

Indigenous Education Dictionary

Reference: Canadian Geographic Indigenous Peoples Atlas of Canada

Published by: The Royal Canadian Geographic Society (2018)

A

ABORIGINAL

“Aboriginal” is now a contentious term that is no longer used to socially discuss First Nations, Inuit and Métis people. The federal government has now moved to embrace the term “Indigenous” with all of its legal ramifications as a replacement for the terms “Aboriginal” and “Indian.” By recognizing First Nations, Inuit, and Métis as Indigenous Peoples, the government is acknowledging their international legal right to offer or withhold consent to development under the United Nations Declaration on the Rights of Indigenous Peoples.

ABORIGINAL NATION

A term used by the Royal Commission on Aboriginal Peoples in its final report published in 1996. RCAP defines Aboriginal nation as “a sizeable body of Aboriginal people who possess a shared sense of national identity and constitute the predominant population in a certain territory or collection of territories.”

ABORIGINAL RIGHTS

The legal rights that Indigenous peoples in Canada hold as a result of their ancestors’ long-standing use and occupancy of the land. These rights uphold the customs, practices and traditions that form a group’s distinctive culture. Examples of such rights include the right to hunt, trap and fish on ancestral lands. Aboriginal rights are protected in the Constitution Act, 1982.

ABORIGINAL SELF-GOVERNMENT

The formal structure through which Indigenous communities may control the administration of their people, land, resources, and related programs and policies. Self-government is designed, established and administered by Indigenous Peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial and territorial governments.

ABORIGINAL TITLE

A legal term that recognizes an Indigenous interest in land. It is based on the long-standing use and occupancy of the land by today’s Indigenous Peoples as the descendants of the original inhabitants of the land now known as Canada. Aboriginal title exists in Canada where no treaty has been signed.

ACCORD

An understanding reached before a final agreement, it must be ratified by all parties involved.

THE ALBERTA MÉTIS SETTLEMENTS

In 1938, the Alberta government set aside 1.25 million acres of land for 12 Métis settlements located primarily in the east-central and northern areas of the province. Each of the current eight settlements is governed by an elected five-person council that makes bylaws on matters of local governance, is responsible for its settlements membership and land allocations, and administers and delivers programs and services. The Alberta Métis Settlements are the only legislated Métis land base in Canada.

ASSEMBLY OF FIRST NATIONS

A national advocacy organization representing First Nation citizens in Canada, which includes more than 900,000 people living in 634 First Nation communities and in cities and towns across the country. It supports member First Nations in areas such as identity and treaty rights, environment, economic development, education, housing, health, social services and land claims.

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 its original cultural practices. Canada has historically had a deliberate assimilation policy toward Indigenous Peoples. An example of its implementation is the residential school era.

AUTONOMOUS

A status of independence, including governance.

B

BAND

A group for whom land and funding are set aside by the federal government. A band is composed of Status First Nations people who may also be treaty. The term “band” has been widely replaced by the terms “First Nation” or “community.”

BAND COUNCIL

The governing body of a band or First Nation set up under the requirements of the federal Indian Act. Each First Nation is typically represented by a band council chaired by an elected chief, and sometimes also a hereditary chief. Chiefs and councils are colonial structures that were imposed on First Nations, and are not the same as traditional governance structures. Councils are elected for two- or three-year terms (under the Indian Act or band custom) to carry out First Nation business, which may include education; water, sewer and fire services; by-laws;

community buildings; schools; roads; and other community businesses and services. The band council may also interact with external jurisdictions, such as federal and provincial governments, on behalf of the band members.

BILL C-31

The pre-legislation name of the 1985 Act to Amend the Indian Act. This act eliminated certain discriminatory provisions in the Indian Act, including the section that deprived First Nations women of their status when they married non-First Nations men. Bill C-31 enabled first- and second-generation women and their children to apply to have their status restored.

BOIS-BRULES

An early name for the Métis that means “half-burnt wood.” The Métis’ French-Canadian fathers gave them this name prior to the 1790s. The name is most frequently associated with the French-speaking Métis of the Red River valley region of Canada and the United States.

BROWN PAPER (1970)

The Brown Paper, also known as A Declaration of Indigenous Rights. The B.C. Indian Position Paper from the newly formed Union of British Columbia Indian Chiefs, was written in response to the federal government’s 1969 White Paper (formally known as the Statement of the Government of Canada on Indian Policy). The Brown Paper rejected the proposals put forth in the White Paper and asserted that Indigenous Peoples continue to hold Aboriginal title. It became the cornerstone of UBCIC’s policies for years to come.

C

CEREMONY

An established or prescribed practice that has spiritual meaning. Practices differ widely by region and nation.

CHIEF

A band or First Nations chief is someone who is elected by members of a recognized governing First Nation council on an Indian Act reserve to govern for a specified term. A hereditary chief is a separate title for a possible separate leader, who is given the power to lead by cultural protocol. Hereditary chiefs inherit the title and responsibilities according to the history and cultural values of their community.

CIRCLE

An important symbol for Indigenous Peoples. Many see time as cyclical (not linear) and view life as a circle from birth, to death, to spiritual rebirth. A circle may also represent seasons, directions and human development, and is usually seen as having four quadrants. When meeting in a circle, everyone is equal, with an equal voice.

CLAIM AREA

An area identified by an Indigenous group as the basis for negotiating treaty settlement land or a land claim area. An Indigenous group's claim area may or may not be the same as their traditional territory.

CLAIMS

A deal with rights and title to lands not already ceded by treaty. In 1973, the federal government recognized two broad classes of claims: comprehensive and specific.

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.

CLAN MOTHER

In Haudenosaunee culture, a matrilineal society, the clan mother holds important political and societal roles. Her title is hereditary through a clan, and is usually passed on to a female relative. She has a duty to ensure that the Haudenosaunee ways and customs continue.

COMPREHENSIVE CLAIM

A claim made by an Indigenous group based on the concept of continuing "Aboriginal rights and title" that have not been dealt with by treaty or other legal means.

CONFEDERACY

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

CONSTITUTION ACT, 1867

An act of British parliament from 1867, originally called the British North America Act. It outlines Canada's system of government, which combines Britain's Westminster model of parliamentary government with division of sovereignty (federalism). Although it is the first of 20 British North America Acts, it is still the most well-known and is understood to be the document of Canadian Confederation. With the partitan of the Constitution in 1982, this act was renamed the Constitution Act, 1867.

CONSTITUTION ACT, 1982

Endorsed by all provincial governments except that of Quebec, this was the formal act of Parliament that effected Canada's full political independence from the United Kingdom. Queen Elizabeth II and Prime Minister Pierre Elliott Trudeau signed the Proclamation of the Constitution Act, 1982. The proclamation confirmed that Canada had formally assumed authority over its Constitution, the final step to full sovereignty. The Charter of Rights and Freedoms forms the first 34 sections of the Constitution Act, 1982.

