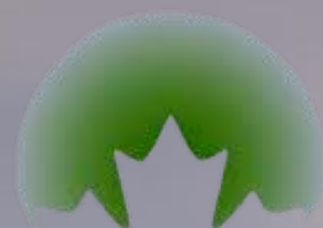




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CANADIAN
PARENTS
FOR FRENCH

INDIGENOUS CULTURAL AWARENESS WORKSHOP

Canadian Parents for French



Bob Watts

Senior Fellow
First Peoples Group



Guy Freedman

Chair and Founding Partner
First Peoples Group



Charlotte Qamaniq

Associate (joining virtually)
First Peoples Group



Agenda

9:00

OPENING WORDS, WENDY CARR

9:05

WELCOME, INVOCATION, LAND ACKNOWLEDGEMENT

9:15

FIRST NATIONS PRESENTATION

10:00

MÉTIS PRESENTATION

10:30

INUIT PRESENTATION

11:00

WELLNESS BREAK

11:20

RECONCILIATION DISCUSSION

12:00

SESSION CLOSED

Invocation

Bob Watts, Mohawk, Six Nations



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.

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/>. Where possible and applicable, find out the names of living Indigenous peoples from the community and highlight their accomplishments and contributions.



Source: #BeadYourProvince, Kooteen Creations

<https://native-land.ca>

WHY?

"...of the 60 or more Indigenous languages in Canada, just three — Cree, Inuktitut and Ojibwe are considered strong enough to be able to survive into the next century" (SSHRC, 2018)



WHY?



Throughout the First Nations, Métis and Inuit presentations, we want you thinking about why. Why is it the case that only 3 out of 60+ Indigenous languages are fit to survive?

What historical events, policies, and systems have impacted the health, vitality and intergenerational transmission of Indigenous languages?

Please use the post-it notes provided to record your thoughts. We will have table talks to share and reflect throughout the session today.



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FIRST NATIONS

TRADITIONAL FIRST NATIONS 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 who 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 Indigenous 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 group. However, the Ojibwe teachings commonly come from the same root and share a similar message.

Of all the North American Indigenous teachings, the seven Grandfather Teachings are the most shared from coast to coast. Many Aboriginal organizations and communities have adopted the 7 guiding principles, in one form or another, as a moral steppingstone 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



<https://unitingthreefiresagainstviolence.org>

HOW IS 'ABORIGINAL' DEFINED IN CANADA?



FIRST

NATIONS

Status Indians (Registered Indians): persons eligible to be registered under the Indian Act.

Non-status Indians: persons who self-identify as Indian but are not eligible or did not want to be registered under the Indian Act.

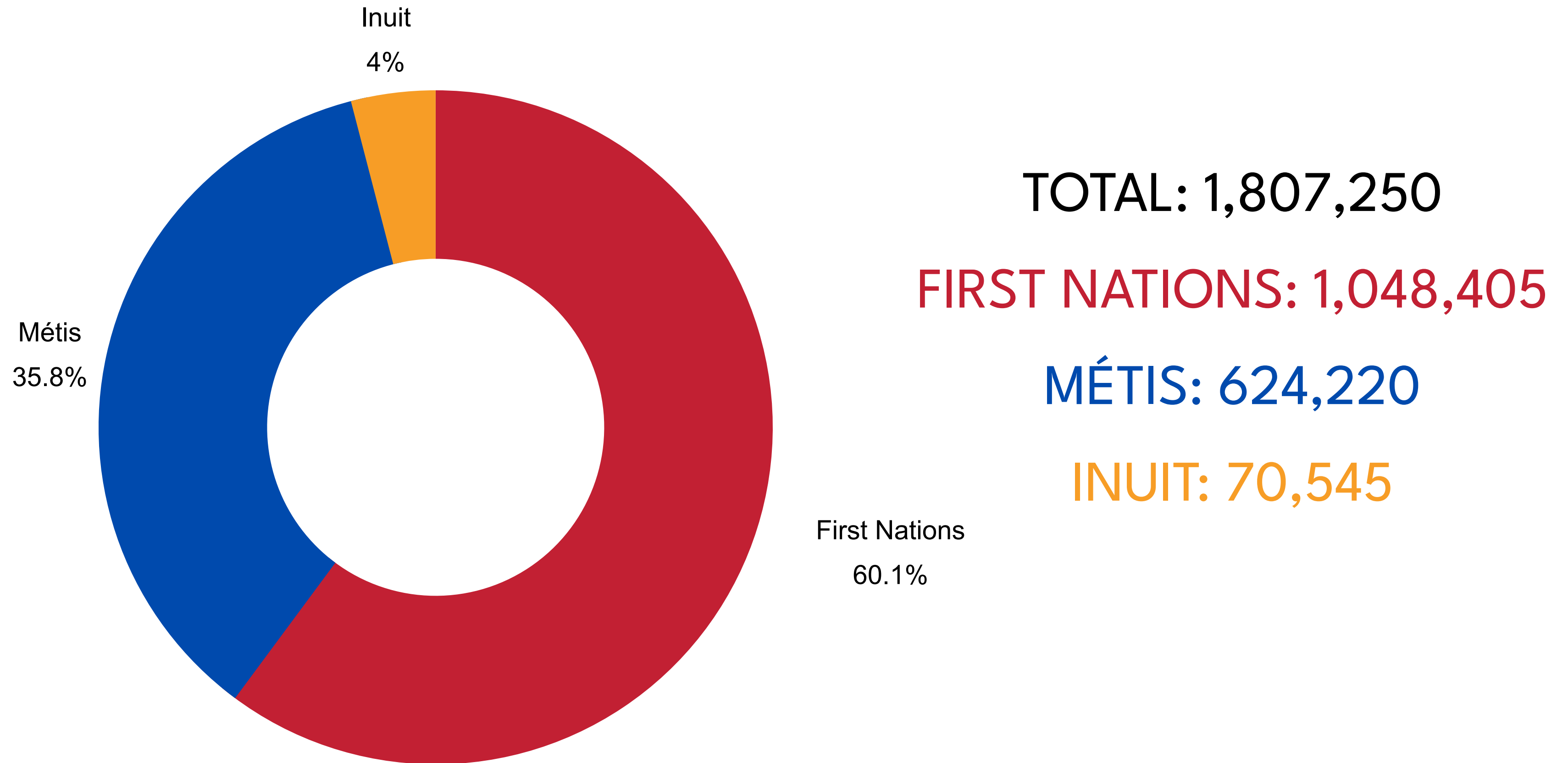
MÉTIS

Persons of mixed Indian and non-Indian ancestry from specific historical communities 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 the arctic.

DEMOGRAPHICS



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. You can also ask a First Nations person their preferred term, directly, which is always appreciated.

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 Ojibwe People prefer to be referred to by their traditional name of Anishinaabe. Some prefer to use the nation they are affiliated with as a self-descriptor.



Words that should never be used include:

Redskin Our Aboriginal peoples

Canada's Aboriginal peoples



Formerly referred to as 'Indians', the term '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.



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“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



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TREATIES

PRE-CONTACT



- **Indigenous peoples 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.**



DOCTRINE OF DISCOVERY PRE-CONTACT HISTORY



- Two Papal Bulls, Romanus Pontifex (1455) and Inter Cetera (1493) issued by 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.
- 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**.





