



Aboriginal Reference Guide

Communities, Contacts and Key terms

March 2013

Local Communities

Curve Lake First Nation

The Curve Lake First Nation is located approximately 25 km North-East of Peterborough. Below is a brief overview about the community which can be found on their website.



The Community

Through hard work and determination it was our ancestors that shaped and made our First Nation the great place it is today. Here in Curve Lake, we have a special uniqueness that we are proud of. For instance, we are home to:

- The very first Anishnaabe Kwe O’gimaa (Native Woman Chief) in Canada – Elsie Knott (1954).
- World renowned artisans Norman Knott, Alice Williams and David Johnson.
- The famous Whetung’s Art Gallery (established in 1960s).

Although not as prominent, our culture, language and old ways of living are still with us. Over the last century, we’ve become a model community to surrounding First Nations.

The People

Our people are our most valuable resource. More specifically, the people of CLFN include members and non-members alike. Presently, the First Nation’s registered membership is approximately 1,918 (1,161 off reserve and 764 on reserve). The total non-member population is approximately 600. Therefore, the total member and non-member population is approximately 2,500. Our members reside in the 500 plus households located throughout the First Nation. The department of Indian affairs issues status cards to those who apply and designates which reserve an individual’s ancestry is linked although the individual has to apply to the reserve to become a member.

The Land

Curve Lake First Nation (CLFN) is located approximately 25 kms northeast of Peterborough, Ontario. The First Nation territory consists of a mainland peninsula and large island (Fox Island) on Buckhorn and Chemong Lake. The First Nation also owns smaller islands located throughout the Trent Severn Waterway system. The total land base of the First Nation is approximately 900 hectares.

The First Nation Government

The current government structure encompasses a large full time staff complement of 80 employees, in addition to other part time and contract staff (approximately 25). Employees are organized in several departments:

- Finance and Administration
- Health and Family Services
- Education
- Economic Development
- Public Works
- Lands

History

- Since time immemorial the Anishnaabeg ancestors of the Mississauga's of Curve Lake First Nation have inhabited North America. Written history, spelling and grammar misinterpretations have led to confusion of what we have been called over the years. To avoid argument we will go with the fact that we speak the Anishnaabeg language we are Ojibway by description and of the Mississauga Nation because we resided in the general area of the Mississauga River. Traditional teachings have taught us that before contact we shared the land with other tribes such as the Potawatomi, Odawa Huron and Haudonoshonee.
- Upon arrival of the white man and the beginning of written history the fur trade totally changed our natural economy. Due to the fur trade and competition between the British and the French over control of the fur trade and the control of the land, the historically friendly tribes turned on one another for almost a generation of war. Most the Anishnaabek migrated from this area for a brief time to avoid conflict and disease. The Three Fires Confederacy which consisted of the Mississauga, Chippewa and Pottawatomi re-established it's presence in the Great Lakes Area near the end of the 1600's and early 1700's. More recently oral history have shown that the Mississauga 's of Curve Lake First Nation Traditional hunting and gathering Territory included an area from Lake Ontario to the east the French River to the North and Tyendenaga to the east and the eastern tip of Georgian Bay to the West. Click here to see a map.
- The current location of Curve Lake First Nation has been used as a gathering place for a long long time.
- In 1829, a small band of Ojibway Indians stopped on a peninsula to rest after paddling for many days. The Anishinawbe people liked the area; it was easily accessible to water which played an important part in trading. The Anishinawbe decided to settle here and Mud Lake, as it was known then, officially became a reserve in 1889. Mud Lake Band #35, became Curve Lake in 1964. Today, with approximately 1,760 members, Curve Lake has flourished into one of the more successful First Nations in Canada.
- Come visit and see where past meets present and discover our unique cultural heritage. For more information contact the Cultural Coordinator at (705) 657-8045 or via email.

<http://curvelakefirstnation.ca/>

Curve Lake First Nation offers the following services and departments to band and community members:

- [Communications](#)
- [Community Infrastructure](#)
- [Corporate](#)
- [Curve Lake First Nation Library](#)
- [Economic Development & Employment](#)
- [Education](#)
- [Gaming Revenue Fund](#)
- [Health & Family](#)
- [Lands, Rights & Resources](#)
- [Social Services](#)
- [Youth & Recreation](#)

If can't find the information you're looking for, please contact Curve Lake First Nation.

Contact

Curve Lake First Nation, Curve Lake, ON

Phone: 705-657-8045, Fax: 705-657-8708

<http://curvelakefirstnation.ca/>

Hiawatha First Nation- Mississauga of Rice Lake

The Hiawatha Reserve is located on the north shore of Rice Lake east of the Otonabee River. It is found in Otonabee Township approximately 30 kilometres south of Peterborough. The reserve consists of approximately 1952 acres of land of which 1523 are under certificates of possession.”