COOPERATIVE MANAGEMENT

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

COUNTRY FOOD (SOMETIMES KNOWN AS WILD FOOD)

Country food is the name that Inuit use to describe traditional foods. Country foods include things like arctic char, seal meat, whale and caribou. Originally these foods were consumed for day-to-day survival - eating what the land and sea provided. Today, country foods provide a cultural connection for Inuit that connects family and community and is best shared together. Whether in an urban setting or in small northern communities, country foods always bring people together and are anticipated at community events. In urban settings, particularly for Inuit living outside the north, country food provides a vital cultural connection.

CREATING STORIES

Stories that explain how the world and living things came to be the way they are. In some Indigenous traditions, creation stories are accorded a different class or status from everyday stories, with protocols, governing when and how to tell them and with whom they may be shared.

CREATOR

Many Indigenous Peoples believe in a Creator, though 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.

CREE

The largest First Nations group in Canada. They are closely related to the Ojibway, Algonquin and Innu peoples. "Cree" also refers to a language in the Algonquian language family that consists of several dialects.

CROWN-INDIGENOUS RELATIONS AND NORTHERN AFFAIRS CANADA

In August 2017, Prime Minister Justin Trudeau announced the dissolution of Indigenous and Northern Affairs Canada and a plan to create new departments: Indigenous Services Canada and Crown-Indigenous Relations and Northern Affairs Canada. CIRNAC will focus on Indigenous-government relations, including matters pertaining to treaty rights and self-government, and northern affairs.

CROWN LANDS

Land under the control of the federal or provincial government. About 89 percent of Canada's land area is designated as Crown land. In many areas, Crown land is unceded land, meaning that "Aboriginal title" has neither been surrendered nor acquired by the Crown.

CROWN TENURE

A legal interest in Crown lands or resources issues by the province in the form of permit, licence, lease or approval.

CULTURAL APPROPRIATION

Cultural appropriation is the adoption or use of the elements of one culture by members of another culture. Motifs, themes, “voices” or images might be used without appropriate context or in a way that may not represent the real experience of the people from whose culture they are drawn.

CULTURE

A way of life products thereof that determines the attitudes, values, beliefs and behaviour of groups of people.

CUSTOM

A traditional and widely accepted way of behaving or doing something that is specific to a particular society; place or time. 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.

D

DEVOLUTION

Refers to the transfer of programs and services management from the federal government to Indigenous authorities.

DOG SLAUGHTER

A series of dog slaughters were undertaken or ordered to be undertaken by federal and Quebec government officials, their representatives or the RCMP in several Inuit communities from the mid-1950s until the late 1960s. Government officials and their representatives did not hold effective consultation with Inuit, nor seek to obtain their consent to the slaughters. Although the slaughters have been acknowledged in some areas in Nunavut, Makivik Corporation (an organization mandated to protect the rights and interests of Nunavik Inuit) has been seeking, on behalf of Nunavik Inuit, an acknowledgment of these events and remedial measures.

E

EAGLE FEATHER

A symbol of respect and honour, often used in ceremonies. The eagle feather is “a representation of a life lived according to principle and to the desire to be spiritual, good-hearted, kind and compassionate... a symbol of principled life in action.” (author Richard Wagamese)

ELDER

Elders are very important members of First Nation, Métis and Inuit communities, and often designated by community consensus and approval. Elders are viewed by the community as being knowledgeable in one or more areas, as being willing to share the knowledge with others, and as living a good life others may want to emulate. An Elder is someone who has attained a high degree of understanding of one or more of the following: history, traditional teachings, ceremony and healing practices. The community and individuals will normally seek the advice and assistance of Elders in various areas of traditional, as well as contemporary, issues.

ELDER PROTOCOL

There are certain protocols specific to Elders of various backgrounds, so it is best to ascertain these codes of behaviour ahead of time. All Elders appreciate and must be shown respect. An acknowledgment by way of a gift, which can also sometimes be money in the form of an honorarium, is appreciated in some Indigenous communities because it shows the recipient values what the Elder provided.

ENFRANCHISEMENT

The process by which Indigenous Peoples lost their Indian status under the Indian Act. This process was also predominant during the era of government policy for Indigenous assimilation during the early days of the Indian Act. Bill C-31 put a stop to this practice in 1985.

ETHNOCENTRIC

An attitude that one’s own group or culture is more important or superior to another’s group or culture.

EUROCENTRIC

Presupposing the supremacy of Europe and European thoughts, knowledge and civilization.

EXTINGUISHMENT

The process used by the Canadian state 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 by treaties.

EXPERIMENTAL ESKIMO

In the early 1960s the Canadian government conducted an experiment in social engineering. Three 12-year-old Inuit boys, Peter Ittinuar, Zebedee Nungak and Eric Tagoona, were sent to live with white families in Ottawa, to be educated in white schools. The consequences for the boys, their families, their identity and their culture were brushed aside. The bureaucrats who brought the boys south did not anticipate the outcome of the experiment. The boys grew up to become leaders of their people, and lifelong thorns in the side of the government. The battles they fought and won were instrumental in the establishment of Indigenous rights in Canada, and led to the creation of Nunavut, the world's largest self-governing Indigenous territory. But it all came at enormous personal cost.

F

FIDUCIARY OBLIGATION

A concept that argues that the federal government has a responsibility to look after the best interests of Indigenous Peoples and that all dealings between the federal and provincial governments and Indigenous Peoples must be fair and open. Modern Indigenous land claims and the courts, through the concept of the "honour of the Crown," argue that the federal government has a fiduciary obligation to administer land grants in the best interests of Indigenous Peoples. Indigenous Peoples claim that the government historically failed to look after their best interests, particularly land claims and other Indigenous rights. This is viewed as a breach of trust.

FIRST NATION FEE SIMPLE LAND

Land owned by a First Nation that chose not to have it returned to reserve status and used for economic purposes.

FIRST NATIONS

This term applies to Status and non-status Indigenous people (excluding Metis and Inuit) and can also refer to bands (for example, "First Nations people in the Lake Superior region" and "the Curve Lake First Nation"). The term 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 Indigenous have adopted the term "First Nation" to replace the word "band" in the name of their community.

FIRST NATIONS LAND MANAGEMENT ACT

The First Nations Land Management Act is a federal law enacted in 1999. It provides signatory First Nations the authority to make laws in relation to reserve lands, resources and the environment. Signing the Framework Agreement is the first step for a First Nation to assume control over its reserve lands, resources and the environment. First Nations under the First Nations Land Management Act have the authority to create their own system for making reserve

land allotments to individual First Nation members. They also have authority to deal with matrimonial real property interests or rights.

