Appendices

Appendices

Appendix A: Teaching and Learning Supports

While much of *Innu Tshissenitamun* is meant to draw on Innu ways of teaching and learning, a number of supports and tools are included in this guide. Some of these provide content and background information for both teachers and students, while others draw from subject disciplines across the high school curriculum to assist students in their reflections, analysis, inquiry and literacy skills. In this way, the course offers students a two-eyed lens to consider and understand both Innu and Western ways of knowing, and to integrate these with methodologies and skills taught across the curriculum. A number of these tools can be used throughout the course; others are specific to a unit.

Appendix B:

Appendix C:

Journaling

Students are asked to keep a journal throughout the course to track and process new learning. The journals can help students focus on their interests, what appeals to them, what piques their curiosity, what problems they are encountering and how to address those. They can record feelings, responses, reactions, information and teachings as they experience, observe, listen, read, ask questions, analyze, and encounter new concepts and language, including Innu-aimun. Journals can be used for planning, outlining, reflection, and creativity.

As an arena for reflection on specific issues or questions, the journal allows students to think about how they relate personally to any topic or experience, to work through personal feelings and clarify their thinking to understand and form opinions about what they are learning. It can be a forum for students to reflect on personal goals and values, to engage in metacognition, and to chronicle their academic growth.

Journals can be used before, during or after an activity. Students can record what they already know at the beginning of a class or activity and review and revise the content at the end of it. Students can journal in a variety of ways through writing or illustrations.

Writing can be free or creative and include:

poetry	stories	recipes
prose	notes	lists
single words	definitions	weather reports
stream of consciousness	songwriting	outlines
drama	etc.	

Students can use a variety of illustrations to represent their thinking and learning:

artwork	cartoons	signs
sketching	photos	fabric
drawing	collages	plant
painting	maps	
graphics	etc.	

Journals can assist students in their self-assessment. They can provide a record that students can share with their teachers, Elders, knowledge keepers or the class. They can be a window into the students' attitudes, values and perspectives. The journal will contain evidence as well as concrete and real life application of student learnings and the progress of their thinking. As the journals may include personal thoughts and feelings, teachers should arrange with students which journal entries they are willing to share and which they want to keep private or confidential. Students should feel free to cover up or fold over and staple any entry in their journal that they feel is too personal to share with anyone else.

Students should clearly understand why journaling is an important part of their learning process. They should know that there is no right or wrong way to journal. The journal can provide the foundation for the creation of a final work for the class, one that reflects the student's learning from the whole course. This work could be part of an exhibit for school and community to celebrate the Innu culture and the students' work.

Each unit provides suggestions for topics to consider as they reflect on their learning. The teacher may discuss guidelines with students to assist in their reflection. These could include the following:

1. Summarize what you have experienced, seen, heard or read
2. Include one or two things you learned or want to know more about
3. Describe your personal responses to the experience or text: how did you think, feel, act?
4. Illustrate (draw) what you have learned and add a caption that explains your drawing

The teacher should provide suggestions to ensure a variety of journal entries. These can include:

1. sentence starters, for example:

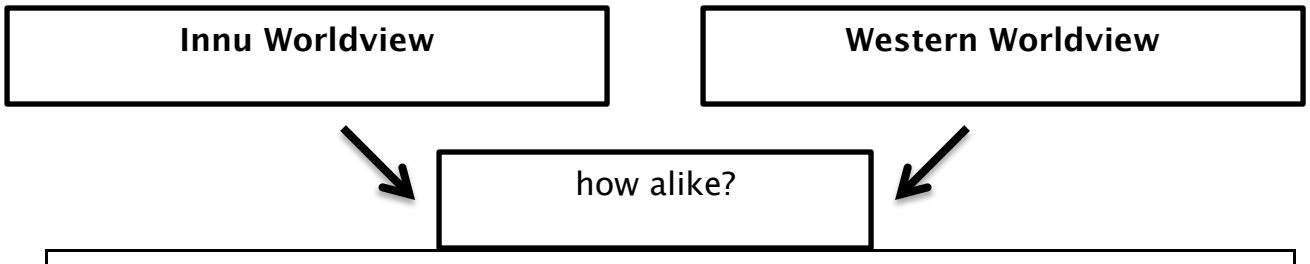
    - The thing I most want to learn about is…
    - The best thing I did today was...
    - This is important because…
    - When I work with other students, I….
    - Learning from an Elder is…
    - I was surprised…
    - My parents/grandparents would think…
    - Next time I would…
    - It made me remember…
    - It happened this way because…
    - Being in this environment made a difference because…
    - I learn best this way because…
    - It was the same as or different from…
    - The next step would be…
    - My favourite part was…
    - I need to change…
    - I wonder about…
    - I had the most trouble with…
    - The thing that was missing…
    - This helps me understand….

2. writing or considering a situation from a different point of view:

    - from the students own point of view
    - from the point of view of an imaginary or real person
    - from the point of view of a creature or plant
    - from the point of view of an object

Worldviews – Compare and Contrast

Pick a topic, an issue or an event, and think about how it might be seen from an Innu and a Western worldview. Map out in the ways in which they might be understood in the same or different ways.



how alike?

how different?

	With regard to	

Analyzing a photo

What can I learn from this picture?

Step 1: Observation – Take a good look

A. Select a photo and study it carefully. Look at the overall image and examine the details and think about who is behind the camera. Think of the 5 W's—who, what, when, where and why—in relation to the photo. Consider what is being left out of the photo.

B. Use this chart to list people, the setting, objects and activities you see in the photo.

People	Objects	Activities	Setting and time

Step 2. Inference – What is the photo telling you?

List 3 things that you can infer or learn from studying this photo:

1.

2.

3.

Step 3. Questions for further research:

1. Why was this photo taken? What is the photographer's message?

2. What more do you want to know about this photo?

3. Where can you find out more about this photo?

4. Write a caption for this photo.

Analyzing a Film

Read these questions before you view the film so that you will know what to look for when you watch.

Name of the film	Date of release
This film is about:	
Identify the people, places, events, aspects of people's lives, society, or nature that are the focus of this film.	
What technique(s) does the filmmaker use to keep the viewer engaged or get his/her message across? (characters, interviews, re-enactment, narrator, dialogue, images, setting, conflict, special effects, pace, personalities, etc.)	
List 5 facts you learned from the film and how they relate to the film's theme. 1. 2. 3. 4. 5.	
Describe an aspect of the film that showed you something new, made you understand something better or changed your thinking.	
Does the film try to persuade you about something? Does it succeed? Did it seem true?	
If the filmmakers were to ask you how they could make the film better, what advice would you give them?	
Would you recommend this film? Why or why not?	

Analyzing media

Pick a story about the Innu from a newspaper, magazine, television, or the internet. Study it to see if it gives a fair and true picture or the Innu.

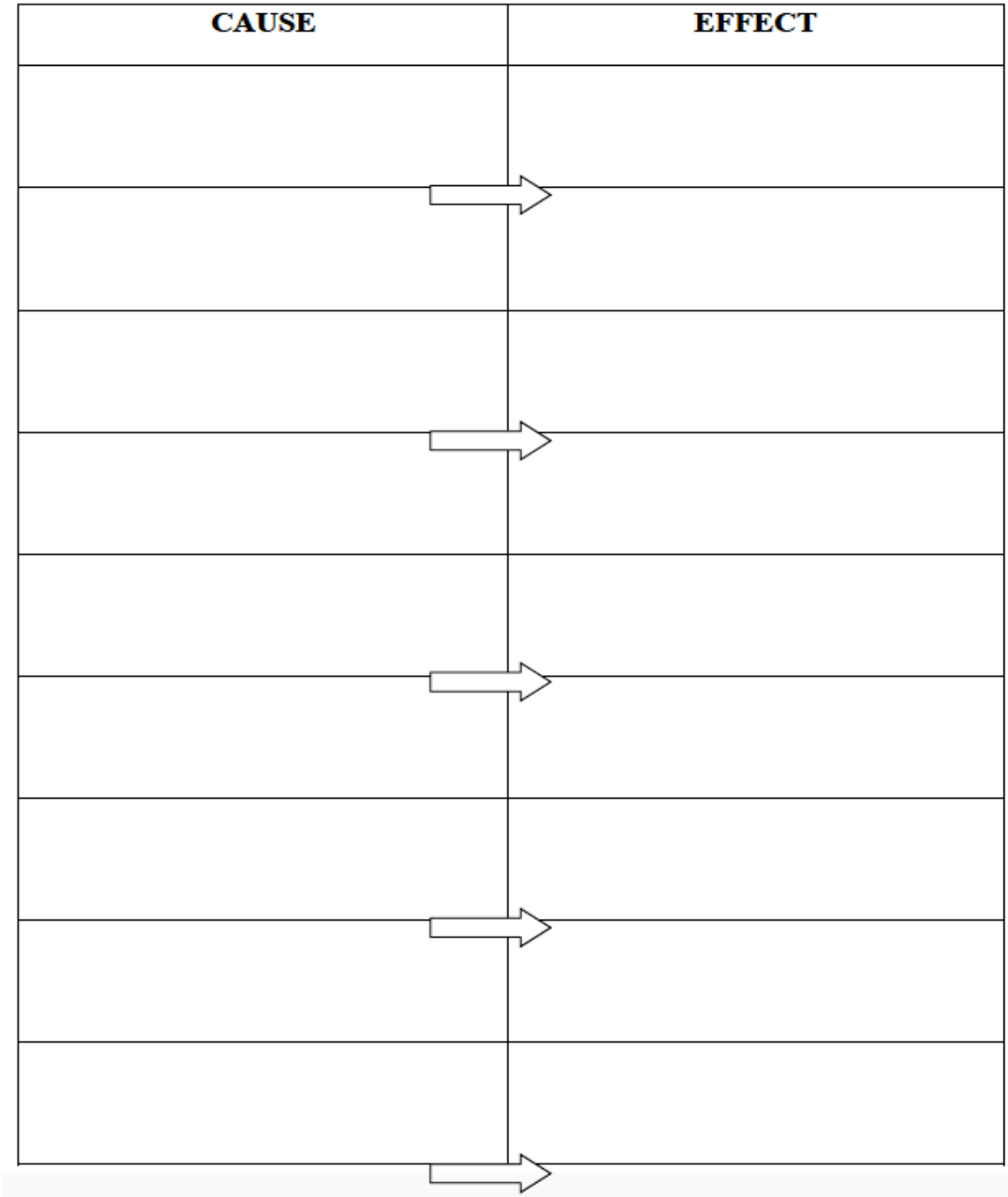
Question	Explain your answer	What would make it better?
1. Is this story fair and balanced?		
2. How are the Innu people portrayed?		
3. How is the Innu culture portrayed?		
4. Does the story contain positive stereotyping of the Innu?		
5. Does the story contain negative stereotyping?		
6. Does the story present insights into the values, worldview, or reality of the Innu people?		
8. Does the story present the Innu as victims or in control of their lives?		
9. Does the story present Innu as 'other' or 'them' in relation to the 'us' of the writer or journalist?		

Analyzing Issues

1. Define the issue	
2. Why is the issue important to the Innu?	
3. Explain how the situation became an issue for the Innu. How did the issue develop from its beginnings to the present.	
4. How does this issue affect the Innu today?	
5. What is being done to address this issue (by the Innu or other parties)	
6. Describe the successes and/or challenges the Innu face in addressing this issue.	
7. Suggest other ways the issue can be addressed.	

Understanding Issues: Cause and effect

Cause: why something happens, action that makes something happen, e.g., Innu going to school
Effect: the result of the action or cause, e.g. the effects are loss of language and culture.



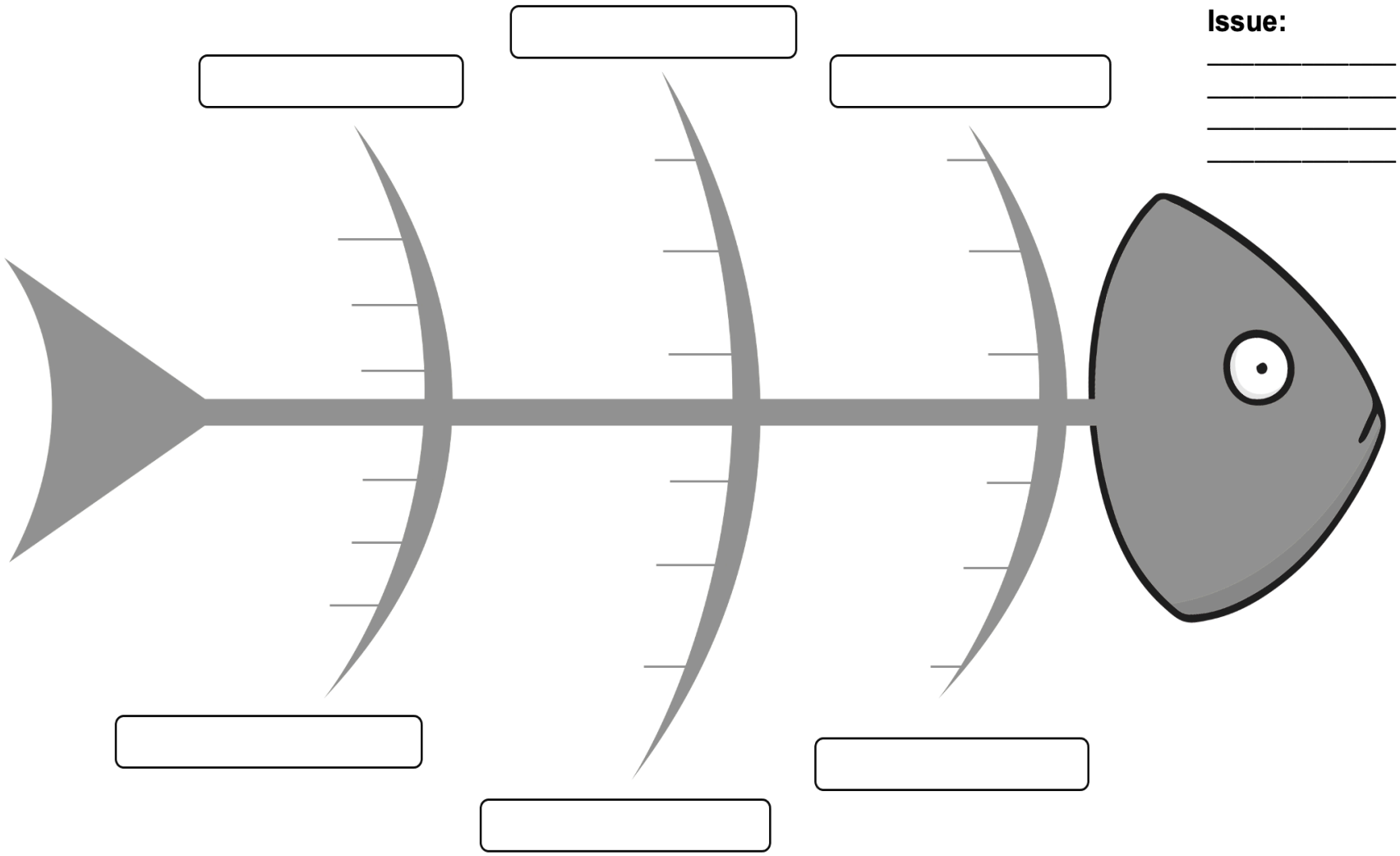
Fish Bone Organizing

Pick an issue and organize what you learned about it using this chart.

