



Key Terminology Guidebook for Reporting on Aboriginal Topics

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# INTRODUCTION

Let's paint a picture.

You're an associate television news producer, trying desperately to cut a piece to deadline for the supper hour show. You've been assigned a story about Aboriginal land claims, and you're not sure when you should use the word "Native" in your reporter's stand-up. You've tried calling a lawyer who is an expert on Aboriginal issues to get some clarity – but they're not answering their phone.

What do you do? The clock is ticking...

Enter this resource.

At SABAR, we're committed to excellence in journalism. And we know you are too. For us, excellence in journalism means telling *accurate* stories about Canada, covering those who have been uncovered, and reflecting our population as precisely as we can.

But this isn't always easy.

Our country is growing increasingly diverse, with a rapidly expanding immigrant population. And there's one group in particular which remains largely misrepresented in the media - Aboriginal people.

Making up 3.8% of the national population, with 48% of this population under the age of 24, it is projected that close to a million Aboriginal people will be of working age by 2017. The Aboriginal population will grow by more than 40%, representing a significant demographic in the country. Yet for some, little is known about Aboriginal people, and much of what is known is learned through the media.

As journalists, we have a responsibility to reflect this increasing population as accurately as we can. It means having the courage and the skills to report in ways that authentically mirror this growing population.

To get there, we need to develop new skills, sensibilities and approaches. It means seeing the world through a set of lenses that might be different from your own.

These skills are not innate – they're learned.

This resource will help you develop that skill set towards more accurate reflection of Aboriginal people in Canada.

We know that journalists are sometimes uneasy to tackle a story on Aboriginality for fear of being politically incorrect. You too may have unanswered questions about how to cover Aboriginal people accurately and sensitively in Canada.

Questions like:

Should I use the word Indigenous or First Nations to identify someone in a story? What's the difference between Métis, Indian and Aboriginal? How do I establish trust with an Aboriginal community?

This resource will help you answer these questions – and more.

We hope it will provide you with another way of seeing and understanding the lives of Canada's rich and diverse Aboriginal population. We'll share with you some tips, strategies and guidelines to approach stories related to Aboriginality.

We're here to help you transform fear, or lack of knowledge, into opportunities for learning, and to tell better stories – stories that are relevant, complex and resonate with those whose stories are being told.

There are different ways you can use this resource. You might want to read it from start to finish – or you may just want to turn to a key term to make sure you have a definition right. Whatever way you use it, we hope that you'll find it helpful in complementing your commitment to excellence in journalism.

Good luck!

And remember - this document is a work in progress, check back from time to time...

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## KEY TERMINOLOGIES AND USAGE

This document has been created for SABAR members to foster a better understanding of First Nations and Aboriginal People; in addition to various sources, it integrates texts and content from the following two documents:

- *Aboriginal Workforce Participation Initiative Employer Toolkit*
- *Words First: An Evolving Terminology Relating to Aboriginal Peoples in Canada*, compiled by the Communications Resources Directorate of Aboriginal Affairs and Northern Development Canada [www.aadnc-aandc.gc.ca/eng/1100100014642](http://www.aadnc-aandc.gc.ca/eng/1100100014642)

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## IDENTITY & CITIZENSHIP

With so many names out there referring to the original peoples, which ones are correct or preferred? It depends on where you are and who you are talking to. However, the terms are not all completely interchangeable. There are some specific and often technical distinctions between the meanings of words like Indian, Aboriginal, and Indigenous. This section helps clarify that and will address terms like First Nations, Native, Status Indian, Métis and Inuit as well. Not sure when to use Inuk or Inuit? Wondering why an Aboriginal *person* cringes when you call their people *Aboriginals*? If so, then this section is for you.

It also needs to be acknowledged that many of the words used: on-reserve, off-reserve, status, non-status, etc. represent government terminology that has been adopted by First Nations. This is vocabulary that emerges from terms found in the *Indian Act*, and do not reflect Aboriginal ontology.

Many Aboriginal peoples prefer to use the traditional names for themselves from their original languages, such as Nuu-chah-nulth, Anishinaabe, Nehiyahaw, Inuit, Kanienkaha:ka, Abenaki, and so on. People may identify themselves, in their own language, by their genealogy, by clan, or by the traditional name of their community or nation. Respect the preferences of the person or persons being referenced whenever possible. They may or may not be supportive of more general terms such as “Aboriginal,” “Indigenous,” or “Indian” that arise out of European or international legal frameworks. However, a comprehensive list of traditional names would read like an academic tome. While not a list of traditional original language names, a useful resource for local community information are the community profiles available here: <http://fnpim-cippn.inac-ainc.gc.ca/index-eng.asp>.

The following terms are the most commonly used to refer to the general collective of original peoples.

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### ABORIGINAL

The most inclusive term in general usage in Canada today, “Aboriginal,” as a term includes Indians (status and Non-status), Métis, and Inuit and was popularized with its use in the repatriated Canadian Constitution of 1982.

**Aboriginal people:** When referring to "Aboriginal people," you are referring to all the Aboriginal people in Canada collectively, without regard to their separate origins and identities. OR, you are simply referring to more than one Aboriginal person.

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people — Indians, Métis and Inuit. These are three separate peoples (in the case of Indians, it is inclusive of several dozen more peoples) with unique heritages, languages, cultural practices and spiritual beliefs.

By adding the 's' to people, you are emphasizing that there is a diversity of people within the group known as Aboriginal people. Because the term "Aboriginal people" generally applies to First Nations, Inuit, and Métis, writers must take care in using this term. If they are describing a particular departmental program that is only for First Nations, like band funding, you should avoid using "Aboriginal people" which could cause misunderstanding.

#### USAGE

- **Aboriginal people, Aboriginal persons:** more than one Aboriginal person
- **Aboriginal people:** entire body of Aboriginal persons in Canada
- **Aboriginal peoples:** different groups of Aboriginal people with distinct cultures (often used when referring to different groups among different communities)

**Use as an adjective, this should never be used as a noun.** Despite the wide use of "Aboriginal" as a proper noun by many Canadian and Aboriginal media, use the term only as a modifier:

- **NOT** The government's new strategy will support increased business with Aboriginals.
- **USE** The government's new strategy will support increased business with Aboriginal people.

**Avoid describing Aboriginal people as "belonging" to Canada.** Use less possessive terms:

- **NOT** *Canada's* Aboriginal people are developing tourism ventures.
- **USE** Aboriginal people in Canada are developing tourism ventures.

**Capitalize** "Aboriginal" as you would other designations like "Francophone," "Arabic" or "Nordic."

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#### AMERICAN INDIAN

A term used in the United States to describe the descendents of the original peoples of North America. Not commonly used in Canada. See also ***Native American*** in this section.

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#### CLAN

Many First Nations have clan identities. People of these nations are born into or assigned a clan identity. Belonging to the clan provides one with responsibilities one must follow.

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#### FIRST NATION(S)

A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Some Aboriginal peoples have also adopted the term "First Nation" to replace the word "band" in the name of their community.

## USAGE

**Use as a noun and a modifier.** The term "First Nation" is acceptable as both. When using the term as a modifier, the question becomes whether to use "First Nation" or "First Nations." Note the different uses in the following examples.

**USE** The number of First Nations students enrolled at Canadian universities and colleges has soared over the past twenty years. (*Plural modifier, plural noun*)

**USE** The association assists female First Nation entrepreneurs interested in starting home businesses. (*singular modifier, plural noun*)

**USE** Containing recipes from across the country, the First Nations cookbook became an instant hit at church bazaars. (*plural modifier, singular noun*)

**USE** Many people have said that *North of 60* and *The Rez* were the only shows on television that depicted life in a First Nation community with any realism. (*singular modifier, singular noun*)

There is no clear right or wrong in this area, provided that writers are consistent about the way they choose to use modifiers.