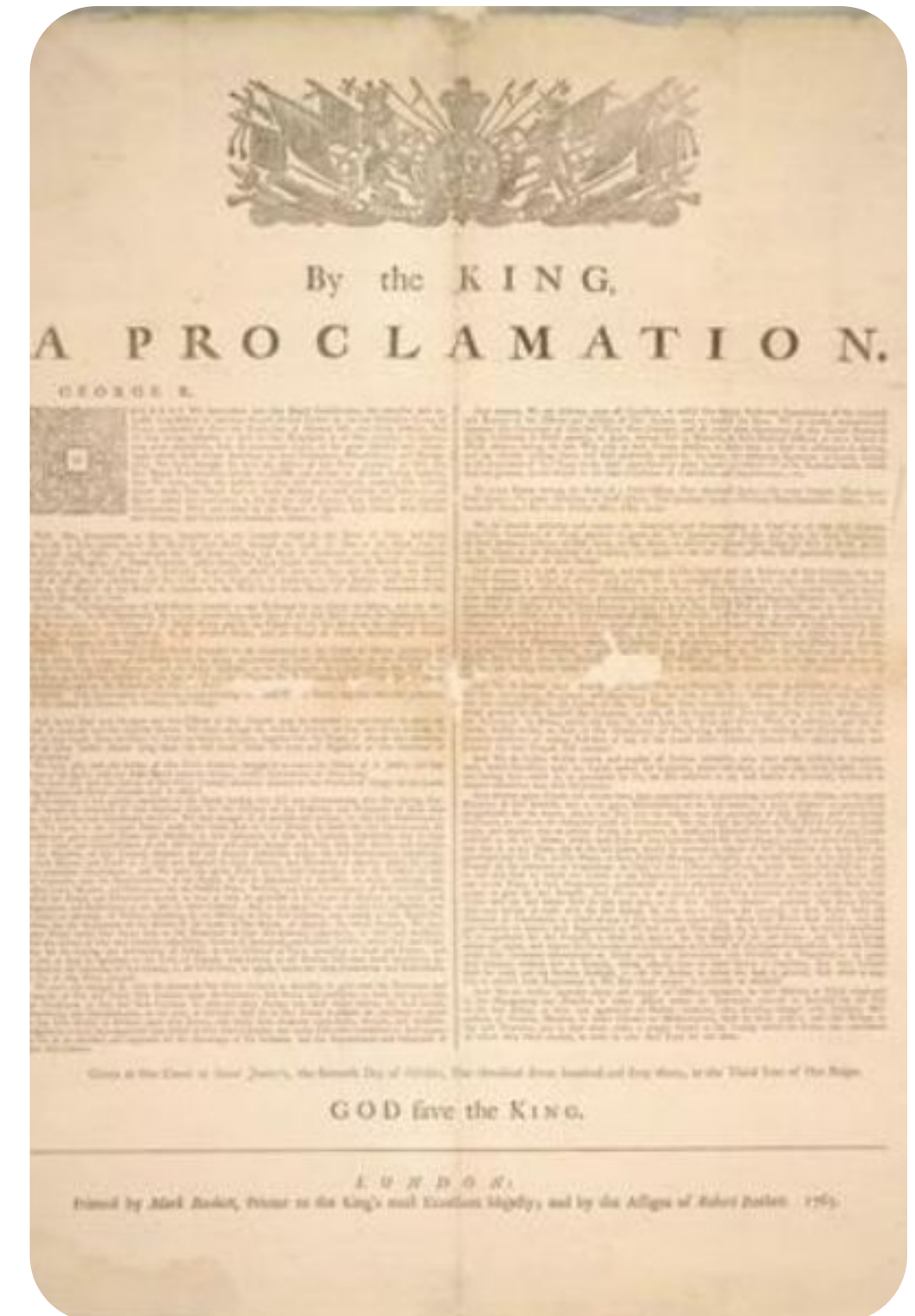
GUSWENTA/TWO ROW WAMPUM TREATY

- 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.

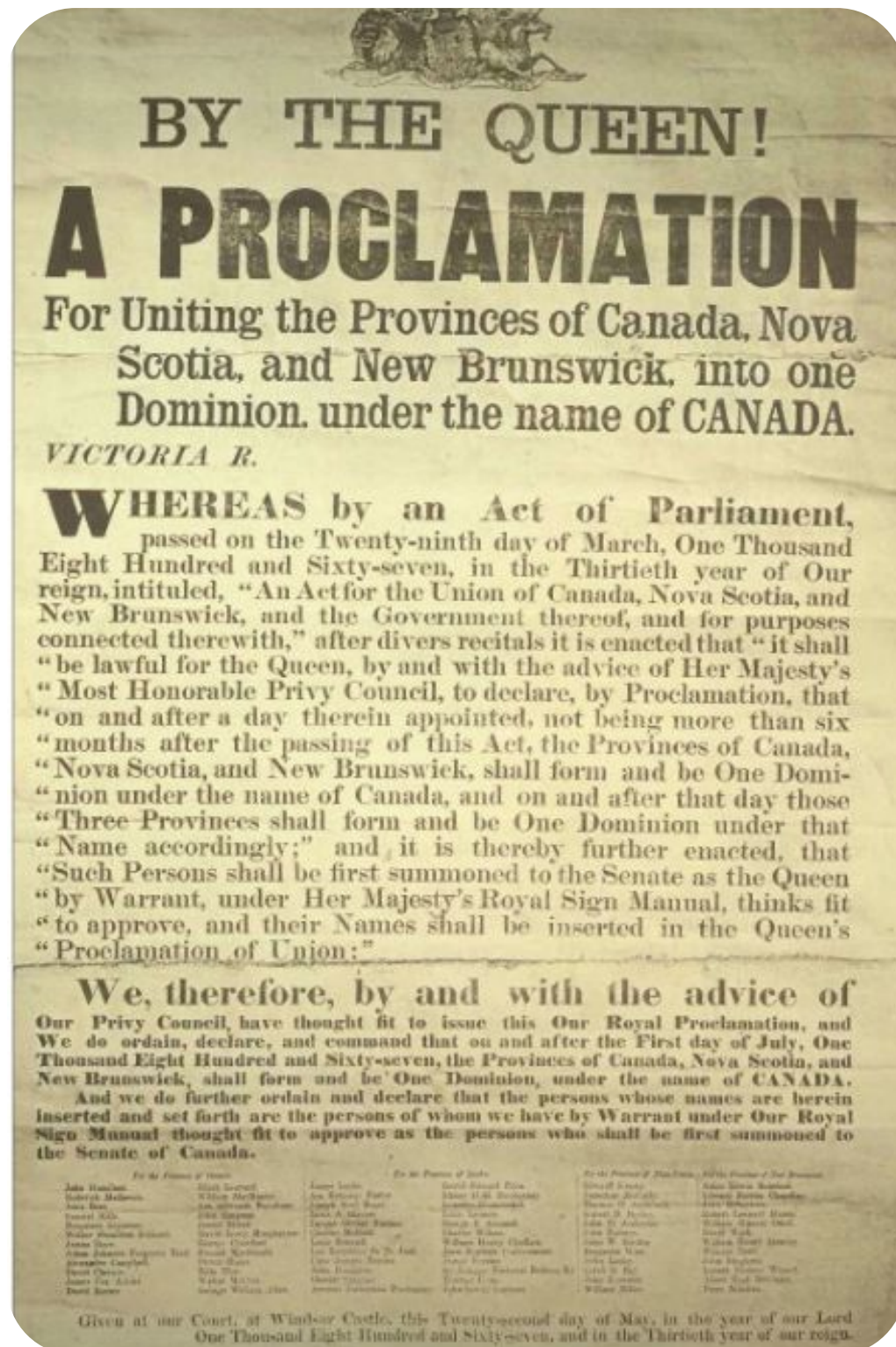
THE ROYAL PROCLAMATION OF 1763



- **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...”



THE BRITISH NORTH AMERICA 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.



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THE INDIAN ACT

INDIAN ACT: A BRIEF HISTORY



The Indian Act was passed in 1876 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.

