

INDIGENOUS MATTERS E-TOOLKIT

(an ongoing project)

A Guide to Understanding
Indigenous Matters in Canada

Our Story

GLOCAL is a grassroots initiative formed by a group of young Canadians that saw challenges in our democratic platforms and decided to support residents in Canada to be globally aware and locally engaged.

Our goal is to work with and support our fellow Canadians in bringing about a more inclusive, transparent, accessible, and engaging democratic participation with a global understanding.

GLOCAL stands for:

Global vision.

Local engagement.

Open mindedness.

Creative solutions.

Adaptive leadership.

Lifelong learning.



It is together that we can implement with innovation.

Why Create an E-Toolkit?

While GLOCAL's primary objective is to work with and support Canadians to improve participation in democratic processes, we also believe that **having a well-rounded understanding of Indigenous matters is crucial in ensuring these processes are developed equally and equitably.**

As a result, GLOCAL has developed an Indigenous Matters E-Toolkit. This toolkit is an ongoing project and provides a range of sources focusing on different aspects of Indigenous matters, including glossaries, relevant legislation, and land acknowledgements.

We want to reiterate that we are not Indigenous Matters experts, so **we welcome correction and critique of our research** and encourage communications from Indigenous perspectives, as our goal is to mobilize information and knowledge in order to help Canadians in their lifelong learning and promote the core principles of reconciliation.

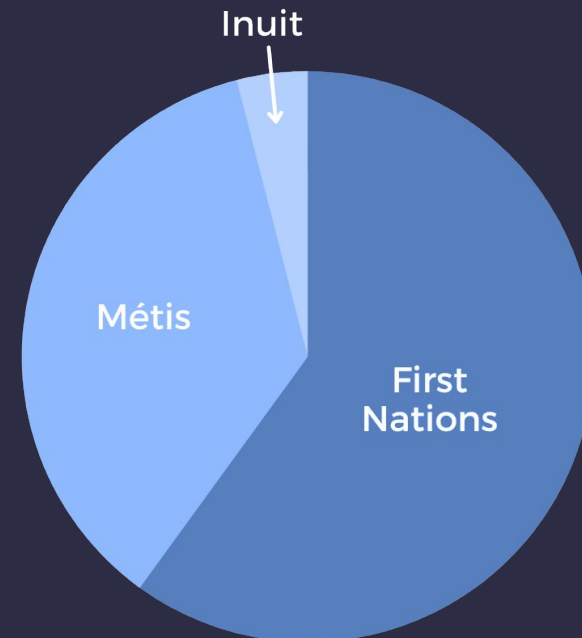


Who are Indigenous Peoples in Canada?

There are many Indigenous communities living in Canada, and they represent many Nations and languages. According to Statistics Canada, in 2016 **4.9%** of the Canadian population identified as Aboriginal*. This is equal to **1,673,785** people. Of this, **58.4%** identified as First Nations, **35.1%** as Métis, and **3.9%** as Inuit.

Statistics Canada also reported that there are more than **600** First Nations/Indian* bands in Canada, and over **70** Aboriginal languages reported by First Nations.

Indigenous Population Canada



* While these terms are used legally and by Statistics Canada, they are not considered correct by Indigenous communities, who largely prefer that this terminology not be used.

Glossary

There are many glossaries available that provide definitions on Indigenous-related terminology. For this toolkit, we have created two different lists. This slide, and the following slide, focus on terminology which is generally more acceptable. The following slide focuses on terminology that should only be used unless referred to in specific legal contexts.

INDIGENOUS The umbrella term used to encompass the variety of indigenous groups. Indigenous Peoples can identify as First Nations, Métis or Inuit.

INUIT A member of a group of Indigenous peoples of northern Alaska, arctic Canada, and Greenland — used especially for those of the Canadian Arctic and Greenland.

INUK The singular form of the term 'Inuit'.

RESERVE is a tract of land that has been set apart by Her Majesty for the use and benefit of a band. This is the legal definition as set in the *Indian Act*. Reservation is a term not to be used, as it is an American term.