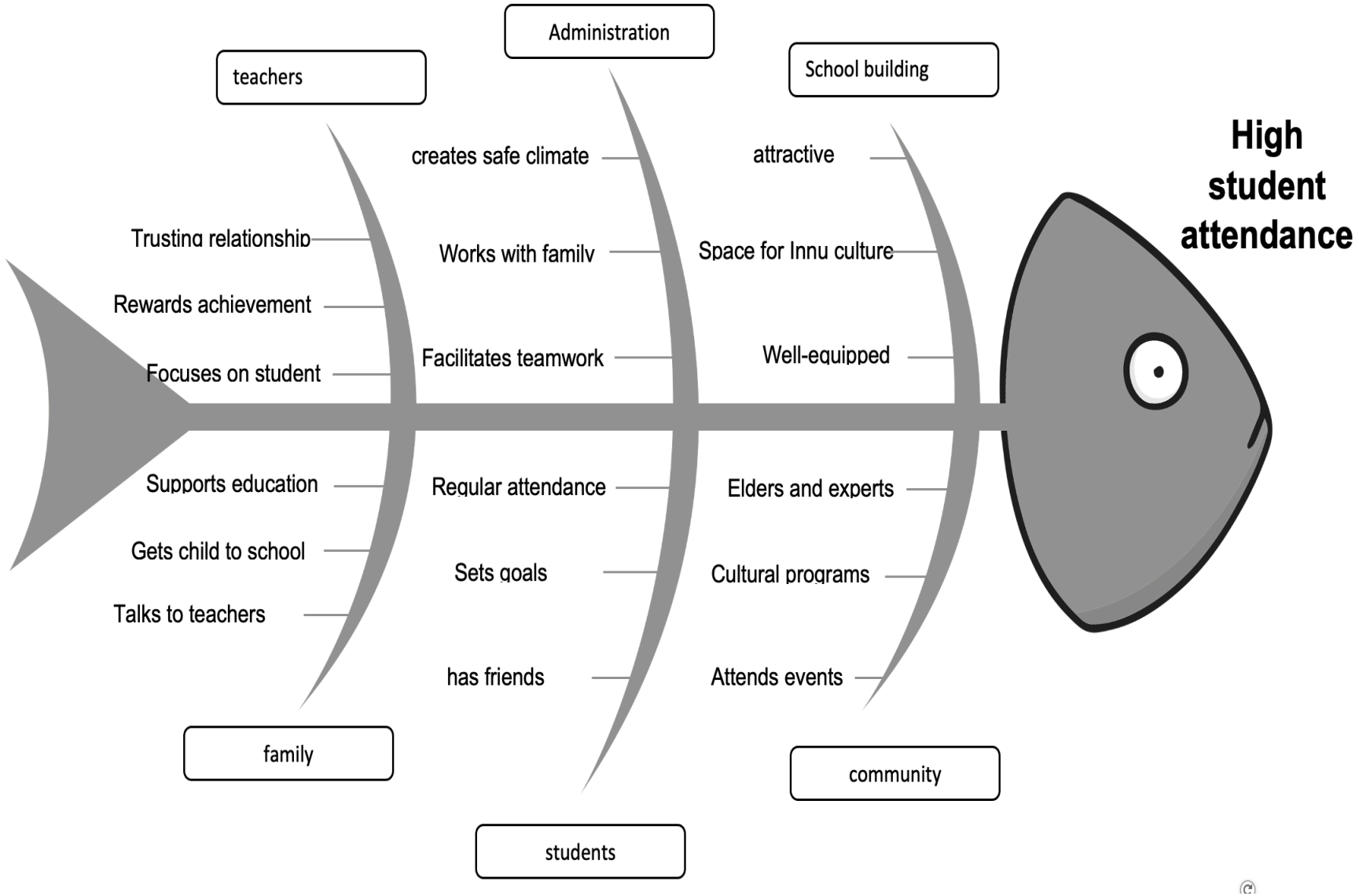
FISHBONE chart

Issue:

_____
_____
_____
_____



FISHBONE chart example



Addressing Issues: What Can We do?

Think of an issue that is important to you and that you think you could find a solution to as a group. How can you make a difference? Answer the following questions to help you develop your plan.

Step 1	**Your issue**
1. What is the situation now? 2. What would you want It to be?	
Step 2	**Understanding your issue**
3. What is the cause of the problem? 4. What are the effects of the problem? 5. What are possible solutions? 6. What are your strengths?	
Step 3	**Taking Action**
7. What is your goal? 8. What action will you take? 9. What skills or materials will you need? 10. What are the tasks needed to be done? 11. Who will do them?	
Step 4	**Assessing your plan**
12. Is your goal realistic? 12. Is your timeline realistic? 13. Are your tasks achievable? 14. How will you know you've succeeded?	

Analyzing Maps

Observe – Take a good look	
Describe what you see: features, patterns, regions, boundaries, etc.	
What looks strange or unfamiliar? Does anything not belong?	
What place or place names does it show?	
What words do you see?	
Reflect	
Why do you think this map was made?	
Who do you think the map was made for? Who is its audience?	
How was the map made?	
Why are boundaries located where they are?	
How does this map compare with maps of the same area from another time?	
What does the map tell you about what the people who made it knew or did not know?	
What can the map tell us about the present or the past?	
Question	
Do you have any questions about this map?	
What is the Innu understanding or worldview of this map?	

Role-playing

Role-playing is a way to learn about a topic through drama. By taking on a role and interacting with others, students can explore the topic in a realistic and relevant way. They assume the role of another person and act it out. They are given an open-ended situation in which they must make a decision, resolve a conflict or act out the conclusion to an unfinished story.

Role-playing can help students safely explore scenarios and solutions, get over shyness and build confidence. Students get a chance to be creative and use their imagination, to be playful and less fearful in exploring possibilities. The learning is experiential. By being actively engaged—acting out a lifelike situation—they are more likely to retain what they have learned. Roleplaying can also help students develop empathy for others. They learn to see the world from another person's point of view, including how they think and feel. By imitating life they can learn in a deeper and more complex way, and practice interpersonal and verbal communication skills. Roleplaying promotes and develops critical thinking through debriefing their experience. It provides the opportunity for self-reflection. Students gain greater insight and understanding about themselves, their beliefs, attitudes and values. They can learn assertiveness, as well as behaviours and skills appropriate to various situations.

Steps and tips for doing role-plays

What to role play?

There are a number of situations that lend themselves to role-playing. The situation should involve a problem or controversy so that students are encouraged to take a stand. These situations include:

- individual dilemmas (e.g., dealing with a bully or racist person, how to say no to drugs),
- conflict-resolution situations (e.g., band councilors making decisions based on conflicting needs of community members)
- how to deal with a specific issue (e.g., how to show respect to an elder)
- scenarios where students can practice skills as an interviewer, negotiator, assertive person, investigator, or decision maker
- scenario where student takes on role to better understand someone else's point of view, e.g. a parent, an elder, a toddler, a caribou, etc.

The situation may be picked by the teacher or by the class. The teacher or class can decide to conduct a role-play with student volunteers in front of the class, or to have students work as partners or in a small group, with every student playing a role. Small groups can also have both actors and observers. Students who are not playing a designated role can serve as bystanders, who may spontaneously be called to intervene to the situation, or they can be the audience. The role-play is meant to be mostly improvised and unscripted. The teacher will want to begin with fairly easy situations and work up to more challenging ones.

1. Preparation and Warm-Up:

Teachers may provide the role-play scenarios, including a description of the various roles or characters. Students may also develop these hypothetical scenarios as a class or in small groups. The setting and characters should be realistic, though not necessarily real. The problem should be first defined by the

teacher or through class discussion. Before conducting the role-play, students need to clearly understand the situation and the roles. Students can take a few minutes to think about the character they are playing, their point of view and life situation in relation to the problem. What is s/he thinking or feeling? What led up to this situation? What is this character's family life? What is important to this character? What is this person's goal? What are his/her responsibilities and needs? They may wish to stick close to the script or improvise.

The setting of the role-play should be discussed to help the students enter into their roles. Furniture can be arranged, props and costume items can be used to help students enter into their roles.

2. Conduct the Role-play:

If role-playing is new to the class, "warm-up" or introductory activities may be helpful. For example, students might be asked to role-play greeting a long-lost friend, or to role-play the way someone who has just hunted his/her first caribou would act.

Students act out the role the way they think a person in that situation would act in real life. The teacher should not interrupt the role-play, but if students need help in getting started the teacher can assist. If a student appears stuck and does not know what to say, the teacher can intervene with a line, or ask the class for a suggestion. After conducting the role-play students may need to or want to repeat the role-play taking different roles or revising their responses. For example, two students might role-play a confrontation between a youth and a police officer. After conducting the role-play once, the student who acted as the youth could assume the role of the police officer and vice versa. Role-plays can be repeated with different actors to also explore different responses to a situation.

3. Debrief:

The role-play activity should be debriefed and evaluated. This is an opportunity for both the participants and the observers to analyze the role-play and to discuss what happened and why. These discussions can happen in small groups, who then report to the whole class.

Questions for discussion could include:

- Describe what happened. How did you feel about the role-play and each of the various roles?
- Was the body language consistent with the words being spoken?
- Was the role-play realistic? How was it similar to or different from real life? Was the problem solved? If so, how? If not, why not?
- What, if anything, could have been done differently? What other outcomes were possible?
- What did you learn from the experience?

Getting ready for your role-playing

Make a plan for your role-play by imagining details about the setting, the topic and your character. Be creative and realistic, but do not write a script as you do not know how the other character(s) will play out the scene.

When and where does this scenario take place?	Who am I?
I can be described as (age, culture, gender, occupation, family situation, health, where I live, etc.)	Based on my attitudes, beliefs and values, my thoughts and feelings on this topic are:
The reasons behind my point of view are:	My main concerns are:
What I would like to see happen is:	The other things I should remember about my character are:

Debating

A debate is a discussion about a topic or an issue. It can also be a contest between two sides, each supporting a different argument or point of view, with a judge to declare a winning side. Many organizations reach decisions through discussion and debate. You can develop a number of skills by participating in debates, including good speaking, listening, analysis, research, and how to ask good questions, organize your thoughts, distinguish fact from opinion, and work as a team.

Preparing for a debate

1. Pick a topic/statement to debate. The teacher can provide suggestions or students can brainstorm ideas.
2. Form teams to present different sides of an argument, either *FOR* a particular statement, or *AGAINST* it.
3. Establish the rules for the debate: for example, be a good team player, state clearly what is fact and what is opinion, respect your opponent, ensure all sides get heard, listen carefully, take turns and don't interrupt.
4. Each team discusses the statement, collects information, organizes their thoughts, prepares arguments, ensuring that each point is logical, backed up with evidence, true or provable.
5. Each team considers what they think the other team's arguments might be and prepares possible questions to cross-examine their opponents.
6. Each team outlines a closing statement to sum up their arguments and convince the audience why they should vote to support their position.

Conducting a debate

1. The statement is read out loud. A member of the group who is FOR the statement speaks followed by a member of the group who is AGAINST. This pattern is repeated for the second speaker of each team, and so on, until each member has spoken.
2. A short recess is provided for teams to prepare questions and rebuttals for their opponent
3. Each team cross-examines the opposing team with their questions and rebuttals.
4. Each team presents a final argument that defends its position, and refutes their opponents.
5. The whole class discusses and debriefs the experience. Audience members can ask questions, and contribute their own thoughts and opinions.
6. Students evaluate the exercise, including a self-assessment.

Other debate formats

1. **Role-play Debate -** In the role-play format of debating, students examine different points of view or perspectives related to an issue by playing a "role". For example, students can play two parents debating whether their children should focus on having an Innu education or a Western education. Students prepare to role-play in advance by considering the situation and personalities of both characters, and by identifying the various arguments for both sides, as well as other points of view that might apply. The whole class can participate in role-playing and report back to the group, or groups of students can work to prepare arguments and assign one student in their group to role-play their position. Roles can be selected at random or assigned. In the end the class can vote on which character or group had the most convincing arguments.

1. **Ball-Toss Debate** - Students are given a topic and must take a side. Each student goes to the side of the classroom where their position is either for or against the topic. Move desks so that each side is facing each other. Have students sit on their desks and take turns tossing a ball to discuss their position on the topic. Only the student with the ball can speak.

2. **The Four Corners Debate** - Students are given a controversial statement, about which they prepare a well-supported argument stating their position. A poster is hung at each corner of the room, designating it as strongly agree, agree, strongly disagree, or just disagree. Students move to the corner of the classroom where they see their position about the statement posted on the wall. The groups gathered at each corner discuss their thoughts and form a group argument. One student takes notes and one or two students present for the group. If at the end of the debate a student has changed his/her mind, s/he is allowed to move corners. Then students get another 10 minutes to discuss their arguments, which they present to the whole class. Students then vote on which group had the most convincing position.

3. **Advocate Decision-Making Debate** – Students are placed into groups of three and assigned a topic or statement to debate. One person is FOR the statement, one is AGAINST, and one acts as the judge. The judge creates a list of questions to ask the advocates, which students will use as their debate outline. After the debate, the judge decides who the winner is. This can be done in front of the class or in groups debating at the same time.

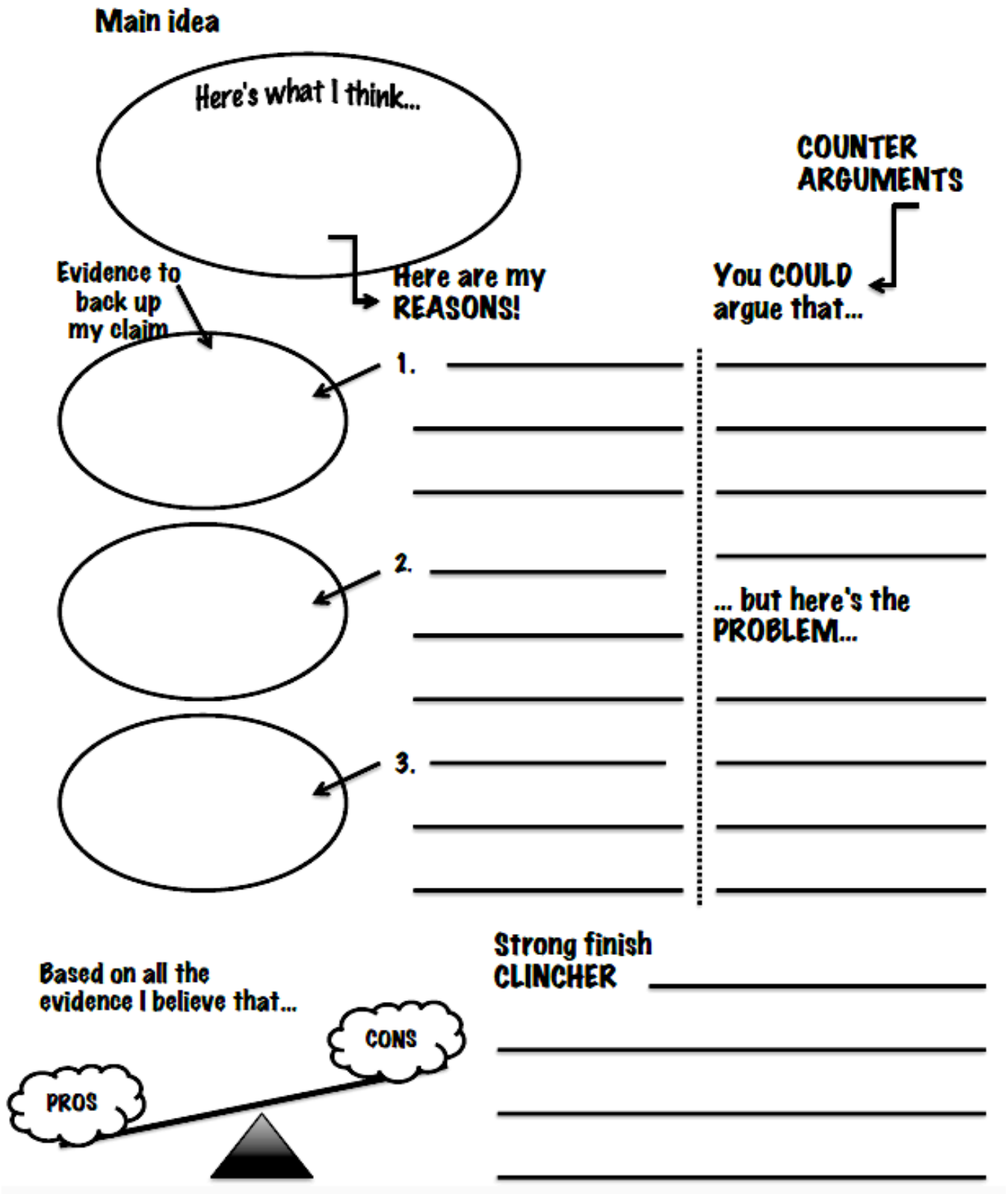
4. **Tag Team Debate -** The class is divided into teams of 4 or 5. Every student has the opportunity to participate. Teams discuss and prepare their arguments. The teacher reads aloud the issue to be debated and then gives each team the opportunity to discuss their argument. One speaker from a team takes the floor then tags another member of the team to pick up the argument. A team member who is eager to pick up a point or add to the team's argument can put up a hand to be tagged. No member of the team can be tagged twice until all members have been tagged once. Students can vote on which team made the best argument.

