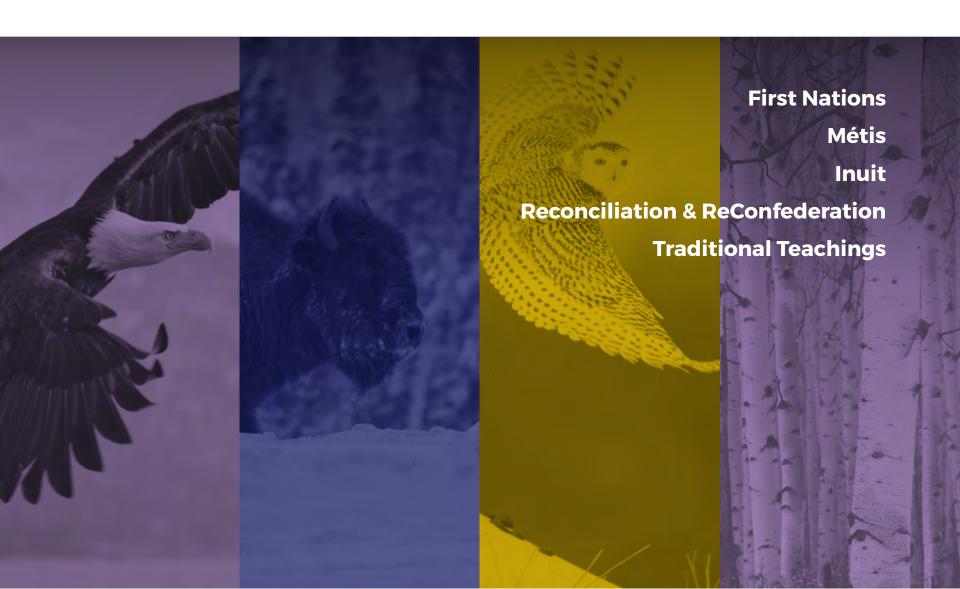


INDIGENOUS AWARENESS TRAINING RESOURCES





First Nations



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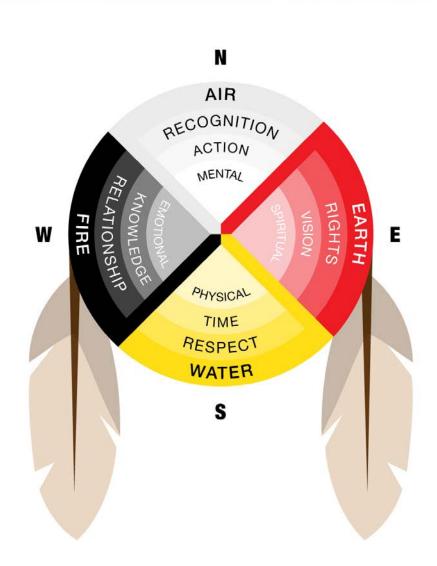
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The People: How is the term "Aboriginal" defined in Canada?



Indians (First Nations)	Status Indians	(Registered Indians) Persons eligible to be registered under the <i>Indian Act</i>
	Non-Status Indians	Persons who self-identify as Indian but are not eligible to be registered under the <i>Indian Act</i>
Métis		Persons of mixed Indian and non-Indian ancestry, who developed their own customs, and recognizable group identity separate from their Indian and European forebears
Inuit		Persons whose ancestry traces back to the original inhabitants of Arctic Canada



First Nations

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

- Indigenous, Aboriginal, First Nation, Nation, Band/Tribe, Indian (legal term), Native
 are all acceptable, although there is controversy about the latter two. Some do find the words 'Indian' and 'Native' to be offensive, while others have no problem using the words to self identify.
- Recently, there has been a movement back to the use of traditional names. Some
 Ojibway People prefer to be referred to by their traditional name of Anishnaabe.
 Some prefer to use the nation they are affiliated with as a self-descriptor. You
 might often hear 'Nish' that is a shortened or 'nickname' version or Anishnaabe.

Words that should never be used include:

- Redskin Injun Sauvages Our Aboriginal peoples Canada's Aboriginal peoples
- Formerly referred to as Indians, the terms First Nation or First Nations signifies the earliest cultures in Canada. There are over 600 recognized First Nations from coast to coast to coast with diverse cultural practices.



First Nations

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

- GEORGE BLONDIN, DENE ELDER





Pre-contact

- Aboriginal peoples say they have been here since time immemorial – indeed, evidence of their presence can be traced up to 40,000 years ago. What existed in the Americas before the First Contact with Europeans explorers in 1492 was certainly not "unoccupied land" as the doctrine of "terra nullius" which was used to justify the usurpation of Indigenous lands suggested.
- In fact, Turtle Island was a thriving, stunningly diverse territory, a tumult of languages, trade and cultures populated by tens of millions of people. Within one or two generations after this initial European contact however, much of this harmonious environment had already vanished, swept away by disease and subjugation.



Treaties: Assumptions

The re-writing of history that helped some feel better about matters like stealing land, or money wasn't particular to Canada. I found the following quote in a US High School history book published in 1987: "For thousands of centuries, centuries in which human kind were evolving, forming communities and building the beginnings of national civilizations in Africa, Asia and Europe- America stood empty of mankind and its works; Europeans in the New World is the story of the creation of a civilization where none existed".

Contrast that with the notes of the explorer Verrazzano who wrote in 1524 of the Indigenous people of what is now Rhodes Island: "Here we found people confident, beautiful and taller than we are...they had polished stones, sheets of worked copper, seagoing boats and had tilled fields which stretched inland for 80-100 miles."

Or Cartier who in 1535 wrote of the warm greeting he and his men received being: "showered with fish and cornbread" and remarked on the "well tilled and beautiful open fields" near a town called Hochelaga, Cartier named the nearby mountain, Mount Royal.



Doctrine of Discovery Pre-contact History

- Two particular Papal Bulls, Romanus Pontifex (1455) and Inter Cetera (1493) issued by the Popes Nicholas V and Alexander VI informed what remains an important piece of a larger idea in international law: the Doctrine of Discovery.
- The Doctrine holds that when European nations "discovered" non-European lands, they gained special rights over that land, such as sovereignty and title, regardless of those living on that land. These Papal Bulls asserted that Christian nations had a divine right, based on the Bible, to claim absolute title to and ultimate authority over any newly "discovered" Non-Christian inhabitants and their lands. Over the next several centuries, Spain, Portugal, England, France, and Holland used these beliefs for their own imperialistic and colonialist purposes.
- These laws and the concept of terra nullius greatly influenced and served as the legal basis to European colonialist policies and laws such as the Indian Act.



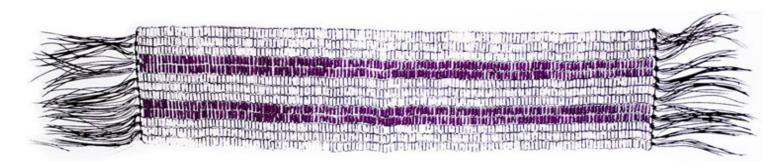
Doctrine of Discovery Pre-contact History

- The presiding theory of the time was that Indigenous Peoples, because they were non-Christians, were not human and therefore the land was empty or terra nullius. When <u>Christopher Columbus arrived</u> in 1492, it is estimated that the Americas were actually occupied by 100 million Indigenous Peoples - which is about one fifth of the human race at that time - who had been living their traditional lives on the land since time immemorial. But, because they were not Christians the land was deemed terra nullius.
- "On 26 June 2014, in a unanimous 8:0 decision that marked the first time the
 highest court has recognized the existence of Aboriginal title on a particular site,
 the Supreme Court of Canada made clear that: "The doctrine of terra nullius (that
 no one owned the land prior to European assertion of sovereignty) never applied
 in Canada, as confirmed by the Royal Proclamation (1763),
- In 1987, the U.S. Senate passed a resolution officially stating that the U.S.
 Constitution was modelled after the Great Law of Peace. The Iroquois
 Constitution promised: -individual freedom;- religious freedom; freedom from government interference in daily life; separation between the civilian government and the military.



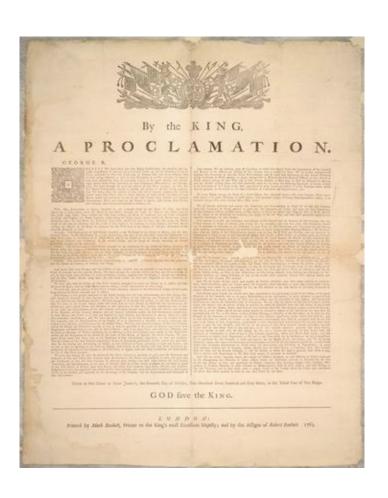
Guswenta/Two Row Wampum Treaty

- Haudenosaunee-Dutch Treaty of peace and coexistence
- Also known as the Tawagonshi Agreement of 1613
- The base of all subsequent treaties with European and North American governments
- Two purple rows represent two vessels (a Haudenosaunee canoe and a European ship) which will travel side by side on the same river, forever, but which will never interfere with the path of the other.