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 Indigenous people, although it usually applies only to those people who are members of a First Nation. The term should not be used as a synonym for “Aboriginal peoples” because it usually doesn’t include Inuit or Métis people.

FOUR, THE SIGNIFICANCE OF

In First Nations cultures, the number four is a sacred number describing an understanding of sacred medicines, the seasons, the elements, life stages, races, and directions. Songs are also often sung in rounds of four. The four colours are often yellow, red, white, and black or blue, where the sacred medicines are often sweetgrass, sage, cedar, tobacco or fungus. Each First Nation specifically identifies with a unique interpretation of the four sacred medicines, colours and their associated directions. (See “medicine wheel,” “sacred colours” and “sacred medicines” for more information.)

I

INDIAN

A term used historically to describe the first inhabitants, mistakenly identified because of the belief that the earliest explorers had landed on the Indian-subcontinent, and used to define Indigenous people under the Indian Act. Though generally considered outdated and offensive, the term “Indian” still holds legal significance in Canada. It collectively describes all the Indigenous people in Canada who are not Inuit or Métis. “Indian” peoples are one of three peoples recognized as Aboriginal in the Constitution Act

INDIAN ACT

A Canadian act of Parliament, first passed in 1876, that concerns registered First Nations, their bands and the system of reserves. It remains the primary document defining how the Government of Canada interacts with the First Nation bands in Canada and their members. Since 1987 the act has undergone numerous amendments, revisions and repeals. It is wide-ranging in scope, covering identity and citizenship as well as government and economic structures.

INDIAN GOVERNMENT

The system of governments imposed on reserves in Canada in 1869, represented by the Chief and council, and currently under stipulation of the Indian Act.

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 Indigenous people living on them in 1867 under the British North America Act. Reserves are not to be confused with land claims areas, which involve all First Nations’ traditional lands - a much larger territory.

INDIGENOUS

Indigenous is used by the United Nations to describe groups of people who maintain historical continuity with pre-colonial societies, and who consider themselves distinct from other societies that became dominant through conquest, occupation, settlement or other means. In Canada, the term is used to collectively describe Inuit, First Nations, and Métis.

INDIGENOUS LANGUAGES IN CANADA

Indigenous languages are spoken in all regions of Canada. There are around 60 distinct Indigenous languages in Canada, falling into 10 separate language families. While in many places there have been 10 separate language families. While in many places there has been decreased transmission of languages from one generation to the next, recognition of this has led to efforts by Indigenous Peoples to revitalize and sustain their languages. Indigenous languages are spoken widely, and are official languages in Nunavut and the Northwest Territories, while the Yukon recognizes the significance of the Indigenous languages of the territory. On Dec. 6, 2016, Prime Minister Justin Trudeau announced a plan to implement a new law to protect and preserve Indigenous languages in Canada.

INDIGENOUS AND NORTHERN AFFAIRS CANADA

Indigenous and Northern Affairs Canada is a federal government department that supports Indigenous Peoples and northern peoples in their efforts to improve social well-being and economic prosperity; develop healthier, more sustainable communities; and participate more fully in Canada’s political, social and economic development. The department’s responsibilities were largely determined by numerous statutes, negotiated agreements and relevant legal decisions. INAC also worked with urban First Nations, Métis and non-status “Indians” (many of whom live in rural areas) through the Office of the Federal Interlocutor. INAC managed the resources and area of federal lands, including land and subsurface leases and resource royalties. In August 2017, Prime Minister Justin Trudeau announced the dissolution of INAC and a plan to create two new departments: Indigenous Services Canada and Crown-Indigenous Relations and Northern Affairs Canada. This reorganization included engagement with Indigenous Peoples and others.

INDIGENOUS SERVICES CANADA

In August 2017, Prime Minister Justin Trudeau announced the dissolution of Indigenous and Northern Affairs Canada and a plan to create two new departments: Indigenous Services Canada and Crown-Indigenous Relations and Northern Affairs Canada. ISC will focus on the management of health, clean water and other services to reserves and other First Nations

communities. The department's goal is to work toward improving the quality of services delivered to Indigenous Peoples, with the eventual aim of having many, if not all, of these services delivered by Indigenous nations rather than the Crown.

INHERENT RIGHTS

Rights that people are born with into their Nation. Canada has recognized that Indigenous Peoples have an inherent right to self-govern.

INDSPIRE

Indspire is an Indigenous-led registered charity that invests in the education of Indigenous people for the long-term benefit of these individuals, their families and communities, and Canada. In partnership with their funding partners, Inspire disburses financial awards, delivers programs and shares resources with the goal of closing the gap in Indigenous education and inspiring achievement. Inspire also recognizes the achievements of Indigenous individuals through an awards program.

INSTITUTIONAL RACISM

The all-pervasive racism against Indigenous Peoples or visible minorities in a country's institutions, including schools, churches, the political system, the marketplace and government agencies, which consciously or subconsciously discriminate against a group of people based on their racial or ethnic background. Indigenous people in Canada have long been the victims of institutional racism.

INTERCONNECTEDNESS

The belief that all things human, natural and spiritual are a part of the same continuum and not independent of one another.

INUIT

Inuit live primarily in the four regions that make up Innu Nunangat (Nunavut, Nunavik in northern Quebec, Nunatsiavut in northern Labrador and the Inuvialuit Settlement Region of the Northwest Territories), as well as in Alaska, Greenland and the Chukotka district of Russia. Inuit means people in Inuktitut, the Inuit language. The singular form of Inuit is Inuk, meaning person.

INUIT COMMUNITIES AND SETTLEMENTS

Inuit live in communities and settlements, but never on reserve lands. Therefore, the terms on-reserve and off-reserve do not apply to Inuit. There are four Inuit comprehensive land claims regions covering more than one-third of Canada: Nunavut, Nunavik in northern Quebec, Nunatsiavut in northern Labrador and the Inuvialuit Settlement Region of the Northwest Territories. Nunavut can be further divided into three sub-regions - Kitikmeot Region, Kivalliq Region and Qikiqtani Region.

INUIT NUNANGAT

Inuit Nunangat is the Inuit homeland in Canada, encompassing the land claims regions of Nunavut, Nunavik in northern Quebec, Nunatsiavut in northern Labrador and the Inuvialuit Settlement Region of the Northwest Territories. It is inclusive of land, water and ice, and describes an area encompassing 25 percent of Canada's landmass and 50 percent of its coastline. The circumpolar Inuit homeland is known as Inuit Nunaat. It comprises the collective area owned and occupied by Inuit in Canada, Alaska, Greenland and the Chukotka district of Russia.

