

TERMINOLOGY

**Indigenous:** Overarching term to describe the descendants of the original inhabitants of a country or a geographical region. Indigenous people practice unique traditions and retain social, cultural, economic and political characteristics that are distinct from those practised by the dominant societies in which they live. This is the term used throughout this document to refer to First Nation, Métis and Inuit peoples.

**Aboriginal Peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution Act recognizes three groups of Aboriginal people-Indians, Métis and Inuit. These are three separate peoples with unique languages, cultural practices and spiritual beliefs.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian", which some people found offensive. Although the term First Nation is widely used, no legal definition of it exists.

**Status Indian:** A political definition that refers to a person who is registered as an Indian under the Indian Act. There are legal reasons for the continued use of the term "Indian", first used by the colonizers who believed North America was the sub-continent of India.

**Non-Status Indian\*:** An Indian person who is not registered as an Indian under the Indian Act.

**Native American:** A term in use during the 1960s in place of the term "Indian" as that word began to be considered derogatory.

**Anishinaabe/Anishinaabeg:** Refers to those Indigenous people who speak a wide variety of Algonkian language dialects such as the Odawa, Ojibwa, Potawatomi, Cree, Mi'kmaq, etc. The word Anishinaabe also has a direct reference to the Creation Story with its meaning of "the one lowered to earth".

**Lenape/Lunaapeew:** Lenape (or plural: Lunaapeew) is pronounced "Leh-NAH-pay" and it means "the people." The nation is also known as the Lenni Lenape ("true people") or the Delaware Nation named after the Delaware River, which runs through traditional Lenni Lenape territory. (New York/Manhattan Island)

**Métis\*:** People of mixed First Nation and European ancestry who identify themselves as Métis are distinct from First Nations, Inuit and non-Aboriginal people. They have a distinct language called "Michif". \*In April 2016, the Supreme Court of Canada ruled that Metis and non-status Indians are considered "Indians" under Section 91(24) of the Constitutional Act.

**Inuit:** An Aboriginal people in Northern Canada, who live in Nunavut, Northwest Territories, Northern Quebec and Northern Labrador.

**Unceded:** Territory not surrendered by Indigenous people to the Crown either by treaty or an Indian Act surrender.

**Colonization:** The action or process of settling among and establishing control over the Indigenous people of an area. Colonization replaces traditional political systems with the colonizer's system. Its purpose is to take the title of the land, subjugate its people and ultimately assimilate them.

REGIONAL AND CULTURAL DIFFERENCES

There are four distinct First Nation Communities within Sarnia/Lambton/ Chatham-Kent. They are Aamjiwnaang First Nation, Kettle and Stony Point First Nation and Bkejwanong First Nation, which are members of the Three Fires Confederacy. The fourth is the Lenape Nation at Moraviantown. Each community is a part of a distinct nation that has a unique culture, tradition, belief, history, political affiliation, experience and perspective. There are also many different peoples from other bands dispersed among the four communities.

1 Wiikwedong (Kettle Point) and Aazhooenaang (Stony Point)

Located on Lake Huron in Bosanquet Township and members of the Anishinaabeg Nation. Kettle Point is known as Wiikwedong (where the land goes around in a bay) and Stony Point as Aazhooenaang (the village over there).

2 Aamjiwnaang First Nation

Located on the St. Clair River, in the city limits of Sarnia. Aamjiwnaang (where the water flows contrary) is also a member of the Anishinaabeg Nation.

3 Bkejwanong First Nation (Walpole Island)

Unceded territory located near Wallaceburg, at the mouth of the St. Clair River. Bkejwanong (where the waters divide) is comprised of six islands that are occupied by the Ojibwa, Potawatomi and Odawa peoples. These Nations also represent the Council of the Three Fires, which is a military and cultural confederacy that has survived the test of time.

4 Eelünaapéewi Lahkééwiit (Delaware Nation at Moraviantown)

Located on the southern shores of the Thames River, near Thamesville. Home of the Lenape (Lunaapeew) People of the Delaware Nation, called the grandfather nation by the other Anishinaabeg nations because they are the original people from the Atlantic seaboard.