Treaties: The Royal Proclamation of 1763





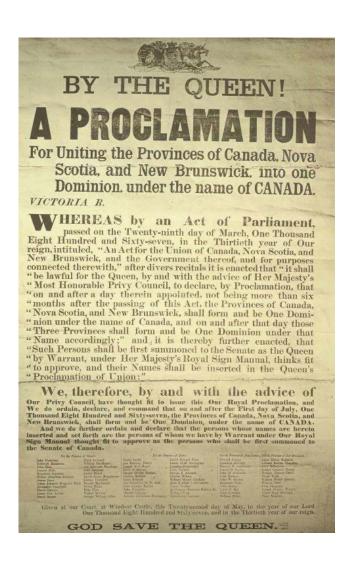
- No survey or settlement of land could occur without the permission of the Crown and its representatives.
- The Royal Proclamation established the basis for the Treaty-Making Process with First Nations.

"And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds..."

Treaties: The British North American Act 1867



- The British North America Act of 1867 resulted in the Dominion of Canada.
- Under this confederation, the Government of Canada would inherit constitutional responsibility for lands pertaining to First Nations peoples.
- This meant that the Government of Canada would act on behalf of the Crown in the Treaty-Making Process with First Nations.
- The intent of the Royal
 Proclamation of 1763 with regard to "Indian lands" was adapted into the newly-created powers of the Dominion of Canada in 1867.



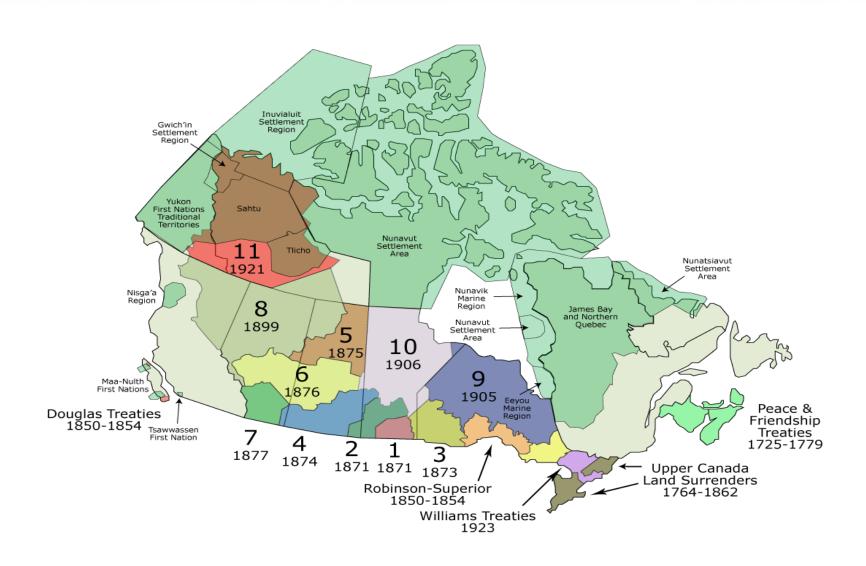


Treaties: Fast Facts

- The treaty-making process began on the eastern coast of Canada in 1725 and concluded in 1923 with the Williams Treaties in Ontario.
- The historic treaties signed between First Nations peoples and the Crown define the nation-to-nation relationship that was the basis for the creation of Canada
- The Crown encouraged the treaty-making process so that settlement of Western Canada could flourish.
- First Nations people participated in the treaty-making process to ensure protection of their land title and rights against aggressive European settlement.
- The reserve system was created out of the treaty-making process; First Nations peoples were relocated from their traditional territories so that the newly formed government of Canada could sell land to incoming settlers.
- Although each treaty varied, they provided for certain rights and payments for First Nations peoples (i.e. annuities, hunting and fishing rights, land allocation per family, etc.)

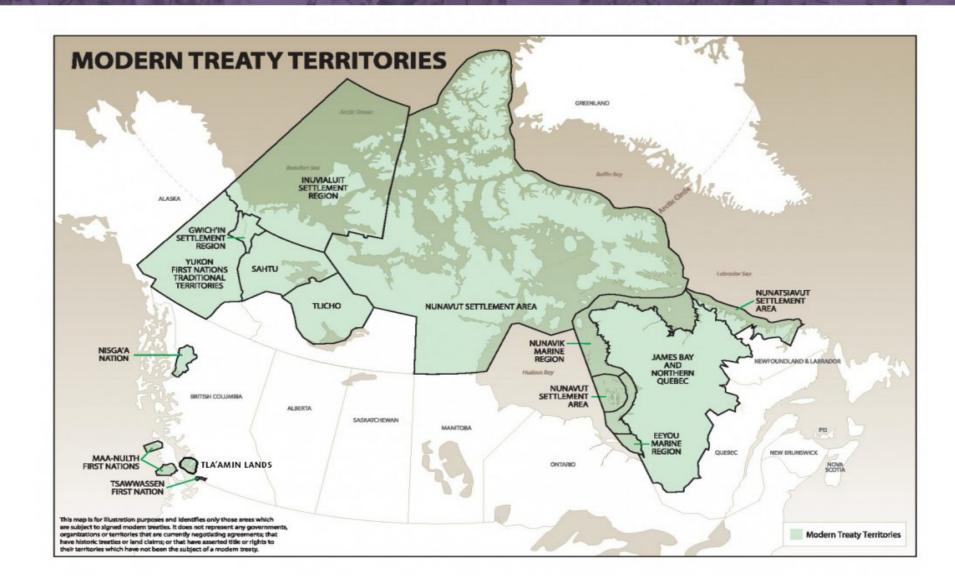


Historic Treaties





Modern Treaty Territories





Land Claims

- Since the Calder Decision of 1973 in the Supreme Court of Canada, the Government of Canada has been committed to settling Indigenous land claims;
- This commitment arose out of increasing claims against the Government of Canada by First Nations which cited unfulfilled treaty obligations and/or improper Indigenous land surrenders;
- Two types of claims were identified by the Government of Canada to resolve these issues:
 - Comprehensive Land Claims: deal with the unfinished business of treaty-making in Canada. These claims arise in areas of Canada where Indigenous land rights have not been dealt with by past treaties or through other legal means.
 - Specific Land Claims: deal with past grievances of First Nations related to Canada's obligations under historic treaties or the way it managed First Nations' funds or other assets.





The Indian Act: A Brief History

The Indian Act was passed in 1867 under Parliament's constitutional responsibility for Indians and Indian lands. It is one of the oldest pieces of legislation in Canada, second only to the Constitution Act of 1867.

Examples of restrictions under the Indian Act:

- 1881: Federal Indian Agents were introduced to monitor the Pass System

 a system that prevented Indians from leaving their reserves without an authorized pass.
- 1884: Indians were banned from practicing their ceremonies
- Indians were banned from voting in federal elections until 1960
- Indians could not manage their own reserve lands or monies
- Indian women could not vote in their own reserve/band elections until
 1951
- Indian men had to give up their Indian Status (and therefore rights accorded to them) in order to fight in World War I and II



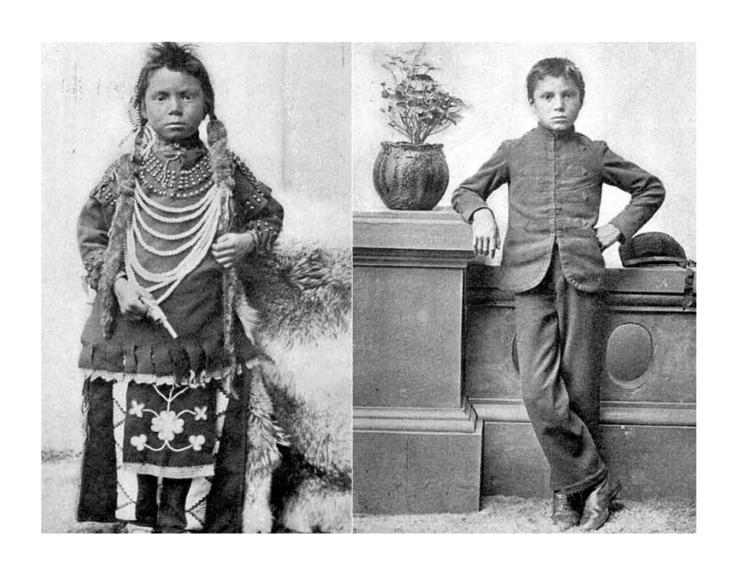
The Indian Act: A Brief History

- Major amendments in 1951 drop the bans previously imposed
- First Nations people can now hire legal counsel to pursue claims
- Former Minister of Indian Affairs, Jean Chrétien, attempted to abolish the Indian Act through the **proposed White Paper of 1969**. This would have resulted in:
 - Elimination of Indian status
 - Dissolve the Department of Indian Affairs within five years
 - Convert reserve land to private property that can be sold by the band or its members
 - Transfer responsibility for Indian affairs from the federal government to the province and integrate these services into those provided to other Canadian citizens
 - Provide funding for economic development
 - Appoint a commissioner to address outstanding land claims and gradually terminate existing treaties
- The White Paper was never passed due to the overwhelming protest of Aboriginal peoples.





