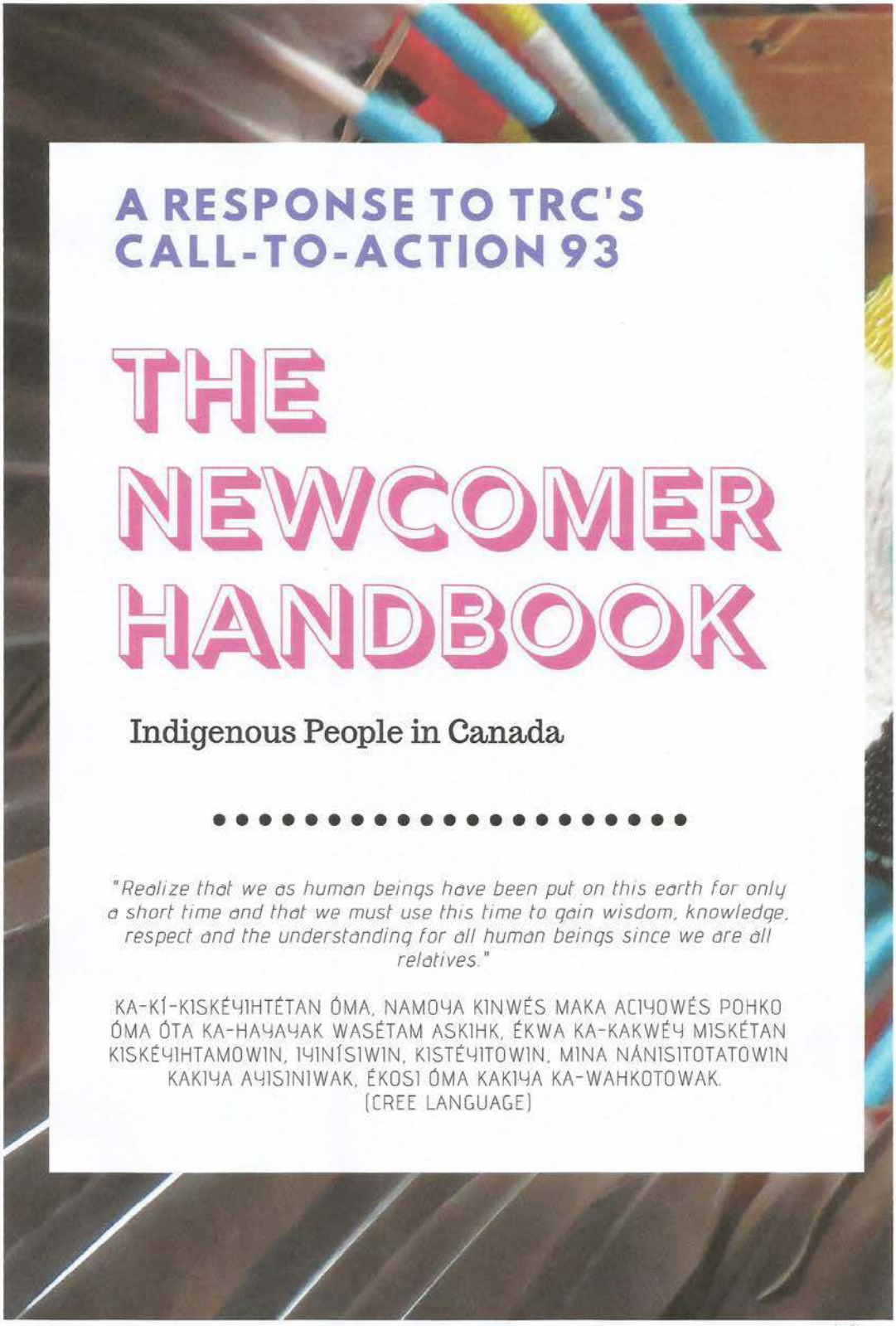

A RESPONSE TO TRC'S CALL-TO-ACTION 93

THE NEWCOMER HANDBOOK

Indigenous People in Canada

"Realize that we as human beings have been put on this earth for only a short time and that we must use this time to gain wisdom, knowledge, respect and the understanding for all human beings since we are all relatives."

KA-KÍ-KISKÉYIHTÉTAN ÓMA, NAMOYA KINWÉS MAKA ACIYOWÉS POHKO ÓMA ÓTA KA-HAYAYAK WASÉTAM ASKIHK, ÉKWA KA-KAKWÉY MISKÉTAN KISKÉYIHTAMOWIN, IYINÍSIWIN, KISTÉYITOWIN, MINA NÁNISITOTATOWIN KAKIYA AYISINIWAK, ÉKOSI ÓMA KAKIYA KA-WAHKOTOWAK.
(CREE LANGUAGE)

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SAISIA Saskatchewan Association of Immigrant Settlement and Integration Agencies
Sask Culture FUNDING PROVIDED BY LOTTERIES
AFCS

Greetings!

Welcome to Canada. The following information introduces you to Indigenous Peoples in Canada and more specifically Saskatchewan. It is not possible to give a complete history (and cultural background) of Indigenous Peoples in any one document. Rather these basic facts may encourage you to engage with Indigenous peoples in this country with an open mind and inspire you to learn more about the rich diversity and beauty among all Indigenous Peoples in this country.

Most newcomers to Canada seem to have internalized a romanticized view of Indigenous Peoples in Canada. Unfortunately, quite often we are depicted living a very Hollywood stereotypical lifestyle and portrayed as being in the past – similar to what you see in movies or television. This could not be further from the truth. There is much diversity within Indigenous populations. The three groups of Indigenous Peoples who lived within Canada are the Inuit, First Nations, and Métis. The Inuit peoples traditionally occupied lands in Canada's far north or the Arctic region. The Métis peoples predominately occupied land between the Great Lakes region of eastern Canada and the Rocky Mountains of British Colombia. The various First Nations People ranged from the west coast to the east coast. While these are general parameters of where these groups of people lived historically, it is important to remember that they are just that, general parameters meant to give you an initial and broad layout of occupied lands after the arrival of the Europeans and when Canada became a country. However, at present most members of these three groups continue to live in their homelands.

All three groups of Indigenous peoples in Canada are distinct and separate nations and contained within them is much diversity in the culture, language, dialects, traditions, history and the people themselves. The term First Nations itself encapsulates 634 individual nations across Canada who speak 50 distinct languages. In Saskatchewan alone there are six groups of First Nations people who speak five languages groups of Cree, Dakota, Dene (Chipewyan), Nakota (Assiniboine) and Saulteaux and over 200 reserves all within the six treaty territories. According to Statistics Canada 2016, there are also 80,000 Metis People, only 235 of them speak Michif. This is just a snapshot of one of thirteen provinces and territories that make-up Canada. If we extend this across the country, we see how the diversity among Indigenous peoples in Canada is as wide-ranging and unique as the land on which they occupied.

Unfortunately, there are many stereotypes and prejudices towards Indigenous peoples in Canada. Many of these misperceptions stem from an ignorance of Canada's history and the ongoing effects of colonization, which have impacted every Indigenous Nation across the country and for many have left devastating effects and an ongoing detrimental legacy. It is true that several Indigenous communities have their problems and struggles. You may find that most Indigenous peoples are among the lowest socio-economic groups in Canada. If you extend this to other parts of the world or where you are from, you may also find some parallels between the lowest socio-economic groups of people in your country to Canada. Quite often poverty, malnutrition, homelessness, poor holistic health and incarceration, follow the poorest group of people in the country, province or city. Canada is not an exception to this.

However, if you keep an open mind and an open heart you will find most Indigenous communities and people will welcome you with open arms. The vast majority of Indigenous communities are friendly, hospitable and the people want to learn as much about you as you do about them. When you enter an Indigenous community—engage with or want to learn about Indigenous Peoples, communities, history and events—it is important to remember that there will be differences in protocols, customs, language and traditions. It is best to find someone who is familiar with that particular group of people or community to help ensure the first interaction or awareness will be respectful and mutually beneficial. If you cannot find anyone, there are many valuable resources in print and online stemming from an Indigenous perspective, which could serve this purpose.

So again, welcome to Canada and Saskatchewan. It is our pleasure to have you join us in this beautiful country and we hope you enjoy your new life here. Please keep an open mind and open heart in regards to Indigenous peoples and Indigenous issues. We ask you to remember that ignorance breeds fear, negativity, and hostility, and this does not benefit anyone in terms of bridging the gaps between our peoples and coming together as one big unified community.

Jed Huntley, Prince Albert Focus Group
Maarsii! ('Thank you!' in the Michif language of the Métis peoples)

Tansi! Hello!

As the INBUILT-93 Project Coordinator for this short term, I had the rewarding experience of meeting new people and re-connecting with others I met over the years. Our focus groups in Saskatoon, Regina, North Battleford, Prince Albert, and La Ronge met every month to talk about this very important topic—Indigenous and newcomer relations in Saskatchewan. The INBUILT-93 project is a direct response to TRC'S Call to Action 93:

"We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools."[1]

I am a First Nations person who moved from my home community to the city of Saskatoon years ago. I have positive— and not-so-positive—memories of interacting with newcomers and recent immigrants to Canada. Through the positive interactions, I've gained new friendships and acquaintances and learned a lot about the diverse situations (and beautiful cultures) of newcomers, which led me to accept this project work. One aspect of this project was creating a written resource that agencies in Saskatchewan could potentially use to inform new immigrants to Canada about Indigenous people. This handbook is meant to supplement resources at these agencies to help newcomers better understand who we are as Indigenous people. Increased understanding about Indigenous people helps newcomers through the following ways:

- They are better informed about Indigenous worldviews, beliefs, and traditions when interacting with Indigenous people.
- They understand how Indigenous peoples' cultural identities are distinct from those of mainstream Canadians.
- Their misunderstandings and misinformation about Indigenous people is reduced, leading to better relationships. Positive relations leads to comfortable workspaces and social spaces for Indigenous people & newcomers to Canada—for all of society.

INBUILT-93 has been a crucial initiative and I was fortunate to have met with wonderful people who care so deeply about this topic. We've achieved a lot in such a short time together. I sincerely hope that the efforts continue into the future to benefit INBUILT-93's partner agencies of SAISIA and AFCS. As well, I hope that anyone can take value from the information found in this handbook—as this was its intent. Kinanaskomitin!

Christine Fiddler, Cree, Waterhen Lake First Nation, INBUILT-93 Project Coordinator

The linguistic groups of First Nations in Saskatchewan are Cree, Dene, Dakota, Nakota (Assiniboine) and Saulteaux. How to say basic words in the local First Nations and Métis languages:

Cree	Hello-Tansi	Thank you - Hiy hiy! Kitatimahin. Kinanaskomitin.
Saulteaux	Hello-Aniin, Bozhoo	Thank you - Miigwech
Dene	Hello-Edlanet'e	Thank you – Marci choo
Dakota	Hello-Han. Háu.	Thank you – Pidamaya do. Tanyan un wo.
Michif	Hello-Taaniishii	Thank you - Maarsii

Terminology and why it matters[1]

The history of relationships between the Canadian state and Indigenous peoples is complex, and has oftentimes been paternalistic and damaging. As a result, terminology can represent something more than just a word: it can represent certain colonial histories and power dynamics. A term can be a loaded word, used as a powerful method to divide peoples, misrepresent them, and control their identity. On the other hand, terms can empower populations when the people have the power to self-identify. Recognize the potential these words may hold— but know their importance and understand these terms well enough to feel confident in using them and creating dialogue.

Indian refers to the legal identity of First Nations person who is registered under the Indian Act. The term "Indian" should be used only when referring to a First Nations person with status under the Indian Act and only within its legal context. In Canada, the term "Indian" when referring to First Nations people is outdated and may be offensive.