**Capitalize** "First Nation" as you would other designations like "Francophone," "Arabic" or "Nordic."

**First Nations people:** Many people today prefer to be called "First Nations" or "First Nations people" instead of "Indians," a term they never agreed to under the *Indian Act*. Generally, "First Nations people" can be used to describe both Status and Non-Status Indians, although it generally applies only to those people who are members of a First Nation. The term is rarely used as a synonym for "Aboriginal peoples" because it usually doesn't include Inuit or Métis people.

## USAGE

Because the term "First Nations people" generally applies to both Status and Non-Status Indians, writers should take care in using this term. If they are describing a departmental program that is for only Status Indian youth, for example, they should avoid using "First Nations youth," which could cause misunderstanding.

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## INDIAN

The term "Indian" collectively describes all the Indigenous people in Canada who are not Inuit or Métis. Along with Inuit and Métis, Indian people are one of the three cultural groups recognized as Aboriginal people under section 35 of the *Constitution Act, 1982*. There are legal reasons for the continued use of the term "Indian." Such terminology is recognized in the *Indian Act* and is used by the Government of Canada when making reference to this particular group of Aboriginal people.

**There are three categories for INDIAN in Canada:** Status Indian, Non-Status Indian, and Treaty Indian.

**Status or Registered Indian:**

A person who is registered as an Indian under the *Indian Act*. The act sets out the requirements for determining eligibility for registration, which can change (for example with Bill C-31 in 1985 and more recently Bill C-3 to respond to the McIvor Decision). These requirements are created by Canada, and have little to no connection to the standards First Nations employed for belonging or citizenship in their Nations. Status or Registered Indians are people who are entitled to have their names included on the Indian Register and are recognized as Indians under the *Indian Act*, which defines an Indian as "a person who, pursuant to this Act, is registered as an Indian or is entitled to be registered as an Indian." Status or Registered Indians are entitled to certain rights and benefits under the law. To see eligibility requirements: [www.aadnc-aandc.gc.ca/eng/1100100032472](http://www.aadnc-aandc.gc.ca/eng/1100100032472)

**Non-Status Indian:**

An Indian person who is not registered as an Indian under the *Indian Act*. Non-Status Indians are people who consider themselves Indians or members of a First Nation but do not meet the criteria established in the *Indian Act*. This may be because they are unable to prove ancestry, the identity of a parent is unknown or undisclosed, or have lost their entitlement to registration through direct enfranchisement, that of a parent, or through marriage. Many Indian people in Canada, especially women, lost their Indian status through discriminatory practices in the past. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

**Treaty Indian:**

A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

**Indians:** A term used historically to describe the first inhabitants of what Europeans described as the 'New World' and used to define Indigenous people under the *Indian Act*.

The term "Indian" is considered outdated by many people, and there is much debate over whether to continue using this term.

**USAGE**

Popular usage typically employs the term "First Nation" instead of "Indian," except in the following cases:

- in direct quotations
- when citing titles of books, works of art, etc.
- in discussions of history where necessary for clarity and accuracy
- in discussions of some legal/constitutional matters requiring precision in terminology
- in discussions of rights and benefits provided on the basis of "Indian" status
- in statistical information collected using these categories (e.g., the Census)

**Capitalize** "Indian," "Status Indian," "Non-Status Indian," and "Treaty Indian" as you would other designations like "Francophone," "Arabic" or "Nordic."

Use as a noun and a modifier. The term is acceptable as both.

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## INDIGENOUS

Native to the area, peoples who have occupied a territory since time immemorial. The term has gained prominence as a term to describe Aboriginal peoples in an international context. Indigenous is considered by some to be the most inclusive term of all, since it identifies peoples in similar circumstances without respect to national boundaries or local conventions. However, for some it is a contentious term, since internationally, and in the United Nations context, it often defines groups primarily in relation to their colonizers.

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## INUIT

Inuit are the Aboriginal people of Arctic Canada. This region is referred to by Inuit as "Inuit Nunangat": it includes the Inuvialuit Region of the Northwest Territories, Nunavut, Nunavik (Northern Quebec), Nunatsiavut (Northern Labrador), and the ice, land, and water within these regions.

Although the majority of Inuit live above the tree line there are communities in the Inuvialuit region, Nunavik, and Nunatsiavut that are treed communities.

The word "Inuit" means "the people" in the Inuit language and is used when Inuit are referring to themselves as a culture. Inuit is also the plural form of "Inuk".

## USAGE

Avoid using the term "Inuit people" as the use of "people" is redundant. Furthermore, according to the national organization Inuit Tapiriit Kanatami, "Inuit" is the preferred form, and not "the Inuit" or "Inuit people."

- **NOT** As hunters, *the* Inuit led a seasonal existence, living according to nature's schedule.
- **USE** As hunters, Inuit led a seasonal existence, living according to nature's schedule.
- **NOT** Contact between Inuit *people* and Europeans increased in the 19th century.
- **USE** Contact between Inuit and Europeans increased in the 19th century.

**Capitalize** "Inuit" and "Inuk" as you would other designations like "Francophone," "Arabic" or "Nordic."

Inuit are not covered by the *Indian Act*. However, in 1939 the Supreme Court interpreted the federal government's power to make laws affecting "Indians and Lands reserved for the Indians" as extending to Inuit.

The term "Eskimo", applied to Inuit by European explorers, is considered a pejorative term and is no longer used in Canada.

There is sometimes confusion regarding the Innu (Naskapi and Montagnais First Nations people) who live in Northern Quebec and Labrador. The Innu are not Inuit.

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## LANGUAGE

According to the Site for Language Management in Canada ([www.salic-slmc.ca](http://www.salic-slmc.ca)), "Native languages are among the oldest languages in the world, many of them dating back thousands of years. They are thus far older than English and French."

Aboriginal languages consist of distinct language families, within them varying numbers of diverse languages exist. For example, the Algonquin family includes approximately twenty one languages, among them, Mi'gmaq, Maliseet, Ojibwe, Cree and Blackfoot. Belonging to the same language family does not imply that the languages are similar; they are not - except perhaps to language scholars.

It is useful to remember that the name for a language used within the language's speaking community will most often differ from ones you are familiar with. For example, the Mi'kmaq have a language conference called L'nui'sultinej, which translates to "let us speak in Mi'kmaq". *L'nu* at the beginning of that word refers to the Mi'kmaq culture.

As is the case with Indigenous languages generally, many Aboriginal languages are considered threatened or endangered. The reasons for this situation are numerous. Moving to cities usually meant few opportunities to speak anything other than English or French. During the Residential school era, systematic repression of Aboriginal languages came about by disallowing the use of the languages at the behest of the Government of Canada. Languages have been lost due to other institutions of power including the church, education, and yes, even the media. The languages continue to be marginalized. A contemporary example of this is in education, where with the exception of Aboriginal languages being taught as a subject, there are few educational situations where an Aboriginal language is the language of instruction.

Losing or reducing the amount of original language use means more than losing a different vocabulary, it is about losing a whole instruction on how to live one's life. When Aboriginal people stop speaking their original languages, the relationship with cultural ways diminishes: stories, history, geography, medicine, ceremony, food sources, whole teachings are lost or forgotten because the original languages are compromised.

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## MÉTIS

Métis are people of First Nation and European ancestry. They have a unique culture that draws on their diverse ancestral origins, including Scottish, French, Ojibwe and Cree. Prior to Canada's crystallization as a nation, Métis were the children of First Nation women and European men. While the initial offspring of these First Nation and European unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of

First Nation and European cultures and settlements, as well as the subsequent intermarriages between Métis women and Métis men, resulted in the genesis of a new Aboriginal people - the Métis. Métis people maintain their own distinct culture, language (Michif) and traditions. The Canadian Constitution recognizes Métis people as one of the three Aboriginal peoples.

Note that the Métis Nation (Métis National Council) has a more specific definition of who are Métis. It restricts membership to those who can trace ancestors to the “historic Métis Nation”. A person cannot be a registered member of both a First Nation and the Métis Nation.

Today, the term is also used broadly to describe people with mixed First Nations and European ancestry who identify themselves as Métis, distinct from First Nations people, Inuit, or non-Aboriginal people. (Many Canadians have mixed Aboriginal and non-Aboriginal ancestry, but not all identify themselves as Métis.)