Debate self-assessment

Students can assess their performance in the debate, by discussing:

1. Was I a good team player?
2. Did I contribute to the preparation, discussion and speaking?
3. Did I speak loudly and clearly?
4. Was I a good listener and respectful?
5. Was I able to offer well-thought out, logical and convincing points to build my team's arguments?
6. Was I able to point out weaknesses in my opponent's arguments?
7. Was I able to provide a convincing final summary?

Building an Argument to Debate



Writing an Essay

An essay is a short piece of writing that presents your view or an argument on a subject. The following are steps to researching and writing an essay.

1. identify a topic and a focus question
2. brainstorm ideas to support your chosen topic and what you want to say about it
3. find sources of information, make sure your sources are accurate and reliable, be clear about what is fact or opinion
4. research and decide on at least three points you want to make about your topic or to support your argument
5. create an outline for your essay to check with your teacher
6. write a first draft of your essay that includes the following:

Introduction:

- opening paragraph
- attention grabbing sentence – introduces the topic in an interesting way
- thesis statement – a clear sentence about the topic of your essay
- two or more points you want to make about this topic

Body:

- at least two paragraphs
- each paragraph begins with one of your points to support the idea you laid out in your thesis statement
- each paragraph contains sentences that provide evidence, details, facts, reasons, and/or examples to support the point you are making
- include information about your sources

Conclusion:

- restates your topic sentence in a new and interesting way
- can include final thoughts
- a summary of your essay in a closing statement
- can end with a strong or clinching statement that appeals to the emotions

7. have a teacher or student, or interested person read it and provide feedback
8. review, edit, reorganize, refine word choice and arguments, and prepare a final draft
9. re-write and complete a final draft.
10. Check thoroughly for any errors

The following can help you create sentences as you craft your essay:

_____is a very important issue that needs to be addressed.

My position is _____.

From my point of view_____.

In my opinion _____.

It is my belief that _____.

In the past_____. Today _____.

It is important that_____.

It is necessary that _____.

It is a fact that _____.

I have learned that _____.

_____, for example, _____.

As a result, _____.

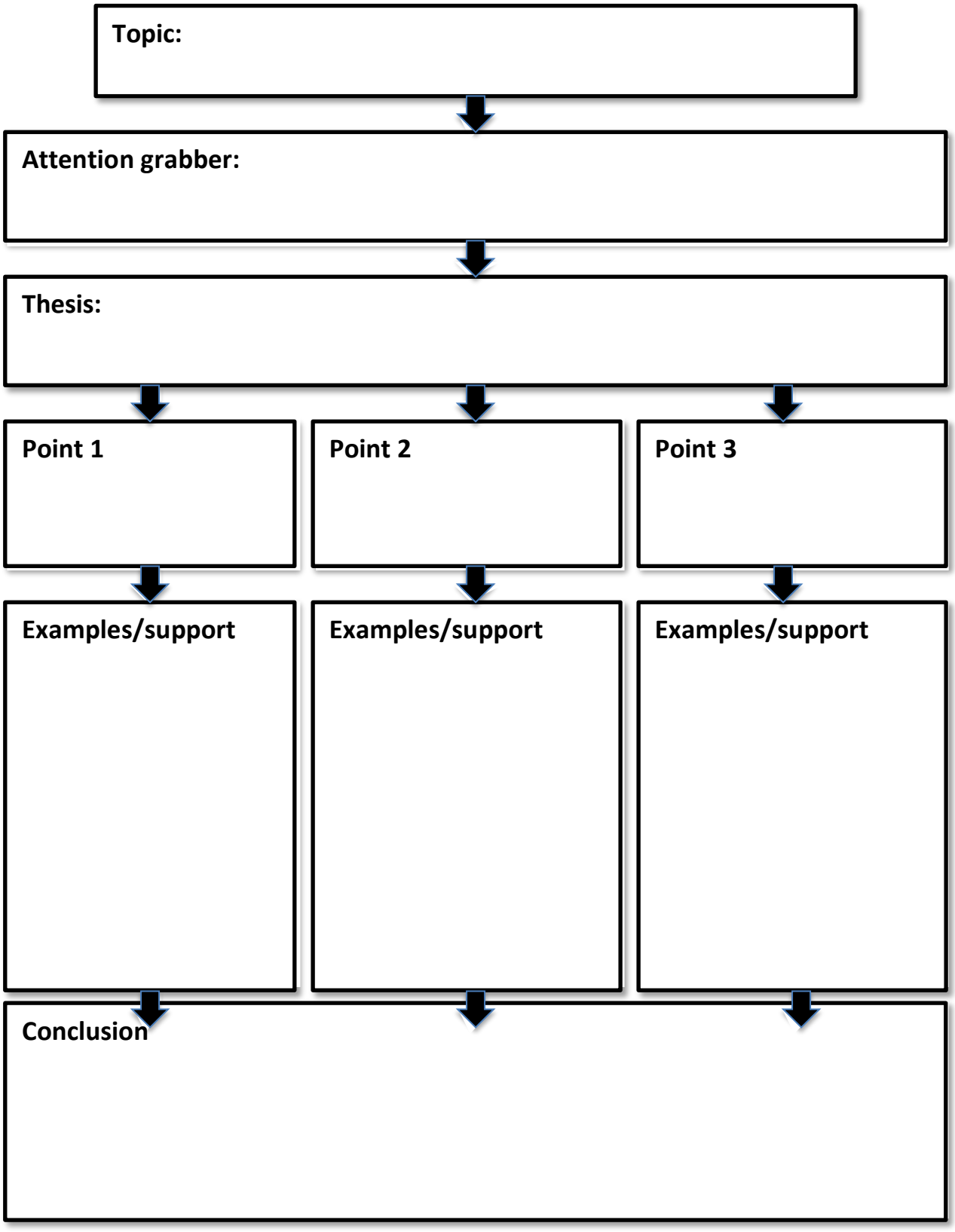
One major factor (reason for this), _____.

Usually, _____.

According to _____.

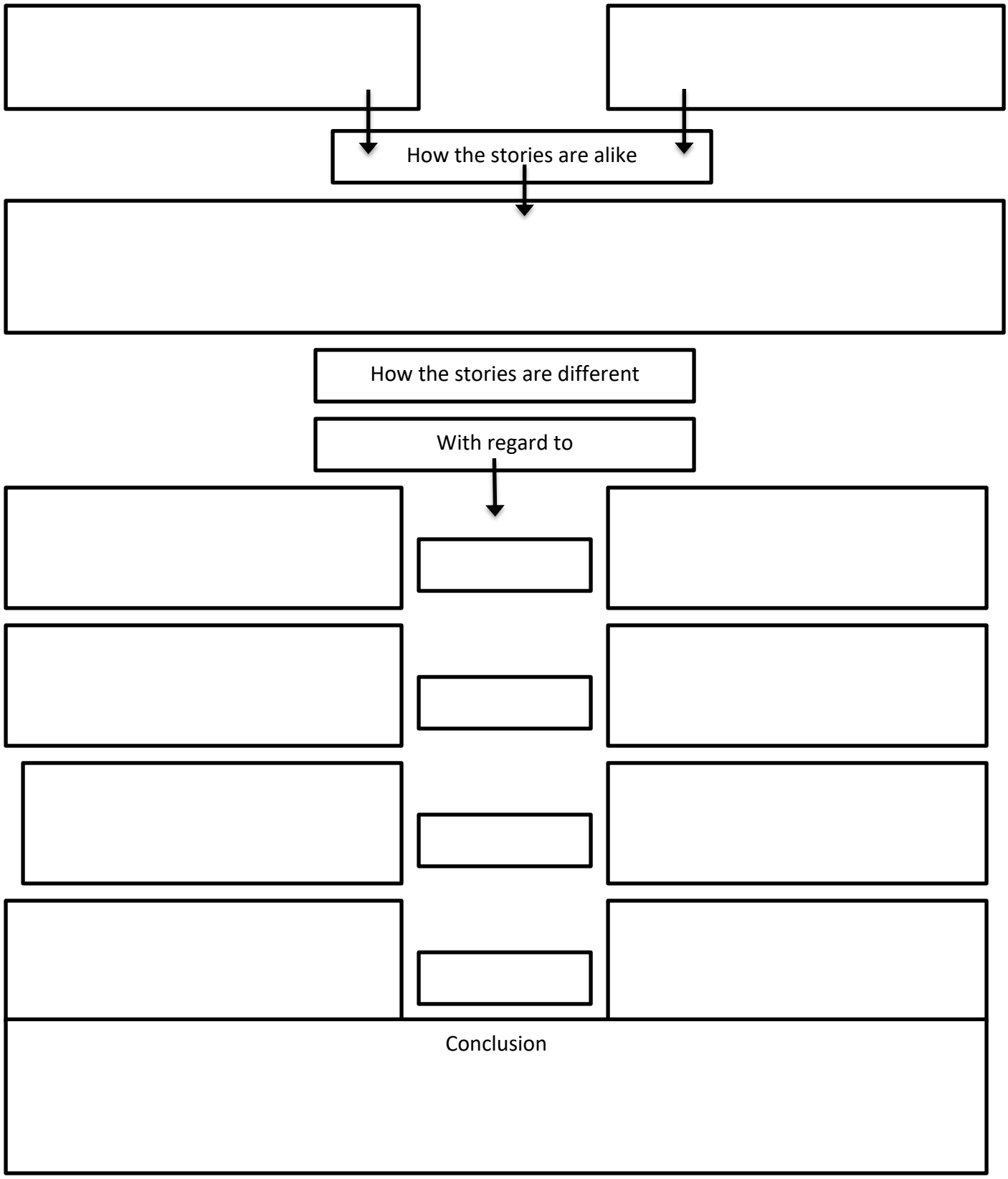
As well, _____.

Essay Title _____


Topic:
Attention grabber:
Thesis:
Point 1
Point 2
Point 3
Examples/support
Examples/support
Examples/support
Conclusion

Researching: Your mission should you choose to accept it

Comparing versions of history



Learning Success Plan

You can take charge of your own learning by making a plan. The following will help you think through what you need to do to maximize your learning.

<table>
<tr><td colspan="3">Learning Goals: What will I be learning?</td></tr>
<tr><td colspan="2">Why is this important?

(reasons to learn this)</td><td>How will I share or show what I have learned?

(product and format)</td></tr>
<tr><td colspan="2">Where will I look for the information and answers?

(sources: people, books, internet, land, etc.)</td><td>When will I do what?

(schedule and timeline)</td></tr>
<tr><td colspan="3">Who will help me carry out my plan?</td></tr>
<tr><td>Who has the information?</td><td>Who can review and discuss my plan with me, give me advice?</td><td>With who will I share what I have learned?</td></tr>
</table>

Self-assessing: what did I learn and how did I do?

After your work is done, think about how you did and assess your performance and results.

Criteria	I did excellent	I did good	I did okay	I need to try harder
I met my learning goal.				
I found and used the best resources.				
I followed directions carefully.				
I checked my work properly.				
I sought the help and support I needed.				
I produced good work. I performed well.				
I worked well with my classmates.				
I did my best.				
I am able to express or communicate what I learned.				
I made good decisions along the way.				
I listen well.				
Other criteria				
Other criteria				
What I need more help with:				
How I could do better:				
What I want to learn more about:				
What my classmates think about how I did:				
Other comments:				

Unit One: *Innu Identity and Culture* supports

Further Strategies

Study words in the Innu/English dictionary. Explore and discuss how some words hold greater importance in one language over another. (Example: “canoe,” “caribou,” “tie,” “smoke,” and “snow.”

Students identify a champion or keeper of the Innu culture, and create a print, video or radio ad that celebrates their contribution to preserve, promote or revive Innu culture.

Students can select an Innu song that depicts the main elements of the Innu culture, and explain their selection through writing, or a work of art. They could also learn the song and prepare an introduction to it outlining its cultural elements for the audience.

Take a Stand: Students discuss the relevance and importance of Innu values to their lives today by reflecting on worksheet questions that ask students to make decisions related to conflicting values.

Students create a crossword puzzle with words and labels related to identity. Print it out and share with your classmates. The puzzle can be created on this website: www.crosswordpuzzlegames.com/create.html

Students interview an Innu artist, writer or musician about how their work reflects and helps to preserve Innu culture. They present their findings as a triptych piece of art.

Students debate the idea that cultural change has been good for the Innu, or not.

Identity and culture

Who am I?

Reflect on the following questions about who you are. Be prepared to explain your answer.

1. What 3 words best describe who you are? Explain why.
2. What 3 words would your family or friends use to describe you? Explain why.
3. How accurate are the words that others use to describe you?
4. Name 3 of your interests or hobbies?
5. What are 3 ways you would change who you are? Explain.
6. What colour describes you? Explain.
7. What culture do you belong to?
8. Do you identify with more than one culture? Explain your answer.
9. Where or when do you feel like you belong?

Complete the following sentences and explain your answers:

When I think of being Innu, I _____

_____

Being Innu makes me feel _____

The best part about being Innu is _____

_____

The difficult thing about being Innu is _____

_____

I feel proud to be Innu when _____

_____

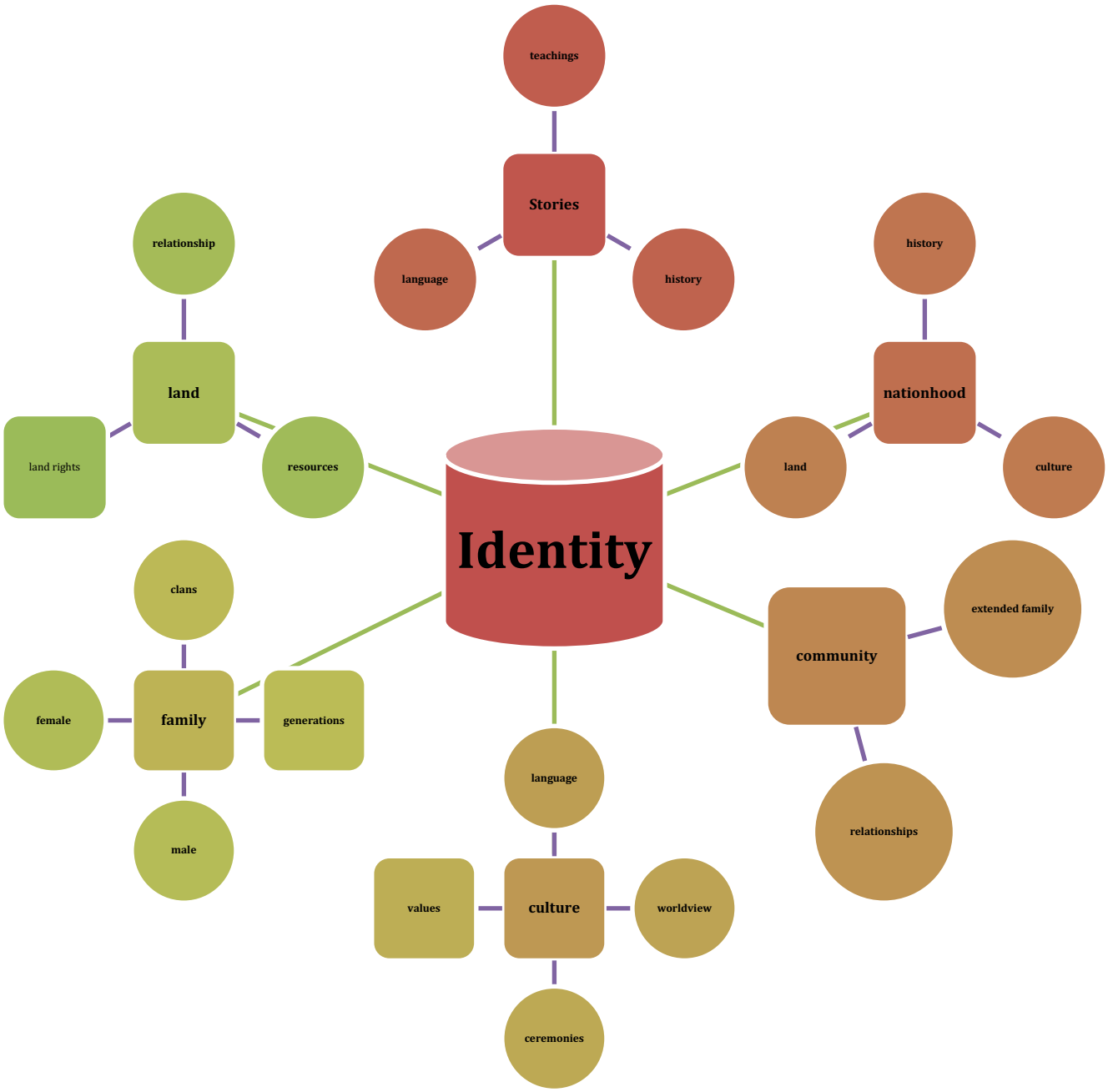
Being Innu means that I respect _____

_____

When people see that I am Innu they _____

_____

Elements of identity



My values – What is important to me

Rate the following in terms of their importance to you, with 1 as the most important in my life and 25 as the least.