Status & non-status 'Indian': The Government of Canada only recognizes certain people as 'Status Indians' through the Indian Act. Therefore, there are both status and non-status individuals despite their blood quantum, residency, lineage, or recognition from their First Nations community.

Native refers to a person or thing that has originated from a particular place and does not denote a specific Aboriginal ethnicity (such as First Nation, Métis, or Inuit). While "native" is generally not considered offensive, it may still hold negative connotations for some. It does not account for any distinctiveness between various Indigenous groups. If one is referencing a specific group, it is generally considered more respectful to use another term that more specifically denotes which peoples one is referring to.

First Nation is used to describe Aboriginal peoples of Canada who are ethnically neither Métis nor Inuit. In the past two decades, "First Nation" has replaced "Indian," but does not have a legal definition.

Band or First Nations community Each First Nations community (or band) is governed by a chief and council, on a piece of land resided on and used by people living in the community. There are 70 First Nations communities in Saskatchewan.

Métis is a collective of cultures and ethnic identities that resulted from unions between First Nations and European people in what is now Canada. In a legal context, "Métis" refers to descendants of specific historic communities.

Inuit are the Aboriginal people of the Arctic north regions of Canada, Greenland, and Alaska. Inuit is the plural form, while Inuk is the singular form. About 45,000 Inuit live in 53 communities in Nunatsiavut [Nunavut and Nunavik]; and the Inuvialuit Settlement Region of the Northwest Territories.

Aboriginal is "Canada's official name for the three distinct groups that are recognized within Canadian Constitution: "First Nations, Métis, and Inuit peoples of Canada"[1] as defined in the Canadian Constitution (1982) but does not make distinctions among First Nations, Inuit, and Métis peoples who have their own histories, cultures and languages.

Indigenous is used to refer broadly to peoples of long settlement and connection to specific lands who have been adversely affected by incursions by industrial economies, displacement, and settlement of their traditional territories by others.

Native American, American Indian, and Alaska Native refers to people whose ancestors were any of the original habitants of North, Central and South America and who maintain tribal affiliation or community attachment to an Indigenous group in the US.

Elder refers to any person recognized by a First Nations community as having knowledge or understanding of the traditional culture of the community, including the physical manifestations of the culture of the people, and their spiritual and social traditions. Knowledge and wisdom, coupled with the recognition and respect of the people of the community, are the essential defining characteristics of an Elder. Some Elders have additional attributes, such as those of a traditional healer.

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[1] Linda, Gray, *First Nations 101 tons of stuff you need to know about First Nations people* (Vancouver: Adaawx Publishing, 2011), 17 & 18; Aadnc-aandc.gc.ca/eng/1307458586498; indigenousfoundations.web.arts.ubc.ca/terminology/; Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada (Social Sciences and Humanities Research Council of Canada, 2010), 105.; US Census Bureau (US Department of Commerce, Economics and Statistics Administration, 2011), http:www.census.gov/; Sylvia, McAdam (Saysewahum), *Cultural Teachings: First Nations Protocols and Methodologies.* (Saskatoon: Saskatchewan Indian Cultural Centre, 2009), 44.

Pan-Indigenizing and why it's important to avoid this.

Despite popular opinion, First Nations people are not all the same. Most First Nations share similar worldviews, but each group have a unique way of expressing culture through songs, dance, art, kinship, and hierarchy.[2] The pan-indigenous movement served as a strip down of cultural difference in attempts to create a collective voice of Indigenous people.[3] This was done through stealing or borrowing Indigenous culture without respect for the cultural diversity and without sensitivity to the representation of the symbols that have historically been used as a site of oppression. While understanding diversity and respecting differences between peoples is a positive thing, inclusivity can exploit inclusivity, as it can be reflective of power imbalances and lead to misrepresentation.[4] As a result of exploitative inclusivity, Indigenous people are often expected to conform to certain expectations and behave according to non-Indigenous expectations.[5]

The culture of each First Nation provides the means for the protocols and methodologies to be applied. Each First Nations' culture means a way of life; the way of life provided by the Creator. Each First Nation has an understanding of their way of life and the gifts given to them. These gifts include the language, the land, the air, the water, the ceremonies, and the traditions. The language of each First Nation speaks to a way of life that surpasses the borders of the physical world and reaches into the stars and to the universe. 'Our way of life' translated in Dene is Nuch'alanie'; in Saulteaux(*Nakawe)* as 'Pimacihowin'; in Nakota as 'Wicohanaga'; and in Cree as 'Pimatisiwin'.[6]

Basic Indigenous Government Structures in Saskatchewan (and nationally)

First Nations communities are governed by an elected Chief and Council with the standard election taking place every two years.

Tribal Councils are usually located in the nearest town or city in the region of a group of First Nations communities. Some First Nations form tribal councils representing all or some individual bands in a shared region; some First Nations bands choose not to be affiliated with a tribal council and are independent. Tribal councils usually work together on common issues.[7] There are nine tribal councils in Saskatchewan.

Federation of Saskatchewan Indian Nations (FSIN) is based in Saskatoon and oversees the programs of 74 First Nations throughout the province. FSIN was originally created in 1946 to advocate for the treaty rights of First Nations communities in Saskatchewan as a collective voice.

Assembly of First Nations (AFN) was created in 1982 as a political organization representing approximately 900,000 First Nations citizens across Canada. The **AFN** advocates on behalf of First Nations on issues such as treaties, Indigenous rights, and land and resources.

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[2] Ibid, 17.
[3] Parsons, 2019. http://www.ijdcr.ca/StudentPerspectives2019/articles/parsons.shtml
[4] Greenwood., de Leeuw, S., & Fraser, T. N. "When the politics of inclusivity become exploitative: A reflective commentary on indigenous peoples, indigeneity, and the academy, *Canadian Journal of Native Education*, 31 no. 1, (2008), 198-319. https://login.libproxy.uregina.ca:8443/login?url=https://search-proquest-com.libproxy.uregina.ca/docview/230304196?accountid=13480
[5] Ibid.
[6] Sylvia, McAdam (Saysewahum), *Cultural Teachings: First Nations Protocols and Methodologies,* 11.
[7] Ibid.

The Métis Nation of Saskatchewan (MN-S) is the collective voice and represents Métis people and communities in Saskatchewan. Each region of the province has its own representative in the provincial body. **The Métis Nation of Canada (MN-C)** is the national voice for Métis people and communities across Canada.

Inuit Tapiriit Kanatami was founded in 1971 to improve the health and wellbeing of Inuit in Canada through research, advocacy, public outreach, and education. Inuit Tapiriit Kanatami is a nonprofit organization in Canada that represents over 60,000 Inuit.

8 differences between Indigenous and Non-Indigenous western worldviews[8]

"Any individual within a culture is going to have his or her own personal interpretation of the collective cultural code; however, the individual's world view has its roots in the culture - that is, in his or her cultural group's shared philosophy, values and customs. If we are to understand how Indigenous and Eurocentric worldviews clash, we need to understand how the philosophy, values and customs of Indigenous culture differ from those of Eurocentric cultures."
Leroy Little Bear, Indigenous scholar and philosopher

Non-Indigenous western worldviews

1. W) Scientific, skeptical. Requiring proof as a basis of belief.
2.(W) There is only one truth, based on science or western style law.
3.(W) Compartmentalized society, becoming more so.
4.(W) The land and its resources should be available for development and extraction for the benefit of humans
5.(W) Time is usually linearly structured and future orientated. The framework of months, years, days etc. reinforces the linear structure.
6.(W) Feeling comfortable is related to how successful you feel you have been in achieving your goals.
7.(W) Human beings are most important in the world.
8.(W) Amassing wealth is for personal gain.

Indigenous worldviews

1.(I) Spiritually orientated society. System based on belief and spiritual world.
2.(I) There can be many truths; truths are dependent upon individual experiences.
3.(I) Society operates in a state of relatedness. Everything and everyone is related. There is real belief that people, objects and the environment are **all connected**. Law, kinship and spirituality reinforce this connectedness. Identity comes from connections.
4.(I) The **land is sacred** and usually given by a creator or supreme being.
5.(I) Time is non-linear, cyclical in nature. Time is measured in cyclical events. The seasons are central to this cyclical concept.
6.(I) Feeling comfortable is measured by the quality of your relationships with people.
7.(I) Human beings are not the most important in the world.
8.(I) Amassing wealth is important for the good of the community.

[8] Anne Mead. John Ralston Saul. Adapted from ***Working with Aboriginal Worldviews,*** The Comeback. https://www.ictinc.ca/blog/indigenous-peoples-worldviews-vs-western-worldviews

First Nations—Treaties

Stacey Swampy, Cree Facilitator, Saskatoon Focus Group on 'why treaties were signed by First Nations':
"Since first contact, our people had always depended on the buffalo for everything to keep alive. Buffalo kept Indigenous people fed, clothed, and gave them tools. But the coming of the non-Indigenous people started to wipe out the buffalo and this was hard on the first peoples. Food started to become harder and harder to get, because most animals were being killed to make room for the new world order. After having freedom to roam the land and hunt everywhere, Indigenous people were rounded up and put on reserves. This was the hardest thing for Indigenous people because prior to this, they were free to roam everywhere. Food was becoming hard to find. Thus, the leaders were thinking about the future of the people and our next generation. The leaders of all tribes signed treaties to have a future for our children and to ensure that our people would be taken care of. Since the buffalo were gone Indigenous people needed food, clothes, and blankets to keep warm during the winter. The leaders signed treaties to ensure a future for the people and a future for our children."

INTERNATIONAL TREATIES BETWEEN FIRST NATIONS[9]

North America, prior to newcomers, was populated by many nations of people with different languages, cultures, religions, ways of life, and traditional territories. When First Nations met with each other they negotiated alliances that were mutually beneficial. These alliances established peaceful relationships among them—which included trade, passage, peace and friendship, and other obligations and responsibilities. The First Nations met and agreed to work together. These agreements were called Treaties. Treaty-making included making promises to share and cooperate.

Christine Fiddler, INBUILT-93 Project Coordinator on "What is a treaty?"

'We are all treaty people'. It's a phrase that's been going around a lot in Saskatchewan, during the last decade or so, to educate the non-Aboriginal public about treaties. Although treaties were signed more than a hundred years ago in

[9] Harold Cardinal, Walter Hildebrandt, Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized as Nations (November, 2000).
Map source: ancient-origins.net

Canada, they continue to define our lives in this day and age. No matter your racial background, if you live in Canada and have opportunities to survive and persist in this society, you are enjoying your treaty rights as a treaty person.

A treaty is a solemn agreement with promises, obligations, and benefits for both parties. Treaties are meant to encourage peaceful relations between people. Namely, the treaties signed between First Nations bands and the Crown, as recognized by the Government of Canada, were to encourage peaceful relations between First Nations and non-First Nations in Canada. The treaty was an agreement signed between two nations in a nation-to-nation relationship. In other words, First Nations are a nation of people living alongside Canadians.

The 1793 Royal Proclamation was a policy passed by the British as a measure to ensure no one was allowed to purchase land in certain parts of Canada. The Proclamation guaranteed certain rights and protections for First Nations people, and established the process by which the government could have control over the lands.[10] Shortly afterward, the British saw the treaties were a way to negotiate with First Nations so that they can gain access to the land, build the railroads, while giving First Nations people some benefits in return. The Upper Canada treaties in Ontario from 1764-1862, and the Vancouver Island treaties from 1850-1854, were the first treaties to be signed in Canada.

Canada became a Confederation around 153 years ago; meaning Canada as a country was born on July 1, 1867. After this time, the Canadian government under the leadership of the first Prime Minister Sir John A. McDonald, sought to actively pursue agriculture, settlement, and resource development. The numbered treaties were signed across Canada with First Nations, territories were marked with treaties 1-11; each outlining specific benefits and rights for both parties. The numbered treaties (treaties 1-11) are meant to be honoured and last "as long as the sun shines, the grass grows, and the river flows". There is a wide misconception that First Nations gave up the land with signing of the treaties. The First Nations perspective is that by signing treaty, they were agreeing to **share** the use of the land.