#### USAGE

**Accent or no accent?** Many people and groups, particularly in the West and the North, have dropped the accent in Métis. Both spellings are acceptable in English. Regardless of your preference, it is a good idea to always check the names of individual Métis organizations before you publish them. For example, the Metis Council of Ontario and the Metis Association of the NWT do not take an accent; the Métis National Council does take an accent.

**Capitalize** "Métis" as you would other designations like "Francophone," "Arabic" or "Nordic."

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#### NATIVE

A collective term referring to Indians (status and Non-status), Métis, and Inuit. It continues to be supplanted by Aboriginal. It nonetheless appears in legitimate form as program and departmental names at universities and in academic journal titles.

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#### NATIVE AMERICAN

A term commonly used in the United States to collectively refer to the First Nations people in the United States.

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#### the North vs. the north

##### USAGE

**USE** I look at different circumstances, having been up in the North and looked at the company that is building diamond mines in the Northwest Territories.

**USE** Inuit reside in the North.

**USE** I travelled to Thunder Bay to see the north.

**Capitalize** the "N" in North only when used in reference to the three territories (Nunavut, Northwest Territories and Yukon) as a geographical region.

### **Northerner(s) vs. northerner(s)**

#### USAGE

**USE** There are many Northerners living in Yukon.

**USE** There are many northerners living in Cochrane.

**Capitalize** the "N" in Northerner(s) is capitalized only when referring to a person or persons living in one of the three territories (Nunavut, Northwest Territories or Yukon).

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### **OFF-RESERVE**

A term used to describe people, services or objects that are not part of a reserve, but relate to First Nations.

### **RESERVE**

A reserve is a tract of land, set aside through the *Indian Act* or through treaties for the use of a specific band or First Nation. The band has "exclusive user rights" to the land, but the legal title is held by the Crown. Some bands have more than one reserve. The *Indian Act* states this land cannot be owned by individual band members.

Use caution in determining whether this word is appropriate. Many First Nations now prefer the term "community" or "First Nation community", and no longer use "band" or "reserve" when referring to the community.

#### USAGE

**on-reserve/off-reserve** These terms are modifiers to qualify people or things that are or are not part of a reserve, e.g.

**USE** The government has announced a new approach to on-reserve housing.

**USE** On-reserve businesses are eligible for the new training program.

However, sometimes people move the "on-reserve/off-reserve" modifier after the noun and remove the hyphen, so sentences read:

- **NOT** The government has announced a new approach to housing on reserve.
- **USE** The government has announced a new approach to housing *on reserves*.
- **NOT** Businesses on reserve are eligible for the new training program.
- **USE** Businesses *located on reserves* are eligible for the new training program.

Another common usage is "people who live on reserve" and "people who live off reserve."

- **NOT** Students who live on reserve are eligible for the summer employment program.
- **USE** Students *living on a reserve* are eligible for the summer employment program.
  
- **NOT** The Friendship Centre can be a welcome place for First Nations people who live off reserve.
- **USE** The Friendship Centre can be a welcome place for First Nations people *living off a reserve*.
- **USE** The Friendship Centre can be a welcome place for First Nations people *who don't live on a reserve*.

**Capitalize "reserve" when used as part of a name.** Unless you are naming a specific reserve, the word "reserve" can remain lowercase.

**Reservation** is an American term.

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## REGISTERED INDIAN

An Indian whose name is recorded in the Indian register maintained by the federal government in accordance with the *Indian Act*. See **INDIAN** in this section.

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## TRIBE

A tribe is a group of Aboriginal people sharing a common language and culture. The term is used frequently in the United States, but only in a few areas of Canada (e.g., the Blood Tribe in Alberta). Use caution in determining whether this word is appropriate.

## CULTURE & TRADITIONS

Your biggest take away from this section should be the realization that while it contains many examples, they are just that, examples. Each group will have its own set of parameters determining what is relevant in their world. All aspects of life have their conventions and protocols, including differing spiritual beliefs and practices.

It is also good to realize that the English translations can make similar items or actions seem the same, but in the source languages, somewhat different things may be being described. This is a case where things do indeed get lost in translation. See **Medicine** in this section.

This section aims to provide a cursory description of some of the most commonly encountered cultural traditions, concepts and ideas so that you can begin to discover more, hopefully with the aid of a local person's specific knowledge about these concepts. Most of these terms are encountered in multiple Aboriginal contexts; some are unique to particular cultures. To quote the Vancouver Coastal Health Aboriginal Health page: "The best knowledge source regarding Aboriginal culture and traditions is the Aboriginal people and communities themselves." (<http://aboriginalhealth.vch.ca/terms.htm>)

One thing is for sure, by wading into the waters of Aboriginal lifeways, you are bound to come across some of what follows.

**Ceremony:** An established or prescribed practice that has spiritual meaning.

**Circle:** The Circle has always been an important symbol for Aboriginal people. Many Aboriginal people see time as cyclical (not linear) and view life as a circle from birth, to death, to spiritual rebirth. When meeting in a circle, everyone is equal, with an equal voice. See also **Talking Circle** in this section.

**Connectedness:** A relationship of the self with family, community, nation and world.

**Clan Mother:** In Haudenosaunee culture, a matrilineal society, the Clan Mother (or Iakoiane) holds important political and societal roles. She works within the clan to select the candidate for Chief and presents him for approval. She also acts as an advisor to the chief. She is responsible "to look out for the welfare of the clan by overseeing the actions of the Chief and ensuring that he is performing his duties in accordance with the Great Law." (<http://www.haudenosauneeconfederacy.ca/clanmothers.html>). She has a duty to ensure that the Haudenosaunee ways continue.

Clan Mothers have an important role in raising children, in providing names to babies in her clan, and, in ensuring that children are raised in the ways and customs of the Longhouse. They can also be called upon to help or give advice to families in crisis. The Clan Mother title is hereditary through a clan, and is usually passed on to a female relative.

**Cultural appropriation:** Use of Aboriginal cultural motifs, themes, “voices” or images without appropriate context or in a way that may not represent the real experience of the people from whose culture it is drawn.

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

**Creator:** Many Indigenous peoples believe in a Creator. How the Creator is referenced and the story of creation is culture specific. The Creator is seen as present everywhere and informs respect for all of creation.

**Creation Stories:** The stories of a people that explain how the world and living things came to be the way they are. In some Aboriginal traditions these kinds of stories are accorded a different class or status from everyday stories with protocols governing when and how to tell them.

**Dream Catcher:** Hoops on which a web resembling a spider’s is crafted, they are used as a protective measure to filter away bad dreams and negative energies. The Dream Catcher is now part of the material culture of many First Nations; its origin is apparently Ojibwe.

**Drum:** Often regarded as an evocation of the heartbeat of Mother Earth, the drum is an intrinsic part of ceremony.

**Eagle Feather:** Special significance is attached to the eagle and its feathers. A symbol of respect and honour, it is a sacred item, often used in ceremonies. To be given an eagle feather is the highest honour that can be earned within many Aboriginal cultures.

**Elder:** A man or a woman whose wisdom about spirituality, culture and life is recognized. The community and individuals will normally seek the advice and assistance of elders in various areas of traditional as well as contemporary issues. There are cultural protocols that should be followed when seeking an Elder’s assistance. Protocols vary, so ask, and remember deference and respect figure highly. Advanced age is usual, though not compulsory, for an elder.

**Fasting:** A ceremony common to many Aboriginal cultures. It often takes place over a period of days, usually with the support of an elder, medicine person or guardian helper. Fasting is usually done in the spring and fall – otherwise it is specific to something needed for the person or family.

**Four Directions:** Common to many cultures, in ceremony, the four directions are often acknowledged, greeted, or thanked. Each direction has its own set of related associations with spirit and life and are often represented by four colours: yellow in the east, red for the south, black (and sometimes blue) for the west, and white for the north.

