendship Centre, Ron Kanutski, Lawrence Baxter, Charlotte Neckoway, Simon Frogg, Ann Taylor, Elmer Baxter, Aboriginal Education Advisory Committee members and Lakehead Public Schools' administrators for their assistance in the development of this document. Giitchi Miigwetch to Dr. John O'Meara (Dean, Faculty of Education, Lakehead University), Bruce Beardy (Coordinator, Native Language Instructors Program, Lakehead University), and to Kathy Beardy (Nishnawbe Aski Nation) for their assistance with translations in the Language section. A big thank you to Heather Houston, Lakehead Public Schools, whose hard work and wonderful skills have made this resource as beautiful as it is. Miigwetch to all those who were those extra sets of eyes and thoughts during revisions of this resource: former and current members of the Aboriginal Education Advisory Committee, Denise Baxter, Principal, and Jennifer Rissanen, Teacher. All of your valued efforts help us to continue to strengthen the First Nations, Métis, and Inuit traditions, spirituality, and languages within our schools.

Translation is in Ojibwe. Translated by Elmer Baxter, Confederation College and Ron Kanutski, Aboriginal Education Advisory Committee, 2006. Syllabics were translated in both Eastern and Western syllabics by Antoinette Baxter (Elder), Charlotte Neckoway and Simon Frogg, Nishnawbe Aski Nation and Aboriginal Education Advisory Committee.

This cultural resource is in no way comprehensive of the history and traditional teachings of Aboriginal peoples in Ontario and Canada, but every effort has been made to ensure accuracy, currency, and reliability of the content and the Aboriginal languages included herein. Lakehead Public Schools accepts no responsibility in that regard. The nature of the information contained in this document lends itself to regular revision and updating. New ways to more clearly convey Aboriginal peoples information and issues to staff will arise and at that time may be presented to the First Nations, Métis, and Inuit Liaison Officer in writing for consideration. The most current edition of this guide can be found on our website at www.lakeheadschoools.ca

Working Document, Edition 4 – 2018

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1

Everyday Usage of Terms Regarding Identification

A note on the use of language and terms when discussing and defining Indigenous people.

When we say **Indigenous**, we are talking about a group of people who are of an area and who have been there for tens of thousands of years. We use Indigenous in a global way to identify groups of people who are of a particular area. It is okay to use this term when discussing First Nations and Inuit people in Canada who have been of the land here for tens of thousands of years. Métis people are a distinct cultural group in Canada who came out of the fur trade era through relationships with fur traders or settlers and Indigenous peoples, and who developed specific settlements; Métis people are Indigenous people.

First Nations is a term used to identify the first peoples in Canada. It is a term that describes a people who are neither Métis or Inuit. The term came into common usage in the 1970 and 80s and replaced the term "Indian." First Nations does not have a legal definition. First Nations refers to the ethnicity of First Nations. The singular 'First Nation' can refer to a band, a reserve, or a larger nation and the status "Indians" who live in them. It's fine to use this term when discussing all First Nations across Canada or a specific First Nation (reserve). However, it is always best to be as specific as possible when discussing specific Nations (e.g., Ojibwe, Cree, Innu, Tlingit, Blackfoot, Mohawk, Mushkegowuk, etc.).



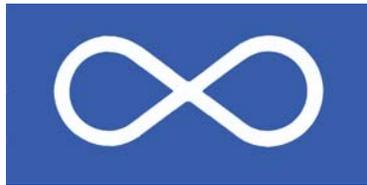
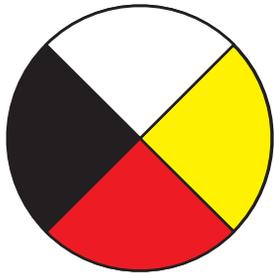
Aboriginal refers to the first inhabitants of Canada and includes First Nations, Métis and Inuit peoples. This is a government defined term that came into use in 1982 when Section 35 of the Canadian Constitution defined the term. Aboriginal is also a common term for Indigenous peoples in Australia. This term is not commonly used in the United States. Aboriginal, like "Indian", is becoming less and less used in recent years, partly because of the lack of cultural distinction the term provides in describing the different groups of people in Canada. Aboriginal and First Nations are NOT interchangeable.

Indian refers to the legal identity of a First Nations person who is registered under the Indian Act. The term "Indian" should be only used when referring to a First Nations person with status under the Indian Act and only within its legal context. Using the term "Indian" in Canada is generally considered offensive. However, some First Nations people refer to themselves as "Indian" because it is a term they are comfortable with using, and that should be respected. In the United States, "Indian" is still commonly used.

Native is a general term that refers to a person or thing that has originated from a particular place. The term "native" does not specify an ethnicity (like First Nations, Métis or Inuit). "Native" does not account for cultural distinctness in Nations (like Indigenous does). Some feel that "native" has a negative connotation and is outdated, but is not generally considered offensive. Some Indigenous peoples use "native" when describing themselves, and that should be respected as their choice.

First Peoples is a term that comprises the Aboriginal population of Canada and includes First Nations, Métis and Inuit peoples.

Inuit refers to a specific group of people generally living in the far north. Use Inuit when describing and talking about this group of people. Inuit is the contemporary term for "Eskimo." "Eskimo" is considered outdated and generally offensive. Inuit are Aboriginal or First Peoples, but they are not First Nations.



2

First Nations, Métis, and Inuit Presence in Our Schools

Ian MacRae

Ian MacRae, Director of Education

Pharand

Sherri-Lynne Pharand, Superintendent of Education

Dolores Wawia

Dolores Wawia, Aboriginal Education Advisory Committee

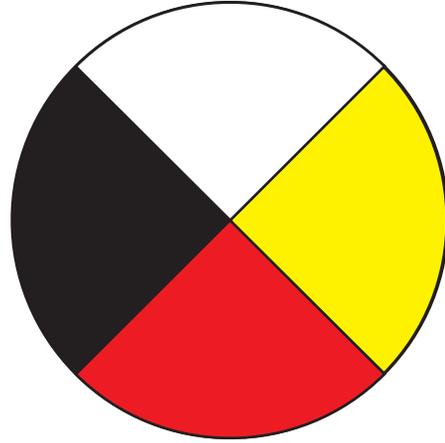
2018



Connecting For Success
Lakehead Public Schools

As we learn and understand more fully, we must remember:

1. One can't generalize a group of people; there were and are culturally diverse groups of First Nations, Métis, and Inuit peoples across Canada.
2. First Nations, Métis, and Inuit peoples (like all others) have a variety of belief systems.
3. First Nations and Inuit peoples lived in independent, self-governing societies before the arrival of the Europeans. The Métis culture arose following contact with the first European explorers/settlers, prior to colonization.
4. The spiritual beliefs of many First Nations, Métis, and Inuit peoples are based on a relationship to nature. They considered the physical and spiritual worlds to be inseparable.
5. In most First Nations, Métis, and Inuit cultures, the well-being and survival of the group significantly influenced all decisions. Sharing and cooperation became significant values; these values were uniquely demonstrated within each culture. Wealth was not generally measured in terms of possessions. It meant good health, good relationships, and spiritual and mental well-being.
6. First Nations and Inuit peoples today live quite differently than they did before the arrival of the Europeans, just as the Métis experienced prior to and after colonization.
7. There was considerable movement of people over time for many reasons. It is important to understand the reasons for this migration to appreciate the diversity among Canada's First Nations, Métis, and Inuit peoples.



Medicine wheel colours and situation of directions can vary between First Nations and even within the same Nation. This medicine wheel is a representation of the medicine wheel directions and colours as honoured by most of the Ojibwe in Northwestern Ontario and the Thunder Bay area.

3

Ensuring Success for Schools

First Nations, Métis, and Inuit (FNMI) students need to learn in a setting that recognizes their needs, values, cultures, and identities, and challenges that equip them to succeed. Although the schools studied by David Bell (2004) focused on success with FNMI students, they exemplify what effective schools do.

The findings and recommendations are made based on ten studies completed across Canada:

Hold high expectations for FNMI student achievement while recognizing the existence of their special needs and providing multiple layers of support.

Make a particular effort to ensure that students are aware of the importance of acquiring proficiency in literacy, mathematics, science, and technology to enhance their future prospects, and that instruction and programs provided have a particular focus on developing these core competencies.

Use diverse measurement tools to monitor student progress and program effectiveness, including normed and provincial assessments, and employ the aggregate data produced in developing annual improvement plans.

Employ teachers and school leaders with the expertise and personal qualities that have been shown to be most effective with FNMI learners and the appropriate resources and community liaison personnel to provide holistic support.

Recognize the importance of FNMI language and culture by offering specific programs/classes, including inclusion of FNMI perspectives in regular curriculum and hosting special events and celebrations.

Work to establish learning climates that are culturally friendly to FNMI students by encouraging all staff to learn about local culture and traditions, to feature prominent displays of culturally relevant items, and to invite local elders and community people to share their knowledge in classes.

Encourage open door policies and work to make families feel welcome, recognizing that staff may need to “go the extra mile” in reaching out to those whose personal educational experience has been negative.

Foster strong community ownership of and partnerships in school programs.



4

Background

Our community's largest growing population is the First Nations, Métis, and Inuit (FNMI) community. According to the 2011 National Household Census from Statistics Canada, the FNMI population in Canada is young. FNMI aged 14 and under make up 28% of the total FNMI population. FNMI ages 15-24 represented over 18% of the total FNMI population in Canada. And, between 2006 and 2011, the FNMI population grew by just over 20%. Ontario has the largest number of FNMI people, over 300,000 and representing over 20% of the total FNMI population. With this in mind, FNMI and Ontario leaders are committed to improve education outcomes for FNMI children and youth. Education is a key priority for the Ontario Ministry of Education. Student success is a priority with teaching strategies tailored to FNMI learner needs, curriculum with a FNMI perspective, sound counseling and support services, a school environment that will make everyone feel welcome, parental engagement and an understanding of FNMI cultures, histories and perspectives which will allow sensitivity to specific FNMI education needs.

Under government definitions, "Aboriginal" includes First Nation (status and non-status), Métis, and Inuit peoples. Throughout this document, when speaking of these peoples as a group/whole, the term FNMI will be used. When referring to a specific people, the group's name will be used. In some instances, people will be identified as a specific nation in their own language, or they may wish to be identified simply as an Indigenous person. An Indigenous person, by definition, is someone who is of a people original to the land. As we are in a time of change, the use of Aboriginal in titles will be maintained until formal change occurs, i.e, Aboriginal Education Advisory Committee.

Lakehead Public Schools is committed to improving and supporting Aboriginal student success by focusing on three priorities:

- 1) Learning;
- 2) Environment;
- 3) Engagement.

The handbook entitled "First Nations, Métis, and Inuit Presence in Our Schools: A Cultural Guide" hopes to contribute to achieving these priorities by providing background information to staff and administrators on Aboriginal heritages and traditions, cultural teachings, celebrations, treaties, terminology, and best practices. The information presented in this resource is based on research, consultation, and literature. The objective is to build FNMI cultural awareness. This knowledge will create a FNMI cultural awareness in Lakehead Public Schools that will assist in delivering quality education, building a supportive school climate, meet the specific education needs for FNMI students and nurture relationships between Lakehead Public Schools' staff/administrators and FNMI parent/guardians and families. Although this document is intended for staff, it is applicable to anyone.

We are always excited when others refer to this resource document. Be it student, staff, administrator or organization, please credit Lakehead Public Schools when referencing materials from this document. If the material contained herein is referenced or utilized in a method other than content referencing, please contact us. If your organization would like multiple copies of this document, please contact Lakehead Public Schools at (807) 625-5100.

This document is also available in PDF through our website by visiting www.lakeheadschoools.ca and searching under "Aboriginal Education."

All references/recourses used throughout this document are compiled and organized by section in section 18, Resources.



5

First Nations, Métis, and Inuit Education

Aboriginal Education Advisory Committee

Voluntary Aboriginal Student Self Identification



Aboriginal Education Advisory Committee

The Aboriginal Education Advisory Committee (AEAC) is composed of at least six parents/guardians appointed by the Board who are of Aboriginal ancestry; three members appointed by the Board with preference given to candidates who are of Aboriginal ancestry and/or are members of agencies or groups that provide services to Aboriginal people; a youth of Aboriginal ancestry presently enrolled in a secondary school program appointed by the Board; a Trustee appointed by the Board; the Director of Education or designate; and a principal or vice principal.

Mandate

The mandate of the Aboriginal Education Advisory Committee is to advise the Board on matters relating to the education of Aboriginal students.

The mandate specifically includes:

Increasing the cultural awareness of all Board trustees and personnel through professional development and/or other related activities.

Voluntary Aboriginal Student Self Identification

Self identification is a way for parents and guardians to let schools know if a student is of Aboriginal ancestry. It is a part of a long-term initiative to improve understanding of Aboriginal histories, cultures and perspectives by all members of school communities. Lakehead Public Schools has a regularly updated policy that encourages the voluntary self identification of Aboriginal students which allows us to share pertinent information to First Nations communities whose students are in our board as a part of a Service Agreement. Parents of all Lakehead Public Schools students are annually asked to voluntarily identify their child as being of Aboriginal (First Nations, Métis, or Inuit) or non- Aboriginal ancestry. This question can be found on registration forms for new students and on student update forms for existing students. Individual data will not be shared with anyone and will be kept confidential.

The data collected through the Aboriginal Self Identification process is the foundation of our efforts to further support the success of our Aboriginal students and improve graduation rates. This data is accessible to staff within Lakehead Public Schools. Student data as a whole is disclosed by School Boards to the Ontario Ministry of Education and Education Quality and Accountability Office (EQAO) who measures student achievement against curriculum expectations. As a result, this data allows us to advocate for funding that provides the means to develop and implement student success programs and supports for all students to experience achievement in both elementary and secondary school and beyond.

**Expanding the awareness of effective programs for the educational needs of Aboriginal students.
Facilitating initiatives for all Aboriginal students.**

Providing advice on initiatives including but not limited to student programs, Aboriginal studies, student retention and alternative education programs.

Developing and enhancing partnerships with community based agencies that support Aboriginal students and their families.

Responding to the Board on requests for advice and recommendations on matters that the Board may direct to the committee.

Advocating both provincially and locally for specific needs of Aboriginal students. Identifying community issues that impact education.

Responding to other initiatives as they arise.

The benefits of information gathered through the Aboriginal Self Identification process include:

- Enriched artistic and cultural learning experiences;
- Ability to purchase resources and materials to meet specialization learning needs;
- Improved student success; Self-identifying will help schools and boards know where and how to use resources to promote Aboriginal student success. These resources will support programs that provide Aboriginal student tutors/counselors, expand language and cultural programs (such as Native Language courses and English as a Second Language), and build culturally significant spaces in schools;
- Measure Progress: track data and obtain reliable information on Aboriginal student enrolment and how well they are doing in school;
- Increase engagement and awareness: collaborate between schools, the Aboriginal Education department, Aboriginal students and their families;
- Promote equal opportunities for students;
- Enhance support programming for students; and
- Establish and maintain positive relationships with parents/guardians and our Aboriginal communities.

A copy of a brochure and other information explaining the Aboriginal Self Identification is available in Schools and on www.lakeheadschoools.ca.

Resources

Lakehead Public Schools and Thunder Bay Catholic District School Board. Voluntary Aboriginal Student Self-Identification. Pamphlet. 2015.

Lakehead Public Schools. Voluntary Aboriginal Self-ID. Aboriginal Education. Web. 2016 <http://www.lakeheadschoools.ca>

Voluntary Aboriginal Student Self Identification

Frequently Asked Questions

What is self-identification?

Self-identification is the voluntary, confidential declaration of Aboriginal ancestry as First Nation, Métis, or Inuit.

Voluntary: the choice to self-identify a student's Aboriginal ancestry is up to the parent/guardian and the student (*no documents are required as proof*);

Confidential: Self-identification information is securely stored and used only to support Aboriginal student success as a whole; and

The Voluntary Aboriginal Student Self-Identification Policy (8062) and Procedures are available on our Board's website at www.lakeheadschools.ca.

All information is secure and confidential, according to Ontario Student Records, and protected by the Freedom of Information and Protection of Privacy Acts.

Why is it important for parents/guardians to voluntarily self-identify their child(ren)/student as Aboriginal?

Lakehead Public Schools continually strives to meet every child's education needs. It is essential to understand our student population in order to improve success for all students. The Voluntary Aboriginal Student Self-Identification information will assist in establishing accurate baseline student data that is needed to measure student success and determine if existing programs meet the learning needs of all students. This information will support future planning and decision-making about initiatives/programs to ensure increased levels of achievement for all students.

By parent(s)/guardian(s) completing and returning the Voluntary Aboriginal Student Self-Identification form, it will allow us to learn more about student achievement for all students in our system. We want to ensure we are meeting our student's learning and developmental needs through appropriate supportive programming in the schools (e.g. Native Language, Native Studies). It is voluntary for parent(s)/guardian(s) to self-identify their child(ren) as Aboriginal (First Nation, Métis, Inuit) or Non- Aboriginal. If a parent/guardian does not wish to participate, this choice would be indicated and a telephone call would not be necessary.

I have received requests from parents and agencies about sharing the data we collect. Can we share this information?

No, the information the school collects is protected by privacy legislation and will be treated in the same manner as Ontario Student Record information.

What specific information will be tracked?

Information on Non-Aboriginal and Aboriginal ancestry such as First Nation (including Status/Non- Status), Métis and Inuit will be collected as a whole. In order to measure the success of all students, establishing baseline student data is required. Particular attention will be given to monitoring grade promotion/retention, academic performance, graduation/dropout rates, and mobility/transfer rates.

How is the information collected and maintained?

All student information collected is kept confidential. These forms are securely stored to respect privacy and are treated in the same manner as Ontario Student Record Guidelines, according to the Education Act and Municipal Freedom of Information and Privacy Act. The information gathered is used entirely for the purpose of developing and implementing supportive programs in our schools.

What should I do if parents/guardians have further questions or concerns that I am unable to answer?

You may direct the parents/guardians to the school Principal and provide a copy of the parent/guardian's FAQ sheet. This document is accessible through Lakehead Public Schools website or the staff portal. If the question or concern remains unanswered you may direct the parent/guardian to Indigenous Community Liaison Officer .

For further information or questions, please contact the school Principal or the Indigenous Community Liaison Officer at (807) 625-5100.

Resources

Access two government publications entitled *Ontario First Nation, Métis, and Inuit Education Policy Framework* and *Building Bridges to Success for First Nation, Métis and Inuit Students and Developing Policies for Voluntary, Confidential Aboriginal Student Self-Identification: Successful Practices for Ontario School Boards* on the Ontario Ministry of Education's website at www.edu.on.ca.



6

Creating a Welcoming Learning Environment

A welcoming environment for both students and parents/guardians is a necessity to ensure student success. When some of our First Nations, Metis, and Inuit children and youth feel as if they “don't fit” in our schools, building a welcoming environment in which a student feels safe to learn, to come as they are, and feels like a valued member of the school and classroom community can help students feel a part of the school community. It is commonly understood that parent/guardian involvement and influence is a key factor in success for all students including Aboriginal students (Gallagher-Hayashi, 2004). There are many areas within a school that can be points of focus.

Parent/Guardian Involvement Sample Activities

Entry/Office/Frontline/Student Services/Library Cafeteria/Bulletin Boards

Parent/Guardian Involvement

First Nations, Metis, and Inuit education is regarded as a lifelong learning process. As the child grows, the educational setting must grow and change with him/her. The connection between home, school, and community are a key element in achieving literacy success (Schull, 2016). Along with this connection, school practices play a more significant role in cultivation of parent/guardian involvement than does educational background, family size or socio-economic status of the parents (Chabot, 2005). Participants in Chabot's study noted that the following key points are the most important:

- A welcoming climate must be developed.
- A sense of mutual respect is essential.
- Parents/guardians must share a common cause and a meaningful reason for being in the school
- Key activities that support parental involvement (Kavanagh, 2002).
- Assisting with the creation of safe and supportive home environments.
- Designing effective two-way communication strategies.
- Creating welcoming environments for parental involvement in the school.
- Helping parents/guardians in assisting with home learning activities.
- Involving parents/guardians as key partners in educational decision-making.
- Integrating school and community agencies to support students and families.

Sample Activities

Some sample activities for successful school, family, and community partnerships include:

- Secondary mentorship programs
- FNMI student-run committees
- Informal parent/guardian events at the schools (e.g., feasts with literacy and math related games)
- Invite an authentic voice from the First Nations, Métis, and Inuit community to visit the school. Such as a First Nations Elder, Métis Senator, Métis and First Nations knowledge holders, musicians, drummers, artists, business people, beaders, authors, etc.
- Incorporate real-life First Nations, Métis, and Inuit examples into curriculum (math, language arts, science, etc.)
- Parent/Guardian Handbook - information on what to expect for the school year and what is expected of your child.
- Family interviews - teacher interviews families to learn about the family's goals, priorities, and needs for their children.
- Resource information fairs for parents/guardians, may be on topics requested by parents/guardians.
- Children's Health Fair
- Drug Awareness and Self-Esteem Night (Community Police may help with this)
- Curing the Homework Blues - workshops enabling parents/guardians and children to discuss thoughts and feelings about their respective responsibilities around homework tasks.
- Literacy Night/Storytelling Night
- Grandparents as Parents/Guardians - recognizing the role that grandparents play in the extended family.
- Create Parent/Guardian Centres - establish a family friendly centre with paid/volunteer staff and parents/guardians. Provide resources and materials about the role of parents/guardians in school activities and decision-making or tie in with School Council.
- Translation services for all school-to-home and home-to school communications.
- Parent/guardian newsletters - with tips to learn at home, activities, parent/guardian guest column
- Classroom newsletter, programs to share good news in high school.
- Community notification - send notices about school events to places in the community.
- Orientation Days - prior to school beginning, have an introduction for parents/guardians and students.
- Family socials
- Grandparents and special friends week
- Volunteer Wall of Fame - those who have given a certain amount of hours to the school.
- Volunteer Information packages
- Knowledge and skills survey - survey parents/guardians to see who is willing to donate time and resources to supplement the curriculum.
- Fathers' Club - fathers and other community volunteers create activities and programs that enable them to be more involved in their child's education.
- Welcome Committees-a committee (made of parents/guardians, teachers, community members, and local businesses) distributes letters and calendars of events to incoming classes, and holds monthly welcoming events for all families who are new to the school.
- Tutoring program
- Interactive Homework
- Family Read Aloud Programs
- Include families as participants in school decisions, governance, and advocacy through PTA, School Council, committees and other parent/guardian organizations
- Coordinate resources and services for families, students and the school with businesses, agencies, etc.
- Cultural Fairs/International Day/Family Heritage Day
- Family Sports Night
- Rendezvous days (activities could include Métis music, dancing, storytelling, and Métis voyageur games)
- National Aboriginal Day, June 21
- Powley Day, September 19
- Louis Riel Day, November 16 (suggested activities may be to tell the Louis Riel Story and raise the Metis Flag)
- Rendezvous (suggested activities can include Metis jigging, Metis music, storytelling, and Metis voyageur games)
- Fall Harvest (held annually in September, CCUPCY)
- Northwestern Ontario Aboriginal Youth Achievement and Recognition Awards

Frontline Personnel

Front Entry

Student Services

The first contact parents/guardians often have with the school is the secretary during registration:

- Friendly, knowledgeable office personnel make a person feel welcome.
- Many FNMI parents/guardians have indicated that they felt more comfortable when the secretary handled the registration paperwork. Unfamiliar paperwork can be intimidating. This also ensures that the school receives the correct and necessary information.
- Display First Nations, Métis, and Inuit cultural symbols in the office, cafeteria and hallways to help FNMI students and families feel comfortable (e.g., Métis flag and sash, Metis floral beadwork, First Nations artwork and medicine wheel, Inuit artwork).
- Display welcome messages in Ojibwe and/or Cree, Métis, and Inuit.
- Signage provided in Ojibwe or Cree, Métis, and Inuit (e.g., for the office, library)
- Have FNMI artwork, posters, bulletin board borders, and calendars, etc. posted in the office or front foyer.
- Coffee, water, juice offered to parents/guardians while registering.
- Provide books, paper, crayons to entertain younger siblings that are waiting during this registration time.
- School tours by older students (high school), principal, vice principal or facilitator in elementary school for new student and/or parents/guardians.



Library

First Nations, Metis and Inuit cultures are rich and diverse. By celebrating FNMI cultures and mixing them with non-FNMI cultures, we can instill pride and acceptance in FNMI students. This will help them to feel part of the school community:

- Librarians can make themselves aware of a variety of aspects of local FNMI cultures.
- Artwork, both student and professional, can make a library more beautiful.
- Posters of FNMI and non-FNMI role models.
- Photographs of important members of the community such as Elders/Senators can be displayed next to photos of students.
- Ensure there are resources that depict historical events and current topics respectfully and accurately from a First Nations, Métis, and Inuit perspective
- Select FNMI resources, not just about FNMI topics but by FNMI authors.
- A wide selection of fiction and non-fiction by FNMI authors should be available and included in regular displays of new materials.
- Ensure there are resources that depict historical events and current topics respectfully and accurately from a First Nations, Métis, and Inuit perspective
- Activities in the library should be inclusive of FNMI students.
- First Nations, Métis and Inuit practices such as the talking stick can be incorporated for discussion, especially around comprehension to topics. On the use of talking sticks to share personal thoughts on a subject or to help the group get to know one another, Raymond J. Wlodkowski (1999) writes that, "engagement in learning is the visible outcome of motivation. Our emotions are a part of and significantly influence our motivation. In turn, our emotions are socialized through culture" (p. 9). However, he cautions that although beginning of the year/semester icebreakers or similar activities create more sociable moods that may also enhance the motivation of some students, it can diminish the motivation of others (p. 9). The reasoning behind this is that "some of these activities ask students to self-disclose intimate personal feelings or circumstances to other students, who at the time are strangers to them. [While] some students enjoy sharing such personal information with people who are relatively unknown to them... [such] self-disclosure of this nature may be incompatible with cultural values of [some FNMI peoples] who often reserve expression of very personal feelings for the intimacy of family" (p. 9).

- Writing and literature circles can include FNMI students.
- Introduce parents/guardians to the library by holding an open house for families to see examples of student writing and artwork.
- Use the medicine wheel to help the students become familiar with the research process.

Cafeteria/Hallways & Other Bulletin Boards

- Create living bulletin boards in the common areas used by all students.
- These can have monthly calendars of local organizations (Friendship Centre, Thunder Bay Métis Council, Anishnawbe Mushkiki, Norwest Health Centre, etc.).
- Posters of role models, both FNMI and non-FNMI could be used in these areas. (free-available from Nishnawbe-Aski Nation Education Department)



7

... the language changes with time.

“Also, just from my travels in the north, I noticed the language/dialect along the Albany River all the way from Marten Falls to Cat Lake are the same with sub-dialect in each community or within the community.

As you go further north, the Ojibwe language is again different. There you have a Severn River dialect and Winisk River dialect. These are the two major dialects and to some extent they are similar, again there are sub-dialects in each of the communities.

When I was growing up, families went to their respective trap lines over extended periods of time and they developed their own lingos. I sometimes hear Chomish paraphrase oldtimers he heard talk when he was a young man, the language back then was quite different. My generation does not use it. In essence, the language is lost because it wasn't written. So the language changes with time.”