Indian Act (1876): every Native person in Canada became a ward of the state and could not:

- Vote
 - Own property
 - Conduct business
 - Travel freely
 - Sell crops, or kill our livestock for sale outside the reserve
 - Conduct sacred ceremonies and customs
-
- **Major amendments in 1951 drop the bans previously imposed**
 - **The Government of South Africa studied the Indian Act before introducing apartheid.**



INDIAN ACT: A BRIEF HISTORY



“If the Indian is to become a source of profit to the country, it is clear that he must be amalgamated with the white population. Before this can be done, he must not only be trained to some occupation...but he must be **imbued** with the white man’s spirit and **impregnated** with his ideas.”

QUOTE FROM DEPARTMENT OF INDIAN AFFAIRS, ANNUAL REPORTS 1889 AND 1900/1901, P.165



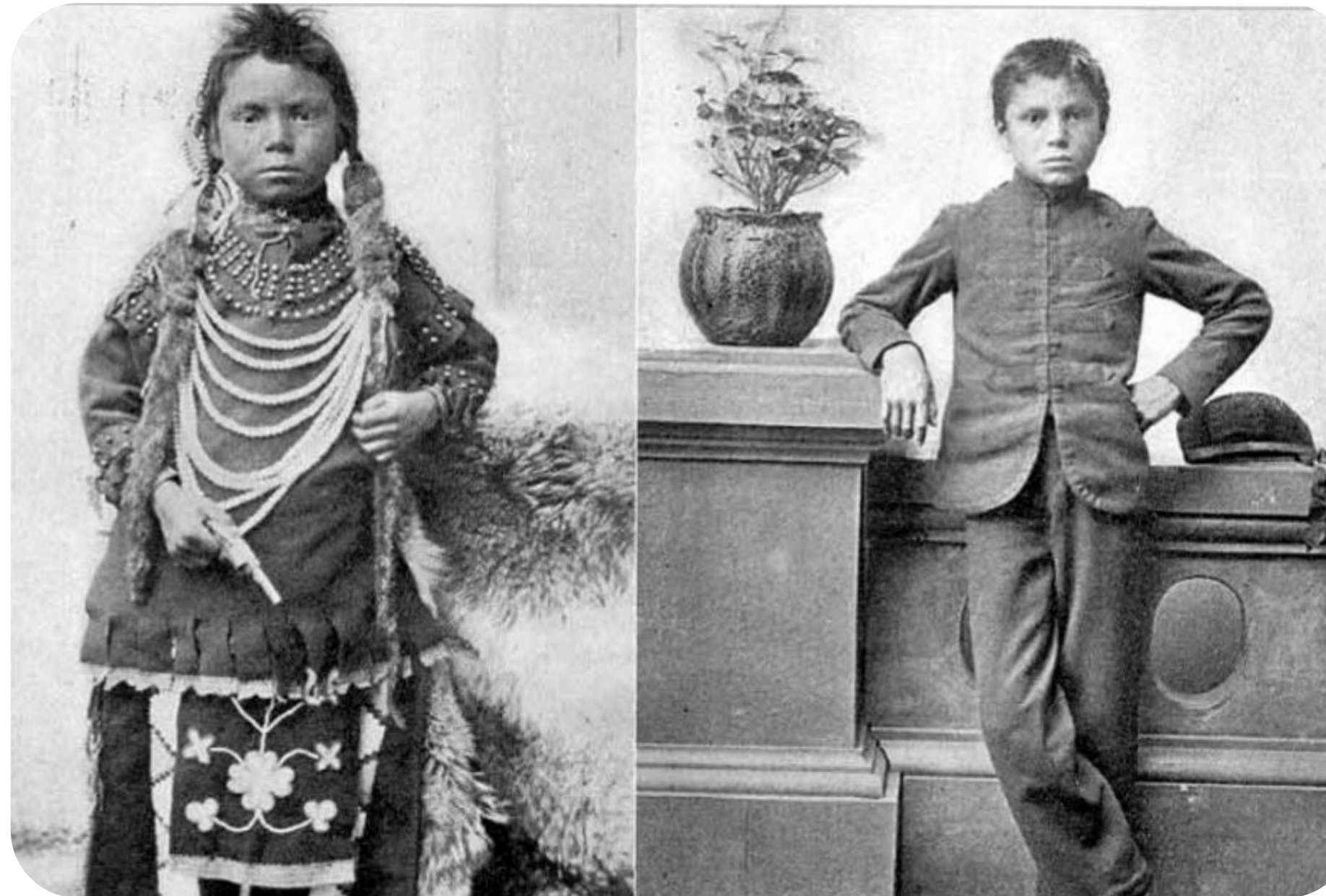
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trigger warning

RESIDENTIAL SCHOOLS

CIVILIZING THE INDIAN



“...TO KILL THE INDIAN IN THE CHILD”

RESIDENTIAL SCHOOLS: HISTORY



OPERATED 1828-1996

139 SCHOOLS ACROSS CANADA

150,000 INDIGENOUS CHILDREN
ATTENDED

GOAL: ASSIMILATION

"A NATIONAL CRIME"

EST. 80,000 SURVIVORS ALIVE
IN 2015

North

RESIDENTIAL SCHOOLS



- **The first residential school opened 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.**
- **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.**



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SIXTIES SCOOP

"BEST INTERESTS"



ARTHUR

Arthur is a 2½ year old boy with a nice wide smile. He has large, round, dark-brown eyes and dark-brown hair. Although shy at meeting new people, he plays boisterously with children he knows. He likes toys, especially his plastic skidoo. He also likes being told stories, being cuddled and sung to. Arthur is used to a big family and lots of activity. For further information on the adoption of Arthur, contact:



Aim Centre

2340 Albert Street
REGINA, Saskatchewan
S4P 2V7
Phone: 523-6681

Room 210, 1030 Idylwyld Dr. N.
SASKATOON, Saskatchewan
S7L 4J7
Phone: 653-2056

Between approximately 1951 and 1984, an estimated 20,000 or more First Nations, Métis and Inuit infants and children were taken from their homes often without the consent, warning or even knowledge of the children's families and communities.

Children were adopted into predominantly non-Indigenous families, often out of province or out of the country and away from their languages, traditions and extended families.

Many families and children who were part of the Sixties Scoop are still searching for their relatives.



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INDIAN DAY SCHOOLS

CHILD-TARGETED ASSIMILATION



"The damage from day schools was severe, just like residential schools. The only difference between the day schools and residential schools is that you went home at night...I don't speak Mohawk, and I absolutely blame the system for that."