Fiddle and Sash Métis Community\*

This Métis community is located in Lambton/ Kent counties and have their monthly meetings in Wallaceburg, Ontario. They are not affiliated with any political Métis group and were formed as a strictly social group in order to celebrate Métis culture.

COMMUNICATION STYLES

Nonverbal

Some Indigenous people often observe non-verbal signs until they feel safe. Cultural awareness is necessary to avoid misinterpretation of non-verbal behaviour. For example, a gentle handshake and avoidance of direct eye-contact are both ways of showing deference and respect. These norms can sometimes clash with Euro-Canadian expectations of direct eye-contact and a firm handshake as a means of generating trust.

Humour

Used as a means of teaching, gentle teasing is intended to bring attention to behaviour that needs to be changed and/or to show affection. It can be used to cover great pain and difficult situations with smiles or jokes. It is a common concept that "laughter is good medicine" and a way to cope.

Indirect Communication & Non-Interference

It is important to understand that there is an unspoken understanding in many Indigenous communities that a code of non-interference be respected. Open criticism, disclosing personal information about another person, etc. may be viewed as breaking this code.

Storytelling

Indigenous peoples have oral traditions in which storytelling is used to portray life lessons and teachings. Each listener may interpret the story in their own way, with certain stories often told in certain seasons. It is the listener's responsibility to hear the moral of the story, which is in contrast with the direct messaging that mainstream society often expects.

UNDERSTANDING CULTURAL IDENTITY

Indigenous people are on many different paths and stages of their journey in staying connected to and reclaiming their culture. This includes traditional values, beliefs, clan systems, spirit names and traditional territories.

Many Indigenous people are revitalizing their culture by learning their languages and participating in ceremonies. They are discovering more about traditional foods, music, dance, clothing and diet. With all of this, they are learning about a way of living called "Mino Bimaadiziwin" which means "Living in a Good Way". This is endeavouring to follow the Seven Grandfather Teachings in every part of one's life.

Spirituality

Each individual Indigenous community understands that spirituality is an essential component of their culture. Some of the practices of this spirituality include sacred ceremonies such as smudging, sweat lodges and fasting.

Each nation on Turtle Island (North America) has its own teachings and stories of how the universe came to be. These teachings guide their ways of knowing and understanding the world and how they interact with it. There are key components of these teachings and creation stories that are interwoven throughout cultural practices within each nation. Most importantly, there is an understanding between nations that all creation stories are considered to be equally true.

FACTS AND FICTION

**Fiction:** Indigenous people are all the same.

Fact:

The term Indigenous is used to describe three distinct groups of people: First Nations (Status & Non-Status), Métis, and Inuit. Each has a unique history, culture, language, perspective, and spiritual beliefs. A growing trend is the use of specific nation names such as Anishinaabeg, Métis, Haudenosaunee, Cree, Algonquin, etc. because these are the most accurate descriptions of the people in question, and this helps to differentiate between cultural groups.

**Fiction:** First Nations people do not pay any taxes.

Fact:

Most First Nations people pay taxes. Income earned by those working on-reserve is exempt from income tax, but must be paid if the work is done off-reserve. First Nations people living off-reserve, for the most part, pay the same taxes as the rest of Canadian society.

In Ontario, registered Indians do not have to pay HST for goods delivered to a reserve. First Nations people must pay the GST portion of the HST for goods purchased off-reserve but are exempt from the PST portion of the tax since it is a provincial tax.

Fiction:

First Nations people live in teepees and Inuit people live in igloos.

Fact:

Historically, First Nation people lived in teepees, wigwams, longhouses and Inuit people lived in igloos. Although today they live in "modern" dwellings there is currently a housing crisis in many First Nations and Inuit communities. Many dwellings are overcrowded, poorly ventilated and heated, and often in need of major repairs, all of which contribute to health problems.