Civilizing the Indian





Residential Schools: Fast Facts

- The first residential school began operating in 1828, The Mohawk Institute in Brantford, Ontario
- The last school to close was in 1996, Gordon Indian Residential School in Saskatchewan
- In 1884, enrollment became mandatory for First Nations children under the age
 of 16 and many children were removed from their homes as young as age 4 by
 police, priests and Indian Agents.
- There were 130 church-operated residential schools during this time and it is approximated that 150,000 First Nations children attended these schools
- The purpose of these schools was to Christianize, civilize and assimilate First Nations people into the greater body politic of Canada.
- Many residential schools had high mortality rates due to malnourishment and unsanitary conditions.
- Children experienced abuses ranging from punishment for speaking their language, to physical and sexual abuse.
- There are close to 80,000 residential school survivors alive today







Residential Schools: Nutritional Experiments

- 1948, AANDC approved a series of 5-year experiments on interventions and effects of 1000 First Nations students in 6 schools:
- Port Alberni, St. Mary's and Cecilia Jeffrey, Shubenacadie, St. Paul's and Blood Schools
- These experiments tested the effects of riboflavin deficiencies amongst others.
- The induced malnourishment of First Nations children were thought to utilize residential schools as the "ideal scientific laboratory".
- Rather than improve the health of children during these visits, doctors kept them in a state of un-health to study how effects of malnourishment could be used to improve the health of Canadians.



Cultural Genocide

- Physical genocide is the mass killing of the members of a targeted group, and biological genocide is the destruction of the group's reproductive capacity.
- Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group.
- States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group.
- Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next.
- In its dealing with Indigenous people, Canada did all these things.



Residential Schools: The Healing Begins

- **1980s:** Residential School students began disclosing sexual and other forms of abuse at residential schools. Several lawsuits are launched against the government and churches.
- 1990s: The Royal Commission on Aboriginal Peoples recommends that a public inquiry be held to investigate and document the abuses in Indian Residential Schools
- 1990s 2000s: Several churches come forward to make an apology for their involvement in residential schools
- 1996: The last federally run residential school, the Gordon Residential School, closes in Saskatchewan.
- 1998: Statement of Reconciliation is released by former Minister of Indian Affairs, Jane Stewart
- May 10, 2006: Canada's New Government announced the conclusion of the final Settlement Agreement. It includes:
 - A Common Experience Payment to be paid to all eligible former students who resided at recognized Indian Residential Schools; (1.9 Billion)
 - An Independent Assessment Process for claims of sexual and serious physical abuse;
 - A fund to support events and other activities which commemorate the legacy of Indian Residential Schools; and
 - The establishment of a Truth and Reconciliation Commission
- June 11, 2008: The Prime Minister of Canada makes a formal apology in the House of Commons

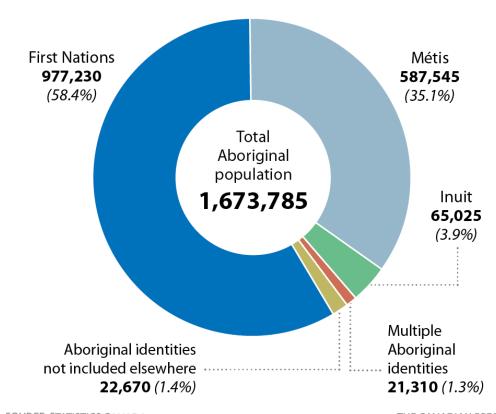




Stats Can 2016 Indigenous Population

THE ABORIGINAL POPULATION IN CANADA

A breakdown of the Aboriginal identity population in Canada in 2016:





Demographics: Population Breakdown

- The number of First Nations people with registered or treaty Indian status rose by 30.8% from 2006 to 2016. There were 744,855 First Nations people with registered or treaty Indian status in 2016, accounting for just over three-quarters (76.2%) of the First Nations population. The other 23.8%, which did not have registered or treaty Indian status, has grown by 75.1% since 2006 to 232,375 people in 2016.
- The Aboriginal population is young. The average age of the Aboriginal population was 32.1 years in 2016—almost a decade younger than the non-Aboriginal population (40.9 years).
- Almost one-quarter (24.2%) of the First Nations population lived in Ontario, the largest share among the provinces, while 9.5% lived in Quebec.
- A further 7.5% of the First Nations population lived in the Atlantic provinces and 2.1% lived in the territories.
- A further (17.7%), Alberta (14.0%), Manitoba (13.4%) and Saskatchewan (11.7%).
- First Nation people accounted for one-tenth of the population in Saskatchewan (10.7%) and Manitoba (10.5%), and almost one-third of the population in the Northwest Territories (32.1%).



Health

- Almost four in 10 (38.6%) First Nations adults living in First Nations communities reported they felt they had less access to health services than Canadians in general.
- Lengthy waiting lists was most commonly reported by First Nations as a barrier to receiving health care.
- Over half (54.2%) of First Nations adults in First Nations communities lived in food insecure households. This is much higher than the 7.7% from the 2007-08 Canadian Community Health Survey for all non-First Nation Canadians.
- When asked if they had experienced any difficulties accessing dental care, about one quarter (24.1%) of all First Nations adults stated waiting lists were too long, 18.0% reported that dental services were not available in their area and 17.4% stated that services were not covered by non-insured health benefits.
- Within the 2008-2010 period, 50.9% of First Nation adults in First Nation communities reported the growth of mold or mildew in their home over the previous 12 months. 50% reported they believed it was having a negative effect on their health or the health of others.
- As of May 2018, 76 First Nation communities were still under long-term drinking water advisories, according to Indigenous and Northern Affairs Canada.



Suicide

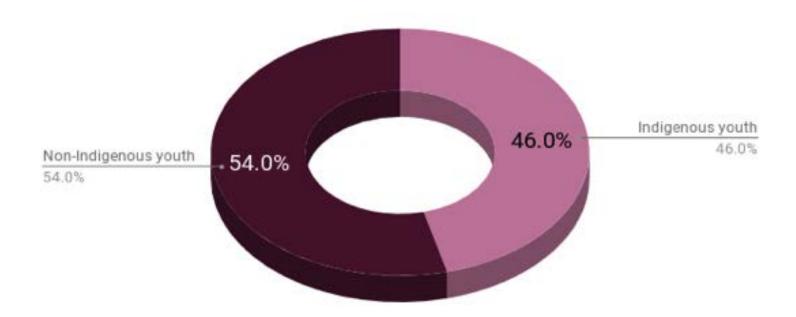
Indigenous Youth

- Thoughts of suicide were more prevalent among youth whose parents attended Indian Residential School, versus those whose parents did not. (First Nations Information Governance Centre 2005)
- Suicide rates of First Nation youth are 5 to 7 times higher than non-Indigenous youth in Canada. (Government of Canada, First Nation and Inuit Health, 2018)
- Suicide rates of **Inuit youth are 11 times** the national average.
 (2018)
- It is thought that almost **25% of accidental deaths** of Indigenous youth may actually be unreported suicides. (2018)



Incarceration

Indigenous vs non-Indigenous Youth Incarcerated in Canada



Nearly half (46%) of all incarcerated youth in Canada are Indigenous, while only 8% of youth in Canada are Indigenous. (Statistics Canada, 2016-17)



Education

- Since 2006, overall First Nation, Métis and Inuit education attainment has improved.
- According to the 2016 Census, the percentage of Indigenous peoples without any level of formal education (certificate, diploma or degree) has decreased from 34.1% to 25.6%.
- In 2016, 10.9% of Indigenous people (aged 25 to 64) had a bachelor's degree or higher, an increase from 7.7% in 2006. This compares to 28.5% for Canadians in general.
- The proportion of Indigenous people with a college diploma also increased since 2006, from 18.7% to 23.0%.
- Additionally, the percentage of Indigenous men with an apprenticeship in the trades increased from 6.8% to 9.6%.
- 2016 Census data also showed off-reserve First Nations to have been more likely to obtain a post-secondary education than on-reserve First Nations. This is due to a number of factors, including barriers associated with leaving one's community to attend post-secondary educational institutions.
- In 2016, 11.4% of status First Nations aged 25 to 64 living off reserve had completed a bachelor's degree or higher in 2016, compared with 5.4% of those living on reserve.
- At the apprenticeship level, 4.9% of status First Nations people living off reserve had an apprenticeship certificate, compared with 3.9% of those living on reserve.



Challenges and Opportunity

- In recent years, Canada has ranked between 6th and 12th on the UN Human Development Index while First Nations fall between 63rd and 78th. The federal government's Community Well-Being Index shows that the gap has not changed since 1981. First Nations peoples receive significantly less government funding for programs and services per capita (\$8,400) when compared with Canadians who receive \$18,178 per capita in federal, provincial and municipal spending.
- 50% of all First Nations children in Canada live in poverty
- 73% of First Nations children on reserve drink from water systems that are designated at high risks of contamination.
- Self-governing First Nations score significantly higher on the Community Well-Being Index which measures education, housing, income, and labour force activity.
- Closing the significant opportunity gaps between Indigenous and non-Indigenous Canadians would boost Canada's economy by \$27.7 billion annually, an approximate 1.5% boost to Canada's economy according to the 2019 National Indigenous Economic Development Board Progress Report.