-Kenneth Deer, Kahnawake

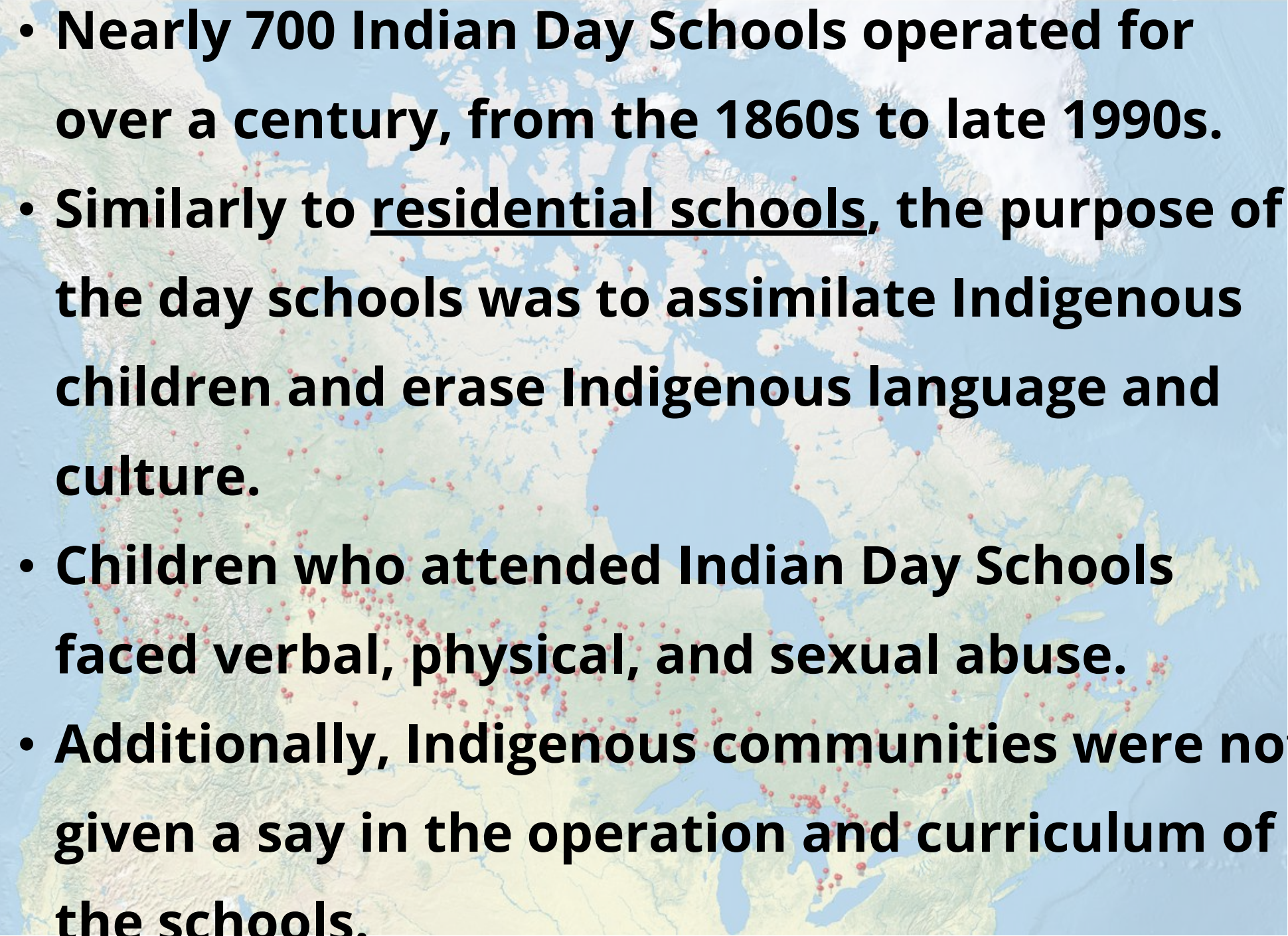
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- **Nearly 700 Indian Day Schools operated for over a century, from the 1860s to late 1990s.**
 - **Similarly to residential schools, the purpose of the day schools was to assimilate Indigenous children and erase Indigenous language and culture.**
 - **Children who attended Indian Day Schools faced verbal, physical, and sexual abuse.**
 - **Additionally, Indigenous communities were not given a say in the operation and curriculum of the schools.**

TABLE TALK - 5 MINS.



How did the imposition of the Indian Act, Residential and Day School system and Sixties' Scoop impact the health and transmission of Indigenous languages?





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PRESENT DAY & PRIORITIES

PRESENT DAY



Mental health conditions such as depression and anxiety were the leading chronic conditions reported with about 1 in 5 Indigenous adults reporting these compared with 1 in 10 non-Indigenous adults.

Suicide is a leading cause of death for youth in Canada. For Indigenous communities, high rates of suicide are linked to a variety of factors including the consequences of colonialism, discrimination, community disruption and the loss of culture and language.

Since 2016, overall First Nation, Métis and Inuit education attainment has improved. In 2021, 9% of First Nations people (aged 25 to 64) had a bachelor's degree or higher, which compares to 27.4% for non-Indigenous peoples in Canada.

Over one in six Indigenous people (17.1%, or 309,345 people) lived in housing that was considered not suitable for the number of people who lived there, according to the National Occupancy Standard.

32% of incarcerated peoples in Canada are Indigenous, while Indigenous peoples only make up 5% of the Canadian population.

LANGUAGE-RELATED 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.

Over the long term, the aim is to support First Nations language revitalization and normalization, including:

- **Increased natural, multigenerational transmission of language knowledge.**
- **First Nations are speaking First Nations languages across all domains regularly and frequently, regardless of location.**
- **First Nations languages are used in radio station broadcasting, television, print media, books, social media, arts, and orally.**
- **Endangered languages reach stabilization and sleeping languages are revived**
- **Increased number of services to First Nations people being delivered in a First Nations language.**
- **First Nations languages are visible in public spaces.**





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MÉTIS NATION

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.**



Metis trappers with their families at their winter camp

Des piégeurs métis avec leurs familles dans un
camp d'hiver

MÉTIS CULTURE & WORLDVIEW



The Métis worldview can be expressed through the Cree word wahkootowin, meaning ‘relative’ or ‘kinship’.



- **Infinity flag**
- **Floral beadwork**
- **Métis sash**
- **Fiddle music and jigging**
- **Michif language**
- **Red River Cart**



BATTLE OF SEVEN OAKS



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 sparked by the need to protect Métis rights following the Transfer of Rupertsland to Canada.

In 1869, the Métis established a provisional government, with Louis Riel as president, and issued their own Bill of Rights.

Negotiated the 1870 entry of Manitoba into Confederation
July 15, 1870 – The Manitoba Act becomes law.