INUIT TAPIRIIT KANATAMI

The national voice of Canada's 60,000 Inuit. Inuit Tapiritt Kanatami works to improve the health and well-being of Inuit through research, advocacy, public outreach and education on the issues affecting the Inuit population. The organization works closely with the four Inuit regions to present unified priorities in Ottawa. Originally known as Inuit Tapirsat of Canada, the organization was founded at a meeting in Toronto in February 1971 by seven Inuit community leaders. The impetus to form a national Inuit organization evolved from shared concern among Inuit leaders about the status of land and resource ownership in Inuit Nunangat.

INUKTUT

Inuktitut is the language spoken by Inuit in Canada. Dialects, including Inuinnaqtun and Inuvialuktun, are encompassed within the umbrella term.

INUVIALUIT FINAL AGREEMENT

After 10 years of negotiations, the federal government and the Inuvialuit signed the Inuvialuit Final Agreement on June 5, 1984. It was the first comprehensive land claim agreement signed north of the 60th parallel and only the second in Canada at the time. In the IFA, Inuvialuit agreed to give up their exclusive use of their ancestral lands in exchange for certain other guaranteed rights from the federal government. The rights came in three forms: land, wildlife management and money.

INUVIALUIT SETTLEMENT REGION

The Inuvialuit Settlement Region, located in Canada's western Arctic, was designated in 1984 in the Inuvialuit Final Agreement by the federal government for the Inuvialuit people. It spans 90,650 square kilometers and includes both Crown lands and Inuvialuit private lands. The ISR is one of the four Inuit regions of Canada, collectively known as Inuit Nunangat, represented by Inuit Tapiritt Kanatami.

J

JAMES BAY AND NORTHERN QUEBEC AGREEMENT

The James Bay and Northern Quebec Agreement was signed in November 1975. It was the first major comprehensive land claims agreement in Northern Canada, heralding a new era in Indigenous land claims. Signatories to the agreement include the Government of Quebec, the James Bay Energy Corporation, the James Bay Development Corporation, Hydro-Quebec, the Grand Council of the Crees (of Quebec), the Northern Quebec Inuit Association and the federal government. In addition to settling native land claims and providing financial compensation, the agreements defined Indigenous rights and established regimes for future relations between Indigenous people and non-Indigenous people in the region and among local, regional, provincial and federal governments. Harvesting rights were provided, land categories set out and resource management regimes set up. School boards were created, health services were restructured and regional governments were established. The agreement was modified in 1978 by the Northeastern Quebec Agreement, with Quebec's Naskapi First Nations joining.

K

KELOWNA ACCORD

Developed in 2004 and 2005, the Kelowna Accord was a series of agreements between the federal government, provincial premiers, territorial leaders and the leaders of five national Indigenous organizations in Canada. The accord sought to improve the education, employment and living conditions for Indigenous Peoples through governmental funding and other programs. An unprecedented national process of Indigenous policy negotiation was carried out under the direct authority of former prime minister Paul Martin. Beginning with the Canada-Aboriginal Peoples Roundtable in Ottawa in April 2004 and ending with the First Ministers' Meeting in Kelowna in November 2005, this 18-month process produced an ambitious 10-year plan to "close the gap" between Indigenous and non-Indigenous people. The meeting resulted in a five-year, \$5-billion plan to improve the lives of First Nations, Métis and Inuit that was accepted by Indigenous provincial and federal governments. It was subsequently abandoned by the incoming Conservative government.

KIN OR KIN GROUP

A group of people who conceive themselves to be relatives, cooperate in certain activities and share a sense of identity as kinfolk. Members of a kin group may or may not be biologically related.

KITIKMEOT

Kitikmeot Region is an administrative region of Nunavut. It consists of the southern and eastern parts of Victoria Island with the adjacent part of the mainland as far as the Boothia Peninsula, together with King William Island and the southern portion of Prince of Wales Island. The regional seat is Cambridge Bay. Before 1999, Kitikmeot Region existed under slightly different boundaries as Kitikmeot Region, Northwest Territories.

KIVALLIQ

The Kivalliq Region is an administrative region of Nunavut. It consists of the portion of the mainland to the west of Hudson Bay together with Southampton Island and Coats Island. The regional seat is Rankin Inlet. Before 1999, Kivalliq Region existed under slightly different boundaries as Keewatin Region, Northwest Territories.

L

LABRADOR INUIT LAND CLAIMS AGREEMENT ACT

For three decades, negotiators pursued the dream of self-government for Labrador Inuit through the settlement of their land claim. This dream was realized on Dec. 1, 2005, when Labrador Inuit celebrated the signing of the Labrador Inuit Land Claims Agreement and the establishment of the Nunatsiavut Government. The Labrador Inuit Land Claims Agreement set a precedent by including self-government provisions within the land claim. Nunatsiavut is the first of the Inuit regions in Canada to have achieved self-government.

LAND CLAIM AGREEMENT

A term used by the federal government to refer to negotiated settlement with an Indigenous group around lands and land usage and other rights (see “claim area” and “claims” for further information).

LONGHOUSE

An elongated dwelling structure used by some First Nations communities across pre-contact Canada to the present. The word longhouse may also refer to the traditional teachings of the Haudenosaunee Confederacy. Haydenosaunee 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 Haydenosaunee where ceremonies take place.

LOUIS RIEL DAY

The Métis Nation holds commemorative ceremonies every Nov. 16 to mark the day Louis Riel was executed in 1885. It is a day to honour Louis Riel for sacrificing his life for his people and to recognize Métis rights. In Manitoba, Louis Riel Day is held on the third Monday in February.

M

MAKIVIK

Makivik Corporation is the legal representative of the Inuit of Nunavik. It was established in 1978 under the terms of the James Bay and Northern Quebec Agreement, which recognized an Inuit homeland in Quebec. Its principal responsibility is the administration of Inuit lands and the \$120 million+ in compensation funds it has received under the terms of the James Bay and Northern Quebec Agreement that came into effect in 2008. It has a mandate to use those funds to promote the economic and social development of Inuit society in Nunavik. Makivik Corporation is also empowered to negotiate new agreements with governments on behalf of the Quebec Inuit and to present them on bodies like the Inuit Tapiriit Kanatami and the Inuit Circumpolar Council. The corporation is run by a five-member executive committee, including a president, and a 16-member board of directors. Members of both bodies are elected by the Unit of Nunavik.

MANITOBA ACT

The act that created the province of Manitoba in 1870. The act guaranteed 1.4 million acres of land as well as language rights for the Métis people of Manitoba.

MATRILINEAL

Family lineage traced through the mother and the female line of the family.