Some Priorities

- Ensure implementation of Calls to Justice from the National Inquiry into Missing and Murdered Indigenous Women and Girls while ensuring a families-first approach in developing a national action plan;
- Work with First Nations as full partners in the implementation of Canada's climate plan, including decisions on revenues generated from the implementation of the Greenhouse Gas Pollution Pricing Act;
- Remove barriers for First Nations enterprises to access capital for business development;
- Ensure financing, based on need, to build high quality sustainable housing for First Nations on reserve as well as in urban and rural locales;
- Fully fund and resource the implementation of new legislation that includes the creation of a First Nations Water Commission and expands the funding allocations for First Nations in need of upgraded water and wastewater systems;
- Increase investments for prevention, critical and chronic care, health transformation and mental wellness;



Some Priorities

- Invest in First Nations education infrastructure that reflect First Nations needs and create safe and supportive learning spaces, including for bilingual and immersion First Nations language education;
- Establish First Nations restorative justice systems and joint initiatives to end overrepresentation of First Nations people in the criminal justice and correctional systems;
- Acknowledge and affirm First Nations laws as part of the legal system on a footing equal to common and civil law;
- implement the UN Declaration on Rights of Indigenous Peoples through legislation that is at least as strong as Bill C-262;
- Re-design the Specific Claims and Additions-to-Reserves processes to ensure impartial, timely and fair resolutions to outstanding specific claims;
- Fully implement all Truth and Reconciliation Commission Calls to Action that fall under the responsibility of the federal government.

First Nations Community Leadership Structure



- First Nations rights reside with the communities and community members. Many communities are part of tribal councils that were set up as program delivery and advisory organizations Most FNs also belong to a PTO some of that are treaty based and some not. The PTOs advocate on behalf of members and some also have advisory services and some may also do some program delivery.
- Most First Nations are recognized pursuant to federal law as is the reserve(s) that are part of the community
- Most First Nations have a Chief and Council elected pursuant to Indian Act or according to their own Elections Code
- BCRs are referred to in the Indian Band Council Procedure Regulations and are required to initiate, authorize or approve numerous transactions under the Act; they are a First Nation's means of providing instructions, approvals, etc., to Indian & Northern Affairs Canada (INAC). They may, for reference purposes, be defined as a record of a First Nation council decision made by a majority of the councilors of a First Nation at a meeting of the council duly convened (s.s.2(3))



Traditional First Nation Values

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

The basis of many First Nations governance systems is the idea that there are many centralized individual and community roles and responsibilities, and that no one role or level is more significant than the other. The basis of this is the notion that the balance of the collective will be maintained by individual roles and responsibilities.



Seven Grandfather Teachings

- The teachings in the Ojibwe culture have been traditionally passed down from generation to generation orally through stories and ceremonies. Historically, this has been done by the elders that carry the stories and traditions. Today, the oral traditions are being shared by those who carry the knowledge of such things. The teachings of all Aboriginal cultures encompass the morals, values, structures, ceremonial practices, spiritual beliefs of the group. These teachings also ensured the survival of the people. For the Ojibwe people, the teachings vary from nation to nation, because of the geographical placement of each particular group. However, the Ojibwe teachings commonly come from the same root and share a similar message.
- Of all the North American Indigenous teachings, the 7 Grandfather Teachings are the
 most commonly shared from coast to coast. Many Aboriginal organizations and
 communities have adopted the 7 guiding principals, in one form or another, as a
 moral stepping stone and cultural foundation. Each community has adapted the
 teachings to suit their community values. Despite where the teachings may have
 originated, they share the same concepts of abiding by a moral respect for all living
 things.
- The seven teachings are: Humility, Bravery, Honesty, Wisdom, Truth, Respect and Love





Former GG Michaëlle Jean

"When the present does not recognize the wrongs of the past, the future takes its revenge...For that reason, we must never, never turn away from the opportunity of confronting history together — the opportunity to right a historical wrong...This is what truth and reconciliation is about. It's some kind of re-foundation of our nation...This has to happen in our history. We need to come together we need to confront history together."

- Former Governor General Michaelle Jean



Reconciliation

- The TRC considers "reconciliation" to be an ongoing process of establishing and maintaining respectful relationships at all levels of Canadian society.
- Reconciliation requires that a new vision, based on a commitment to mutual respect, be developed.
- It also requires an understanding that the most harmful impacts
 of residential schools have been the loss of pride and self-respect
 of Aboriginal people, and the lack of respect that non-Aboriginal
 people have been raised to have for their Aboriginal neighbours.
- Reconciliation is not an Indigenous issue; it is a Canadian one.



Reconciliation

- "No relationship is more important to Canada than the relationship with Indigenous Peoples. Our Government is working together with Indigenous Peoples to build a nation-to-nation, Inuit-Crown, government-to-government relationship – one based on respect, partnership, and recognition of rights. (Prime Minister Trudeau, 2017)
- In August of 2016, Gord Downie asked all Canadians to look at the state of Indigenous-settler relations in this country and to "Do something" to change them for the better. In December of 2016, Gord was given the Lakota Spirit Name, Wicapi Omani, which can be translated as "Man who walks among the stars" for his reconciliACTIONs.
- The B.C. government passed legislation in November 2019 to implement the UN Declaration, which the Truth and Reconciliation Commission confirms as the framework for reconciliation. The B.C. Declaration on the Rights of Indigenous Peoples Act aims to create a path forward that respects the human rights of Indigenous peoples while introducing better transparency and predictability in the work we do together.
- "Let us find a way to belong to this time and place together. Our future, and the well-being of all our children rests with the kind of relationships we build today." Chief Dr. Robert Joseph



Snapshot - The Duty to Consult and FPIC

- "Whether the Aboriginal group has been consulted" is a factor of the justifiable infringement test: Sparrow 1990
- Duty to consult has a spectrum: mere consultation to deeper (more than mere) and consent: Delgamuukw 1997
- Source of the duty to consult Aboriginal Peoples is the honour of the Crown: Haida 2004
- The broad purpose of the duty to consult is process of fair dealing & reconciliation between the Crown and Indigenous peoples
- For asserted but unproven rights, the purpose of the duty to consult is to protect these rights from irreversible harm as the settlement negotiations proceed
- For proven rights, the purpose of the duty to consult is to fill any procedural gaps in the treaty
- Source: Merle C. Alexander & Tamara R. Olding, Aboriginal Law Group, 2013



What is Indigenous Knowledge?

Indigenous Knowledge recognizes that people are part of and are one with Mother Earth. Indigenous Knowledge systems emphasize the interrelationships among all components of the environment, and as such, believe Indigenous peoples have a responsibility to be the protectors (guardians) of Mother Earth.

It is a complex and sophisticated system of knowledge drawing on millennia of wisdom and experience. It constantly grows and expands with the experience of new generations.



Climate Change

- Indigenous Knowledge continues to have relevance and value in decision-making processes today and in the future.
- Indigenous peoples are generally considered the first who are suffering from climate change (arctic peoples);
- Indigenous peoples believe our history can help inform current issues and to plan for the future;
- In some cases western scientists and knowledge holders are working together to develop and analyze data.
- Indigenous peoples are insisting that they are a part of any discussions and/or decision making processes related to climate change.



Snapshot UNDRIP

- The United Nations Declaration on the Rights of Indigenous Peoples sets out the minimum standards necessary for the dignity, survival and well-being of Indigenous peoples throughout the world.
- Adopted on September 13, 2007
- Not legally binding on states Charter-based
- Canada adopted UNDRIP with reservations 2010
- Canada adopts UNDRIP without qualification 2016
- Bill 262 dies in the Senate 2019

EXCERPTS:

- **Article 3**: Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
- **Article 20**: Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.



- The B.C. government passed legislation in November 2019 to implement the UN Declaration, which the Truth and Reconciliation Commission confirms as the framework for reconciliation. The B.C. Declaration on the Rights of Indigenous Peoples Act aims to create a path forward that respects the human rights of Indigenous peoples while introducing better transparency and predictability in the work we do together.
- Let us find a way to belong to this time and place together. Our future, and the well-being of all our children rests with the kind of relationships we build today." – Chief Dr. Robert Joseph



Old is new

January 2012: Governor General Johnson noted at the Crown-First Nations gathering that:

"We have deep roots together, of shared promise and partnership. This was reflected in the Royal Proclamation of 1763, which sought to achieve balance by allowing Aboriginal and non-Aboriginal people to co-exist and work together in the land we now call Canada. The Royal Proclamation pre-dated Confederation by more than 100 years and is the foundation of our modern relationship."



Inuit in Canada

Tunngasugit / Welcome



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The People



Who are Inuit?

- Inuit and their ancestors have inhabited the Canadian Arctic since time immemorial. Researchers indicates that there is archaeological evidence of Inuit crossing from eastern Siberia to Alaska, and finally to Canada through land migration.
- The Constitution Act of 1982 recognizes Inuit as one of the three groups of Indigenous Peoples of Canada. Inuit have their own culture, spiritually, languages and traditions. Quite often, Inuit are presumed to be a First Nation, they do not relate or relay as First Nations. Inuit are "First Canadians, Canadians First".
- Inuit means "people" in Inuktitut, the language of Inuit. The singular form of Inuit is Inuk. The name "Eskimo" is an outdated term that should no longer be used.







Nomadic Society

• Inuit have, for thousands of year been self-sufficient. Families lived in small groups and were nomadic. Inuit were dependent upon hunting, fishing and gathering for survival in one of the coldest environment and climates in Canada.





Culture

- Inuit are connected to the land, water and ice. The connection to the land are an integral part of culture and way of life.
- Inuit developed a rich material culture, based primarily upon hunting and fishing.
- Spirituality centered upon beliefs in animal and human-like spirits, including the spirits of deceased relatives.
- Elders, leaders in communities and beliefs inspired by stories
- Customary law was followed and characterized as reliance upon social pressures to ensure that people acted appropriately.