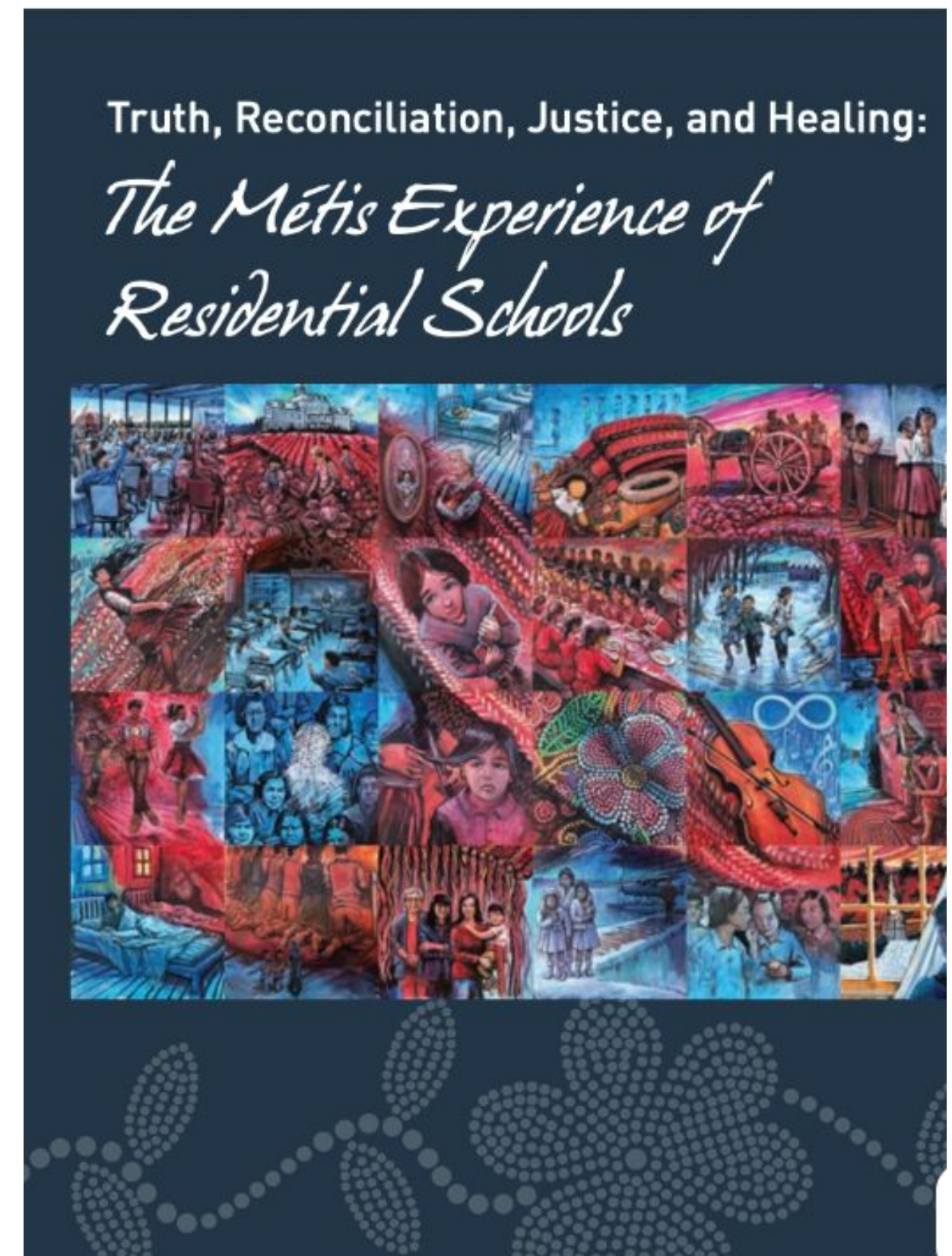


- The scrip system was one of many Canadian tactics used to extinguish Métis land rights and title.
- Scrip was designed and implemented in a way that resulted in dispossession and systemic poverty.

RESIDENTIAL SCHOOLS: MÉTIS EXPERIENCE



- Many Métis children attended residential schools; the number is estimated at 10% and their experience is unique to that of First Nations children.
- 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.



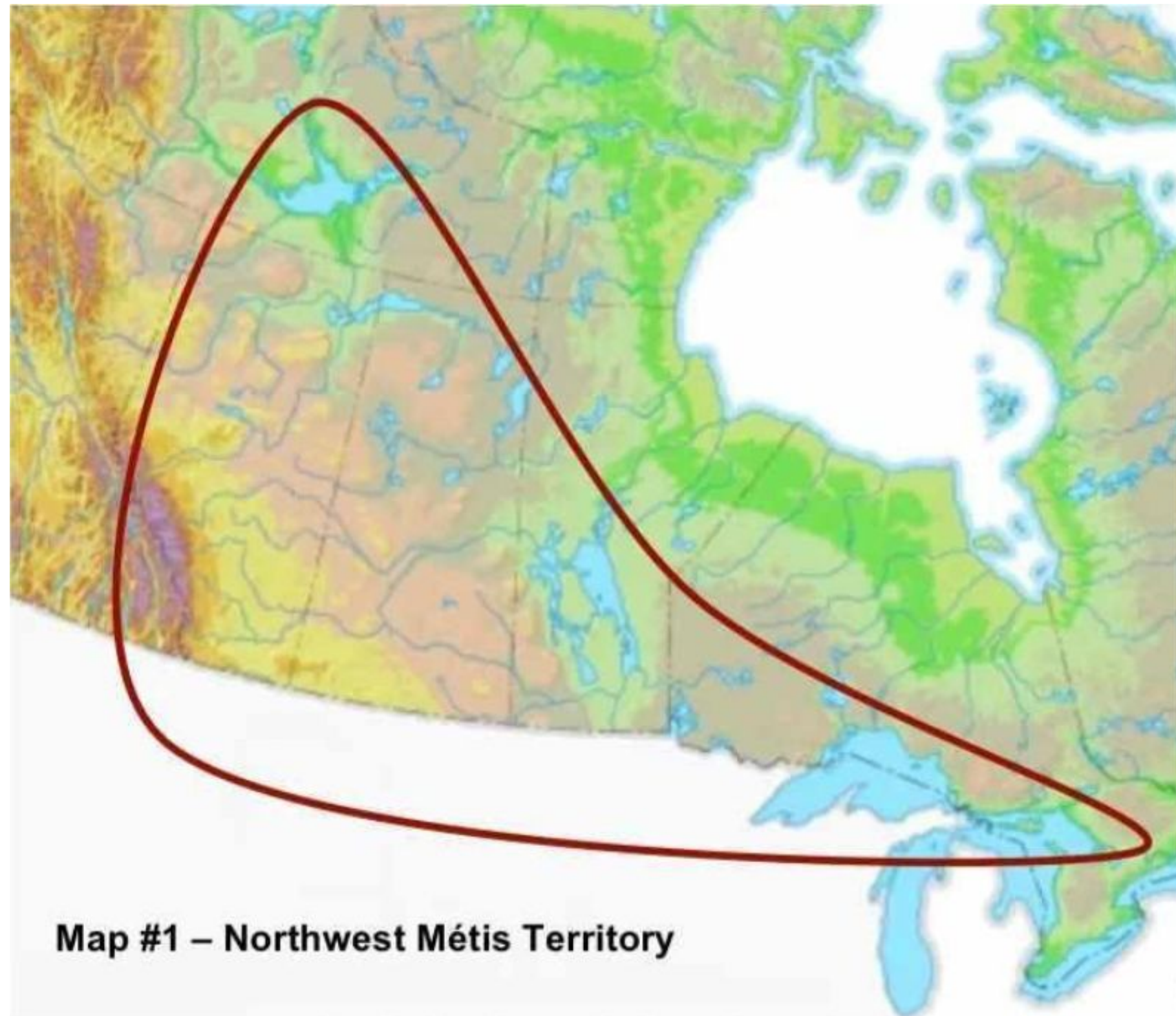


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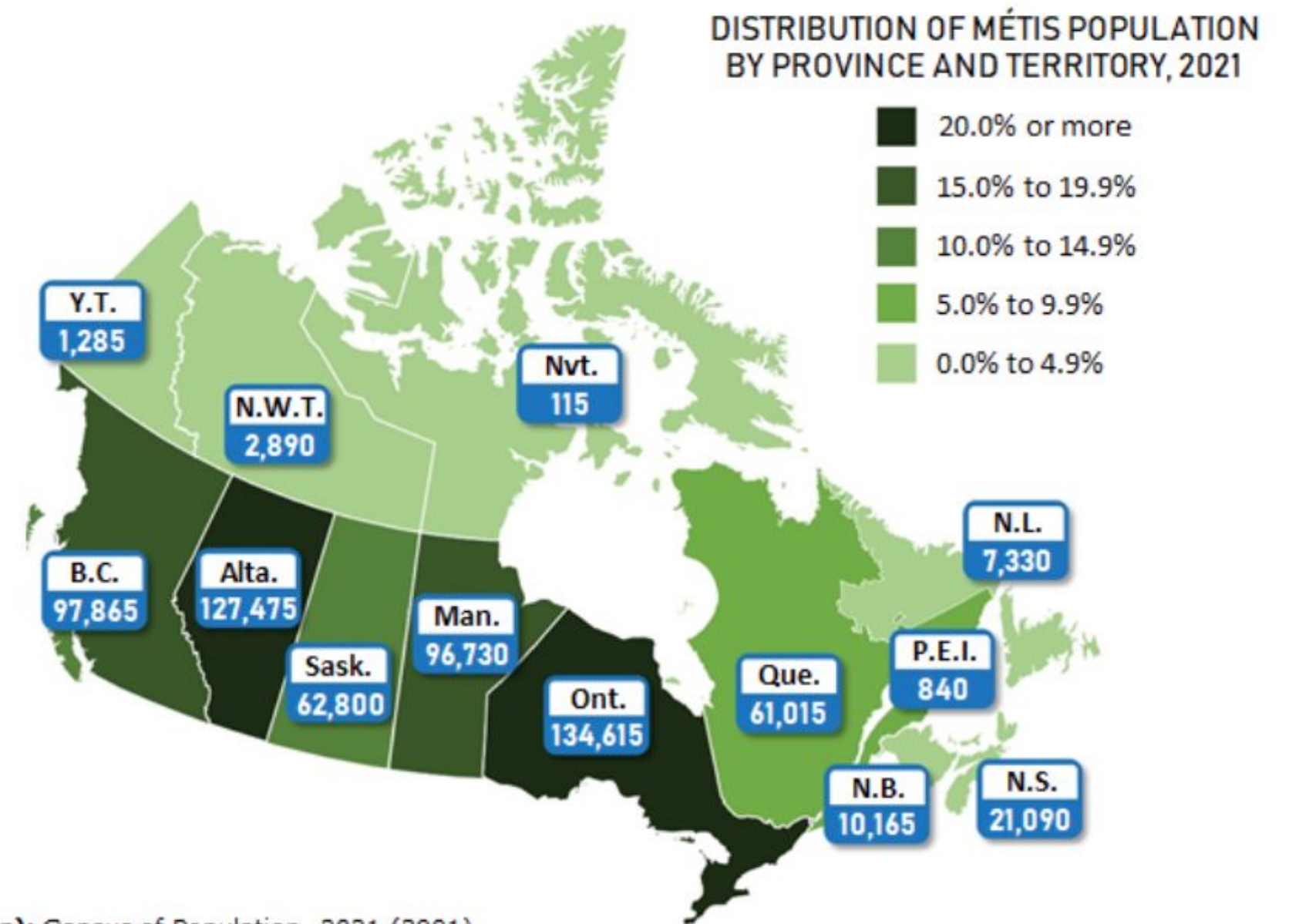