The most important thing to me is to:

_____ speak my language

_____ make a lot of money

_____ become famous

_____ serve and help the needy

_____ create beauty to share with the world

_____ be able to hunt, fish and gather

_____ become a leader

_____ work for justice and rid the world of unfairness

_____ fight for Innu rights

_____ live a good Christian life

_____ be independent and my own boss

_____ know how to make Innu crafts and tools

_____ create a business and jobs for Innu

_____ take care of the land and the animals

_____ look good and take care of myself

_____ respect my Elders

_____ understand the meaning of life

_____ be loved and admired

_____ know my history and stories

_____ win awards and recognition for what I have achieved

_____ live a fulfilling life

_____ a healthy and happy family

_____ be very good at my job

_____ be honest and true to myself

_____ have someone look after me

_____ other _____

Questions to think about and discuss:

1. Did this exercise bring up any feelings for you?
2. Were you surprised by your choices?
3. Did you choose with your head or hour heart?
4. How do people develop their values?
5. Are there similarities or differences between your values and Innu values?
6. How do values affect the way we live?
7. Would you have had the same responses if you were living 200 years ago

Take a Stand – Values Exercise

Choose a response to the following that best reflects your values. Think about whether your values are in keeping with Innu values.

1. In a group conflict situation, it is better to:
   a. compromise to keep group unity
   b. stand up for your principles
   c. win
   d. other _____

2. The most important thing for an Innu man to do is:
   a. to look after his family first
   b. to get a good education and job
   c. to know how to live in nutshimit
   d. other _____

3. The most important thing for an Innu woman to do is:
   a. to look after her family first
   b. to get a good education and job
   c. to know how to live in nutshimit
   d. other _____

4. If my parents give me advice that I do not agree with, I should
   a. follow the advice
   b. do what I think is right
   c. other _____

5. It is important to:
   a. get a well-paying job
   b. do work that I enjoy
   c. do a job that provides a service to my community
   d. other _____

6. The most important thing is:
   a. family unity
   b. looking after each other
   c. the happiness of the individual
   d. other _____

7. It is more important to:
   a. fit in and conform to society's norms
   b. be Innu
   c. be oneself
   d. other _____

8. It is more important to get:
   a. a good formal education
   b. experience in the real world
   c. a nutshimit education
   d. other _____

9. Family is about:
   a. relationships with extended family members, with many generations living in one house
   b. the nuclear family, with parents and children only in the house
   c. other _____

10. Spirituality is about:
    a. belonging to a religion and following its teachings
    b. practicing Innu ways and ceremonies that show respect
    c. looking after my own soul and beliefs
    d. other _____

Indian Status and the Indian Act

Before contact with Europeans, the First Peoples on this continent had their own culture, language, worldview, histories, their own laws and justice systems, and their own ways of determining their identity. They had their own names for themselves. For example, the Innu called themselves Innu, while European settlers called them Indians, Naskapi, Montagnais or Algonquian.

In 1876 the Indian Act was created by Canada. The Indian Act is a set of laws that governs the social and economic lives of 'Indian' people from birth to death, with authority over many things, including lands, funding, education, health, elections, estates and wills. The Indian Act even determines who gets to be defined as a 'Status Indian,' and how status is passed on from one generation to the next.

Being Indigenous or First Nation does not mean one has legal Indian Status in Canada. Status Indians are persons who, under the *Indian Act,* are registered under the law. All Status Indians have their names on the Indian roll list and they are given a number. Indian status is seen as important for many reasons. Some see it as a proof of their identity as an Indigenous person and their connection to their families and communities. Status gives them the right to live on reserve and to tax exemptions. It means they can benefit from certain federal programs and services such as health and education. In many communities a person must have status to be a Band member. The numbers of 'Status Indians' on a reserve determines how much federal funding the Band will receive for programs and services. In the land claims process, these numbers also affect the land and cash package that will be offered to a band by Canada and the provinces.

The *Indian Act* decides who is entitled to Indian status. The rules are complicated, but the basic rule is that someone with two parents with Indian status will have status under section 6(1) of the *Indian Act.* This is also referred to as having 'full' status.

Someone with one parent with status under section 6(1) and one parent without status gets status under section 6(2). This is referred to as having 'half-status.' 6(2) status entitles a person to all the same rights and entitlements as someone with 6(1) status, except for their ability to pass on status to their children.

If a person has a parent with a 6(2) status and a parent with no status, s/he is not entitled to status. This is called 'second generation cut-off.' It takes only two generations of marrying out to lose status. This is the formula used to determine whether a Labrador Innu retains their status or not. As more status Indians inter-marry and have children with non-status people, the total population of Indian persons could gradually diminish and possibly disappear. The government would then no longer be responsible for funding programs and services now available to status Indians.

The rules governing Indian status have changed since the Indian Act was first created in 1876. Before these changes, a non-Indian woman who married an Indian man was granted Indian status, but an Indian woman who married a non-Indian man lost her status, as did her children. As well, a number of other rules also caused Indians to lose their status. Children who had a non-Indian mother and grandmother would lose their status at the age of 21. As well, Indians who joined the military, attended university, became a priest, lawyer or doctor, or moved away from the reserve for a long period of time, also lost their status. These rules were overturned with Bill C-31 in 1985.

What terms or labels apply to you?

Research definitions for the following terms or labels that apply to Canada's original peoples. Which labels apply to you? Explain how they affect or are important to your identity?

Term	Definition	Does it apply to you?
Aboriginal		
Indigenous		
First Nation		
Métis		
Montagnais		
Status Indian		
Naskapi		
Non-Status Indian		
Inuit		
Native		

Stereotyping

Brainstorm a list of traits or characteristics about a group of people (Innu, men, women, elderly, Inuit, White, etc.) and consider whether these are stereotypical or not.

Information	Source	Fact or stereotype?

Media analysis

Pick a story about the Innu or Indigenous people from a newspaper or magazine, blog, film, television, internet site, video, play or oral presentation, etc. Study it carefully to see if it gives a fair, balanced and true picture of the Innu or Indigenous group. Does it show a bias in favour of the Innu (or Indigenous people) or prejudice against them? Does it include positive or negative stereotyping? Is it offensive, racist or sexist? Does it portray one group as superior to the other, as more powerful or knowledgeable? Does it help the reader or viewer better understand the story or the Innu people and culture? Explain your answer and discuss with your class how the story could be improved to be more fair and balanced. Select two examples of news coverage of the same story, including a mainstream and Indigenous news source and compare the two.

Bias in the headline or title	
Bias in choice of words or overall tone	
Bias in where the story is placed in the newspaper or newscast	
Bias in either positive or negative stereotyping	
Bias in choice of voices or sources in the story and their placement	
Bias in the choice or what parts get told or left out	
Bias in the choice images, captions, camera angle or framing.	

Discrimination role-play

Scenario:		
Manish and her friends dropped by a store in Goose Bay. Her mother asked her to pick up medication for her grandmother. Before the group gets to the aisle with the meds, a man arrives, accuses them of stealing, demands they all empty their pockets, finds nothing, but tells them there is a no loitering rule and they need to skedaddle. (You can also create your own characters.)		
Character	**What we know**	**More details about who s/he is**
Bill, store manager	- is fed up with teenagers, high on who knows what, hanging around his store - his store is not a youth drop-in centre - he knows what those teenagers from that community are like; why don't they go to school or get a job?	
Manish	- wants to buy the medication for her grandma before she's tempted to spend the money on something else. - feeling a little nervous - she can tell people are watching them.	
Antuan	- has a lot of attitude. - is fed up with White people running things and thinking they can just take Innu land as they please - why don't his friends understand this?	
Penatet	- really wants to get tampons or a bottle of shampoo. There hasn't been any in her house for months. - there never seems to be enough money at home - wishes she had money herself	
Shuasham	- is on probation for a break and enter he was charged with last year. He was just trying to find a place to stay for the night - doesn't want any trouble.	
Matnin	- a good time girl, she just wants to have fun - what is the fuss about - hey, are you being racist?	

Cultural change

Identify the most important changes that have happened to the Innu culture. What is the cause or driving force for this change? What are the results or consequences? Is the change positive or negative? Did the Innu have the option to accept or reject the change?

Cultural change	Cause	Consequences	Positive or negative	Innu decision

Culture and Worldview

Understanding the Innu worldview is key to understanding who the Innu are and what their culture is all about. This course gives prominence to the Innu worldview, in an attempt to counteract the near exclusion of Innu culture, knowledge and ways of knowing in the provincial curriculum. Innu students have a right to learn about themselves and where they come from.

The concept of worldview is meant to be discussed often throughout this course. Each unit is largely about knowing the world according to the Innu worldview. With this, students gain an understanding of the responsibility and skills required in continuing to pass on Innu stories and knowledge to future generations.

A worldview is a philosophy or view of life of an individual, group, culture or society. It is a set of beliefs, values, traditions and customs honoured and held by a people. It explains who they are and where they come from. It is how they make sense of and explain their world, and it shapes and influences how they behave and react to the world around them, including with the land, animals, and people. It provides them with a sense of vision for their future.

Worldviews of Indigenous peoples are often lumped together, generalized as the same, but each Indigenous culture has its own distinct worldview. At the same time there are many similarities. This is also the case for European cultures.

The Innu, like other Indigenous peoples, believe that all things are connected in some way to everything else. Everything is part of a single whole. It is only possible to understand something if one can understand how it is connected or related to everything else. In the Innu worldview, the world is populated with humans and many other beings. Innu see themselves as equal to these beings. Animals and plants and other things are also seen as persons. Innu have social relations with these beings, who must be shown respect through offerings and rituals of sharing. In return the people receive gifts from these beings, gifts of survival, like an animal for food, clothing and tools. It is wrong to disrespect any beings, be they human or not. It is wrong to waste animals, to needlessly kill them. It is wrong to break the proper rituals of sharing, the protocol of the hunt that dictates how the hunter will show respect to his prey. Breaking these rules of conduct can have serious consequences. No more animals will be provided. Starvation, tragedy, or catastrophe can ensue.

At the heart of a worldview is the language—the words that organize and give meaning to people's experience, that define how people understand and explain themselves, their world and their place in it. Studying words and language can help us to understand a worldview. For example, the French speak of everything in their world as feminine or masculine. The English speak of 'she' and 'he', while the Innu do not make those gender distinctions. There is only one word for 'he' and 'she.' *Innu-aimun* revolves around whether something is animate or inanimate, alive or not alive. What do these differences say about these contrasting worldviews?

Trying to translate words between Innu and European languages clearly shows how the languages construct different worlds. Words in Innu often fail to translate clearly or exactly in English. *Katipenimitau,* for example, has been translated as 'Caribou Master,' 'Caribou Spirit,' and 'Caribou God.' 'Chief,' 'controller' and 'man' have also been used to speak of this *Katipenimitau*. These words in English have very different meanings. Which is it? At the same time English words are hard to translate into *Innu-aimun*, words like politics, economics, religion, environment, physics, social services. The list is endless. Even words we take for granted like health or education are not quite the same when spoken of in *Innu-aimun*.

Does the translation of *nutshimit* as 'bush' do justice to the word? Does nutshimit not hold a lot more meaning than 'bush' within the Innu world? What are all the ways that *tipatshimun* and *atanukan* translate in English: story, legend, myth, tale. Are those translations correct or exact? Is *tipatshimun* the same as a television or newspaper story? Is *atanukan* like a book of fiction? How would you translate a youtube video or a comic? Consider *mashinaikan* and how the word is used as the translation for so many English words: paper, receipt, invoice, flyer, letter, book, and many more? What do all these words say about the differences between the two worlds?

Worldviews are not static. Societies pass on their worldview from generation to generation, but they can shift and change as cultures come into contact with each other. People interact and acquire beliefs and practices of other worldviews. Worldviews evolve as people and societies evolve. Thinking about how the Innu worldview has changed and continues to change is an important part of this course.

Differences in worldview and how they are always evolving is also important in studying and understanding history. In this course, you will be asked to consider how differing worldviews affected how Indigenous peoples and Europeans related when they first came into contact with each other. How did their worldviews affect how their relationship developed and evolved through the centuries?

When the Europeans arrived on the shores of what is now Canada, they brought with them a worldview that understood humans as the highest form of being, with dominion over the world, the land and the animals. They believed in one God, who rules over this social order. They believed that God's emissary on earth was a King or a Queen—keeper of the faith who ruled according to the Church. These colonizers believed that people who were not Christians were not human, that their territories were ‘terra nullius’, meaning ‘nobody’s land’ and for the taking. This meant they could seize territories, exploit their resources. and bring profit back to their homelands.

How does this world order of hierarchy, materialism and domination contrast with the Innu world, where the needs of the collective or group trump individual needs. In the Innu world humans strive to live in harmony with nature and all living things and all things are connected and 'equal.' History taught in schools has been about how Europeans 'discovered' America. Students learn about doctrines, acts, maps, treaties, settlements and conquests of colonizers from the European perspective. In this course studentsl consider from an Innu perspective how they and other First peoples experienced the arrival of strangers to their homelands, as well as the conflicts and struggles that followed.

The Innu way of life and culture has changed over the last few decades, as they have adopted ways and thinking of the Europeans and mainstream Canada. Several generations of Innu have been schooled in a Canadian education. The Innu are increasingly becoming involved in a job economy, getting used to the idea of industrial developments on their lands, and benefiting from agreements reached with companies. *Innu-aimun* is evolving, and the language of *nutshimit* is fading.

Still there continue to be many spheres of life in which the Innu and mainstream worldviews diverge or collide, times when one world is difficult to explain to the other. There are multiple examples: how the two worlds understand dreams and drumming; how to care for or manage the caribou, the land and environment; ways of learning and teaching; what a family is; how the world was created; our relationships with animals; the notion of time; the world of spirits; sharing; medicines, the *makushan* versus communion; adoption; what stories mean; oral tradition; maps; jobs; respect; to name a few.

This course is about considering and learning about these different worldviews, the ways they diverge, how they may overlap, and how to find meaning in both.