MEDICINE

In the Indigenous languages, the term “medicine” has many meanings and subtexts. 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. This terminology is predominantly in use within First Nations and Métis communities.

MEDICINE BUNDLE

A medicine bundle (also known as a sacred bundle) is a wrapped collection of sacred items, held by a designated carrier, used in First Nations ceremonial cultures. The bundle might include physical objects and medicines such as tobacco, sage, sweetgrass, feathers or a pipe, as well as medicine that cannot be seen or touched, such as songs and stories.

MEDICINE PEOPLE

Men and women who are respected healers and spiritual leaders recognized within their communities.

MEDICINE WHEEL

Ancient stone circles, found mostly on the plains and across woodland cultures, that are thought to represent the interconnectivity of all aspects of one's being, including the connection with the natural world. The term also refers to symbolic teachings about the balance and interactions among four directions, the four stages of life and the balance of our mental, emotional, physical, and spiritual selves. The other familiar medicine wheel image is the iconic circle divided into four colours (see "four, the significance of," for more information).

MÉTIS

The Métis are a distinct, self-defining Indigenous People who possess both First Nations and Euro-Settler ancestry. However, being Métis means more than having mixed Indigenous-European heritage. It is about making a conscious decision to identify with a nation of other like-minded Indigenous people with shared identity, history, kinship, languages and culture. In the late 1700s, the Metis arose out of the fur trade - in what are now the three Prairie provinces (with some spillover into British Columbia, Ontario, North Dakota, Montana and the Northwest Territories) - as the children of First Nations women and Euro-Canadian/European fur trade employees. Forming the Métis Nation, these mixed-heritage children formed families and communities and had their own unique culture, traditions, languages (such as Michif) and way of life. The Métis Nation's ancestors took Half-breed scrip to extinguish their Indigenous title (through the Manitoba Act, the Dominion Lands Act and various scrip commissions which followed treaty commissioners); and were recognized as a distinct Indigenous nation by other Indigenous nations, by Europeans and Euro-Canadians, and by colonial (Great Britain) and settler governments (Canada).

MÉTIS NATION

Métis Nation refers to the distinct Métis communities (and surrounding resource-gathering territories) that developed along fur trade routes and across northwestern Canada within the Métis Nation Homeland. This homeland includes the three Prairie provinces (Manitoba, Saskatchewan, Alberta), as well as parts of Ontario, British Columbia, the Northwest Territories and the northern United States.

MÉTIS NATIONAL COUNCIL

The Métis National Council has represented the Métis people of northwestern Canada both nationally and internationally since 1983. It receives its mandate and direction from the democratically elected leadership of the various Métis Nation governments in British Columbia, Alberta, Saskatchewan, Manitoba and Ontario. Specifically, the MNC reflects and moves forward on the desires and aspirations of these Métis governments at the national and international level.

MÉTIS SCRIP

In 19th-century Western Canada, the federal government devised a system of land grants known as scrip. These certificates, redeemable for land or money, were issued to Métis during the late 19 and early 20th centuries. Métis would have to apply for the scrip in order to qualify;

scrip was designed to extinguish the Métis' Aboriginal title. In the end, Most Métis would not end up owning their scrip land. Fraud was rampant: people had their names forged, commissions ignored whole communities, and speculators bought scrip from Métis at very low prices and then sold them to the main chartered banks in Canada. Speculators ended up obtaining 12,560 money scrips out of 14,849 issued.

MICHIF

Heritage Michif is the main heritage language of the Métis Nation. It originated in the late 18th century in the Red River Settlement, although it might have precursors in the Great Lakes region. A unique mixed language, Michif is composed of Plains Cree (with some Saukteaux) verbs/verb phrases and French (with some English) nouns/noun phrases. It is spelled phonetically, and the community is working towards developing a standardized orthography. Traditionally, many Métis Elders called Michif "Cree," while referring to themselves as "Michifs" or "métchifs" - a variation of "métif" or "metif," an archaic French spelling of Métis. A critically endangered language, Michif likely has fewer than 100 speakers. Michif is spoken in all three Prairie provinces, and into Montana and North Dakota. However, the largest body of speakers is in Manitoba, Saskatchewan and North Dakota. There are two other languages that Métis community people call Michif: French Michif or Métis French is a dialect of French, while northern Saskatchewan Michif is northern Plains Cree with some French loan words.

MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

Although Indigenous women and girls make up only three percent of the female population in Canada, they represent 10 percent of all female homicides. In 2013, the commissioner of the Royal Canadian Mounted Police initiated a study of reported cases of missing and murdered Indigenous women across all police jurisdictions in Canada in which 1,181 incidents were reported between 1980 and 2012. In 2015, the federal government announced a national inquiry into MMIW cases, and in 2017 the inquiry got underway.

MORAVIAN MISSIONARIES

In 1771, the Moravian missionaries founded their first permanent mission at Nain, north of Hamilton Inlet in central Labrador. With the missionaries present, the Inuit began to change their way of life. Their semi-nomadic and communal lifestyle was not encouraged, and the missionaries unfortunately brought disease that decimated the Inuit population. Over time, the Inuit life became more connected to the emerging trade economy of Newfoundland and Labrador. However, the demise of the fur trade in the 1920s brought further social and economic upheaval. Hudson's Bay Company and the Newfoundland Commission of Government took control of the Moravian stores with little success. After Confederation, the Moravian Church, the Grenfell Mission and the provincial government of Newfoundland suspended services to the northern communities of Hebron, Okak and Nutak, citing them as too small and too remote to service. Residents were abruptly resettled throughout the region that is now known as Nunatsiavut, and the trauma of that move continues to resonate in the present day.

N

NATION

A group whose members share laws and language associated with a particular territory. It should be noted that Inuit have homelands and no concept of nationhood.

NATIONAL INDIGENOUS PEOPLES DAY (FORMERLY NATIONAL ABORIGINAL DAY)

National Indigenous Peoples Day is a day recognizing and celebrating the cultures and contributions of the First Nations, Inuit and Métis in Canada. Initially proposed as National Aboriginal Solidarity Day by the National Indian Brotherhood in 1982, June 21 was officially proclaimed by the federal government as National Aboriginal Day in 1996. June 21 is the summer solstice, a day on which many Indigenous groups traditionally celebrate their heritage. In June 2017, Prime Minister Justin Trudeau released a statement pledging to rename the event National Indigenous Peoples Day.

NATIONHOOD

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

NATIVE

A collection term referring to First Nations (status and non-status), Métis and Inuit. A term now falling out of favour, it continues to be supplanted by the term Indigenous.