Hunting

Why is sealing an integral part of our culture?

- The meat has good nutrients
- Fat rendered into oil for the qulliq, providing both light and heat.
- Water-resistant nature of the skin made it good for making boats, tents, tools
- Traditionally, when a boy killed his first seal a feast was held.







Western Society Meets Inuit

- **Fur Trade:** Inuit significantly contributed to the Canadian economy in Fur Trading
- **Government presence** in the Arctic was minimal prior to WW2.
- **Dog Slaughter:** Inuit have requested a Public Inquiry regarding the slaughtering of Nunavik and Nunavut Inuit Dogs that happened between 1950-1970
- **Relocation:** Inuit families were relocated from the land into stationary communities (villages) 1950-1980







Western Society Meets Inuit

- **Identification:** Inuit had to carry E-number tags to be identified by the Government from 1941-1968, when they were given surnames instead
- Residential Schools/Education: Residential school survivors continue to feel the mental affects and impacts of forced education



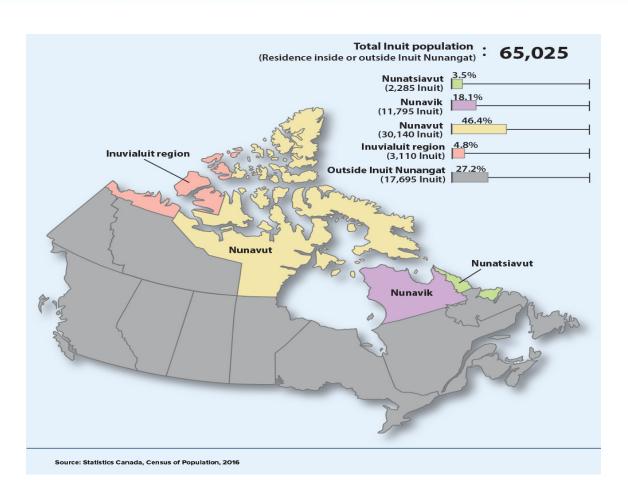




Demographics



INUIT NUNANGAT (REGIONS)



NUNATSIAVUT

Our Beautiful Land 5 Communities

NUNAVIK

Place to Live
14 Communities

NUNAVUT

Our Land
25 Communities

INUVIALUIT

The Real People 6 Communities



Demographics

- In 2016, over 65,000 Inuit lived in Canada. 73% live in the Inuit homeland of Inuit Nunangat.
- Between 2006 and 2016, the Inuit population in Canada grew at a rate nearly three times that of the total Canadian population (29% versus 11%)
- A large portion of Inuit who live in southern cities are first generation residents and move to cities to access education, healthcare, etc
- Many Urban Inuit remain strong connections to their home communities
- Urban Inuit value, and want to obtain, a good education, a good job or career and a good home



Social Determinants of Health

In Inuit Nunangat:

- 53% of Inuit live in households that experience food insecurity; 40% of Inuit in the north live in crowded houses.
- Other health inequities include: mental health concerns, intergenerational trauma, suicide (especially among men), high rates of cancer and tuberculosis.
- 29% of Inuit aged 25 to 64 in Inuit Nunangat have a high school diploma
- 46.6% of Inuit in Inuit Nunangat are employed
- Life expectancy is 64 years for men and 73 years for women (compared to the national average of 82.25)



Language

- In most communities Inuktitut is the primary language used for teaching from Kindergarten to up to grade 5.
- Inuktitut is one of the 3 Indigenous languages in Canada with strong future survival.
- Inuktitut is similar across the circumpolar regions, although dialects differ.











Lands Claims











Land Claims

- James Bay and Northern Quebec Agreement: 1975
- Inuvialuit Final Agreement: 1984
- Nunavut Land Claims Agreement: 1993
- Labrador Inuit Land Claims Agreement: 2005
- Creation of Nunavut: 1999
- While each agreement may have unique features these agreements generally include: land ownership, control of harvesting rights, full-partnership in land, resource, water, wildlife and environmental management.



Land Use Planning

- Land Claim Agreements (environmental protection and management needs, including wildlife)
- Conservation, protection and management of mapping
- web-based maps to better manage lands and resources through partnerships with government departments
- Utilize technology to deliver software and tools (tracks all of the land use applications)
- Economic opportunities, cultural factors, protect and promote the existing and future well-being of the residents and communities







Inuit Qaujimajatuqangit (IQ) – Traditional Knowledge

- Inuuqatigiitsiarniq: respecting others, relationships and caring for people
- Tunnganarniq: fostering good spirit by being open, welcoming and inclusive
- Pijitsirniq: serving and providing for family or community, or both
- Aajiiqatigiinniq: decision making through discussion and consensus
- Pilimmaksarniq or Pijariuqsarniq: development of skills through practice, effort and action
- Piliriqatigiinniq or Ikajuqtigiinniq: working together for a common cause
- Qanuqtuurniq: being innovative and resourceful
- Avatittinnik Kamatsiarniq: respect and care for the land, animals and the environment







Western Knowledge and Community Knowledge

- IQ provides guidance on the traditional practices that have provide guidance for caring of people and land, animals and the environment
- Migration of animals, patterns of weather and signs of climate change are monitored through western science, however it is equally important to ensure Inuit involvement in design, delivery and implementation
- Community leaders collaborate with local, territorial and federal stakeholders to address issues of common goals



Nunavut Agreement – Environmental Protection

- Decision making through discussion and consensus within the community (IQ)
- Implementations of laws and regulations at the local and government level through public consultation
- Global knowledge spread through at forums including United Nations



Climate Change

- Climate change is having a significant effect on physical health, mental and cultural wellness;
- The hunting season is shorter due to reduced safety of the ice, which impacts nutrition because of the reliance on country food, but also family economics; and, traditional foods have proven to be healthy for thousands of years.











Effective Dialogue

Best practices to work with Inuit communities may include:

- Consult prior to developing strategy
- Recognize that the project has sufficient human resources and realistic timelines;
- Involve the community in setting up the program, identifying the goals, outcomes;
- Celebrate projects.



Some barriers in delivering programming

- High cost to deliver services to remote communities (air transportation, infrastructure, cost of living, training, etc).
- Lack of access to specialized services
- Limited economic opportunities
- Lower employment opportunities





Effective Dialogue

Inuit monitor government (all levels) policy initiatives and have assisted in designing program that are response to Inuit specific needs.

- Inuit Circumpolar Conference
- Inuit Tapiriit Kanatami
- Regional Land Claim Organizations
- Pauktuutit Inuit Women of Canada
- National Inuit Youth Council





Some Urgent National Priorities

- Health & Housing: Crowded and inadequate housing has a negative impact on wide range of factors including social, health issues including mental health and suicide, family violence, and serious respiratory diseases such as TB. Inuit households are among the most crowded in Canada with over half of all Inuit in the Arctic; The fastest growing Inuit demographic is Inuit living in urban areas.
- Education: 48.5 % do not have certificates, diploma or degree compared to 12.7 % of Canadian population; early childhood education is lacking.
- Employment: In all Inuit regions across the north, unemployment rates for Inuit were much higher than for non-Inuit in these regions. In some cases, Inuit rates were double those for non-Inuit; 46.6% of Inuit in Inuit Nunangat are employed
- Implementation of the Land Claims: Further work is required in addressing many of the social and economic issues. This is particularly important with respect to economic growth, renewable resources and new mining initiatives in communities



Inuit Relationship with Canada Today

- Providing further opportunities to develop partnerships with Inuit, i.e language initiatives
- Inuit public role models include, hockey players, film makers, traditional hunters
- Inuit are contributing significantly to Canada, owners of two of the largest Canadian airlines, pipelines, diamond mining, nickel and gold mining, national parks, etc.





















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- Contemporary Métis Governance & Jurisdiction
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Future - Reconciliation & Re-Confederation

- Moving Forward
- Reconciliation
- Re-Confederation



The People



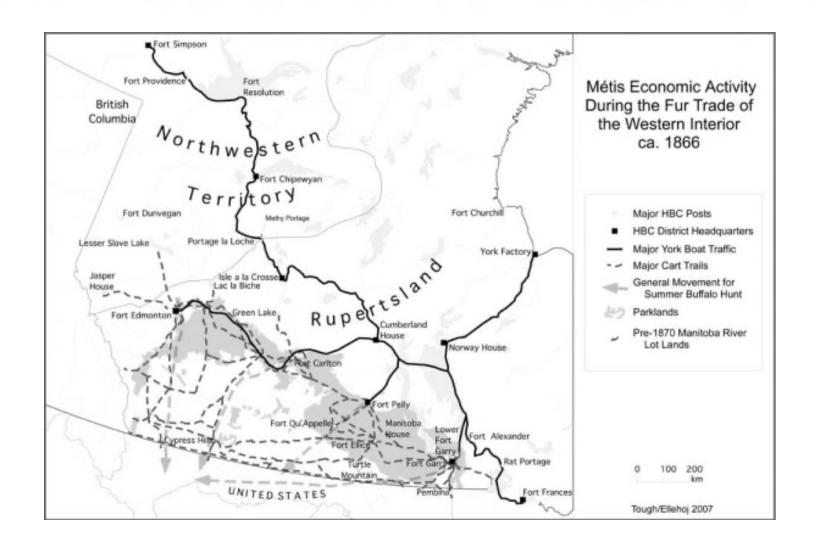
Who are the Métis

The Métis are a distinct
Aboriginal people recognized in
the Canadian *Constitution Act*(1982) as one of three
Aboriginal peoples with
historical roots in this country.