Lawrence Baxter on Language





8

Cultural Language: Selected Conversational and General Phrases

Ojibwe
Eastern
Western

Cree Ininimowin

Swampy Cree

Oji-Cree

Michif/Métis

Inuktitut/Inuit



Selected Phrases of the Métis, Ojibwe, Oji-Cree, Cree, and Inuktitut (Inuit)

Ojibwe (Eastern)

Eastern Ojibwe	Anishinaabemowin
Boozhoo	Welcome/Hello
Aaniin	Hi/Hello
Biindigen	Come in/Welcome
Miigwech	Thank you
Aaniin Ezhinikaazoyan?	What is your name?
Aandi wenjibaayan?	Where are you from?
Memwech	It is so!
Aaniin danaa?	Why not?
Aaniin ezhi-ayaayan?	How are you?
Aaniin ezhiwebak agwajjiing?	How is it outside (what is the weather like)?
Mino giizhigad. (your name) nindizhinikaaz.	It is a nice day. is my name.
Around the School	
Gikinoo'amaadiiwigamig	School
Gikinoo'amaagan(ag)	Student(s)
Gikinoo'amaagewikwe(g)	Female Teacher(s)
Gikinoo'amaagewinini(wag)	Male Teacher(s)
Gikinoo'amaage	He Teaches
Ogimaawigamig	Administration Office
Ogimaa	Male Principal (chief, boss, anyone in authority)
Ogimaakwe	Female Principal (female leader, queen)
Gichi-ogimaa	Director of Education (Highest leader)
Agindaasowigamig	Library
Mazina'igan(an)	Book(s) (also paper, document)
Ozhibii'iganaak(oon)	Pen(s), pencil(s)
Moozhwaagan(an)	Scissor(s)
Agokiwasigan	Glue
Gikinoo'anaw	Teaches (it) to him
Bizindam	Listen (he listens)
Abin	Sit (singular)
Abig	Sit you people
Zaagaan	Go outside
Gego zaaganken	Don't go outside
Gego zaagankeg	Don't go outside you people
Biindigedaa	Let's go inside
Zaagaandaa	Let's go outside
Wiisinidaa	Let's eat
Aambe	Come on, come here.
Gego	Don't! Don't do!
Daga	Please
Wiiba	Soon
Miinan	Blueberries



Miinibaashkiminasiganibiitoosijiganibadagwiingweshiganibakw ezhigan

Blueberry Pie

The word translates as "blueberry cooked to jellied preserve that lies in layers in which the face is covered in bread":

miin = blueberry

Baashkiminisigan	Jam, preserves
Biitoosijigan	Layered
Badagwiingweshigan	Lie with face covered
Bakwezhigan	Bread

Giizhikaandagoons	Cedar
Bashkodejiibik	Sage
Bashkodemashkosiw	Sweetgrass
Asemaa	Tobacco

Ojibwe (Western)

Western Ojibwe	Anishinaabemowin
Maang	Loon
Zhigob bigiw	Balsam Fir
Agawaapamakiin	Pearly Everlasting
Wiigwaas	White Birch
Miin	blueberry
Miinens	sweet blueberry ("little blueberry")
Michaa miin	velvet leaf blueberry ("large blueberry")
Waabigwan	flower
Aasaagakiik	plant (that grows, changes, and dies)
Gii-gichi-gimiwan dibikong.	It rained hard last night.
Zagakisidoon gidaya'iiman.	Tidy up your things.
Ninandawenimig ji-nagamowag.	He wants me to sing.
Nindinendam	I think so
Zoogopon/zoogipon	It is snowing

Aan enendaman noongom gaa-giizhigak.

What are you thinking today?

Giishpin noondawangidwaa gidochigewininiwag,giidagoshinoog iinzan.

If we hear the musicians, it means they have arrived.

Awegwen gaa-gidamwaagwen nimbakwezhiganiman.

I wonder who ate up my bannock.

Cree Ininimowin

Tawâw	Welcome
Pihtokwê	Come in
Tânsi	Hi, how are you?
Kinôhti-nêhiyawân?	Do you want to speak Cree?
Ninôhti-nêhiyawân	I want to speak Cree
Êkosi	Goodbye
Kihtwâm ka-wâpamitin.	I'll see you again. (to one person)
Ki'htwa'm ka-wa'pamitina'wa'w.	I'll see you people again.
Kihtwâm ka-wâpamitinân.	We'll see you again. (to more than one person)
Kinanâskomitin	Thank you. (to one person)
Kinanânomitinâwaw	Thank you. (to more than one person)
Tânsi êsinihkâsoyan (Your name) nitisinihkâson.	What's your name? My name is .
Tânite wîkiyan?	Where is your home?
Tântê nimasinahikan?	Where is my book?
Kimiwan nâ?	Is it raining?
Kimiwan.	It is raining.
Kéyâpic nâ kimiwan?	Is it still raining?
Kî-kimiwan nâ otâkosihk?	Did it rain yesterday?
Êhê	Yes
Môna or Mwâc	No
Nôtin.	It is windy.
Kî-kimiwan nêsta kî-nôtin.	It rained and it was windy.

Mino-kîsikâke nika-mêtawân wanawitimiik.

If it's a nice day, I will play outside.

Ninikamon	I sing
Nikî-nikamon	I sang
Nika-nikamon	I will sing
Niwî-nikamon.	I want to sing.
Kêkwân ka-wî-tôtaman wâpahke?	What are you going to do tomorrow?
Atim	Dog
Atimwak	Dogs
Nina nimasinahikan.	That is my book.
Nitôtêm	My friend

Swampy Cree

Tânika kimowahk.	I wish it would rain.
Kekwân wehci-pâhpiyan.	Why are you laughing?
Kekwân wâ-mîciyan.	What do you want to eat?
Nipâtikwenak kiyâpic.	They must still be sleeping.
Nikî-wanihikânân iskani-pipon.	We trapped all winter.

Ka-kî-awihin nâ kotak kimasinahikanâhtik.

Could you lend me your other pencil?

Kitepâpahten nâ nema címân sâkahikanihk.

Can you see the boat on the lake from here?

Nikî-wâpahtamwân ocímân.	I saw his boat.
Wanawî	Go outside!
Eko wanawitâk.	Let's go outside!
Mispon	It is snowing.

Oji-Cree/Anishininimowin (aka Severn Ojibwe)

Oji-Cree is similar to Ojibwe, but its literary traditions are based on the Cree.

Waaciye (pronunciation: waa-chay-a)

Hello/Goodbye

nindizhinikaaz (pronunciation: nin-di-zhini-kaaz)

My name is

Miigwetch (pronunciation: mee-gwetch)

Thank you

Eya (pronunciation: aay-yeah)

Yes

Gahween (pronunciation: gaa-win)

No

Michif/Métis

Michif-French (Ontario)

Michif, the language of the Métis, has roots that go deep into Métis history and predates the creation of Ontario and of Canada. It evolved from an intermingling of old European languages and several different First Nations languages. There are variations in how Michif is spoken, depending on the history, languages and dialect of the peoples in a particular area. Michif was once spoken all across the homeland. However, like most Aboriginal languages, the number of Michif speakers declined due to the colonization process that attempted to stamp out the use of languages other than English and French. Efforts are now underway to preserve Michif, and introduce Métis youth to their heritage language. As part of that effort, the Métis Nation of Ontario has created on-line and text language resources. The examples of the Michif language below are from those resources.

Hello	Bonjou
Thank you	Marsi
My name is	Jmapèl (Michif) or Mon nom est (Français)
I am well	Chu bin / Sa var bin (Michif) or Ca va bien (Français)
Come back to see us	Tur vyinfracrow nourwoèr (Michif) or Tu reviendras nous voir (Français)
She is eating strawberries	A manj dé frèz (Michif) or Elle mange des fraises (Français)
Tobacco	Tabaw (Michif) or Tabac (Français)
Cedar	Sèd (Michif) or Cèdre (Français)
Sweetgrass	Fouin Dodeur (Michif) or Foin D'odeur (Français)
Sage	Sog (Michif) or Sauge (Français)
Pie	Tart (Michif) or Tarte (Français)

Northern Cree “Y” Dialect île-à-la Michif

Tânsi!	Hello!
Tân'si kiya?	What is your name?
Tânitî ochi kiya?	Where are you from?

Kikway mâna kê takahkihtamik ta isiyhchikîyik

What is your favourite thing to do?

Kihîsiyiniwak kanawihitamwak li Métis kayâs-ispayiwîn êkwa pimâtisowin.

Elders are the keepers of Métis history and culture.

Nôsâmihtîn li-Métis onisosimôwin êkwa sisâpîhkahikan-kitohcikêwin.

I like Métis jigging and fiddling.

Ni-mamihtisin niya li-Métis osâm nisâkihakwâk nitayisînîmak.

I am proud to be Métis because I love my people.

Michif-French

Bounjour!

Hello!

Qu'ossait toun noum?/Comment ti t'appelles?

What is your name?

D'ivou titte viens?

Where are you from?

Qu'ossait t'aimes fère li plusse?

What is your favourite thing to do?

Li Vius sount li gardjiens di l'histouaire pi d'la culchure di Michifs.

Elders are the keepers of Métis history and culture.

J'aime la jigüe Michif pi la musique avec li vièloun Michif.

I like Métis jigging and fiddling.

Chu fière dette Michif parci qui j'aime moun mounde.

I am proud to be Métis because I love my people.

Michif-Cree

Taanshi!	Hello!
Taanshi shinikashooyenn?	What is your name?
Taanday ooshchiiyenn?	Where are you from?

Kaykwy kishchi aen miiyutamun aen ooshitayenn?

What is your favourite thing to do?

Lii Vyeu ka kaahwaytakihk lîi zistwayr li taand kayash pi taanshi ka pimâtishichik lîi Michif.

Elders are the keepers of Métis history and culture.

Ni miiyayten la jigüg di Michif pi li vyayloon.

I like Métis jigging and fiddling.

Ni kishchiitaymoon aen li Michif wooyaan akooz moon moonde aen shakihahikihk. I am proud to be Métis because I love my people.

Inuktitut (Inuit)

Tunngahugit / Tunngasugit
Ai/Ainngai

Welcome
Hello

Qanuipit? (pronunciation:Ka-nwee-peet?)
How are you?

Qanuigittunga (pronunciation: Ka-nweeng-ni-toon-ga)
I am fine

***Qaaniungi** (pronunciation: Kan-ee-oo-ngee)
Fine, thank you.

Qujannamiik (pronunciation: Coo-yan-na-mee-ick)
Thank you

***Naqurmiik** (pronunciation: Nak-urm-eek)
Thank you

Ilaali (pronunciation: Ee-lah-li)
You are welcome

Kinauvit? (pronunciation: Kee-nau-veet?)
What is your name?

Huminngaaqpin / Nakinngaaqpit

Where are you from?

_____ **nngaaqpunga**
I am from...

Mumirluu?
Would you like to dance with me?

Uqauhiq atauhiq naammayuittuq / Uqausiq atausiq naammajuittuq
Our language is never enough.

Naattingujaq	Sunday
Naggajjau	Monday
Aippiq	Tuesday
Pingatsiq	Wednesday
Tisammiq	Thursday
Tallirmiq	Friday
Naattingujalaarniaq	Saturday

Inuit Syllabics and Charts

Inuit language, like Ojibwe and Cree, have their own unique set of sounds. The syllabics for Inuit were created to represent these unique sounds. Inuit language teacher and activist Miriam Aglukkaq created specialized syllabics for especially unique sounds that exist only in Gjoa Haven, Kugaaruk and Taloyoak.



E. Stresman Photograph



9

Terminology

The following list can be used to clarify terminology in a respectful manner and to help address student questions appropriately. An understanding of the following terms will be helpful in implementing the curriculum and in relations with the Aboriginal community.

Aboriginal Peoples - A term defined in the Constitution Act of 1982, and which refers to all **Indigenous** peoples in Canada, including First Nations, Métis, and Inuit peoples. These separate groups have unique heritages, languages, cultural practices, and spiritual beliefs. Their common link is their Indigenous ancestry.

Aboriginal

First Nation Inuit Métis

Status | Non Status

First Nations, Métis, and Inuit (FNMI) Cultural Awareness - FNMI cultural awareness should include not only what is known about Aboriginal culture, but how Aboriginal culture can also be a way of knowing (an epistemology). Aboriginal cultural awareness would include knowledge about various Aboriginal peoples and their songs, dances, rituals, customs and traditions, story, food and clothing, and their ethics and values.

Aboriginal Rights - Rights held by some Aboriginal peoples of Canada as a result of their ancestors' long-standing use and occupancy of the land. The rights to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group depending on the customs, practices, and traditions that have been formed as part of their distinctive cultures.

Aboriginal Self-Government - Governments designed, established, and administered by Aboriginal peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial government.

Aboriginal Title - A legal term that recognizes an Aboriginal interest in the land. It is based on the long-standing use and occupancy of the land by today's Aboriginal peoples as the descendants of the original inhabitants of Canada.

Assimilation - Occurs when a minority or outside group is completely absorbed into a dominant group.

Band - A body of Indians for whose collective use and benefit lands have been set apart or money is held by the Crown, or declared to be a band for the purposes of the Indian Act. Each band has its own governing band council, usually consisting of one chief and several councillors. Community members choose the chief and councillors by election, or sometimes through custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

Bill C-31 - The pre-legislation name of the 1985 Act to Amend the Indian Act. This act eliminated certain discriminatory provisions of the Indian Act, including the section that resulted in Indian women losing their Indian status when they married non-status men. Bill C-31 enabled people affected by the discriminatory provisions of the previous Indian Act to apply to have their Indian status and membership restored.

Constitution Act (1982) - 1) Recognizes and affirms Aboriginal and treaty rights of Aboriginal peoples of Canada. 2) In the Act, "Aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada. 3) For greater certainty, in subsection 1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired. 4) Notwithstanding any other provision of this Act, the Aboriginal land treaty rights referred to in subsection 1) are guaranteed equally to male and female persons. The Constitution Act provides general protection but does not define or set out particular Aboriginal rights. The courts have established tests for proving Aboriginal rights.

Custom - A traditional Aboriginal practice. For example, First Nations peoples sometimes marry or adopt children according to custom, rather than under Canadian family law. Band councils chosen "by custom" are elected or selected by traditional means, rather than by the election rules contained in the Indian Act.

Enfranchisement - Historically, an Aboriginal person (First Nation, Métis, or Inuit) who was made to lose their status or band membership and made a citizen of Canada after 1867. Métis were enfranchised by not being recognized as Aboriginal until 1982. Enfranchisement is a legal process for terminating a person's Indian status and conferring full Canadian citizenship. Voluntary enfranchisement was introduced in the Gradual Civilization Act of 1857 and was based on the assumption that Aboriginal people would be willing to surrender their legal and ancestral identities for the "privilege" of gaining full Canadian citizenship and assimilating into Canadian society. Compulsory enfranchisement came with the Indian Act of 1876. Individuals or entire bands could enfranchise. In the case where a man with a family enfranchised, his wife and children would automatically be enfranchised. Women whose

husbands died or abandoned them, or if they married non-Aboriginal men, would become enfranchised. Aboriginal people were also enfranchised for serving in the Canadian armed forces, gaining a university education, or for leaving reserves for long periods. Two major amendments to the Indian Act, in 1951 and 1985, have significantly revised those portions of the Indian Act that relate to "Indian status," and by extension, to the process of enfranchisement.

Enfranchisement is a loss of status or band membership, or unrecognized as being Aboriginal

First Nations People - A term that came into common usage in the 1970s to replace the word "Indian," which some people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian peoples in Canada, both status and non-status. Some First Nations communities have adopted the term "First Nation" to replace the word "band" in the name of their community.

Indian - As a historical term, the use of the word "Indian" is generally only acceptable to use when referring to it in connection with government treaties, policy, and with other historical references. Some believe the term "Indian" was first used by Christopher Columbus in 1492, believing he had reached India. In current times, outside the use of it as a historical/governmental term, use of the word "Indian" is generally seen as offensive. However, there are some exceptions to the use of this term. For instance, some Aboriginal people sometimes refer to themselves as "Indian." But, the use of this term in this manner is done so in a way to take control and ownership of the word. Still, it is generally advisable to not identify an Aboriginal person as "Indian," even if they call themselves "Indian." It should be noted that the use of the word "Indian" is still commonly accepted in the United States.

Off-reserve Indian - Do not live on their home reserve. Depending on where they live, they may (or may not) be entitled to available program benefits.

On-reserve Indian - Lives on their home reserve. The federal government has jurisdiction over the people who live on reserves.

Status Indian - Refers to an Aboriginal person who meets the requirements of the Indian Act and who is registered under the Act. A status Indian has at least one parent registered as a status Indian or is a member of a band that has signed a treaty. The federal government has sole authority for determining status through registration. Bill C 31, legislation of 1985 in which the Indian Act was amended, reinstated Aboriginal women and their

descendants who had previously been denied status because of marriage to a non-Aboriginal or non-Status man.

Non-Status Indian - Non-status Indians are those who lost their status or whose ancestors were never registered or lost their status under former or current provisions of the Indian Act.

Treaty Indian - Treaty Indians are those members of a community whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits.

Indian Act - Federal legislation that regulates Indians and reserves and sets out certain federal government powers and responsibilities towards First Nations and their reserved lands. The first Indian Act was passed in 1876, although there were a number of pre- and post-Confederation enactments with respect to Indians and reserves prior to 1876. Since then, the Act has undergone numerous amendments, revisions, and re-enactments. Indigenous and Northern Affairs Canada administers the Act. See “Timelines: History and Treaties” for more information.

Indigenous - Indigenous is a term which may be used to collectively or globally describe or refer to groups of peoples who are original to a particular area or place. The United Nations uses an understanding of the term based on the following:

- Self-identification as indigenous peoples at the individual level and accepted by the community as their member;
- Historical continuity with pre-colonial and/or pre-settler societies;
- Strong link to territories and surrounding natural resources;
- Distinct social, economic or political systems;
- Distinct language, culture and beliefs;
- Form non-dominant groups of society;
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

Indigenous people are original to a particular area or place

Inuit - The Inuit are an Aboriginal people in northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and Labrador. Ontario has a very small Inuit population. The Inuit are not covered by the Indian Act. The federal government has entered into several major land claim settlements with the Inuit.

Land Claims - In 1973, the federal government recognized two broad classes of claims – comprehensive and specific. Comprehensive claims are based on the assessment that there may be continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. The claims are called “comprehensive” because of their wide scope which include such things as title, fishing and trapping rights, and financial compensation. Specific claims deal with specific grievances that First Nations may have regarding the fulfillment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the Indian Act.

Métis - The term Métis means a person who self-identifies as Métis, is distinct from other Aboriginal peoples and is of historic Métis Nation ancestry. They must belong to an historic Métis community or have ancestral ties to one. The Métis have a unique, mixed First Nation and European ancestry and culture.

Métis people belong to or have ancestral ties to historic Métis communities

The Métis emerged as a distinct people or nation in the historic Northwest (the “historic Métis Nation homeland”) during the fur-trade eras of the 18th and 19th centuries. This homeland includes the 3 Prairie Provinces as well as British Columbia, Ontario, Northwest Territories, and northern United States. The Métis National Council defines Métis as: “a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis nation.” Under the Métis National Council (MNC) definition, the Métis are distinct from other Aboriginal people for the purposes of nationhood and cultural purposes. You cannot belong to the Métis Nation and a First Nation at the same time.

Métis Rights - Although the Constitution Act (1982) affirms and recognizes Aboriginal and treaty rights to Aboriginal peoples of Canada which includes Indian, Inuit and Métis peoples of Canada, it remains an unfulfilled promise to the Métis peoples. The Government of Canada assumed the position that Métis peoples had no existing Aboriginal rights; thus, refused to negotiate and deal with the Métis peoples in the past. In the 1990's, the Métis began seeking justice in the court system advocating for their rights. The Powley court case (March 2003) was the first one to be heard in the higher court system challenging whether Métis peoples have existing Aboriginal rights. The Supreme Court affirmed and recognizes Section 35 of the Constitution Act “is a substantive promise to the Métis that recognizes their distinct existence and protects their existing Aboriginal rights”. The Métis National Council states “The Powley decision marks a new day for the Métis Nation in Canada. The Supreme Court's decision is a respectful affirmation of what the Métis people have always believed and stood up for, as well as an

opportunity for Canada to begin fulfilling its substantive promise to the Métis’.

On July 7, 2004, an agreement was made between the Métis Nation of Ontario and Ministry of Natural Resources which recognized the Métis Nation of Ontario's Harvest Card system. The Métis peoples who hold a Harvester's Certificate and hold Métis citizenship can exercise their harvesting rights within his or her traditional territory and in accordance to the Interim Enforcement Policy; thus, no violation of conservation or safety charges would apply. There are a maximum number of Harvester's Certificates that can be issued annually. There is a mutual agreement that these limits may change from year to year which is dependent on historical research and an evaluation on Métis Nation of Ontario's registry system and processes.

Métis Harvest or Métis Harvesting Means taking, catching or gathering for reasonable personal use and not commercial purposes in Ontario of renewable resources by Métis Nation of Ontario citizens. Harvesting includes plants, fish, wildlife and firewood, taken for heating, food, and medicinal, social or ceremonial purposes and includes donations, gifts and exchange with Aboriginal persons. Sustainable practices of harvesting are upheld to ensure that resources are healthy for future generations.

Métis Community - A group of Métis peoples who live in the same geographic area. A community may include more than one settlement, town or village in an area.

Oral history includes the knowledge of an entire culture

Oral History - Among many Indigenous cultures, oral history is an integral part of their culture. In many Aboriginal cultures in Canada, oral history includes the knowledge of the entire cultures and perpetuates the teachings. Oral history also includes the history of storytelling. Oral history is passed from one generation to the next. Marlinda White-Kaulaity (2007) explains that, “oral tradition is much more valued in Native communities. In fact, the culture is embedded in the language of various... nations” (p. 561). Can also be referred to as oral literature, oral traditions, oral narrative.

Racism - The definition of racism for students from Merriam Webster dictionary: belief that certain races of people are by birth and nature superior to others; and discrimination or hatred based on race.

Reserve - A tract of land, the legal title to which is held by the Crown, set apart for use and benefit of an Indian band. The Indian Act provides that this land cannot be owned by individual bands or First Nation members.

Scrip - Historically, a special certificate or warrant issued usually to the Métis people by the Department of Interior which entitled the bearer to receive Western homestead lands without specifying the actual parcel of land involved. The scrip policy was meant to dispossess the Métis people of their homeland, farms and homes, and left Métis largely without the traditional land-base that the First Nations and Inuit have. Along with the treaties, scrip enabled the federal government to colonize western lands for use by new settlers. Along with the treaties, they would allow the federal government to convey Western lands unencumbered by prior rights of use to new settlers. Land grants were seen as the cheapest way of extinguishing the Métis title by the government.

Settlements – Settlements are places where people have established a community. Distinct Métis settlements emerged as an outgrowth of the fur trade, along freighting waterways and watersheds. In Ontario, these settlements were part of larger regional communities, interconnected by the highly mobile lifestyle of the Métis, the fur trade network, seasonal rounds, extensive kinship connections and a shared collective history and identity. (MNO)

Traditional Lands - Lands used and/or occupied by First Nations and Inuit peoples before European contact or the assertion of British sovereignty. Métis people have traditional land and settlements which grew out of the early Fur Trade eras.

In Canada, we are all treaty partners

Treaty - Treaties are formal agreements (today known as land claim settlements and referred to as “Numbered Treaties”) between the Crown (Government of Canada) and Aboriginal peoples which define obligations and promises and rights (see Timeline of Treaties for years of establishment). The purpose was to allow European peoples to settle vast parts of land in Canada without interference. It can be said that treaties were an attempt to encourage peaceful relations between Aboriginal and non-Aboriginal peoples. In Canada, we are all treaty partners.

Treaty Rights - Rights specified in a treaty. Rights to hunt and fish in traditional territory and to use and occupy reserves are typical treaty rights. This concept can have different meanings depending on the context and perspective of the user.

Tribal Council - A regional group of First Nations members that delivers common services to a group of First Nations. Services can include Health, Education, Technical Services, Social Services, and Financial Services.

10

First Nations, Métis, and Inuit People in Canada

Sharing of Knowledge

Anishinaabe

Oji-Cree Anishiniimowin

Mushkegowuk

Inuit

Mohawk/Kanien'ke

hake

A Brief Overview of Aboriginal Historic Timelines and Contact in North America



First Nations, Métis and Inuit peoples in Canada have very diverse and distinct cultures. It is imperative to realize that First Nations, Métis, and Inuit people are unique in their beliefs, spirituality, customs, histories, and languages. There are many different First Nations across Canada, each with their own distinct cultures, traditions, and languages. Different peoples with multiple and distinct languages could live in the same area. People within any one geographic area are not necessarily the same. There could be as much diversity within a geographic area as there is across Canada.

It is important to note that as we attempt to frame the changes to the First Nations, Métis and Inuit peoples' ancestry, continuums may be based on a multitude of quantifiers – cultural, geographic, urban/rural, language or values. Individuals may be anywhere on the continuum or not at all.

This is an example of a cultural continuum based on religion:



Sharing Knowledge

For millenia, First Nations and Inuit peoples have adapted their life and living to a specific environment and they shared their knowledge about living a good life in North America's varied landscapes and climates. Around 1500, the first Europeans who arrived in North America were introduced to new plants that were edible and used in medicines of the past and today.

The Inuit peoples in the Arctic invented the igloo to survive severe cold temperatures and perfected the kayak to withstand icy waters and to be able to place the boat upright without getting out if the kayak capsized. In Eastern North America, First Nations peoples invented birch bark canoes as a means of transportation to get through the waterways while exploring and moving through the dense forests.

The First Nations peoples living in the Prairies moved from place to place to hunt buffalo; thus, they invented the Teepee, a lightweight dwelling made of poles arranged in a cone shape covered with animal skins.

Along the Pacific Coast, First Nations peoples lives in permanent villages, expressed their rich cultures in a number of ways, including through sculpture, and are known for their longhouses and pole carvings. They also built dams (pounds and fish weirs) to catch fish on rivers throughout the boreal and prairies.

During the Fur Trade, distinct Métis communities developed along the fur trade routes. The Métis Nation Homeland includes: British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, the Northwest Territories, and parts of the northern states. Distinct Métis cultural traditions and language developed in each of these areas.

The Europeans learned many new skills and knowledge from the First Nations, Metis, and Inuit peoples which continue to be shared today. If this knowledge hadn't been shared it would have taken the Europeans longer to establish themselves. Life would have been different without the contributions from Aboriginal peoples.

Anishinaabe

In Ontario, the term Anishinaabe most often refers to the three nations that formed a Confederacy known as the **Three Fires Confederacy: Ojibwe (Faith Keepers), Odawa (Warriors and Traders), and Potawatomi (Fire Keepers)**. The Anishinaabe have a long and proud history:

- Language of these three nations belongs to the Algonkian family. Similar cultural practices and spiritual beliefs are shared.
- History of Anishinaabe began on the east coast of Turtle Island (North America) long before European contact.

- Seven prophets came to the Anishinaabe people at that time and foretold of the European people and future hardships.
- For survival, they urged the people to migrate and their prophecy is known as the Seven Fires Prophecy.
- Seven Fires refers to the seven places of migration along the way: St. Lawrence River (of a turtle-shaped island), Niagara Falls, the Detroit River, Manitoulin Island, Baawating (Sault Ste. Marie), Duluth, and finally Madeline Island (Wisconsin).
- In 1650, the Ojibwe fled from the Iroquois, but later in this century the Ojibwe went on the offensive and drove the Iroquois from most of southern Ontario.
- By the mid 1700's, Three Fires Confederacy became the core of the Western Lakes Confederacy, and were joined by the Huron, Algonquins, Nipissing, Sauks, Foxes and others.
- They met on a regular basis at their own fire within that of the larger council, where each nation would debate its position internally. Once in agreement, one speaker would share it with the Grand Council.
- After 1812, the British did not need allies and stopped treating the members of the Western Lakes Confederacy with respect or fairness. During the following decades, many treaties took land from Aboriginal peoples. The Wendats were allied with the French in what is now Canada (then it was called the province of Canada). The British were allied with the Haudenosaunee from New England and New York. Once the American's moved the British out and into Canada, they disposed the French and so those alliances changed radically as a result.
- In 1870, the Grand General Indian Council of Ontario and Quebec met (with almost all bands of S. Ontario and Lake Huron taking part) to review and revise the Indian Act of 1876.
- By the early 1900's, the Grand Council began to decline, as the Indian agents began to refuse or allow the use of band funds for travel.
- In 1949, the Grand Indian Council was replaced by the Union of Ontario Indians (UOI), which today represents 43 First Nations along Lake Huron and Lake Superior and in the southern parts of Ontario.

Oji-Cree Anishinaabe Anishininimowin

The Oji-Cree Anishininimowin language (sometimes called Severn Ojibwe) is closely related to the Ojibwe language, but has a different literacy tradition based in Cree, with several phonological and grammatical differences:

- This Nation has communities throughout northeastern Ontario (with the Cree to the north and Ojibwe to the south) and at Island Lake in Manitoba. Oji-Cree Anishininimowin is often grouped together with Ojibwe and related languages. Some people from this group prefer being called Anishinaabe.

- The orthography of Oji-Cree Anishininimowin is Algonquian Syllabics, with western-style finals, but with an eastern placement of the western style finals but with an eastern placement of the w- dot. It is typically not written in any sort of Roman writing system.

Muskegowuk/Inniw

Before contact, Woodland (Muskegowuk) Cree lived in Northern Ontario and Manitoba, while Mistassini Cree lived in Quebec, and Plains Cree lived west of Lake Winnipeg.

The culture of the Muskegowuk is influenced by the land, climate, vegetation, and animal life. Although many Cree live in First Nations communities along the northern coast, many still take part in traditional activities that change with the seasons:

- They are knowledgeable about the changes in seasons, phases of the moon, length of day, growth of plants, and migration of birds and animals.
- They live in small family groupings far from each other so as not to overhunt during the winter; each traditional area supported fishing, hunting and trapping.
- In winter, the women made clothing from skins that had been tanned, using quills and dyes as decorations.
- Families travelled to traditional meeting places to hunt ducks and geese returning from migration.

Métis

The Métis are a separate and distinct people with ancestry from traditional Métis catchment areas (not reserves) and have Métis rights. Métis people are as different from First Nations people as the Inuit are.

Prior to Canada's crystallization as a nation, the Métis people emerged out of the relations of Indian women and European men. While the initial offspring of these unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of Indian and European settlements, as well as the subsequent intermarriages between Métis women and Métis men, resulted in the genesis – the Métis.