Hiawatha Administration Office

Located at 123 Paudash Street, the original building was established and opened in 1974, housing only 3 offices. An addition was built in 1989, which brought 5 new offices, a board room and kitchenette. This also established the Lower Hall which hosts a fully working kitchen, where functions and meetings can be held.

Hiawatha Policing Services was established in 1994, and can be found at the **Administration Office** or reached at **(705) 295-4423**.

Please call (705) 295-4421 if you have any questions regarding the following list of services or programs offered at the Administration Office.

- **Indian Registration Administrator**
- **Employment & Training Services Officer**
- **Lands and Housing**
- **Education Counselor:**
 - **Provide Counseling services to on & off reserve**
 - **Can provide Financial Assistance to:**
 - Elementary Students (on reserve members for tuition and busing through Indian and Northern Affairs Canada (INAC))
 - Secondary Students (on reserve members for tuition and busing through INAC)
 - Post Secondary Students (on & off reserve status members through INAC)
 - Mature Students on waiting list (on & off reserve status members as funding becomes available)
 - **Works with:**
 - Elementary, Secondary & Post Secondary Schools
 - School Boards
 - Hiawatha First Nation's Post Secondary Appeal Board
 - Hiawatha First Nation's Education Committee
 - **Applicable Policies:**
 - Post Secondary Student Assistance Program Policy
 - Post Secondary Scholarship Policy
 - Scholars Program Policy
- **Hiawatha First Nation Policing Services**
- **Economic Development Officer:**
 - Consultation on Business Upstarts (Funding Resources & Financial Planning)
 - Assistance to both community and members in the preparation of Statements of Intent (Funding Programs)
 - Development of Business and Marketing Plans
 - Proposal Development - both financial and capacity building
 - Long Term Strategic Planning
 - Management of Community Business Operations - Serpent Mounds Park, N.H.S., Hiawatha Tent & Trailer Park, The Old Railroad Stop Gas Bar/Convenience Store/Restaurant - Operation of Hides Depot

- Provision of Leather Goods for Crafts and Regalia
- Operation of CAP site
- Retention of full time Councillor
- Job postings - internal and external
- Assistance with Job Search (Resume & Cover letter assistance)
- Application and management of Summer Youth Program
- Career Development Consultation for Post Secondary Education
- Funding for Occupational Skills Training or Tuition Allowance for Job Enhancement Programs
- Development of Health & Safety Policy and Committee
- Development of Community Business Bylaws
- Employment Policy Development

Band Administrator

The First Nation administrator oversees the professional administration and business affairs of Hiawatha First Nation. The administrator also provides for the control, management, direction and effective and efficient administration of the public service and business affairs of Hiawatha First Nation.

The administrator ensures an on-going basis for the creation of an operational environment with the capacity and ability to implement the political decisions of Hiawatha First Nation.

Hiawatha L.I.F.E. Services and Child Care Centre

Located at 431 Hiawatha Line 10, the building was established and opened in 1999. The L.I.F.E. Services Centre is home to Health and Social Programs for Hiawatha First Nation, the community's Day Care, as well as showcasing the War Memorial Monument to honor our community members who have served. It also houses the Elders Room, where community Elders can come to sit, meet and relax in a comfortable setting. Please call main reception at (705) 295-4421 if you have any questions regarding the L.I.F.E. Centre, Day Care or any of the following programs offered here.

Hiawatha First Nation Response Team

Public Works Department

Dana Paudash Memorial Ball Park

Located at 126 Paudash Street, behind the United Church, this ball diamond is set up with a lake view. It is fenced all around with bleachers and children's playground equipment. The ball diamond can be rented for a fee by contacting the main receptionist at **(705) 295-4421**.

<http://www.hiawathafirstnation.com/index.html>

Alderville First Nation

The Community

Alderville First Nation is a thriving First Nations community that is rich in heritage and native culture with nature and heritage tours available throughout the year upon request. We have many tourist attractions for interested visitors including native crafts, Ojibway Village, Black Oak Savanna, Annual Pow-wow, Drum Socials, and our annual Boating Regatta.

The People

We have approximately 300 members that live in Alderville, and another 650 + members that live outside of Alderville. For a complete community profile (2001 data), you can visit this statcan [link](#).