The Métis Nation Homeland





- The homelands of the Métis can largely be defined as being fur trade territory. Historic, rights-bearing Métis communities formed throughout the Upper Great Lakes in Northwest Ontario, across the Plains, south into the northern Great Plains (now North Dakota and Montana). and into northeastern British Columbia, as well as in the Northwest Territories, in the late 18th and 19th centuries.
- Due to the effects of racist colonial attitudes and policies including violence at the hands of settlers, flooded and burned out Métis villages, mandatory attendance of Métis children at Residential and Day Schools, discriminatory child welfare practices, and food insecurity — many Métis were forced to integrate into non-Indigenous communities and/or relocate to outside of the Métis Homeland.
- Despite facing these challenges, Metis communities and Metis people have remained resilient and have successfully maintained a strong sense of community and nationhood.



The Flower Beadwork People









Belief Systems & Spirituality





- Some Metis choose to incorporate traditional medicines such as cedar, sweetgrass, tobacco and sage into their Catholic practices, while some honour their ancestry by including Catholic religious items such as rosaries or crosses in their sacred bundles used in traditional ceremonies.
- What makes Metis spirituality unique is that Metis people often do not see any contradiction between Christian and traditional forms of religion. In this way Metis belief systems are varied and complex but tend to honour a community's or individual's heritage completely.
- Metis have remained resilient and have successfully maintained a strong sense of community and nationhood. This is primarily due to the existence of strong family alliances and the overarching implications of wahkootowin, a Cree concept that represents the interconnectedness of family, place, economic realities and the mutual responsibilities and obligations of those who are part of a community.



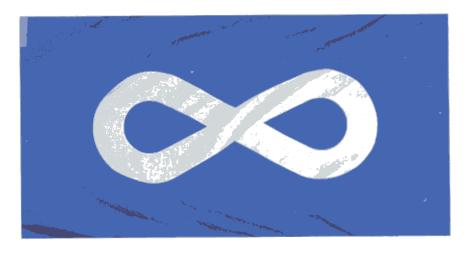
Worldview

- The Métis worldview is centered around family relations as the underpinning of all aspects of life, whether social, economic, or political. This worldview is expressed in Cree through the term wahkootowin which, simply defined, means relative. Within their worldview about family, creating and acknowledging relatives is key to understanding the world within a web of interconnected relationships.
- Being a good relative means that relatives share responsibilities and social obligations to one another, but wahkootowin as a conceptual framework ensures that the shared history of a people is remembered and passed on to future generations. It is essential in ensuring the collective memory of a people is maintained. When stories are told about the community, they include the involvement of people within the community who then assume the moral responsibility to remember that narrative. In this way Métis people have continued to tell the stories of their communities even after having been removed from traditional lands and often ending up in urban contexts.
- Neal McLeod, "Coming Home Through Stories" in (Ad)dressing Our Words:
 Aboriginal Perspectives on Aboriginal Literatures (Penticton: Theytus Books, 2001),
 20.



Language

- The Michif language was developed and fiddlers combined jigs and reels into their music.
- Métis built and used Red River carts for their buffalo hunts.
- A rapid and dramatic cultural evolution began in the mid 1600's and by the mid 1800's a new people was emerging.
- The Métis considered themselves a new Nation, complete with flag, language, clothing, music and dance.





History of the Métis Nation



Battle of 7 Oaks





- By the early 1800's there was a prosperous Metis community living in the Pembina area just south of present-day Winnipeg. While the Pembina community today falls on the American side of the border, during this time period the community was within the boundaries of Rupert's Land.
- The Metis at Pembina did a great deal of business with the Northwest Company and acted as the primary providers of pemmican for the NWC's employees. Therefore, when NWC's rival, the Hudson's Bay Company decided to establish a community at the forks of the Red and Assiniboine rivers it was not well received.
- The Metis were concerned that an influx in settlers would impact the buffalo herds that they relied on for income, and the NWC saw the settlement as an obvious attempt to take control of the critical provisioning route they used to supply their forts.
- In January of 1814 Governor Miles Macdonell of Pembina issued the Pemmican Proclamation. It stated that no provisions, including pemmican, could be removed from the area for the next year, aside from what was needed for individual travellers
- This proclamation infuriated the Metis who had provided for the settlers for the last two winters. The proclamation was perceived as a direct threat to their livelihood that relied on shipping pemmican for the NWC. The Metis ignored the proclamation and continued their business of providing pemmican



- Macdonell, however, then issued another proclamation forbidding the hunting of buffalo on horseback for the year of 1814. This proclamation produced the same anger among Metis as had the previous one and set the context for the events leading up to the Battle of Seven Oaks.
- In an attempt to force the remaining settlers to leave, the Metis, under the command
 of Cuthbert Grant, attacked the settlement burning crops and killing cattle. Eventually
 Governor Macdonell surrendered and led the retreat of settlers; however, the
 retreating group was once again convinced to return under the direction of a new
 Governor, Robert Semple.
- Once again on June 19, 1816, approximately sixty NWC company men and Metis gathered again under the direction of Cuthbert Grant and planned to lay siege on HBC's Fort Douglas. When Semple's men rode out to confront the group a battle ensued leaving Semple and twenty one of his men dead. Only one Metis militiaman was killed.
- This event marks the first of many Metis resistance movements aimed at protecting their right to their traditional territories.



The Red River Resistance



- By the late 1860s the Red River Settlement was the largest Métis community in existence making up 85% of the population.
- The Red River Resistance was the sequence of events that led up to the 1869 establishment of the Métis provisional government with Louis Riel as president and Issued their own Bill of Rights and negotiated terms for entering Confederation.
- May 12, 1870 The Manitoba Act was given Royal Assent and the province of Manitoba was created.
- July 15, 1870 The Manitoba Act becomes law.



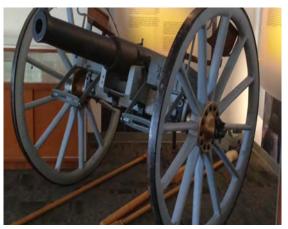
Battle of Batoche





Gatling Gun





The Gatling Gun from the Battle of Batoche at the Batoche National Historic Museum



The Bell of Batoche

- During the 1885 Resistance, when the Métis fought the Canadian government over land rights, the bell was stolen by 3 government soldiers and taken to Millbrook, Ontario. It was used as the fire hall bell and put on display at the local Royal Canadian Legion Branch.
- In 1991, the bell was taken from Millbrook and in July 2013 it was repatriated to the Métis in a special ceremony.



North West Half-Breed Commission - FIRSTPEOPLESCROUPLOM No. 884 Form J

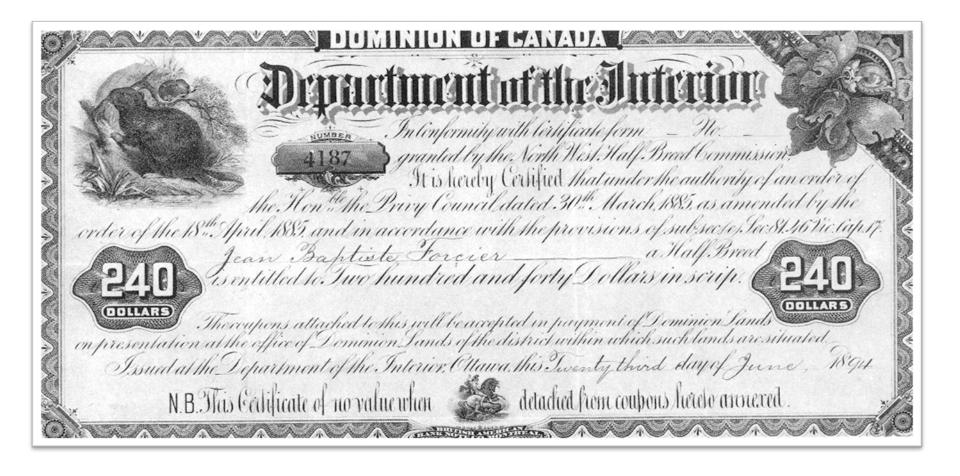


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Actual Metis Cash Scrip Note





Métis Diaspora



- While many Metis people continue to live within the boundaries of the traditional Metis Homeland, there are also many families who fled west due the diaspora caused after 1885.
- Many Métis went underground, others stayed quiet and those who buried their heritage became difficult to identify.
- An awakening political identity brought out the importance of cultural identity and a desire for recognition as a people.