The Métis people constitute a distinct Aboriginal nation. The Métis Nation grounds its assertion of Aboriginal nationhood on well-recognized international principles. It has a shared history, common culture (song, dance, national symbols, etc.), unique language (Michif with various regional dialects), extensive kinship connections from Ontario westward, distinct way of life, traditional territory and collective consciousness.

In March 1983, the Métis Nation separated from the Native Council of Canada to form the Métis National Council – its own Métis-specific representative body. The Métis National Council represents the Métis nationally and internationally. It receives its mandate and direction from the democratically elected leadership of the Métis Nation's governments from Ontario westward (Métis Nation of Ontario, Manitoba Métis Federation, Métis Nation – Saskatchewan, Métis Nation of Alberta, Métis Nation – British Columbia).

Within Ontario, historic Métis communities arose along various watersheds throughout the province and have distinct histories and characteristics. In contemporary times, the Métis Nation has identified that there are approximately 12 historic Métis communities (catchment areas) that continue to exist. Sometimes they are within larger non-aboriginal communities. Métis people live throughout Ontario in urban, rural or remote areas, including Thunder Bay.

The rights of the Métis people have been a topic for debate since the events of Red River and Batoche. The Métis Nation, as a young Aboriginal nation indigenous to North America, possessed the rights held by all other Aboriginal nations. In practice however, the 1867 government of Canada dealt with the Métis Nation differently. Following the transfer of Rupert's Land to Canada, the federal government dispatched Commissioners to the West to settle legal ownership of the land with the Aboriginal inhabitants. The Commissioners collected signatures on two kinds of documents:

- Collective treaties for Indian bands, and
- Scrips for Métis individuals.

A Brief Overview and History of the Métis in Canada

The Manitoba Act was a negotiated response to the demands of Louis Riel's Provisional government and a condition of its dissolution. There are now more than a million Métis, First Nation, and Inuit peoples in Canada.

The Métis, with a history stemming from the fur trade era, were generally the children of French, Scottish and English fur traders from the North West Company, fur traders from the Hudson's Bay Company. These fur traders and company men often married or had children with Cree, Ojibwe, or Saulteaux women. Generally speaking, these relationships were sometimes made to strengthen bonds and trade relationships between the First Nations communities and the fur trading companies. Women who married into these relationships also often also guided the groups through inland lakes and rivers, and provided the skills and knowledge necessary to live off of the land so that the group could survive. This blending of culture and identity developed into a new and distinct culture, the Métis culture. Métis villages and communities, by the mid 19th century, had appeared in and around the fur trading posts from the Great Lakes to the Mackenzie Delta.



Louis Riel

Métis Nation of Ontario

By adapting European transportation technology to fit the needs of the time, the Métis created the Red River Cart and the York Boat which made possible the transportation of large amounts of goods and supplies to and from far-reaching fur trading posts. At a time when the Hudson's Bay Company was trying to sell off Métis land in which they had no legal right to do so, they were eventually forced to recognize the land holding system of the Métis (long narrow river lots as is done in Quebec) where no formal legal titles are given.

In this paragraph from Gale (1998), we can see some of the rich and multi-layered history that the Métis people in Thunder Bay: From the beginning of the 19th century, and following the making of the Robinson Treaties in 1850, a community of people of Métis heritage have lived in the Thunder Bay Area, then known as Prince Arthur's Landing (later as Prince Arthur). Their settlement at Fort William is recognized as one of the two first Métis settlements in Canada. In 1853, the Métis had been invited by the Jesuits to settle along the river, opposite the Fort William Mission, "where they gave rise to the village of Westport." J.C. Hamilton reported in 1876 that a group of Métis houses were to be found at McVicar's Creek, at the end of Prince Arthur's Landing. These Métis are the descendants of the original employees of the North West Company and the Hudson's Bay Company working at Fort William, as well as other posts. These people are referred to as "the first permanent settlers of the Thunder Bay region." They are also referred to as a group of those choosing "to remain associated with the district as a whole," who travelled between the various posts of the area to work. Many of the Métis men remained for long periods of time at one post, where their families were inevitably raised, and whose children intermarried."

Mohawk/Kanien'kehake

The Mohawk Nation, then known as Kanien'kehake (people of the flint) was one of the five founding Nations of the Iroquois League (or confederacy). The name Mohawk was given to the tribe by the Algonquin and was later adopted by the Europeans who had difficulty pronouncing Kanien'kehake. The other Nations in the Confederacy were the Cayuga, the Seneca, the Oneida, and the Onondaga. The sixth Nation to join were the Tuscarora. The joining of these nations is also sometimes referred to as the Great Binding Law. For the Mohawk Nation, this governance is believed to be a gift from Gitchi Manitou. The Mohawk Nation, different from the Ojibwe who view circles moving clockwise, view the movement of circles as counter-clockwise. This is especially important to remember when with a group doing smudging or formal discussions.

Within the Mohawk culture, the Tree of Peace is an important symbol. The Tree of Peace is a tall white pine planted by the Onandaga which represents the joining of the five founding Nations. An eagle, which sits atop the Tree of Peace, alerts the Mohawk Nation of any danger this eagle is generally thought to be a messenger sent by Gitchi Manitou. A circle, which surrounds the Tree of Peace, is also an important symbol representing the six nations' Chiefs around the Tree of Peace forming a circle by joining hands. A bundle of five arrows represents the founding five nations. The Sky World and the Celestial Tree (where all lights in the sky originate), as well as Turtle Island which forms Earth, and the Underworld are other symbols and ideas integral within Mohawk spirituality and belief systems.

The Mohawks of Akwesasane reside in a geographical area alongside the St. Lawrence River. Working toward a Common Community Vision, the Akwesasane look also to other First Nation communities to help strengthen and unite their vision.

For more history on the Akwesasane please visit Akwesasane: Land Where the Partridge Drums at <http://www.akwesasne.ca/history.html>

Different Mohawk Groups

Mohawk name (Formerly known as) - Kanien'kehake spelling Akwesasne (Saint-Régis) - Ahkwasáhsne Kahnawake (Caughnawaga) - Kahnawà:ke Kanesatake (Oka) - Kanehstà:ke

This section is by no means comprehensive of the rich history and culture of the Mohawk Nation. It is here to help paint a small picture of their traditional customs and beliefs.



Flag



Flower
Purple Saxifrage



Coat of Arms Inuktitut:
Nunavut, Our Strength

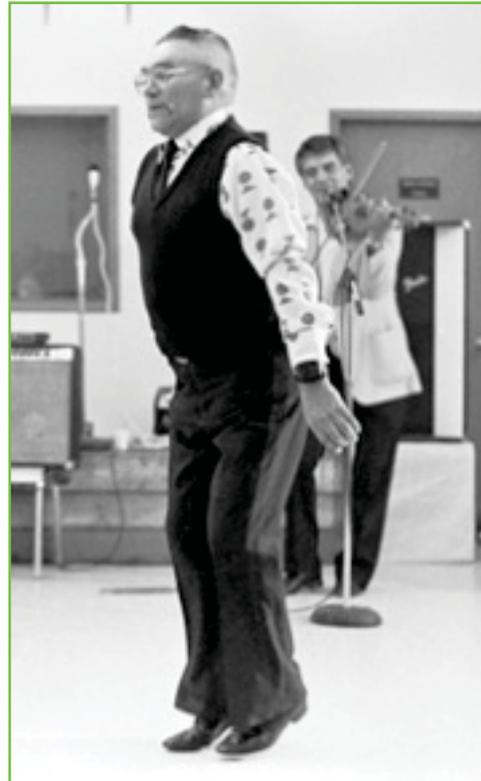


Official Mace of Nunavut - made out of a Narwhal tusk.

Inuit

- Inuit are the people in the north most areas of Canada. Inuit Nunangat is what the land is called in which the Inuit live.
- Like the First Nations of Canada, the Inuit also have a syllabic system. The syllabic system, with dual-orthography (launched in the 1970s), was the standard for the 53 communities of Inuit living in Inuit Nunangat. However, for those living in Gjoa Haven, Kugaaruk and Taloyoak who have a different dialect of Inuit called Nattilik, there are certain sounds that exist only within that dialect that. Until recently, those unique sounds were not represented in the syllabic system. Miriam Aglukkaq, Nattilingmiut educator and language activist, modified the syllabics and created rows of characters to represent those unique sounds of Nattilik.
- Inuit Tapiriit Kanatami (ITK). ITK is the advocacy organization for 55,000 Inuit living in 53 communities across the Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec) and Nunatsiavut (Northern Labrador).
- Nunavut consist of three regions, they are called the Qikiqtaaluk (or Baffin) Region in eastern and northern Nunavut, the Kivalliq (or Keewatin) Region in the south and central portions of Nunavut near Hudson Bay, and the Kitikmeot Region in central and western Nunavut. A lot of place names in Nunavut are going back to their traditional Inuktitut names.

**Freddy Flett doing the Red River Jig with
Lawrence Houle, Fiddler**
Photo: Bill Henry



11

A Brief Overview of Aboriginal Historic Timelines and Contact in North America



A Brief Overview of Aboriginal Historic Timelines and Contact in North America

Time immemorial - Present - Indigenous First Nations and Inuit groups in North America use oral tradition to carry on their cultural teachings, traditions, stories and knowledge.

800s - Eric the Red and 1500 Icelanders traveled to Greenland, most possibly the southwest coast.

Prior to 1492 - Population of Indigenous people in North America estimated around 18 million.

130 years after contact, the Indigenous population drops by 95% (Berger, 1991, pp. 33).

1600s - Fur trade begins. Introduction of Europeans into what is now Canada.

1616 - Robert Bylot and William Baffin sailed to Hudson Bay.

1670 - Royal Charter by the King of England establishes the Hudson's Bay Company (HBC). HBC is granted trade rights over all territory draining into Hudson Bay. The fur trade develops.

The fur trade develops

Métis people identify as a separate group

Royal Proclamation determines that only the Crown can acquire lands from First Nations.

1673 - The Hudson's Bay Company (HBC) is established through Royal Charter by the King of England.

1673 - The first British fur trading Fort established in Fort Frontenac (present day Kingston).

17th Century - Throughout this century, Britain and France were continuously at war in Europe which carried over into North America. Both groups sought alliance with Aboriginal peoples "who were seasoned military powers, used to fighting in the North American territories (Berger, 1991, p. 56). The Iroquois (a confederacy of Seneca, Cayuga, Oneida, Onondaga, Mohawk and Tuscarora) are credited by Berger (1991) as being the "most powerful of the northeastern [Nations, whose] sphere of influence extended from the Atlantic to the Mississippi River and from the St. Lawrence River to the Ohio River and beyond (p. 56). Berger (1991) also writes that the Iroquois "were not passive observers of these struggles between the European powers... they were a formidable nation, armed and organized. They chose sides, and in doing so were guided by what they conceived to be their own best interests. These shifting Iroquois alliances were not whimsical: at all times they sought to defend their sovereignty and their land" (p. 56).

1700s - Whaling is a heavy commercial industry, especially in the Davis Strait.

1700s - Male employees and former employees without contract (freeman) of the fur trading companies begin to establish families with First Nations women. The children of these unions became known as Métis. Métis in the areas along the waterway and around the Great Lakes are no longer seen as and do not see themselves as extensions of their maternal (First Nations) or paternal (European) relations, and begin to identify as a separate group.

1701 - Iroquois make a "sudden peace" with both the French and the English by signing treaties at Albany and Montreal, known as the covenant chain. With these treaties, the Iroquois "intended to preserve their sovereignty. They never did regard themselves as subjects of either England or France. They were allies, not dependents, and they remained a formidable power" (Berger, 1991, p. 60).

1711 - The governor of Quebec writes that it would be "wise to avoid war with the Iroquois...who are to be more feared than the English colonies" (Berger, 1991, p. 60).

1713 - The Treaty of Utrecht. Newfoundland and Hudson Bay region ceded by the French to England. The Treaty signifies an end of Queen Anne's War.

1720 - The first French fur trading Fort established on present day site of Toronto. It was expanded extensively in 1750 and became known as Fort Rouille.

1753 - War between Britain and France nears Mohawk territory drawing settlers into Mohawk territory: "Incensed by the encroachment of settlers onto Iroquois territory [the Mohawk] advise the British that they regarded the covenant chain as having been broken (Berger, 1991, p. 60). The resulting discussions between the groups lead to the Royal Proclamation of 1763.

1755 - The British Crown creates the Indian Department in part to coordinate alliances with powerful First Nations like the Haudenosaunee who were an important alliance during the Seven Years' War.

1756 - 1763 - The Seven Years' War. Power struggles between the French and British in North America over control of the Interior land. Partnerships with First Nations bring in invaluable military assistance.

1759 - Battle of the Plains of Abraham established control by the British Crown to what becomes Canada, thus ending France's claim to its territory.

1759 - By the end of New France in 1759, there were approximately 4,000 slaves: 2,472 were Aboriginal and 1,132 were black. Predominantly, slave owners were French, although a small number of slave owners were English. Although slaves were not brought directly to Canada by ship, slaves were bought from the United States and brought into Canada. (To read more: Trudel, Marcel. "Canada's Forgotten Slaves: Two Hundred Years of Bondage." Translated by Gerry Tombs. 2013: Vehicule Press. Originally published under "Deux Siècles D'esclavage au Québec).

1763 - Treaty of Paris created in which France cedes all of its colonial territories in what is now Canada (which included Acadia, New France, and all Interior lands). Britain becomes the primary European power and controls all of the commercial fur trading.

1763 - October - Royal Proclamation signed. This document explicitly recognizes aboriginal title; aboriginal land ownership and authority are recognized by the Crown as continuing under British sovereignty. It states that only the Crown could acquire lands from First Nations and only by treaty.

1771 - Moravians establish a mission station in Nain, creating a Mission Church for the region which is still active today.

1778 - Captain Cook explores the British Columbia coast and claims British sovereignty.

1781 - 1782 - Smallpox epidemic (a disease carried from Europe) in eastern Canada devastates Aboriginal populations (Friesen & Friesen, 2005)

1789 - Alexander Mackenzie follows Mackenzie River to Beaufort Sea.

The War of 1812

1803 - The North West Trading Company relocates their mid-continent headquarters from Grand Portage, Minnesota to Fort William (now a part of Thunder Bay as an amalgamation with Port Arthur), a town in Upper Canada.

1811 - The Hudson's Bay Company made a land grant to Lord Selkirk of 116,000 square miles in the Red River Valley in southern Manitoba in return for agricultural settlement and source of provisions for the fur trade.

1812 - The Earl of Selkirk, Governor of Hudson's Bay Company, establishes a colonial settlement at the junction of Red and Assiniboine Rivers. The colony fails, but some settlers and Company men remain. A community is eventually established along the Red River. In this same year, the Métis ally with British and French during the War of 1812, contributing to the success of the war.

1812 - The Métis population forms the core foundation of the Province of Manitoba and establish what is now the city of Winnipeg.

1812 - The War of 1812 begins when America declares war on the British Empire, with Upper Canada (Ontario) as its goal. For the Aboriginal people, the British and French are no longer threats as they all ally against the United States. For the British, military alliance with Aboriginal peoples was a great factor in the success of the war. Among the First Nations leaders who joined the War were: Ahyouwaighs (John Brant, Dekarihokenh, Ahyouwaeghs, Tekarihogen, 1794-1832) supported the British, participating in the Battle of Queenston Heights and encouraging other members of the Six Nations from along the Grand River to fight the American invaders. Tecumseh (1768-1813) was a Shawnee chief and, along with 2,000 of his men, his support for Major-General Sir Isaac Brock during the capture of Detroit was decisive. John Norton (Teyoninhokarawen or "the Snipe", 1765-1831) was a Six Nations (Haudenosaunee) War Chief originally born in Scotland to a Cherokee father and Scottish mother. He joined the British Army in Ireland in 1784 where his

regiment was shipped to North America in 1785. After desertion two years later, he became a teacher for Mohawk children where he became fluent in the Mohawk language. He was adopted by the Mohawk Nation and was appointed to be a diplomat and war chief for that nation in 1799. Working together with Ahyouwaighs, Norton was one of the key players in the Battle of Queenston Heights. The Métis (as members of the Corps of Canadian Voyageurs and later the Commissariat Voyageurs), participated in several key battles during the War of 1812 such as the Battle of Fort Mackinac and raids in American territories. Other Aboriginal leaders during the War of 1812 who fought to ensure success include Chief Oshawana (John Naudee, Walpole Island) who supported Tecumseh, and Wabasha (Waa-Pa-Shaw IV, Dakota, Captain and War Chief (1765/77-1836) who participated in key battles during the War. It should be noted that the Ojibwe, the Dakota, the Mississauga and other First Nations were active combatants in nearly every single major battle of the War.

1812 - Hudson's Bay Company establishes its Coat of Arms.

1812-1828 - Many Métis families move from Drummond Island to areas around Lake Huron, including present day Kincardine, Owen Sound, Penetanguishene, Parry Sound, and more.

1815 - The War of 1812 ends and there is a reestablishment of prewar boundaries. Upper Canada remains as a part of British North America. As the Indigenous and Northern Affairs Canada provides, "for First Nations in Canada, the end of the war marked a shift in Indian Policy. Once peace with the Americans had been established, the British stopped cultivating military alliances with First Nations. The Indian Department renewed the process of obtaining Indian land surrenders in order to accelerate settlement. The post-war era also saw an increase in "civilization" programs, assimilationist policies to settle First Nations people on reserve lands, which had devastating consequences for First Nations communities and cultures" (INAC, Memory).

1816 - Battle at Seven Oaks (also known as the Pemmican War). The Métis, led by Cuthbert Grant Jr., won the Battle of Seven Oaks (La Victoire de la Grenouillère) which stemmed from a movement by Scottish settlers (the Selkirk Settlement) to restrict Métis hunting and trading practices when the Hudson's Bay Company attempted to ban Métis from trading pemmican in the Northwest by issuing a Pemmican Proclamation in 1814. John Duncan Cameron (an agent of the North West Company) encouraged the Metis to destroy the Red River settlement after the Proclamation. It was at the end of this battle that the Métis Nation flag was unveiled by Cuthbert Grant Jr.

Only pockets of land are left to First Nations people

Red River Settlement largest on the plains

Scrip begins

1820 - The Hudson's Bay Company opened a trading post called Great Whale River in 1820 on the site of today's Kuujuaarapik.

1821 - The amalgamation of the rivals Hudson's Bay Company and North West Company causes many closures of fur trade posts and, consequently, many employers and families moved to the Red River Settlement. In this settlement, the Scottish Métis and the French Métis joined to defend their common interests against the Hudson's Bay Company.

1830s - Only pockets of land are left to First Nations peoples as more and more land is surrendered for British settlement. The Red River Settlement is the largest on the plains.

1832 and 1840 – Métis families in Penetanguishene petition for land grants in the region around Sault Ste. Marie and Lake Huron.

1845 - The Métis Nation petitioned the Governor of the Red River Settlement for recognition of their unique status.

1849 - An armed body of Métis horsemen surrounded a court house where Guillaume Saver was being convicted for trafficking in furs. As a result of the appearance of the Métis horsemen, Saver was released without sentence and a declaration of free trade was given by the Métis ("La Commerce est libre").

1849-1850 – Métis and First Nations from present day Sault Ste. Marie, and the north shore of Lake Superior object to the Quebec Mining Company trespass on their traditional lands at Mica Bay because there was no treaty with the Crown in the territory. The company's agents surrender without resistance. This becomes known as the "Mica Bay Incident" and leads to the Robinson Treaties (Superior and Huron) between the Crown and "Indians". Treaty Commissioner Robinson stated that he had to mandate to deal with the Métis. As such, Métis title, right, and interests in the territory remain un-extinguished.

1850s Onward - Year-round whaling stations built. Inuit health affected by disease brought by whalers in the area. Population declines.

1851-1875 – Hudson's Bay Company pays "Indians" and "Halfbreeds" annuities under the treaties, as recorded in treaty annuity lists for the Lake Superior Region.

1857 - 1858 - Small pox epidemic reaches epic proportions (Friesen & Friesen, 2005)

1865 and 1880 - John Horden and Watkins met in London worked together to modify the Cree syllabic system to the Inuktitut language. Later, Reverend Edmund Peck introduced syllabics as a written form of Inuktitut. His system was adapted from Reverend Evan's syllabic system adopted by the Cree.

1867 - British North America Act passed. The Dominion of Canada is created.

1867 – Early Métis community develops in Sault Ste. Marie.

1869 - The Red River Settlement was one of the largest populations on the plains.

1869 - The Dominion of Canada (formed in 1867) purchases Rupert's Land from the Hudson's Bay Company. Rupert's Land was a large tract of land that reaches from British Columbia to Ontario and around the Hudson's Bay (the Hudson's Bay Company was established in that area). First Nations and Métis living in the expansive territory are not consulted. Influence by Indian Affairs extends over First Nations, Métis and Inuit people in the area. In response to Canada's attempts to survey its new purchase, the Métis at the Red River Settlement establish the Métis National Committee, effectively forming a provisional government. Canada is forced to enter into negotiations over terms for the creation of the province of Manitoba, which includes French language rights and specific promises for the provision of lands for the Métis. Thomas Scott (an Orangeman from Ontario) is tried and executed by Riel, leading to resentment and Louis Riel anger from central Canada. The Manitoba Act is passed by the Parliament of Canada who also sends a military force from Ontario to advance westward expansion. The Ontario Government puts a \$5,000 bounty on Riel. The Canadian government agreed to most of the Métis demands and created the Province of Manitoba in which land was also offered to the Métis "toward the extinguishment of aboriginal title" (Manitoba Act, S.C. 1870, c. 3), and in which Riel and others were pardoned in exchange for temporary self-exile. Promises by the federal government, made in the Manitoba Act of 1870 under John A. MacDonald, were supposed to confirm the possession of land held by the Métis settlers along the Red and Assiniboine Rivers. The Federal Government, as directed by John A. Macdonald, assumed the responsibility to appropriate 1.4 million acres of land and distribute it "for purposes of settlement" and as "a head start" among the 7,000 Métis children in the Red River Settlement in which "no land would be reserved for the benefit of white speculators, the land being only given for the actual purpose of settlement" (John A. Macdonald, as told to the House of Commons, 1870). Consequently, Ottawa government developed a lottery for each parish in which the land was to be distributed to Métis children. However, the lottery system meant that land "won" to the children could be up to 40 miles away from their parents and siblings.

1870 - The Thunder Bay District is created from the western half of the Algoma District. Until about 1902, this area was often referred to as Algoma West.

1871 - Process of Scrip began.

1875 – The Métis of Rainy Lake (present day Fort Frances) successfully negotiate a "Half-breed" adhesion to Treaty 3, which was originally signed by "Indians" in the Northwest Angle in 1873. This is the only time Métis are dealt with as a collective in one of the historic treaties. After signing, Canada fails to fulfill the adhesion terms with ongoing attempts to make Métis in the region identify as "Indians."

1879 - Nicholas Flood Davin, commissioned by Prime Minister Sir John A. Macdonald, submits the Report on Industrial Schools for Indians and Half-Breeds (known also as Davin's report). In it, he writes, "If anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions."

1880 - Métis and “Indians” around Lake Nipigon jointly petition Canada for education and land related issues.

1880 - British Crown transferred many of the Arctic Islands to Canada. These islands became part of the Territories.

1881-1885 - Canadian Pacific Railway constructed from Ontario to British Columbia. Settlers move towards western Canada and dramatically change the economy and way of life of Métis on the Prairies and many other Nations in the area.

1882 - Approximately 133,000 settlers living in Canada. Expansion of the railway a factor in the movement and arrival of settlers (Friesen & Friesen, 2005). As Friesen & Friesen (2005) report, “for the First Nations the railway had greater significance. It meant more people in the west, more restrictions on hunting areas, a diminishing number of buffalo for food, and a growing realization that the traditional way of life was fast coming to an end (p. 56).

Métis Leader, Louis Riel Dies

Knud Rasmussen begins Arctic expeditions

1883 - Regina was named as capital of the Northwest Territories. The railway reached Regina.

1884 - The Indian Act is amended to ban Potlaches (these primarily occurred in Pacific Northwest Coast nations) and other dance rituals, which was in effect until 1951. There were several imprisonments for dancing during this time.

1884-1885 - Prairie Métis feel ever increasing encroachment on their lands by new settlers with no land-based protections. Métis in Saskatchewan call on Louis Riel to press their concerns to Canada. Led by Gabriel Dumont at Duck Lake, the Métis engage the Northwest Mounted Police leaving twelve dead. Canada sends troops from central Canada to quell what the federal government perceives as an uprising, leaving many Métis dead. These dramatic events become known as the Northwest Resistance. For their roles, Louis Riel and other Métis and Indian leaders are arrested. Riel is tried and found guilty of treason, in an unfairly conducted trial. He is hung on November 16, 1885 in Regina, as a message to the Métis and others who challenged Canada's western expansion goals. November 16th has since become designated as Louis Riel Day.

1885 - Death of Louis Riel

1893 - Duncan Campbell Scott becomes Deputy Superintendent General of the Department of Indian Affairs. He stayed in this position until 1932.

1898 - Yukon was created as separate territory. Gold was discovered.

1899 - 1921 - Numbered Treaties 8-11

Late 1800s - Primarily due to the fur trade, over-hunting, and even sport-shooting, buffalo populations decreased drastically: “where huge herds of buffalo could once be seen all across the prairies, in just a few years there were only a dozen or so animals in a herd” (Friesen & Friesen, 2005, pg. 54-55)

1900s - Many Métis in Ontario are disinclined to publicly self-identify. Métis families covertly continue to practice their culture and way of life.

1905 - Métis at Moose Factory petition to have their hunting rights recognized and be provided land grants.

1902-1904 - Knud Rasmussen (1879-1933), an Inuk ethnographer from Greenland fluent in the Kalaallisut language, goes on his first expedition called the Danish Literary Expedition with Jørgen Brønlund, Harald Moltke and Ludvig Mylius-Erichsen, to examine Inuit culture.

1905 - Invention of plastic marks the end of the exploitation of the baleen whale by American and European whalers. The declining market for whale oil and baleen led to the aggressive development of the white fox fur trade by the HBC.

1909 - 1910 - First Nations groups apply unsuccessfully to King Edward VII to have the Privy Council determine Aboriginal title.

1911 - First permanent trading post in south Baffin was at Lake Harbour, in Keewatin it was at Chesterfield Inlet.

1912 - The boundaries of the Northwest Territories were set. The northern boundary of Manitoba was extended to the 60th parallel.

1912 - Quebec was expanded to include Arctic Quebec.

1913 - The first Nisga'a land claim petition

1913 - Duncan Campbell Scott is appointed to the position of Deputy of Superintendent General of Indian Affairs.

1912-1933 - After establishing the Thule Trading Station in Cape York (Uummannaq) in Greenland in 1910 with Peter Feuchen, Knud Rasmussen uses this trading post as a home base for seven future expeditions through the Canadian Arctic by dogsled, collecting and publishing accounts of Inuit history, Inuit sacred stories (legends), Inuit spirituality, Inuit cultural traditions, and reporting on the lives of the Inuit he encountered. These were called the Thule Expeditions. The Fifth Thule Expedition was the longest, covering 28,968 kilometres (or 18,000 miles) from Greenland to the Pacific. In 1933, during the Seventh and last expedition, Rasmussen fell ill with food poisoning so severe that his doctor sent him back to be hospitalized in Denmark for treatment. However, he contracted pneumonia and died a few short months later.

1920 - Under the Indian Act, it becomes mandatory for every “Indian” child under the age of 16 to attend a residential school; it is illegal for them to attend any other educational institution. Children are forcibly removed from their families and their homes. Parents/grandparents/guardians are threatened with fines or jail if they failed to send their child to residential school.

1921 – In an attempt to further the restrictions of First Nations cultural traditions (like the already banned Potlatch under Section 149), Duncan Campbell Scott writes to Commissioner W.M. Graham stating, “It has always been clear to me that the Indians must have some sort of recreation, and if our agents would endeavour to substitute reasonable amusements for this senseless drumming and dancing, it would be a great assistance.”

1923 - Williams Treaties

1924 - Amendment to The Indian Act (14-15 Geo. V Chap. 47) bringing Inuit under the responsibility

1926 - Chief William Pierish and two others from the Kamloops visit King George V in London, England to plead their case that although they signed treaties, they have never surrendered their rights or land in British Columbia.

1927 - A special Joint Committee of the Senate and House of Commons hold that First Nations people in British Columbia had no claim to lands in the province.

1933 - The Indian Act is amended to include the mandatory “emancipation” of any Native person who obtains a university degree.

1936 - The Hudson's Bay Company post was established at Igloolik.

1938 - Métis Betterment Act. Métis in Alberta secure a land base of 1.25 million acres in northern Alberta, eventually becoming the Alberta Métis Settlements.

1939 - The Supreme Court of Canada ruled the Inuit were entitled to the same health, education and social services as the Indians were granted in the 1876 Indian Act.