NUNATSIAVUT

Nunatsiavut is an autonomous area claimed by the Inuit in Labrador. The Nunatsiavut Government was established in 2005 and is responsible for health, education and cultural affairs, as well as setting and conducting elections. In Inuttit, which is the Labrador Inuktit dialect, Nunatsiavut means “our beautiful land.” A primary objective of autonomy is to preserve the Inuit culture and language, as well as the environment through environmental stewardship.

NUNATSIAVUT GOVERNMENT

The Nunatsiavut Government is an Inuit regional government. Although Nunatsiavut remains part of Newfoundland and Labrador, the government has authority over many central governance areas including health, education, culture and language, justice, and community matters. At the heart of governance is the power to make laws. In Nunatsiavut, the Labrador Inuit Constitution is the fundamental law of Labrador Inuit. All other laws made by the Nunatsiavut Government will be driven by the principles and guidelines of the constitution.

NUNAVIK

Nunavik comprises the northern third of the province of Quebec and is the homeland of the Inuit of Quebec. Nunavik means “great land” in the local dialect of Inuktitut, and the Inuit inhabitants of the region call themselves Nunavimmiut.

NUNAVIK INUIT LAND CLAIMS AGREEMENT

The Nunavik Inuit Land Claims Agreement came into effect on July 10, 2007. It applies to the offshore region around Quebec, northern Labrador and offshore northern Labrador. The rights of Nunavik Inuit to the offshore were recognized as unfinished business in the 1975 James Bay and Northern Quebec Agreement. However, it took many years of meticulous research and active political lobbying to have the formal statement of claim finally accepted in January 1992 for negotiations with the federal government. During that same period, a separate statement of claim to Labrador was prepared. It was accepted for negotiations in June 1993.

NUNAVUT

The territory was 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 percent of the population of Nunavut, which has its own public government.

NUNAVUT LAND CLAIMS AGREEMENT

The Nunavut Land Claims Agreement is the largest Indigenous land claim settlement in Canadian history. When the agreement was signed, legislation was also passed leading to the creation of a new territory called Nunavut on April 1, 1999. The new territory has a public government serving both Inuit and non-Inuit. Though the creation of the territory of Nunavut marked a new chapter in Confederation, the story of Nunavut and the Inuit who make their lives there is an ancient one, going back thousands of years. The Nunavut Land Claims Agreement gave title to Inuit-owned lands measuring about 350,000 square kilometres (of the total area of Nunavut of two million square kilometres), of which about 35,000 square kilometres include mineral rights.

O

OFF-RESERVE

Anything that relates to First Nations - people, services or objects - that are not located on reserve lands.

ORAL HISTORY

Evidence taken from the spoken word of people who have knowledge of past events and/or traditions. This oral history is now being audio-visually and digitally recorded, and is being put into writing. It is used in history books and to document land claims.

ORAL TRADITION

Beyond oral history, most Indigenous cultures maintain a strong Oral Tradition. This has 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 has seriously compromised this de facto academic tradition.

P

PATRILINEAL

Family lineage followed through the father and the male line of the family.

PEMMICAN

Dried meat that is mixed with fat and berries. It is similar to jerky. During the fur trade era, pemmican was made mostly from bison, moose and fish. It is highly nutritious and was an ideal food source for travellers since it could be stored easily in leather bags, it never froze, and it could be reconstituted with boiled water.

POTLATCH

A gift-giving feast practiced by Indigenous Peoples of the Pacific Northwest Coast of Canada and the United States. The potlatch ceremony illustrated the importance of sharing and giving. It is traditionally 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 lasts anywhere from a day to several weeks and involves feasts, spirit dancing and theatrical performances. In 1884, the federal government banned potlatch ceremonies, questioning their moral basis. The ban was lifted in 1951.

POW-WOW

A social gathering and celebration for Indigenous people. There are two types of pow-wows. A Traditional pow-wow offers up the songs and dances for all the people, using singing, dancing and drumming as a prayer. A competition pow-wow attracts singers and dancers from all over North America, and performances are graded and, most often, awarded crafted items or monetary gifts.

Q

QALLUNAAT

An Inuit term, treated as plural, that refers to people who are not Inuit.

QIKIQTAALUK

The Qikiqtaaluk Region (also known as the Qikiqtani Region or Baffin Region) is the easternmost administrative region of Nunavut. Qikiqtaaluk is the traditional Inuktitut name for Baffin Island. It is the largest and most populated of the three regions. The regional seat, and territorial capital, is Iqaluit. The region consists of Baffin Island, the Belcher Islands, Devon Island, Cornwallis Island, Bathurst Island, Amund Ringnes Island, Ellef Ringnes Island, Axel Heiberg Island, Ellesmere Island, The Melville Peninsula, the eastern part of Melville Island, and the northern parts of Prince of Wales Island, and Somerset Island, plus smaller islands in between.

QULLIQ

A traditional soapstone oil lamp (used by Inuit for cooking, heating, and light).

R

RED PAPER (1970)

A document written in 1970 by the Indian Association of Alberta, led by Harold Cardinal, in response to the federal government's 1969 White Paper. Formally known as the Citizens Plus document, the Red Paper was a condemnation of the federal government's Indian policy. The paper advocated for a return to the treaty relationship and the idea that Indigenous people have additional rights to other Canadian citizens.

REGISTERED INDIAN

An Indigenous person whose name is recorded in the "Indian" register maintained by the federal government in accordance with the Indian Act.

RELOCATION

The forced or encouraged removal of a group of people from one location to another.

REPATRIATION

The return of cultural and other artifacts to the people to whom they originally belonged.

RESERVE

Crown land set aside for the use of a First Nations community. Reserves should not be confused with land claim areas, which involve all First Nations' traditional lands - a much larger territory than any other reserve.

REPORT OF THE ROYAL COMMISSION ON ABORIGINAL PEOPLES

Established in 1991 and released in 1996, this 4,000-page five-volume document makes 440 recommendations calling for changes in the relationship between Indigenous people, non-Indigenous people, and governments in Canada. The commission, which included a number of highly respected Indigenous leaders, undertook broad community consultations before writing the report, which set out a 20-year agenda for implementing changes. The commission's work is considered a great resource for background on any Indigenous issue in Canada.

RESIDENTIAL SCHOOLS

Beginning in the 1800s, government-sponsored religious schools were established to assimilate Indigenous children into Euro-Canadian culture. 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 practising their faith traditions. Mortality rates were high, and abuse was common. Since the last residential school closed in 1996, former students have pressed for recognition and restitution, resulting in the Indian Residential Schools Settlement Agreement in 2007 and a formal public apology by former prime minister Stephen Harper in 2008. In total, an estimated 150,000 First Nations, Inuit and Métis children attended residential schools. In November 2017, Prime Minister Justin Trudeau apologized to residential school Survivors in Newfoundland and Labrador. (These boarding schools were not part of the 2008 apology because they were not run by the Canadian federal government.)