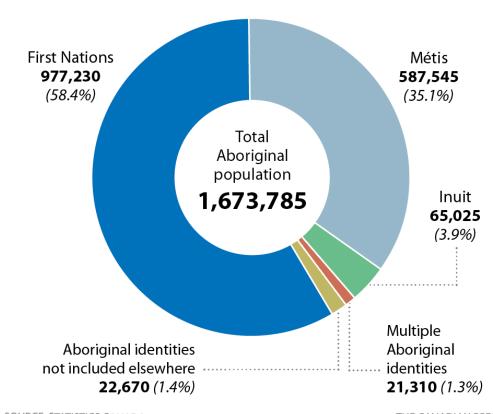




Stats Can 2016 Indigenous Population

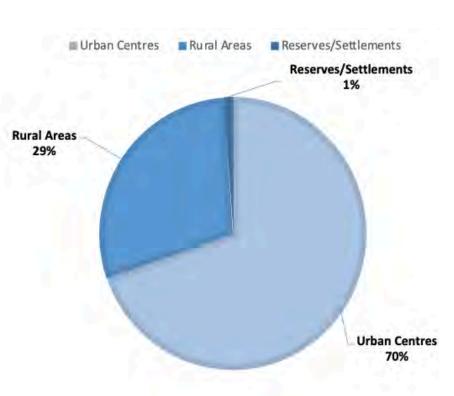
THE ABORIGINAL POPULATION IN CANADA

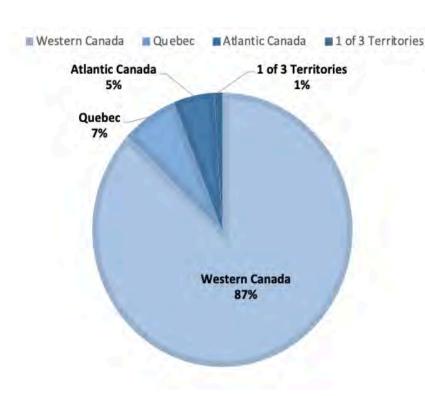
A breakdown of the Aboriginal identity population in Canada in 2016:





Métis Residency







Métis Settlements General Council

- Not counting the disputed land all across the west, the only place in Canada where the Métis have a land base is in Alberta where there are eight Métis Settlements governed overall by the Métis Settlements General Council (MSGC).
- They were created by a Provincial Act, entitled the Métis Betterment Act.
- The eight (8) settlements are; Buffalo Lake (1,353), East Prairie (812), Elizabeth (982), Fishing Lake (784), Gift Lake (1,300), Kikino (1,295), Paddle Prairie (1,464) and Peavine (993).





Contemporary Métis Governance & Jurisdiction



Contemporary Métis Governance

The Métis National Council is comprised of its 5 governing members:

- Métis Nation British Columbia
- Métis Nation of Alberta
- Métis Nation –
 Saskatchewan
- Manitoba Métis
 Federation
- Métis Nation of Ontario



THE MÉTIS NATIONAL COUNCIL RALLIEMENT NATIONAL DES MÉTIS



Métis Governance





- Each of the 5 Métis governments has elected representatives from the community which sit on a provisional council, provincial council or a board of directors. It is the responsibility of these individuals to provide direction to the President who holds the highest responsibility in each governing structure.
- Métis citizenship criteria are based on self-identification, historic Métis Nation ancestry, and acceptance by the historic Métis Nation community. Each provincial Métis governing body houses its own registry of Métis citizens
- Many regions have well established regional and provincial institutions that: deliver programming for Métis people; are accountable for service delivery; and have bilateral and tripartite arrangements with federal and provincial governments.
- In Saskatchewan, the Gabriel Dumont Institute is a Métis owned and controlled educational institution and is a leader in the delivery of Métis education in Canada. It delivers the first two years of a Bachelor of Arts and Sciences degree. SUNTEP is a four year fully accredited Bachelor of Education program.
- In Manitoba, the Province has handed authority for Métis Child and Family Services to the Manitoba Métis Federation



Pathway to Self-Government



CANADA-MÉTIS NATION ACCORD

This Accord is effective from the 13th day of April 2017.

BETWEEN:

Her Majesty the Queen in Right of Canada as represented by the Right Honourable Prime Minister

- and -

The Métis Nation

as represented by the Métis National Council and its Governing Members: the Métis Nation of Ontario, Manitroba Metis Federation, Métis Nation-Saskatchewan, Métis Nation of Alberta and Métis Nation British Columbia

(hereinafter collectively referred to as the "Parties")

Whereas a distinct Aboriginal people—the Métis Nation—emerged with its own collective identity, language, culture, way of life and self-government in the historic Northwest prior to Canada's westward expansion following Confederation;

And Whereas the Métis Nation continues to exist as a distinct Aboriginal people today and seeks to advance and exercise its right to self-determination including self-government within Canada;

And Whereas the Governing Members, through their registries and democratically elected governance structures at the local, regional and provincial levels, are mandated and authorized to represent the citizens who comprise the Métis Nation, including dealing with collectively held Métis rights, interests and outstanding claims against the Crown;

And Whereas the Métis National Council is mandated by the Métis Nation General Assembly to represent the Métis Nation at the national and international levels to advance issues of collective importance;

And Whereas section 35 of the Constitution Act, 1982, states that "the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed" and "the 'aboriginal peoples of Canada' includes the Indian, Inuit and Métis peoples":

And Whereas in 2003 the Supreme Court of Canada in R. s. Pawley recognized that Métis communities, which emerged prior to effective control, possess Métis rights that are protected as Aboriginal rights in section 35 of the Constitution Act, 1982;

And Whereas in 2013 the Supreme Court of Canada in Manitoha Metis Federation v. Canada (Attorney General)



Canada

- Métis continue to seek land and resource rights, and selfgovernment.
- Métis do not advocate separation from Canada, but desire greater control over their lives within Canada.
- In the 1860's the Cree named the Métis 'O-teepaym-soo-wuk' meaning 'their own boss' or 'they own themselves.'



Pathway to Self-Government





Self-Government Negotiations

- The Government of Canada is committed to advancing long-term reconciliation and renewing our nation-to-nation, government-togovernment relationship with the Métis Nation
- Beginning in 2016, the Government of Canada began entering into framework agreements for advancing reconciliation with each of the 5 governing members.
- In 2019, the government of Canada signed agreements with the Métis Nation Alberta, Métis Nation – Saskatchewan and the Métis Nation of Ontario. These agreements are in recognition of Métis selfgovernment. These agreements set out mutually agreeable processes leading to federal legislative recognition of the Métis Government of the MNA, MNS and MNO, as Indigenous governments, along with the recognition of the Jurisdiction premised on rights recognition and implementation



Jurisdiction - Federal or Provincial?





- Both the provinces and the federal government claim to support the Métis inherent right to self-government, however the provincial position is often that the Métis are a federal responsibility and the federal government historically has taken the position that Métis are a provincial responsibility. This is changing.
- On September 19, 2003, the Supreme Court affirmed that s. 35 is a substantive promise to the Métis which recognizes their distinct existence and protects their existing Aboriginal rights. *R. v. Powley
- On January 8, 2013, the Federal Court ruled that 200,000 Métis and 400,000 nonstatus Indians in Canada are indeed "Indians" under the Constitution Act, and fall under federal jurisdiction.
- The recent Federal Court ruling that 200,000 Métis and 400,000 non-status Indians in Canada are indeed "Indians" under the Constitution Act, and fall under federal jurisdiction.
- "The recognition of Métis and non-status Indian as Indians under section 91(24) should accord a further level of respect and reconciliation by removing the constitutional uncertainty surrounding these groups," Federal Court Judge Michael Phelan writes.



Métis Manitoba Land Claim Case

- March 8, 2013 The federal government was "ineffectual and inequitable" in how it handed out land to Métis children in Manitoba more than 130 years ago, the Supreme Court ruled Friday.
- The case stemmed from Manitoba's entry into Confederation in 1870. In negotiations with the Métis, Canada agreed to deliver 1.4 million acres of land to Métis children in Manitoba.
- The MMF argued the crown never lived up to its obligation and that a number of delays and mistakes meant the land was never fully delivered as promised in section 31 of the Manitoba Act.
- In a 6-2 decision by the Supreme Court, the MMF won its argument.



Current Issues & Priorities



Race Shifting & Eastern Métis

Contrary to popular notions, not all individuals of mixed European-First Nations ancestry are, in fact, Métis.





Race Shifting & Eastern Métis

"It makes the existence of the historic Métis Nation meaningless if everyone starts saying the Métis are simply people of mixed ancestry and nothing more. It wipes out our existence as a distinct people with a homeland and a territory." - Clement Chartier





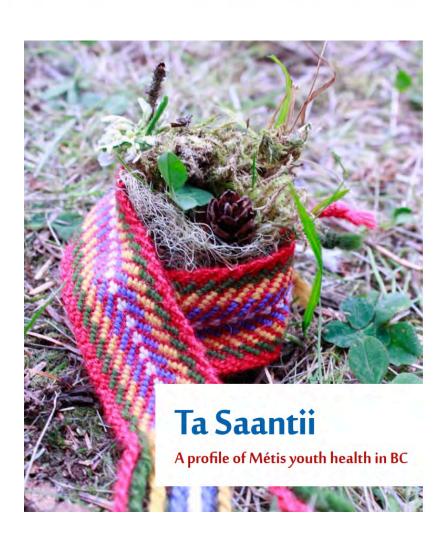
Eastern Métis

"Eastern Métis"

- As we have stated the actual Métis are a western-based Indigenous people whose culture grew out of kinship relations with the Plains Cree, Saulteaux, Assiniboine, and Dene.
- The so-called "Eastern Metis" are an example of race-shifting or selfindigenization, a process that involves white French-descendants inventing and claiming an "Indigenous" identity, often in opposition to actual Indigenous peoples.
- Leroux has a website that features approximately 75 of these race shifting organizations that are involved or have been involved in the race shifting movement, mostly since 2000.