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Unit 2: Land and Nutshimiu Immersion supports

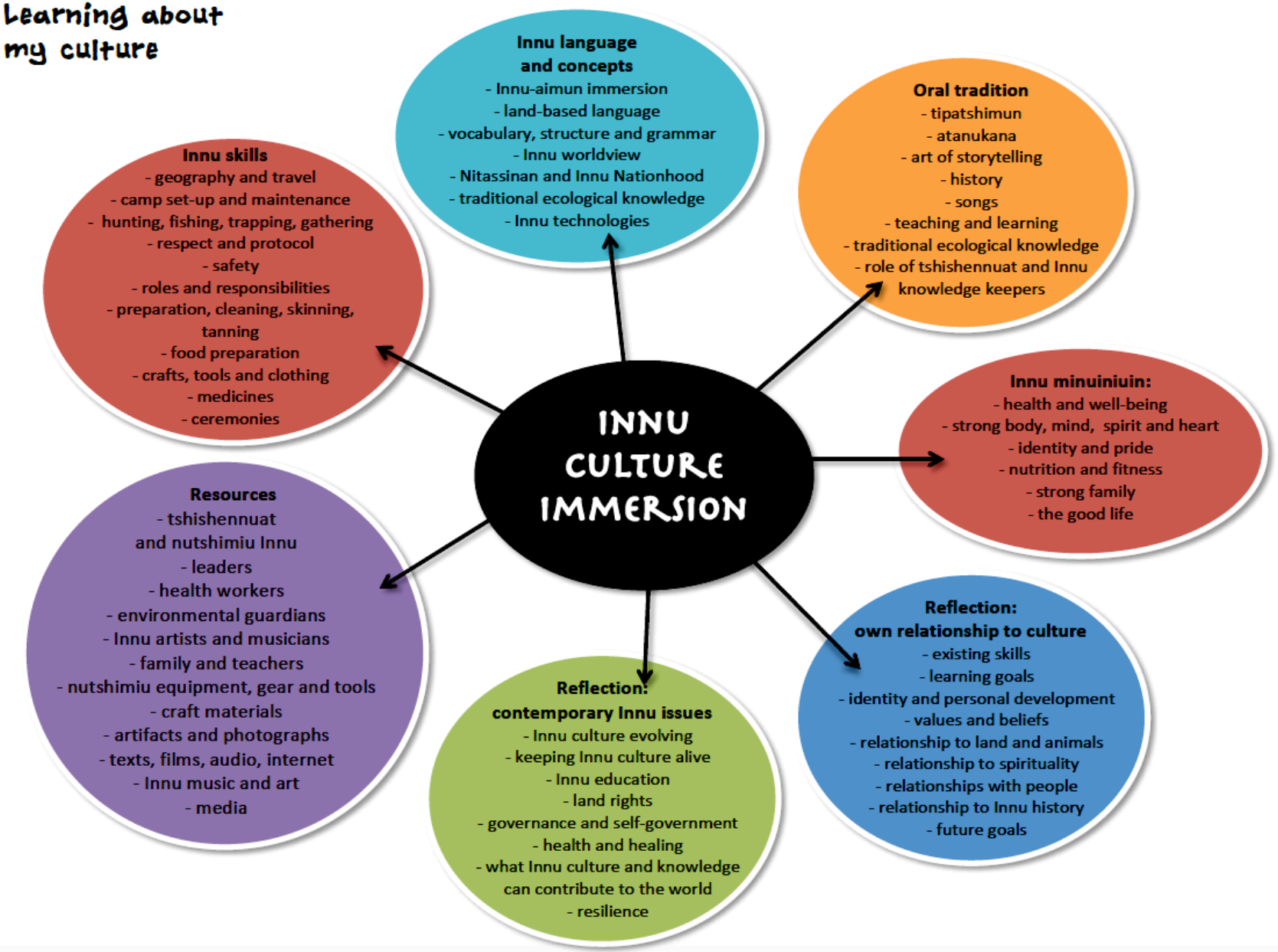
Additional strategies:

1. Students research the technologies used by the Innu to hunt, trap or fish in the past, prior to the introduction of guns and steel traps, for example: bow and arrow, corrals and fences, deadfall traps, nets, slingshots, snares, spears, and so on. Have them match the methods with the animals. Students can work as individuals or in groups to study one technology in depth and gather information on:
    a. Why it was used
    b. How it was used
    c. What materials were needed to make or use it
    d. The traditional scientific knowledge involved in constructing and using it

    Students can represent their findings and share their findings with the rest of the class or others. They can design and build a model of the technology or they can illustrate the steps involved in making or using the technology.

2. Brainstorm advantages and disadvantages of technology. For example, students are given images of a birch bark canoe and a motorboat. They discuss what has been lost in the culture and what has been gained technologically. (Other examples to compare are: television/social media and storytelling; GPS and traditional knowledge of navigating by the sun and the stars; snowshoeing, dog teams, snowmobiling and airplanes; houses and tents; Innu methods of tanning and factory methods, etc.)

Learning about my culture



Innu harvesting

Hunting, trapping, fishing and gathering have always been essential to the way of life of the Innu. More than just a way of providing food, these activities are central to the economic, social and cultural lives of the Innu. The Innu have always harvested in a way that meets the needs of today and making sure future generations can also meet their own needs. The Innu hunt, trap and fish a wide range of wildlife: caribou, bear, small fur-bearing mammals, waterfowl, both fresh-water and ocean fish. They gather and harvest edible and medicinal plants, as well as materials for producing tools. Caribou hunting, especially, has been at the heart of the Innu way of life. A caribou can feed several families for weeks.

Until settlement, the active traditional lifestyle and diet of the Innu ensured that obesity and illnesses such as diabetes, heart disease and cancer were largely unknown to the Innu. They were lean and fit. Their bodies and spirits were healthier, happier and freer. Colonization changed everything. Confined to communities, the Innu began to eat a diet of refined grains, sugar, farmed meats, carbohydrates—foods prepared with chemicals, intense processing and artificial flavourings and colourings. When comparing the quality and cost of store-bought groceries, it is easy to see why today wild meats are still valued and preferred by many Innu over farm-raised beef and chicken pumped with antibiotics and hormones. Hunting, trapping, fishing and gathering remain an economical and healthy way for the Innu to meet their food needs.

Traditional Innu harvesting practices are based upon respect. Animals are seen as more than food that sustains people's bodies. They are seen as intelligent, capable of making decisions and taking action. They are seen as having their own way of living. A successful hunt is not simply the result of the work of the hunter. It is also about the intentions of the animal to be slain. Animals give themselves up to the hunter and are "received" as gifts from the Animal Master or Spirit. Many Innu trappers and hunters continue to follow the spiritual teachings of their ancestors. This can include following teachings that come through dreams. Many of these beliefs are shared by all Indigenous cultures across Canada. To view an animal in this way means that hunters have special obligations. For example, they must share gifts received from the hunt with others. They must take care of the land wisely and they must honour the Animals Masters. If they follow these rules and practices, hunters believe they will receive what they want when they are in need.

The value of sharing the bounty of the land continues today. Families share bush food, medicines and other materials to those who cannot hunt, fish or forage themselves. Innu children continue to learn about their culture through participating in harvesting activities as well as through stories. Innu youth are asking for more Innu education and the communities and schools are seeking to protect and revitalize hunting and trapping traditions in their communities.

The Innu like other Indigenous people have embraced a range of new technologies. They very much live in contemporary society, while at the same time continue to maintain a deep interconnection with their non-human kin. Skillful hunters or trappers must know a great deal about the animals they are hunting or trapping, from their habits and habitats; seasonal migrations; what they eat; how they mate; how they are interconnected; how to track them; how to use weapons, lines, nets, lures and traps; how to clean and prepare them; how to show respect, and so on.

These are only some of the land skills they need to survive. They must be able to build shelters when they and their families are in the bush. They must be prepared to repair snowshoes, canoes, snowmobiles and outboard motors if they break down. They must learn the travel routes, how to read the weather, how to travel safely and navigate both lands and waters.

The Innu have long been stewards of the land, even with today's challenges, such as an increasing population of non-Innu on their homeland and a more job-based economy in their communities. An Innu hunter is also a steward – someone who is entrusted with managing and regulating Innu hunting territories. The Innu Nation has set up its own stewardship program by training and hiring Innu wildlife guardians. A guardian must be familiar with the conditions of the animals in the territory, and discusses these trends with other guardians, stewards and Elder hunters. Guardians consult with Elders to decide when the territory can be used, how people may use it, which species may be hunted, how many, and where. This is an important job. If a guardian neglects these responsibilities and over-hunting occurs, future hunting will be unsuccessful and the family and community will suffer.

But Innu hunters and trappers face a number of obstacles in pursuing their livelihood. They continue to face laws that make the Innu way of life illegal. The biggest threat to Innu hunting and trapping is a shrinking land base due to various resource developments, land claims, parks, roads, cabins, and sports hunting. Commercial harvests and fur bans have also impacted Innu harvesting.

Through the Tshash Petapan Agreement with Canada and the province of Newfoundland and Labrador, Innu leaders are seeking to establish co-management boards so hunters and trappers can have more say in how wildlife and the environment are managed in their territories. The agreement includes an income security program for hunters and trappers, so that families can pursue subsistence hunting and trapping. As well, Innu are working with caribou management officers to share their traditional knowledge of the land and teach them about how to manage the environment in a way that can save our planet.

Innu mammals – Aueshishat/Aueshishatsh

Atik[u] Caribou	Mashk[u] Bear	Mush Moose
Uapush Hare, rabbit	Uapishtan/Uapishtai Marten	Kak[u] Porcupine
Utshashk[u] Muskrat	Nitshik[u] Otter	Atshakash Mink
Amishk[u] Beaver	Pishu Lynx	Matsheshu Fox
Maikan Wolf	Shiushish/Shikush Weasel/Ermine	Uinashk[u] Groundhog, woodchuck
Shikak[u]/Ashikak[u] Skunk	Anikutshash/Anissikutshash Squirrel	

Innu fish and shellfish – Nameshat/Nameshatsh and Kamanikanenakaniht

Kauapishisht/Kautueshish Smelt	Mashamekush/Matamek[u] Brook trout/speckled trout	Atikamek[u] Whitefish
Unan Land-locked salmon	Utshashumek[u] Atlantic salmon	Minai Burbot
Matamek[u] Brook trout, Speckled trout	Kukamess Lake trout	Makatsheu/Namepin White sucker
Tshinusheu Northern Pike	Pemituteu Crab	Ashatsheu Lobster
Kaiapishapetshishit Shrimp	Eshat/Eshuatsh Mussels	Papatshesh Scallop

Innu birds and waterfowl - Shiship

Muak^{u} Loon	Nishk Goose	Pineuat/Pineuatsh Spruce grouse
Uapineu Ptarmigan, willow ptarmigan	Pineu Grouse/partridge	Pashpassu Ruffed grouse
Uishkatshan/kapiminau Gray jay, whishkey jack	Kakatshu Raven	Ahashu Crow
Papanatshishish/papaiatshishish Northern hawk-owl	Mitshishu Bald Eagle	Uapakanu Snowy owl
Uhu/Uhumishu owl	Missip Eider Duck	Inniship American Black Duck
Ahaueu Long-tailed duck	Nutshipautshikueshish Harlequin Duck	Katshinikuteu/Kaitshinikutesht Common murre
Tshiashk^{u} Gull or kittiwake	Uapitikun Great cormorant	Tshinash/TshinashkushTern

Research Guide on Animal Habitats and Behaviour

Research an animal hunted, trapped or fished by Innu to understand their behaviours and habitat.

Pick an animal that was or is important to the Innu. Consider why this is so and how it is or was used by the Innu.

Compare how the following groups might view the animal in similar or different ways:

1. An Innu person
2. A wildlife officer
3. A tourist
4. An environmentalist

What does an Innu hunter, trapper or fisher need to know about this animal to be able to harvest it?

1. What it looks like; how to identify it—its anatomy?
2. Where it lives: preferred habitat? distribution or range within Nitassinan?
3. How it behaves: its habits, how it lives, the seasons and its life cycle?
4. How to identify its home?
5. What it eats: food sources and feeding patterns
6. Mating and reproduction cycles
7. Its predators
8. How to track it?
9. Best time to harvest
10. Innu ways of hunting (trapping or fishing) it?
11. How to show respect for it (Innu rituals or protocols for hunting, sharing, preparing, preserving, and so on)
12. How to care for it to ensure it is around for future generations

Collect your information and decide how to present it:

1. An oral presentation with a slideshow of images
2. A heritage fair exhibit
3. A powerpoint presentation
4. A comic book
5. Create a prezi (https://www.instructables.com/How-to-Use-Prezi/)

Innu Traditional Ecological Knowledge and the Ashkui Project

For the Innu, as with all Indigenous peoples around the world whose survival has depended on their relationship with the land, Traditional Ecological Knowledge (TEK) is everything. Without a great depth of knowledge about the land and all its resources, survival would not be possible. This knowledge sees the land as a collection of inseparable elements. Within this worldview, the landscape, the processes that interact within it, the plants and animals that live on it, the air, the skies and the waters, all form a connected whole. TEK is experiential, place-based and relationship-focused, and has accumulated over centuries of living on and interacting with the land. This knowledge includes the spiritual and metaphysical—it is linked to a moral code, respect for all beings, values and proper behaviour. TEK is learned through demonstration, observation and participation, and communicated through oral tradition, including stories about life, ceremonies and language. Innu TEK applies to daily living and traditional subsistence practices that involves extensive knowledge and skills, including the biology of species of plants and animals, understanding life cycles, harvesting and processing skills, using natural resources to make tools, clothing, shelter and other materials goods, and knowledge about how species change in an ecosystem after a disturbance.

TEK contrasts greatly with Western scientific knowledge, which is reductionist (looking at things from their individual parts) rather than holistic (look at the whole of something and how its parts are interconnected). Western science views the landscape as a series of separate but linked fragments that make up a whole, and it attempts to provide explanations of complex systems in terms of ever smaller entities. Western scientific knowledge is limited to evidence and explanations of the physical world. It largely focuses on things that can be quantified and measured. It puts an emphasis on understanding how the knowledge is created. It believes in absolute truths and global verification. Whereas Innu knowledge is oral, Western knowledge is written.

What happens when Innu TEK comes face to face with Western science? In 1997 the Innu Nation partnered up with Saint Mary's University and Environment Canada to work together on a research project that would gather information from both Innu traditional knowledge and Western science. The Innu Nation was interested in finding scientists who were willing to work with the Innu on their research needs and priorities. For decades the Innu had endured scientists coming to Nitassinan with their own agendas and contributing research that did not benefit and sometimes caused harm to the Innu. Innu came to recognize that considerable power was held in the hands of those who made decisions about what information would be gathered and how it would be used.

> We've often been puzzled by the certainty of some of the experts that governments and companies bring up from the south to tell us about our land and the animals that we have studied for thousands of years. It was frustrating to listen to some consultant, who maybe had spent a summer in our territory, or more likely had read a few reports about it, think he understood our land better than our Elders who had spent their entire lives here. It shouldn't be surprising, then, to hear that many of our people started to think that some scientists would say anything if they were paid well enough. These kinds of scientists would descend on our communities every summer and leave them again in the fall. They were kind of like flies. They buzzed around, getting into people's hair, but we thought that they were mostly just an annoyance. This is until we realized that governments took these scientists seriously, and used their findings to approve developments like low-level flying. What scientists often forget is that Innu, like everyone else, have priorities…. We spend so much of our time trying to come to terms with the White man's world that many of our people have lost touch with their own. Regaining control of our lives, our communities, and restoring our culture are among the most important goals.
>
> Peter Penashue, Sheshatshiu Innu leader, 2001

The Innu Nation hoped this new partnership with Western scientists would ensure that the Innu had a say in what was researched and how, and that Innu knowledge would be respected. Leaders knew the Innu Nation needed research that could contribute to the extensive land use documentation required in its land claims negotiations with the federal and provincial governments. They needed scientific data for presentations to environmental assessment processes, related to developments such as the Voisey's Bay mine and the Muskrat Falls hydroelectric project. As well, Innu leaders wanted this kind of data for negotiations with companies for impact benefit agreements. The Innu Nation wanted to work with scientists who were prepared to focus on Innu priorities, rather than their own.

The university and government scientists were interested in the partnership due to an increasing interest around the globe in Indigenous knowledge and ways of knowing and what these could contribute to addressing an alarming global environmental crisis. These scientists also recognized that more scientific baseline data was needed to monitor and protect the local environment due to expanding resource development in the region. Baseline data is information gathered at a point in time to compare with information gather later, for example after a development has happened.

The project began with partner scientists meeting with Innu Elders, who identified *ashkui* as important to the Innu as areas of study. They define *ashkui* as part of a river or lake that is open year-round, or opens early in the springtime. The Elders picked these sites because in the spring, *ashkui* are abundant with waterfowl, fish and animals attracted to the newly opened water. Innu families for centuries set up camp near these sites and stayed for weeks and months at a time to hunt and fish, and to celebrate the rich and varied resources of the land and water. Some of these sites continue to be important to Innu for their livelihood and psychological well-being.

The Elders told the scientists they were concerned that youth now being educated in unfamiliar ways and a foreign language, no longer had the same relationship with the land and were losing the language of the land. Youth were no longer learning from the Elders*,* the holders of a complex and specialized knowledge of the environment, passed down orally through centuries. Elders were the speakers of the land and carried the Innu 'library' of knowledge in their heads. They were the best to advise and define the needs of the land, but this library was being lost and continues to be with the passing of the Elders.

The Elders identified a total of 15 *ashkui* sites for intensive research. Questions from the Innu about whether the water was good to drink, would make good tea or provide good habitat fish and birds influenced both the science that was conducted and the way that the science was reported and shared. How was the area being used, and why did the *ashkui* hold special meaning for the Innu?