## Four Medicines:

**Cedar** for purification (South on the Medicine Wheel)

**Sage** releases the troubled mind and removes bad energy (West on the Medicine Wheel.)

**Sweet Grass** used to remind others of love, gentleness and calmness. (North on the Medicine Wheel.)

**Tobacco** for communication with the spirit world (East on the Medicine Wheel.)

**Giveaway:** This ceremony is held at social gatherings or to celebrate a special event, such as a birth or wedding, or to commemorate a death. It is the occasion to give gifts of blankets, beadwork or crafts to family, friends or visitors. Giveaways usually include ceremonial dancing and singing.

**Great Law of Peace:** The Kaianerekowa or Great Law of Peace is the constitution of the Haudenosaunee Confederacy. The Great Law of Peace sets out protocols for maintaining peace, power and righteousness among members.

*“What makes it stand out as unique to other systems around the world is its blending of law and values. For the Haudenosaunee, law, society and nature are equal partners and each plays an important role.”*

<http://www.haudenosauneeconfederacy.ca/whatisconfederacy.html>

The original United States Constitution is based on an understanding of the Great Law and although the parallels have been well documented, the Haudenosaunee role for women in leadership as Clan Mothers is lacking in the American model. See **Clan Mother** in this section.

**Longhouse:** An elongated dwelling structure utilized by many Aboriginal groups across pre-contact Canada. The word Longhouse may also be used to refer to the traditional teachings of the Haudenosaunee. Haudenosaunee (Hodinohso:ni) is a Cayuga word for people of the Longhouse; it symbolizes the governance system, matrilineal clanship and physical layout of the Confederacy in the original territories (from east to west: Mohawk, Oneida, Onondaga, Cayuga and Seneca; later joined by the Tuscarora). To this day the Longhouse exists as an important and functioning institution for the Haudenosaunee where ceremonies take place.

**Medicine:** Medicine is a good example of how translation can obfuscate the meaning of a word. While it is a correct translation, the word in the Indigenous languages usually has a good deal more subtext. Eating the first wild berry of the season and sipping the first of the year’s maple syrup while giving thanks are medicine, ceremonies are medicine; even encounters with other people can be medicine. Some of the many facets of this word are evident in the descriptions for other “medicine” related entries in this document.

**Medicine Bundle:** A bundle is the collection of medicines a person carries with him or her and includes physical objects and medicines such as tobacco, sage, sweet grass, feathers, or a pipe, as well as those medicines that cannot be seen or touched, such as songs and stories.

**Medicine People:** These are men and women who are respected healers and spiritual leaders recognized within their communities.

**Medicine Wheel:** Structures made of stones found mostly on the plains that are thought to represent connections between life forms and how time passes. The term also refers to symbolic teachings of the balance and interactions among four directions, four stages of life and the balance of our mental, emotional, physical and spiritual selves. It is now often represented as a circle with the four colours (see **Four Directions** in this section).

**National Aboriginal Day:** Many Aboriginal cultures mark the summer solstice so this day was chosen to celebrate the contributions of Aboriginal people to Canada. Initially proposed as National Aboriginal Solidarity Day by the National Indian Brotherhood in 1981, June 21st was officially proclaimed by the federal government as National Aboriginal Day in 1996. It continues to be celebrated annually on that date.

**Oral History:** Evidence taken from the spoken word of persons who have knowledge of past events and/or traditions. This oral history is now being recorded on tape, and video, and put into writing. It is used in history books and to document land claims.

**Oral Tradition:** Beyond oral history most Aboriginal cultures maintained a strong oral tradition. This made it possible to carry history, law, literature and other knowledge from generation to generation without reliance on written documentation. The loss of ancestral languages in Aboriginal communities has seriously compromised this *de facto* academic tradition.

**Pipes:** Sacred Pipes are used for private and group prayers and ceremonies. Both men and women may have responsibility for a pipe. The Pipe is not a personal possession. It belongs to everyone who asks for its help in a good and positive way.

**Potlatch:** The Potlatch ceremony illustrates the importance of sharing and giving. This ceremony was the cultural backbone of the Northwest Coast Aboriginal peoples. A potlatch was hosted by high-ranking chiefs to celebrate important public events such as initiation, marriage, the investiture or death of a chief, or the raising of a totem pole. The ceremony lasted anywhere from a day to several weeks, and involved feasts, spirit dancing and theatrical performances. In 1884, the Canadian government banned potlatch ceremonies, questioning their moral basis. The ban was lifted in 1951.

**Pow-Wow:** The Pow-Wow is a time of celebration for Aboriginal people. There are two types of Pow-Wows. There is the traditional Pow-Wow to offer up the songs and dances for all the people, using singing, dancing and drumming as a prayer. There is also the competition Pow-Wows and they attract singers and dancers from all over North America.

**Protocol:** Many relationships and ceremonies have cultural protocols guiding them. It can be an offence to not follow the protocols that govern the relationship or the practice.

**Regalia:** The preferred term when referring to traditional dress. Do not use the term costume.

**Repatriation:** The return of cultural artifacts to the people to whom they originally belonged.

**Riel Day:** The Métis Nation holds commemorative ceremonies every November 16<sup>th</sup> to mark the day Louis Riel was executed in 1885. It is a day for recognizing Métis rights.

**Rites of passage:** Ceremonies that mark a transition in the life of an individual from one phase of the life cycle to another.

**Shaman:** The source of this word is the Tungusic language of Siberia. Its base comes from the verb *šā-* which means to know. See *Medicine People* in this section.

**Smudge:** Common to some nations, this is a ceremony of purification, involving the burning of sacred medicines, and using the smoke to cleanse spaces and clear the senses.

**Sundance:** A ceremony practiced by First Nations, particularly those on the plains. It involves dance, prayers, offerings and sometimes piercing. It is typically held on or around the summer solstice. Some practices and protocols are shared; some are distinct to a nation. Sacred ceremonies like the Sundance were actively discouraged, and some aspects made illegal in the late 1800's (prohibitions that stood until the 1950's) as part of the assimilation policies of the Canadian government implemented through the Department of Indian Affairs.

**Sweat Lodge:** The traditions associated with the sweat lodge vary widely. The sweat lodge is used in purification ceremonies, healing or medicine ceremonies, to begin and end a fast, and other ceremonies. A lodge leader, usually an elder or medicine person conducts the ceremony.

**Talking Circle:** A gathering where a group sits in a circle to discuss a topic, usually healing in nature. Often, a sacred object, such as a talking stick or eagle feather, is passed around to ensure everyone's truth or point of view is shared and considered on the matter being discussed.

**Thanksgiving Address:** In traditional Haudenosaunee ways, the Thanksgiving Address is a prayer of *reconciliation* with the universe. It pays tribute to multiple forms of life such as plants and animals, the natural elements, the four directions, the four seasons, and everything that exists.

**Tobacco:** Among many First Nations, tobacco is the medicine that is offered to spirits to ensure safe passage, or to make requests or questions of the spirit world. Tobacco is offered to others when seeking knowledge and in some communities may be expected when requesting spiritual knowledge, ceremony or advice.

**Totem Pole:** A traditional way of representing stories from West Coast First Nations families and clans, and of keeping records of important historical events.

**Tradition:** Longstanding spiritual, cultural and economic activities and values of Indigenous nations which continue to be practiced today.

**Traditionalists:** A name given to individuals or groups within a society, who recognize, practice and promote traditional ways and values.

**Trickster:** A being in many First Nations' stories who has the ability to transform into other beings, and genders. They are often regarded as culture-heroes while also driven to foolish mistakes by appetites that are recognizably human, such as hunger, lust, greed, and vanity. Some better-known tricksters include the Raven, Coyote, Wiisakejak, Nanabush/Nanaboozhoo, and Glooscap.

**Turtle Island:** A name used by some Aboriginal peoples when referring to the North American continent. Several origin stories tell of how the land we are on was recovered from below the waters of a great flood and deposited on turtle's back for the benefit and use of people.

**Vision quest:** A ceremony in which a person, often a young male coming of age, finds a place in nature, refrains from food, drink or sleep until a vision appears. Aided by elders or medicine people, the young person seeks assistance from other than human guardian spirits in search of answers to questions.