Health



Despite these improvements, there were concerning disparities between the health of Métis youth and their non-Métis peers. For example, Métis youth were more likely than non-Métis youth to experience a serious injury and a concussion, to go to bed hungry, and to miss out on needed medical and mental health care. A closer look at these disparities showed that the gap between Métis youth health and that of their peers was not closing.



Education







- Education is critical for the growth and prosperity of Metis in Canada. While graduation rates from high school for Metis continues to increase, Métis aged 25 to 54 were more likely (24%) than those in the total population of Canada to have less than a high school diploma (13%).
- Similar percentages of Métis and the total population of Canada aged 25 to 54 had completed a college program (22% and 21% respectively).



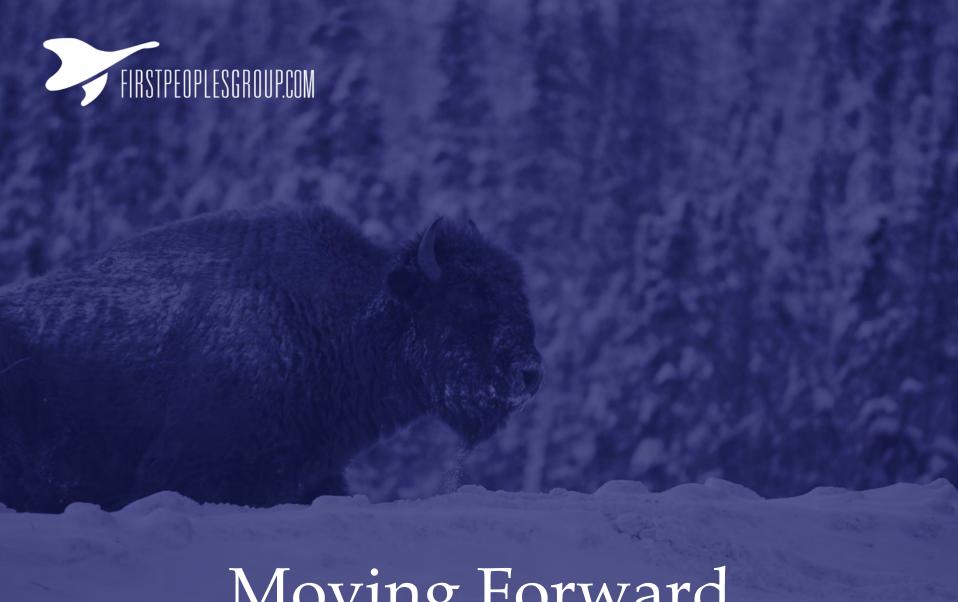
Economic Development







- Metis were known as the first free traders of the plains. With their expert buffalo hunting skills, they dominated the pemmican trade and were key players in the fur trade as traders and tripmen. Today, descendants of these Metis account for a growing number of new businesses.
- In the past, natural resources within Metis traditional territories were extracted and utilized by the federal government without consultation with Metis communities. Metis people did not benefit in any way from resource extraction, and this often the reason for Metis communities being relocated, destroyed entirely, or becoming impoverished within resource rich regions of the country.
- Today, however, thanks to court decisions that affirm the rights Metis
 people have in their traditional territories, Metis people are increasingly part
 of the conversation as to how governments will utilize the land and it's
 resources



Moving Forward



Reconciliation & The Métis Nation

- The Truth and Reconciliation Commission (TRC) of Canada was established in 2008 to embark on a truth telling and reconciliation process in response to the legacy left by the residential school experience. The Commission released its 94 Calls to Action in 2015, appealing for all members and entities of Canadian society to engage in reconciliation with Indigenous Peoples.
- While Canada is on its path towards reconciliation with Indigenous peoples, we are witness to the hope of a new relationship in the work that we do every day.



Re-Confederation & The Métis Nation

 The natural next step is to take these individual actions of reconciliation and turn them into collective movement forward. We must look at the state of Canada differently. At First Peoples Group, we believe that Canada needs begin the process to move from reconciliation towards what we are calling [re]Confederation.



Reconcilation and Re[Confederation]



Reconciliation

- "No relationship is more important to Canada than the relationship with Indigenous Peoples. Our Government is working together with Indigenous Peoples to build a nation-to-nation, Inuit-Crown, government-to-government relationship – one based on respect, partnership, and recognition of rights. (Prime Minister Trudeau, 2017)
- In August of 2016, Gord Downie asked all Canadians to look at the state of Indigenous-settler relations in this country and to "Do something" to change them for the better. In December of 2016, Gord was given the Lakota Spirit Name, Wicapi Omani, which can be translated as "Man who walks among the stars" for his reconciliACTIONs.



- The B.C. government passed legislation in November 2019 to implement the UN Declaration, which the Truth and Reconciliation Commission confirms as the framework for reconciliation. The B.C. Declaration on the Rights of Indigenous Peoples Act aims to create a path forward that respects the human rights of Indigenous peoples while introducing better transparency and predictability in the work we do together.
- Let us find a way to belong to this time and place together. Our future, and the well-being of all our children rests with the kind of relationships we build today." – Chief Dr. Robert Joseph



Reconciliation

- The TRC considers "reconciliation" to be an ongoing process of establishing and maintaining respectful relationships at all levels of Canadian society.
- Reconciliation requires that a new vision, based on a commitment to mutual respect, be developed.
- It also requires an understanding that the most harmful impacts of residential schools have been the loss of pride and self-respect of Indigenous people, and the lack of respect that Canadians have been raised to have for their Indigenous neighbours.
- Reconciliation is not an Indigenous issue; it is a Canadian one.



Forgiveness

"Canada will never know peace in its soul until it comes to grips with the sins of its past."

Excerpt from first edition of We Were Not The Savages, A Micmac Perspective on the Collision of Aboriginal and European Civilizations, by Mi'kmaq Elder, Dr. Daniel N. Paul, C.M., O.N.S., 1993

"The Canada that we are is a nation that is learning about itself and questioning things that we had taken for granted. That's a wonderful moment to arrive at."

Christine Lalonde, Associate Curator of Indigenous Art, National Gallery of Canada, June 2017



Forgiveness

"We're on a journey of hope. And it's time for reparations, restoration, and restitution. This is a journey of reconciliation and healing. And that the key to this process is to forgive. Forgiveness will release us from the past. This is the greatest thing you can do is to forgive, because what you're doing is sowing the seeds of love and greatness for our people. And our restoration of our identity, culture, language, and as great nations."

June 16, 2010 - Elijah Harper's remarks during Blue Rodeo and Buffy Sainte-Marie concert at the TRC's first national event in Winnipeg



Re[Confederation

 The natural next step is to take these individual actions of reconciliation and turn them into collective movement forward. We must look at the state of Canada differently. At First Peoples Group, we believe that Canada needs begin the process to move from reconciliation towards what we are calling [re]Confederation.



Reconciliation is...

Mentimeter





Traditional Teachings



Land Acknowledgement

It is important to understand the longstanding history that has brought you to reside on the land, and to seek to understand your place within that history. Land acknowledgements do not exist in a past tense, or historical context: colonialism is a current ongoing process.¹

Before doing a land acknowledgment, it is best to begin with some self-reflection:

- Why am I doing a land acknowledgment? (If you're hoping to inspire others to take action to support Indigenous communities, you're on the right track.)
- What do I hope others will do as a result of hearing the land acknowledgment? What impact do I hope to have?

Be sure to do your homework! A great resource to start with is: https://native-land.ca/territory-acknowledgement/. Where possible and applicable, find out the names of living Indigenous people from the community and highlight their accomplishments.



First Nations • Worldview

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

Indigenous peoples believe we have a sacred duty to care for the earth and to ensure we leave the earth able to provide for future generations.

many Indigenous peoples believe humans were created last and that the earth and the rest of creation do not need us to survive; but we need the rest of creation.



First Nations Cultural Practices

Respect for All Things

Since the Great Spirit lives within all and everything, First Nations have been taught to honour what they have been given, and respect what they take from the earth. When we are taking something from Mother Earth, we are taught to always give something back.

There always must be an exchange so there is always balance. For instance, when picking the sacred medicine, sage, First Nations will always begin with a prayer to honour the plant for its gifts, and will then make an offering of thanks.

When taking the plant, we will be careful not to rip it from its roots, and we will only take what is needed. If a plant is heavy with seeds, we will leave it for future generations for they are responsible for seven generations.



Medicines and Smudging

Medicines to Aboriginal peoples do not just mean the type that you ingest or coat your body in. First Nations use medicines in ways that they believe will clear energy within and around them. We believe that it is not only the physical body that must be cleansed but the mind, spirit and heart must also be cleared and cleansed. One of the ways First Nations cleanse the energy around them is through a process called smudging. Some of the medicines used by First Nations in their abalone smudge bowls are:

- Sage, which is used to cleanse and purify thoughts, and to prepare to share and receive in ceremonies;
- Sweetgrass, which is a woman's medicine, and is used to welcome the grandfathers and to remind them of the connection of the physical, spiritual and mental aspects of their being;
- Cedar, which when burned, carries their words to the Great Spirit and brings in positive energy.
- Tobacco has been used by the First Nations both spiritually and socially. It was believed that the smoke from the tobacco was a communication link to the Great Spirit. Burned, smoked or given in offerings, it has a variety of uses including protection, respect and honour.









Pipe Teaching





An Eagle Feather Teaching





Sweetgrass Teaching