Treaty benefits and obligations of each party

Non-First Nations people would use the land for settlement, development and expansion and honor First Nations treaty rights. In return, First Nations people changed their free nomadic lifestyle—that for generations ensured their survival—to move to small tracts of land called reserves. First Nations were promised treaty rights in the form of farm equipment and animals, annual payments, ammunition, clothing, access to lands for hunting and fishing, schools, and a medicine chest.

Saskatoon and most of central Saskatchewan are treaty 6 territories. Treaty 6 was signed on August 23, 1876 at Fort Carleton and Fort Pitt by First Nations chiefs Chief Mistawasis and Chief Ahtahkakoop and representatives of the Crown. Treaty adhesions were signed at later dates (by chiefs Big Bear, Little Pine, and Lucky Man), who were not present at the first treaty signing. In Saskatchewan alone, the treaty territories include treaty 8 and 10 in the northern area, treaty 4 in the Fort Qu'Appelle area, and treaties 2, 4, 5, and 7 in other areas of southern and eastern Saskatchewan.

[10] thecanadianencyclopedia.ca

The Indian Act[11]

After the treaties were signed, the Canadian government created the 1876 Indian Act. The *Indian Act* is the principal statute through which the federal government administers Indian status, local First Nations governments, and the management of reserve land and communal monies. It was first introduced in 1876 as a consolidation of previous colonial ordinances that aimed to eradicate First Nations culture in favour of assimilation into Euro-Canadian society. The Act has been amended several times, most significantly in 1951 and 1985, with changes mainly focusing on the removal of discriminatory sections. It is an evolving, paradoxical document that has enabled trauma, human rights violations, and social and cultural disruption for generations of First Nations peoples. The Indian Act also outlines government obligations to First Nations peoples and determines "status" – a legal recognition of a person's First Nations heritage, which affords certain rights such as the right to live on reserve land". To make a long story short, the Indian Act made way for the imposition of Indian residential schools, ceremonial bans, externally controlled governments, using reserves to confine First Nations people, the outlawing of spiritual and cultural practices, out-of-culture adoptions, introduction of alcohol into First Nations communities, the pass and permit system, and the removal and destruction of sacred objects and sites. Generations today continue to experience traumatic effects and behaviour patterns associated specifically with Indian residential schools.

The treaty relationship matters today when it comes to the economy, cultural, social, and racial relationships, and Canadian politics. First Nations and non-First Nations continue to share the land and spaces in Canada including employment, education, and social spaces. None of us are going anywhere, and our future depends on a positive relationship where treaty rights are respected both ways.

Kathleen McMullin, Cree Educator & PhD Candidate, Prince Albert Focus Group, on 'the meaning of treaty relationships':
"Treaty relationships are based on a deep understanding of peoples' identity—which encompasses our languages, ceremonies, worldviews, and relationship to place and the land. These relationships are defined by the Creator, the Land, Others, and Self. The social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape. According to Harold Cardinal, Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people."

The Significance of the Pipe Ceremony to Treaty-making[12]

The ceremony and the items used within the First Nations' Treaty-making process differed from culture to culture and followed the general format of introductions, gift-giving, time spent getting to know each other, negotiations and the formalization of the Treaty through a pipe ceremony. The

[11] thecanadianencyclopedia.ca
[12] Harold Cardinal, Walter Hildebrandt, *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized as Nations*; 2000. Bill Ermine, Personal Communication, 1995.

bowl of the pipe is the rock and represents strength and determination, the stem comes from the tree and represents honesty, the sweet grass, representing kindness, is used to light the pipe and the land and animals, representing sharing are found within the pipe teaching itself".[13] After the pipe ceremony, the Treaty would then be seen as a tri-party agreement between the two parties and the Creator.[14]

The Meaning of Treaties today[15]

Harold Cardinal stated that until 1982, the Canadian Government said treaties meant whatever they chose it to mean. Since 1982, as a result of the Constitution, a new set of rules from the Supreme Court of Canada is that it's not anymore a question of what the government thinks, but to find out the First Nations understanding e.g. when treaties were signed, how were they seen, understood in terms of promises.

New process has reversed the unilateral approach of governments understanding of First Nations' status and interpretation of treaty. New rules have the effect of enabling First Nations people to come to the interpretation and rights of each treaty. Since 1990, we can say Treaties are protected by provisions in Sections 35 and 25 of the Canadian Constitution and are used to set limits on the Canadian government and provincial government in what they can and cannot do regarding treaties. There is benefit from the wealth generated from the land and the foundational rights provided in the treaties.[16]

Land acknowledgements—their meaning and use.

A land acknowledgement is used to affirm, declare, and assert Indigenous territories and lands that non-Indigenous people are guests upon and to name specific histories of colonization and non-Indigenous occupation of Indigenous lands (Robinson, 2019).

By declaring positionality as guests, visitors, uninvited, settlers, invaders non-Indigenous people are understanding the terms of occupation and relationships to Indigenous peoples (Robinson, 2019). This is done at the beginning of ceremonies, lectures or any public event. Land acknowledgements are just a small step towards dismantling colonial structures and can serve as a method to undo Indigenous erasure (Jones, n.d).

Land acknowledgements are concise and may sound something like this "I want to acknowledge that we are on the traditional territory of [nation names], [local treaty] and the homeland of the Métis." (Jones, n.d). It is important to be sincere and respectful when preforming a land acknowledgement and to take steps towards learning how to pronounce a nation's name.[17]

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[13] Leona Makokis, (2005) 46.
[14] Harold Cardinal, Walter Hildebrandt, *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized as Nations,* 2000.
[15] Ibid.
[16] Office of the Treaty Commissioner http://www.otc.ca/pages/about_the_treaties.html
[17] Robinson, D., Hill, K., Ruffo, A., Couture, S., & Ravensbergen, L. *Rethinking the Practice and Performance of Indigenous Land Acknowledgement.* (Canadian Theatre Review, 177.1, 2019), 20-30. https://native-land.ca/territory-acknowledgement/

"We are all treaty people!" All people in Saskatchewan have benefitted from the partnership created by the Treaties. Treaties were negotiated and entered into to define, among other things, the respective rights of First Nation people and governments to use and enjoy lands that First Nations people traditionally occupied.

Treaties are the building blocks for the future of the relationship between First Nations and the rest of Canada.

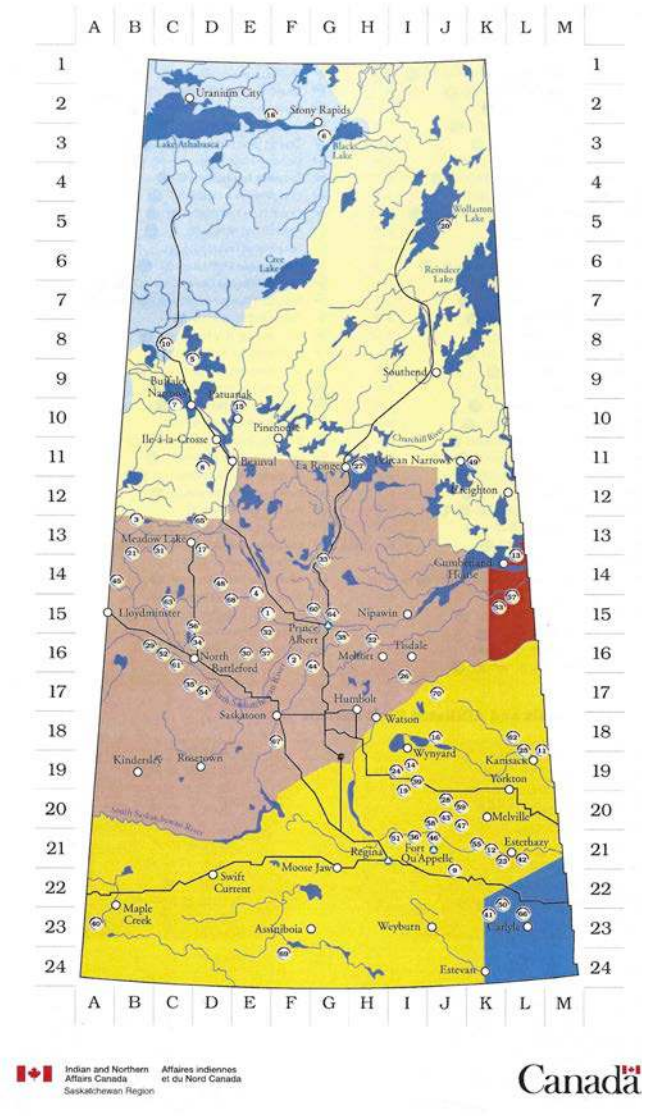
TREATY PROMISES & PROVISIONS FOR FIRST NATIONS[1]

- Assistance to the transition of a new lifestyle, maintenance of their cultural and spiritual rights, right to hunt, trap, and fish, education, medical assistance, reserve land, agricultural tools and support, and peaceful co-existence with the newcomers.
- Reserve land in the amount of one square mile per family of five;
- An annual cash payment at a rate of $25 per Chief, $15 per headman and $5 for all other band members, and a one time present of $12 for each member of the band who agreed to the Treaty;
- Twine and ammunition at a value of $1500 per year;
- For each band and family certain agricultural implements such as hoes, spades, livestock, horse, and wagon;
- A school once the people settled on a reserve;
- The right to pursue hunting, trapping, and fishing;
- A medicine chest to be kept at the house of the Indian agent on each reserve;
- Rations were to be given in times of pestilence and famine;
- During the first three years after Treaty was taken, First Nations who had settled on reserves and were farming were to receive $1000 in agricultural provisions. (Dodson 21)

TREATY RIGHTS & PROVISIONS FOR SETTLERS

Settlers received access to farmland (and non-reserve lands) and resources, as well as the peace and goodwill of First Nations.