**Wampum:** Beads usually fashioned from quahog, whelk or other shell. They are known for their use in trade and as a record of political accords and important events for Eastern Woodland and Haudenosaunee nations. Nations used a belt made with wampum to pledge the truth of their words. Wampum signified a spiritual commitment to act, work and relate in a certain manner. Decorative and symbolic, they were also signs of high office.

**Worldview:** The philosophy of life of a people usually defined through their cultural and spiritual beliefs, practices and stories, and, implicitly expressed and coded in their languages.

## GOVERNANCE

**Aboriginal Nations:** This term was used by the Royal Commission on Aboriginal Peoples (RCAP) in its final report. RCAP defines Aboriginal nations as "a sizeable body of Aboriginal people with a shared sense of national identity that constitutes the predominant population in a certain territory or collection of territories."

**Assembly of First Nations (AFN):** A national political advocacy organization of First Nations in Canada. It promotes, supports and advocates for First Nations in areas such as Aboriginal and treaty rights, environment, economic development, education, housing, health, social services and land claims, and was formerly known as the National Indian Brotherhood (NIB).

**Band:** Use First Nation or community in place of band. Historically, and legally, a band is a body of Indians for whose collective use and benefit lands have been set apart or money is held by the Crown, or declared to be a band for the purposes of the *Indian Act*. However, this term is not preferred and should be replaced in reportage with First Nation or community.

**Band Council:** This is the governing body for a First Nation community. It usually consists of a chief and councillors, who are elected (under the *Indian Act* or band custom) to carry out a First Nation's business, which may include education; water, sewer and fire services; by-laws; community buildings; schools; roads; and other community businesses and services.

**Band by-law:** A law made by the band council to regulate local or internal affairs. The term band by-law or First Nations community by-law can both be used.

### **Chief:**

- An **Elected Chief** is someone who is elected by members of a recognized First Nation to govern for a specified term.
- A **Hereditary Chief** is a leader given the power to lead and carry out certain activities determined by cultural protocol.

**Confederacy:** An organized alliance or union of Nations, or groups of individuals, established for mutual support or action, for example, the Haudenosaunee Confederacy or the Council of the Three Fires Confederacy (of the Ojibwe, Odawa and Potawatomi).

**Governance:** The internal regulation of a First Nation by its own people.

**Guswentah:** See *Two-Row Wampum* in this section.

**Nation:** A group whose members share laws and language associated with a particular territory.

**Nationhood:** First Nations believe treaties were entered into on a nation-to-nation basis, meaning that authority/jurisdiction over land, resources and people actually resides in the First Nation itself and not with Canada or the Crown.

**Nunavut:** The territory created in the Canadian North on April 1, 1999 when the former Northwest Territories was divided in two. Nunavut means "our land" in Inuktitut. Inuit, whose ancestors inhabited these lands for thousands of years, make up 85% of the population of Nunavut. The territory has its own public government.

**Reserve:** See *Reserve* in **IDENTITY & CITIZENSHIP** section.

**Sovereignty:** See *Nationhood* in this section.

**Self Determination:** The reclaiming of political power by Aboriginal peoples and the communal exercise of determining their own future.

**Self-Government:** Governments with legal recognition of their inherent right to make decisions over their own affairs, generally codified through a process of negotiation and agreement with Canada and, where applicable, the provincial government.

**Tribal Council:** Traditionally, an autonomous body with legislative, executive and judicial components. Contemporary councils usually represent a group of First Nations to facilitate the administration and delivery of local programs and services to their members. A tribal council's communities are united by kinship and such social units as clans, or relationships through religious, economic and political affiliations.

**Two-Row Wampum:** This wampum belt recorded an agreement made between the Haudenosaunee and the Dutch in the 1600s and symbolizes the relationship between Native people and settlers more generally. One purple row of beads represents the path of the Haudenosaunee's canoe which contains their customs and laws. The other row represents the path of the White man's vessel, the sailing ship, which contains their customs and laws. The meaning of the parallel paths is that the paths should remain separate, yet parallel, with neither party attempting to "steer the others' vessel." It is a message of peaceful co-existence, but it also establishes the principles used in many treaty relationships.

## RIGHTS, POLICY & POLITICS

Whole books could be written on Aboriginal rights. Oh yeah, that's right...they have been and continue to be. But if you don't have time to look up and analyse all the policy, legislation, and case law (continually developing), let this be your first stop in defining and describing some key terms.

**Aboriginal Rights:** The rights that Aboriginal peoples in Canada hold as a result of their ancestors' pre-existing use and occupancy of the land. The rights of Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights uphold the customs, practices and traditions that form a group's distinctive culture. Aboriginal rights are protected in the Constitution Act of 1982.

**Aboriginal Title:** A legal term that recognizes an Aboriginal interest in land. It is based on the long-standing use and occupancy of the land by today's Aboriginal peoples as the descendants of the original inhabitants of Canada. In Canada, where no treaty has been signed, Aboriginal title exists.

**Assimilation:** The process by which one cultural group becomes absorbed in whole or in part into the culture of another, either by force or by voluntary acceptance, thereby diminishing their original cultural practices. This is an issue related to the Aboriginal community because Canada has in the past had a deliberate assimilation policy. An example of its implementation is the Residential School era.

**Bill C-31:** The pre-legislation name of the 1985 *Act to Amend the Indian Act* which changed registration eligibility provisions to address gender discrimination. Changes addressed previous practices whereby Indian women who married non-Indian men were no longer eligible to be registered as Indian, and neither were any children of such a union; and commensurately, non-Indian women who married Indian men were deemed eligible for registration, as were their children. Changes to registration made as a result of Bill C-31 enabled such affected individuals and their children to apply for registration.

**British North America Act (BNA Act):** See *Constitution Act (1982, and 1867)* in this section.

**Brown Paper (1970):** *A Declaration of Indian Rights: The B.C. Indian Position Paper* from the newly formed Union of British Columbia Indian Chiefs (UBCIC), this document was written in response to the Canadian Government *White Paper*, 1969. It rejected the proposals put forth in the *White Paper* and asserted that Aboriginal peoples continue to hold Aboriginal title. It became the cornerstone of UBCIC's policies for years to come.

**Canadian Constitution:** See *Constitution Act (1982, and 1867)* in this section.

**Case Law:** Within the last fifty years a number of high profile and supportive cases have been dealt with primarily by the Supreme Court of Canada (SCC). The following are considered

significant and provide important decisions that affect all Aboriginal peoples in Canada (for further information on specific decisions visit [www.canlii.org/](http://www.canlii.org/)):

- *Calder v. British Columbia* (1973) Established that Aboriginal people have title to the land they have occupied as an organized society since time immemorial. As a result of this judgment, Canada implemented an Indian land claims policy.
- In *Guerin v. The Queen* (1984) the SCC found that Canada has a fiduciary duty to Indians (to act in the interest of Indians). The SCC confirmed that the common law recognizes Aboriginal title based on occupancy and use of land.
- In *R. v. Sparrow* (1990) the SCC recognized that Aboriginal people have the right to carry out certain subsistence activities (hunting, fishing, gathering, etc.) and that this right takes priority over the interests of other user groups. The government can, however, regulate these activities, for example, for conservation purposes.
- In *R. v. Van der Peet* (1996) the SCC set a test holding that an Aboriginal group's asserted right be "an element of a practice, custom or tradition integral to the distinctive culture of the Aboriginal group claiming the right."
- *Delgamuukw v. British Columbia* (1997): the Supreme Court ruled that in certain cases, a First Nation can hold collective title to land. This right ensues from their continued occupation of the land before and after contact with the Europeans. Aboriginal title confers certain exclusive rights (e.g., hunting and fishing) to the First Nation on the land. The *Delgamuukw* judgment also recognized the validity of oral histories as evidence.
- *R. v. Gladue* (1999): the SCC decision sought to interpret the application of Section 718.2(e) of the Criminal Code of Canada, having to do with sentencing of Aboriginal offenders. It found that courts must acknowledge the overrepresentation of Aboriginal people in the corrections system, and, for that reason, a judge must take the life circumstances of the accused into account when sentencing and try to develop alternatives to incarceration where possible. The provision held regardless of whether the person lived on a reserve or off a reserve (also *R. v. Kakekagamick* (2006)).
- *Corbiere v. Canada* (2000) determined that off-reserve band members had the right to vote in band elections.
- *R. v. Powley* (2003) addressed the long-neglected question of Métis rights by establishing legal criteria for Métis identity, including: self-identification as a Métis individual, ancestral connection to an historic Métis community, and acceptance by a Métis community.