UNCEDDED is First Nations land that was never ceded or legally signed away to the Crown or Canada. 95% of British Columbia is unceded land.

FIRST NATION(S) The term 'First Nations' can be applied to many bands, or a single band. First Nation community is a more respectful phrase. The term includes both status and non-status individuals. It is used in order to identify Indigenous peoples of Canada who are neither Inuit nor Métis.

Glossary

MÉTIS means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples, and is accepted by the Métis Nation

- **HISTORIC MÉTIS NATION:** means the Aboriginal people then known as Métis or Half-Breeds who resided in the Historic Métis Nation Homeland
- **HISTORIC MÉTIS NATION HOMELAND:** means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-Breeds as they were then known, i.e. Red River Region, east of Fort Frances, Ontario, NWT and Western Provinces.
- **MÉTIS NATION:** means the Aboriginal people descended from the Historic Métis Nation, which is now comprised of all Métis Nation citizens and is one of the “aboriginal peoples of Canada” within section 35 of the Constitution Act, 1982
- **DISTINCT FROM OTHER ABORIGINAL PEOPLES:** means distinct for cultural and nationhood purposes.



IT'S IMPORTANT TO NOTE that the word Metis was given by early Jesuits (circa 1806) to describe Indigenous people living in Western Canada. The Federal Government did not acknowledge the Metis' distinct culture, and used the word (Metis) to describe all Canadians who are of mixed heritage (Indigenous and European descent)

Glossary

The following terms have currency, or are still used in Canada, as they exist in legal contexts, legislation and acts such as the *Indian Act*. Many of these terms have colonial connections, therefore, they should be avoided in order to respect Indigenous Peoples by using the correct terminology.

ABORIGINAL Refers to the first inhabitants of Canada, and includes First Nations, Inuit, and Métis peoples. When used in Canada, however, it is generally understood to refer to Aboriginal Peoples in a Canadian context. It came to be in the *Constitution Act 1982* which gives it currency today.

INDIAN This term, when referring Indigenous peoples, is racially insensitive, and has a cultural currency that enables this term to be highly offensive. For this reason, it should be avoided unless referring to a specific historical event, for example, *The Indian Act*, 'status Indian'

Further Reading About Terminology

CRRF FCRR
Canadian Race Relations Foundation
Fondation canadienne des relations raciales

UNIVERSITY OF MANITOBA

Manitoba Metis Federation
Believe In Yourself - Believe In Metis

BRITISH COLUMBIA

FIRST NATIONS & INDIGENOUS STUDIES
THE UNIVERSITY OF BRITISH COLUMBIA

Canada
Indigenous and Northern Affairs Canada

THE UNIVERSITY OF BRITISH COLUMBIA

INDIGENOUS PEOPLES:
A
GUIDE
TO TERMINOLOGY
USAGE TIPS
& DEFINITIONS
INDIGENOUS CORPORATE TRAINING INC.

Treaties

WHAT ARE TREATIES?

Treaties in Canada are agreements between the government and Indigenous groups which define rights and obligations of both parties. There are historic treaties with First Nations and modern treaties which are called comprehensive land claim agreements.

HISTORIC TREATIES

Historically, Indigenous Peoples and the British Crown entered into agreements relating to economic and military matters. These treaties began in 1701 adding to a total of 70 recognised treaties. These responsibilities were then transferred to the Canadian government, making for a complicated relationship between treaty making partners.

Some important historic treaties include:

- Treaties of Peace and Neutrality
- Peace and Friendship Treaties
- Upper Canada Land Surrenders and the Williams Treaties
- The Numbered Treaties

MODERN TREATIES

Modern treaties began in 1973 with the *Calder et al. v. Attorney General of British Columbia* legal case. This Supreme Court of Canada recognized Indigenous rights for the first time.

Modern treaties cover areas such as: Indigenous ownership over land, protection of traditional ways of life, access to resource development and self-government rights.