MÉTIS NATION PRESENT DAY

THE MÉTIS NATION HOMELAND & DEMOGRAPHICS*



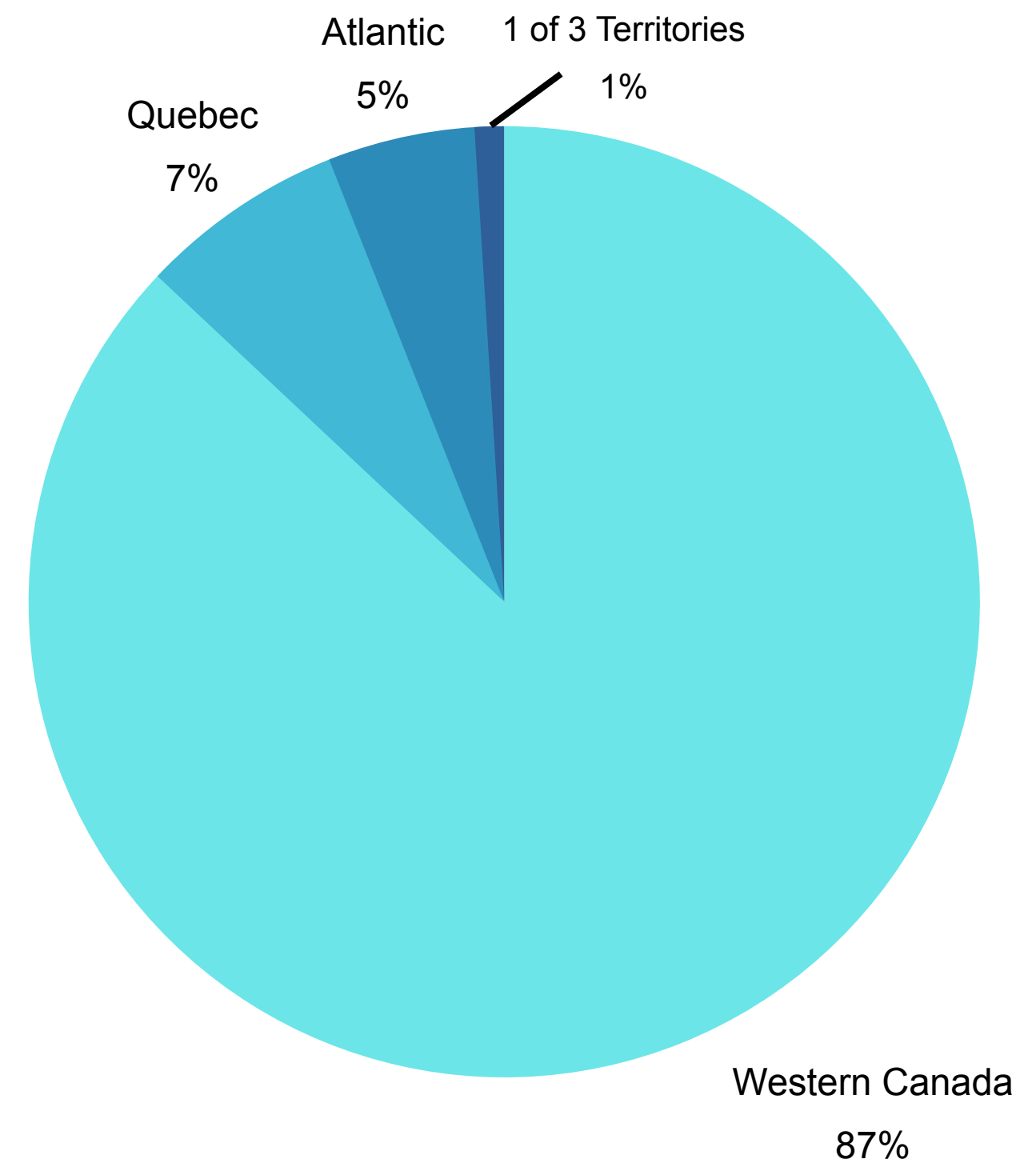
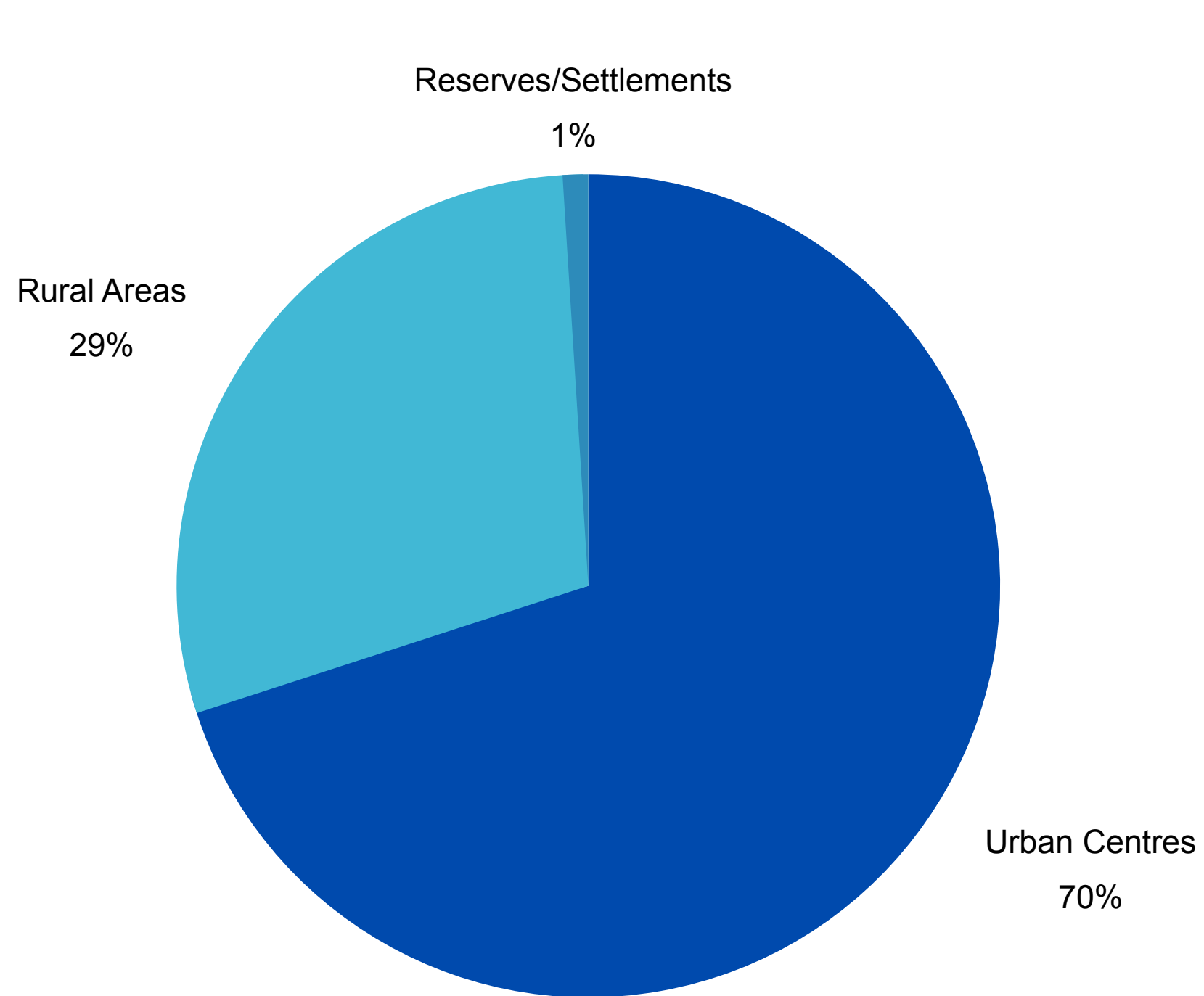
Map #1 – Northwest Métis Territory