**Citizens Plus:** The document written by the Indian Chiefs of Alberta, led by Harold Cardinal, in response to the Government's *White Paper* was a condemnation of the federal government's Indian policy. Also known as the *Red Paper*, *Citizens Plus* advocates for a return to the treaty relationship and the idea that Aboriginal people have additional rights to Canadian citizens. The document can be accessed at:

<http://ejournals.library.ualberta.ca/index.php/aps/article/view/11690/8926>

**Constitution Act (1982, and 1867):** The supreme law of Canada that recognizes the obligation of Canada to Aboriginal Peoples.

- Section 25 of the Charter of Rights (in Part I of the Constitution Act, 1982) guarantees that Aboriginal, treaty or other rights pertaining to Aboriginal peoples of Canada shall not be abrogated by other rights and freedoms.
- Section 35 of the Constitution Act, 1982 recognizes and affirms Aboriginal and Treaty rights. Canadian Governments have an obligation not to infringe, abrogate, or derogate from Aboriginal and treaty rights as a result of this constitutional protection.
- Section 91.24 of the Constitution Act of 1867 (formerly 1867's British North America Act) grants the federal government jurisdiction over Indians and lands reserved for Indians.

**Cooperative management:** Arrangements made between a provincial or federal government and First Nations to involve First Nations in land and resource management processes.

**Crown lands:** Land under the control of the federal or provincial government.

**Education:** This is considered an inherent right by many First Nations and protected under Section 35 of the Constitution. Some of the recent significant policies and legislation relating to Aboriginal education include:

- **Indian Control of Indian Education (1972):** Foundational policy document collaboratively drafted by First Nations across Canada that grew out of response to the federal government's *Statement on Indian Policy 1969* more commonly known as "The White Paper". The Indian Control document named and described two pillars in taking control of education: local control and parental responsibility. The principles in ICIE continue to guide First Nations educators and provided an important step in the phasing out of residential schools.
- **Survival Schools:** The survival schools movement began in the late 1960s and 1970s with the desire to make First Nations languages and cultures prominent aspects of locally-run schools for community children. They were a response to the loss of language and culture in the residential schools. Many survival schools continue to exist today.
- **Mi'kmaq Education Act:** Since 1998, the act provides a form of local community control over First Nations education in communities who elect to abide by the agreement. The act has provided communities with powers over educational administration and curriculum and supersedes education legislation from sections of the *Indian Act*. There is a transferability clause that ensures students moving from the Mi'kmaq system to a provincial system are able to transfer without "penalty". The act is seen as model by the federal government for other First Nations seeking to restore jurisdiction over education in their communities. Text of the legislation is available from: <http://laws.justice.gc.ca/eng/acts/M-7.6/index.html>
- **First Nations Education Act (BC):** Passed in 2006, the FNEA is an attempt to take local control over education provision in communities signing on to the agreement. The act has

provided communities with powers over educational administration and curriculum and supersedes education legislation from sections of the *Indian Act* provided a clear majority of their members choose to join the system. There is a transferability clause that ensures students moving from the FNESC system to a provincial system are able to transfer without “penalty”. Text of the legislation is available from: [www.leg.bc.ca/38th3rd/3rd\\_read/gov46-3.htm](http://www.leg.bc.ca/38th3rd/3rd_read/gov46-3.htm)

- **Accord on Indigenous Education:** The Association of Canadian Deans of Education (ACDE) created the Accord on Indigenous Education to promote a vision in which Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings. It was adopted and accepted by ACDE on June 1, 2010. Text of the accord is available from: [www.slideshare.net/INatOISE/accord-on-indigenous-education](http://www.slideshare.net/INatOISE/accord-on-indigenous-education)

**Enfranchisement:** Used to describe the process by which one’s rights to register for Status under the *Indian Act* was removed. This process was also predominant during the era of government policy for Indian assimilation. Bill C-31 put a stop to this practice in 1985.

**Enrolment:** A process for registering eligible treaty beneficiaries.

**Extinguishment:** The process used to enable Canada to finalize title to lands and resources from Indigenous Nations to Canada. Today, Canada continues to require full or partial extinguishment to conclude modern land claims that may or may not be constitutionally protected as Treaties.

**Fiduciary obligation:** A legal duty described by the Supreme Court as the obligation of one party to look after the well being of another. Canada has fiduciary obligations to Aboriginal people, meaning that Canada must consult and negotiate with Aboriginal people whenever their interests are concerned.

**Inherent Rights:** Rights that a person is born with into their nation. Canada has recognized that Aboriginal peoples have an inherent right to self-government.

**Indian Act:** The principal federal statute dealing with Registered Status Indians and or Treaty Indians. The Act was created in 1876 in an attempt by the federal government to consolidate various Acts which had been put in place to assimilate Native people into Euro-Canadian society and assume Native land for European settlement, development and agricultural purposes. Since 1876 the Act has undergone numerous amendments, revisions, and repeals, with the 1951 revisions being the most comprehensive. The act controls almost every aspect of an Indian’s life from identity and citizenship, to government and economic structures.

**Indian reserve:** Defined in Section 2 of the *Indian Act* as a tract of land that has been set apart for the use and benefit of an Indian band. The federal government assumed jurisdiction over reserve lands and the Native people living on them in 1867 under the *BNA Act*.

**Indian Residential Schools Settlement Agreement (IRSSA):** In 2007, the Indian Residential Schools Settlement Agreement (IRSSA) came into effect; it is the largest class action settlement

in Canadian history. The IRSSA includes the following individual and collective measures to address the legacy of the Indian Residential School system: Common Experience Payment for every eligible former student who resided at a recognized Indian Residential School living on May 30, 2005; the creation of a Truth and Reconciliation Commission, to promote public education and awareness about the Indian Residential School system and its legacy, as well as provide former students, their families and communities an opportunity to share their Indian Residential School experiences in a safe and culturally-appropriate environment; the Independent Assessment Process to assist former students settle their claims for abuse they suffered at Indian Residential Schools; commemoration to honour, educate, remember, memorialize and pay tribute to former students of Indian Residential Schools, their families and the larger Aboriginal community; and support to healing programs and initiatives. See ***Residential Schools*** and ***Truth and Reconciliation Commission (TRC)*** in this section.

**Kelowna Accord:** In 2004 and 2005, an unprecedented national process of Aboriginal policy negotiation was carried out under the direct authority of then Prime Minister Paul Martin. Beginning with the Canada-Aboriginal Peoples Roundtable in Ottawa on 19 April 2004 and ending with the First Ministers' Meeting in Kelowna on 24-25 November 2005, this 18-month process produced an ambitious ten-year plan to "close the gap" between Aboriginal and non-Aboriginal Canadians. The meeting resulted in a five-year, \$5-billion plan to improve the lives of First Nations, Métis and Inuit peoples that was accepted by Aboriginal, provincial and federal governments. It was subsequently abandoned due to a change in government.

**Land Claims:** In 1973, the federal government recognized two broad classes of claims — comprehensive and specific.

**Comprehensive Claims:**

Comprehensive claims are based on the assessment that there may be continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. The claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing, trapping, and resource rights and financial compensation.

**Specific Claims:**

Specific claims deal with specific grievances that First Nations may have regarding the fulfillment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the *Indian Act*.

**Land claim agreement:** A term used by the federal government to refer to negotiated settlement with a First Nation on lands and land usage and other rights.