Treaty map- Saskatchewan treaty territories
Indigenous & Northern Affairs Canada Web. https://www.aadnc-aandc.gc.ca/eng/1100100020616/1100100020653



First Nations Communities and Treaty Boundaries in Saskatchewan

1	Ahtahkakoop First Nation (6)	E-15	56	Muscowpetung First Nation (4)	I-21
2	Beardy's and Okemasis First Nation (6)	F-16	57	Muskeg Lake First Nation (6)	E-16
3	Big Island Lake Cree Nation (6)	B-13	58	Muskoday First Nation (6)	G-16
4	Big River First Nation (6)	E-15	59	Muskowekwan First Nation (4)	I-19
5	Birch Narrows First Nation (10)	C-8	60	Nekaneet First Nation (4)	B-23
6	Black Lake First Nation (8)	G-2	61	Ocean Man First Nation (4)	K-23
7	Buffalo River Dene Nation (10)	C-9	62	Ochapowace First Nation (4)	L-21
8	Canoe Lake Cree First Nation (10)	C-12	63	Okanese First Nation (4)	J-20
9	Carry The Kettle First Nation (4)	J-22	64	One Arrow First Nation (6)	F-17
10	Clearwater River Dene First Nation (8)	B-8	65	Onion Lake First Nation (6)	A-15
11	Cote First Nation (4)	L-19	66	Pasqua First Nation (4)	J-21
12	Cowessess First Nation (4)	K-21	67	Peepeekisis First Nation (4)	J-21
13	Cumberland House Cree Nation (5)	L-14	68	Pelican Lake First Nation (6)	D-15
14	Day Star First Nation (4)	I-19	69	Peter Ballantyne Cree Nation (6)	J-10
15	English River First Nation (10)	D-9	70	Pheasant Rump Nakota First Nation (4)	K-23
16	Fishing Lake First Nation (4)	J-18	71	Piapot First Nation (4)	I-21
17	Flying Dust First Nation (6)	C-14	72	Poundmaker First Nation (6)	C-16
18	Fond du Lac First Nation (8)	E-2	73	Red Earth First Nation (5)	K-15
19	Gordon First Nation (4)	I-20	74	Red Pheasant First Nation (6)	D-17
20	Hatchet Lake First Nation ('10)	J-5	75	Sakimay First Nations (4)	K-21
21	Island Lake First Nation (6)	B-14	76	Saulteaux First Nation (6)	C-16
22	James Smith First Nation (6)	H-16	77	Shoal Lake Cree Nation (5)	K-15
23	Kahkewistahaw First Nation (4)	L-21	78	Standing Buffalo First Nation (non)	J-21
24	Kawacatoose First Nation (4)	I-19	79	Star Blanket First Nation (4)	J-20
25	Keeseekoose First Nation (4)	L-19	80	Sturgeon Lake First Nation (6)	G-15
26	Kinistin Saulteaux Nation (4)	I-17	81	Sweetgrass First Nation (6)	C-17
27	Lac La Ronge First Nation (6)	H-10	82	The Key First Nation (4)	I-18
28	Little Black Bear First Nation (4)	J-20	83	Thunderchild First Nation (6)	C-15
29	Little Pine First Nation (6)	B-16	84	Wahpeton Dakota Nation (non)	G-15
30	Lucky Man First Nation (6)	E-16	85	Waterhen Lake First Nation (6)	D-13
31	Makwa Sahgaiehcan First Nation (6)	C-14	86	White Bear First Nation (4)	L-23
32	Mistawasis First Nation (6)	E-16	87	Whitecap Dakota First Nation (non)	F-19
33	Montreal Lake First Nation (6)	G-14	88	Witchekan Lake First Nation (6)	D-15
34	Moosomin First Nation (6)	C-16	89	Wood Mountain First Nation (non)	F-24
35	Mosquito, Grizzly Bear's Head, Lean Man First Nation (6)	C-17	90	Yellow Quill First Nation (4)	J-17

Tribal Councils and Affiliated First Nations

Agency Chiefs Tribal Council	4, 48, 68
Battlefords Agency Tribal Chiefs	1, 34, 54, 56, 61
Northwest (BTC) Professional Services Corp.	29, 30, 35, 52
File Hills Qu'Appelle Tribal Council	9, 28, 36, 40, 43, 46, 47, 51, 58, 59, 69
Meadow Lake Tribal Council	5, 7, 8, 10, 15, 17, 21, 31, 65
Prince Albert Grand Council	6, 13, 18, 20, 22, 27, 33, 49, 53, 57, 60, 64
Saskatoon Tribal Council	26, 32, 37, 38, 44, 67, 70
Touchwood Agency Tribal Council	14, 19, 24, 39
Yorkton Tribal Administration	11, 23, 25, 62, 41, 55
Unaffiliated First Nations	2, 3, 12, 16, 42, 45, 50, 63, 66

Legend

Treaty Boundary No. 2
Treaty Boundary No. 4
Treaty Boundary No. 5
Treaty Boundary No. 6
Treaty Boundary No. 8
Treaty Boundary No. 10
First Nations Communities
Cities, Towns & Hamlets
Indian and Northern Affairs Canada Offices
(6) Indicates Treaty Number Signed
Indicates additional selections (includes multiple reserves and reserves held in common)
Not Located in Actual Treaty Area
Indicates roadways
(non) Did Not Sign Treaty

Further resources on treaties[18]

[18] Treaties in Canada: Education Guide http://education.historicacanada.ca/files/31/Treaties_English.pdf; INAC Canada Treaty Series http://www.treaty-accord.gc.ca/cts-rtc.aspx?lang=eng; INAC A History of Treaty Making in Canada https://www.aadnc-aandc.gc.ca/eng/1314977704533/1314977734895; A guide to resources for treaty research prepared by John Bolan, Bora Laskin Law Library, https://guides.library.utoronto.ca/c.php?g=250542&p=1671013

The Métis People in Canada

Winter of 1885: Woman With a Broken Rifle - by Andréa Ledding

The only thing you would never stop wanting:
his arms at night. His snore.

What you would remember:
the times you feigned sleep.
He loved to watch you
braid your hair.
And you were the one who lived
to see children and grand-children walk down a hundred dark paths.

You faced down the fear of lighting your fire at night
because every scenario brought a wolf.
That first winter, after the soldiers left for their home, yours still smoking -
that winter your youngest child named for the father

he never saw
froze to death in his sister's arms. That night you had snared
a winter-thin jackrabbit. You didn't cry.

Skinning the rabbit was
like undressing an unruly child in too-tight clothes.

You have a scar still on your hand. Just there.
You were the rabbit and the snare.
Beneath wolfwillow you dug a hole
buried your own tongue.

When the bush was cut down
an entire world in the roots.

The Métis Symbol

The Metis Nation has many symbolic flags which evolved over time. This particular flag has a blue background with a white infinity symbol that has two meanings:

The joining of two cultures

The existence of a people forever.

The blue infinity flag is a Metis national flag and represented the political and military force of the Metis as early as 1816.

http://www.mmf.mb.ca/history_of_the_metis_flag.php

A Brief History of the Métis Peoples in Saskatchewan - Andréa Ledding[19]

The Métis peoples were the targets of the last military action that took place on Canadian soil, near Saskatoon, which served as a field hospital, further up the river at Batoche (near present-day Rosthern, about halfway between Saskatoon and Prince Albert) in the spring of 1885.

[19] For further reading and learning about the Métis: *Halfbreed* by Maria Campbell; *Red Sun: Gabriel Dumont the Folk Hero* (history of Gabriel Dumont and the west, available from Gabriel Dumont Institute) - By Charles Duncan Thompson; *Road Allowance Kitten* by Wilfred Burton (one of many children's books published by Gabriel Dumont Institute); Canadian Encylopedia: https://www.thecanadianencyclopedia.ca/en/article/metis; Gabriel Dumont Institute website: https://gdins.org/metis-culture/; Batoche National Historic Site: https://www.pc.gc.ca/en/lhn-nhs/sk/batoche; Back to Batoche, July 20-26 2020, 50th anniversary: https://backtobatochedays.ca/; John Arcand Fiddlefest, August 6-8, 2020: https://johnarcandfiddlefest.com/

Although this preceded the founding of Saskatchewan in 1905, the Métis leader, Louis Riel— who had already founded and named the province of Manitoba, defended Métis rights which still are owed to this day, and was thrice duly elected as a Manitoba Member of Parliament but never allowed to attend by the federal government — was hung for treason in Regina, on November 16th, 1885. The 1885 event is still commemorated by the Métis to this day — at the wishes of John A. MacDonald, then Prime Minister of Canada. MacDonald wanted to disperse the Métis communities of the west, and for a time was largely successful. Even to this day some deny any Métis heritage, while others joined First Nations and took on formal band affiliation across the western plains on both sides of the border.

More Métis women and children would die of starvation, cold, and tuberculosis that following winter, than casualties on both sides of the battles. Riel's unborn child died, followed by his wife within six months of his execution. His only surviving daughter was dead of tuberculosis before 15, and his only remaining son died in a horse accident in Montréal just before his wedding was to take place.

Gabriel Dumont, the military leader who had brought Riel from North Dakota to Saskatchewan where they had set up a legitimate provisional government representing everyone present here at the time, petitioned for the rights of the Métis as Riel had done in Manitoba. He was met by federal force from the East, an excuse to build the national railway lines and he took refuge in the US after the battle. He was for a time part of the Wild West show there. He eventually returned to Canada in his old age, and is buried under a boulder in the Batoche graveyard, overlooking the riverbank where he had ferried people at his Crossing, played billiard games, and hunted, prior to 1885. He was a renowned shot and buffalo hunter, as well as provider and leader. He spoke eleven languages. His land is still held at the bottom of Gabriel's Crossing Bridge, on the road from Rosthern to Batoche, by Métis Elder and writer Maria Campbell, who created the ground-breaking novel *Halfbreed* (another word for the Métis peoples, usually used as a slur) about fifty years ago. Her book is still in print, a short and simple read used often in classrooms, and an excellent introduction to the Métis. Campbell is known as the mother and grandmother of Indigenous literature in North America and her novel is world-known. Campbell continues to reside in Saskatoon, advising the Native Law Centre at the University of Saskatchewan.

Michif is another word for Métis, and is also the language spoken. The Métis nation were essentially founded by the first-contact blending of the European voyageurs/fur-traders (French, Scottish and English, generally) with the First Nations in Canada, particularly the prairies and the north. Métis peoples have ties to these historic communities of many centuries. They are a distinct nation, but still considered Indigenous. Most contemporary organizations require that you have ties to the historic Metis communities, self-identify as only Métis, and are accepted by the community.

The Métis provided valuable contributions to the founding of this country but still face significant challenges to this day to be included. The only land they currently own in Saskatchewan is a small campground up the road from Batoche National Historic Site, sold to them by One Arrow First Nation for $1, and taxed heavily by the provincial government ever since.

Yet you will hear the Métis nation in land acknowledgements in Western Canada as "the homelands of the Métis" and one can hope that one day it will be said with some equity and justice, as the struggle for equality and recognition of rights, along with historical and current injustices, continues. The Métis are known for their colourful sashes, the Red River jig which is a dance blending fancy steps with traditional jigging, and their culture which blends both European and First Nation traditions. Every summer in July, Back to Batoche takes place for nearly a week at the campgrounds mentioned, and everyone is welcome. You can also get a taste of Métis culture every August at the John Arcand Fiddle Fest, located about twenty minutes from Saskatoon with shuttle buses as well as free camping. Gabriel Dumont Institute is another excellent resource, with publications, a virtual and physical museum, and excellent programming.

Origins of the Métis people in Canada[20]

Métis peoples are the product of mixed blood descendants of First Nations women, primarily Cree, Saulteaux and Ojibway and European men, primarily French, Scottish and English, and are affectionately known as the children of the fur trade. The Métis were also known as Country-born, Bois-brules, Gens libres, Michifs, and more recently as Canada's forgotten people. They were also referred to as "half-breeds" and "road allowance people" by larger Canadian society, both of which are considered derogatory terms. The aftermath of the events of 1869-70 and 1885 left the Métis people without land, as it was taken from them by the Canadian government to be used for the incoming settlers. As a result many Métis settled on the side of the road, the road allowance, a narrow swath of land between the government road and the privately owned property.

During the 1600's, in Eastern Canada intermarriages occurred between European fishermen and First Nations women. The term "metis" arguably originates here, as many of these people were referred to as "metissage", which means the mixing of races. Today people who identify as being of a mixed race of people with Indigenous and European ancestry, but without ties to what is considered Métis homeland are usually referred to as little "m" metis.

Big "M" Métis are also considered descendants of First Nations women, primarily Cree, Saulteaux and Ojibway and European men, primarily French, Scottish and English, but there are a couple added criteria. You have to identify as a Métis person, be accepted and have ties to a historic Métis community. At the end of the fur trade and in the midst of the buffalo hunts the Métis emerged and solidified themselves as a new and distinct nation. They had a land base, a flag, a political structure and developed their own unique culture, traditions, language, and way of life, separate but not completely disconnected from their First Nation and European cousins. While some Métis and metis may

[20] Canada's First People http://firstpeoplesofcanada.com/fp_metis/fp_metis3.html
http://firstpeoplesofcanada.com/fp_metis/fp_metis1.html

disagree with this grouping or categorization, this is the commonly accepted criteria used by many Métis organizations – both provincially and federally.