The university and government scientists were interested in the biology and chemistry of these sites. They were interested in studying the impact of acid rain on Labrador waters, as well as the impact of climate change. They wanted to gather baseline data in order to be able to monitor the impact of resource developments, including clear-cutting, mining, military flight training, hydro projects and commercial fishing. Conveniently, the *ashkui* were also home to the Harlequin duck, an endangered species that Environment Canada scientists were mandated to study. Scientists also thought that the relatively pristine conditions of the land provided a natural laboratory to monitor environmental changes.

The scientists set up a 325 kilometres *ashkui* research network comprising 15 stations. These sites were used to sample and analyze three freshwater systems – clear, coloured and brackish. Information from satellite imagery was combined with the stories of the Elders of their life on the land. The scientists and Elders met in Innu camps on the land as well as at a university symposium. Both individual and group

interviews were carried out with the Elders, as well as with women, hunters and youth. The interviews, along with mapping, were used to record information concerning *utamiatshkuk* (otter slides and resting areas), goldeneye duck nests, and *ushakatikᵘ* (caribou areas). The locations of beaver lodges and good porcupine areas were also identified. Information on the sequence (Canada geese arriving first, followed by black duck with loons arriving the very last), timing, distribution and abundance of waterfowl, was collected. During interviews, Innu were shown pictures of waterfowl by scientists. They were asked to discuss when the birds arrived, their special characteristics, eating habits (vegetation vs. fish, deep divers vs. dunkers or swimmers), their habitats, and the uses to which different parts of the birds were put. Innu coworkers were hired to help conduct the research, test it and present it to the communities.

The process posed challenges for the Innu. It was difficult to translate many scientific concepts into *Innu-aimun*. For example, the Innu had no concept of mercury or its relevance to human health. The scientists had assumed they were speaking in a universal language and that mercury was a commonly shared concept. The Innu had to explain to the scientists why they considered the land 'medicine,' and likened *ashkui* to supermarkets and pharmacies, where they could get everything they needed. The Innu wanted to know whether the water would make good tea and provide a good habitat for fish, but Innu researchers had to explain to their own people how the scientists were measuring water temperature, oxygen, turbidity and pH.

The scientists were challenged to look at the ecosystem from different perspectives, to learn from the different views and to try to make their work as scientists relevant to the Innu. They needed to shift their understanding about whose agenda would be followed, who controlled the knowledge, and how that knowledge would be collected, archived, published and made meaningful for the Innu. Could the more holistic Innu knowledge of the land fit with the Western scientific approach that looks at specific elements. Could the two forms of knowledge combine to provide a better understanding of the ecology of the land? Could scientists open their minds to new ways of understanding the world?

Innu shared their observations regarding climate change, how the water at the *ashkui* was opening earlier in the spring—as much as a month earlier. The Innu spoke of how the Upper Churchill dam had impacted *ashkui* downstream and how the North West River bridge had destroyed a once productive *ashkui.* Amongst other things, the scientists also learned new ways of thinking about ice and weather forecasting:

> During the initial research, three types of ice were mentioned in discussing the formation of *ashkui*. The first was white ice, or solid frozen ice. The second was black ice, also called rotten ice, which appears as the ice begins to melt and push up from below the surface. The third was the 'nail' ice or a crystal-type ice that has the appearance of nails or crystals as the ice begins to melt. The ice below darkens as it begins to melt, and then pushes upward, or pops up. This occurs after the edges of the lake open and *ashkui* have begun to form. At this point, the winds play a crucial role in moving it off the lakes. It is the winds that move the ice back and forth on the lakes causing it to break up and move off down rivers if present. Another impact of the movement of ice by the winds is the piling up of the ice on the lake shores.
>
> The ability to predict weather is obviously important. Winds, rain and sun all affect the ice conditions and the ability to travel on land and water, as well as the presence of animals around *ashkui.* Three birds were mentioned as weather indicators: the loon, the robin and a bird the Innu refer to as the rain bird. When the loon sings, it forecasts winds and storms. The robin foretells rain. The rain bird, which has the appearance of a swallow and arrives in the spring, forecasts rain when it sings. Others spoke about using the stars, the sky colour, and the way smoke rises as methods of predicting the weather. Other indicators are shooting stars, which tell which way the wind will blow

> from the direction they fall, and the redness of the sky at night and in the morning. (Trudy Sable, 2006, p. 116)

In the end the collaborative work of the *ashkui* project led to unexpected spin-offs, which benefitted all partners. Environment Canada designated some of these *ashkui* sites as waterfowl staging areas, and the decision was made to reroute NATO low-level flights to avoid these staging areas. A curriculum for use in Innu schools was developed, combining Innu and Western voices, faces and knowledge to describe the importance of the *ashkui* in Nitassinan.

The project also evolved into a training project for Innu Environmental Guardians, hired by the Innu Nation. The program provided training for Innu in management and protection of their ancestral lands based on Innu traditional values and current community needs. Environmental Guardians received credits from St. Mary's University for their participation in various 2 to 3 weeks training modules that incorporated both ways of knowing—the longstanding and substantial body of environmental knowledge held by the Innu, as well as skills and disciplines recognized by formal Western institutions related to environmental protection, management and resource use. The program is ongoing. At its core, it is based on Innu values, needs and concepts of well-being. Training modules are offered in the communities, on the land and at the university.

In the end, what can be concluded from this attempt to bridge the two types of knowledge is that there are some similarities between the two. Both explain complex systems, both seek to understand the physical world, both are based on observation, both bodies of knowledge change over time and both can be verified through repetition.

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Weather forecasting

Long before modern scientific methods, the Innu had their own way of forecasting weather conditions. This skill was essential to their survival; the weather dictated much of their way of life as well as day-to-day existence. The Innu used many factors to predict the weather, such as the moon, sunrises and sunsets, the morning star, aurora borealis, clouds, quality of the snow or rain, sound of the ice, animal, birds, plants and winds to predict the weather. Reading weather conditions helped them understand their environment and prepare for whatever conditions they encountered. Understanding seasonal weather changes guided many activities, including travel and harvesting.

Research Innu forecasting methods by asking Elders, nutshimiu Innu, family and friends, as well as on the internet at http://www.nametauinnu.ca/en/culture/tool/detail/44/103. Ask about which specific indicators can forecast various aspects of the weather: temperature, winds, sky conditions, precipitation and storms.

Track the weather for 1-2 weeks to compare Innu forecasting with predictions from the Weather network or Environment Canada websites. You may record high and low temperatures of a day, sky conditions, precipitation, wind conditions and direction, ice and water, sunrise and sunset, extreme weather events, etc. Track the weather at the same times during the day. Examine your data to see whether there are any patterns or connections over time. Do some weather events happen more frequently? Which weather events seem most likely to be connected to the indicator? Compare and discuss how traditional methods are similar or different to meteorologists' methods, how the predictions work, what has been missed, and what observations may have been omitted. Discuss which method or indicators are the most accurate or reliable.

Innu indicators of forecasting:

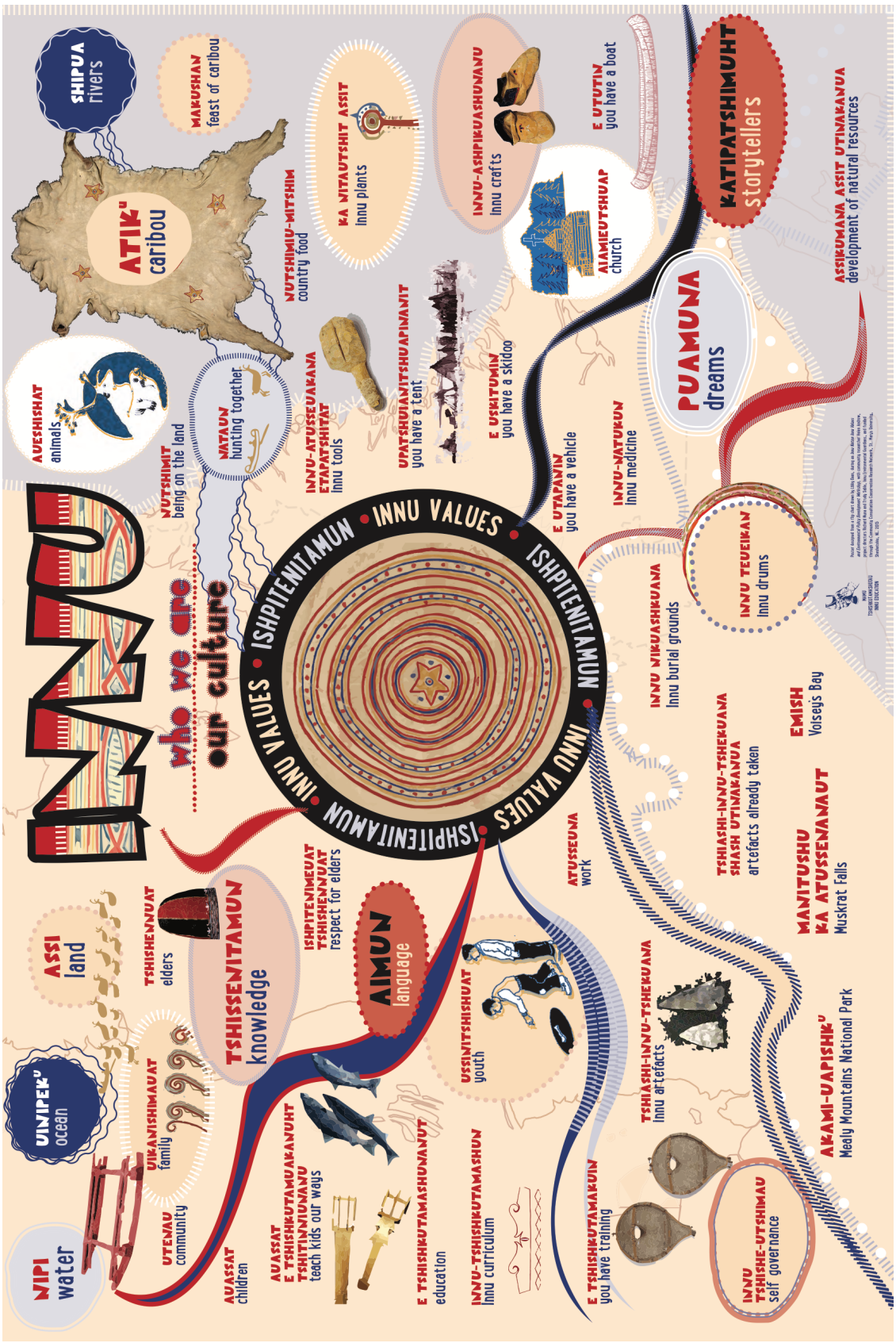
Aspect of weather	Sign or indicator of upcoming weather	Weather forecasted
temperature		
Winds		
precipitation		
sky conditions		
ice and water conditions		
storms		

Weather forecasting chart

Track the weather for 10 days using the following graph, and summarize your findings regarding the results noting accuracy, similarities, differences, trends and connections.

Date	Innu forecast	Indicators	Weather network forecast	Actual weather	Summary

Innu values for developing Innu environmental policy



Culture and health

1. How would you rate your health or well-being generally?
2. How healthy is your diet? Who decides what you eat?
3. Do you participate in traditional Innu harvesting activities?
4. How much of the food your family eats is traditional Innu food?
5. How many times a week do you participate in a physical exercise or recreation?
6. What are the biggest health concerns in your community? What are some of the social (or personal) causes of these illnesses?
7. What are some factors that affect people's food choices in your community? Do you have control over these factors?
8. Do people in your community have enough food every day? Are the food sources in your community reliable?
9. Should healthy, nutritious and/or traditional food be considered a right, like clean air, water, housing, an education? Explain your answer.
10. In what ways has settlement impacted the health of your community?

Unit 3: *Oral Tradition and Storytelling* supports

Further Strategies

Compare the Innu creation story to the Christian creation story.

Students research the Innu history or story of the border between Quebec and Labrador and how it affected the Innu, and compare it with the Canadian version.

Students examine the NL Studies textbook to see and analyze the representation of Innu and their issues. They look for perspective, accuracy, bias by omission or commission, how the content differs from the Innu perspective or worldview.

Students pretend they have travelled back in time to the late 1500s and early 1600s to the time when the Innu came into contact with the French at Uepishtikueiau. As students 'travel back in time' they speculate on how the story might have unfolded differently if the agreement between the Innu and the French had been honoured, and how things could be different in today's world. They reenact how that agreement was negotiated between the Innu *utshimau* and Champlain.

Introduction to Innu oral tradition and storytelling

Like other Indigenous peoples, the Innu have used oral tradition—the spoken word, stories or songs—to share their knowledge and understanding of their world from one generation to the next for thousands of years. Teachings in the form of stories have been a vital part of the education of children and youth—integral to Innu identity as a people and a nation, and key to survival and keeping the culture alive. Stories were part of everyday life, and information and knowledge was taught to the next generation as it was taught to the one before.

Stories explain the world. They are effective in transmitting knowledge because they are easier to remember: you learn by listening closely and remembering. Stories can teach about the Innu worldview, spirituality and beliefs, values, customs, rituals, history, practices, survival skills, attitudes, standards of behaviour, relationships and way of life. Stories can tell of personal, family, community or collective experience. They can map out the geography of a territory and lineage of families. Some stories are recorded in decorations on caribou jackets, tools and other everyday objects. Some focus on social, political and cultural ways. They can vary from the sacred to the historical. Stories can be entertaining, some humorous. Some convey news. Other stories are only for the Innu; they can only be told by Innu storytellers and only to Innu people. This secrecy has meant that only a limited few, certain Elders, have had knowledge of these stories. Only they have the right to tell them or to perform rituals associated with them. Restricting access to this kind of knowledge has helped to ensure their power and authority. It also means that some knowledge has been last as elders have passed away.

When Europeans came to this land, many assumed the Indigenous peoples were inferior because they lacked written forms of communication. They assumed literature is about books, but in reality, the oral traditions of Innu and other Indigenous peoples are intricate, full of meaning, and invaluable knowledge. Innu stories, legends and songs also display verbal artistry and creative imagination.

Innu storytelling was and still is a highly respected skill. With their powerful words, many great Innu orators have held both Innu and non-Innu audiences captive at home, in a tent, and forums around the world, including the United Nations. A storyteller can transport listeners to a place in *nutshimit*, drawing a scene of the land and waters and skies, conjuring sounds and smells, the tension of a hunt, tales of ancestors long passed away or mythical beings. Innu oral tradition has provided the foundation for winning court cases and negotiating a land rights agreement. A good Innu orator can bring complex stories and issues to life, evoking land rights as a passion and deep knowledge of Nitassinan and the animals. Telling a story can be an act of empowerment, a stand for the way things should be. In any oral tradition, spoken words have the power to capture the imagination, shape opinions and transform reality.

Two kinds of stories

The Innu tell two different kinds of narratives, *atanukan* and *tipatshimun*. *Atanukan* is a story from the distant past, when the world was created and humans and animals were not yet differentiated, while a *tipatshimun* is a story concerning people and events of the more recent past, often involving people who can be identified by name. While both can contain “fantastical” or “supernatural” aspects, new *atanukana* cannot be created; they can only be transmitted from one storyteller to another. (For more information on this, see http://www.nametauinnu.ca/en/home/science/spirituality/mythology).

The Innu produced a mythology as told through their *atanukana*, as a means of understanding the world around them. Innu *atanukana* are not childish fairy tales, not superstition or primitive folklore. Essentially religious in nature, the Innu *atanukan* tells of magnificient beings; it contains the spiritual beliefs, traditions,

laws, morals, and history of the Innu to explain the mysteries of the universe. The Innu worldview and their place revealed through the *atanukan* is different and likely alien to the non-Innu or Western tradition. As with other Indigenous groups, Innu have different ideas about time, space, life and death, relationships, the land and the animals, material possessions, the natural world, the supernatural, humour and language. These differences are expressed in *Innu-aimun*, a language with many words that do not translate well into European and other languages. *Atanukan* is one of those words. It is often translated as 'myth' or 'legend,' assumed to be fictional, but the Innu do not understand their *atanukana* as made-up or make-believe.