**Penner Committee (Self-Government):** In 1983, in response to First Nations' demands for greater autonomy, the House of Commons established a parliamentary committee (the Penner Committee) to investigate Aboriginal self-government. Following its study, the committee stated in its report that this right was inherent to all First Nations and should be entrenched in the Constitution alongside Aboriginal and treaty rights. In 1995, the government launched the

Inherent Right Policy to negotiate practical arrangements with Aboriginal groups to make a return to self-government a reality.

**Red Paper:** This document refers to *Citizens Plus*, it was written in response to the Canadian Government's *White Paper*, 1969. See ***Citizens Plus*** in this section.

**Residential Schools:** Beginning in the 1800s, the federal government funded church-run residential schools designed to prepare Indian children for assimilation into the mainstream society. Children were removed from their families and placed in boarding schools where they were prepared for domestic and farm labour. The children were punished for speaking their Indigenous languages or practicing their faith traditions. There was rarely enough nutritious food for the children and health conditions were terrible. Mortality rates were quite high and there are documented cases of encouraging ill children to attend lessons, even when the diseases were highly contagious. Mental, emotional and physical abuses were common. Sexual abuse has been widely documented as well. The last federally operated residential school was closed in 1996. In 2007, the Indian Residential Schools Settlement Agreement (IRSSA) came into effect, the largest class action settlement in Canadian history. See ***Indian Residential Schools Settlement Agreement (IRSSA)*** and ***Truth and Reconciliation Commission (TRC)*** in this section.

**Royal Commission on Aboriginal Peoples (RCAP):** This 4,000-page, five volume document released in 1996 makes 440 recommendations calling for changes in the relationship between Aboriginal people, non-Aboriginal people and governments in Canada. Given its broad community consultations and highly respected Aboriginal leadership, the commission's work is a great resource for background on any Aboriginal issue in Canada.

**Royal Proclamation of 1763:** King George III of England issued a Royal Proclamation to organize England's newly acquired lands. The Royal Proclamation makes reference to lands belonging to the Indians. Only a representative of the British Crown had the right to purchase these lands from them, in the name of the sovereign, at a public assembly. This protected First Nations from private land usurpation and established the grounds and requirement for the treaty process in what would become Canada.

**Scrip:** Certificates redeemable for land or money issued to Métis during the late 19th and early 20th centuries. Métis would have to apply for the scrip in order to qualify; it was designed to extinguish Métis Aboriginal title.

**60s Scoop:** Refers to the high level of Aboriginal children in state care during the 1960s which resulted in the alienation of many Aboriginal people from their communities of ancestral origin.

**Spirit and Intent:** Spirit and intent refers to the agreements and treaties negotiated between Aboriginal peoples in Canada and the French state or British Crown. The treaty period in Canada ranged from early Peace and Friendship agreements during the 1600's to modern agreements of the 21<sup>st</sup> century. Balancing and implementing the collective vision and intention of the parties involved, and the scope of the treaty terms deliberated, NOT JUST the final written text, speaks to the underlying Spirit and Intent of the agreements and the relationships.

**Sui Generis:** Aboriginal title and treaties are *sui generis*, meaning that it is unique and of its own kind or class.

**Surrender:** A formal agreement by which a First Nation consents to give up part of its territory in exchange for equitable compensation.

**Statement of the Federal Government on Indian Policy, 1969:** See *White Paper* in this section.

**Territorial Jurisdiction:** First Nations peoples have a right to use the lands surrounding 'Indian Act' reserves, formerly and formally used for hunting, trapping, gathering and fishing for food and various necessary resources.

**Title:** See *Aboriginal Title* in this section.

**Traditional Land/Territory:** This is land a First Nations community and its members use for economic, spiritual and social purposes; it is an area which a First Nation identifies as land which they or their ancestors traditionally occupied.

**Treaty:** An agreement between the Crown and a First Nation or group of First Nations that defines the rights of both parties with respect to lands and resources over a specified area. A treaty may also define the jurisdiction of a First Nation. Treaties are relationship agreements which have been ratified by both parties.

**Treaty Rights:** Rights protected under section 35 of the Constitution that are held by First Nations people pursuant to a treaty. Note that the wording in actual treaty documents vary from the oral agreements made, and the understandings of the chiefs at the time. As a consequence, there is disagreement between Canada and treaty nations on the precise meaning of promises in a contemporary context regarding matters such as education, health, access to lands and natural resources, etc.

**Treaty settlement land:** An area of land that is owned and managed by a First Nation pursuant to a treaty. The precise legal status of treaty settlement land and the extent of First Nation jurisdiction on it remain to be determined. Some areas within treaty settlement lands will be held in private ownership, or otherwise designated for uses incompatible with public access. Other areas will accommodate public access as provided for in treaties.

**Truth and Reconciliation Commission (TRC):** A commitment in the Indian Residential School Settlement Agreement (IRSSA), the TRC is a public engagement process undertaken across Canada by a Federal Commission consisting of three appointed persons. This commission conducts hearings on the "Truth" from the Aboriginal and non-Aboriginal community on the experiences and effects of Indian Residential Schools in Canada, with the ultimate goal of facilitating reconciliation of those truths for victims and perpetrators. The mandate for this commission expires in 2013. See *Indian Residential Schools Settlement Agreement (IRSSA)* and *Residential Schools* in this section.

*Note* that there is a "Truth Commission into Genocide in Canada" headed by Kevin Annett that is not the same organization nor affiliated with the Truth and Reconciliation Commission.

**United Nations Declaration on the Rights of Indigenous Peoples:** In 2010 Canada endorsed the UN Declaration on the Rights of Indigenous Peoples. The Declaration addresses both individual and collective rights, cultural rights and identity, rights to education, health, employment, language, and others. The declaration was over 25 years in the making with input from Working Groups with global reach and participation. Around the world, 144 states have signed on to the Declaration.

**White Paper:** In 1969, the federal government tabled a White Paper (its official name was the Statement of the Federal Government on Indian Policy, 1969) indicating its intention to repeal the *Indian Act* and eliminate separate legal status for Native people, arguing that the “special status” of First Nations had put them at a disadvantage. First Nations overwhelmingly rejected the White Paper and the government withdrew it in 1971. A copy of the document, including a link to a pdf version, can be accessed at: [www.aadnc-aandc.gc.ca/eng/1100100010189](http://www.aadnc-aandc.gc.ca/eng/1100100010189)

# APPENDICES

## APPENDIX 1: QUICK LINKS

**Reporting in Indigenous Communities:** [www.riic.ca/](http://www.riic.ca/)

**First Nations History and Timeline:** [www.ubcic.bc.ca/Resources/timeline.htm](http://www.ubcic.bc.ca/Resources/timeline.htm)

**Indian Status:** [www.aadnc-aandc.gc.ca/eng/1100100032374](http://www.aadnc-aandc.gc.ca/eng/1100100032374)

**Interactive Maps:** [www.aadnc-aandc.gc.ca/eng/1290453474688](http://www.aadnc-aandc.gc.ca/eng/1290453474688)

**Historic Treaties:** [www.aadnc-aandc.gc.ca/eng/1100100028574](http://www.aadnc-aandc.gc.ca/eng/1100100028574)

**Acts bills and regulations:** [www.aadnc-aandc.gc.ca/eng/1100100032311](http://www.aadnc-aandc.gc.ca/eng/1100100032311)

**First Nation Community Profiles:** <http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/index.aspx?lang=eng>

**First Nation Community Profiles Maps:** <http://fnpim-cippn.inac-ainc.gc.ca/index-eng.asp>

**Interviewing Elders Guidelines (NAHO):** [www.naho.ca/media-centre/interviewing-elders-guidelines/](http://www.naho.ca/media-centre/interviewing-elders-guidelines/)

**Aboriginal Affairs and Northern Development Canada:** [www.aadnc-aandc.gc.ca/eng/1100100014187/1100100014191](http://www.aadnc-aandc.gc.ca/eng/1100100014187/1100100014191)