Language

The most common languages in this area include Anishinaabemowin (which in turn, includes the dialects of Ojibwa, Odawa and Potawatomi); also included is the Delaware language called Lunaapeew. Métis people have their own language called Michif, while Inuktitut is the language of Inuit people. There are also many dialects of each language. These languages often function differently from English; for example, Indigenous languages tend to name objects by describing them, compared to a singular name an object is given in English.

Seven Grandfather Teachings

The Seven Grandfather Teachings contain traditional knowledge given to the Anishinaabe people by the Creator. They are used together in ceremony and by each individual in daily life. They are principles to live by and are essential for living a good and healthy life.



See <http://ojibwe.net/projects/prayers-teachings/the-gifts-of-the-seven-grandfathers/>

**Fiction:** All Indigenous people have alcohol problems.

Fact:

Although alcohol abuse is a problem within some Indigenous communities, not all Indigenous people suffer from such addictions. Many Indigenous people who live by their traditional teachings do not consume alcohol or other mind-altering substances; traditional healing is a proven way to help people with addictions and other underlying issues.

Fiction:

All Indigenous people are on welfare or receive government assistance.

Fact:

Indigenous are entitled to the same benefits as all Canadians. Where treaty rights exist and entitlement is right-based, Indigenous people are still subject to regulation.

Fiction:

All Indigenous people get a free post-secondary education.

Fact:

There is a limited amount of funding in Indigenous communities to help some students achieve the same levels of education as non-Indigenous Canadians. A high grade-point average (GPA) must be maintained. In most cases, Indigenous people must rely on OSAP, scholarships/bursaries and other loans to help pay for their post-secondary education.

\* For more information see <https://www.facebook.com/groups/thefiddleandsash/>



WE ARE ALL TREATY PEOPLE

Historically, the relationship between Indigenous peoples and Canada was based upon treaties which are constitutionally recognized agreements between the Crown and Indigenous peoples. According to The Canadian Encyclopedia, treaties form the constitutional and moral basis of alliances between Indigenous peoples and Canada.

When Canada is referenced here it needs to be clear that the Crown (pre-confederation) and the Government of Canada (post-confederation) have made these agreements on behalf of all Canadian citizens; therefore, all Canadians are affected by treaties and need to be educated thoroughly on their meaning and current state.

HISTORIC RELATIONSHIPS

Three Fires Confederacy

The Three Fires Confederacy is as old as its three member nations. It is a trade and military alliance between the Ojibwa (Chippewa), Odawa and Potawatomi nations. Decisions affecting any or all of the three members were made at a Three Fires Grand Council usually held at Baawating (Sault Ste. Marie). Today there are members of the Three Fires Confederacy residing at Bkejwanong Territory (Walpole Island), Aamjiwnaang, Wiikwedong (Kettle Point) and Aazhoojenaang (Stony Point).

Trade and Military Alliances

The Three Fires Confederacy began a trade/military alliance in the 1650s with the French and fought together in the Fox Wars (1700's) and against the British (1750's).

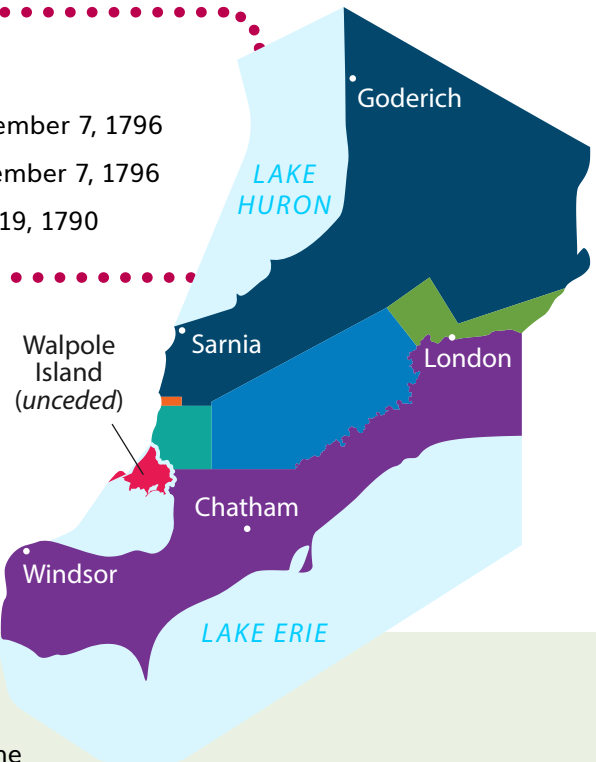
The Treaty of Niagara in 1764 established a nation-to-nation trade/military alliance between twenty-four First Nations (including the Three Fires Confederacy) and the British. They fought against the American rebels during the revolution, and against the Americans in the War of 1812. Their participation ended with the death of Tecumseh at the Battle of the Thames in 1813. This was the last time the First Nations fought as allies of a European power.