ROYAL PROCLAMATION OF 1763

King George III of Great Britain and Ireland issued this royal proclamation to organize Britain's newly acquired lands. It 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.

S

SACRED COLOURS

There are five sacred colours, with one colour seen as a substitute within specific First Nations. Specifically, yellow, red and white are considered sacred across all First Nations, but in some cases blue is substituted for black in some First Nations. Each colour represents a direction, a race, a stage in life, and connections to the ancestors, the earth, the sun and family.

SACRED FIRE

The sacred fire, a traditional practice of many First Nations, is a spiritual ceremony that provides the opportunity to say special prayers, ask for blessings, meditate or just enjoy the spiritual uplift that the sacred fire can provide.

SACRED MEDICINES

There are five sacred medicines, with one medicine seen as a substitute within certain First Nations. Specifically, sweetgrass, sage and cedar are considered sacred across all First Nations, but in some cases fungi are substituted for tobacco in some First Nations, mostly in the east and north. It is generally considered that cedar is for purification, sage releases the troubled mind and removes bad energy, sweetgrass is used to remind others of love, gentleness and calmness, and tobacco or fungi are used for communication with the spirit world.

SEASONAL CYCLE

The recurrent round of economic activities and movements of a group of people who are dependent on natural cycles to harvest resources. This refers primarily to people involved in subsistence-related economic pursuits. Indigenous Peoples living in Canada have complex seasonal cycles.

SECTION 35, CONSTITUTION ACT

The section of the Constitution that recognizes Indigenous Peoples living in Canada as being First Nations (“Indian”), Inuit and Métis.

SELF-DETERMINATION

The reclaiming of political power by Indigenous Peoples and the communal exercise of determining their own future.

SELF-GOVERNMENT

Governments designed, established and administered by Indigenous Peoples under the Constitution through a process of negotiation with Canada and, where applicable, the provincial government.

SIXTIES SCOOP

The term Sixties Scoop refers to the practice of taking (“scooping up”) Indigenous children in Canada from their families and communities of ancestral origin and placing them in foster homes or adoption beginning in the 1960s and continuing until the late 1980s. The children were typically placed for adoption or fostering in Canada, though a few were placed in the United States or western Europe. An estimated 20,000 children were taken from their families and fostered or adopted out of primarily white middle-class families.

SMUDGE

Common to some First Nations and Métis, this is a ceremony of purification, involving the burning of sacred medicines, and using the smoke to cleanse spaces and clear the senses.

SOVEREIGNTY

First Nations, Métis, and Inuit people believe treaties and land claims were entered into on a nation-to-nation and Inuit-to-Crown basis, meaning that authority or jurisdiction over land, resources and people actually resides in the First Nation and land claims agreement and not with Canada or the Crown.

SPECIFIC CLAIM

A claim made by a First Nation based on the alleged non-fulfilment of treaty obligations by Canada or the alleged improper administration of lands and other assets under the Indian Act.

STATUS INDIAN

First Nations people who meet the requirements of the Indian Act and who are registered under the act.

SUI GENERIS

Indigenous title and treaties are *sui generis*, meaning that they are unique and of their own kind or class.

SUNDANCE

A ceremony practised 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 1880s (prohibitions that stood until the 1950s), as part of the assimilation policies of the federal government.

SURRENDER

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

SWEAT LODGE

A low-profile hut made with natural materials. The structure is the lodge, and the ceremony done within the structure may be called a purification ceremony or simply a sweat. The sweat lodge is used in purification ceremonies, healing and medicine ceremonies, to begin and to end a fast, and other ceremonies. A lodge leader, usually an Elder or medicine person, conducts the ceremony.

T**TERRA NULLIUS**

Terra Nullius, a Latin expression meaning “nobody’s land,” is a principle sometimes used in international law to describe territory that may be acquired by a state’s occupation of it. The earliest explorers to North America enacted this principle to claim occupation of the continent in the name of their kings and queens when they considered the original inhabitants inferior to the title of human.

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.

TOBACCO

Among many First Nations, tobacco is the medicine that is offered to spirits to ensure safe passage, or to make requests or ask questions of the spirit world. Tobacco is offered to others when seeking knowledge. In some communities, such an offering 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.

TRADITIONAL KNOWLEDGE

Knowledge about the history, traditions, language, culture, land, environment and resources that has been passed down from generation to generation.

TRADITIONAL LAND/TERRITORY

Land that an Indigenous community and its members use for economic, spiritual and social purposes. It is an area that the Indigenous group identifies as land they or their ancestors traditionally occupied.

TRADITIONAL RESERVE LANDS

Under the Indian Act, reserve land is held by the federal Crown on behalf of First Nations. There are two types of reserve land: general reserve land, which is held by Canada on behalf of a First Nation community as a whole and administered by the elected First Nation Council on behalf of the membership, and "Locatee Land," which has been allotted to one or more individual First Nation members.

TRADITIONALISTS

A name given to individuals or groups within a society, who recognize, practise and promote traditional ways and values.

TRADITIONS

Long-standing spiritual, cultural or economic activities and values of Indigenous nations that continue to be practiced today.

TREATY

An agreement between the government and a First Nation 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 that 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 varies from the oral agreements made, and the understanding 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 and access to lands and natural resources.

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, as well as the extent of First Nation jurisdiction on it, remains 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 within treaty settlement lands will accommodate public access. The underlying title to treaty settlement lands will rest with the provincial Crown.

TRIBAL COUNCIL

A group of several First Nations who work together to represent and/or advocate for their common interests. A Tribal Council may also administer government funding to member communities.

TRIBE

Although “tribe” is used by a few groups in Canada, Indigenous Peoples are commonly recognized as belonging to self-governing nations, not tribes. Many people consider “tribe” a pejorative term.

TRICKSTER

A being in many Indigenous stories who has the ability to transform into other beings and genders. Tricksters 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.

TRUTH AND RECONCILIATION COMMISSION

The Truth and Reconciliation Commission was organized by the parties of the Indian Residential Schools Settlement Agreement and formed part of a holistic response to the abuse inflicted on Indigenous Peoples through the “Indian” residential school system. Murray Sinclair, Manitoba’s first Indigenous associate chief justice, chaired the panel, which conducted hearings across the country. Those hearings collected “truth” from the Indigenous and non-Indigenous communities on the experiences and effects of residential schools in Canada, with the ultimate goal of facilitating reconciliation of those truths for victims and perpetrators. The commission, which was officially established in 2008, completed its work in 2015.