Hudson Bay Company established in Igloolik

Inuit people granted right to vote

First Nations people granted right to vote

1939-1945 - Many First Nations people in Canada join the fight in World War II. They had to give up their Indian Status in order to enlist. When the war ended, among the non-native Canadian veterans, they were not allowed to qualify for low-income housing.

1940 - Métis Association of Alberta formed.

1944 - The North American Indian Brotherhood is formed.

1946 - The International Whaling Commission (IWC) began regulating whaling.

1949 - Aboriginal peoples in British Columbia are permitted to vote in Federal elections.

1949-1953 - Early years of contemporary period of Inuit art.

1950s-1970s – Métis work with non-status Indians and other Aboriginal peoples, joining pan-Aboriginal lobby associations, to draw attention to deplorable living conditions in their communities and to advance Aboriginal rights and advance Métis interests within a broader Aboriginal agenda in Ontario and across Canada.

1951 - The Indian Act is amended to remove the ban on Potlatches and other traditional ceremonies, and to allow Native people to legally enter bars and other drinking establishments.

1954 - Inuit granted the right to vote.

1954 - The tallest totem pole in the world is erected in British Columbia reaching 38 metres high.

1958 - James Gladstone (Cree, named Akay-na-muka many guns) becomes the first Aboriginal person appointed to Senate.

1960 - First Nations people gain the right to vote.

1960s - Jorgen Meldgaard excavated Palaeo-Eskimo occupations at Igloolik.

1960s-1970s - The Métis movement took shape, in part empowered with many elements of course: the Canadian Bill of Rights (1960), the Civil Rights movement, and the AIM movements all played a part in the growing consciousness of the Metis, and non-status Indians. This movement continues to evolve from the Constitutional talks of 1981 and 1982.

1960s - 1980s - Museums in Canada collect, research, and exhibit Inuit art for Canadian and international exhibits.

1966 - The Drum becomes the first newspaper in the Arctic to be published in Aboriginal languages.

1968 - American Indian Movement in Minneapolis is formed by three Chippewa nations. The National Indian Brotherhood is also formed this year.

1969 - Jean Chrétien, then the Deputy of Indian Affairs, calls for the assimilation of First Nations people into Canadian society in what is known as the “White Paper”. Three principles of the paper included: to eliminate Treaty rights; to transfer responsibility for Indian people to the provinces; and to eliminate the Department of Indian Affairs and the Indian Act. It was greatly opposed by First Nations people and the White Paper was retracted.

1970s - The development of the term “Indigenous peoples” emerges from the struggles of the American Indian Movement and the Canadian Indian Brotherhood” (Smith, 2012, p. 7)

1970 - Harold Cardinal publishes The Red Paper in response to the 1969 White Paper.

1970 - Inuit Tapirisat of Canada (ITC) a national political association, formed by Inuit students living in the south. Inuit politics was born.

1970 - The Arctic Winter Games begin where the best of the North compete in ancient native games alongside hockey and curling as part of the biannual event which included games like “knuckle hop”, “ear pull” and “sledge jump”. Since its inception it has also expanded to include other sports, throat singing, and dog sledding.

Oka Crisis

Arctic Winter Games Begin

1975 - James Bay Agreement - Signed by Quebec, Cree and Inuit communities, it opens the way for new hydro programs.

1975 - The Dene Declaration. Also called the “Dene Declaration and Manifesto,” this document called for the self-government of the Dene people in the McKenzie Valley area where a pipeline was proposed to be installed through their land. In 1990, the Canadian Human Rights Commission supported their efforts of a land claim. Land claim negotiations continued until 1993 when an agreement was negotiated between the Dene nation and territorial and federal governments. The Dene and Métis people received hectares of land, rights to hunting and fishing, a \$75 million financial settlement, and future guarantee for consultation.

1976 - February 27, Inuit Tap president James Arvaluk presented to the Government of Canada the first formal call for the creation of a new, mainly Inuit, territory to be known as Nunavut (“our land” in Inuktitut).

1980s - Government, Public and Media controversy over commercial seal hunting. Inuit concerns regarding their traditional hunting practices largely overlooked in final rulings over the issue.

1980 - Kateri Tekakwitha (1656-1680) was a Mohawk woman who was born in what is now upstate New York, but lived in Kahnawake which was south of Montreal for the rest of her life. She was beatified by Pope John Paul II, entitling her “Blessed”, and meant that she was in the third of four stages to be canonized.

1981 - Manitoba Métis Federation files claims against Canada and Manitoba for breach of fiduciary duty and failing to fulfill land related promises to the Métis following events of 1869/1870 in which 1.4 million acres of land were promised and not given by the Federal Government. The MMF appeal claimed that Canada did not fulfill its constitutional obligations agreed upon by the Riel government as part of Manitoba's entry into Confederation. The MMF will argue that since the federal government had a constitutional obligation to the Metis and their children that it failed to fulfill, the Supreme Court of Canada, notwithstanding the passage of time, can rule on the question, since it involves the rightful place of the Metis within the constitution. The Supreme Court rules in favour of the Métis in 2013.

1982 - Constitutional protection for Aboriginal peoples of Canada is outlined in Section 35 of the Constitution Act which reads: (2) In this Act, “aboriginal peoples of Canada” includes the Indian, Inuit and Métis peoples of Canada. Explicit identification of Métis people in this act can be seen as a new era for the Métis people.

The Charter of Rights and Freedoms in the Constitution Act recognizes Aboriginal and treaty rights. After generations of fighting for justice, the existing Aboriginal and Treaty rights of Canada's Aboriginal peoples received constitutional protection. Section 35 of the Constitution Act, 1982, provides: 35(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

1982 - April, In a plebiscite held at the Yellowknife Legislative Assembly to split the Northwest Territories in two, more than 80% of Inuit voted for creating a mainly Inuit eastern territory (Nunavut). 53% of the total voters voted for the split. The federal government was not bound by the plebiscite. The Dene people in the western part of the territory also vote in favour. However, Yellowknife a mainly non-native community voted against the new territory.

1983 - Métis National Council (MNC) is established to represent the Métis Nation from Ontario westward which would represent their rights and interests.

1984 - Western Arctic (Inuvialuit) Claims Settlement Act gives Inuit of the western Arctic control over resources.

1985 - Constitution Act amendment Bill C-31 to give Indian status (to those who qualified) to Métis (although many Métis were not impacted by the Bill), to all enfranchised First Nations peoples living off reserve land, and to First Nations women who had previously lost their status by marrying a non-aboriginal man.

1988 - Implementation of the Sahtu Dene and Metis Comprehensive Agreement in the Northwest Territories. This represents the first time Metis are included in a modern day land claim agreement.

1989/1990 - Oka Crisis - A 78-day standoff between Mohawk protestors, the police and army (July 11 to September 26, 1990) caused by conflict over a proposed expansion of a golf course and development of condominiums on disputed land that included a Mohawk burial ground. Armed troops and armed protestors behind barricades marked this event escalating in a gunfight that resulted in deaths. The Mohawk warriors at the barricade eventually surrendered their guns and themselves. The land was eventually purchased by the federal government, ending the golf course expansion and making it Crown land, but the land not yet been transferred back to the Kanesatake people.

1990 - Meech Lake Accord is defeated in Canadian Parliament.

1992 - Charlottetown Accord defeated in Canadian Parliament. The Accord, in part, promised to recognize the “inherent right to self government” of Aboriginal people.

1993 - The Métis Nation of Ontario is founded, establishing a Métis - specific governance structure for Ontario Métis communities. It "represents the collective aspirations, rights and interests of Métis people and communities throughout Ontario" (MNO website). MNO also establishes the first centralized registry of Metis citizens in the province and joins the MNC.

1993 - With the support of the MNO, Steve and Roddy Powley challenge Ontario's hunting laws. The court recognizes that the Powleys, as members of the Métis community in Sault Ste. Marie region have a Métis right to hunt for food that is protected within s. 35 of the Constitution Act (1982), and Ontario's hunting laws are inapplicable to them as Métis.

1994 - Establishment of the Canadian Inuit Business Development Council.

Aboriginal Self-Government recognized

Nunavut created

Powley establishes Métis right to hunt

1994 - Assembly of Manitoba Chiefs and the federal government sign a framework agreement to phase out the Department of Indian Affairs and Northern Development operations in Manitoba.

1994 - Establishment of the Canadian Inuit Business Development Council.

1994 - Members of Sahtu Dene and the Métis of the Mackenzie Valley, together with the Federal government sign a final agreement on land claims and mineral rights.

1995 - The Government of Canada recognizes the inherent right to self-government of Aboriginal people and an implementation initiative is launched.

1995 - Ipperwash Stand-Off occurs after the Chippewas of Kettle and Stoney Point First Nations occupy their burial ground site to protest land expropriation (from 1942). The Ontario Provincial Police intervene and an unarmed protester, Dudley George is shot and killed. After this incident, the federal government signs a Memorandum of Understanding with the Stoney Point First Nation to return the land.

1996 - Royal Commission on Aboriginal Peoples tabled in Canadian Parliament.

1996 - The Department of Indian Affairs and Northern Development gives administrative responsibility of Cultural Education Centers to First Nations.

1999 - The Nunavut territory is created - April 1, the First Government of Nunavut was formed. The area of Nunavut is approximately 2 million sq. km.

2003 - For Métis existence and rights to be recognized and enforced from a Supreme Court ruling on R v. Powley, called the Powley decision, which respectfully affirmed these rights. Under the Powley decision, to claim Aboriginal rights and identity as Métis one would have to need to: Self-identify as a member of a Métis community; have ancestral connection to the historic Métis community whose practices ground the right in question; and are accepted by the modern community with continuity to the historic Métis community. See "Timelines and Treaties" for more information about this Act.

2003 - Powley Case sets a precedent by establishing Métis hunter Steve Powley's right to hunt out of season.

2004 - Powley Case implemented in Ontario. MNO Harvesters Card System is recognized as a part of this agreement. Métis harvesters are entitled to harvest within their traditional territories, similar to First Nations.

2008 - MNO and the Government of Ontario sign a "Framework Agreement" which recognizes the unique history and way of life of Métis communities in Ontario. The agreement sets the course for a new collaborative relationship in Ontario.

2009-2010 - Métis Nation of Ontario Cultural Commission (MNOCC) undergoes phase one of the Métis Memorial project which recognizes the historic and on-going contributions of the Métis in Ontario. Finding possible sites for memorials is undertaken. Research is done to potential sites on their "cultural or spiritual significance with commemorative value to Métis communities in Ontario" (MNO, p. 98). The MNOCC is a registered charity.

2010 - Marks the 125th anniversary of the Battle of Batoche. It is celebrated throughout the Métis Nation. Parliament and legislatures in Ontario and Saskatchewan recognize 2010 as the "Year of the Métis." MNC declared 2011-2020 as the decade of the Métis.

2010 - Canada signs United Nations Declaration on the Right of Indigenous Peoples.

2010-2020 - Métis National Council declares the decade of the Métis.

2010-2011 - Métis Nation of Ontario Cultural Commission (MNOCC) undergoes phase two of the Métis Memorial project. Continued work on determining sites for memorials.

2011 - on December 13th, the Manitoba Métis Federation's land claim appeal was heard in Ottawa at the Supreme Court of Canada. Strong evidence, including letters and copies of statements from Canada's highest officials including former Prime Minister John A. MacDonald, were included in the appeal.

Ring of Fire mining discussions begin

2007- Present - Concerning the "Ring of Fire".

- I. 2007-2009 - Noront Resources Limited, a mining company announces a find of nickel, copper,

platinum, and palladium a few meters beneath the surface from their Eagle's Nest prospect. Cliffs Natural Resources finds chromite during its Black Thor prospect where it's projected to contain an estimated 72 megatonnes of chromite ore.

- ii. In 2011, federal and provincial environmental assessments began on these two prospects. While "The Ministry of Northern Development and Mines, through the Ring of Fire Secretariat, has the overall lead for proposed developments in the Ring of Fire and continues to play a coordinating role with respect to environmental assessments and Aboriginal engagement" (MNDM), many First Nations communities and affiliated organizations contest the staking and mineral development in their areas often citing lack of adequate communication between the groups as well as a concern for potential health/wellness, community and environmental problems (Louttit; Ontario Nature). As a recent example, Kitchenuhmaykoosib Inninuwug (KI), a remote northern Ontario Aboriginal community, won a legal battle with a mining company; The Ontario Superior Court stated that no award of damages could possibly compensate KI for losses of cultural values if development proposed by Platinex Inc. (exploring platinum deposits) were to occur. The Court granted KI an injunction, which would prevent the company from continuing work within KI's traditional territory" (Ontario Nature). KI's "winning of a landmark court decision could have repercussions for mining and resource extraction operations throughout the province" (Ontario Nature).
- iii. On 5 May 2012, the East-West Corridor Collaborative Agreement is signed between Webequie, Neskantaga, Eabametoong and Nibinamik at the Aboriginal Forum at the Prospectors and Developers Association of Canada Convention. The goal? To establish a joint venture that will operate an infrastructure, transportation and service corridor for potential mining companies in the Ring of Fire (Bay & Fox).
- iv. The Ring of Fire and the issues surrounding it continue today.

2011 - A winter housing crisis in the northern Ontario native community of Attawapiskat rivets national attention on native living conditions. Issues regarding the community's school also come to national attention again.

2012 - Shannen's Dream Campaign. House of Commons unanimously voted in favour of the campaign. Shannen's Dream is a student and youth focused campaign to raise awareness about inequitable funding for First Nations children. Shannen Koostachin, a youth from Attawapiskat First Nation, spoke about the experiences in her community, especially when it came to issues of inadequate schooling and lack of proper funding to support Aboriginal youth. Her death in 2010 spurred the creation of the Campaign.

2012 - Prime Minister Stephen Harper holds summit with First Nations Chiefs.

2012 - October 21 - Kateri Tekakwitha (1656-1680) is canonized by Pope Benedict XVI. Now Saint Kateri Tekakwitha, she is the first Aboriginal Canadian Saint.

Late 2012-2013 - Idle No More nationwide movement began with Nina Wilson, Sylvia McAdam, Jessica Gordon & Sheelah McLean in opposition to Bill C-45 - a passed omnibus budget bill that could affect treaty, and, land and water rights. Idle No More's Mission Statement: "to join in a revolution which honors and fulfills Indigenous sovereignty which protects the land and water. Colonization continues through attacks to Indigenous rights and damage to the land and water. We must repair these violations, live the spirit and intent of the treaty relationship, work towards justice in action, and protect Mother Earth" (Idle No More, 2013). Edmonton Elder Taz Bouchier described the bill as follows: "lands and treaty rights are being infringed upon that will affect the treaties and the ability for the people on the treaty territories to make decisions in regards to land, resources and minerals" (source: Linda Hoang, CTV Edmonton, 10 Dec 2012). As Idle No More's communications of their movement spread quickly across Canada with the assistance of modern technology (CBC News; Idle No More; Jordan Press, National Post), nationwide, many First Nations people and groups have supported the movement by participating in highway blockades, rallies, hunger strikes, and other demonstrations (Barnack; Canadian Press; CBC News; CBC News Thunder Bay; Chronicle Journal; Meadows; Northwest Bureau; Slaughter & Graf; Smith). After discussion between various members of the Canadian Government including the Prime Minister and First Nations, in a statement released from the Assembly of First Nations' National Chief, Shawn A-in-chut Atleo said this: "First Nations citizens have just witnessed one of the most important chapters in our recent history [...] We forced open the door to the PMO and to the Governor-General. We achieved a commitment to the personal leadership of the Prime Minister, the Privy Council Office and other senior ministers. Now they know that the whole world is watching what progress we make. Now they understand the consequences of failure [...] Together I am confident we ensure that this week marks the end of a long bitter chapter of paralysis and provocation in our relationship with the GoC, and that it truly is the beginning of a new chapter" (14 January 2013).

Métis and non-status First Nations people gain constitutional rights

2013, January 8 - Thirteen years since the Congress of Aboriginal Peoples launched the case, the Federal Government ruled that Métis and non-status Indians have constitutional rights. Federal Court Judge Michael Phelan explains, the "Federal Court ruled that 200,000 Métis and 400,000 non-status Indians in Canada are indeed "Indians" under the Constitution Act, and fall under federal jurisdiction... The recognition of Métis and non-status Indian as Indians under section 91(24) should accord a further level of respect and reconciliation by removing the constitutional uncertainty surrounding these groups" (The Canadian Press as reported from CBC News). For non-status First Nations and the Métis, this is a turning point. Gary Lipinski (President of the Métis Nation of Ontario) says that he's happy with the ruling, which he connects historically to original efforts on rights and

property from Louis Riel, and hopes for a more productive process working with the Ontario Government (as reported by Kathy Alex, CBC Voyage North). Métis leader Tony Belcourt also passionately said that the Métis will seek health, education and economic development benefits, and compensation for land “taken away or swindled away from us.” While Belcourt also predicts a rift within the indigenous community, saying that “It is so true that every time we come near to gaining what are rightfully our entitlements, the First Nations are pitted against us. They are led to believe that anything we gain must be at their expense”, it is not shared among many. Native leader Bill Erasmus disagrees: “the ruling will merely add momentum to calls by native leaders to have their rights recognized based on membership in a traditional nation or treaty group, rather than by way of a definition within the Indian Act” (as reported by Curry & Makin, 2013).

2014 - Federal government approves Enbridge Northern Gateway pipeline that would bring heavy Alberta oil to British Columbia's northern coast for international shipment by tanker.

2014 - Attapiskat opens new school. Kattawapiskak Elementary School, Cree for “people of the parting rocks”, opens its doors to students and teachers.

2015, January - Coastal First Nations in British Columbia take BC federal government to court to strike down an agreement that gave Ottawa decision making authority over the Enbridge Northern Gateway pipeline project.

2015, November - Justin Trudeau appointed as Prime Minister. Appoints two Indigenous MPs to cabinet: Jody Wilson-Raybould, Minister of Justice; Hunter Tootoo, Minister of Fisheries and the Canadian Coast Guard.

2016, January - British Columbia Supreme Court rules that the BC provincial government “has breached the honour of the Crown by failing to consult” with the Gitga'at and other Coastal First Nations on the Enbridge Northern Gateway pipeline project.

2016, April - Attawapiskat First Nation (home to about 2,000 people) is in a state of emergency after 11 suicide attempts in one day, and over 100 since September 2015. Crisis teams including mental health nurses and social workers were flown into the community.

2016/2017 - Standing Rock. Beginning in late spring of 2016, peaceful protests and gatherings have been near the Standing Rock Sioux Tribe's land. The Oceti Sakowin Camp is a historic gathering of tribes, allies, and people from all walks of life standing in solidarity to halt the Dakota Access Pipeline. In October 2016, federal court rules against the Standing Rock Sioux Tribe for an emergency injunction to the Dakota Access Pipeline. Concerns over water quality should a pipeline be installed, and early desecration of sacred burial grounds were major concerns. Peaceful protests continued on-site for many months. In early December 2016, the Army Corps of Engineers did not approve an easement that would allow the Dakota Access Pipeline to cross under Lake Oahe. An Environmental Impact Statement was requested in January 2017. Trump administration in late January 2017 made moves for executive action towards an easement approval for the DAP. Trump made statements in early February 2017 indicating that he “hasn't heard any opposition to the Dakota Access Pipeline” and which the Standing Rock Tribe says is a “distorted sense of reality given the Standing Rock Sioux Tribe's opposition inspired a global movement against the pipeline”. Also in early February 2017, Trump administration announced termination of the Environmental Impact Statement. By the end of February 2017, those protesting on site had left the encampment. For updated news reports and information on this ongoing issue, please visit <http://standwithstandingrock.net/>



12

First Nations, Métis, and Inuit Knowledge, Traditions, and Ceremonies



Circle Traditions and Teachings

- Ojibwe
- Plains Cree

Seven Gifts of the Grandfathers

- Ojibwe Clan System

Sacred Medicines Used in Ceremony

(Four Sacred Plants)

- Tobacco
- Cedar
- Sage
- Sweetgrass

Smudging Ceremony

Ojibwe Clan System

Code of Ethics

- Sacred Tree
- First Nations Ethics and Rules of Behaviour

First Nations, Métis, and Inuit Traditions and Celebrations

- Celebrations
- Traditional Feasts | Contemporary Feasts
- The Pow-Wow
- Sweat Lodge
- Métis Dancing and Music
- Métis Sash
- Métis Voyageur Games
- Inuit Throat-Singing
- Inuit String Games
- Traditional and Contemporary Art

National Aboriginal Day

Louis Riel Day

Powley Day

Circle Traditions and Teachings

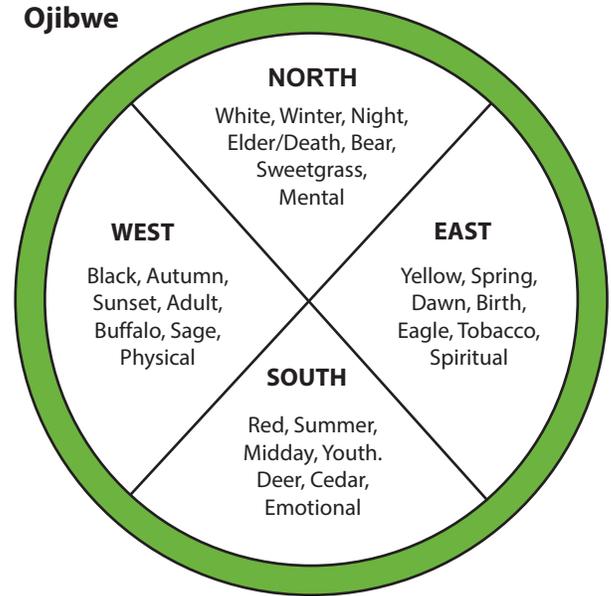
The Circle teachings come from the Anishinaabe people, commonly known as the Ojibwe nation. The Ojibwe and many other Aboriginal people have a teaching that the medicine wheel is the circle of life, and all things in life are circular, (e.g., the earth, sun, moon, and all planets and stars; the cycle of seasons, and day and night, the life cycle). Depending on the nation and even between communities, the colours may be different and placed in different locations. The most common colours are yellow, red, black and white. These colours represent the cycle of seasons, day and night, the life cycle from birth to childhood to adulthood to old age, death and rebirth, and, symbolically, the four colours that represent humans on earth. These colours are only symbolic of humans because, as Bopp explains, we are all a part of the same human family; and, from an article discussing genetics and human race, genetically speaking, there is only one human race (Templeton, 1999).

The medicine wheel is an ancient symbol that reflects values, world views, and practices and is used by many Aboriginal peoples today (Bopp et al, 1989). Each person's medicine wheel is unique to the teachings that they have received. The medicine wheel, as Bopp explains, can be used to help us see or understand things we cannot quite see or understand because they are ideas and not tangible objects.

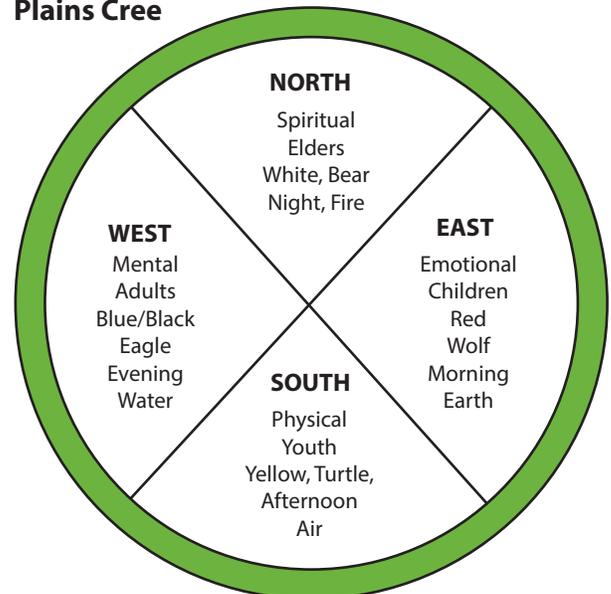
The circles are two examples of medicine wheels: one Ojibwe and one Plains Cree (Western Ontario, Manitoba).

One of the main teachings from the medicine wheel is balance. For example, the medicine wheel symbolizes the four parts of an individual (spiritual, emotional, physical, and mental) which emphasizes the need to education the “whole” child. In order for an individual to be healthy, through the use of their own will, all four areas must be balanced.

Ojibwe



Plains Cree



Medicines (Four Sacred Plants)

Tobacco

East Yellow Spiritual Protection Earth

Sacred to First Nations people, tobacco always comes first. It is considered one of the four original gifts from Gitchi Manitou. It is used as an offering before harvesting anything from Mother Earth. An offering is placed in a respectful way on the earth near the plant or animal or stone you wish to take, and permission is asked prior to your taking the item. This ensures that more will come to take its place in nature. Tobacco is believed to open the door between our world and the spiritual World, so it is used to carry prayers to Gitchi Manitou. Tobacco is placed in the hand during prayer, then it is left in a special place on Mother Earth when you are done, or offered it to a sacred fire. In most instances, the proper way to ask a favour of someone is to offer them tobacco wrapped in a small red cloth tied with ribbon, known as tobacco ties; you generally want to give enough tobacco so that it could be smoked in a pipe (about 1 tablespoon or a teabag sized amount).

Cedar

South Red Emotional Nourishment Air

Sacred to First Nations people, cedar offers us protection and grounding. It is considered one of the four original gifts from Gitchi Manitou. Cedar is used mostly for ceremonies which include making a protective ring around the activity circle with cedar. Boughs can be hung on the entrances to your home, small leaves can be kept in the medicine bag that you wear daily or put in your shoes when you need extra grounding, and ground cedar leaves can be offered for prayers. Cedar tea is especially good to serve during times of teachings and circles, so that all can keep focused on their task at hand. Boil four palm- sized cedar leaves in about 2 litres of water for about 5 minutes. Or, let steep in hot water for 4-7 minutes before serving. Cedar is a medicine and has been used for thousands of years to treat fevers, chest colds, headaches, and other ailments. Cedar tea should only be ingested in moderation.

Sage

West Black Physical Growth Water

Sacred to First Nations people, sage is a woman's medicine. It is considered one of the four original gifts from Gitchi Manitou. It is said to be a masculine plant, and it reduces or eliminates negative energy. Often in women's circles, only sage is used in the smudge. There are many varieties of sage growing wild in Ontario. It grows everywhere, especially where there is poison ivy, and can be picked in late August. It's silvery-green, a single-stalk plant, 12-18 inches tall. It is used to purify the body and keep one in good health. Sage is helpful to remind us of our past and focus on dreams for our life's journey. The type of sage used specifically in ceremony and smudging should not be confused with the store bought sage used in cooking. It is against protocol that ceremonial sage be shared amongst a group for "taste-testing."

Note: Women on their cycles tend to smudge only with Sage.

Sweetgrass

North White Mental Wholeness Fire

Sacred to First Nations people, sweetgrass may be the best known of our plant medicines. It is said to be a feminine plant whose teaching is kindness because it bends without breaking. It is considered one of the four original gifts from Gitchi Manitou. Its braids are unique to Anishinaabe culture because it is considered to be the hair of the Earth; we show respect to her by braiding it before it is picked. The three braids represent mind, body, and spirit. In a smudge, it is used to attract positive energy. It grows in wetlands and is ready to be picked in midsummer. Its many purposes are used in basket weaving and other gift items, where its gentle scent is renowned. In case the scent is not enough for you to identify the plant, it has a purple section that is only about 1/4 inch of its stalk. Sweetgrass is available from nurseries so that you can grow it in your own garden.

Note: If picking either sage, cedar or sweetgrass, an offering of tobacco is made to the earth and the plant harvested. Some people lay the tobacco offering at the site where the plant/rock was collected, or even at a nearby tree. Your own teachings will direct you.



Seven Gifts of the Grandfathers

Nezhwahswe Mishomisuk

The teachings of the Grandfathers represent ideas that to become completely healthy one must seek to develop themselves spiritually and find a balance between the physical and the spiritual worlds. These teachings also come with the understanding that with each teaching there is an opposite and one has to be careful in using these teachings in the right way; the teachings also need to be used together with the others (Benton-Banai, pp. 64-66. 1988).

Wisdom/Understanding

Nbwaakaawin

To have wisdom is to know the difference between good and bad and to know the result of your actions. To cherish knowledge is to know wisdom.

Love/Kindness

Zaagidwin

Unconditional love is to know that when people are weak they need your love the most, that your love is given freely and you cannot put conditions on it or your love is not true. To know love is to know peace.