TREATIES WITH THE BRITISH CROWN

- Treaty #53½, August 18, 1843
- Treaty #6, September 7, 1796
- Treaty #29, July 10, 1827
- Treaty #7, September 7, 1796
- Treaty #25, July 8, 1822
- Treaty #2, May 19, 1790



The Three Fires Confederacy and Lunaapeew fought against the United States in the American Indian Wars of 1790-94, and were part of a larger First Nations coalition defeating two American armies. However, in 1794 they suffered a major defeat at the Battle of Fallen Timbers in Ohio which ended the Indian Wars with the Treaty of Greenville in 1795.



The Truth and Reconciliation Commission released an Executive Summary of its findings along with 94 "calls to action" with the purpose of reconciling relationships between Canadians and Indigenous peoples.

HISTORICAL TIMELINE

1763

The Royal Proclamation of 1763

The Royal Proclamation of 1763 established a nation-to-nation relationship. It was the first time Europeans recognized Aboriginal title, setting aside land west of the Allegany mountains as "Indian Country". It also established rules for land transfers between First Nations and settlers. It was ratified by twenty-four First Nations at the Treaty of Niagara in 1764.

1764

LOCAL TREATIES

Treaty #2 1790: A large tract of land was ceded between Lake Erie and the Thames River by the Ojibwa, Odawa, Potawatomi and Wyandotte nations which includes Kent County.

Land Grant 1792: The Lenápe were given a land grant on the Thames River out of the tract ceded by Treaty #2.

1790

1792

The Treaty of Niagara 1764

This treaty between Indigenous peoples and the British Crown ratified the terms of the Royal Proclamation of 1763. Twenty-four First Nations negotiated with the Crown over a thirty-day period. Three wampum belts concluded the negotiations.

The British presented the First Nations with the **Great Covenant Chain Wampum** agreeing that territory east of the Allegany Mountains would be for the British. The territory west of the mountain range would be for the First Nations. The British and the First Nations would live in peace.

The British also presented the **Twenty-four Nation Wampum** agreeing that if any member was in need the British would supply the necessities.

The Haudenosaunee presented the British with a **Two Row Wampum**. The British accepted this wampum agreeing that each would conduct their own affairs. Later, however, the British did not adhere to this agreement.

1796

Treaty #7 1796: Also called St. Anne's Treaty, it was originally signed to set aside a reserve for an expected influx of displaced Indigenous people from the United States after the Indian Wars of 1790-94. When this influx did not happen, the tract of land was opened up to colonized settlement and became Sombra Township.

1813

Battle of the Thames

Treaty #25 1825: A large tract of land, the Longwoods Tract, on the Thames River between Treaty #6 (London Township) and Treaty #7 ceded by the Ojibwa.

Dish With One Spoon

This is a treaty between the Anishinaabe, Mississaugas and Haudenosaunee that bound them to share the territory and protect the land. It is used to describe how land can be shared to the mutual benefit of all its inhabitants. Subsequent Indigenous Nations and Peoples, Europeans and all newcomers have been invited into this treaty in the spirit of peace, friendship and respect.

1825

Residential Schools Opening

From the 1800s to the 1990s Residential Schools were used to assimilate First Nation children into settler society. Children were forcibly removed from their families to attend schools far from home and although parents did not approve of this practice, they had no recourse or authority to remove them from the schools. Children were punished for speaking their language and practising their spiritual ways. One of the first Residential Schools was the Mount Elgin Industrial Institute that operated from 1851 to 1946 on Chippewa of the Thames First Nation—only 30 minutes outside London.