The *Delgamuukw* case in BC was a turning point in treaty negotiations. It found that Aboriginal title exists “to exclusive use and occupation of land; second, aboriginal title encompasses the right to choose to what uses land can be put, subject to the ultimate limit that those uses cannot destroy the ability of the land to sustain future generations of aboriginal peoples; and third, that lands held pursuant to aboriginal title have an inescapable economic component”.

TREATY OF OSWEGATCHIE 1760

A treaty negotiated between the Seven Nations (Oswegatchie, Akwesasne, Kanasatake, Kahnawake, Odanak, Becancour and Lorette) and the British to ensure neutrality. In return, the British would not deprive Indigenous Peoples of their lands, and would not treat them as enemies (The Canadian Encyclopedia, 2021, UBCIC).

THE ROBINSON-SUPERIOR AND HURON TREATIES 1850

Benjamin Robinson, a member of the colonial legislature, negotiated a treaty with Indigenous communities living in north of Lake Superior. Robinson offered a one time payment of £2,000 and £500 per annum for the territory around the lakes, and reserved sites that were retained and protected for the Indigenous Peoples fishing, trapping, and hunting rights. (Government of Canada, 2013)

THE 1870 MANITOBA ACT

The *Manitoba Act* created the province of Manitoba in 1870. However, beginning in 1670, the land known as Rupert's Land was owned by the Hudson's Bay Company. In 1869 the land was purchased by the Dominion of Canada. The purchase of this land had and still has significant impacts on the Métis. Land and language rights were set in the Act, but for three years during surveying the Métis were not able to acquire these rights. Laws regarding land ownership and how it was held in families created great struggle for the Métis and their way of life. This led to a move out of their traditional territory to other provinces.

TREATY NUMBERED 1 1871

A treaty signed between the Crown and the Indigenous Chiefs of Anishinabek and Swampy Cree of southern Manitoba (The Canadian Encyclopedia, 2021). The Indigenous Chiefs requested that the Crown and its settlers not enter their territory without concluding an agreement. It was Indigenous Peoples who had the jurisdiction in this area, and told the Crown that their jurisdiction must be respected.

Treaties Related to Indigenous Matters - Timeline

We must respect the oral or verbal traditions of the Indigenous communities. Therefore, this document does not accurately cover the historical importance of treaties — gaps in this knowledge may exist, and it may not include all significant treaties between the Indigenous peoples and the Crown.

HURON TREATY 1760

A treaty negotiated between the Huron-Wendat and the British. The Huron-Wendat received safe passage, the right to exercise religion, government, and no punishment from the British when they agreed to put down their arms (The Canadian Encyclopedia, 2021, UBCIC)

TREATY OF PARIS 1763

The end of the Seven Years War led to the signing of the Treaty of Paris between Britain, France, and Spain (AFN, 2018, Indigenous Foundations, 2009, UBCIC). This led to the Royal Proclamation (1763), where King George III issued a Royal Proclamation to affirm the Treaty of Paris and reserve lands of the west for "Indian Nations." This was when the treaty-making process began (Government of Canada, 2013). It should also be noted that this was an affirmation of nation-to-nation relations, and a promise that they would continue.

DOUGLAS TREATIES 1850- 1854

A treaty that allowed for reserved sites and protected Indigenous peoples' rights to hunt and fish in ceded territories (Indigenous Foundations, 2009). Douglas treaties are signed in what is now British Columbia (The Canadian Encyclopedia, 2021).

THE 11 POST-CONFEDERATION NUMBERED TREATIES

The Numbered Treaties remain controversial, as they have legal and socioeconomic impacts on Indigenous communities and still create significant uncertainty today.

Last update: Sept 2021

TREATY NUMBERED 2 1871

Treaty 2 was signed on behalf of the Anishinabe by Mekis, Sou-sonce, Ma-sah-kee-yash, François (Broken Fingers), and Richard Woodhouse (The Canadian Encyclopedia, 2021). The written terms reflected Treaty 1 that allowed the Crown to exploit land in return for annual cash payments, schools on reserves and the prohibitions on the sale of liquor on reserves.