Programs and Services

Chief and council, administration, economic development, health and social services, student services, learning centre, daycare, community trust, public works, community centre, small business in Alderville. Full description of programs and services available on website <http://www.aldervillefirstnation.ca/>

Contacts

- **Alderville Community Centre,**
Events Facility, Cheryl Pedersen
905-352-2284
 - **Prepaid Legal Inc,**
Legal Services Coverage, Dave Simpson
905-352-2214
 - **Alderville Administration Office**
11696 2nd Line Road
P.O. Box 46
Alderville, ON K0K 2X0
905-352-2011
 - **Alderville Health and Social Services**
8467 County Road 45 P.O. Box 12
Alderville ON K0K 2X0
905-352-2140
 - **Alderville Community Centre**
905-352-2284
 - **Alderville Learning Centre**
905-352-2793
- <http://www.aldervillefirstnation.ca/>

Peterborough Aboriginal Resources

Kagita Mikam Aboriginal Employment and Training Peterborough

Community Employment Resource Partnership (CERP) - Serving Peterborough and Area
Provide a cooperative working relationship with all Aboriginal First Nations and non-Aboriginal associations/businesses to ensure that the employment and training needs of Aboriginal people in the area will be addressed.

Contact: 705-749-0101

Website:

http://www.communityerp.ca/CERP_Member_Agencies/Peterborough/Directory_of_Organizations/Kagita_Mikam_Aboriginal_Employment_and_Training.htm

Peterborough Native Friendship Center

- The Nogojiwanong Friendship Centre was incorporated on February 1, 2008 and became a member of the Ontario Federation of Indian Friendship Centres on (OFIFC) October 24, 2009.
- The Nogojiwanong Friendship Centre is one of the OFIFC's newest members to come aboard and has been core funded since January 2010.

Aims and Objectives

- To establish and operate a Native friendship Centre to be used for workshops, programs, athletics, drama, art, music, handcrafts, hobbies and recreation for the benefit of the general public;
- To advance Aboriginal culture - based education for the benefit of restoring and maintaining the values and beliefs of original teachings for Aboriginal people and the larger community;
- To provide childhood development, education and support services to youth adult, seniors and community members;
- To advance the betterment of and provide support services for, Aboriginals relocating to an urban area. Services will include, but are not limited to, Leadership development Training for youth, women and men in order to provide for the betterment of Aboriginal people and the larger community; and
- To offer the opportunity to experience the spiritual observances of Aboriginal faith.

Programs and Services

- Akwe:go
- Wasa-Nabin
- Alcohol and Drug
- Healthy Living.
- Life Long Care
- Community Mental Health
- Urban Aboriginal

Contact: 705.775.0387

Website:

http://www.profilecanada.com/companydetail.cfm?company=2488647_Peterborough_Native_Friendship_Centre_Peterborough_ON

Nijkiwendidaa Anishnaabekwewag

Aboriginal Women's Resource center

- Nijkiwendidaa Anishnaabekwewag Services Circle is a registered charitable not-for-profit community based organization. Nijkiwendidaa has been operated by Anishnaabekwewag (Indigenous Women) for Anishnaabekwewag since 1992. NASC is the sole provider of counselling and healing services for Anishnaabekwewag and their families in the following geographical areas: the Counties of Peterborough, Haliburton, Northumberland, City of Kawartha Lakes and the Region of Durham.
- The services that Nijkiwendidaa provides enables Anishnaabekwewag and their families who have been abused, are being abused or are at risk of being abused to heal, build healthy relationships, and a healthy community.
- In providing counselling and healing services, NASC utilizes Traditional Indigenous Healing methods and contemporary Western counselling and healing practices. Foremost, NASC provides a cultural based approached and other appropriate methods to meet the needs of our clients.

Contact: 705-741-0900

Website:

<http://www.nijki.com/about>

Métis Peoples

OMAA (Ontario Métis Aboriginal Association)

About OMMA

Today's OMAA - The Woodland Métis Tribe is growing at an astounding rate. OMAA is composed of a growing constituency and membership supported by a dedicated group of directors and support staff who uphold a proud legacy while looking to the future to identify and pursue creative and innovative means to help advance the aspirations of the organization and the Woodland Métis communities across Ontario.

OMAA feels that the legal, political and academic emphasis of the last decade on the prairie Métis populations has resulted in a lack of recognition and accommodation of Métis elsewhere in Canada -- it is this imbalance which The Woodland Métis Tribe aspires to negate. As Woodland Métis and Aboriginal Peoples we must work collectively to stress our need for recognition and acceptance as a distinct Aboriginal society using our historic Aboriginal title and treaty rights as our basis of claim.

http://www.oma.org/about_us.html

History

OMAA - The Woodland Métis Tribe's rich past draws on a strong heritage and colourful history of a people in a land which has been our home since time immemorial. Historical documentation commissioned by the Royal Commission on Aboriginal Peoples makes it increasingly apparent that there is diversity among Métis peoples in Canada which must be addressed. Historians agree that there were several populations of Métis people in Canada which came into existence both before and after the more familiar Métis communities of the Prairie Provinces normally associated with the Riel resistances of 1870 and 1895.