Métis descendants and distinct culture

It was not uncommon for children of fathers from higher -ranking positions to be taken back to Europe to be educated. It was also common practice for company men in higher-ranking positions to leave their "country wives" and mixed race children behind and return to Europe when their post in what would soon be Canada was complete.

The Métis lifestyle reflected the mixture of their European and First Nations heritage. They were excellent riders and marksmen. They wore moccasins and a distinctive Métis red sash. They often gathered to play fiddle and to dance jigs and step dances. They were often devout Catholics, and their language was a mixture of French and Cree (Michif), which spread west with the fur trade and became an official bartering language. The Michif language originated with Métis people in Ontario and Manitoba in the 1700s.

The Battle of Batoche, Saskatchewan[21]

The Battle of Batoche or Northwest resistance lasted three days from May 9, to May 12, 1885. There were a few other skirmishes and encounters preceding the final stand by the Métis at Batoche. The conflict between the Métis and the Government of Canada was again a result of government negligence in addressing and respecting Métis rights and concerns. Instead of negotiating prime minister MacDonald send in the North West Field Force of 800 plus soldiers under Maj. General Middleton and launched an attack against the 250-300 Métis and First Nations people. In the final stand at Batoche the Métis numbered less than 60. During the final stand the Métis under the military guidance of Gabriel Dumont were bunkered down in rifle pits in front of Batoche.

Preceding, on May 9, Middleton had began a frontal assault, by land. Over the next two days Middleton bombarded Dumont's positions with the Gatling gun which was on loan from the United States army, canon fire and sporadic rifle fire. The Métis and First Nations groups held their ground and kept but were running dangerously low on ammunition. On a final surge from the Canadian army the Métis were overrun and the battle was over and the Métis surrendered. A couple old Métis men fighting sacrificed themselves so the younger Métis, including Riel and Dumont could escape. The Métis suffered heavy causalities and Middleton lost about 25 men. Riel would later turn himself in and be tried by an all-white and all English jury and hanged for treason, even though the jury suggested leniency. Dumont managed to escape to the United States where he remained for several years. The Northwest Resistance was effectively over and hard times ensued for the majority of Métis peoples. The "dark ages" saw wide spread famine, discrimination and continual racism, dispersal of the land they once occupied. It is considered one of the darkest times in Métis history.

21 Ibid.

Metis Scrip[22]

Métis rights and title were recognized by Canada's Parliament in 1870 during the passage of the Manitoba Act, legislation that presumed to extinguish the Métis share of "Indian title" in the region in exchange for a 1.4 million acre land reserve set aside for the children of Métis families. Although this land was set aside for exclusive and collective Métis occupation, this promise was ultimately replaced, without Métis consent or involvement, with a scrip policy.

Scrip became the new federal strategy to extinguish Métis rights and title, this time in exchange for individual land grants ranging from 160-240 acres. Or the Métis individual had the option to accept a payment of $160-$240 in lieu of the land.

Considering the majority of the Métis at this time were poor and dispossessed, and many were illiterate and did not understand what they were signing away, the financial payout seemed like the best option at the time. As well land speculators, unethical transactions and forgeries swindled many Métis out of their scrip.

In 2013 the Manitoba Métis Federation (MMF) won a Supreme Court case against the crown stating the federal government had a responsibility and obligation to the 1.4 million acres.

Métis Identity and Status

The Supreme Court, in the *Powley* case, outlined a basic legal test that an individual would need to pass in order to be considered "Métis" for the purposes of asserting Aboriginal rights under *s. 35 Constitution Act*. The major criteria – or "*Powley* test" – were three-fold; the individual must:

1. identify as a Métis person;
2. be a member of a present-day Métis community; and,
3. have ties to a historic Métis community.

Further to the third criterion, to be considered a 'historic rights bearing community' it must be proven that a mixed-ancestry group of Indian-European or Inuit-European people: formed a 'distinctive' collective social identity; lived together in the same geographic area; and, shared a common way of life.

For further reading on Métis people, language, and history see sources below.[23]

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[22] https://yellowheadinstitute.org/2018/08/21/better-late-than-never-canadas-reluctant-recognition-of-metis-rights-and-self-government/

[23] Louis Riel: A Comic Book Biography by Chester Brown (graphic novel available in library or stores) GDI Virtual museum: http://www.metismuseum.ca/exhibits/resources/; Michif to go language app on google play and apple: https://play.google.com/store/apps/details?id=com.emap.michif&hl=fr_CA; https://apps.apple.com/ca/app/michif-lessons/id965897763; (HasHeritage Michif, which is spoken on the plains, and Northern Michif which is spoken in the north); Metis people in modern day Canada. Fiddler's Map https://vimeo.com/96463496

The Inuit People of Canada

The Inuit are the Indigenous people living in northern Canada especially Nunavut and northern Quebec and Labrador. They may have Aboriginal title to their lands although in many cases it will have been surrendered under one of the modern treaties.[24]

Map of territories

Inuit treaty rights

Extensive surface, subsurface, onshore and offshore rights in the North, and with these rights, Inuit people hold complex decision-making roles and responsibilities in the management of their lands and waters.

History- basics

The Inuit have never been subject to the Indian Act and were largely ignored by the Canadian federal government until 1939, when a court decision ruled that they were a federal responsibility, though still not subject to the *Indian Act*.[25] For centuries their communities have relied on their natural resources, strong leaders, and innovative tools and skills to adapt to the cold, harsh environments of the Arctic north. The Inuit people survived primarily on fish and sea mammals such as seals, whales, caribou, and walruses.[26]

Governance of Inuit[27]

Canadian Inuit are the largest non-Crown landowners in Canada whose land claims agreements are living documents that are implemented in a spirit of reconciliation and partnership, are protected by the Constitution, and hold interpretive primacy over conflicting federal, provincial or territorial laws. Modern Inuit governance came into existence as a product of the Inuit land claim movement in the 1970s and define Inuit participation in resource management decision-making. The governance structure of each of their four regions is outlined in constitutionally protected land claims agreements.

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[24] Milton Freeman. (The Canadian Encyclopedia, 2007), https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-arctic

[25] https://www.thecanadianencyclopedia.ca/en/article/inuit

[26] Minnie Freeman. (The Canadian Encyclopedia, 2010), https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/historical-background/inuit

[27] Canadian Geographic: The Canadian Peoples Atlas of Canada. Map of the Nunavut and Nunavik Regions. https://indigenouspeoplesatlasofcanada.ca/article/inuit-nunangat/

The Indian Residential School System -
Historic trauma, Intergenerational Impacts, & Resilience

> "When your innocence is stripped from you, when your people are denigrated, when the family you came from is denounced and your tribal ways and rituals are pronounced backward, primitive, savage, you come to see yourself as less than human. That is hell on earth, that sense of unworthiness.
> That's what they [residential schools] inflicted on us."
> *Indian Horse by Ojibway author Richard Wagamese*

Beauval Indian Residential School, northern Saskatchewan, 1951

GOAL OF CANADA IN RESIDENTIAL SCHOOL ERA

"For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada."[28]

John A. Macdonald told the House of Commons in 1883:

"*When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write. It has been strongly pressed on myself, as the head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.*"[29]

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[28] (Winnipeg: Truth and Reconciliation Commission of Canada, 2015), 1.
[29] Canada, House of Commons Debates (9 May 1883), 1107–1108.

Established in around the 1850's-1880's under Prime Minister Sir John A MacDonald, **the goal of the residential school system** was to "civilize" Canada's Indigenous population (who were imagined as "savage").

Duncan Campbell Scott, the Deputy Superintendent General of the Department of Indian Affairs between 1913 and 1931 who administered the government's assimilation policy, once noted: *"the Government will in time reach the end of its responsibility as the Indians progress into civilization and finally disappear as a separate and distinct people, not by race extinction but by gradual assimilation with their fellow-citizens."*[30]

Elder & Chief Sylvia Weenie on 'the Indian Residential School Experience in Saskatchewan' – North Battleford

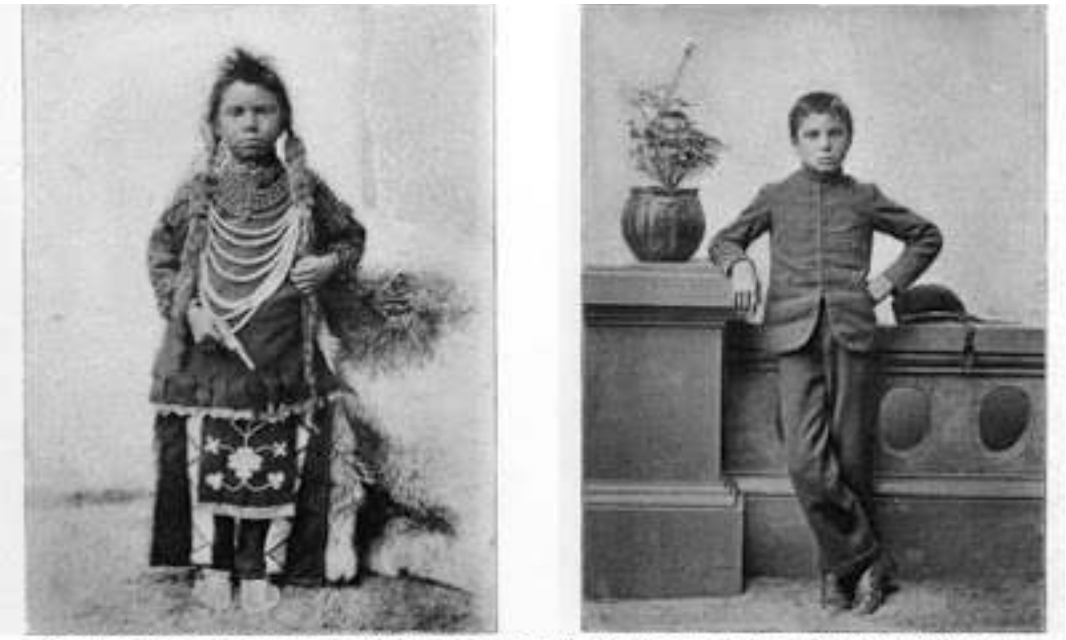
"I'm from the Cree nation, my father was Cree and half German. And my grandmother was Cree and so were my grandparents. On my mother's side, she was from the Red River settlement, from the Métis colonies from the Red River. She was a direct descendent of Gabriel Dumont. I'm a third-generation residential school survivor. I was excited to go to residential school because all my brothers and sisters were going. My sister would tell me not to go there. She said 'you best stay home as long as you can'. The more she said that the more I wanted to go. I thought she was hiding something good from me and I wanted to be a part of what she wanted to hide. She never disclosed what it was; what she didn't want me to know.

We were given a number. Right from that day on I became number 29, I did not know what that meant. Twenty-nine is how I lined up. … even just the separation by those numbers, I really felt threatened. Right from day one we were told not to speak our language and there was no way that we could communicate with one another except behind closed doors, or behind the corner. It was really hard. And when we tried to speak our language we were punished in many different ways. Usually it was in front of everyone—to set an example. Every day we were reminded that we were heathens, savages. It was a constant thing. 'You're savages, nothing but savages! You're heathens!' And you got to believe that that you were nothing, that you were no good and you couldn't speak your language. So all these things were stripped away one after another.

We were told not to participate in any of the ceremonies that were held (in our community), when we went back home. They used God to threaten us… if you go to a ceremony and you come back to school in the Fall, 'we will know, God will tell us'. So we were petrified, I was petrified. I didn't want to go to any ceremony. Our sense of belonging, that was jeopardized too. Our sense of security, our identity. We didn't know who we were. The only thing that I could remember being told is that I was a heathen, I was a savage. And it was ridiculous. I think about that now. When I went to residential school, I was five years old. I was whisked away and put in a totally different environment, a totally different language. And it really wrecks your spirit."