Source(s): Census of Population, 2021 (3901).

*MÉTIS IDENTITY V. MIXED-ANCESTRY

MÉTIS RESIDENCY



LANGUAGES OF THE MÉTIS



- In earlier generations, the Métis were probably the most multilingual people in Canada — they spoke their own languages as well as a variety of First Nations and settler languages.
- Besides speaking several First Nations and European languages, the Métis also invented Michif, French Michif, Northern Michif and Bungi (a Cree/Scots-Gaelic Creole).
- Today, the Métis may speak Michif as well as Cree, Saulteaux, Dene and various settler languages.
- All Métis heritage languages are endangered. Losing any of them would be tragic because that would mean losing a rich Oral Tradition, healing traditions, spiritual systems, communitarian values and harvesting strategies.





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MÉTIS NATION PRIORITIES

MÉTIS NATION EDUCATION & EMPLOYMENT PRIORITIES



- Distinctions-based data, funding and programs
- Culturally responsive education for all ages
- Lifelong pathways for learning and attainment





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INUIT

WHO ARE INUIT?



- Inuit and their ancestors have inhabited the Canadian Arctic since time immemorial. Researchers indicate 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, spirituality, languages and traditions. Quite often, Inuit are presumed to be a First Nation, they do not relate or relay as First Nations.
- 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.



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HISTORY & CULTURE

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.





- 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.

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 and W-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 effects and impacts of forced education



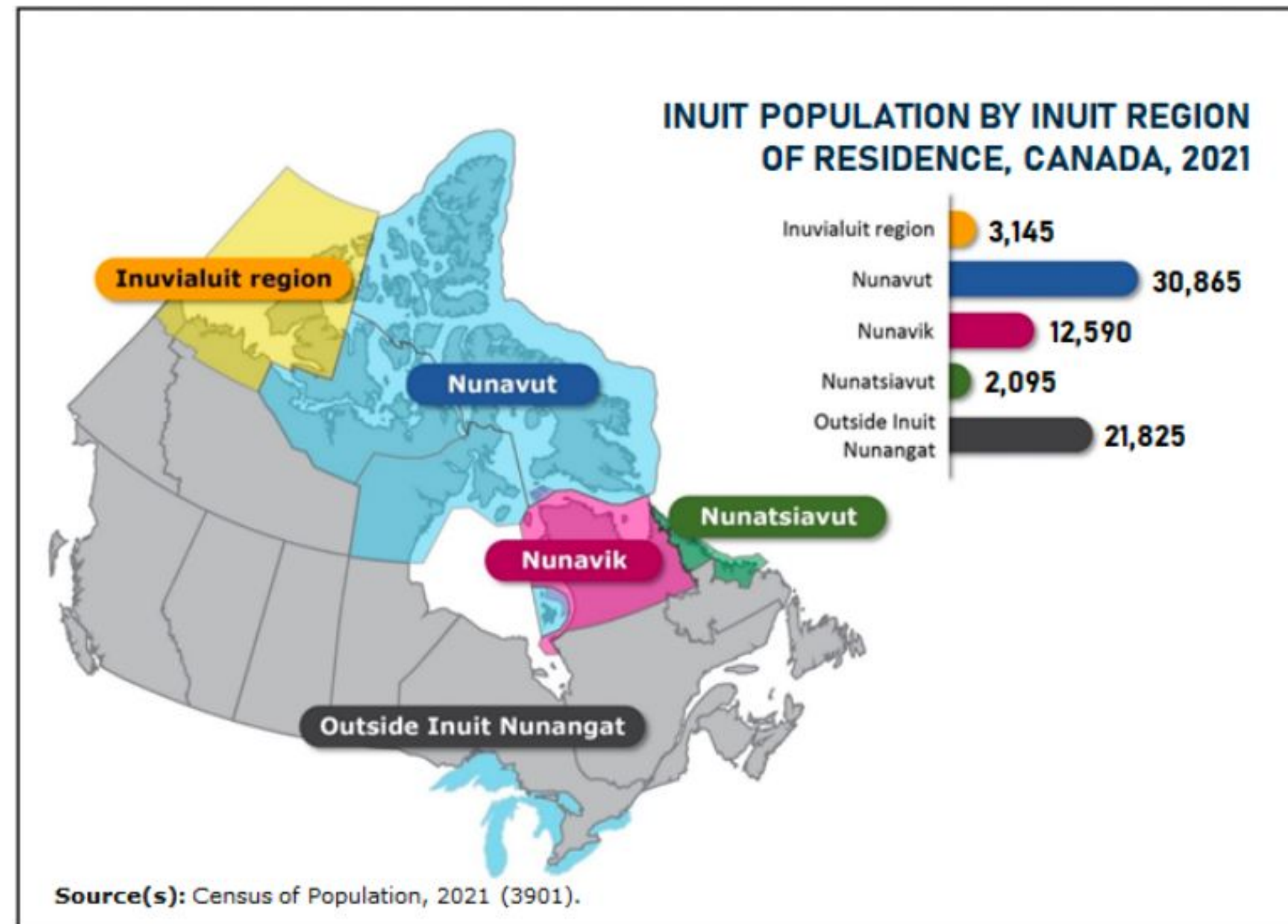


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INUIT TODAY

DEMOGRAPHICS



The average age of Indigenous people was 33.6 years in 2021, compared with 41.8 years for the non-Indigenous population. Inuit were the youngest of the three groups, with an average age of 28.9 years.

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.





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INUIT PRIORITIES

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.

THROAT SINGING



- Inuit throat singing is a type of traditional competitive song, considered a game, usually held between two women.
- It is one of the world's few examples of overtone singing, a unique method of producing sounds vocally.
- When competing, two women stand face-to-face and sing using a complex method of following each other, so that one voice hits a strong accent while the other hits a weak one, melding their voices into a nearly indistinguishable single sound.

\

TABLE TALK - 5 MINS.



What are the impacts of language loss to an individual? To a community?