The development of a distinct, cohesive, mixed blood population was a major factor in colonial life. Colonial exploration pushed its way into the upper Great Lakes area in the 1620's and by 1654 a meeting of Half-Breeds (or Métis) was recorded. Even European historians make it pretty clear that Mackinac and Sault Ste Marie had large populations of Half-Breeds; in fact the Indians and Half-Breeds were the only permanent population in the area up until 1763.

During those many years when neither the English nor the French succeeded in dominating the Upper Lakes area, it was the Half-Breed Langlade family that provided the same kind of leadership that the Riel's were to later provide in Red River in the next century. In fact, the formal surrender of the Sault area to the English was conducted between English officials and the Half-Breed Charles Langlade, not the French military.

For a century, the Half-Breeds of the Sault built their nation on the economy of the fur trade, and their military alliances with both Indian and colonial forces, when it became necessary to defend their homeland against the English and later the Americans. According to research done by OMNSIA (the predecessor to OMAA - The Woodland Métis Tribe) in 1978, there were two attempts to set up a separate

province or state in the Upper Lakes region which had the full support of most Métis. The first plan for a separate province was proposed by Antoine Lournet de Lemothe-Cadillac in 1760. Cadillac's idea (and that of the Ottawa and Sauter in his garrison) was to assimilate the Indian population to form one community. Cadillac was charged, arrested, acquitted, and removed from office. A century later the same fate befell another commander in the area, Robert Rogers, who re-opened the Michilimackinac fur trade. In response to local, and a considerable amount of Halfbreed pressure, he considered enlisting the help of the French to set up a separate province. He was charged, tried, and acquitted of treason, but he too was removed from his post. Such historical events confirm the European's awareness of the need for a distinct Métis society as early as 1760 in what is today the Woodland area of Ontario.

<http://www.oma.org/history.html>

MNO (Métis Nation of Ontario)

“The paternal ancestors of the Métis were the former employees of the Hudson Bay Northwest Fur Companies, and their maternal ancestors were Indian women of the various tribes.



“The French word “Métis” is derived from the Latin participle mixtus, which means "mixed;” in French "mele;” it expresses well the idea that is sought to be conveyed.

“However appropriate the corresponding English expression "Halfbreed" might have been for the first generation of the mixture of blood, now that European blood and Indian blood are mixed in every degree, it is no longer general enough.

“The French word ‘Métis’ expresses the idea of this mixture in the most satisfactory manner possible, and thus becomes a proper race name. Why should we care to what degree exactly of mixture we possess European blood and Indian blood? If we feel ever so little gratitude and filial love toward one or the other, do they not constrain us to say: ‘WE ARE MÉTIS!’” ~ Louis Riel, 1885

The People

We, the Métis are a people of the lands, which gave rise to our history and tradition and culture.

We call those lands the Métis Homelands. The Homelands stretch from the lakes and rivers of Ontario; cross the wide prairies, traverse the mountains into British Columbia and into the northern reaches of the Northwest Territories. They include the hills and valleys of the north-central American States.

These are our lands. They are Métis lands. They are the lands of our past which nurture us today and which we value as the precious foundation of our future. As Métis who live in the Homelands, we hold it to be a fundamental truth that we are one of the Aboriginal peoples of the Americas.

The Métis Nation continues today to be the embodiment of our past, the source of sustenance for our present while giving rise to our hopes and aspirations for the future. We are a Nation, born of independence, and self-sufficiency whose teachings are founded on the values of honesty and truth. We are proud of our rich heritage. We are inspired by the values and traditions of our ancestors. The strength of our society is based on democracy, freedom, fairness, equality, generosity, justice and the customary and written law of our people. Above all, we cherish harmony and peace. As Aboriginal people we hold sacred the rights of the individual and of the collective. We have respect for each other, for the land and

for the animal and plant life that surrounds us. We are people who honour and respect the family, our elders who hold the key to the past, and our children, who are our future. Guided by our spiritual values we aspire to attain our highest potential.

<http://www.metisnation.org/governance/statement-of-prime-purpose>

Contact The Métis Nation of Ontario:

Métis Nation of Ontario
500 Old St. Patrick St, Unit 3
Ottawa, ON
K1N 9G4

Tel.: 613-798-1488
Toll Free: 800-263-4889
Fax: 613-722-4225

Ontario Ministry of Aboriginal Affairs

Access to map of Ontario First Nations:

http://www.aboriginalaffairs.gov.on.ca/english/about/firstnations_map.asp

Land Claims

The Government of Canada and the Government of Ontario each have a role to play in resolving land claims because they may:

- Be responsible for actions that give rise to a claim
- Have benefited from those actions.