[30] Dan, Eshet. "Stolen Lives: The Indigenous Peoples in Canada and the Indian Residential Schools". The Canadian Encyclopaedia.

Young boy before and after residential school



Thomas Moore before and after his entrance into the Regina Indian Residential School in Saskatchewan in 1874.
Library and Archives Canada / NL-022474

PHOTO SOURCE: University of Saskatchewan Archives
Father visiting his children at Fort Qu'Apelle Indian Residential School. Date range 1900-1909. Black and White photograph of an Indigenous man in quasi-traditional clothing and three children (two girls, one boy) in full European apparel. The children attended the Qu'Appelle Industrial School. John Milloy identifies the man in this photo as Quewich and his children.

Residential Schools first open

Beginning with the establishment of three industrial schools in the prairies in 1883, and through the next half-century, the federal government and churches developed a system of residential schools stretching across much of the country.[31]

The number of residential schools in Canada – In the beginning, the program began with 69 schools but was eventually expanded in the 1930s, reaching a total of 139 schools in the lifetime of the program with the final school closing in 1996."

[31] Miller & Marshall, (The Canadian Encyclopedia, 2018), Web.

Indian Residential Schools in Saskatchewan[32]

In Saskatchewan, there were twenty residential schools.[33]

At its height around 1930, the residential school system in Canada totalled 80 institutions. The Roman Catholic Church operated three-fifths, the Anglican Church one-quarter and the United and Presbyterian Churches the remainder. Before 1925, the Methodist Church also operated residential schools; however, when the United Church of Canada was formed in 1925, most of the Presbyterian and all the Methodist schools became United Church schools.[34]

1. Battleford-Battleford
2. Beauval (Lac la Plonge)-Beauval
3. (1928-1940) Cote Improved Federal Day School- Kamsack
4. Crowstand-Kamsack
5. File Hills-Balcarres
6. Fort Pelly-Fort Pelly
7. Gordon's-Gordon's Reserve, Punnichy
8. Grayson-Medeival Cowesses
9. Ile-la-crosse
9. Lac La Ronge-La Ronge (later transferred to PA)
10. Lebret (Qu'Appelle, Whitecalf, St. Paul's High School)
11. Marieval (Lestock, Touchwood)-Lestock
12. Onion Lake Anglican (see PA)-
Onion Lake (Later transferred to PA).
13. PA (Onion Lake Church of England, St. Alban's, All Saints, St. Barnabas, Lac La Ronge)-PA
14. Regina-Regina
15. Round Lake-Stockholm
16. St. Anthony's (Onion Lake Roman Catholic)-Onion Lake
17. St. Michael's (Duck Lake)-Duck Lake
18. St. Phillip's-Kamsack
19. Sturgeon Landing (Predecessor to Guy Hill, Manitoba)-
Sturgeon Landing
20. Thunderchild (Delmas)-Delmas

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[32] (Winnipeg: TRC Commission of Canada), http://www.trc.ca/about-us/residential-school.html
[33] "National Shame", Press Progress. June 2, 2015. Web.; Indigenous Saskatchewan Encyclopedia, https://teaching.usask.ca/indigenoussk/import/residential_schools.php
[34] Ibid.


• Anglican Church of Canada
• Roman Catholic
• Presbyterian/ United Church of Canada
Île-à-la-Crosse
Residential School
Beauval
Lac La Ronge
Sturgeon Landing
Onion Lake
St. Anthony's IRS (1894 - 1974)
Prince Albert
Delmas
Battleford
Duck Lake
St. Michael's IRS (1894 - 1996)
Cote Improved Federal Day School (1928 - 1940)
Fort Pelly IRS (1905-1913)/St. Philip's Indian Residential School (1928-1969)
Lestock
Kamsack
Punnichy
Gordon's IRS (1888 - 1996)
Balcarres
Regina
Lebret
Grayson
Whitewood

How many people attended residential schools?

When the program started up in the 19th century, 1,110 students initially attended, but as the program was expanded in the early 20th century, over 150,000 First Nations, Métis and Inuit students would attend. Approximately 80,000 students were still alive in 2015.[35]

How many students died in the schools?

Over 6,000 students are known to have died in records. However, the full number may never be known. Student deaths were so common, architects designing the schools *actually planned* for cemeteries to be incorporated into the design of the schools. Even Duncan Campbell Scott noted in 1913 that, "it is quite within the mark to say that fifty per cent of the children who passed through these schools did not live to benefit from the education." As CBC News points out, the odds of a student dying during the life of the program was 1 in 25, which is greater than the 1 in 26 odds of a Canadian soldier dying during the Second World War.[36]

Abuses in the Indian Residential Schools[37]

The TRC observes that physical, sexual, and emotional assaults on children in residential schools have led to intergenerational effects for survivors and their families: *"Sexual and physical abuse, as well as separation from families and communities, caused lasting trauma for many others. The effects of this trauma were often passed on to the children of the residential school Survivors and sometimes to their grandchildren."*

In the 1980's Residential School students began disclosing sexual and other forms of abuse at residential schools.

Beginning in the late 1990s, former students pressed, often through litigation, for acknowledgment of—and compensation for—their suffering. In 2005, the federal government established a $1.9-billion compensation package for the survivors of abuse at residential schools. In 2007, the federal government and the churches that had operated the schools agreed to provide financial compensation to former students under the Residential Schools Settlement Agreement.

1) **Common Experience Payment** – an initial payment was given to all past students (survivors) who attended a residential school.

2) **Independent Assessment Process** – an additional payment was given to some students who suffered any kind of severe abuse or violence at the hands of residential school employees. This was done through a court settlement process.

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[35] Ibid.
[36] Ibid.
[37] Ibid. Canadian Broadcasting Corporation, The Journal, Barbara Frum interview with Phil Fontaine, 30 October 1990, http://archives.cbc.ca/society/education/clips//11177.); J.R. Miller, The Canadian Encyclopedia. 2012. Web. https://www.thecanadianencyclopedia.ca/en/article/residential-schools

31,970 sexual assault claims have been resolved by an independent assessment process, while (in 2015) another 5,995 claims were still in progress. However, these 37,965 claims only represent incidents of sexual assault that have already been reported by the approximately 80,000 residential school survivors.

In 2008, Prime Minister Stephan Harper delivered a public apology for the role the government had played in the aggressive assimilation of Indigenous children through these church-run and government supported residential schools. This apology, however, has been criticized for not taking substantive steps at rectifying these injustices.

More recently, "Indigenous communities…have been carrying out the difficult work of supporting their members with residual issues surrounding the family breakdowns, violence, and [discord] brought about by residential schools."

The Prince Albert Indian Residential School was founded within months of the fire that destroyed the All Saints School at Lac La Ronge, February 2nd, 1947.

Residential school attendees and their children/grandchildren continue to experience traumatic effects and behavioural patterns associated with residential schools. Such traumatic effects and behavioural patterns include parental pathology, a high incidence of life stress, exposure to violence, low self-esteem, and resorting to brittle or destructive coping strategies when faced with subsequent adversity.[38]

[38] Stout & Kipling, 2003, 52.

The trauma of colonization continues to affect generations of Indigenous people— including those who were in the foster care system, and their descendants— through "intergenerational impacts" or "historical trauma".

Intergenerational impacts may include, and are not limited to, family violence; drug, alcohol and substance abuse; physical and sexual abuse; loss of parenting skills; and self-destructive behavior.[39] Despite the coercive measures that the government adopted, it failed to achieve its policy goals. Although Indigenous peoples and cultures have been badly damaged, they continue to exist. Many people have refused to surrender their cultural identities.

It was the Survivors of Canada's residential schools who placed the residential school issue on the public agenda; leading to the negotiation of the Indian Residential Schools Settlement Agreement that mandated the establishment of a residential school Truth and Reconciliation Commission of Canada (TRC). It is time to commit to a process of reconciliation. By establishing a new and respectful relationship, we restore what must be restored, repair what must be repaired, and return what must be returned.[40]

Truth & Reconciliation Commission (TRC) of Canada Calls to Action

In June 2015, the TRC[41] released its 94 Calls to Action. The TRC held 238 days of local hearings in 77 communities. They collected 6,750 statements from survivors, their families, and others directly affected by the schools. They stated the actual process of reconciliation is only possible through meaningful action on the part of non-Indigenous people in Canada.

In 1969, the system was taken over by the Department of Indian Affairs, ending church involvement. The government decided to phase out the schools, and was met with resistance from the Catholic Church, which felt that segregated education was the best approach for Indigenous children. Some Indigenous communities also resisted closure of the schools, arguing either that denominational schools should remain open or that the schools should be transferred to their own control.[42]

By 1986, most schools had either been closed or turned over to local bands. In 1996, ten years later, Gordon Residential School in Punnichy, SK, finally closed its doors.[43]

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[39] Ibid, i.

[40] (Truth and Reconciliation Commission of Canada, 2015), 6.

[41] The **TRC** is a component of the Indian Residential Schools Settlement Agreement. Its mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS). The Commission will document the truth of survivors, families, communities and anyone personally affected by the IRS experience. http://www.trc.ca/about-us/faqs.html

[42] J.R. Miller, The Canadian Encyclopedia. 2012. Web. https://www.thecanadianencyclopedia.ca/en/article/residential-schools

[43] Ibid.

WHAT RECONCILIATION MEANS

Reconciliation is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous peoples in this country and entails:

- be aware of the past
- acknowledge the harm that has been inflicted
- atonement for the causes
- take action to change behavior

We are not there yet. The relationship between Indigenous and non-Indigenous peoples is largely not a mutually respectful one. But we believe we can get there and we believe we can maintain it. Our ambition is to show how we can do that.[44]

The Sixties Scoop

All of the negative behaviours that were learned in residential schools helped to reinforce non-First Nations' claims that First Nations people were incapable of caring for their own children.[45] The "Sixties Scoop" refers to the large-scale removal or "scooping" of Indigenous children from their homes, communities and families of birth through the 1960s, and their subsequent adoption into predominantly non-Indigenous, middle-class families across the United States and Canada. This experience left many adoptees with a lost sense of cultural identity.[46]

In 1966, a federal study concluded that 75 percent of the students in the schools were from homes considered "unfit for school children." (101) The officials who made these decisions had little understanding of Indigenous families or culture. Where children were at risk, governments did not provide any supports to help keep families together: they simply apprehended the children.[47] Today, there continues to be a large over-representation of First Nations children in the custody of the provinces. In fact, there are more of these children in foster care today than there were children taken away at the height of the residential schools. … In addition to taking children away from their families and communities; child welfare agencies adopted children into non-First Nations' homes and outside of the country, at a very fast pace. Many of these children never found their way home to their families.[48]

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[44] (Truth and Reconciliation Commission, 2015), 6-7. ("Calls to Action Accountability: A Status Update on Reconciliation". Dec. 17, 2019. The Indian Department. yellowheadinstitute.org)

[45] Linda, Gray, *First Nations 101 tons of stuff you need to know about First Nations people,* 65.

[46] https://www.thecanadianencyclopedia.ca/en/article/sixties-scoop

[47] https://static1.squarespace.com/static/562e7f2ae4b018ac41a6e050/t/59d002cbcd39c3d497e51775/1506804437772/They+Came+for+the+Children+-+Chap+1.pdf

[48] Linda, Gray, *First Nations 101 tons of stuff you need to know about First Nations people*, 66-67.

(Indian) Day Schools[49]

The Government of Canada established and operated 699 Indian Day Schools, starting in 1920 until its date of closure or transfer from Canada's control in around 1985. Day Schools were located in Indigenous communities and unlike residential schools, children went home each day. It is estimated that close to 200,000 First Nations, Inuit, Métis and Non-Status children attended a federally-operated Indian Day School; many of them experienced trauma, and in some cases, physical and sexual abuse at the hands of individuals entrusted with their care.