Respect

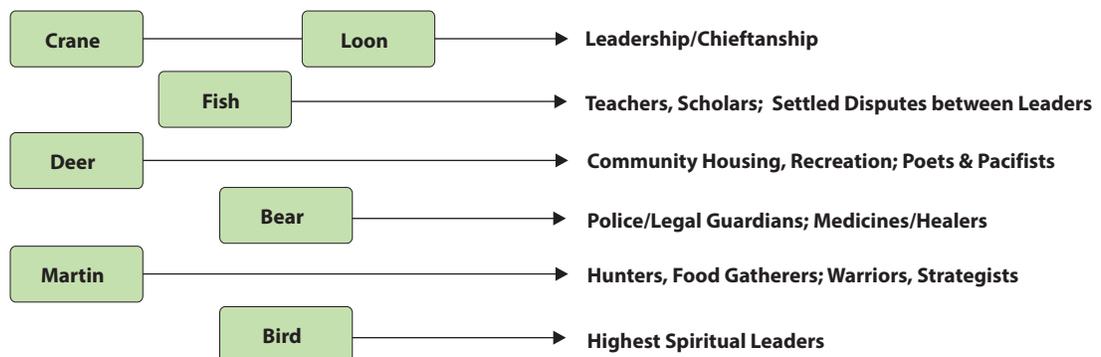
Mnaadendmowin

Respect others, their beliefs and respect yourself, if you cannot show respect you cannot expect respect to be given. To honour all of Creation is to have respect.

Ojibwe Clan System

Traditionally, the Ojibwe Clan System was created to provide leadership and to care for the needs of the community. The seven original clans were each given a function or duty to serve for their people by. Each clan was known by its animal emblem, or totem - note that these animals can vary among the Ojibwe depending on location. The chart below is based on the Ojibwe Clan System as discussed in Benton Banai's (1988) *The Mishomis Book*.

Historically, Clan systems were also meant to help keep the nations diverse and healthy, as well as to strengthen bonds between groups and communities. Meaning, no two people of the same clan could marry. This idea is reinforced in the sacred stories where two different animals were often partnered together as being married or in a relationship.



Bravery/Courage

Askdehewin

To be brave is to do something right even if you know it is going to hurt you. Bravery is to face the foe with integrity.

Honesty

Gwekwaadziwin

To achieve honesty within yourself, to recognize who and what you are, do this and you can be honest with all others. Honesty in facing a situation is to be brave.

Humility

Dbaadendizwin

Humble yourself and recognize that no matter how much you think you know, you know very little of all the universe. Humility is to know yourself as a sacred part of Creation.

Truth

Debwewin

To learn truth, to live with truth, and to walk with truth, to speak truth. Truth is to know all of these things.

From Benton-Banai, Edward. *The Mishomis Book*. Hayward, Wisconsin: Indian Country Communications Inc., 1988.

Code of Ethics

There are many examples of Code of Ethics practiced and respected in Canada. This Code of Ethics has been taken from the teachings in the text “The Sacred Tree” published by Four Worlds International.

Respect | The Sacred Tree

Every morning and every evening, give thanks to the Creator for the life that is inside you as well as all the other forms of life on Mother Earth. Thank the Creator for all of the gifts that have been given to you and to others. Thank the Creator for the opportunity to grow a little more each and every day. During this time, take into consideration your thoughts and actions of the previous day and strive to do better during this day. Seek courage and strength for the ability to become a better person, and that others, too, will learn these lessons.

Respect. Respect means to “feel or show honour and esteem for someone or something”. It is to treat someone or something with courtesy and well being. Respect is the basic law of life. Some things to take into consideration when showing respect are:

- Treat every living creature with respect at all times.
- Elders, parents/guardians, and teachers are especially worthy of acknowledgment.
- Do not touch something that does not belong to you. This includes sacred objects unless otherwise given permission by the owner.
- If you show respect, an individual should never be felt “put down” by your actions or words.
- Respect a person's privacy. Always be aware that you never intrude on an individual's personal space or quiet time alone.
- Never interrupt or walk between people who are talking.
- Never speak about other people in a negative way.
- Respect the beliefs and religions of others even if they conflict with your own.
- Be sure to demonstrate the gift of listening when engaging with others. This is especially important at times when you may even disagree with what that person is saying: listen with an open mind.
- Always be truthful.
- Teach the children, when they are young, the values and healing practices of the Anishnaabe culture and the teachings of the medicine wheel. We must teach them to understand and appreciate the teachings, sacred ceremonies and gifts that are part of the culture.
- The teachings of the Medicine Wheel are extremely important for our children to know and understand. It is all encompassing and incorporates the importance of values, morals, and well being. It is a symbol of balance and through its teachings promotes and encourages individuals to live a balanced life.

First Nations Ethics and Rules of Behaviour

Even if students have arrived directly from a reserve or have been living in Thunder Bay for a while, both groups can easily share many of these ethics and rules of behaviour. We can see these traits in many ways in the classroom and school. For instance, in the non-interference rule, we might see students not being used to being told directly what to do; directions in this traditional manner are often provided in indirect ways so as to provide the person with a real choice and to act on their own will. We can see these traditional traits in non-competitiveness where students, even if they know the answers to questions, may not raise their hand in class or shout out answers; this is not to be confused with shyness. Getting to know your students is the best way to earn their trust and develop a relationship with them in the classroom. Students in our board have often said that they wish their teachers and staff in the school would ask them more questions: Ask them questions about their weekend, where their home is (ask questions about their community if they say they are from a northern community), about where they live in town and who they hang out with, and even what types of hobbies or activities they enjoy outside of school hours. Creating positive relationships with our Aboriginal students are important, especially for those students who have come recently from a northern community and may not know that many people in Thunder Bay. Creating positive relationships helps our students feel more welcomed in schools.

Dr. Clare Brant

Dr. Clare Brant (1941-1995) was a Mohawk from the Bay of Quinte area of Southern Ontario. As Canada's first Aboriginal psychologist who worked with Aboriginal people, Dr. Brant's published work on First Nations ethics is seen as an invaluable work in understanding the Aboriginal people and some of their cultural customs and behaviour. We should warn that these principles should not be applied universally amongst Indigenous groups (Brant, 1990, p. 534).

In his article “Native Ethics and Rules of Behaviour”, Dr. Brant (1990) outlines eight (8) major rules from his research with Aboriginal people primarily in Ontario:

Non-Interference The principle of not telling another what to do; voluntary cooperation; do not judge; respect another's independence. Brant writes that it “promotes positive interpersonal relations by discouraging coercion of any kind” (p. 535).

Non-Competitiveness Prevents any embarrassment from any less able members of the group; cheering for those who do well is considered to embarrass those who didn't. Brant states that it “suppresses conflict by averting intragroup rivalry” (p. 535).

Emotional Restraint Brant writes that while having emotional restraint “promotes self-control and discourages the expression of strong or violent feelings...emotional restraint [can] give rise to a high incidence of grief reactions [like depression]” (p. 535). The idea that anger must not be shown, that it must be suppressed has roots in traditional tight-knit communities where outwardly expressed anger can affect the whole group. Brant also writes that, “angry behaviour was considered not only unworthy and unwise, but dangerous as well” (p. 538). There may also be reluctance to express anger or grief in public, but, repressed anger can also lead to depression.

Sharing Taking more than you need and more than what's fair is wasteful and greedy; equality and democracy are best. Brant identifies that sharing “is a behavioural norm that discourages the hoarding of material good by an individual...[and where] group survival was more important than individual prosperity” (p. 535-536).

Time Traditionally speaking, there is personal and flexible concept of time especially in connection with nature and seasons; doing something when it is the right time to do it; tendency not to be annoyed or inconvenienced if social functions or meetings start after the scheduled time; a period of perceived stillness might be seen before energetic and tenacious work, and it is begun only when the time is right to do so (p. 536).

Gratitude and Approval, Excellence Brant states that, “gratitude or approval among Native people is very rarely shown or even verbalized...it is seen as superfluous” (p. 536-537). There should be no congratulations for someone whose work was good when it was expected to be good; congratulating good work could also embarrass one who doesn't do good work; doing something good should be an intrinsic reward. Likewise, to be told in front of a class that they did something good, could be construed as lying if they feel they did not do a good or perfect job or if they think that peers do not feel they did a good job; it may also embarrass others whose work was not done as well and could result in disrupted relationships (p. 537). Since excellence is always expected, Native people may be “reluctant to try new things”, and they may experience “anxiety about making mistakes and holding themselves up to public scrutiny, ridicule and teasing” (p. 537).

Protocol Protocols underlie many Aboriginal customs and ways of life from manners and social behaviour to ceremonies. Correcting bad or negative behaviour is often done by inferring or indirectly telling the correct way to behave; sometimes this is done through story-telling. Rules can never be stated (this would contradict the non-interference rule) (p. 537).

Teaching and Learning Teaching is most often done through modeling. As Brant says, “one is shown how rather than told how” (p. 537). When learning, a student will try or begin when they are ready, when they feel the time is right, or when they feel they can do excellent work. Students are never placed on the spot to produce a piece of work or answer. Modeling helps to create stronger bonds within the community. (p. 537).

Democracy (as seen in Sharing) Equality and democracy are correlated with sharing. Brant explains, “every member of the society is considered as valuable as any other. No one is given special favours

except the Elder (for instance, first to eat, first to sit). Everyone is expected to do their fair share of the work and to keep for themselves only their part of what was taken from nature” (p. 536).

Conservation Withdrawal in anxiety-laden situations, Aboriginal people may become quieter the more anxious they are. It is a way to avoid unpleasant or dangerous situations. “To survive, people had to slow down activity intentionally to conserve both physical and mental energy. When they went slower, people could 'retreat into positions of careful observation' to examine all possible alternatives before deciding on a course of action” (Bagordo, 1999, also quoting Brant and Sealy, 1988).

First Nations, Métis, and Inuit Traditions and Celebrations

Celebrating Aboriginal Culture!

Traditional Feasts

- Adhere to very strict ceremonial guidelines and take place during the Midewiwin (Anishinaabe Medicine Lodge) ceremonies.
- Purpose is to thank all of Creation for our life.
- Begin with offering prayers and songs for the feast by a traditional teacher or Elder.
- Four sacred medicines (tobacco, cedar, sage, and sweetgrass) are always present and are placed in an abalone shell, lit and used for cleansing or smudging.
- During the Smudge Ceremony, we clear our mind, body and spirit of negative thoughts and feelings. Guidance and direction may also be sought out during this practice.
- In addition to many other foods, the four sacred foods (strawberries, corn, wild rice and venison) are always present.
- An example: The Three Fires Midewiwin (Medicine Lodge of the Anishinaabe people) hold feasts during the spring, summer, fall and mid-winter ceremonies.

- A feast is held when a member of the Midewiwin Three Fires Medicine Lodge passes away. Feasts are also held to honour sacred items, such as a drum.
- A spirit plate is made up of all foods which are smudged and offered to Gitchi Manitou or to the Creator (depending on who is doing the offering).
- Indigenous peoples in Canada have a deep understanding of the lands and waters. It's through this knowledge that they know where and when to fish, hunt animals, and gather plants. They know, for instance, that harvesting/fishing in spawning areas during a species' spawning time, or overharvesting in one spot will damage the species population ("Métis Way of Life Colouring Book", Métis Nation of Ontario).

Contemporary Feasts

- Adapted to today's lifestyle.
- Begin with offering prayers and songs for the feast by a traditional teacher, Senator, or Elder (prayers are often different from person to person).
- Four sacred medicines (tobacco, cedar, sage, and sweetgrass) are always present.
- Only the spirit plate (a plate of food that is offered to Gitchi Manitou by being placed outside- for nature, after the feast) is smudged.
- Purpose is to give thanks for a good life
- Examples of feasts include Chiefs feast, Summer Solstice, Winter Solstice, Memorial feast for ancestors, the First Kill feast, and feasts at the beginning of each season.

The Pow-Wow

- A spiritual, as well as social gathering, to celebrate life.
- The drum represents the heartbeat of the earth and acknowledges the grandmother and grandfather spirits, spirits of the four directions, the veterans, the unborn and those who have passed on.
- There are two kinds of Pow-Wows: Competition and Traditional.
- Competition - Pow-Wows involve competing with other dancers in your category and age – usually for money prizes.
- Drum groups also compete for the title of Championship Drum.
- Traditional - Pow-Wows are announced in advance to give time to prepare things such as: food for the feasts that go along with most Pow-Wows; obtaining gifts for the Elders, singers, dancers, and for the guests; and construction of the arbor (an open walled hut with a cedar floor and willow thatched roof that houses the host drum).
- The host drum is specifically invited to sing traditional songs, handed down over the centuries at the Opening and Closing Ceremonies.

- During certain times of the Pow-Wow no pictures are allowed (e.g., Grand Entry, honour songs or flag songs).
- Women: traditional dancers (wear deerskin dresses with fringes and carry fans and shawls staying firmly connected with the earth when they dance), jingle dancers (do healing dances and wear dresses covered in metallic cones) and fancy shawl dancers (look like beautiful butterflies as they whirl with their long fringes and shawls).
- Men: traditional dancers wear their deerskin regalia, grass dancers wear their colourful regalia and long flowing fringes, and fancy dancers who wear brilliantly coloured regalia and dance in a very energetic manner.
- It is important for students to understand all components and it is appropriate to ask an individual to come in and share their teaching with the class. It is not appropriate to organize a Pow-Wow in your class by having students make drums and dress up.
- Some items in pow wow are sacred. Always ask before touching drums, drum sticks, and regalia. Women should generally never touch a man's regalia or items he uses in pow wow ceremony.
- Always ask a pow wow dancer for permission before taking their picture.

Sweat Lodge Ceremony

The sweat lodge ceremony is used by some First Nations, Métis and Inuit peoples as a way to seek prayer, healing and purification. Not all Aboriginal peoples participate in a sweat lodge ceremony. which goes back to keeping the Cultural Continuum in mind. Protocols during a sweat lodge ceremony vary between communities and cultural groups. The ceremony didn't exist until the influence of European culture (alcohol) had corrupting effects such as wife and child abuse behaviour on the Aboriginal culture. Prior to the pre-contact with the Europeans, no alcohol existed for Aboriginals. Participating in a sweat lodge ceremony brought one back to the traditional ways of living. The sweat lodge would make the peoples sweat out the toxins in their body, repair the damage done to their spirits and acquire answers and guidance from asking the spirits, Gitchi Manitou and the earth. A medicine man and/or woman would be present in the ceremony.

The sweat lodge ceremony occurs in a lodge (varies in size) which is at least 10 feet long across and 3-4 feet high in the middle. The stones for the fire are located in the centre. The entrance is closed and the ceremony begins once the Grandfather spirits are present in the pit. The water drum calls for the spirit guides and the four directions. The sweat lodge keeper pours water until the spirits tell the keeper to stop, at which point, prayers, songs and chants occur in the lodge to purify one's spirit. The sweat lodge keeper deciphers messages from the spirits and delivers them to the person who is participating. It is important to note that the smudging ceremony,

medicines and protocol are unique to the person conducting the smudge and his/her own teachings. There may be subtle or distinct differences in the ceremony from area to area. The following information is provided as a general practice for the Thunder Bay area.

Métis Dancing

Métis dances blended French and Scottish dances with intricate First Nation footwork. The results were very unique Métis jigs, reels and square dances.

Métis worked long, difficult days, but they were known for their “*joie de vivre*,” a cheerful enjoyment of life. Métis fiddle music was upbeat and lively; and it was perfect for dancing jigs, reels and square dances. Métis dance was a favourite form of recreation and was used to tell stories, to entertain, and to celebrate. Traditionally, “merrymaking” of fiddling, dancing, games, storytelling and having fun, started early in the evening and would last until dawn. Witnesses were often amazed by the energy and vitality evident during the celebrating. Many Métis people, today, have memories of kitchen parties where dancing and music filled the house until the wee hours of the morning.

Métis people continue to enjoy Métis jigs, reels, and square dancing, and have local, provincial and national dance teams who attend conferences, exhibitions and powwows. The Red River jig, a unique dance developed by Métis people during the fur trade, is still used in dance competitions to showcase fancy jigging steps. (MNO).

Métis Fiddle

During the fur trade, Métis fiddle music was at the very heart of Métis culture and “merrymaking.” Métis fiddle music is very unique in style with a percussive use of the bow and a syncopated beat. It is generally accompanied by hand clapping, toe tapping, foot stomping, spoon playing, and Métis dancing.

The fiddle was the most common musical instrument used by the Métis, partly because it was easily carried and small enough to fit into a canoe. Since this European instrument was very expensive in early Canada, many craftsmen learned how to make their own. Métis style fiddle music is an oral tradition that has been handed down from older to younger generations for many centuries. The famous “Red River Jig” has become the centerpiece of Métis music. The fiddle is still in use today and plays a prominent role in celebrations as a symbol of early Métis beginnings and the joyful spirit in which Métis people lived and grew. Fiddling and jigging contests continue to be popular events and provide an opportunity to showcase the fiddle as a symbol of Métis nationhood and pride. (MNO).

Métis Sash

Worn from the 1600s onward, the Métis Sash has been a symbol for the Métis. It respectfully blends First Nations finger weaving techniques with European design and wool. In the days of the Fur Trade, there was not much room in the canoe for personal items, but the sash was a tool that was a necessity to Métis as they harvested and travelled. Métis voyageurs often paddled sixteen to eighteen hours a day and carried heavy loads over long portages. This back breaking work created a risk of strangulated hernias...the leading cause of death of voyageurs during the fur trade. The sash offered important protection to help prevent hernias and back injuries (for instance, it could be used to pull canoes out of water), and as a pressure dressing for injuries. The sash also served as a colourful belt, rope, first aid kit, washcloth, towel, and as an emergency bridle and saddle blanket. Its fringed ends could become a sewing kit when needed.

The Métis share the sash with two other groups who also claim it as a symbol of nationhood and cultural distinction. It was worn by eastern woodland nations as a sign of office in the 19th century, and French Canadians wore it during the Lower Canada Rebellion in 1837.

The sash now symbolizes how the lives of the Métis are interwoven through traditions, beliefs, and cultures. Traditionally the sash was worn by men, but women wear it today as well. (MNO).



Métis Voyageur Games

Voyageur games were often games of strategy, skill, strength, or teamwork, which offered important teachings. These teachings which passed on traditional knowledge and improved survival skills whose events represent the historic activities of Métis Voyageurs during the fur trade era. The Metis Voyageur Games recreate the difficult travels of the early voyageurs. Métis depended on one another for safety and survival. Hunting skills kept the community alive, and strength was a necessity in everyday living. When canoeing, one wrong move in the rapids could mean the canoe could capsize, and lives and cargo could be lost.

Métis were fierce competitors and skilled teammates, who proved to be strong, sturdy, and capable in both work and play. One will need to demonstrate their strength in log lifting and sack carrying events, and your hunting ability is easily put to the test with hatchet throwing.

The Métis Voyageur Games include such competitions as the Hatchet Throw, Slingshot, Poison Circles, Sack Carry, Pole Carry, Sash Tug-a-War, Duck Rabbit, Relay Races (Pea Spoon Races, Three Legged Races) which are popular amongst the Métis. In true Métis tradition, everyone is welcome to take on the challenge during Métis Voyageur games. (MNO).

The Métis Voyageur Games have been part of the Métis Nation of Ontario (MNO) Annual General Assemblies (AGA) for many years. The art or skill of the game/sport is taught during the AGM.

Inuit Throat-Singing

For the Inuit in Canada, throat singing is practiced primarily by women in pairs. It is a form of communal music that is created in the throat and mouth using short, sharp, rhythmic inhalations and exhalations of breath. The sounds created are meant to imitate natural sounds like the wind and sea and animal sounds: It has a deep connection with the land. It was traditionally used to sing babies to sleep or as games women played during the winter months when men were gone hunting. Throat singing can tell a story using emotions and a summary is sometimes presented by the speakers before the singing starts. Like many other cultural traditions among the Aboriginal peoples, throat singing was banned. But, like many other cultural traditions, it was remembered and revived and continues to be passed down from one generation to the next. As a game or competition, Inuit throat singers would try to show their vocal abilities. The first to run out of breath, laugh, or is unable to keep the pace, would lose the game. The singer to beat the most people is declared the winner.

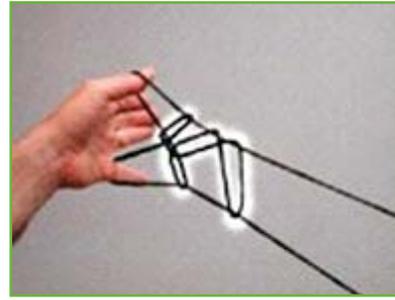
Inuit String Games

String / Rabbit Ukaliq

Traditionally made from sinew (tendons from game animals like deer, moose, elk, or caribou) or long, thin strips cut from hide, string games are a feature of Inuit culture.

The first type of string game involves weaving the string around your fingers in order to make a figure.

One popular string figure to make using string is the Rabbit or Ukaliq of which there are two main versions. Another complicated version is "The Ptarmigan and the Rabbit" in which the string figure looks like the rabbit is running away after scaring the bird.



Bone and String / Ajagak

A second string game involves a piece of string, and bones from animals in the Inuit game called Ajagak. Similar to bone games of the Ojibwe which use the rib and femurs of deer, or cup and ball games of today, the rabbit skill is attached to a small piece of bone with string. The objective of the game is to catch the skull onto the piece of bone, sometimes catching the different holes of the skull onto the bone in a specific order.

Traditional and Contemporary Art

More often than not, Aboriginal art portrays a story or scene (whether painted or carved). The artwork can also often give us information about the landscape, climate, animals, survival, cultural objects, and cultural traditions and spirituality.

From the West Coast, Plains, eastern Woodlands, and the Arctic, the Aboriginal peoples of these groups created their own unique and distinct type of artwork. For instance, Woodland Art, a style popularized by Ojibwe artist Norval Morrisseau in the 1970s, often incorporated connected orbs and lines (amidst animals, humans, and creatures derived from Ojibwe sacred stories) that symbolized the eternal connection between each other. Inspired from the private drawings Shamans would often create these images before healing ceremonies, and Morrisseau's work was controversial and also considered taboo amongst Ojibwe peoples.

To view paintings from a variety of Aboriginal artists, including Norval Morrisseau, you can visit the Thunder Bay Art Gallery and their permanent collection. The Gallery also displays six outdoor sculptures by Aboriginal artists Ahmoo Angeconebe, Mary Anne Barkhouse and Michael Belmore.

Smudging

What is Smudging?

Smudging is a ritual cleansing ceremony traditionally practiced by some First Nations peoples in Canada. Today, however, many Métis and Inuit people have incorporated smudging into their lives.

The ceremony is conducted to:

- bring about a sense of grounding, direction and connection
- see, feel, think and act with clarity
- help create a positive mindset
- cleanse/purify a person, place or object of negative energies, feelings or thoughts.

What Medicines are Used?

The medicines used in a smudging ceremony are Tobacco/Semaa, Cedar/Giishkaandak, Sage/Mshkidewashk, and Sweetgrass/Wiingashk. One or all medicines may be used in a smudging ceremony. Sweetgrass has a very mild aroma and produces less smoke than Sage. Sage has a strong and distinct aroma but the smoke associated with it is also minimal and lasts a short time.

What do the Medicines Represent?

Each of the four sacred medicines has a special meaning and represents a direction, color and a part of an individual.

How is a Smudging Ceremony Conducted?

A smudge can be burned in an earthenware bowl, abalone shell, fireplace or other object. The person participating in the ceremony will use an eagle feather or put their hands in the smoke, offer the smoke to cleanse the eyes (to see the truth around us), the mouth (to speak truth), the ears (to hear only good things), the heart (to feel the truth) and the feet (to walk the true path). It is customary to remove any metal, rings, watches, glasses etc. prior to smudging as metal is man-made and is seen to hold negative energy. You may do this.

Smudging in Schools

In most instances, when hosting an Aboriginal community event, meeting and/or inviting Elder(s) or Aboriginal artist(s) in the schools, it is customary for smudging to be conducted. If in doubt, you may ask the Elder and/or Aboriginal artist(s) if smudging will be performed. If a request for smudging is made, ask the person to give the teaching on the ceremony (e.g. the purpose of smudging and how the ceremony will be conducted) and to mention to the group that participation is voluntary.

An information poster can be found on page 95 for use to inform the school community that a smudge will be taking place at the school.

For example,

If you do not wish to or unable to participate in smudging, you may step back or not stand up. Participants in smudging ceremonies at schools may use some or all of the sacred medicines to smudge regalia, drums, themselves, room/area and other items prior to participating in a special event/meeting.

If you have further questions, contact the Education Officer, Indigenous Community Liaison, or the Indigenous Resource Teacher.

Smudging: Lakehead Public Schools Policy and Procedures Smudging Practice - October 2007 in compliance with Health and Safety 7080, Antiracism and Ethnocultural Equity 8060, Aboriginal Advisory Committee 8061.

A Smudging in Schools notification poster can be found online on our website under Aboriginal Education, or at the back of this book.

Through this practice, Lakehead Public Schools respect and support Aboriginal cultural practices. The board celebrates the diversity of our community and values the opportunity for students to learn from and celebrate many cultural traditions. Ultimately, the Principal must consider the health and safety requirements for the entire school and those who use the facility. This is the legislated responsibility of the Principal and is paramount in the consideration of smudging as part of a school activity or the use of the building under the Community Use of Schools policy. The principal's decision is not subject to appeal.

It is important to note that the smudging ceremony, medicines and protocol are unique to the person conducting the smudge and his/her own teachings. There may be subtle or distinct differences in the ceremony from area to area. Refer to the Background Information on Smudging (Appendix A found at www.lakeheadschoools.ca).

Practice

A representative of the interested group shall make a written request to the principal of the school at least two weeks prior to the activity.

The principal shall consult with the group representative to discuss the context of the ceremony and the date/time/location/audience/participants.

The principal shall consult with the building custodian to discuss ventilation and health and safety concerns for the proposed smudging ceremony.

The principal shall consult with appropriate school staff that may be included or affected by the proposed ceremony (participants, proximity to area, future users of the facility)

The principal shall inform the appropriate superintendent about the request to perform the smudging ceremony. The principal shall decide whether to approve the smudging request upon consideration of input from all consultations.

The principal shall issue a letter to the staff, parents/guardians and students of the school to notify them of the smudging ceremony and invite direct communication of health or environmental concerns.

The school staff shall make accommodations for anyone not participating in the smudging ceremony to have alternative cultural/educational experience taking care to consider potential feelings of exclusion or health concerns.

Smudging must use the minimal amount of sacred plant in order to satisfy ceremonial requirement while minimizing potential impact on the learning environment and on the health and well being of students, school staff and visitors.

The principal's decision is not subject to appeal.

National Aboriginal Day | June 21

National Aboriginal Day is an annual nation-wide day for all Canadians to celebrate the cultures and contributions made to Canada by First Nations, Inuit, and Métis peoples.

National Aboriginal Day was proclaimed in 1996 by former Governor General Romeo A. Leblanc. Prior to this date, it was designated as National First Peoples Day (1995 Royal Commission on Aboriginal Peoples). Requests to create June 21 as National Aboriginal Solidarity was made by National Indian Brotherhood (now known as the Assembly of First Nations) in 1982. June 21 was chosen because of the cultural significance of the summer solstice (first day of summer and longest day of the year) and because many Aboriginal groups mark this day as a time to celebrate their heritage. Setting aside a national day of recognition and celebration for Aboriginal Peoples is part of the wider recognition of Aboriginal Peoples' important place within the fabric of Canada and their ongoing contributions as First Peoples. As former Governor General Adrienne Clarkson said, *"It is an opportunity for all of us to celebrate our respect and admiration for First Nations, for Inuit, for Métis, for the past, the present and the future."*

National Aboriginal Day events are held across the country. For a detailed list of activities, or to get involved in organizing festivities in your area, visit www.ainc-inac.gc.ca/nad or contact an Aboriginal community or organization near you, or the local Indian and Northern Affairs Canada office.

Some possible ideas for schools and youth:

- Aboriginal guest speaker
- Partner with an on-reserve school
- Arts and crafts display or workshop
- Learn a word, a phrase or a greeting in an Aboriginal language
- Traditional or contemporary games, e.g., lacrosse, field hockey

- Storyteller
- Dancers and singers
- Field trips to significant Aboriginal sites
- Identify or learn about Aboriginal heroes/heroines in Canada

In June 2017, Justin Trudeau, Prime Minister of Canada announced: *The Prime Minister, Justin Trudeau, today issued the following statement on National Aboriginal Day:*

"Over twenty years ago, the Government of Canada, together with Indigenous organizations, designated this day – the summer solstice – as National Aboriginal Day.

"Every year, we join together on this day to recognize the fundamental contributions that First Nations, Inuit, and the Métis Nation have made to the identity and culture of all Canadians. The history, art, traditions, and cultures of Indigenous Peoples have shaped our past, and continue to shape who we are today.

"No relationship is more important to Canada than the relationship with Indigenous Peoples. Our Government is working together with Indigenous Peoples to build a nation-to-nation, Inuit-Crown, government-to-government relationship – one based on respect, partnership, and recognition of rights.

"We are determined to make a real difference in the lives of Indigenous Peoples – by closing socio-economic gaps, supporting greater self-determination, and establishing opportunities to work together on shared priorities. We are also reviewing all federal laws and policies that concern Indigenous Peoples and making progress on the Calls to Action outlined in the Final Report of the Truth and Reconciliation Commission.