Ontario is working together with the federal government and Aboriginal communities to:

- Reconcile interests on key land issues,
- Create certainty over lands and resources and
- Improve the land claim review and resolution process, so that fair and lasting settlements can be reached quickly.

Ontario is committed to resolving land claims.

<http://www.aboriginalaffairs.gov.on.ca/english/negotiate/negotiate.asp>

A land claim is a formal statement made by an Aboriginal community that it may be legally entitled to land and/or financial compensation.

Since 2003, Ontario has signed seven agreements to settle land claims and land-related issues:

- Hunter's Point
- Lake Nipigon Ojibway
- Michipicoten
- Rainy River
- Sand Point
- Tyendinaga (Turton Penn)
- Wahta Mohawks

The resolution of land claims is primarily a federal responsibility. Sometimes, the province has a role due to its involvement in the historical events giving rise to claims, or because of the impact of claims on the management of lands and natural resources in the province.

Ontario is working together with the federal government, municipalities and Aboriginal communities to:

- reconcile interests on key land issues,
- create certainty over lands and resources and
- Improve the land claim review and resolution process, so that fair and lasting settlements can be reached quickly.

For information about land and land related claims and agreements, visit:

ontario.ca/landclaims

http://www.aboriginalaffairs.gov.on.ca/english/about/relationships_brochure.asp#claims

Key Terms

The following are terms as described in the document *Treaty Learning Essentials* produced in 2008 by the Office of the Treaty Commissioner.

http://www.otc.ca/LEARNING_RESOURCES/Publications/Treaty_Essential_Learnings/

TREATIES . “The treaties were foundational agreements entered into for the purpose of providing the parties with the means of achieving survival and stability, anchored on the principle of mutual benefit.⁶ Treaties are solemn agreements between two or more nations that create mutually binding obligations.⁷ The Supreme Court of Canada stated: “What characterizes a treaty is intention to create obligations, the presence of mutually-binding obligations and a certain measure of seriousness.”**P,11.**

THE NUMBERED TREATIES. From 1871 to 1921, treaty commissioners met with First Nations peoples throughout northwestern Ontario and the southern prairies, and were instructed to secure access to the land. First Nations peoples living on the prairies, weakened by the loss of the buffalo and new diseases, believed that treaties would ensure their physical, cultural and spiritual survival, and sought guarantees to enable them to continue to hunt, fish and govern themselves. First Nations peoples’ understanding of the numbered treaties is that they were not separate treaties but one treaty with numbers attached to signify the areas being treated with. Treaties 1 through 11 were negotiated across Western and Northern Canada. Treaties 2, 4, 5, 6, 8 and 10 completely cover the area that is now Saskatchewan. **P,11.**

TREATIES ARE PROMISES. Both the Crown and the First Nations peoples agreed to and entered into solemn promises, vowing to provide socio-economic stability and physical and cultural survival. These solemn agreements were based on the assumption of mutual respect for all aspects of life, including the spiritual, political, economical, traditional and social values of the other. First Nations peoples were guided by the Creator and the newcomers were guided by the Queen of Britain. **P,12.**

THE PROVISIONS OF TREATY. The treaties are not frozen in time and are understood to be evolving to suit the conditions of the day. They are, however, also unchangeable. In matters of interpretation Canada’s Supreme Court has ruled that interpretations of treaty shall be made in favour of the intended beneficiaries: First Nations peoples

WE ARE ALL TREATY PEOPLE. Treaties are beneficial to all people in Saskatchewan. They are considered mutually beneficial arrangements that guarantee a co-existence between the treaty parties. Newcomers and their descendants benefit from the wealth generated from the land and the foundational rights provided in the treaties. They built their society in this new land where some were looking for political and religious freedoms. Today, there are misconceptions that only First Nations peoples are part of the treaties, but in reality, both parties are part of treaty. All people in Saskatchewan* are treaty people. P, 16.

*Although the author has produced this document for use in Saskatchewan, Canadians regardless of location or time of arrival are treaty people as well.