TUPIQ/TUPIIT

Tents with wooden tent poles and caribou skin covers. Poles of full-size tents were typically about four metres in length, and were fastened together at the top and spread out to form a cone. Caribou skins were usually used as tent cover. Tents were used for shelter in summer, and were attached to the entrances of winter sod house dwellings and used for cooking over open fires.

TURTLE ISLAND

A name used by many First Nations and Métis to refer to the North American continent. Several origin stories tell of how the land was recovered from below the waters of a great flood and deposited on a turtle’s back for the benefit and use of people.

U

ULU

A woman's knife, in the shape of a crescent moon with a handle in the middle, traditionally used by Inuit people for cleansing skins, scraping fat and cutting meat.

UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

In 2010, Canada issued a statement of support endorsing the principles of the United Nations 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 more than 25 years in the making with input from working groups with global reach and participation. In 2016, the Minister of Indigenous and Northern Affairs announced Canada is now a full supporter, without qualification, of the declaration.

W

WAMPUM

Beads usually fashioned from quahog, whelk or other shells. Used in trade and as a record of political accords and important events by 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.

WORLD VIEW

The way a person, or a people, interpret reality and events, including how they see themselves as relating to the world around them.

Grade 1-12 Curricular Connections

<u>Grade Level</u>	<u>Social Studies Curricular Competencies</u>
Grade 1	<p>I Belong 1.1.1 Personal Identity 1.1.2 Cultural Expressions 1.1.3 Connections to the Past</p> <p>My Environment 1.2.1 Globes and Maps 1.2.2 My Territory and Country 1.2.5 The Natural Environment</p> <p>Connecting with Others 1.3.1 Diversity 1.3.2 Respect, Responsibility, and Rights 1.3.3 Living with Others 1.3.4 Getting Along 1.3.5 Conflict Resolution 1.3.6 Global Connections</p> <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_1.pdf</p>
Grade 2	<p>Our Local Community 2.1.1 Characteristics of Communities 2.1.2 Natural Resources 2.1.3 Stories of the Past 2.1.4 Culture and Heritage 2.1.5 Personal Identity 2.1.6 Contributing to Our Communities 2.1.7 Leadership</p> <p>Communities in Canada 2.2.1 Diverse Peoples 2.2.2. Features of Canadian Communities 2.2.3 Natural Resources 2.2.4 Work: Goods, Products and Services 2.2.5 Diversity and Change</p> <p>The Canadian Community 2.3.2 Historical Influences 2.3.3 Cultural Communities 2.3.4 Canadian Diversity 2.3.5 Canadian Needs, Choices and Decisions 2.3.6 Global Connections</p> <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_2.pdf</p>
Grade 3	<p>Connecting with Canadians 3.1.3 Personal Identity 3.1.4 Leadership 3.1.5 Conflict Resolution</p>

	<p>Exploring the World 3.2.3 Human Rights 3.2.4 Personal Responsibilities</p> <p>Communities of the World 3.3.2 Living with the Land 3.3.5 Daily Life 3.3.6 Cultural Diversity</p> <p>Exploring an Ancient Society 3.4.1 Daily Life in an Ancient Society 3.4.2 Cultural Expression in an Ancient Society 3.4.3 Contributions, Continuity and Change</p> <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_3.pdf</p>
Grade 4	<p>General Learning Outcomes</p> <ul style="list-style-type: none"> ● Culture and Community ● The Land: Places and People ● Time, Continuity and Change ● Global Connections ● Power and Authority ● Economics and Resources <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_4.pdf</p>
Grade 5	<p>General Learning Outcomes</p> <ul style="list-style-type: none"> ● Time, Continuity and Change ● Global Interdependence ● Power and Authority ● Economics and Resources <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_5.pdf</p>
Grade 6	<p>Democracy: Action and Participation 6.1 Citizens: Participating in Decision Making 6.2 Historical Models of Democracy: Ancient Athens and the Iroquois Confederacy</p> <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_6.pdf</p>
Grade 7	<p>Canada: Origins, Histories and Movement of People 7.1 Toward Confederation 7.2 Following Confederation: Canadian Expansions</p> <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_7-9.pdf</p>
Grade 8	<p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/social_studies_-_grade_7-9.pdf</p>

<p>Grade 9</p>	<p>Canada: Opportunities and Challenges 9.1 Issues for Canadians: Governance and Rights 9.2 Issues for Canadians: Economic Systems in Canada and the United States</p> <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/soci al_studies_-_grade_7-9.pdf</p>
<p>Grade 10</p>	<p>10-1: Perspectives on Globalization</p> <ul style="list-style-type: none"> ● Explore the impacts of globalization on their lives. ● Assess the impacts of historical globalization on Indigenous and non-Indigenous peoples. ● Assess economic, environmental and other contemporary impacts of globalization. ● Assess their roles and responsibilities in a globalizing world. <p>10-2: Living in a Globalizing World</p> <ul style="list-style-type: none"> ● Explore the impacts of globalization on their lives. ● Understand the effects of historical globalization on Indigenous and non-Indigenous peoples. ● Understand economic, environmental and other impacts of globalization. ● Examine their roles and responsibilities in a globalizing world. <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/program-of-study-grade-10ab.pdf</p>
<p>Grade 11</p>	<p>20-1: Perspectives on Nationalism</p> <ul style="list-style-type: none"> ● Explore the relationships among identity, nation and nationalism. ● Assess the impacts of nationalism, ultranationalism and the pursuit of national interest. ● Assess impacts of the pursuit of internationalism in contemporary global affairs. ● Assess strategies for negotiating the complexities of nationalism within the Canadian context. <p>20-2: Understandings of Nationalism</p> <ul style="list-style-type: none"> ● Explore the relationships among identity, nation, and nationalism. ● Understand impacts of nationalism, ultranationalism and the pursuit of national interest. ● Assess impacts of the pursuit of internationalism in contemporary global affairs ● Understand the complexities in contemporary global affairs. <p>URL Link https://www.ece.gov.nt.ca/sites/ece/files/resources/program-of-study-grade-11ab.pdf</p>

Grade 12

30-1: Perspectives on Ideology

- Explore the relationship between identity and ideology.
- Assess impacts of, and reactions to, principles of liberalism.
- Assess the extent to which the principles of liberalism are viable in a contemporary world.
- Assess their rights, roles and responsibilities as citizens.

30-2: Understandings of Ideologies

- Explore the relationship between identity and ideology.
- Understand impacts of, and reactions to, liberalism.
- Understand the extent to which the values of liberalism are viable in a contemporary world.
- Understand their rights, roles and responsibilities as citizens.

URL Link

<https://www.ece.gov.nt.ca/sites/ece/files/resources/program-of-study-grade-12ab.pdf>