"On behalf of the Government of Canada, I wish everyone a happy National Aboriginal Day. I invite all Canadians to take part in the #NADCanada activities in their community and to learn about the history, cultures and traditions of Indigenous Peoples. The 150th anniversary of Confederation this year reminds us of the legacy of the past. As we look forward to the next 150 years, we commit to move ahead together in a spirit of reconciliation and respect.

"This year, I am also pleased to announce that from here forward the Government's intention is to rename this day National Indigenous Peoples Day."

Louis Riel Day | November 16

On November 16, Métis peoples hold annual celebrations throughout Ontario and Western Canada to honour Louis Riel's contributions to his people and Canada. Check with your local Métis Community Council (Métis Nation of Ontario) for information and local activities and events.

Louis Riel was a French, Catholic Métis who was born in St. Boniface, Red River Settlement in 1844. When he was a boy, Riel was sent to Montreal to be educated, and later became an apprentice to a Quebec based lawyer. He returned to Red River in 1868 to assist his mother and siblings after the death of his father. On his trip home, Louis heard stories of the conditions and the unrest beginning to grow in the settlements on the banks of the Red River. He started to understand the plight of the Métis and their fear of losing their way of life and ancestral lands.

During the Red River Resistance of 1869, Riel objected to the unlawful entry of the Canadian Government into the west, saying he believed the west had the right to negotiate its own terms of entry into Confederation. The Métis tried to protect the rights of all who lived there—First Nations, Métis and European settlers. The provisional government, with Riel as leader, drew up a List of Rights to present to the Canadian government. Through Louis Riel's leadership, the Manitoba Act was successfully negotiated, and in July 1870, the province of Manitoba was founded. On February 23, 1870, Prime Minister John A. MacDonald was quoted as saying, *"These impulsive half-breeds have got spoiled by this emeute (uprising) and must be kept down by a strong hand until they are swamped by the influx of settlers."* Within the next 10 years, Métis families in the Red River area lost their land and homes to incoming settlers, even though the Manitoba Act of 1870 guaranteed Métis rights to their land, and an additional 1.4 million acres of land for Métis children.

Riel was elected to parliament three times, but was never able to take his seat because of political pressure and a \$5,000 bounty put on his head by the Ontario legislature – when Ontario had no jurisdiction in the matter. Riel was forced into exile in the United States. In 1884, answering a desperate call sent out from his people, Riel returned to Canada and, once again, tried to protect the rights to the land and way of life of western landowners in Saskatchewan. His plea was answered with a military response from the Canadian government, and the Northwest Resistance arose. Believing that the rights of western landowners were being unjustly decided in Ontario newspapers, where facts had been seriously misrepresented or ignored, Riel surrendered on May 15, 1885 and welcomed a public trial to tell the story of the Métis. A jury comprised of English, Protestant, non-aboriginal jurors found him guilty of treason, but recommended mercy. The judge, Hugh Richardson, however, ignored the jury's suggestion and sentenced Riel to death. One juror

wrote to Parliament: "Had the Government done their duty and redressed the grievances of the half-breeds of Saskatchewan... there would never have been a second Riel Rebellion, and consequently no prisoner to try and condemn." Yet, on November 16, 1885, Louis Riel was hung in Regina, as a message from Prime Minister MacDonal to the Métis and others who challenged Canada's western expansion goals.

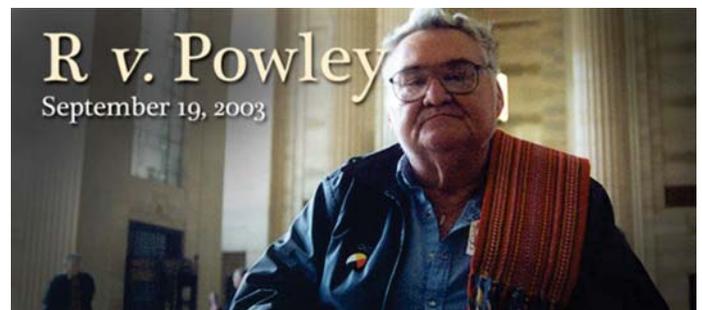
In 1992, Riel was formally given status as a founding father of Manitoba. In 1998, the Government of Canada issued a Statement of Reconciliation and referred to *"the sad events culminating in the death of the Métis leader, Louis Riel,"* and the need to find ways of *"reflecting Louis Riel's proper place in Canada's history."* In 2004, Prime Minister Paul Martin acknowledged that Riel's contribution was not only *"to the Métis Nation, but to Canada as a whole."*

Riel fought for the rights of all landowners in Western Canada, including First Nation people, Métis people, and European settlers; he fought for the protection of language rights for both French and English speaking people, even though he himself spoke French and French was the dominant language in Red River; and he dreamed of the day when the religious prejudices of Europe would not impact people in what is now Canada. Yet, ironically, after his death Riel became a symbol of racial, lingual, and religious divisions in Canada. Today, significant issues that Riel fought and died for remain unresolved.

Every year on November 16th, the anniversary of the death of Louis Riel, Canadians from across the homeland come together to remember the man, his cause and his legacy. (Métis Nation of Ontario).

Powley Day | September 19

On September 19, 2003, a landmark ruling in which the Métis Nation writes *"that because we had the courage of our convictions, Métis rights were recognized and affirmed by the Supreme Court for the first time. Powley Day recognizes that the ground breaking Supreme Court decision ushered in a whole new era of Métis rights in Ontario and across the Métis Homeland. Especially important at this time of the year, are the Métis harvesting rights, which are recognized by the Province of Ontario through our Harvesting"* (MNO).



13

First Nations, Métis, and Inuit Peoples in the Curriculum

Best Practices

What Matters in Indigenous Education: Implementing a Vision Committed to Holism, Diversity, and Engagement | Pamela Toulouse

Greeting and Thanking Traditional Visitors

Why Involve Elders and Senators

Elder Protocol

Métis Senator Protocol

How to Access an Elder, Métis Senator, or Cultural Holder/Keeper

During A Meeting with an Elder and/or Senator

Cultural Practice: Offering Medicines
(Ceremonial Tobacco)

How to Make a Tobacco Tie and Other Considerations
Honorariums/Gifts



Culture | Language | Land | Community

Birch Bark Basket | Wiigwas Muckkuck

A journey in Indigenous ways of knowing.

Students use their understanding of patterning, measurement, spatial reasoning, fractions, and geometry to explore and create this Indigenous technology.

Best Practices

ISSUE

DO

DON'T

ISSUE	DO	DON'T
<p>Key Concepts/Understandings are Incorporated</p> <ul style="list-style-type: none"> • Connections to curriculum are appropriate to the context. • Aboriginal perspectives are embedded not sidebars/examples only. • Aboriginal history, issues, worldviews, perspectives are reflected all grades K-12 • The principles of anti-racist education are incorporated. • Cross-curricular connections ensure that inclusion is across the curriculum. • Holistic nature of Aboriginal worldview is acknowledged. • Value placed by Aboriginal worldviews on harmonious relationships with the environment and the cycles of life are an integral part of inclusion. • Spirituality/traditional teachings are embedded. 	<p>Do make cross-curricular connections by including Aboriginal experiences in science, art, music, language, as well as history, geography and social studies.</p> <p>Do teach students to deconstruct bias in learning resources.</p> <p>Do include circle teachings as part of classroom practice and instruction.</p> <p>Do include toboggans and tipis – but make sure to include Aboriginal peoples in contemporary contexts (e.g., architecture, art, government, medicine, music, and theatre)</p>	<p>Don't limit inclusion to Social Studies, History or character education.</p> <p>Don't ignore stereotypes in learning resources.</p> <p>Don't teach isolated units on Aboriginal peoples. They are an integral part of the curriculum.</p> <p>Don't present Aboriginal peoples as environmental saviours (or in other stereotypical ways) when teaching about their relationship with Mother Earth.</p>
<p>Accuracy</p> <ul style="list-style-type: none"> • The information and the perspectives included are accurate. • Timeframe is accurate. • Place references with respect to nations are accurate. • The rich knowledge and complex cultures of Aboriginal peoples are acknowledged. 	<p>Do ensure that information is accurate by confirming that resources via third-party sources.</p> <p>Do review the resources in your classroom and school library for bias.</p> <p>Do make sure maps include a time period reference and accurately locate Aboriginal peoples of that time period.</p>	<p>Don't use unreliable or stereotypical resources.</p> <p>Don't assume that all websites you encounter have accurate information.</p> <p>Don't use maps without a timeframe reference.</p>
<p>Authenticity</p> <ul style="list-style-type: none"> • Perspectives reflect Aboriginal cultural diversity • The holistic nature of Aboriginal worldviews is evident. • Aboriginal people are depicted as real people, not as superficial and generic characters. • Oral history is validated. 	<p>Do invite Aboriginal artists and storytellers into classroom.</p> <p>Do include Aboriginal authors and literature.</p> <p>Do use videos and novels that represent authentic Aboriginal voice.</p>	<p>Don't use materials that affirm stereotypes such as Indian princesses or warriors.</p> <p>Don't appropriate Aboriginal cultural items such as eagle feathers.</p> <p>Don't include token Aboriginal perspectives.</p>



Toronto District School Board. Aboriginal voices in the Curriculum: A Guide to Teaching Aboriginal Studies in K-8 Classroom. 2006. Reproduced with permission. (Available by contacting Library and Learning Resources 416 397-2595). Updated by Suzanne Methot, Dragonfly Consulting Services Canada, 2015.

ISSUE

DO

DON'T

<p>Agency</p> <ul style="list-style-type: none"> Aboriginal contributions in both the historical and contemporary context are acknowledged. While still acknowledging the devastating impact of colonization on Aboriginal cultures, Aboriginal peoples are portrayed as empowered individuals responding to the challenges of colonization. Acknowledge the value placed on Aboriginal worldviews on harmonious relationships, but do not limit inclusion of Aboriginal peoples only in relation to the environment. Aboriginal peoples had complex systems of governance and an understanding of numeracy/math, too. Aboriginal nations are viewed as autonomous and self-governing nations. Aboriginal cultures are not objectified through artifact-based approaches. 	<p>Do acknowledge and validate the contributions of Aboriginal peoples in both the past and within contemporary society.</p> <p>Do ensure that contributions of Aboriginal people are portrayed as having a past, present, and future.</p> <p>Do acknowledge strengths even within adverse conditions.</p> <p>Do respect the need for the self-determination by Aboriginal peoples.</p>	<p>Don't put Aboriginal peoples and their cultures into the 'primitive' category. "Primitive" peoples are often portrayed as acted upon by their geography and environment – but Aboriginal peoples acted on and continue to act on their surroundings and specific contexts.</p> <p>Don't represent Aboriginal peoples and cultures only in the past.</p> <p>Don't rely solely on artifact-based approaches to study Aboriginal cultures.</p> <p>Don't overuse generalizations and generic references.</p>
<p>Distinctness and Diversity</p> <ul style="list-style-type: none"> Unique status of Aboriginal peoples in Canada is acknowledged. References to Aboriginal peoples are culturally specific, when appropriate to context. Various histories of Aboriginal peoples are acknowledged in their own right and not just in relation to interactions with European cultures. Aboriginal days of significance are acknowledged and celebrated. Diversity of Aboriginal cultural is acknowledged. Diversity within Aboriginal cultures is acknowledged. 	<p>Do acknowledge the diversity within any cultural grouping.</p> <p>Do acknowledge the distinct and unique differences amongst Aboriginal nations.</p> <p>Do ensure that the history of Aboriginal peoples reflects change over time and does not simply assign Aboriginal peoples to a place 'frozen in time' in the distant past.</p>	<p>Don't use the general term 'Aboriginal peoples' when the context calls for more specificity (e.g., naming a specific nation or differentiating among First Nations, Métis, and Inuit peoples).</p> <p>Don't assume that all Aboriginal peoples interacted with settlers in the same way.</p> <p>Don't assign 'expert' knowledge of Aboriginal peoples and their cultures to someone just because they are Aboriginal.</p>
<p>Eurocentrism</p> <ul style="list-style-type: none"> A balance of perspectives is presented. Presentation of Aboriginal peoples in the curriculum does not superimpose predominantly European values, attitudes and beliefs on Aboriginal experiences and perspectives. 	<p>Do look for opportunities to broaden your knowledge and understanding of Aboriginal peoples and issues.</p> <p>Do ensure a balance of perspectives is presented.</p> <p>Do acknowledge Aboriginal histories in their own right.</p> <p>Do constantly examine and challenge your own biases and assumptions.</p> <p>Do look for opportunities to further your own knowledge and skills around including Aboriginal peoples in the curriculum.</p>	<p>Don't call attention to the challenges within Aboriginal communities without relating those challenges to the effects of colonization.</p> <p>Don't omit relevant information that will ensure a balance of perspectives.</p> <p>Don't superimpose a Eurocentric frame of reference on what is included/not included, valued, etc.</p> <p>Don't present Aboriginal cultures as being 'inferior' to settler cultures.</p>

ISSUE

DO

DON'T

Pedagogy

- Study of Aboriginal peoples is rooted in contemporary times.
- Approaches are issues-based and lead students to understand the roots of the social, political, and economic realities of Aboriginal peoples in Canada today.
- Aboriginal peoples are viewed as an integral part of Canadian history and contemporary Canadian communities, not just something in the past.
- Holistic nature of Aboriginal worldviews is reflected in teaching approaches that support the growth of body, mind, spirit, and emotion.
- Aboriginal elders, artists, and authors are an integral part of the teaching and learning process.

- **Do use** culturally responsive teaching strategies.
- **Do engage** students in deconstructing bias.
- **Do ensure** that the study of Aboriginal peoples is rooted in contemporary times and helps students understand how the past has affected present realities.

- **Don't have** students create dreamcatchers, masks, or other cultural objects except in context and in the presence of an elder or knowledge keeper.
- **Don't conduct** Aboriginal ceremonies without an Aboriginal elder or knowledge keeper.
- **Don't have students rewrite** Aboriginal stories that have been passed down in the oral tradition as cultural teachings.

Use of Terminology/Language

- Terms that refer to Aboriginal peoples are used accurately and are appropriate to the context.
- Language used empowers, validates, and supports the inclusion of Aboriginal experiences, perspectives, and histories in respectful, accurate, and authentic ways.

- **Do use** a credible source to guide you in terminology and word use (e.g., the resources page at dragonflycanada.ca).
- **Do use** recommended terminology when referring to Aboriginal peoples. See the Terminology section of this guide)
- **Do refer** to each nation by name rather than the more generic term 'Aboriginal peoples' as a collective noun.
- **Do use** the term 'nation' rather than 'tribe'.

- **Don't refer** to powwow dance outfits/regalia as 'costumes.'
- **Don't use** the term 'Aboriginals' as a collective noun.
- **Don't use** language that is derogatory or disrespectful (e.g., squaw, brave, wild Indians, savages).
- **Don't use** Eurocentric language, such as Columbus 'discovered' America.
- **Don't overuse** generalizations and generic language such as 'Aboriginal peoples' or 'various

Visual Images

- Contemporary images present Aboriginal peoples in a variety of contexts (urban, rural, and on-reserve) and across a range of socio-economic circumstances.
- Images depict Aboriginal peoples contributions across a wide range of endeavours (art, music, science, business, mathematics, medicine, etc.)
- There is a balance between historical and contemporary images.
- Images are realistic and not 'exotified'
- Stereotypical images are deconstructed in teachable moments as they occur. Include many voices, many stories.

- **Do discuss** the stereotypical and thus dehumanizing effects of using terms such as 'braves' and 'redskins', as well as the use of 'Indians' as team mascots.
- **Do deconstruct** visual images in learning resources, according to time period, place, and point of view. Who created the image? Who has the power in this image?
- **Do ensure** that contemporary images are present in the classroom and the school.

- **Don't use** highly stereotypical resources such as *Indian in the Cupboard*, *Peter Pan*, *Pocahontas*, etc.
- **Don't use** materials that reinforce stereotypes of the 'drunken Indian' or 'homeless Indian' or Aboriginal peoples as warlike or savage killers.
- **Don't let** stereotypical images go unchallenged.

What Matters in Indigenous Education: Implementing a Vision Committed to Holism, Diversity, and Engagement.

Pamela Toulouse

In Indigenous scholar Pamela Toulouse's (2016) article *What Matters in Indigenous Education: Implementing a Vision Committed to Holism, Diversity, and Engagement*, she writes that “what matters to Indigenous peoples in education is that children, youth, adults and Elders have the opportunity to develop their gifts in a respectful space ...

It is about fostering identity, facilitating well-being, connecting to land, honouring language, infusing with teachings and recognizing the inherent right to self-determination. Living a good life is what matters” (pg. 2).

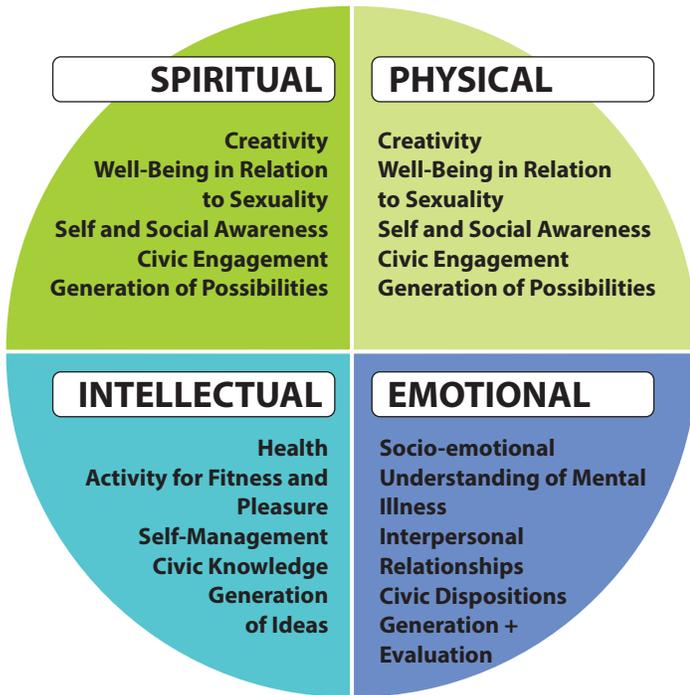
In the same article, Toulouse prepares a chart that identifies how “classroom features, teacher communities, school climate, and the external environment are broad concepts that are strongly interconnected . . . the factors that are essential considerations in Indigenous student achievement” (pg. 3):

Table 1.0: Factors Affecting Indigenous Students and Their Learning

Classroom Features	Teacher Communities	School and Climate	External Environment
Diversity and differentiated learning is foundational	Professional development is ongoing where data is a critical feature	School safety for all is a priority	Parental and community engagement plans honour difference
Learning is linked to students’ lives and experiences	Time and resources are allotted for teachers to plan together	Interpersonal relationships are positive and evolving	Culminating tasks for students are rooted in social change in the community
High expectations for all students coupled with differentiated assessment	Relationships are collegial and student learning, as well as community, is a key underpinning	Teaching and learning practices are evidence based	Community and school events are integrated, shared and seamless
Classroom management is focused on community building and relationships	Teachers are valued for their work and commitment	Organizational structures support vision of inclusion	Global citizenship and environmental stewardship connections
		Shared leadership is the reality between administration and staff	
		Deconstructing the hidden curriculum	

Compilation of five Medicine Wheel Figures

The following chart is a compilation of five Medicine Wheel figures within Toulous' article in descending order (Figure 2.0 Holistic Model of Domains Found in Quality Learning Environments, Figure 2.1 The Physical Aspect of Health Competencies/Skills, Figure 2.2 The Emotional Aspect and Social-Emotional Competencies/Skills, Figure 2.3 The Intellectual Aspect and Citizenship Competencies/Skills, Figure 2.4 The Spiritual Aspect and Creativity Competencies/Skills) (pg. 7-11):



Pamela Toulouse also writes, "Educational quality for First Nations, Métis and Inuit learners is centred on a holistic method that considers the entirety of a being. This approach is best represented in Figure 3.0, which posits the [whole] student in the middle [with their physical, emotional, intellectual and spiritual needs]; interacting with/being affected by four key conditions that are critical to learning (i.e. classroom, school, community, globe) . . . What matters to Indigenous peoples is that each member of the community is nurtured and challenged in respectful ways. This form of teaching/learning is done through the honouring of the culture, the teachings, the languages, and the gifts of each Nation" (pg. 12). For more information, please see Dr. Pamela Toulouse's article: Toulouse, P. (2016). *What matters in Indigenous education: Implementing a vision committed to holism, diversity, and engagement*. Toronto, ON: Measuring What Matters, People for Education. Retrieved from: <http://peopleforeducation.ca/measuring-what-matters/wp-content/uploads/2016/04/P4E-MWM-What-Matters-in-Indigenous-Education.pdf>

Greeting and Thanking Traditional Visitors

All cultures are enriched by certain valuable and unique individuals. Such individuals possess a wide range of knowledge – knowledge that once shared, can expand students' insight beyond the perspectives of the teacher and classroom resources

Why Involve Elders and/or Senators?

First Nations Elders, Métis Senators and knowledge holders or keepers in particular are integral to the revival, maintenance, and preservation of their cultures. Elder/Senator participation in support of curricular objectives develops the positive identity of First Nations and Métis students and enhances self-esteem. All students may acquire a heightened awareness and sensitivity that inevitably promotes anti-racist education. It is important to note that the title Elder/Senator does not necessarily indicate age. In First Nations and Métis societies, one is designated an Elder/Senator after acquiring significant wisdom and understanding of native/Métis their own cultural history, or traditional teachings, ceremonies, healing practices and experience. Elders, Senators and cultural knowledge holders/keepers have earned the respect from their community to pass on this their knowledge to others and give advice and guidance on personal issues, as well as issues affecting their communities and nations. It is the community who decides upon granting this highly respected role of Elder or Senator to a person.

Elder Protocol

When requesting guidance or assistance, there is a protocol used in approaching Elders, which, varies from community to community. The district chief's office, tribal council office, or a reserve's band council or education committee may be able to assist you. Prior to an Elder sharing knowledge, it is essential that you and your students complete the cycle of giving and receiving through an appropriate offering. This offering represents respect and appreciation for knowledge shared by an Elder. One must ascertain the nature of the offering prior to an Elder's visit as traditions differ throughout Aboriginal communities. In addition, should your school (or school district) normally offer honoraria and/or expense reimbursement to visiting instructors, it would be similarly

appropriate to extend such considerations to a visiting Elder. First Nations Elders often have helpers who work with them and receive training. Ask the helper how to approach a particular Elder since each Nation has its own tradition. Always use respect, ask permission, seek clarification if there is something you do not understand, and follow the direction you are given.

If you would like an Elder to do opening and closing ceremonies for an event, you need to explain the event to the Elder. Determine if a gift of tobacco should be offered prior to approaching the Elder. Offer tobacco to the Elder and invite them to participate. Acceptance of the tobacco means acceptance of the invitation. Find out if the Elder requires transportation to the event. An opening and closing observance must be completed. The opening observance gives thanks to the Creator and serves to bless the event. The Elder may ask a helper to smudge the people gathered. Smudging is when a medicine such as sage is lit so that it is smoldering. This smudge is then taken around the circle and a feather is usually used to spread that smoke around all those gathered. Smudging is done to cleanse everyone gathered so that the event runs smoothly and everyone is in a good frame of mind. It is important to note that not every Elder smudges. To find out the Elder process or when in doubt, seek clarification and ask questions. If there's something you do not understand, follow the direction you are given.

Please refer to *Cultural Practice: Offering Medicines (Tobacco)* for additional information.

Métis Senator Protocol

To contact a Métis Senator or a knowledge holder, call your local Métis community council or Métis Nation of Ontario for guidance. Senators have a special place in Métis culture. Métis Senators are elected by the Métis community to provide an elder's presence at community events and meetings, and to help to keep Métis culture alive by sharing Métis traditions and ways of life. Senators are highly respected for their knowledge, values, and experience. Métis knowledge holders are members of the community who have special knowledge relations to the Métis way of life. From the seasoned harvester to the youngest Michif speaker, each knowledge holder has a piece of the Métis story and culture. As a result, all knowledge holders are respected for what they know and their contributions to the persistence of the Métis way of life through practice and knowledge transfer.

One Senator sits as a member of each Métis Community Council in Ontario. If you would like a Senator or a knowledge holder for a lesson or activity, or for opening/closing ceremonies, invite the Senator the same way as you would ask a consultant or an advisor. An offering of tobacco isn't necessary but a gift or honorarium is appreciated. When in doubt, seek clarification and ask questions.

How to Access an Elder, Métis Senator, or Cultural Knowledge Holder/Keeper

To initiate the process of dialogue and participation, a letter may be sent to the local band council or an Aboriginal community agency requesting Elder, Senator, or cultural knowledge holder/keeper participation and indicating the role they would have within the program. A list of names of persons who have the recognized skills that would meet your specific needs will be provided. It is recommended that prior consultation occur with the Elder/Senator to share expectations for learning outcomes.

Friendship Centres, Métis Community Councils, and Health Centres (Anishnawbe Mushkiki) across the province are active at the community level and often present cultural workshops and activities in cooperation with Elders, Senators, or cultural knowledge holders/keepers and other recognized resource people.

An Elder, Senator, or cultural knowledge holder/keeper can be accessed by contacting:

- Local Aboriginal community agencies such as Thunder Bay Indigenous Friendship Centre, Anishnawbe Mushkiki, Ontario Native Women's Association, Lakehead University, Negahneewin College, Métis Nation of Ontario, Northern School of Medicine etc.;
- Lakehead Public Schools' Indigenous Community Liaison, or Indigenous Education Resource Teacher.

When Approaching an Elder/Métis Senator/Cultural Knowledge Holder/Keeper

Once you have acquired the Elder's/Métis Senator/Cultural Knowledge Holder/Keeper's contact information and what special gifts he/she has to share, when speaking to him/her on the telephone provide the following information:

- introduce yourself;
- where you obtain the referral from eg. Friendship Centre, Indigenous Community Liaison;
- the reason for your call;
- the interest to meet together to further discuss your request at their convenience, gifts/talents, your request and availability.

Phone calls or personal visits for arranging visits depends on your relationship with the Elder, Senator, or Cultural Knowledge Holder/Keeper; they can guide you. Generally, a first meeting is recommended so that a relationship can be established.

Some Elders, Senators, or Cultural Knowledge Holders/Keepers may be okay with discussing your request over the phone but usually this practice occurs only when the relationship is already established and there is that understanding between both parties. Be patient when making a request, as you may not always get an answer immediately.

An Elder, Senator, or Cultural Knowledge Holder/Keeper may wish to think about the request before committing. If the Elder, Senator, or Cultural Knowledge Holder/Keeper is unable to accommodate your request, he/she may provide a name of another Elder, Senator, or Cultural Knowledge holder/keeper for your request.

Ask the Elder, Senator, or Cultural Knowledge Holder/Keeper if transportation arrangements are needed. If transportation needs to be arranged for the Elder, Senator, or Cultural Knowledge Holder/Keeper by either picking them up, having someone pick them up or paying for taxi costs.

During Your Meeting with an Elder, Métis Senator, or Cultural Knowledge Holder/Keeper

At the meeting with the Elder, Senator, or Cultural Knowledge Holder/Keeper:

- Introduce yourself and be welcoming by offering tea/water/coffee
- Give thanks for meeting with you and how you appreciate their time today
- Make your request
e.g. "I received your name from our Indigenous Community Liaison and in speaking with this person, he/she recommended you as a valuable resource to... At our school or in our classroom (whichever is appropriate) we want to build cultural awareness/connect community to our classroom/create an inclusive environment, enhance learning in the classroom by... Are you available to accommodate this request? We would require a commitment of ..."
- After you have made your request, the Elder, Senator, or Cultural Knowledge Holder/Keeper will ask further questions for more information and let you know if he/she is able to accommodate your request.

Cultural Practice: Offering Medicines (Tobacco)

When making requests to an Elder, Senator, or Cultural Knowledge Holder/Keeper and if he/she accepts your request, ensure you have tobacco ties/pouches at hand. It's important that tobacco is given first at the initial meeting after the request is accepted or prior to the session/event and not after, unless you have a relationship already established and this practice is okay with the Elder, Senator, or Cultural Knowledge Holder/Keeper.

Offer the tobacco tie from your left hand which signifies giving from the heart, respect and commitment. The Elder, Senator, or Cultural Knowledge Holder/Keeper accepting your request will offer the tobacco tie in prayer on his/her own time for good positive outcomes and guidance.

It's important to note that not all Elder, Senator, or Cultural Knowledge Holder/Keeper practice traditional ceremonies, and it is okay to ask this question. e.g. "Will you accept this tobacco tie as a sign of commitment to my request?"

When making requests to Elders, Senators, or Cultural Knowledge Holder/Keepers, practicing cultural protocol will be acknowledged and appreciated. If you are making a request for a drum group, a pouch of tobacco would be offered versus a tobacco tie. As well, if you find out the Elder is a sacred pipe carrier, offer pipe tobacco instead of commercial tobacco. You can ask the Elder first.

If your request isn't accepted and don't offer a tobacco tie but give thanks for their referral and time.