THE SPIRIT AND INTENT OF TREATIES. The spirit and intent of treaties is critical to understanding the relationship between the two nations. Treaties are more than written documents; they maintain a permanent living relationship for all generations. To fully understand the context of treaties, one must understand what the spirit was and what the intentions were at the time of treaty-making. “Spirit and intent” refers to the sacredness of the treaties, which was not recorded in written form. Relying on the written word alone is not sufficient because of the oral history component that is the First Nations

peoples' perspective. Both the Crown and the First Nations peoples intended to benefit from treaties and to be respectful of each other's way of life. The Crown and First Nations peoples sealed the agreements before the Creator, which formed the relationship. According to First Nations peoples' natural laws, all creation lived in balance and harmony and when the newcomers came to Turtle Island (the First Nations' term for North America), First Nations peoples agreed to share the land with them through a treaty-making process. The intent from the First Nations peoples' perspective is that all the terms agreed to, both written and spoken, would have a continual fulfillment without obstructions—this is why treaties are “living documents.” **P, 16.**

LANDS IN DISPUTE. When the treaties were agreed to there was a promise of lands that would be set aside for First Nations peoples. However, the lands were either not given or not enough was given, therefore the issue of land came to the public agenda. Lands in dispute are most commonly referred to as “**land claims,**” lands First Nations peoples are trying to recover as promised in the treaties. The term “**land claims**” implies that the First Nations are asking for new lands when, in fact, the lands are already theirs. How can you claim what is already yours? The term used for the purpose of this document is therefore “lands in dispute.” **P, 52.**

SPECIFIC LAND CLAIMS are claims based upon problems that the First Nations experienced as a result of the allocation and administration of lands promised in treaties, the *Indian Act* or the disposition of First Nations lands due to theft, etc. Specific land claims ordinarily come from First Nations groups living in the provinces (as opposed to the territories) and most settlements consist of land and/or financial compensation. **P, 52.**

COMPREHENSIVE LAND CLAIMS are claims based upon the Canadian government's recognition of Aboriginal Title where the First Nations did not sign treaties, thereby never officially sharing their land. **P, 52.**

THE INDIAN ACT. In most of the contemporary issues previously mentioned, the *Indian Act* has played a role in restricting First Nations peoples. The *Indian Act* is the law that outlines how First Nations peoples are to be administered. However, the treaties clearly stated that the two nations were to have peaceful relations and were to continue their ways of life. The *Indian Act* has affected the treaty relationship because of its paternalistic nature, created to control every aspect of First Nations peoples' lives. It is an impediment to treaty implementation. **P, 57.**

PROTOCOL

First Nations peoples demand that rules and protocol be followed when practising certain ceremonies and customs. Protocol pertains to conduct and behaviour. Following protocol ensures that lines of communication are open, trust is established and support is cultivated by those who perform the observances. The observance of protocol ensured a proper ceremony to gain the Creator's favour, ensuring the survival and safety of the people. At treaty time, First Nations peoples followed protocol to the highest degree, which allowed them to enter into the agreement. The solemnity and seriousness of the new arrangement was witnessed by the Creator to safeguard First Nations peoples' understandings of the treaty. These protocols have been established for many centuries and were given by the Creator as a means of devotion and observance. Each First Nation has its own set of rules to follow for its particular ceremonies and events. Consultation is essential to ensure proper protocol is followed.

P, 31.

SHARING AND COOPERATION: The traditional First Nations concept of sharing was greatly practised because of the communal setting of tribes. People needed each other to survive. Sharing material possessions, knowledge and survival skills displayed an honourable character because it gave a person a sense of pride and self-worth to assist those who were in need for various reasons. The First

Nations believe the Creator supplied the necessary resources, talents and gifts to live on this earth and were happy to share with others; they felt the Creator gave them an obligation to conduct themselves in this manner. Today, most First Nations still carry out this attitude of sharing, though they have only limited material possessions. They believe those who do not share with others are not living in harmony with the wishes of the Creator, and may end up unhappily self-centered. Ultimately, the First Nations shared the land, which was a major part of their existence and survival, because they thought the newcomers possessed the same attitude of sharing. **P, 34.**

“GOOD RELATIONS”

Since all humans are children of the Creator, we are all related. Respect and kindness nurture good relationships, and people must observe and listen to one another in order to gain a better understanding of the other person. This leads to a more respectful relationship. Treaties were meant to create good relations among all people. In the First Nations’ beliefs system, everything and everyone is connected and inter-connected within the Circle of Life. Through treaty, the First Nations included the Crown and the newcomers into this Circle. “...the Circle has been widened to accept the Crown.” **P, 36.**

Glossary of Additional Terms

The following definitions were taken from various sources including: “Definitions” (Indian and Northern Affairs Canada, March 2000), *The Canadian Oxford Dictionary*, *Saskatchewan Education Curriculum Guides*, *Indian Claims Commission*, *Knots in a String* (Peggy Brizinski, 1993), *Treaty Elders of Saskatchewan* (Cardinal and Hildebrandt, 2000), Federation of Saskatchewan Indian Nations, Saskatchewan Indian Cultural Center and various Internet sites.

Aboriginal peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people: Indian[*see First Nations*], Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal rights: Those rights which Aboriginal peoples have because of their status as Aboriginal people in their own land.