1827

Treaty #29 1827: A large tract of land, the Huron Tract, between Lake Huron and the northern boundaries of Treaty #7, Treaty #25 and Treaty #6 and the Thames River ceded by the Ojibwa. Four small tracts of land were reserved out of the Huron Tract, one at the mouth of the River aux Sable, one at Kettle Point, one at the mouth of the St. Clair River just below the rapids and one approximately half-way between the mouth of the St. Clair and Walpole Island. The Huron Tract contained 2.1 million acres.

1851

The British North America Act 1867

The British North America Act changed the nation-to-nation relationship between the Crown and the First Nations. This served as a gateway to forced assimilation. During this period, a number of Acts (with numerous paternalistic amendments) were introduced to support colonization, such as the Gradual Civilization Act; the Gradual Enfranchisement Act; and the Indian Act.

1867

The Indian Act, 1876

The Indian Act was created for the purpose of governing the lives of Indians in a paternalistic manner. It established criteria for status, non-status and First Nation band membership. Enfranchisement was a process by which Indians lost their status voluntarily or involuntarily and became non-status Indians. The Indian Act is a form of structural racism which enables economic, social and political institutions within society to create and reinforce racial discrimination.

1876

The 60's Scoop

The 60's Scoop refers to a time when over 11,000 status First Nations children were removed from their families and placed into the child welfare system, in most cases without the consent of their families or bands.

1950s-1980s

Bill C-31

Over time, many amendments to the Indian Act further restricted the rights and freedoms of First Nations people. However, one change in 1985 (Bill C-31) allowed women who had previously lost their status through marriage to apply to have their status reinstated.

1985

Residential Schools Closing

The last Residential School in Canada closed in 1996. The Truth and Reconciliation Commission of Canada was formed to learn the truth about what happened in the Residential Schools and to prepare a public report with recommendations to renew relationships between First Nation people and Canadians. This process encouraged survivors to share their stories and begin their healing journey towards reconciliation.

1996

2015

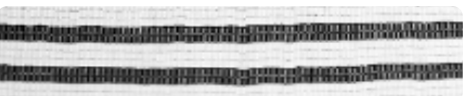
This guide was developed through collaboration with local indigenous Knowledge Keepers, with the goal of helping those in our community form a better understanding and connection with each other. We give thanks to the knowledge keepers who shared their experiences and information, and we also give thanks to the trees from which these guides were created.



Great Covenant Chain Wampum



Twenty-four Nation Wampum



Two Row Wampum



Dish With One Spoon Wampum

HISTORIC SOURCES OF DISTRUST

Historical distrust continues to impact interactions between Indigenous communities and the Canadian government. For this reason, the importance of re-establishing the relationship and rebuilding trust cannot be overstated. Indigenous communities are still dealing with the intergenerational effects caused by colonization and broken treaties, the 60's Scoop and Residential Schools, with negotiations and/or court cases still on-going.

"The 60's Scoop" refers to a time when over 11,000 status First Nations children were removed from their families and placed into the child welfare system in most cases without the consent of their families or bands.

Indian Hospitals were a system of segregated hospitals where Indigenous patients were treated with the intent of reducing the spread of the diseases that had been introduced in the process of colonization (Smallpox, Tuberculosis, etc.) Forced sterilization and experimentation were conducted at these hospitals, where the government authorized and encouraged the sterilization of Indigenous women without the patient's consent.



THE SEVENTH GENERATION PRINCIPLE

The seventh generation concept urges the current generation to live and work for the benefit of seven generations into the future. This philosophy originated with the Iroquois and has since been adopted by many indigenous people around the world.

Today, this principle can apply to decisions made with regard to the natural resources we use. This ensures that those decisions are sustainable for seven generations into the future.

Also important is the way that the Seventh Generation Principle can apply to relationships—in particular, those between Indigenous and non-Indigenous peoples. Its long-term perspective can keep relationships strong for many generations to come.