Several themes arise in Innu *atanukana*: sharing, mutual aid, individualism, recklessness, courage, resourcefulness and arrogance. Some have a playful side, but some deal with serious issues such as incest and cannibalism. Two characters, Tshakapesh and Kuekuatsheu, are very popular in Innu oral tradition. Each of these characters features in a number of different *atanukana*. A Tshakapesh story was first written down by a Jesuit priest Father Le Jeune in the 1600s. His version of the story is remarkably similar to the story being told today by Innu Elders. Tshakapesh is a strange character, a kind of hero with shamanic powers, who has the power to change size and who takes on the mission of exterminating Atshen, who eat human beings.

Kuekuatsheu is another central figure in a number of Innu *atanukana.* He is the Innu version of the trickster, who figures in many Indigenous mythologies. In other First Nations mythologies the trickster is a coyote, raven, crow, hare or badger, but in the Innu tradition Kuekuatsheu is a wolverine, a fierce and fearless fighter with sharp teeth and claws. He can be a destructive nuisance breaking into caches to steal food provisions stored for later. In the *atanukan*, Kuekuatsheu is animal, spirit and human-like, a being who roams from one adventure to another, assuming the form of animals or human of either gender, an amusing character whose enormous curiosity frequently leads him into trouble. He can be charming and cunning, honest and deceptive, kind and mean. He is unpredictable, one minute a hero, the next a foolish clown. Above all, he is a teacher. Listeners are invited to draw their own conclusions about beliefs, traditions and proper behaviour from Kuekuatsheu's exploits. They can learn from both his mistakes as well as his virtues or good behaviour. Like humans, the Trickster is imperfect, capable of violence, deception and cruelty. Listeners learn as much through the Trickster's mistakes as through its virtues. He reminds the listener or reader about the good power of interconnections within family, community, nation, culture, animals and land.

The art of storytelling

How does a storyteller keep the listener listening? A storyteller draws a picture with details of characters, the setting and events. Storytelling involves expert use of the voice, the rise and fall, the intonation, facial animation, body and hand gestures, eye contact, the use of imagery and dialogue, just the right word, sounds, mimicry or miming, context, plot and character development, mystery, action, conflict and struggle, a build-up of tension, natural pacing, repetition, emotion, and humour. A storyteller must have a very good memory: a careful and authentic recall of all the details of a story. While certain liberties might be taken according to particular interests and each telling is a unique event, the fundamental actions, characters, and theme always remain the same.

Storytelling also needs a good listener. Listening involves focus and more than just using one's ears. It also involves visualizing the setting, characters and their actions, and letting the emotions surface.

An evolving tradition

Today the Innu continue to maintain their oral tradition, but some old Innu stories have slipped away with the passing of Elders and through the loss of culture and assimilation. Today most elders can talk about the stories that they have heard, comment on them and recite passages, but few can still recite the stories as they were told to them.

The loss of Innu language also presents a challenge to storytelling traditions. An Innu story is best heard and understood in Innu-aimun, the language of its origin. Many words and concepts are difficult to translate from Innu-aimun into English. As stated earlier, some Innu point out the challenge of translating *atanukan*. It is neither really a myth or a legend, but these words are the closest equivalents that exist in the English language. Various supernatural beings that feature in Innu stories are translated in many different ways, for example Katipenimetak has been translated as the Caribou Spirit, Caribou Master, Caribou God or Caribou Man. These words in English mean very different things.

Innu storytellers have begun to share the stories of their people to expanding audiences by adapting oral tradition to written texts in Innu-aimun, English and French. Other non-Innu have collected and published stories over the centuries, but it was not until the 1970s that the Innu began to write their own books. These Innu authors are part of a growing Indigenous voice that is transforming Canadian literature. As with other Indigenous literatures, Innu literature is sharing the Indigenous experience: their beliefs and perspectives on human relationships, the spirit world and the land with the broader world. In the process, the misinformation and misunderstandings of centuries of non-Innu interpretations of Innu and other Indigenous cultures are being challenged and corrected. Canadians are finally able to learn about the Innu and their stories from the Innu themselves. As well as the written word, Innu are also telling their stories through film, theatre, music, and works of art.

Oral tradition is becoming increasingly recognized as a valid source of information. Western scientists have begun to incorporate Traditional Ecological Knowledge (TEK) into their research, and governments acknowledge its validity in land rights negotiations. A historic Supreme Court of Canada decision in 1997, called the Delgamuukw Case, states that First Nations oral traditions had an equal right to be considered and weighed as the written word. This decision has had a great impact on future court cases dealing with land and treaty issues, as well as government policy, because oral history is now legally recognized as valid evidence in the courts.

Over the last few decades there have also been a number of oral history projects held in both Sheshatshiu and Natuashish. These projects have produced hundreds of recordings of elders. Some of these have been transcribed, translated, edited, summarized and interpreted, published into books. Some of them remain in Innu Nation archives. The recordings hold a very wide range of oral history: *tipatshimuna* and *atanukana,* personal reminiscences, structured interviews of contemporary thoughts or events, all saved for future generations. These treasures of knowledge are vital to fighting for Innu rights, and to strengthen and share Innu knowledge in classrooms and history books, in newspapers and photographs, and on every type of digital device.

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Tale of Tshakapesh, available at: http://www.nametauinnu.ca/en/culture/spirituality/tshakapesh

Story analysis

Title: Storyteller/author: Tipatshimun or atanukan?:		
Character(s)	Setting (place and time)	
Conflict (problem facing the character)		
Rising action (sequence of events)		
1.	2.	3.
4.	5.	6.
Climax		
Falling action (problem solved)		
Conclusion:		
Themes or message of the story:		

Storytelling

Choose your story

1. Listen to, watch videos, or read a number of *tipatshimuna* or *atanukana*. Getting the feel for how different people tell stories will help you find a story you like, and a way to tell it as well.
2. Select a story to retell and decide whether you want to retell it on your own, or with a partner or group.

Remember the rules

1. The story must not be changed.
2. You may need to get permission to record it.
3. You should not make up or add details to fill in the missing parts of the story.
4. Attribution is very important. You must say from whom you heard the story, and from whom that storyteller heard it and so on.
5. You can only repeat what you heard.

Prepare

1. Listen to or read the story several times.
2. Summarize the legend or story on paper. Use words or drawings to sketch out the setting, the characters and sequence of events. Picture the story in your mind as if you were watching a movie.
3. Memorize the opening and closing of the story, important key phrases, refrains, dialogue, conversations, etc.
4. Consider using visual aids or props, something that can serve as a cue, that will help keep you focused on the story. Use the prop to generate interest. It could be anything, for example, a photo, a puppet, an artifact, a hat, feather, skin, bone, plant or stone, etc.
5. Decide on how you will share the telling of the story if you have a partner or group, whether you will take turns, assigning different characters to different storytellers, and so on.

Practice

1. Practice telling the story in parts.
2. Pay attention to your voice and how it goes up and down. Vary your voice(s) to distinguish characters in your story and show they are unique, or to show increasing tension or drama in the plot.
3. Choose sounds that can enhance the story. Assign them to various people in your group to add them in at the right time in the story. You can also assign sounds to the audience participants.
4. Use facial expressions and body movements to help you describe and build a character, create tension and emphasize important moments in the plot.
5. Make sure you include how you heard the story and describe the setting and time the story took place.
6. Be creative and add you own unique style to the storytelling, all the while following the rules.
7. Record yourself or practice in front of a mirror.
8. Memorize your story well enough, so you can focus on the performance.

Performance

1. As you perform, remember that each of us has a story to tell and that everyone loves a good story.
2. Forget yourself and focus on the story.
3. Take cues from your audience, for example, to pause, or ham it up, or increase the sense of drama, etc. Make sure your voice carries to everyone in the audience.
4. Bring the story to life!

Listener's job

1. Be attentive and respectful. Give the storyteller your undivided attention.
2. Picture the story in your mind.
3. Provide feedback to the storyteller through your facial expressions and responses.

Self-assessment

Consider your own performance and feedback to share with other storytellers in your group or in the class.

1. What did you experience? (feelings, ability to remember, to retell, etc.)
2. What did you learn? (about oral tradition, about the story, about what makes a good story and good storytelling, capacity to memorize, how to tell a well organized story in sequence, level of mastery, the protocol or rules of storytelling in oral tradition, etc.?)
3. What difficulties did you have?
4. What were your strengths?
5. How many times would you need to hear a story to retell it with accuracy and consistency?

Family history project

We each have personal memories of past events—vivid, imaginative accounts of events in our lives. These memories create a springboard for the stories that will provide us a precious and ongoing link to our past. These stories become part of our family history, and part of our heritage.

In this activity, you will choose a family story to research and share with the class. This story could be about an important person in your family, a hero. It could have to do with a significant event, from long ago or the more recent past. It could focus on a theme, for example, how childhood has changed from your grandparents' and parents' as well as your own life. Through this family story, you will learn about important Innu people, your culture, its values, perspectives, experiences, language, education and so on.

You may want to work on your own, or pair up with another student you are related to.

1. Choose a topic or story, and a relative to interview about your family's history.

2. The storyteller may not need any prompting to tell the story, but some storytellers may be encouraged to share more about certain topics. Prepare your questions. You may want to share the questions with the interviewee beforehand to give the person time to think about them. Make sure your questions are clear, whether in English or Innu-aimun, and do not ask too many. The following are suggestions for questions you could ask:
    a. What is your name (or your different names: Innu, Christian, nickname) and how did you come to have that name?
    b. What do you know about your birth?
    c. Who are my ancestors? What are the stories I should know about them?
    d. What were the reasons we ended up living in settled communities.
    e. What was our traditional hunting territory?
    f. Describe your life as a child. What kind of responsibilities or chores did you do when you were a child or youth?
    g. What is a childhood memory that still stands out for you.
    h. How did you know you were no longer a child and had become an adult?
    i. What is your favourite funny family story?
    j. What was your favourite food prepared in your family?
    k. Do you remember any story that your parents told you that would be part of Innu oral history passed down from generation to generation?
    l. What kinds of songs did you learn from your parents?
    m. Do you ever use any remedies or medicines for illness that your family considers more effective than today's medicine?
    n. Did you have any special traditions or celebrations held at special times or holidays?
    o. What did you do for fun when you were my age?
    p. What were your favourite games and/or toys?
    q. How did the clothing you wore as a child compare to my clothing today?
    r. What do you remember most about discipline in your family?
    s. How did you travel when you were young, compared to how we travel today?
    t. Do you still have a special item that has been handed down to you from generations past. What is the story behind this item?
    u. What is your favourite story about you and/or your family?
    v. How did you meet your spouse? Tell me about your wedding?
    w. What are the things that are important to you today?

3. Set up a time for an interview. Show respect to the person you are interviewing. For example, bring a small gift of food and prepare a cup of tea for an Elder. On the day of interview, make sure your equipment is ready, and bring a pen and paper.

4. Ask permission to record the interview or take photos with an iphone or digital camera. Take notes, writing down key words, or sketching quick line drawings.

5. Think of the interview as a big chat. Listen carefully. Good listeners encourage good storytelling. They give the teller their full attention, do not interrupt, agree or disagree, or state their opinion. Allow for silences; give the person time to think. Go with the person, but gently draw them back if they stray away off topic too long. Draw out more information about each question by using probes – questions like:
    a. What do you mean by that?
    b. Can you describe that?
    c. Why or how did that happen?
    d. Can you tell me more about that?
    e. Can you give me an example?
    f. How did that make you feel?

6. Keep the interview to an hour or less. Thank the person for doing the interview.

After the interview:

1. Write up your notes, elaborate on your drawings, as soon as possible after the interview, on the same day. The longer you wait, the more you will forget.

2. Decide on what to include in your story. You may not be able to share all the information and details of your interview. Stay true to the story you have received and think of how you will honour it by the way you share it.

3. Decide how best to present your story. Follow the guide on storytelling: prepare, organize, practice, memorize, etc. You can also:
    - include video or audio excerpts of your interview during your story
    - prepare a powerpoint presentation of photos that help illustrate your story

Cultural changes in my family

Item to compare	My grandparents	My parents	Me
1. Birth			
2. Way of life			
3. Family life			
4. Education			
5. Nutshimiu knowledge and skills			
6. Chores and responsibilities			
7. Toys and games			
8. Hobbies			
9. Religion or spiritual beliefs			
10. Celebrations			
11. Marriage			

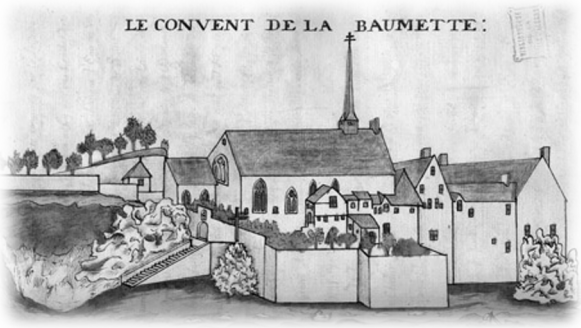
The Story of Pastedechouan

In 1620 an Innu boy called Pastedechouan was taken from his family and people and sent by Recollet missionaries to be educated in France. He was 11 years old, born the same year that Champlain and his men began to build a permanent settlement at an Innu gathering place called Uepishtikueiau (now Québec City).

The Recollets hoped that Pastedechouan would learn the French language, culture and religion, and return as a missionary to his own people. They also hoped the young boy would be a fundraiser, attracting the attention of curious and devout people in France. This would inspire them to make generous donations to help grow French missions abroad. The Innu may have consented to Pastedechouan's travels to France so that he could learn as much as he could about these European people and bring this information back. The Innu and the French were trading partners. They were allies in their wars against the Haudenosaunee (also known as the Mohawks, Iroquois, Six Nations).

Before traveling to France, Pastedechouan would have spent his childhood as any other Innu boy: observing, absorbing, mirroring the spiritual and social ways of his people, playing, learning, hunting, fishing, working, traveling by canoe or snowshoes with his family, living in a tepee.

From this life in Nitassinan, Pastedechouan was transported to a different world. He spent a year hidden away to study the Catholic religion, before he was given a lavish baptism before hundreds of curious onlookers both within and pouring out into the courtyard of the grand and majestic cathedral of St. Maurice in the French town of Angers. He was renamed Pierre-Anthoine Pastedechouan, and his godfather was Pierre de Rohan. Prince of Guémémé, he was a relative of the royal family and generous donor to the Recollet missions. For five years the prince would finance and supervise Pastedechouan's education in the austere cliff-top convent of La Baumette, where the boy would become fluent in French and Latin, as well as Catholic theology.



The goal of Pastedechouan’s French education would have been to transform him from a "savage" into a " Frenchman." He would have been taught to reject the Innu way of life and all its teachings, particularly spiritual ones. This European education differed sharply from his Innu education, from which he would have learned through observing and imitating all the skills, knowledge, values and beliefs he needed to be a competent Innu man. In Nitassinan he would have learned about a culture that valued cooperation, self-reliance and strength of body and heart, how to endure pain and hardship without complaint. In his culture, discipline of children generally took the form of gentle teasing and physical punishment of children was highly frowned upon.

Pastedechouan’s French education involved learning to read and write in an isolated setting, away from the bustle of daily life. Threats of punishment and deprivation would have been routine to force students to obey and learn, and to enforce their teachers’ authority. While the goal of an Innu education was to

promote independence, the goal of a French education was to curb any willful autonomy or self-rule, and to instill a belief and dependency to the authority of religious clergy.

After five years, Pastedechouan's education was so complete, he now identified as a French Catholic and claimed that he had forgotten his Innu language. He had become more French than Innu, more assimilated than the Recollets had hoped. They wanted Pastedechouan to work with his people to convert them. They feared that if he stayed in France any longer, he would be unfit for his mission. They begged him to return to his homeland. The young man was horrified.

"My father, Your Reverance wants to send me back to the beasts who do not know God," he is claimed to have said.

These powerful words show the extent to which Pastedechouan had been taught to adopt a French identity that was directly opposed to his former Innu identity. His contempt of Innu beliefs and practices and his fearful reluctance to return to be with his people did not bode well for his return in 1626. From his charmed life as something of a celebrity in France, the reception he received when he landed in Nitassinan was rather cool. He found that he had he had become a stranger to his own language. His people did not accept him back. With his attitude of contempt towards Innu ways, his attempts to share his experience and French education were not welcomed. He was received with scorn and resistance. He clearly could not meet the expectations his people had for an adult man. He did not know any Innu survival skills nor the spiritual practices which were the heart of the culture. To be successful at the hunt, an Innu man had to be able to perform rituals of respect to please the Animal Masters. Pastedechouan's poor hunting abilities would have been seen by his community not only as a lack of skill, but also lacking in respect for the Animal Masters. He was a grown man, but his people saw him as still a child in terms of culture and spirituality.