Anishinabé: A Saulteaux term describing themselves as the First People that came down from the Creator; coming down to be man.

Assembly of First Nations (AFN): The Assembly speaks for First Nations peoples all across Canada, working with the federal government on political, social, economic and healthcare issues.

Assimilation: Becoming part of another society; adapting to the society and taking on the characteristic or quality.

Band: A group of First Nations peoples for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

Colonization: The act or policy of colonizing; to bring settlers into a country; to make a country into a colony.

Creator: The First Nations believe in a Great Spirit or God who was the Creator of all things. This spirit was often referred to as the Creator in the First Nations languages.

Cree: The European name for the First Nations living in central Canada. The Cree were divided into three main groups: the Plains Cree, the Woodland Cree and the Swampy Cree.

Cultural Diversity: Most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, (e.g. diversity within the Cree culture includes Plains Cree, Woodlands Cree and Swampy Cree). Underlying current usage is an emphasis on accepting and respecting cultural differences through the recognition that one culture is not intrinsically superior to another.

Culture: The customs, history, values and languages that make up the heritage of a person or people and contribute to that person's or peoples' identity. First Nations peoples use the term culture to refer to their traditional teachings: beliefs, history, languages, ceremonies, customs, traditions, priorities (how life should be) and stories.

Custom: A tradition that is passed from one generation to another.

Elder: A person who has earned the right to be recognized as an Elder in his/her community and/or in other First Nations communities. Most have variety of special gifts they have acquired and earned. These Elders have the ability to pass on traditional teachings and provide spiritual guidance.

Eurocentricism: Label for all the beliefs that presume superiority of Europeans over non-Europeans (Laliberte et al., 2000, p. 568)

First Nations: A collective term used to refer to the original peoples of North America. It is important to recognize that there are many different nations within the First Nations, each with their own culture, language and territory. Other descriptions of "First Nations" include the following: 1) usually used to refer to a politically autonomous band under the *Indian Act*, a nation of First Peoples; and 2) a term that came into common usage in the 1970s to replace the word "Indian." Although the term "First Nation" is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the descendants of the original inhabitants of Canada. The term "First Nation" has also been adopted to replace the word "band" in the name of communities.

Gladue Principle"

In Criminal sentencing in Canada, a court is required to take into account all reasonable alternatives to incarcerations, with particular attention to Aboriginal offenders (s. 718.2(e)). This is not an automatic "get-out-of-jail-free card." Rather it requires the court to take into account circumstances facing Aboriginal peoples. Where the crime is relatively minor, the court should consider Aboriginal-based sentencing principles such as restorative justice. This incorporates community members and the victim in determining a fit sentence. However, where the crime is more serious, courts will generally find that the Gladue Principle is inappropriate and consider more traditional sentencing objectives such as protection of the public and deterrence.

Subsection 718.2(e) is a guiding principle and not a substantive power. Therefore, the court is not at liberty to impose a sentence outside the range of legally available penalties. For example, if there is a minimum sentence of imprisonment, the court cannot use the Gladue Principle to impose a sentence lower than the minimum. However, courts have considered the Gladue Principle in determining the

constitutionality of minimum sentences which are set by the Crown, depending on whether the Crown elects to serve a notice of enhanced penalty under s. 729 or elects to proceed by indictment.

In March 2012, the Supreme Court of Canada ruled that the Gladue Principle also applies to breaches of long-term supervision orders. They stated that "failing to take [aboriginal] circumstances into account would violate the fundamental principle of sentencing". This ruling, *R. v. Ipeelee*, 2012 SCC 13, [2012] 1 SCR 433, also reinforced the principles underlying the Gladue Report generally. *Ipeelee* itself has quickly become extremely influential in sentencing matters concerning aboriginal offenders, having been cited in over 80 Canadian court cases in just 7 months from the time it was issued and is now effectively a companion case to *Gladue* in this area.

References

^ Staples, Michael (January 23, 2010). "Unusual report ordered for case involving woman from St. Mary's". *The Daily Gleaner*. pp. A5. Retrieved 23 January 2010.

^ "R. v. Gladue, [1999] 1 S.C.R. 688". *Judgments of the Supreme Court of Canada*. Lexum. October 23, 2009. Retrieved 23 January 2010.

^ "Gladue (Aboriginal Persons) Court". *Aboriginal Legal Services of Toronto*. Retrieved 23 January 2010.

Indian: A person who is registered as an Indian or is entitled to be registered as an Indian under the *Indian Act*. A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act*, 1982. There are three definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians. The use of the term "Indian" has declined since the 1970s, when the term "First Nation" came into common usage.