TREATY NUMBERED 4 1874

Treaty 4 ceded Indigenous territory to the federal government in exchange for payments, provisions, and rights to reserve lands. The extinction of the buffalo herd in Canada took place, creating the destruction of prairie food supply for Plains and Métis peoples. No effective limits were adopted by the Canadian government at that time.

TREATY NUMBERED 6 1876

Treaty 6 was signed by Crown representatives and Cree, Assiniboine, and Ojibwa leaders at Fort Carlton, Saskatchewan (The Canadian Encyclopedia, 2021). Although resistance in treaty negotiations were met by some local leaders of the Indigenous communities, the treaty was signed with hopes Indigenous people would be protected. It was later discovered from Indigenous Peoples that the treaties from 1 to 5 did not amount to everything Indigenous Peoples had hoped for, and there was little protection for their people. Therefore, the prevention to sign Treaty 6 was too late.

TREATY NUMBERED 3 1873

This agreement provided the Canadian government access to Saulteaux lands in exchange for various goods and Indigenous Peoples rights to hunt, fish, and keep natural resources on reserve lands. The oral promises that were not mentioned in the written text of Treaty 3 were the provisions of food for celebrations and the guarantee right to mineral extraction on their reserves.

TREATY NUMBERED 5 1875

Treaty 5 (the Winnipeg Treaty) was signed by the federal government, Ojibwa peoples, and the Swampy Cree of Lake Winnipeg (The Canadian Encyclopedia, 2021). The terms of Treaty 5 continued to have legal and socioeconomic impacts on Indigenous communities.

TREATY NUMBERED 7 1877

The terms continued to have legal and socioeconomic impacts on Indigenous communities, and some argued that government negotiators made deliberate attempts to mislead the First Nations when none of the Indigenous leaders would have agreed to the treaties if they understood the consequences (The Canadian Encyclopedia, 2021).

TREATY NUMBERED 8 1899

A treaty was signed by the Crown and First Nations (The Canadian Encyclopedia, 2021). Treaty 8 differs from the previous Numbered Treaties, with continuing consequences for governance and peoples of that area. There were ongoing negotiations and resistance of Indigenous communities against the government. It is unlikely these treaties would have been signed, had they known it would place major restrictions on their way of life.

TREATY NUMBERED 10 1906

The terms in Treaty 10 continue to have legal and socio-economics impacts on Indigenous communities. Northern Indigenous communities felt that their understanding of the way of life would be protected and the idea of 'way of life' is philosophical, meaning a spiritual connectedness of things that goes beyond fishing, trapping and hunting (The Canadian Encyclopedia, 2021).

BEGINNING OF MODERN TREATY ERA

Modern treaties are sometimes referred to Comprehensive Land Claims when Indigenous Peoples rights and title have not been settled by treaty or through legal means (AFN, 2018). These reserve and land claims agreements are negotiated between Indigenous Peoples.

TREATY NUMBERED 9 1905

The purpose of Treaty 9 was to purchase the resident Cree and Ojibwe peoples in the James Bay region for land and resources to make room for European immigration and resource development. The Cree and Ojibwe were concerned and wanted protection for their land, resources and fur-bearing animals. Many Indigenous leaders were aware of their neighbouring territories' treaty making activities and made a petition to make a similar treaty as Treaty 3.

TREATY NUMBERED 11 1921

Treaty 11 is the last Numbered Treaty signed by the First Nations and the Canadian government (The Canadian Encyclopedia, 2021). The terms in Treaty 11 were more vague than other treaties in terms of agriculture and education. Many of the signatories to Treaty 11 have been involved in the modern treaties process.

JAMES BAY AND NORTHERN QUÉBEC AGREEMENT (JBNQA) 1973

This is known to be the first modern treaty and this was the first time that the Canadian legal system, Supreme Court's 1973 made the decision to acknowledge the existence of Indigenous title to land and that such title existed outside of colonial law (Indigenous Foundations, 2009).

What is the United Nations Declaration on the Rights of Indigenous Peoples?

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly in 2007. 144 states favored this declaration, 11 states abstained and 4 states voted against. Canada was one of the states which voted against the Declaration, but Canada reversed their position when they announced their support for it in 2010.