On March 12, 2019, Crown-Indigenous Relations Minister Carolyn Bennett, together with representative plaintiffs, announced a proposed settlement agreement to resolve the national Indian Day Schools class action (Garry Leslie McLean et al v. Attorney General of Canada) outside of the courts and find a lasting and meaningful resolution for former students of Indian Day Schools. All eligible class members will receive a minimum of $10,000 in individual compensation for the harm suffered by attending the schools. Additional compensation is available for those who experienced more severe cases of abuse. The settlement also provides $200 million for community-based Legacy Projects to support commemoration projects, health and wellness programs, "truth-telling" events and the restoration and preservation of Indigenous languages and culture.

Bridgette Swiftwolfe, Cree, North Battleford on 'Day Schools in Saskatchewan':

My Cree name is Miko Asinee Iskwew (Red Rock Woman), that's my spiritual name. I got it through a ceremony and I practice my culture—my traditional ways. I Sun Dance every year, I did my Sun Dance four years already and I'm continuing because I want my kids to follow my footsteps and be a good role model to them. I want to teach my grandchildren that too in the future, to practice their traditional ways. And to learn their language, and my Cree language I always spoke it and I understood it. My chapan (great grandmother) was a traditional woman. My grandma was a traditional woman. My mom went to residential school, so it was kind of lost there. She never really practiced anything or taught us anything. A lot of times too, our mother never really said 'I love you' because she never heard that at residential school. But I'm learning to say that with my kids, I always tell them I love them and I want them to say that to their kids.

I went to Indian Day School. Dealing with the violence that happened there, it's been very difficult for me to talk about because I seen a lot of violence. This is where we learnt violence; it was at school. When you're in grade one and the best year of your life, it's supposed to be safe. A safe place to go, and there's teachers there that were hard on you. And that's what I experienced growing up. It wasn't a good experience going to school, but I did go on to finish my grade twelve and continued going on to school. But there was a lot of violence. I didn't really realize that, I didn't think about that until later on. The Indian Day Schools, the government hired teachers to teach in our schools. And they weren't cross-cultural trained; they're not First Nations people. This lady, I want to share, she was a French teacher from Quebec that came and taught us. And there was a lot of violence; there was a lot of hitting. Every day I saw kids getting hit in our school—in our class. When you're in grade one, you feel like you have to keep... feel safe. With my experience going to school there, it wasn't a good experience.

[49] Government of Canada, Web. https://www.rcaanc-cirnac.gc.ca/eng/1552427234180/1552427274599; https://www.canada.ca/en/crown-indigenous-relations-northern-affairs/news/2020/01/federal-indian-day-school-settlement-claims-process-now-open.html

Missing and Murdered Indigenous Women (and girls)

Indigenous women and girls are strong and beautiful.
They are our mothers, our daughters, our sisters, our aunties and our grandmothers.
Indigenous women face life-threatening, gender-based violence, and disproportionately experience violent crimes because of hatred and racism.[50]

STEREOTYPICAL IMAGES OF INDIGENOUS WOMEN IN HISTORY

- Sexual temptress
- Aligned with nature
- Savagely promiscuous
- In need of salvation from the white man

Some Statistics & Facts[51]

Between 2000-2008, Indigenous women/girls represented approximately 10% of all female homicides in Canada. Indigenous females make up 3% of female population.

Almost 59% of missing persons in Canada are Indigenous.

70% of these women disappeared from an urban area, 60% found murdered. On-reserve, 7% missing & 13% murdered.

Only 53% of murder cases of Indigenous women and girls have led to homicide charges. Meanwhile, the national Canada clearance on homicide charges is 84%.

[50] National Women's Association of Canada Web. https://www.nwac.ca
[51] Ibid.

Root Causes of disproportionate Racialized & Gendered Violence on Indigenous women

Indigenous women have been historically devalued in North America both as Indigenous and as women. Racism plays a key role in gendered violence against Indigenous women.

There has been a deep-rooted construction of the stereotypical image of Indigenous Women as "dirty", sexually polluted, sexually violable, & rape-able.

There has also been the historic development of the image of Indigenous Women as sexually available.

Canada's colonization and historic trauma places Indigenous women in vulnerable situations.

Calls to Action to All Canadians on MMIWG

- All Canadians need to know about this crucial issue of missing and murdered Indigenous women and girls.
- Be aware of your own and other's stereotypes and how they perpetuate racism against Indigenous women (and men).
- Speak up when you see Indigenous women being discriminated against and stereotyped.
- Educate yourself, your children and grandchildren about this issue—that each and every woman deserves respect, no matter what her circumstance. Nobody deserves to be a victim of sexual assault, violence and murder.
- Missing and murdered Indigenous women and girls is a human rights issue.

It is a true shame for Canada that the lives of First Nations mothers, daughters, nieces, aunts, and grandmothers are valued less than non-First Nations women's lives. There are those who say this is untrue, but actions speak louder than words. Until the day comes when it is common for a police officer to take serious a report of a missing First Nations woman, when it is common for police and the justice system to vigorously pursue and prosecute those who abuse and murder our women, when First Nations leaders view, prioritize, and act on this important issue, and when our communities actively work to stop violence in our communities, it will continue to be clear that First Nations women's lives have far less value than anyone else's.[52]

Relationships and their meaning for Indigenous people:

Relationships are the essence of the Cree terms *wakohtowin, ahkahmiyamew...* ('All our relations', 'keep going'). The power of maintaining good relationships is what I was bought up as a Cree *Nehiyaw Iskwew* ('Cree woman'). My late paternal *kohkom* ('grandmother') would call me this because I had light hair and skin. My grandmother was a fluent Cree speaker and devout Roman Catholic. I believe in the power of the drum, song, and dance, including our powerful First Nations ceremonies such as the sun dance, which I do not dance but believe strongly in. Other ceremonies we do are the sweats, feasts, *iwipis* (a Dakota ceremony), the power of the ceremonial pipe, and relationships with the higher power for the better of humanity.— **Darlene R. Okemaysim-Sicotte, Cree from Beardy's & Okemasis First Nation, Co-Chair of Saskatoon's Iskwewuk E-wichitochik (Women Walking Together)**

[52] Linda, Gray, *First Nations 101 tons of stuff you need to know about First Nations people*, 183.

First Nations & Métis Veterans

Indigenous people have been helping Canada fight in wars since The War of 1812, when Canada and the British took arms against the Americans. Over 7,000 First Nations people, and an unknown number of Métis, Inuit, and non-status people, served in the First and Second World Wars, and the Korean War.[53] The First Nations Veterans Association estimates that 12,000 Indigenous men and women served in those wars. Many First Nations individuals have continued to enlist in Canada's armed forces right up until today.

Indigenous people endured unique hardships during their service as they often faced racism and unequal treatment from their fellow servicemen, which continued when they returned home as many were denied veterans' benefits or were not made aware of those that they were entitled to for their service to Canada. While all veterans were supposed to receive access to land, education, grants, loans, and allowances for themselves and their children, many First Nations veterans were denied the full benefits. Of those who received benefits, most received less than half of what non-First Nations veterans received. The unequal and unjust treatment of First Nations veterans gained national headlines in 2002, when the Government of Canada finally offered compensation to these veterans for their loss of benefits. Today, many more people are becoming aware of the great sacrifices that First Nations veterans made in order to serve a country that did great disservice to them in return. They made outstanding contributions as scouts, snipers, leaders, and code talkers.[54]

The Meaning of 'healing' to Indigenous People[55]

As a result of institutional abuses suffered in the past, Indigenous people today suffer from the many effects of unresolved trauma, including but not limited to:

- Lateral violence
- Suicide
- Depression
- Poverty
- Alcoholism
- Loss of parenting skills
- Loss of capacity to build and sustain healthy families and communities

Our vision is of a future when these effects have been meaningfully resolved and Indigenous people have restored their wellbeing for themselves and for their descendants seven generations ahead.

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[53] Veteran Affairs Canada. https://www.veterans.gc.ca/eng

[54] Linda, Gray, *First Nations 101 tons of stuff you need to know about First Nations people,* 180.

[55] 'Helping Aboriginal People Heal Themselves' http://www.ahf.ca/faqs

What is Healing?[56]

Healing is an active, not passive, process: it is something you do, not something you think or that is done to you. In this sense, healing is work, it is ongoing and requires dedication. First and foremost, it requires commitment from the individual. No one can heal you or make you heal. Personal agency is stressed above all else.

Healing is "a journey, sometimes articulated as following the "Red Road, "the Sweet grass Trail", "the Way of the Pipe" or the "Road to Wellness, ... The journey has a clear direction toward healing, yet it is a journey fraught with challenges. Falling off the path of healing is common, even expected... There is no shame to temporary setbacks, nor are these seen as failures; rather, the individual is welcomed back to continue on his or her journey when he or she feels ready. ... No one is ever completely healed.

Ultimately [healing is] about the reparation of damaged and disordered social relations. The individual, through outwardly and self-destructive behaviours, has become disconnected from family, friends, community, and even his or her heritage. The reason for undertaking healing is often found in ones desire to make amends and to be accepted back into the web of relationships.

In our society, the situations of Indigenous people impacted by historic trauma—both men and women—are complex. Representations can lead to both positive and negative understandings about the situations of Indigenous people: our place in the Canadian landscape and the treatment faced when it comes to interactions with non-Indigenous people. Within Indigenous families and communities, many people recognize that their own struggles that affect their families' and communities' well-being. Indigenous people are resilient and continue to persevere by gaining strength through traditional ways, cultural practices, and personal healing.

Indigenous Worldviews: Cultural Protocols & Practices of First Nations

The principles of First Nations' laws affect and are part of all aspects of First Nations' life including ceremonies and activities. The laws were given to the First Nations' people to follow and to abide by. These laws are the protocols and etiquettes in place to guide and direct people to appropriate access to traditional ethical conduct. These protocols are foundational for the First Nations' people to communicate and live by. At the time of Treaty signing, the First Nations' laws guided the Chiefs and leadership of that day. ... In the past, First Nations' people had a deep and thorough understanding of their laws. There are laws for suicide, child rearing and upbringing, murder, stealing, disrespecting people and so forth. There were and are knowledge keepers in each First Nation who enforced and taught the laws or custom moral codes. These laws are still taught and spoken of in the ceremonies, languages, and customs of the First Nations' people.[57]

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[56] Aboriginal Healing in Canada: Studies in Therapeutic Meaning and Practice; Waldram 1997.
[57] Sylvia, McAdam (Saysewahum), *Cultural Teachings: First Nations Protocols and Methodologies*, 6 & 7.

When Attending First Nations' Ceremonies[58]

Proper and respectful behavior is essential when attending First Nations' ceremonies and gatherings. These events are sacred to First Nations' people and appropriate conduct is required. These events are expressions of spirituality for First Nations and inappropriate conduct would be considered disrespectful. The greatest respect that you can show an Elder conducting a ceremony is to be attentive, observant, and to listen in silence.

The general protocol and methodology is to present the knowledge keeper or Elder with tobacco and a cloth (also referred to as print or broadcloth). The cloth is usually one to two meters (or yards) long and the colour depends on the circumstances. First Nations' practices and teachings are based on respect for women and honour the sacred gift of life. A woman's body goes through a natural cleansing cycle that is often referred to as *Grandmother Time* or *Moon Time*. It is understood that women do not smudge (unless with women's sage), or attend ceremonies or feasts during this time of the month as she is considered to be at her most powerful and therefore cannot be near sacred items and ceremonies.

It is believed that drugs and alcohol prohibit and obstruct a person's journey. First Nations' Elders advise moderation when undertaking the seeking of visions, vision quest, or fasting.

The First Nations of Saskatchewan endeavor to follow respectful behavior and conduct when attending ceremonies, events, or feasts. An individual is expected to show respect by abstaining from drugs or alcohol (four days) prior to attending a ceremony.