**Terminology:** [www.aadnc-aandc.gc.ca/eng/1100100014642](http://www.aadnc-aandc.gc.ca/eng/1100100014642)

## APPENDIX 2: POLITICAL ORGANIZATIONS

### National

- **Assembly of First Nations**, Ottawa, ON [www.afn.ca/index.php/en](http://www.afn.ca/index.php/en)
- **Inuit Tapiriit Kanatami**, Ottawa, ON [www.itk.ca/](http://www.itk.ca/)
- **Métis National Council**, Ottawa, ON [www.metisnation.ca/](http://www.metisnation.ca/)

### Atlantic

- **Atlantic Policy Congress of First Nations Chiefs**, Dartmouth, NS [www.apcfn.ca](http://www.apcfn.ca)

### Newfoundland

- **Council of Conne River Micmacs**, Conne River, NL [www.mfngov.ca](http://www.mfngov.ca)

### Nova Scotia

- **Confederacy of Mainland Micmacs**, Truro, NS [www.cmmns.com](http://www.cmmns.com)
- **Union of Nova Scotia Indians**, Membertou, NS [www.unsi.ns.ca](http://www.unsi.ns.ca)

### Prince Edward Island

- **Mi'kmaq Confederacy of PEI**, Lennox Island, PE [www.mcpei.ca](http://www.mcpei.ca)

### New Brunswick

- **Union of New Brunswick Indians**, Fredericton, NB [www.unbi.org](http://www.unbi.org)

### Quebec / Labrador

- **Grand Council of the Crees** (Quebec), Nemaska, PQ [www.gcc.ca](http://www.gcc.ca)
- **Innu Nation**, Sheshatsiu, Newfoundland [www.innu.ca](http://www.innu.ca)

### Ontario

- **Chiefs of Ontario**, Toronto, ON [www.chiefs-of-ontario.org](http://www.chiefs-of-ontario.org)
- **Anishinabek Nation**, Union of Ontario Indians, North Bay, ON [www.anishinabek.ca](http://www.anishinabek.ca)
- **Association of Iroquois & Allied Indians**, London, ON [www.aiai.on.ca](http://www.aiai.on.ca)
- **Grand Council Treaty No. 3**, Kenora, ON [www.gct3.net/](http://www.gct3.net/)
- **Nishnabwe-Aski Nation**, Thunder Bay ON [www.nan.on.ca](http://www.nan.on.ca)

### Manitoba

- **Assembly of Manitoba Chiefs**, Winnipeg, MB [www.manitobachiefs.com](http://www.manitobachiefs.com)
- **Manitoba Keewatinowi Okimakanak**, Thompson, MB [www.mkonorth.com](http://www.mkonorth.com)
- **Southern Chiefs Organization**, Winnipeg, MB [www.scoinc.mb.ca](http://www.scoinc.mb.ca)

Saskatchewan

- **Federation of Saskatchewan Indian Nations**, Saskatoon, SK [www.fsin.com](http://www.fsin.com)

Alberta

- **Confederacy of Treaty No. 6 First Nations**, Edmonton, AB [www.treaty6.ca](http://www.treaty6.ca)
- **Treaty No. 7 Management Corporation**, Tsuu T'ina, AB [www.treaty7.org](http://www.treaty7.org)
- **Treaty 8 First Nations of Alberta**, Edmonton, AB [www.treaty8.ca](http://www.treaty8.ca)

British Columbia

- **Union of BC Indian Chiefs**, Vancouver, BC [www.ubcic.bc.ca](http://www.ubcic.bc.ca)
- **First Nations Summit (BC)**, West Vancouver, BC [www.fns.bc.ca](http://www.fns.bc.ca)

Yukon

- **Council of Yukon First Nations**, Whitehorse, YK [www.cyfn.ca](http://www.cyfn.ca)

Northwest Territories

- **Dene Nation**, Yellowknife, NWT [www.facebook.com/pages/Dene-Nation/12608943308](https://www.facebook.com/pages/Dene-Nation/12608943308)

## APPENDIX 3: ORGANIZATIONS

**Aboriginal Financial Officers Association** [www.afoa.ca/](http://www.afoa.ca/)

finance, management, business

**Aboriginal Healing Foundation** [www.ahf.ca/announcements](http://www.ahf.ca/announcements)

Residential schools, healing, violence, survivors, reconciliation

**Aboriginal Human Resource Council** [www.aboriginalhr.ca/en/home](http://www.aboriginalhr.ca/en/home)

labour, jobs, workforce, human resources, economy

**Aboriginal Nurses Association of Canada** [www.anac.on.ca/](http://www.anac.on.ca/)

health, nursing, hospital, labour

**Arctic Children and Youth Foundation** [www.acyf.ca/](http://www.acyf.ca/)

Arctic, education, health, youth, children, north

**Arctic Co-operatives Limited** [www.arcticco-op.com/](http://www.arcticco-op.com/)

Arctic, economy, jobs, arts, cooperative, business, north

**Canadian Aboriginal AIDS Network** <http://caan.ca/?lang=en>

health, healing, HIV/AIDS, research, treatment

**Canadian Aboriginal Minerals Association** [www.aboriginalminerals.com/](http://www.aboriginalminerals.com/)

mining, lands, resources, development

**Canadian Council for Aboriginal Business** [www.ccab.com/](http://www.ccab.com/)

business, economic development, entrepreneurs, jobs, youth, human resources

**Canadian Métis Council** [www.canadianmetis.com/](http://www.canadianmetis.com/)

Métis, economic, political, cultural

**CESO/SACO** [www.ceso-](http://www.ceso-)

[saco.com/Home.aspx?aspxerrorpath=/english/national/aboriginal/index.php](http://saco.com/Home.aspx?aspxerrorpath=/english/national/aboriginal/index.php)

development, social, economic, governance, entrepreneur, human resources

**Congress of Aboriginal Peoples** [www.abo-peoples.org](http://www.abo-peoples.org)

non-status Indian, off-reserve, urban

**Council for the Advancement of Native Development Officers (CANDO)** [www.edo.ca/home](http://www.edo.ca/home)

economic, development, business, human resources

**First Nations Chiefs of Police Association** [www.fncpa.ca/](http://www.fncpa.ca/)

policing, law, crime, human resources

**First Nations Child and Family Caring Society of Canada** [www.fncfcs.com/](http://www.fncfcs.com/)

children, adoption, protection, foster care, health, family

**First Nations Environmental Network** [www.fnen.org/](http://www.fnen.org/)  
environment

**First Peoples National Party of Canada** [www.fpnpc.ca/](http://www.fpnpc.ca/)  
politics, culture

**Frontiers Foundation** <http://frontiersfoundation.ca/>  
economic, social development, poverty reduction, housing, education

**Indigenous Bar Association** [www.indigenousbar.ca/main\\_e.html](http://www.indigenousbar.ca/main_e.html)  
law, justice, social issues, spirit

**Indigenous Physicians Association of Canada** [www.ipac-amic.org/](http://www.ipac-amic.org/)  
health, medicine, human resources, physicians

**Indspire (formerly National Aboriginal Achievement Foundation)** <http://indspire.ca/>  
education, culture, spirit, development, economic, arts, awards

**Inuit Art Foundation** [www.inuitart.org/foundation/home.html](http://www.inuitart.org/foundation/home.html)  
Inuit, art, economic development

**National Aboriginal Capital Corporation Association (NACCA)** [www.nacca.net/home\\_e.htm](http://www.nacca.net/home_e.htm)  
finance, economic development, business, banking

**National Aboriginal Circle Against Family Violence** <http://nacafv.ca/en/mandate>  
violence, family, health, advocacy, training, women

**National Aboriginal Diabetes Association** [www.nada.ca/](http://www.nada.ca/)  
health, diabetes, culture

**National Aboriginal Health Organization** [www.naho.ca](http://www.naho.ca)  
health, research, traditional knowledge, medicine

**Native Women's Association of Canada (NWAC)** [www.nwac.ca](http://www.nwac.ca)  
women, health, education, human rights, culture, social, economic development

**Truth and Reconciliation Commission** [www.trc.ca](http://www.trc.ca)  
residential schools, healing, reconciliation, research, health