Then Declaration sets a universal framework for minimum standards of survival, dignity and wellbeing of Indigenous Peoples around the world. It furthers fundamental freedoms and rights specifically for Indigenous Peoples.

UN DECLARATION ARTICLES

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

THE DECLARATION AND CANADA?

Canada's Bill C-15 is an effort to harmonize the UN Declaration with Canadian law to ensure there is consistency with the Declaration.

Bill C-15 will not make the UN Declaration binding law in Canada; however, upon bill C-15 passing there will need to be consultation with Indigenous Peoples to ensure laws are consistent with the Declaration.

The province of British Columbia has passed legislation to implement the Declaration provincially.

Bill C-15 received royal assent on June 21st, 2021.

Further Reading About Key Treaties



**IT'S OUR TIME
EDUCATION TOOLKIT**

Assembly of First Nations



Government
of Canada

Gouvernement
du Canada



**UNIVERSITY OF ALBERTA
LIBRARY**



Hensel Barristers



**FIRST NATIONS
& INDIGENOUS STUDIES**
THE UNIVERSITY OF BRITISH COLUMBIA



**United
Nations**

Land Acknowledgements

WHY?

Acknowledging whose land you stand on in a meaningful and respectful manner can be a way of demonstrating your awareness of Indigenous presence and land rights on a day to day basis.

WHEN?

Land acknowledgements often occur at the beginning of meetings, lectures, ceremonies, and other types of public events.

HOW?

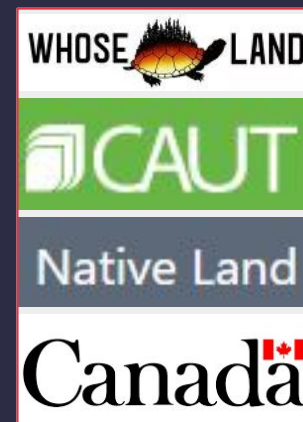
It is important that land acknowledgements are not done as simply a token measure.

In order to be genuine about land acknowledgement, you should do some research around the history and legacy of colonialism in your region.

Land acknowledgements can be short, or long, depending on the circumstances. Native Land Digital provide some useful guidelines on how to appropriately acknowledge the land you stand on.

NOW WHAT?

We recommend you check out the following sources for further information on Land Acknowledgements:




The Residential “School” System

These were federally mandated homes that aimed at assimilating and persecuting Indigenous people to conform to the settler lifestyle. The purpose of these “schools” was to assimilate Indigenous Peoples and eliminate them as a distinct group. Indigenous Peoples largely escaped complete assimilation and continue to work to regain what they lost.

ONGOING IMPACTS

- Stripped Indigenous culture
- Intergenerational trauma
- Routine physical/mental abuse
- Depression and addictive behaviours
- Increased rates of chronic and infectious diseases
- The historic oppression of Indigenous Peoples manifests through over-incarceration, land disputes, lack of housing, systemic poverty, and violence against Indigenous women



Residential
“schools” operated
from 1870 to 1996.

Quick Takeaways

Consider sharing some of these interesting facts with your family, friends and community. By sharing this information with others you are committing to lifelong learning and reconciliation in Canada.

POPULATION

Over half of First Nations people live in Canada's western provinces. 17.7% live in British Columbia.

LANGUAGE

The most widely spoken Indigenous languages are Cree, Inuktitut and Ojibway.

DID YOU KNOW?

Enfranchisement, a legal process of terminating one's Indian status, was a feature of Indigenous assimilation. For example, in order to serve in the Canadian armed forces, enfranchisement was necessary. Consider the implications of this process over time.

POLICING

The Blood Tribe Police Service is an autonomous police agency with jurisdiction that extends over 180,000 hectares of land in Southern Alberta.

RESIDENTIAL SCHOOL

In 1996, the last Indian Residential School closed in Saskatchewan.

Want to Learn More?

At GLOCAL, we're always looking for ways to further our understanding of Indigenous matters and cultures. We have provided some additional resources for increasing your awareness of Indigenous matters below, but we welcome correction and critique of our choice of sources.