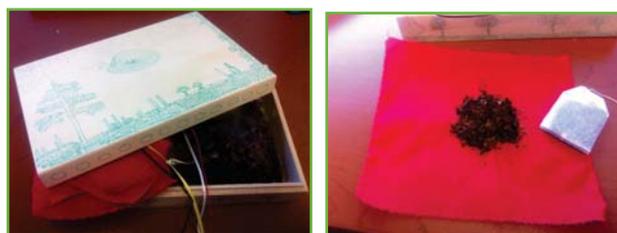
How to Make a Tobacco Tie

A tobacco tie is made by cutting a small square of broad cloth (can use any of the four colours or nice pattern) and placing loose leaf tobacco (can be store bought, traditionally grown or pipe tobacco) in the square, thereafter tying it with ribbon (can use any of the four colours).

If you are giving a pouch of tobacco it can be wrapped in broad cloth tied with ribbon.

When you are making the tobacco tie or wrapping the pouch of tobacco ensure you are in good spirits.

You can also contact the FNMI Liaison Officer for assistance.



Other Considerations

Here are some other points to consider when working with an Elder, Senator, or Cultural Knowledge Holder/Keeper:

- Find out if the person you're inviting will be bringing a helper. If so, it would be appropriate to give a thank you gift to the helper as well.
- As a reminder and to ensure transportation is arranged or not needed, a phone call to the Elder, Senator, or Cultural Knowledge Holder/Keeper should be made a week and/or a few days ahead of time along with the day before his/her visit.
- It's important to ensure your staff is aware of community visitors coming to your school. It is recommended to arrange a student or staff member to greet the Elder, Senator, or Cultural Knowledge Holder/Keeper at the front door or other prearranged location (e.g. Office) and escort him/her to the appropriate destination.

Honorariums/Gifts

The purpose of honorariums and gifts, is to acknowledge and show appreciation for the sharing of knowledge and respect for personal time given. Traditionally, food, clothing, medicines, etc., would have been used to gift the Elder, Senator, or Cultural Knowledge Holder/Keeper.

Today, these items and/or monetary honorarium may be given as a demonstration of respect and appreciation. The practice of giving is culturally appropriate and is implemented through many agencies in Thunder Bay. An Elder, Senator, or Cultural Knowledge Holder/Keeper does not have the expectation to receive the honorarium, but appreciates the gesture of what is given. Giving from the heart is what counts. Not all Elder, Senator, or Cultural Knowledge Holder/Keeper will accept the gift, and may voluntarily give their time at no cost as well.

A current listing of recommended honorarium amounts can be found in the Elder/Senator Protocol on our website at www.lakeheadschoools.ca.

The proposed minimum amounts listed are recommended, but not mandatory

- Gift (blanket, gift certificate, broad cloth, craft supplies, practical items etc.)
- Appropriate honorarium amount (current board rate)
- Please let the Elder/Senator Elder, Senator, or cultural knowledge holder/keeper know if a gift or honorarium will be given, or if you are not able to meet these honorarium guidelines. Some Elders/Senators Elder, Senator, or cultural knowledge holder/keeper may prefer a gift over an honorarium; thus, ask the Elder/Senator Elder, Senator, or cultural knowledge holder/keeper on his/her preference.
- The honorarium should be ready and presented with a thank you card or in an envelope right after the presentation.
- Tobacco may also be given but it is good to inquire with the Elder, Senator, or Cultural Knowledge Holder/Keeper first to find out if this is appropriate protocol. It is okay to ask the person if he/she accepts tobacco or not (See Section: *Cultural Practice: Offering Medicines (Tobacco)*).

To contact an Elder/Senator Elder, Senator, or Cultural Knowledge Holder/Keeper, please contact Lakehead District School Board's FNMI Liaison Officer or the Indigenous Education Resource Teacher for a name or to make arrangements with an Elder, Senator, or Cultural Knowledge Holder/Keeper.





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Walking With Our Sisters

Over 1,181 native women and girls in Canada have been reported missing or have been murdered in the last 30 years. Many vanished without a trace with inadequate inquiry into their disappearance or death.

Walking With Our Sisters is a commemorative art installation comprised of 1,763+ pairs of moccasin vamps (tops) plus 108 pairs of children's vamps created and donated by hundreds of caring and concerned individuals. *Walking With Our Sisters* honours the lives of missing and murdered Indigenous Women and Girls (MMIWG) in Canada and the United States. Importantly, the commemoration provides a space for the families to who have lost their daughter, sister, mother, auntie, cousin, grandmother, friend, or community member.

Walking With Our Sisters acknowledges the grief and torment families of these women continue to suffer; and to raise awareness of this issue and create opportunity for broad community-based dialogue on the issue.

Walking With Our Sisters is an entirely crowd-sourced project. From the artwork, to the fundraising, even to the way the exhibit tour is being booked, it is all being fueled by hundreds and thousands of people who have chosen to become involved. Collectively we are creating one unified voice to honour these women, their families and call for attention to be paid to this issue. There is power in numbers, and there is power in art.

In June of 2012, a general call was issued on Facebook for people to create moccasin tops. The call was answered by women, men and children of all ages and races. By July 25, 2013, over 1,600 vamps had been received, almost tripling the initial goal of 600 offering proof that the world is indeed filled with caring souls.

Each pair of moccasin tops are intentionally not sewn into moccasins to represent the unfinished lives of the women and girls. This project is about these women, paying respect to their lives and existence on this earth. They are not forgotten. They are sisters, mothers, daughters, cousins, aunties, grandmothers, friends and wives. They have been cared for, they have been loved, and they are missing.

There is power in numbers, and there is power in art.



This section is provided by Leanna Marshall, Walking With Our Sisters organizer. Miigwech.

WWOS came to Thunder Bay in September 2014. As a community, we continue to come together to support, acknowledge, and continue courageous conversations related to MMIWG. Our community learned and practiced the four guiding principles of WWOS:

1. LOVE

To treat one another with love and gentleness.

2. HUMILITY

To treat one another as a person first and foremost (and not what they do or organization they represent.)

3. CEREMONY

To practice the traditional ceremonies of the Indigenous people as guided by the Elders/traditional people of the territory that WWOS is visiting.

4. VOLUNTEERISM

Everyone who is involved with WWOS is a volunteer. Nobody is making money off of lives who are gone.



Even though WWOS already visited Thunder Bay, our community continues to meet to continue to raise issues, awareness, and create courageous conversations around issues related to MMIWG. We are doing this through bead-ins. We teach people, young and old, how to bead. We made hearts to honour the guiding principle of love. In 2016, as an act of love, we decided to bead red dress pins to give to families at the MMIWG inquiry.

WWOS has had a profound and healing impact on our community and we continue to practice the guiding principles to build a safer and more connected community.

For more information about WWOS go to the website: www.walkingwithoursisters.ca

For more information about WWOS Thunder Bay check out our Facebook page: Walking With Our Sisters – Thunder Bay

15

Residential Schools

What were Residential Schools?

A History

The Residential School Legacy

What Can We Do?

Talking Shadows on the Wall

Sylvia O'Meara
Chippewas of Nawash First Nation

I remember when I was about three years old, I used to look forward to Saturday night. People would come over to our house and play cards and drink tea, the kind that was loose, and with the last gulp there would be a pattern of tea leaves going to up the side of the cup to the rim. There was always someone who had the gift, and was able to read this pattern and predict things to be. I, of course, was promptly put to bed. There were only two rooms in the log cabin that we lived in. When everyone was seated around the table laughing and talking, I would sneak out, dragging my blanket with me. I would crawl on to the wood box next to the stove, it was nice and warm. Nobody said anything so I felt safe. I would listen to them laughing and talking. I asked Mama to teach me the language of grownups, I wanted to laugh too. But she said no, that I would suffer when I had to go to school. She had gone away to school when she was four years old. She told me that when she first got to the school, she didn't know how to speak English and she was always getting hit across the mouth for speaking Indian. She said one time that she got hit so hard she hit the wall behind her and fell to the floor. She said that was when she told herself that she would never let her child, if she had one, speak Indian. And so as I listened to the people around the table laughing and talking, I watched the shadows cast by the kerosene lamp and listened to this wonderful laughing language I was never to learn from my mother. I hid in the blanket all safe and warm and watched the talking shadows on the wall.

Duncan Campbell Scott, Deputy Superintendent General of Indian Affairs (1913-1932), admitted that "fifty per cent of the children who passed through these [residential] schools did not live to benefit from the education which they had received therein." (Scott, 1914, p. 615).

What are "Residential Schools"?

The term "residential schools" include institutions such as industrial schools, student residences, hostels, and schools where the purpose was to educate, acculturate and "Christianize" First Nations, Métis, and Inuit people. The residential schools were operated across Canada in partnership between the Federal Government and religious organizations such as the Catholic, Anglican, Presbyterian, and United Churches. There was a residential school in every Canadian province and territory except New Brunswick and Prince Edward Island. There were 136 schools in operation and during the era of residential schools, more than 150,000 and even up to around 200,000 Aboriginal children attended residential schools—often without parental consent. The range in the number of attendees is so wide because of the fact that often many children who attended residential schools died and/or went missing. At the time of the class-action suit against the Canadian Government, there were more than 80,000 survivors of residential schools, but many have died since then. The effects of these schools can be felt on the descendants of these survivors.

An Ojibwe Perspective

- Blood memory
- Traditional healing (midewewin, soul healing, sweat lodge, talking circles, counselling)
- Sharing story; lived experiences; ways of knowing from the experiences of others (where the Truth and Reconciliation Commission (TRC) fits in)

History

In 1857, the Gradual Civilization Act was passed to assimilate Aboriginals followed by an adoption of policy of acculturation in 1867 (British North America Act). From 1870 to 1910, the missionaries and the Federal Government adopted the objective of acculturating Aboriginal children from reservations via residential schools (Indian Act of 1876 to control Indian Education). Afterwards, a period of segregation occurred from 1910 to 1950 where priests, Indian Affairs agents and/or police officers went to Indian reservations to forcibly separate Aboriginal children ages 5 to 15 years from their families to attend, learn and live at residential schools. Aboriginal families and children felt scared, hurt and confused during the segregation and many children had no family connections or contact while they were away at school. Most children were able to return home for the summer and at Christmas.

By 1922, boarding and residential schools were favoured over Industrial Schools resulting in the closure of the latter. In 1931, 80 residential schools were in full operation in Canada. With 9,149 Aboriginal students in residential schools by 1945, 100 students were in grade 8 and none registered in grade 9 or higher. By 1948, the

number of residential schools decreased to 72 in operation with 9,368 Aboriginal students in attendance.

From 1950 to 1970, the integration of Aboriginals into residential school systems was recognized as failing which resulted in placing Aboriginal children into mainstream public schools in the late 1950s.

In 1969, the Federal Government assumed full responsibility and control of the remaining 52 residential schools and 7,704 students. By the mid 1970's, most residential schools closed with only 7 remaining opened through the 1980's. In the 1980's, residential school students started to disclose sexual, emotional and physical abuse that occurred at residential schools. In 1996, the Gordon Residential School in Saskatchewan was the final school to be closed.

By 1998, the Indian Residential Schools Resolution Canada was established by the Assembly of First Nations. The purpose was to address the historical effects of residential schools, influence processes, propose policy and judicial developments on residential schools claims, and ensure a long-term healing strategy be established for affected Aboriginals.

In 2003, an Alternative Dispute Resolution process (replaced by the Independent Assessment Process) was announced by the Government of Canada and residential school survivors who had experienced trauma could file complaints and complete an application for compensation. It is estimated that there are 80,000 survivors who attended residential schools.

Duncan Campbell Scott "I want to get rid of the Indian problem. Our object is to continue until there is not a single Indian in Canada that has not been absorbed. They are a weird and waning race...ready to break out at any moment in savage dances" (1920).

Today, approximately 20,000 claims have been filed by claimants through litigation or alternative dispute mechanisms. The Truth and Reconciliation Commission is also working to provide an accurate historic residential school viewpoint through public sessions and collection of diaries, letters and journals.

The formal apology, on June 11, 2008 from Prime Minister Stephen Harper, resulted in a debate among many people, especially those residential school survivors and their families. Some felt that the apology was a good start to reconciliation. Others, however, felt that it simply was not enough. With the advent of the formal apology, the Government of Canada implemented the Indian Residential Schools Settlement Agreement. This Agreement came out of national class-action suits. Begun "with the support of the Assembly of First Nations and Inuit organizations, former residential school students took the federal government and the churches to court. Their cases led to the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. The agreement sought to begin repairing the harm caused by residential schools. Aside from providing compensation to former students, the agreement called for the establishment of The Truth and Reconciliation Commission of Canada with a budget of \$60-million over five years" (TRC).

The compensation was broken down into three primary groups as follows:

1. \$10,000 for the first school year (or part of a school year) plus \$3,000 for each school year (or part of a school year) after that. – The Common Experience Payment
2. Those who suffered sexual or serious physical abuses, or other abuses that caused serious psychological effects, to receive between \$5,000 and \$275,000 each or more if they can demonstrate a loss of income an additional \$250,000 may be given – The Independent Assessment Process.
3. Programming for former students and their families to help in the process of healing, truth, reconciliation, and commemoration of the residential schools and the abuses suffered: \$125 million for healing; \$60 million to research, document, and preserve the experiences of the survivors; and \$20 million for national and community commemorative projects.

Application breakdown for the Common Experience payment:

1. 102,310 applications were received
2. 77,395 applicants received a Common Experience payment

Following the agreement, the Truth and Reconciliation Commission accepted the Missing Children and Unmarked Grave Working Group's recommendations and has agreed to support the "Missing Children Research Project."

- a. Recommendations included:
 - i. Examination of the number and cause of deaths, illnesses, disappearances of children;
 - ii. Location of burial sites;
 - iii. Review of all relevant church and government records, as well as information provided by survivors, staff, or anyone else.

Duncan Campbell Scott was "the most influential senior official in the department of Indian Affairs in the first three decades of the twentieth century" (AANDC, p. 2).

Claims breakdown for the Independent Assessment Process

(statistics are dated from 9 September 2007, to 31 January 2013 according to the IAP website)

- 37,648 claims received
- 922 claims reopened from ADR process
- 18,314 claims in progress
- 19,334 claims settled, decisions rendered
- 16,019 IAP hearings held
- 1,407 ADR hearings
- \$1,820,000,000 in Compensation (including awards, legal fees, disbursements) from April 1, 2007 to January 31, 2013.

Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system 11 June 2008 Ottawa, Ontario

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

Nous le regrettons

We are sorry

Nimitataynan Niminchinowesamin Mamiattugut

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian

Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

From: Prime Minister of Canada Stephen Harper. Media. Speeches: 11 June 2008, Prime Minister Harper Offers Full Apology on Behalf of Canadians for the Indian Residential School System. Web. Accessed 9 May 2012.

<http://www.pm.gc.ca/eng/media.asp?id=2149>.ca/eng/media.asp?id=2149

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

Residential School Timeline

In 1996, the last residential school closed in Saskatchewan.

1820s - Early church schools are run by Protestants, Catholics, Anglicans, and Methodists.

1831 - The first (arguably) federally run residential school, the Mohawk Indian Residential School, is built in Brantford, Ontario.

1847 - Edgerton Ryerson produces a study of Native education at the request of the Assistant Superintendent General of Indian Affairs.

1860 - Indian Affairs is transferred from the Imperial Government to the Province of Canada.

1861 - St. Mary's in Mission opens and is the first residential school in British Columbia.

1867 - British North America Act establishes Canada as a nation and declares "Indians" as wards of the Crown. Inuit peoples are excluded from this Act.

1872 - Residential Schools are set up (although schools for Aboriginal children had already been in place, this formalizes the process).

1879 - The "Report on Industrial Schools for Indians and Half-Breeds" (also known as the "Davin Report"), leads to public funding for residential school system in Canada.

1884 - School attendance becomes mandatory by law for status Indians under aged 16. Children become forcibly removed from their families, or families are threatened with fines or prison if they failed to send their children to these schools. First Nations and Metis children were forbidden from speaking their own language, practicing their cultural traditions, or socializing with their brothers and sisters (of the opposite sex).

1885 - Sir John A. MacDonald, in his speech before the House of Commons on July 6th, states: "We have been pampering and coaxing the Indians; that we must take a new course, we must vindicate the position of the white man, we must teach the Indian what law is."

1887 - Sir John A. Macdonald continues his discussion on Indian people saying, "The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change."

1888 - Sir John A. Macdonald is the Superintendent General of Indian Affairs from May 8, 1888 - September 24, 1888.

1907 - Dr. Peter Bruce, a Medical Inspector to the Department of the Interior and of Indian Affairs, writes the "report on the Indian Schools of Manitoba and the Northwest Territories." In this report, Bryce found that students were impacted by "extremely inadequate" ventilation and the high occurrences of infection and death from tuberculosis.

1913-1932 - Duncan Campbell Scott is Deputy Superintendent of the Department of Indian Affairs.

1918 – In a response to the high presence of tuberculosis in children at residential school, Duncan Campbell Scott writes to the British Columbia Indian Agent General Major D. MacKay. Scott states, “It is readily acknowledged that Indian children lose their natural resistance to illness by habituating so closely in the residential schools, that that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards a final solution of our Indian Problem.”

1920 – Duncan Campbell Scott, in amending the Indian Act to make compulsory attendance to residential schools of children between 7 and 15 years of age, writes: “I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department, that is the whole object of this Bill [the Indian Act].”

1921 – Dr. Peter Bryce, after his continued criticisms of the department, is removed from his position as Medical Inspector to the Department of the Interior and of Indian Affairs.

1922 – Dr. Peter Bryce publishes *The Story of a National Crime: An Appeal for Justice to the Indians of Canada* to bring awareness of the issue of the treatment of Indian children and to the deplorable health and living conditions in residential school. In here, he provided six recommendations on the improvement of the schools and student health, and reported on the high presence of tuberculosis amongst the children attending residential school. Bryce reported that, “Tuberculosis was present equally in children at every age. In no instance was a child awaiting admission to school found free from tuberculosis; hence it was plain that infection was got in the home primarily. The disease showed an excessive mortality in the pupils between five and ten years of age.” Bryce is also quoted as stating: “during the thirteen years since [a 1909 report on tuberculosis infection within children of residential school,] this trail of disease and death has gone almost unchecked by any serious efforts on the part of the Department of Indian Affairs.” (To read Bryce’s publication in full, visit <https://archive.org/stream/storyofnationalc00bryucoft#page/4/mode/2up>)

1930 - There are 80 Residential Schools operating in Canada.

1933 – Legal guardianship of Indian children attending residential school is assumed by the principals and under forcible surrender of legal custody by parents.

1934 – The federal government conducts research into Inuit education. Canada is urged to provide the Inuit with education.

1939 – The British North America Act now includes the Inuit inhabitants of Quebec. Inuit become a federal responsibility, including in areas of education and health.

1944-1945 – The American military report deplorable health and living conditions among the Inuit.

1950s and 1960s – Residential schools open in the Western Arctic.

1951 – Federal government plan to integrate Inuit into mainstream Canadian society.

1952 – The Department of Northern Affairs and National Resources is re-established and assumes responsibility for the Inuit.

1955 – The Minister of the Department of Northern Affairs and National Resources announces new federal education system for the Northwest Territories and Northern Quebec.

1969 - The Department of Indian Affairs and Northern Development starts closing down residential schools.

1970 – Responsibility for Inuit education is transferred to the governments of the Northwest Territories and Northern Quebec.

1972 - The National Indian Brotherhood, which later becomes the Assembly of First Nations, initiates demands for communities to have the right to govern their own education with the creation of their own school board. They win this right in 1973.

1979 - 15 residential schools still operating in Canada.

1984 – Western Arctic Claims Settlement Act is passed and covers the Inuvialuit Settlement Region in the Northwest Territories.

1996 - Last residential school closes (see “History” for more information).

1998 - United Church gives apology to former students of United Church Indian Residential Schools, and to their families and communities.

1998 – The Aboriginal Healing Foundation is established to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of physical and sexual abuse in the Residential School System, including intergenerational impacts.

2000 – The Legacy of Hope Foundation is founded with a mandate to education and raise awareness and understanding of the legacy of residential schools.

2005 – The Indian Residential Schools Settlement Agreement is signed by the Government of Canada with legal representation from First Nations, Metis and Inuit representatives, as well as church entities. In November, Ottawa announces \$2 billion compensation package for Aboriginal people who were forced to attend residential schools.

2006 - December, The compensation package deal was approved by nine courts in Canada before it went into effect: Alberta, British Columbia, Manitoba, Northwest Territories, Nunavut, Ontario, Quebec, Saskatchewan, and the Yukon.

In 1930, there were 80 residential school operating in Canada

2007 - "Common Experience" Residential School Settlement awarded. \$1.9 billion to be given out.

2007 - Independent Assessment Process begins which replaces the former Alternative Dispute Resolution Process.

2007 - Canada rejects UN Declaration on Rights of Indigenous Peoples.

2008 - June 11 - Prime Minister, Stephen Harper, on behalf of the Government of Canada, delivered a formal apology in the House of Commons to former students, their families, and communities for Canada's role in the operation of the residential schools.

2008 - The Indian Residential Schools Truth and Reconciliation Commission is established with a mandate to document the truth of survivors, their families, communities and anyone personally affected by the Indian residential schools legacy.

2009 - Pope Benedict XVI expresses sorrow to a delegation from the Assembly of First Nations for the abuse and "deplorable" treatment that Aboriginal students suffered at Catholic church run residential schools.

2010 - Monies began to be given out to Residential School Survivors stemming from the Truth and Reconciliation Commission, through the application called the "Common Experience".

2010 - November - Government of Canada endorses the UN Declaration on the Rights of Indigenous Peoples.

2011 - March - The Truth and Reconciliation Commission began three months of hearings in 19 northern communities, collecting the stories of Residential School Survivors.

2012 - September 19 Deadline for late applications of the Independent Assessment Process. Applications no longer being accepted after this date. But, applications received before deadline will continue to move through the process - projected to continue to 2017.

2014 - Canada is the only UN member to reject a landmark Indigenous Rights UN document related to the UN Declaration on the Rights of Indigenous Peoples called "Outcome Document of the High-level meeting of the General Assembly."

2015 - The Truth and Reconciliation Commission of Canada submits 94 Calls to Action to federal, provincial, territorial, and Aboriginal governments in "order to redress the legacy of residential schools and advance the process of Canadian reconciliation." These Calls to Action include steps to protect child welfare, preserve language and culture, promote legal equity and strengthen information on missing children.

2016 - Canadian Government fully adopts the UN Declaration on the Rights of Indigenous Peoples.

The process of healing for residential school survivors and their families is ongoing

(Senator Robert McKay, Thunder Bay, Ontario).

Please visit the Truth and Reconciliation Commission of Canada online at www.trc.ca for information on history, timelines, recent findings, Agreements, statements from survivors and their families, as well as specific Residential Schools.

For a Métis specific history, please visit this pdf link: www.ahf.ca/download/metiseweb.pdf

The Residential School Legacy

The loss of cultural heritage and family connections for young Aboriginal people due to the residential school program has affected generations. Some of the students were successful in completing a formal education but the social and cultural impacts have been costly. Because children were identified as the easiest to assimilate into mainstream culture, the churches and government began a program to “educate” these children. From the 1860’s to the 1980’s, many Aboriginal children were taken from their homes, sometimes forcibly, and sent to live in schools funded by the government. These schools were run by Catholic, Anglican, Presbyterian, and United Churches.

Schools were set up on reserves and operated by missionaries, but due to the mobility of Aboriginal people, attendance was sporadic and low. In 1894, amendments were made to the Indian Act to allow government officials to forcibly remove “Indian” children from their families and communities and place them in residential school. Indian children were forbidden to speak their own language or risk punishment (often through beatings), and often worked to clear the land and worked in the gardens and barns to produce the food that was to be eaten. It was the intent to systematically remove the children from the cultural and spiritual influence of their community members and caregivers (Manitoba, 2003). Prior to the 1900s, churches tended to pressure government into accepting all Metis into their schools. Federal government refused acceptance of all Metis, partly because it did not have the resources, but more, the purpose of residential school was to “civilize” Indians” (Aboriginal Healing Foundation, p. 19). Metis were not within the jurisdiction of Indian Affairs, as they were regarded as being “civilized” enough (AHF, p. 19). In 1936, the Alberta Government reported that the Metis were generally either without educational services or were in residential schools. The lack of attendance in education was partly due to the fact that most Metis children lived in areas where no provincial schools were located, and thus, did not attend any educational facility (AHF, p.20). The Metis experience in residential school saw many “culturally abused in a way that emphasized their differences from both Indian and white children alike in a negative way... and the government felt that “if the Metis were regarded as already halfway to being civilized, then there was less need to formally education them” (p. 22). The Metis often saw themselves put to work more often and for longer times to maintain the school than was required of Indian children. There was also the justification that since the federal government did not support their education, they should also work to earn their way” (p. 22).

Effects

Many children returned from residential school unable to communicate with their parents and grandparents in their own language.

Many lost their connection to the land and the sense of family and care giving that is usually passed down through parents to children.

Children learned to read and write.

Generations of individuals lost their sense of belonging, fitting neither into the Aboriginal culture nor the mainstream culture. Parenting skills lost as a result of Residential School abuses and other related factors. The loss of parenting skills has multi-generational effects.

Family violence

Some children suffered physical, sexual and emotional abuse. Continued circle of physical and sexual abuse.

Lack of trust and good faith between Aboriginal peoples, government and ministries.

Many children were made to feel ashamed of their culture.

Residential Schools were organized without sensitivity to the needs and lifestyles of Aboriginal people.

As a result of attending Residential Schools, many former students and their families cope with addictions and substance abuse issues, as well as post traumatic stress syndrome.

Today

Communities are working together to try to rebuild and repair the damage that has occurred.

Several languages are in danger of being lost.

There are many social issues.

There is a deep mistrust of government and education (e. g., parent involvement and interaction in the schools today).

Aboriginals are on the path to healing and are taking steps to regain the lost culture.

Government recognizes this tragedy and is accepting responsibility through reconciliation measures.

Many Aboriginal peoples lack the confidence to meet individually with school staff to address their child(ren)'s education and/or concerns.

Many Aboriginal peoples fear judgement and reprisal by school staff if complaints are made.

Many Aboriginal peoples have gained the knowledge to become strong advocates for their people.

The devastating effects of residential school, which are still being felt today, are commonly referred to as "residential school syndrome." (TDSB, 2006).

What Can We Do?

Be aware and try to understand why students/families may be reluctant to engage in school life

Register families for school by creating a welcoming environment and filling out the paperwork

Take families on a school visit

Introduce parents to teachers/staff

Make a personal connection to parents

Recognize their children when they do something well (awards, notes home, phone calls, newsletters etc.)

Incorporate Aboriginal teachings/content into discussions across the curriculum

Invite parents to share experiences with the class (if they are comfortable)

Recognize, acknowledge and be sensitive to their unique needs

Connect parents/families/children to community network supports so they can make informed choices

Respect residential school survivors



Please visit Lakehead Public Schools online Library for the Cultural Awareness Training: Reconciliation Video on Residential Schools"

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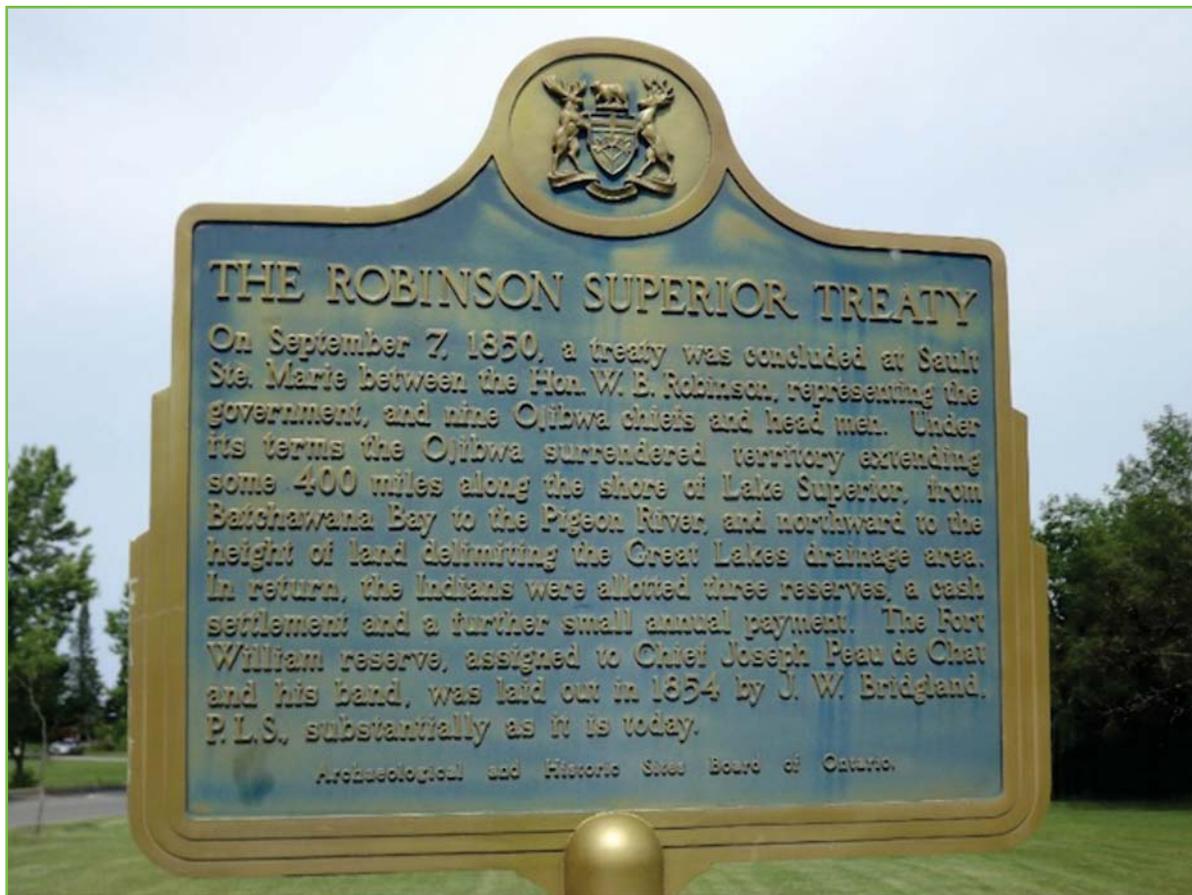
About Treaties

What is a Treaty?