Indian Act: Canadian legislation first passed in 1876 and amended many times since then; defines an Indian in relation to federal obligation and sets out a series of regulations applying to Indians living on reserves.

Indian Reserves: A tract of land, the legal title to which is vested in Her Majesty that has been set apart by Her Majesty for the use and benefit of a band.

Indigenous People: All inhabitants indigenous to their lands and territories, and their descendants; native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

Imperialism: A policy of acquiring dependent territories or extending a country's influence over less developed countries through trade or diplomacy; the domination of another country's economic, political or cultural institutions; the creation, maintenance or extension of an empire comprising many nations and areas, all controlled by a central government.

Métis: People born of, or descended from, both European and First Nations parents. A distinctive Métis Nation developed in what is now southern Manitoba in the 1800s, and the descendants of these people later moved throughout the prairies. There are also many other groups of mixed ancestry people who consider themselves Métis.

Nation: Community of people of mainly common descent, history, language, etc. forming a State or inhabiting a territory. A group of people with a common history, language and culture who use a particular territory—and live upon it—and a system of governance.

Native: A person born in a specified place; a local inhabitant; a member of an Indigenous people of a country, region, etc. as distinguished from settlers, immigrants and their descendants.

Non-Status Indian: An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered or because he or she lost Indian status under former provisions of the *Indian Act*.

Numbered Treaties: Treaties signed between 1871 and 1921, each numbered 1 to 11, throughout the North and West. All contained some rights conferred on Indians, such as reserves and annuities, and in return the First Nations agreed to share vast tracts of land.

Office of the Treaty Commissioner (OTC): The OTC was created by the Federation of Saskatchewan Indian Nations and the Government of Canada to facilitate treaty discussions between the Government of Canada and the First Nations.

Reinstated Status Indians: This includes people who regained their status on the Indian register as per the Bill C-31 amendment made to the *Indian Act* effective April 17, 1985. They are required to make further application to specific bands, usually the band from which they were enfranchised, to receive band membership. In reference to this group of people, the term Status Indian is sufficient.

Status Indian (First Nation): Three definitions are as follows: 1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits and restrictions of the *Indian Act* and related policies; 2) Status Indians who are registered or entitled to be registered under the *Indian Act*. The act sets out the requirements for determining who is Status Indian; and 3) a commonly used term applied to a person who is registered as an Indian under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act*, is registered as an Indian or is entitled to be registered as an Indian.

Sovereignty (First Nations perspective):

The Creator gave the First Nations:

- The land on the island of North America (“Turtle Island,” the Peoples’ Island).
- A way to communicate with Him for guidance and to give thanks.
- Laws, values and principles that described the relationships and responsibilities they possessed to and for the lands given to them.
- An interconnectedness among the sacred ceremonies, teachings and beliefs among the First Nations.
- Spiritual philosophies, teachings, laws and traditions that provided a framework for the political, social, educational and cultural institutions, and laws that allowed them to survive as nations from the beginning of time to the present.
- The “gifts” they needed to survive both spiritually and materially, given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire and Mother Earth.
- Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.).

Surrender Claim: An agreed-upon transfer of Indian land to the Government of Canada, usually for money. Under the *Indian Act*, reserve land can only be sold to the federal government, which may then sell or lease the land on behalf of the Indian band or First Nation.

Territory: An area that has been occupied in regard to use or jurisdiction.

Treaties: Solemn agreements between two or more nations that create mutually binding obligations.

Treaty: Formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property.

Treaty First Nation: A person who obtained treaty rights through treaty negotiations. Specifically, leaders and members of the First Nations who negotiated treaty and passed on their treaty rights to their children, with exception to the *Indian Act* legislated situations.

Treaty Indian: Three definitions are as follows: 1) an Indian person whose forefathers signed a numbered treaty in which land was exchanged for certain listed payments, such as money, tools, and health and educational benefits. The term is often used in the prairie provinces synonymous with “Status Indian”; 2) a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians do not receive the same benefits; and 3) Indian people or descendants of Indian people who entered into treaties with the Crown or Canadian government.

Treaty Land Entitlement (TLE): A specific area of claims concerning fulfillment of the guarantee of reserve land in the Numbered Treaties.

Treaty Rights: Rights that are provided for in the treaties made between the First Nations and the British Crown or the Government of Canada.

Trust Obligations: The obligations of the federal government to act in the best interests of Indians when acting on their behalf on a trusteeship capacity. These obligations, which are rooted in the treaties and the *Indian Act*, are akin to those exercised by one country to another that has been made a protectorate of the first.

Treaty Reference

Office of the Treaty Commissioner. (2008) *Treaty Essential Learnings: we are all treaty people*. Canada. Retrieved from: <http://www.otc.ca/siteimages/TELS.pdf>.