Congress of Aboriginal Peoples
Congrès des peuples autochtones



Yellowhead
Institute



Truth and
Reconciliation
Commission of Canada

INDIGENOUS LEADERSHIP INITIATIVE

Native Women's
Association of Canada



L'Association des femmes
autochtones du Canada



Statistics
Canada

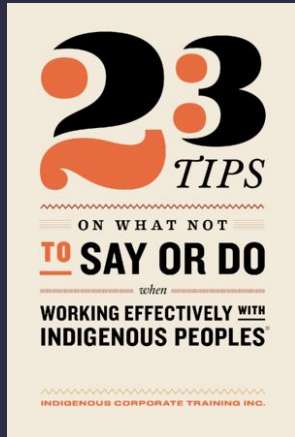
Statistique
Canada

INDIGENOUS CORPORATE TRAINING INC.



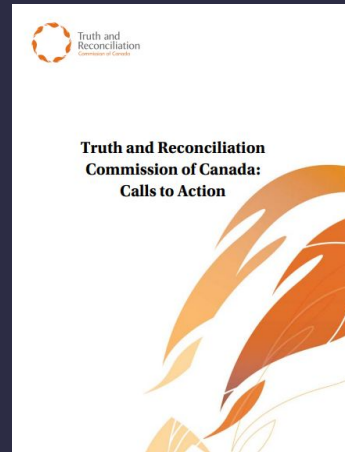
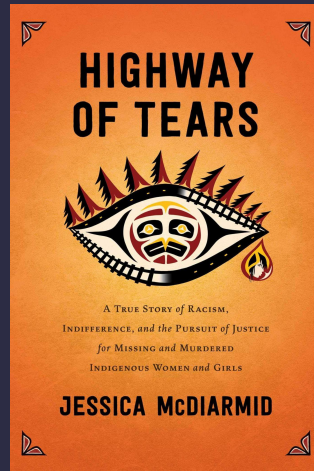
Indigenous Works

GLOCAL Member's Starter List



This eBook is available for free on ictinc.ca, and provides readers with advice on what to say or do, and why, when working with Indigenous Peoples. The author also has other eBooks available for free on his website, as is the author of other award winning books, such as *"Indigenous Relations Insights, Tips & Suggestions to make reconciliation a reality"*

Journalist, Jessica McDiarmid, investigates the missing and murdered Indigenous women of Highway 16. McDiarmid highlights the effect these tragedies have had on the families of the victims and their communities, and how systemic racism and indifference have created a climate where Indigenous women are over-policed, yet under-protected.



The Truth and Reconciliation Commission (TRC) was established to facilitate reconciliation among former Residential "School" students, their families, their communities, and all Canadians.

In 2015, the TRC's entire 6-volume final report was released to the public. GLOCAL encourages all members and viewers to read the report, and to incorporate the recommendations and actions to action into their daily lives where possible. For more information, go to trc.ca.



The Unreserved podcast hosted by Falen Johnson is a radio space which leads conversations about the Indigenous community in Canada. Ranging from coast to coast and covering a wide range of topics, the podcast is informative and education for all listeners.

Online Courses for Learning

Indigenous Canada

The University of Alberta has created an online course consisting of twelve modules, each with a series of video lectures, course notes, course glossaries, and required reading. The course explores Indigenous histories and contemporary issues in Canada. This course is available at <https://www.coursera.org/learn/indigenous-canada>



Aboriginal Worldviews and Education is a free course offered by The University of Toronto. This course explores Indigenous ways of knowing which include historical, social and political areas. The course also covers terminology and Indigenous worldviews. It is available at <https://www.coursera.org/learn/aboriginal-education>.



The University of British Columbia offers a free course on the process of reconciliation through Indigenous Education. In your classroom, organisation, communities and everyday experiences you can include Indigenous histories, perspectives and approaches to contribute to reconciliation. The course is free and can be found at https://www.edx.org/course/reconciliation-through-indigenous-education?pid=304931&awc=3_1628768444_4d70a54960f00561770db644e0162d30

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