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WELLNESS BREAK

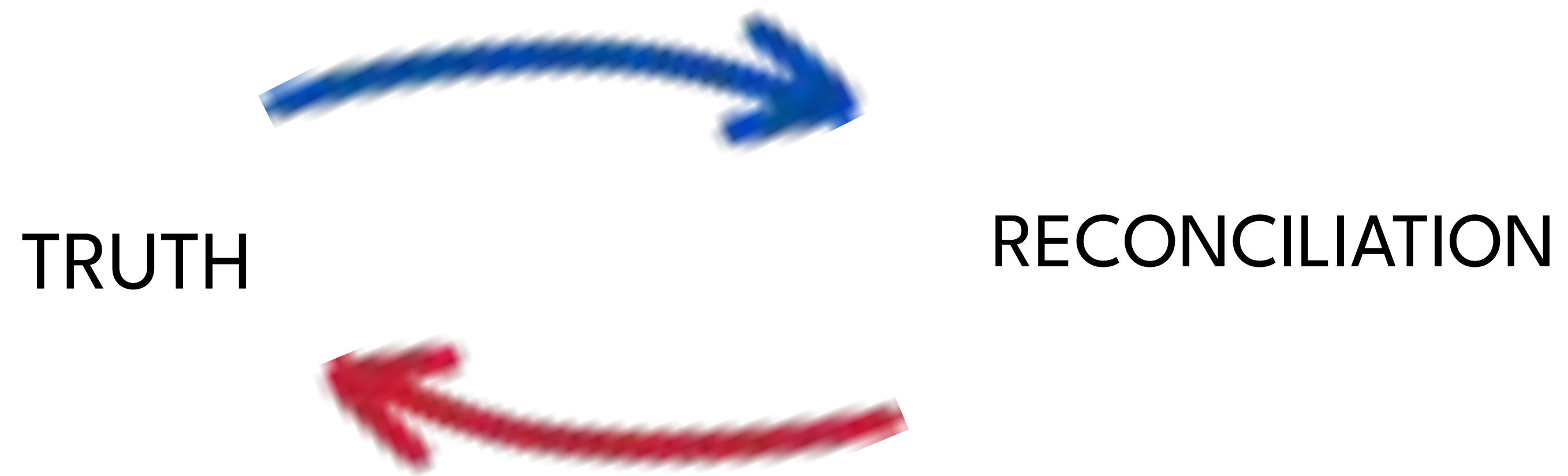
20 MINUTES



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RECONCILIATION DISCUSSION

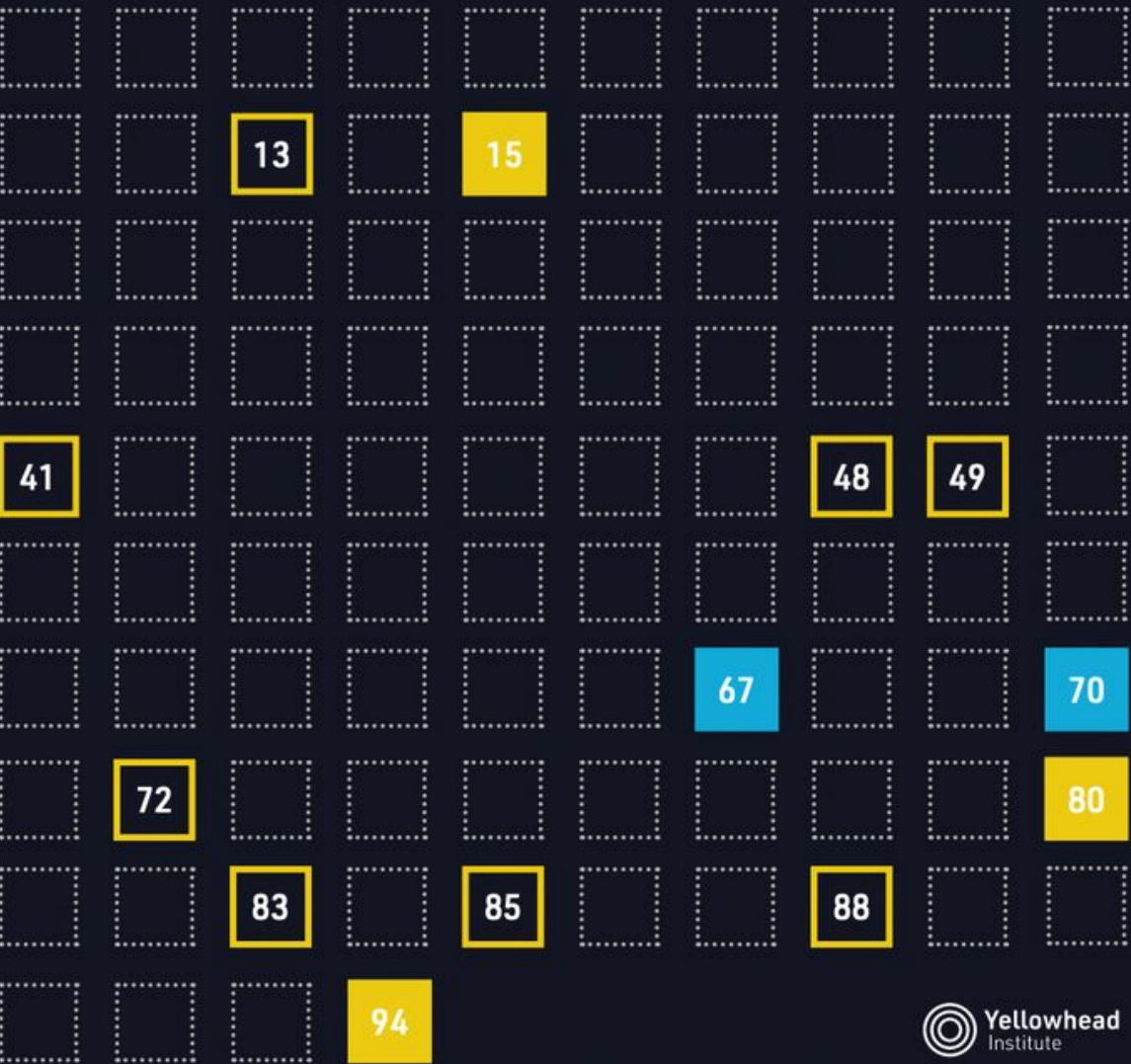


WHOSE WORK IS RECONCILIATION?

"Reconciliation is not something that government can legislate into reality and it's not something Indigenous people can force on the rest of Canada. Every person in Canada—every citizen, every immigrant, every refugee, and every visitor—is responsible for Reconciliation."

— Justice Murray Sinclair

TRUTH & RECONCILIATION COMMISSION'S 94 CALLS TO ACTION



- 2022 Completed Calls to Action
- 2021 Completed Calls to Action
- 2020: No Completed Calls to Action
- 2015-2019 Completed Calls to Action
- Incomplete Calls to Action

Only two Calls to Action were completed in 2022.

In total, 13 Calls (or 14%) have been completed. At this rate, it will take 42 years, or until 2065 to complete all the Calls to Action.

LEARN MORE: [YELLOWHEADINSTITUTE.ORG/TRC](https://yellowheadinstitute.org/trc)

Language & Culture Calls to Action

- 13. Acknowledge that Aboriginal rights include Aboriginal language rights
- 14. Enact an Aboriginal Language Act
- 15. Appoint an Aboriginal Languages Commissioner
- 16. Create university and college degree and diploma programs in Aboriginal languages
- 17. Waive administrative costs for five years for revision of official identity documents



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“

**Reconciliation should be a practice, not a
process.**

— Gaztambide-Fernandez

TABLE TALK - 10 MINS.



How can you breathe life into Reconciliation within and across your networks (personal and professional?)



**NYA:WEN - MIIGWETCH MARSI -
MERCI - THANK YOU**

CONTACT US:

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Email : info@firstpeoplesgroup.com

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