Tipi or Migawap—Teachings and Traditional Values

by Kathleen McMullin, PhD Candidate, Department of Health Sciences, College of Medicine, University of Saskatchewan

If I ask someone what they like best about their country or what they like least, their answers reveal their values, or what is most important to them about their culture. As a Cree/ Scottish woman from Lac La Ronge, northern Saskatchewan, what I like best about my home reserve and culture is the love we feel for family and home. I also like the place of honour women hold in traditional Cree societies, but I do not like how colonization has reduced the respect and reverence that we once held. I do like that many Indigenous women are rebuilding our strength and dignity, and I am proud to be part of this movement.

[58] Sylvia, McAdam (Saysewahum), *Cultural Teachings: First Nations Protocols and Methodologies*, 16-34; Tipi image https://webstockreview.net/pict/getfirst

Following is an excerpt from my research entitled 'Standing in the Matriarchal Footsteps of our Cree Ancestral Grandmothers':

'Home is where the heart is', an old European adage that aptly describes the concept of family and community among peoples the world over, but can be restated as ' heart is where the home is' since it conveys the love which flows from the female heart and permeates the tipi or migawap homes of Cree peoples in North America. In Cree, iskwew is woman and iskotew means fire. The root word 'isk' indicates that a woman's heart is of fire, she is central to the wellbeing of her family, and the centre of her dwelling is warmed with fire. Similarly, the tipi or home is a feminine being. She, the tipi or dwelling, is not simply a place of shelter. She reflects the holistic systems of culture, identity and Spirituality.

In the beloved homelands of Cree Peoples, varied expressions of common values are in response to Mother Earth's bounty. Like her, women are revered for their life –giving capacities, and egalitarian Cree societies deem the private sphere of the dwelling to be the domain of women while the public sphere of politics and the hunting economy are usually the domain of men. Each gender perpetuates the values and rites of passage of Cree society. The feminine qualities of Cree lodges were culturally transmitted as 'All aspects of tipi construction were performed by women, who debarked, smoothed and dried the numerous poles required for each tipi'.[59]

The base of the tipi is understood as the base of the woman's skirt bottom, as it touches Mother Earth. The top of the tipi represents her dress top, and the wind flaps are the woman's arms and hands, reaching out, her arms outstretched. The shape of the tipi represents the woman giving thanks to the Creator for the sacred gift of life-giving, of creating life. The tipi is the woman's gift, her place, her lodge. She is the owner, the keeper, and the caretaker.[60]

Cree tipi and migawap teachings are the foundational values of self –governance and self-determination since they are the ethical codes of conduct that guide the people. However in the spirit of non-interference, each individual is a self-determining entity who has the free choice to follow the community norms of behaviour. According to Elder Bill Ermine,[61] there are only lessons, not mistakes; because one has an opportunity to learn repeatedly until s/he understands the teaching(s).

While there are varied interpretations of self- governing principles among Cree Peoples of the prairie provinces,[62] common to all are each of the following fifteen values which are necessary and important to the survival of individuals, communities and nations; *obedience, kinship, cleanliness, thankfulness, sharing, strength, good child rearing, respect, humility, happiness, love, faith, hope, protection, and relationships*.

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[59] Edward Mills & Harold D. Kalman. Architectural History of Indigenous Peoples in Canada. 2007. https://www.thecanadianencyclopedia.ca/en/article/architectural-history-early-first-nations

[60] Blue Quills First Nations College. *Towards a deeper understanding of the Indigenous experience of urban Homelessness.* (Edmonton: Homeward Trust, 2015), http://homewardtrust.ca/what-weve-learned/reports-publications/.

[61] B. Personal communication, 1995.

[62] Makokis, 2009, Michell 2012, Lee 2006, Sanderson 1991, SICC Elders, 1976.

The primary responsibility of the women was (is) to convey the values in Cree society since they were (are) central to the inner and private sphere of home life. However, there were, and continue to be, protocols or rules of how these values should be taught, and by whom. While Elders are the primary teachers of the communities, adults also teach the above-mentioned values to the youth and children according to male or female roles. Although the list of teachings appear to be simple and straight forward, they are actually complex and take a life time to learn. The values are taught through modeling behaviours or imitation, and through stories or oral tradition. One protocol is that certain Sacred stories can only be told when there is snow on the ground, another protocol is that only certain people can sing particular Sacred songs. The best way to learn these and many other protocols is by approaching a member of an Indigenous community who will welcome anyone willing to engage with interest and respect.

I hope that readers will be inspired by these few words to learn more about Indigenous cultures, but more importantly, to learn *with* Indigenous Peoples about the rich diversity and commonalities of our life ways.

TOBACCO OFFERINGS[63]

The tobacco offering is a universal protocol among First Nations. Other gifts may accompany the tobacco including blankets, clothes, guns, or horses. Most knowledge keepers or Elders teach that the gifts given are at the discretion of the person. The more contemporary gift is monetary, especially for meetings or other such events when prayer is needed from Elders. For many First Nations people, tobacco has been used traditionally in ceremonies, rituals, and prayer for thousands of years. Tobacco was one of the sacred gifts the Creator gave to the First Nations people. Tobacco is used for a variety of medicinal purposes and its ceremonial use has powerful spiritual meaning. Tobacco establishes a direct communication link between the person and the spiritual world. The most powerful way of communicating with the spirits is to smoke tobacco in a Sacred Pipe. Even before the tobacco is put in the pipe, the prayers have already begun. … Tobacco is also offered when a First Nations person takes medicines, plants, stones, or other such items from the earth. Every time you pull a plant from Mother Earth, she feels that pull and you must always make the proper offerings of tobacco and prayers. By offering tobacco in gratitude and thankfulness, you are ensuring that this pulling of the Mother Earth's hair will not hurt her too much.

SMUDGING[64]

Smudging is a protocol that has long been observed and performed by many First Nations. When they gather for meetings, ceremonies, or for personal prayer, smudging is done. Generally used are sweet grass, sages, cedars, and other plants. When preparations are made to smudge, the sweet grass, sages, cedars, and other plants are lit with matches or hot coals. The smoke is then used with the person's hands in a 'washing' manner by pushing or cupping the smoke towards them. The sweetgrass braid signifies the hair of Mother Earth and is a valued item that is sometimes carried for protection. To smudge is an act of purifying the mind and physical surroundings.

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[63] Sylvia, McAdam (Saysewahum), *Cultural Teachings: First Nations Protocols and Methodologies*, 16-34.
[64] Ibid, 18.

"If you are going to a ceremony find people that have gone there already. You might even go with a friend and you can follow their lead. That is the best way to do it. Once you make that step and you go to a ceremony next time, you are going to feel more confident. A lot of times if you don't do it according to them, they will let you know. It's for your own knowledge. They are not trying to shame you. They will do it in a respectful way to let you know how it is done. It is the rules that were given to them that they have to abide by.

Most of the ceremonies that I've been involved in they don't allow picture taking. ... They will confiscate your recording device, the Oskapiyisak (helpers), if they catch you taking pictures or recording anything. And that's one of the strictest laws that we have and that is to protect our ceremonies and to respect the ways.

The dress code usually in ceremony the women will wear dresses. And a lot of times, the younger generation, they'll have a ribbon skirt in their vehicles, if they're going to a ceremony they'll slip it on. Wearing a dress to ceremony is about respecting yourself as a women and respecting the sacred lodge".

Sylvia Weenie, Cree Elder, 'Cultural Protocol'

The Medicine Wheel & Significance of the Circle to First Nations[65]

The medicine wheel is made up of four areas: our physical, mental, emotional, and spiritual selves. It is believed that you must balance all four areas to be truly healthy, happy, fulfilled, and balanced.

The main colours of the medicine wheel are red, black, white, and yellow—representing the many different teachings—and are arranged in different order by different First Nations people. You may sometimes see medicine wheels that use blue instead of black; that is particular to certain Nations. The straight lines that section the circle into four quadrants represent the four directions and the start or ending of seasons or phrases of life. The circle represents the wholistic nature of the medicine wheel, life, and First Nations teachings.

Those who utilize the medicine wheel often draw it out and list things in each area to visually represent what they are doing in that area, making it easier to see deficiencies or excesses in that area. The medicine wheel can be one of the most significant tools on First Nations people's road to recovery from many of the social challenges that we face today.

Large constructed wheels that have been found in various locations across North America are usually referred to as medicine wheels and are known to be created by First Nations people thousands of years ago. These circular sites are usually created in various forms from rocks and other natural items and are thought to be used for ceremonial and astrological purposes, amongst other things.

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[65] Linda, Gray, *First Nations 101 tons of stuff you need to know about First Nations people*, 216-217.

Myths & Facts about Indigenous people in Canada

Indigenous people Don't Pay Taxes True or False?

False. Indigenous people in **Canada** are required to **pay taxes** on the same basis as other people in **Canada**, except where the limited exemption under Section 87 of the Indian Act applies. Section 87 says that the "personal property of an Indian or a band situated on a reserve" is **tax** exempt.

What is the largest Saskatchewan First Nations Tribe/Language Group in Canada?

A. Cree
B. Saulteaux
C. Dene

The largest of the First Nations groups is the Cree, which includes some 120,000 people.

How much money does the average chief living in A First Nations community make in a year?

A. 1 million dollars
B. 20,000
C. 65,000
D. 500,000

The median salary for First Nation Chiefs across Canada is just under $65,000. Over 88% of First Nation Chiefs have salaries below $100,000.

Where do First Nations get their money from as part of treaty obligations?

A. Taxpayer dollars
B. Interest on lands and renewable resources
C. Money paid by white settler Canadians in the 1800's
D. The Queen of England

Capital moneys are Indian moneys that come from the sale of the First Nation's surrendered lands (from an interest in land), or from the sale of the First Nation's non-renewable resources.

What is the latest approximate total population of First Nations and Metis people in Canada?

A, 200,000
B. 1,700,000 people *
C. 5 million

As of the 2016 census, Indigenous peoples in Canada totalled 1,673,785 people, or 4.9% of the national population, with 977,230 First Nations people, 587,545 Métis and 65,025 Inuit. 7.7% of the population under the age of 14 are of Indigenous descent.

Terms that are not okay to say and Inappropriate phrases – powwow, Indian, savage, half-breed, squaw, Eskimo, costume vrs outfit.

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*"Many people talk about balance, balance means immigrant people learning from Indigenous people, Indigenous people learning from immigrants. I did not come for the balance, no I did not. I came here to create my own belongingness. Indigenous people have been here living for thousands of years. They know what is the meaning of land, they know what is the meaning of belongingness, how to create those... I know the land I am walking in. Who's land it is."—**Ranjan Datta, Educator & Author, Saskatoon Focus Group***

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*"I was fortunate to be part of INBUILT93 project where I had the chance to meet amazing cultural workers and front-line social practitioners. We all gathered to know more about each other. We shared stories about our cultures and the ways of our people and we agreed that we had more similarities than differences. I appreciate this chance to heal through storytelling and sharing my oral history with my brothers and sisters". –**Rania AlHarthi, Regina Focus Group. Regina Immigrant Women Centre***

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*"Speaking on the teaching 'take care of your neighbor'. We don't know who lives beside us. We don't know who lives in front of us. Or who lives behind us. So taking care of each other by knowing each other, knowing each other's culture, is a great way to move forward."—**Imam C. Mansoor Azeem, Baitul Amaan Mosque, Lloydminister***

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*"On behalf of PAMC, we are honored to have been part of—and will continue to support—the works of INBUILT93. Most especially in our community here in Prince Albert, as it opens opportunities for our newcomer clients to learn and understand more about Indigenous culture and vice versa. The written handbook will be very beneficial and useful for our English Classes."***—Michelle Hassler, Prince Albert Multicultural Council**

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