Treaty Rights

Map of Treaty Areas

Acts, Land Claims, and Treaty Timeline



Acts, Land Claims, and Treaty Timelines

About Treaties

What is a Treaty? A treaty is a signed agreement between the First Nation and Crown government outlining specific rights of First Nations people. Each signed treaty provides different property rights. Not all First Nations are committed to a treaty agreement.

Treaty Rights

First Nations signed treaties in exchange for reserves, health care, monetary payments, agricultural equipment, livestock, ammunition, clothing, maintenance of schools on reserves, tax-free income while working on-reserves, exemptions from Provincial Sales Tax on purchased goods, teachers/educational assistance and certain rights to hunt and fish, while the Crown acquired land rights of First Nations people for agriculture, housing, settlement and resource development. Treaties are protected under section 35 of the Constitution Act.

Today, there are many unresolved comprehensive and specific land claim settlements and taxation issues between the Federal Government and Aboriginal peoples.

In Ontario, there are 5 treaties:

- **Treaty 3 (1873)**
- **Treaty 9 (1905-1930)**
- **Robinson Superior Treaty (1850)**
- **Robinson Huron Treaty (1850)**
- **The Williams Treaties**

1701 – The Great Peace of Montreal. Historic peace treaty between the French of New France and 40 First Nations. Ends the Franco-Iroquois wars and conflicts between the Iroquois and the Great Lakes nations over the fur trade.

1713 – Treaty of Utrecht. Queen Anne's War is ended. French Acadia, Newfoundland, Hudson Bay and the “country of the Iroquois” is ceded by the French to England.

1725 -1779 - Peace and Friendship Treaties with the Mi'kmaq and Maliseet nations. The primary purpose of these treaties were to encourage peaceful relations, these treaties did not involve ceding or surrendering their rights to the land in exchange for a variety of benefits.

1763 - Royal Proclamation (1763). King George proclaims that the consent of First Nation peoples is required in any negotiations of their lands.

1764 - 1836 - Pre-Confederation Treaties I. Signed with First Nations peoples primarily to retain them as allies, while also purchasing land for settlement and resource development. Includes: Niagara Treaty, 1764; Fort Stanwix Treaty, 1768; Treaty of Paris, 1763; Upper Canada Treaties, 1764-1836; The Jay Treaty, 1794.

1764 – Niagara Treaty. Promises made during this congress of 24 First Nations and Crown Officials were preserved on wampum belts (made with hundreds of woven shell beads).

1774 - Quebec Act. Designed to modify the status of the Province of Quebec; Quebec's borders were extended. French civil law was restored throughout the new territory. It assured an almost official use of French, especially in restoring French civil laws (which were written in French). The Act abolished the “Test Oath” and authorized the Catholic clergy to collect the tithe.

1763 - Treaty of Paris. Ends the Seven Years' War (1756-1763) between France and Great Britain. New France ceded to British. Britain acknowledges American independence and recognizes a boundary along the centre of the four Great Lakes. Britain gives United States valuable lands it had reserved for Indigenous peoples in the Royal Proclamation of 1763.

1811 - 1867 - Pre-Confederation Treaties II. The War of 1812 saw First Nations and Metis groups side with Britain, partly out of obligation from the Niagara Treaty, but also because they thought the British would preserve enough land for their way of life. Treaties in this timeline include: The Selkirk Treaty, 1817; Rescinding the Niagara Treaty, 1836; Bond Head Treaties, 1836; Province of Canada Treaties, 1850-1862; The Douglas Treaties, 1850-1854.

1836 –Saugeen Act Agreement (treaty) Manitoulin Island Treaties (also known as The Bond Head Treaties). Includes Treaties: Manitoulin Treaty, 1836; Interlude, 1836-1862; Manitoulin Treaty, 1862. Millions of acres of land is ceded by the Nations. Rights to hunt and fish were included in the treaty for the Nations.

1850 - Robinson Superior Treaty and Robinson Huron Treaty. These land cession treaties opened the area's natural resources to initial exploration and exploitation. Reserves were scheduled in which most band chiefs were allowed to choose their own sites. Clauses for mineral rights, rights of half-breeds (Metis), and hunting and fishing rights were included in the treaties.

1857 – Gradual Civilization Act. Government intends to enfranchise and assimilate Indigenous peoples (namely adult Indian males who had rights to land) into European society. Enfranchisement was mandatory, and once enfranchised Indians were entitled to a parcel of land no larger than fifty acres. This undermined First Nation title and sovereignty. The Act was met with strong opposition and was unsuccessful.

1860 - Indian Land Act. Authority of Indian affairs was transferred to the colonies; Imperial Crown no longer responsible for the welfare of First Nations, Metis and Inuit peoples.

1867 - British North America Act – Canada is created. Canada has constitutional responsibility and authority over First Nations, Metis, and Inuit people in Canada. Canadian government seeks to remove First Nations, Metis, and Inuit peoples from their land in large blocks and place them in smaller reserves in order to enfranchise them and attempt to assimilate them into European society.

1869 - Selkirk Treaty Lands.

1870 – The Manitoba Act. Manitoba becomes Canada's fifth province. Land is ceded to the Metis people during this process.

1871 - British Columbia joins Confederation.

1871 - 1875 - Numbered Treaties 1-5. In Western Canada, First Nations saw declining buffalo herds and disease which put many Nations on the verge of extinction. The potential loss of culture and way of life was also a threat because of expansions of European settlements. To survive, many Nations negotiated the surrender of land for very little in return: cash and supplies. These Nations were left with small reserves that the government hoped they would farm. Smaller treaties in central and eastern Canada saw Nations give up parts of their reserve land for European settlements, lighthouses, and shooting ranges. 1875 - Revision of Treaties 1 and 2

1875 – Half-breed Adhesion is added to Treaty 3. The first and only numbered treaty between Canada and the Métis. This treaty set aside two reserves for the Métis and entitled them to annuity payments, cattle and farm implements. A year later, Nicholas Chatelain (a Métis HBC trader, manager and interpreter), informed Thomas Dennis that the promises had not been kept. Indian Affairs declared that they would only recognize the Métis if they agreed to join the Ojibwe band living nearby. The Department of Indian Affairs did not ratify this agreement and over the following ten years the Métis sought to receive the promised benefits.

1876 - The Indian Act (1876) is passed by the Canadian government. The Act gave the Canadian government the legal authority to replace traditional Indigenous forms of government with elected Chiefs and Band Councils with limited delegated powers. This imposed political and administrative structure displaced the inherent wisdom of Indigenous Elders (respected knowledge keepers).

1886 - 1887 - Treaties 6 and 7. While Treaty 6 included the usual terms of land reserves and monetary supplement to Nations in Saskatchewan, it also included a medicine chest clause that would be maintained by the Indian Agent for the use of the band and where assistance would be provided in times of famine and pestilence. Treaty 7 concentrated agricultural efforts specifically on ranching; this meant that treaty commissioners reduced the amount of agricultural implements and seed stock in exchange for an increased number of cattle. Treaty 7 also included a clause on guaranteeing that the government would pay the salary of teachers. These treaties “became the vehicle by which the Department of Indian Affairs implemented existing and future assimilation policies in the Northwest” (INAC).

1878 - 1898 - Deculturation - assimilation and enfranchisement of Aboriginals (no treaty negotiations took place)

1880 - The Indian Act is amended to “allow for the automatic enfranchisement” of any Indian obtaining a university degree and of any Indian woman who marries a non-Indian or a non Registered Indian. These individuals would lose their status as an Indian.

1880 - The Department of Indian Affairs is created by the Government of Canada.

1884 - The Indian Act is amended to ban Potlaches (which were practiced by Pacific Northwest Coast nations) and other dance rituals, which was in effect until 1951. There were several imprisonments for dancing during this time.

1885 – Chatelaine petitions Indian Affairs for annuities and the cattle and farm implements promised from the 1875 adhesion agreement. The 1885 Resistance has just occurred, which may have compelled Indian Affairs to relent and grant the payments, including back payments to 1875.

1899 - 1921 - Numbered Treaties 8- 11. Provisions included in these treaties allowed 160 acres for individuals who chose to live outside the band. This was known as "lands in severalty." Treaty 9 saw a \$1 increase in annuity for its members, but there would be no "distribution of ammunition or net twine, no farm implements or carpentry tools, and no salaries or clothing for the chiefs and councillors" (INAC). These treaties "allowed for the opening of the North and access to valuable natural resources" (INAC).

1913 - The first Nisga'a land claim petition to assert land rights.

1923 - Williams Treaties. These treaties "provided for the surrender of the last substantial portion of the territory in the southern regions of Ontario that had not been given up to the government" (INAC). The land was secured for a small amount. Whether or not the Nations were "manipulated into selling an enormous territory for a mere fraction of its actual value" is unknown (INAC). Initial payments and annuities were agreed, as well as preservation of the reserve lands that the bands possessed, but hunting and fishing rights were not secured for the bands involved (Surtees, 1986).

1930 - Métis Population Betterment Act (Alberta). The government establishes research land to Métis in Alberta. Ten settlements were established.

1933 - The Indian Act is amended to include the mandatory "emancipation" of any Native person who obtains a university degree.

1949 - Aboriginal peoples in British Columbia are permitted to vote in Federal elections.

1951 - The Indian Act is amended to remove the ban on Potlaches and other traditional ceremonies, and to allow Native people to legally enter bars and other drinking establishments.

1954 - Inuit people gain the right to vote.

1960 - First Nations people gain the right to vote.

1960 - The White Paper. Written by Prime Minister Pierre Trudeau and the Minister of Indian Affairs, Jean Chretien. The policy proposed "ending the special legal relationship between Indigenous peoples and the Canadian government by eliminating Indian status, abolishing the Indian Act and converting land to private property that could be sold by the Bands or its members" (Vernest, p. 15). The transfer of responsibility for Indian affairs to the provinces was proposed. It was retracted after it was met with "forceful opposition" from Indigenous leaders.

1975 - James Bay Agreement signed by Quebec and Cree and Inuit communities, opens the way for new hydro projects.

1976 - Dene Declaration. The declaration called for the "recognition of a separate nation of Dene within the Mackenzie Valley and called for the establishment of a separate Dene-controlled government for all Dene" (Dene Nation).

1982 - The Charter of Rights and Freedoms in the Constitution Act recognizes Aboriginal and treaty rights. After generations of fighting for justice, the existing Aboriginal and Treaty rights of Canada's Aboriginal peoples received constitutional protection. Section 35 of the Constitution Act, 1982 provides: 35 (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed. Métis are recognized as one of Canada's three Aboriginal Peoples.

1984 - Western Arctic (Inuvialuit) Claims Settlement Act gives Inuit of the western Arctic control over resources.

1985 - Constitution Act amendment Bill C-31 to give Indian status to Métis, to all enfranchised Aboriginal peoples living off reserve land, and to Aboriginal women who had previously lost their status by marrying a non-aboriginal man.

1989 - Oka Crisis - Began when there were plans to build a golf course over Aboriginal burial grounds.

1990 - Meech Lake Accord is defeated in Canadian Parliament

1992 - Charlottetown Accord defeated in Canadian Parliament. The Accord, in part, promised to recognize the "inherent right to self government" of Aboriginal people.

1995 - Ipperwash Stand-Off occurs after the Chippewas of Kettle and Stoney Point First Nations occupy their burial ground site to protest land expropriation (from 1942). The Ontario Provincial Police intervenes and an unarmed protester, Dudley George, is shot and killed. After this incident, the federal government signs a Memorandum of Understanding with the Stoney Point First Nation to return the land.

1999 - Nunavut Territory created.

1996 - 2000 - Nisga'a Treaty (British Columbia). Recognition of Nisga'a land rights, self-government and control over natural resources in parts of northwestern British Columbia. (see Hurley). The Nisga'a sought interests of not only their own nation, but of all over nations in the province (Nisga'a).

2005 - Kelowna Accord. The Accord resulted after a lengthy consultation process between five Indigenous organizations, federal, provincial, and territorial governments. The intention is to “close the gap” between Aboriginal and non-Aboriginal standards of living that included: health, education, housing and infrastructure, economic opportunities, accountability and relationship building between Aboriginal communities and the federal government. The Accord included \$5 billion commitment over 5 years (Marshall, 2013).

2006 - Caledonia land dispute. Henco Industries acquired a plot of land in Caledonia, Ontario (alongside the Grand River) in 1992 with the intention of building a subdivision. In 1995, the Six Nations Confederacy filed a lawsuit against the federal and provincial governments asserting a historical land claim that included the proposed development. In February, Henco Industries began constructing homes on the land, but a group of Six Nations protesters moved onto the construction site and set up tents, a teepee, and a wooden building. Barricades were also erected. Six Nations sought for meaningful negotiations and a hold on development until the claim was resolved. In August, after an injunction, protesters were ordered off the land until the hearing of the appeal and negotiations continued. (Darling, 2013).

2006 – December. Métis land claim begins in Manitoba. In the 1870 land deal to settle the Red River Rebellion, 5,565 square kilometers were intended to be set aside for the 7,000 children of the Red River Métis; but this was not provided. The Supreme Court of Canada heard from the federal government and the Manitoba Métis Federation in this land claim case (The Canadian Press).

2010 - Far North Act. The FNA impacts communities in Nishnawbe Aski Nation who unanimously objected and state they were without free, prior and informed consent in the formation of this Act (NAN). The Act intends to “set out a joint planning process between First Nations and Ontario; support the environmental, social and economic objectives for land use planning for the peoples in Ontario that are set out in section 5; and is done in a manner that is consistent with the recognition and affirmation of existing Aboriginal and treaty rights in section 35 of the Constitution Act “(Ontario). The act includes an “interconnected protected area of at least 225,000 square kilometers.” A part of the objects to this Act, NAN writes, “even if a land use plan is 'agreed' to, First Nations will not acquire any special development rights to the off-reserve territory left over after the super park. First Nations will still be subject to legislation...that will not give them any kind of preferential treatment or any assurance of benefit sharing” (NAN). NAN also provides, “the Far North Act is viewed by First Nations in NAN as an invalid law and a new form of colonialism.”



2013 – Métis Manitoba Federation wins Supreme Court land claim case. The Supreme Court rules that the federal government failed to follow through on a promise made to the Metis people over 140 years ago. The federal government “acted with persistent inattention and failed to act diligently” and “the Federal Crown failed to implement the land grant provision set out in section 31 of the Manitoba Act, 1870 in accordance with the honour of the Crown) (CBC; MMF).



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FNMI Communities in Ontario

First Nations

Aamjiwnaang	Konadaha Seneca
Albany	Lac Des Mille Lacs
Alderville	Lac Seul
Algonquins of Pikwakanagan	Long Lake No. 58
Animbiigoo Zaagi'igan Anishinaabek	Lower Cayuga
Anishinabe of Naongashiing	Lower Mohawk
Aroland	M'Chigeeng
Attawapiskat	Magnetawan
Aundeck-Omni-Kaning	Marten Falls
Batchewana	Matachewan
Bay of Quinte Mohawk	Mattagami
Bearfoot Onondaga	McDowell Lake
Bearskin Lake	Michipicoten
Beausoleil	Mishkeegogamang
Big Grassy	Missanabie Cree
Biinjitiwaabik Zaaging Anishinaabek	Mississauga
Brunswick House	Mississauga's of Scugog Island
Caldwell	Mississaugas of the Credie
Cat Lake	Mohawks of Akwesasne
Chapleau Cree	Mohawks of the Bay of Quinte
Chapleau Ojibway	Moose Cree
Chippewas of Georgina Island	Moose Deer Point
Chippewas of Kettle and Stony Point	Moravain of the Thames
Chippewas of Mnjikaning	Munsee-Delaware Nation
Chippewas of Nawash	Muskrat Dam
Chippewas of Thames	Lake Naicatchewenin
Constance Lake Couchiching	Naotkamegwanning
Curve Lake Deer Lake	Neskantaga
Delaware Dokis	Nibinamik
Eabametoong (Fort Hope) Eagle Lake	Nicickousemenecaning
Flying Post Fort Severn	Niharondasa Seneca
Fort William	Nipissing
Garden River	North Caribou Lake
Ginoogaming Grassy Narrows	North Spirit Lake
Kiashke Zaaging Anishinaabek (Gull Bay)	Northwest Angle No. 33
Henvey Inlet	Northwest Angle No. 37
Hiawatha	Obashkaandagaang
Iskatewizaagegan #39 Independent	Ochiichagwe'babigo'ining
Kasabonika Lake	Ojibway Nation of Saugeen
Kee-Way-Win	Ojibways of Onigaming
Kingfisher	Ojibways of Pic River
Kitchenuhmaykoosib Inninuwug	Oneida

Oneida Nation of Thames
 Onondaga Clear Sky
 Pays Plat
 Pic Mobert
 Pikangikum
 Popular Hill
 Rainy River
 Red Rock
 Sachigo Lake
 Sagamok Anishnawbek
 Sandpoint
 Sandy Lake
 Saugeen
 Seine River
 Serpent River
 Shawanaga
 Sheguiandah
 Sheshegwaning
 Shoal Lake No. 40
 Six Nations of the Grand River
 Slate Falls Nation
 Stanjikoming
 Taykwa Tagamou Nation
 Temagami
 Thessalon
 Tuscarora
 Upper Cayuga
 Upper Mohawk
 Wabaseemoong Independent Nations
 Wabauskang
 Wabigoon Lake Ojibway Nation
 Wahgoshig
 Wahnapiatae
 Wahta Mohawk
 Walker Mohawk
 Walpole Island
 Wapekeka
 Wasauksing
 Wawakapewin
 Webequie
 Weenusk
 Whitefish Lake
 Whitefish River
 Whitesand
 Wikwemikong
 Wunnumin
 Zhiibaahaasing

Métis Communities and Councils in Ontario

Atikokan, ON – MNO Atikokan and Area Métis Council
 Blind River, ON – MNO North Channel Métis Council
 Chapleau, ON – MNO Chapleau Métis Council
 Cloyne, ON – MNO High Land Waters Métis Council
 Cochrane, ON – MNO Northern Lights Métis Council
 Dryden, ON – MNO Northwest Métis Council
 Fort Frances, ON – MNO Sunset Country Métis Council
 Geraldton, ON – MNO Greenstone Métis Council
 Haileybury, ON – MNO Temiskaming Métis Council
 Hamilton, ON – MNO Clear Waters Métis Council
 Kenora, ON – MNO Kenora Métis Council
 Kitchener, ON – MNO Grand River Métis Council
 Mattawa, ON – MNO Mattawa Métis Council
 Mississauga, ON – MNO Credit River Métis Council
 Midland, ON – MNO Georgian Bay Métis Council
 North Bay, ON – MNO North Bay Métis Council
 Oshawa, ON – MNO Oshawa and Durham Region Métis Council
 Ottawa, ON – MNO Ottawa Region Métis Council
 Owen Sound, ON – MNO Great Lakes Métis Council
 Peterborough, ON – MNO Peterborough and District Wapiti Métis Council
 Sault Ste. Marie, ON – MNO Historic Sault Ste. Marie Métis Council
 Greater Sudbury, ON – MNO Sudbury Métis Council
 Terrace Bay, ON – MNO Superior North Shore Métis Council
 Thunder Bay, ON – MNO Thunder Bay Métis Council
 Timmins, ON – MNO Timmins Métis Council
 Toronto, ON – MNO Toronto & York Region Métis Council
 Warminster, ON – MNO Moon River Métis Council
 Welland, ON – MNO Niagara Region Métis Council
 Windsor, ON – MNO Windsor-Essex Kent Métis Council

Inuit Nunangat Communities

Arctic Bay Arviat Baker Lake
 Bathurst Inlet Cambridge Bay Cape Dorset
 Chesterfield Inlet Clyde River Coral Harbour
 Gjoa Haven Grise Fiord Hall Beach
 Igloolik Iqaluit Kimmirut
 Kugaaruk (formerly Pelly Bay) Kugluktuk Nanisivik
 Pangnirtung Pond Inlet Qikiqtarjuag
 Rankin Inlet Repulse Bay office Resolute
 Sanikiluaq Taloyoak Umingmaktok (or Bay Chimo)
 Whale Cove

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This guide is a compilation with the goal of providing accurate information to educators. The information comes from numerous sources.

If we have missed or misquoted a resource or reference, please do not hesitate to contact us for rectification following Aboriginal Education Advisory Committee consideration.

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- Aboriginal Innovations in Arts, Science, and Technology
- ETFO Curriculum Units on First Nations (Firsts...From Aboriginal Peoples to Pioneers, Then and Now. Aboriginal Voices)
- Goodminds (Aboriginal Titles and videos)
- Ojibway and Cree Cultural Centre (a resource for books, curriculum units, information, etc.) (705) 267-7911
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<http://www.theag.ca>

The Thunder Bay Art Gallery offers tours and art workshops to classes grade 2-12 throughout the year. Information is sent out to the Lakehead Public School Board about four times a year to keep teachers informed about upcoming exhibits. The Gallery has a mandate to research, collect and exhibit work of contemporary Aboriginal artists; to promote, encourage and exhibit the works of local and regional artists; and, to host traveling exhibitions from other art galleries across Canada. With three Gallery spaces there is very often work up from the Permanent Collection. The Thunder Bay Art Gallery has over 1600 pieces in its collection including beadwork, birch bark baskets, paintings, sculpture, multi-media, installation works, birch bark biting and other art forms by Aboriginal artists. We have in our collection the works of Norval Morrisseau, Christi Belcourt, Jane Ash Poitras, Carl Beam, Roy Thomas, Christian Chapman and Leo Yerxa to name a few.

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First Nations Profile List

For a , please visit "First Nations of Ontario" on the Chiefs of Ontario website:

<http://chiefs-of-ontario>

Maps of Nunavut

For a map of the Nunavut area, please visit: Aboriginal Affairs and Northern Development Canada. "Inuit Nunangat."

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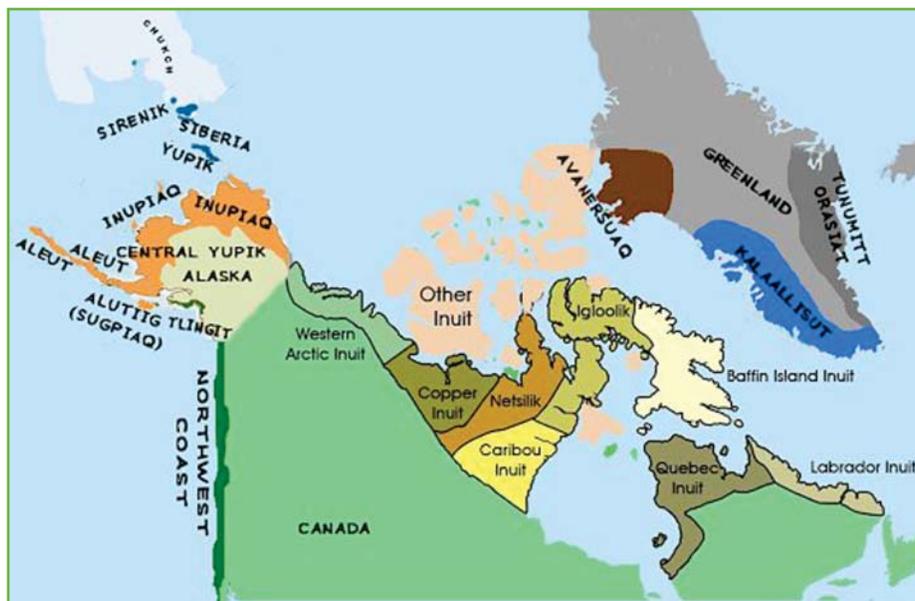
Aboriginal Affairs and Northern Development Canada. <http://www.aadnc-aandc.gc.ca/Map/irs/mp/mp-html-eng.asp> - an
interactive map which allows users to change the map language and view the communities in Inuktitut.

Maps of Inuit Nunangat (Inuit Regions of Canada): Inuit Nunangat Communities with Additional Information.

Polar Ice Map

Inuit Nunaat.

Inuit Nunangat Map.



Smudging in Schools

A Smudging Ceremony will take place in our School on:



First Nations, Métis, and Inuit
Presence in Our Schools:
Anishinaabe Bimaadiziwin
Gikinoo'maadiwigamigoon
Michif à Notre École

What is Smudging?

- Smudging is a ritual cleansing ceremony practiced by Native North American peoples;
- One or more of the sacred medicines are burned: Tobacco, Cedar, Sage, and Sweetgrass;
- Smudging happens when hosting an Aboriginal community event, meeting and/or inviting Elder(s) or Aboriginal artist(s) to schools;
- People smudge: regalia, drums, themselves, room/area, and other items;
- Participation in smudging is voluntary – if you do not wish to or are unable to participate in smudging, you may step back or not stand up.

Why is a Smudging Ceremony Conducted?

- To bring about a sense of grounding, direction and connection;
- To see, feel, think and act with clarity;
- To help create a positive mindset;
- To cleanse/purify a person, place or object of negative energies, feelings or thoughts.

How is a Smudging Ceremony Conducted?

- Sacred medicine(s) will be burned in a natural vessel – clay bowl, abalone shell, etc.
- An eagle feather or hands are put in the smoke which is then brought onto the body;
- Participants may remove any metal (rings, watches, glasses, etc.) prior to the smudging ceremony.

3.1.7.

The Principal shall issue a letter to staff, parents/guardians and students of the school to notify them of the smudging ceremony and invite direct communication of health or environmental concerns.

*For more information, please see Smudging Ceremonies Practice, 2007
Lakehead District School Board*



Integrity Acceptance Responsibility
Empathy Respect

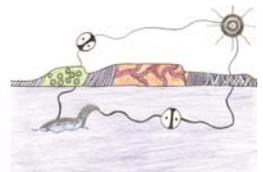




Student Voice

Indigenous presence and the essence of Indigenous teachings reflected in our school communities continues to evolve and develop at Lakehead Public Schools. To support this growth, call was sent out to high school students for the cover art inspiration for this working document in 2013.

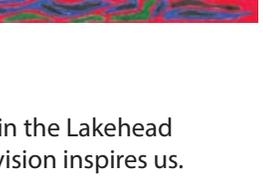
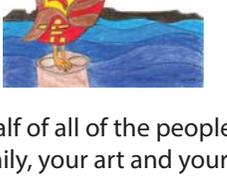
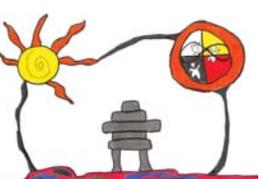
Artwork submitted were to include the Sleeping Giant and Aboriginal (First Nations, Métis and Inuit) peoples were to be represented.



Student Artists

- Mitchell Bjorn
- Brittney Buchanan
- Shanelle Charlie
- Dana Coreau
- Suraj Daya
- Jarod Dumonski
- Kaylin Fehrling
- Jade Gilbert
- Oliver Honsberger
- JD Hurcombe
- Carter Johnson
- Max Kivi
- Kylie McClendon
- Destiny Meekis
- Zack Moroz
- Lauren Nelson
- Jared Peters
- Katie Plummer
- James Robinson
- Sara Smith
- Kelsey Therriault
- Evan Wouthuis

- Kadie Borody
- Christa Campbell
- William Chukra
- Brittany Coultis
- Madison Downton
- Jordan England
- Garett Giertuga
- Brianna Gregory
- Casey Hudyma
- Maya Jonah
- Hannah Knudson
- Alisha Makila
- Devon McLeod
- Derek Molnar
- Katelyn Morriseau
- Seija Niittynen
- Madison Pientok
- Megan Reppard
- Journee Simpson
- Sidney Sprenkle
- Matthew Turecki



Thank you on behalf of all of the people in the Lakehead Public Schools family, your art and your vision inspires us.