Rebuffed by his own people, Pastedechouan went to live with the Recollets at Québac (Uepishtikueiau), but they too would not accept him into their world. They soon sent him off to go live in Tadoussac with his three older brothers: Carigouan—a famous *kamanitushit* or shaman who had great influence over him, as well Mestigoït and Sasousmat, so that he might again learn to speak the Innu language.

In Tadoussac, Pastedechouan was captured by English explorers, the Kirke brothers, sent by King Charles I to seize the territory of the St. Lawrence valley and force the French to surrender. Pastedechouan pretended he could not understand the Englishmen's questions, although they asked in French and Latin, but a French deserter recognized him and exposed him as a Christian Innu who could speak French and Latin quite well. The English decided to hold Pastedechouan captive to serve as their translator. They supplied him with goods to trade with the Innu at Trois-Rivières, and eventually they permitted him to go off on his own.

Pastedechouan did not return to his captors and decided to go back to his people. This time he tried harder to learn and practise his Innu customs and way of life. But still he failed. His attempts at marriage did not work out. First he was wed to a daughter of Manitougatche, but she soon left him, whereupon he took a wife from another nation. In all he had four or five wives, but the women all ridiculed and rejected him.

Unable to reclaim his rightful place within his culture and support himself by hunting, Pastedechouan went to live with the Jesuit fathers in Québec. They recruited him to teach Father Paul Le Jeune the Innu

language. This was 1632 and by then Pastedechouan no longer held any trust in the French. Just as he had feared upon his return from France in 1626 that he had become too French to reintegrate into his culture, now he feared he would lose his hard-earned re-identification with the culture of his childhood. By Easter 1633, he was refusing to continue in his post as Innu-aimun tutor. He announced his intentions to travel to rejoin his brothers.

LeJeune was eager to continue with his Innu-aimun instruction so that he could start his missionary work. The Jesuit decided to join Pastedechouan and his family band the following winter on a gruelling hunting trip hundreds of miles deep into the woods. Le Jeune found Pastedechouan crazed by drink and completely dominated by his brother Carigouan. The *kamanitushit* hated priests and treated LeJeune with constant teasing and hostility over the following months of winter starvation.

Pastedechouan continued to tormented each and every day by his conflicting identities. He was no help to Le Jeune. The Innu man wondered whether he should follow Innu ways and beliefs, or whether the Christian life the truer and better one? On the one hand Carigouan demanded he dance to the Innu drum, while LeJeune made demands that he pray to the Christian God. In response to the Jesuit's gentle begging, and later threats, Pastedechouan refused to open his mouth more often than not. Only occasionally when his family backed off with their mocking and hostility, did Pastedechouan instruct the Jesuit in Innu-aimun and translate his Christian teachings and practises. These lessons never lasted long.

At one point when hunting was poor and the group faced starvation, Le Jeune made an emotional plea to the band. He told them that his God could save them from peril and from Hell itself. He convinced all 29 men, women and children to kneel in the snow while he led them in solemn prayer. Soon after this ritual, Pastedechouan's brother Mestigoit captured two animals. He thanked Le Jeune for the success of his hunt and the help of his god. Le Jeune took this as a triumph, a step towards converting the “pagans” to his religion. But his victory would prove fleeting. Pastedechouan returned from his own hunt empty-handed. He responded to Le Jeune's gloating with nasty remarks. He proclaimed there had to be a connection between the priest, his God and the Innu failures in hunting. Pastedechouan also reminded the group how Le Jeune often expressed disappointment in what he called Innu gluttony and their eat-everything feasts. Le Jeune’s foreign God was clearly miserly and punishing. Pastedechouan pointed out how LeJeune’s god "was very angry because we have something to eat.” Le Jeune then committed a horrible breach of Innu ritual by giving the bones of a slain animal to the dogs. To the Innu this was an act of great disrespect. What modest gains the missionary had made in building the trust of the group were now destroyed. The Innu saw the Christian God and his followers as a dangerous threat not only to the unity of the band, but also in stirring up the wrath of the Animal Masters, who would then retaliate against the Innu and deprive them of food sources.

If Pastedechouan felt any confusion about whether he was Innu or Christian before his hunt, he now felt bitter outrage. He knew he had been unable to earn a respected place in Innu society because of his five years away learning to be a Christian. He understood that in those five years, he had not had the chance to learn Innu survival skills. This had caused his own people to shun him and his marriages to fail. This had made him a grown man who now had to depend on others in the most humiliating way. He saw how he was now inadequate in either world. Christian prayer had also let him down. He was a failure in both worlds. Spring could not arrive soon enough, when Pastedechouan and his brother Mestigoït were able to paddle a now very ill Le Jeune back to Quebec through large chunks of ice along the frozen St. Lawrence, happy to finally be rid of him.

In the following couple of years, Pastedechouan would lose all three of his older brothers. Their deaths left him devastated. In spite of all his difficulties with his family, he owed his life to these siblings. The had

taken him under their wing after the French abandoned him. The brothers had done what they could to shelter him from the worst of the ridicule he got from other Innu because of his lack of Innu skills and knowledge.

Pastedechouan faced an uncertain future. Confused and grieving he returned to the Jesuits and confided to Le Jeune that he wanted to reconcile with the Church. This was a surprising request given Pastedechouan's efforts to discredit the missionary that winter past, but he was not able to support himself in the traditional Innu manner. He was forced to seek out the support of French missionaries, the only other providers he had ever known.

Pastedechouan's overtures did not convince Le Jeune. The missionary did not trust Pastedechouan's change of heart, believing he was more worried about his stomach than his soul. Le Jeune told Pastedechouan to come back during a time of plenty, when his desire to be closer to God would be more obvious. Pastedechouan left, never to be seen again. Le Jeune would regret rebuffing his former teacher. He berated himself for his lack of Christian charity and sent a blizzard of letters to Tadoussac, which he thought would be Pastedechouan's likely destination. In his letters he bid the young man return immediately. The letters went unanswered.

In the end Pastedechouan died alone in the frozen forest. Perhaps he walked for miles seeking his kin. Likely he tried to stalk game. Did he attempt to show respect to the Animals Masters and plead for their generosity, or did he pray to a Christian God? He may have struggled to maintain a fire and build a rude shelter from extreme weather. Cold, exposed and alone, he died at the age of 28 in 1636. His tragic end is a powerful testimony to his rejection by both his own people whose approval he had courted ever since his return from France, and by the Catholic Church who left him stranded—robbed of his identity with no relief from his despairing failure to reclaim himself and the acceptance of his people.

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Archaeology in Nitassinan

The Innu people have inhabited Nitassinan for thousands of years leaving no written records or stone monuments, but aspects of their history can still be found in remains of their ancient camps preserved in the ground and in the stories of their oral tradition. Today traces of campsites and fragments of stone tools dating back at least 7200 years can be excavated. Archaeologists believe Innu ancestors may have been in the region as long as 11,000 years ago when the glaciers that covered much of North America receded.

Archaeology includes the study of artifacts and other aspects of material culture but is more importantly about people. It is about understanding people's daily lives, their sense of place in the world, the food they ate, their art, their spirituality, their political and social organization. In piecing together different kinds of evidence, including written documents, oral histories, data from artifacts, ecofacts, and the local and regional and environment, archaeologists attempt to write the stories of the past.

With regards to the Innu and their cultural heritage, the question arises about who has a right to dig up, interpret, own, protect, control, speak for, or write about Innu human and material remains and their past?

Historically, it is clear that the science of archaeology was built upon Western knowledge and methods, generally reflecting the values of Western cultures. Archaeology privileged the material, scientific and observable world over the spiritual, experiential and unquantifiable aspects of archaeological sites, ancient peoples, their knowledge and worldview. Archaeological practise was about categorizing, organizing, knowing and interpreting the research from a Western point of view.

However, as the Innu and many other Indigenous and local groups around the world have shown, it is not only archaeologists who are interested in understanding the past, and who feel a sense of stewardship toward archaeological materials and locations. These groups have rights and responsibilities to sites, human and material remains, and to the knowledge, memories, and spiritual power that are intimately tied with the places and materials studied by archaeologists.

For millennia the Innu and other Indigenous nations were stewards over their own cultural resources and history—examining, remembering, teaching, learning and protecting their own heritage. In North America, as in many places around the globe, all of that changed abruptly when colonization began and the wealthy elites from Europe and newly settled America began to indulge their curiosity over the materials beneath their feet in the "New World." While disease, quests for land, warfare and forced religion were decimating Native people and disrupting their daily lives and practices, antiquarians, ethnologists and anthropologists were gathering the remains of the dead and dying—including their bodies, skulls, as well as sacred materials and items of everyday use—for study and placement in museums around the world.

These items of Innu heritage, which fortunately do not include human remains, were traded or pilfered for centuries by explorers, missionaries, adventurers and scientists. This means that the cultural heritage and history of the Innu has been interpreted and owned by people who had limited access to Innu knowledge and worldview, and therefore understood things differently: ethnically, socio-economically, politically, and spiritually.

Archaeologists who came to dig up Innu artifacts used their own knowledge and worldview to explain, write and teach the past of the Innu, without taking into account the voices, interests or concerns of Innu in the vicinity of their 'digs.' These visitors from the South took the results of their work south and produced a literature—records and reports—directed at a public or academic audience in the south. They rarely took

advantage of the oral tradition and knowledge of the Innu in making sense of their findings as they attempted to construct a vision of the past.

The Innu became aware of the importance of this kind of research when they sat through presentations by archaeologists during environmental assessment hearings related to military flight training and the Voisey's Bay mining development in the late 1980s and early 1990s. They could see the limits of the knowledge of the archaeologists, but also its influence on governments and industry decision-making. They understood that the practice and knowledge produced by archaeological research had serious implications for the Innu in contemporary life. They needed to assume more control over the materials and places under archaeological study in their homeland. These historical resources also continued to hold meaning, importance, power and sacredness for present day Innu—the descendants and relatives of those who had created them.

Innu leaders and Elders began to confront the archaeologists conducting research in Nitassinan, challenging them about whether their methods and radiocarbon testing had more validity than the testimony of Innu elders with their legacy of oral traditions, history and personal experience.

The Innu Nation wanted to do its own research to collect information about burial sites, old campsites, and artifacts such as tools used by Innu ancestors. Concerned about the ever-expanding construction, flooding and resource development occurring across Nitassinan, Innu Nation leaders knew that archaeological evidence could provide proof of their long-time occupation of the territory for their land rights and resource development negotiations with government and industry. They wanted evidence to show how the Muskrat Falls development would destroy important heritage sites: campsites, birth places, gathering sites, caches and sacred burial grounds. The Innu Nation was also prepared to fight for the rights of their people to their own artifacts, including caribou jackets, held by institutions and private hands around the world. They began to seek avenues to repatriate these.

Some archaeologists heard the critiques of the Innu and began to develop research projects that addressed the interests and needs of the Innu in exploring their ancient land tenure. They developed research projects that provided training for Innu researchers to be able to articulate Innu needs with governments, and to instil pride in young people through knowledge of their ancient history.

Innu researchers soon began to question names and labels attributed to their ancestors by archaeologists, names such as the Maritime Archaic or Point Revenge peoples. They challenged archaeologists to recognize Innu knowledge, thoughts and beliefs in their interpretation of archaeological sites and materials. Through these conversations with the Innu, some archaeologist began to consider whether and how the two ways of knowing could come together. Was it necessary to appropriate the cultural and intellectual property of the Innu and impose upon it their Western knowledge and worldview? How could they integrate the knowledge, wisdom and skills of Innu elders into their understanding of Innu pre-history. This move towards a more community-based and collaborative approach to archaeology was also happening in the field across the world with other Indigenous peoples.

The first of many of these collaborative projects between the Innu Nation and archaeologists was organized in 1993 to excavate near the head of Hamilton Inlet. The project began with three weeks of training in archaeological methods and research and Labrador prehistory. Innu elders, with a lot of experience in this area, were invited to the classroom and spent afternoons with maps spread out over the floor talking with students about past journeys, place names, the availability of fish and game, and features of the land. The group then packed up and loaded into a couple of boats to travel across Grand Lake to the mouth of the Naskapi River, about 70 kilometres away. A further 20 kilometres up the river was an old Innu camping

place at Amitshuakant. It was the beginning of an ancient Innu portage route that led to Seal Lake, from which the Innu had once traveled north to Ungava, west to Hudson Bay, and south to the Quebec North Shore.

Although not marked in any atlas or map, Amitshuakant was a major crossroads for the Innu in the 18th and 19th century, a point from which families departed to the furthest corners of Nitassinan. For a month the Innu and archaeologists excavated this site with a focus on two tent structures and their adjacent areas. A wide array of late 19th century and early 20th century artifacts were found, including fishing and hunting paraphernalia, tobacco related products, knives, cookware, medicine containers, molasses jugs, combs, beads and coins.

The research was not just about doing archaeological excavating, but also about incorporating Innu values and perspectives into a construction of history, and a chance to expose young Innu people to bush life. Apart from excavating, Innu researchers also accompanied an Innu couple while they fished, snared rabbits, hunted for moose and bear and prepared food. In the evenings, everyone gathered in tents to listen to stories about the old days, about starvation times, and extraordinary journeys by snowshoe and canoe. In one story, the late Louis Penashue recounted a time, when as a young man, he and his family came across the trail to Amitshuakant in desperate circumstances. The food had run out. His story of trying to find food to provide for his family, revealed more about the essence of Innu life than the smattering of artifacts recovered. The group returned to the community, and a display and presentation of their findings was organized for the community. The archaeologist Stephen Loring prepared a written report for publication.

This kind of project was seen as exciting, because it created a product that had meaning and could serve both the community and the archaeologist. It deepened understanding by opening the doors to a broader interpretation of findings that could address social and political as well as scientific agendas. It helped strengthen a sense of cultural pride in Innu youth. It also signalled the advent of Innu activism in relation to archaeology, research and heritage issues.

A lot of Innu archaeological work has also been conducted around Kamestastin, which has long been an important traditional camping and hunting area for the Innu. Substantial remains of many Innu camps from the 19th and 20th century have been found: earthen wall tent rings, stone hearths, stone cache pits for storing caribou meant, spots where canoes and toboggans were built, one site of a 3-sided tent structure, similar to some which date back to 5500 years ago. They also found a variety of tools, dating from 1000 to 7000 years, broken fragments of knives and scrapers.

Sheshatshiu has hosted its own multi-year archaeology project, a partnership between the Sheshatshiu Innu First Nation and the Labrador Institute. The project includes community members as field crew; with an outreach program that has involved elementary and high school students in the laboratory, classroom and field. The project was featured on the local CBC radio, CBC and NTV provincial newscasts, CBC National News, and the APTN Wild Archeology series.

The Innu Nation continues to work on Innu control and management of its own historical resources. It has dedicated a staff position to this work, a Heritage Guardian. It is also negotiating a section in the Tshash Petapan Land Claims Agreement that outlines Innu rights, roles and responsibilities in relation to historical resources management. The Innu Nation now also issues its own archaeology research permits. These permits stipulate that Innu students must be hired, that all research results be provided to Innu authorities and communities in a timely fashion, and that archaeologists be respectful of Innu culture and values.

Archaeology as a science shows us that there is no history of facts frozen in time, unchangeable and inflexible. How we view and understand our past can change, due to new discoveries, interpretations and cultural lens, as well as changes in social and political points of view. Whatever changes occur, it is important that the descendants of the ancestors be invited to tell their story and that the rest of the world listen.

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Thinking archaeology

Draw or insert a picture	Name of artifact
	Artifact number
1. Describe the artifact.	
2. What is it made of?	
3. What do you think it was used for?	
4. Who might have used it?	
5. Who do you think made it?	
6. What can you infer about the technology or techniques of the time it was made?	
7. What does the artifact tell you about the time period?	
8. What does it tell you about the people who would have used it?	
9. Can you think of a similar object that is used today for the same purpose?	
10. If you could talk to a person who made or used this artifact, what questions would you ask?	

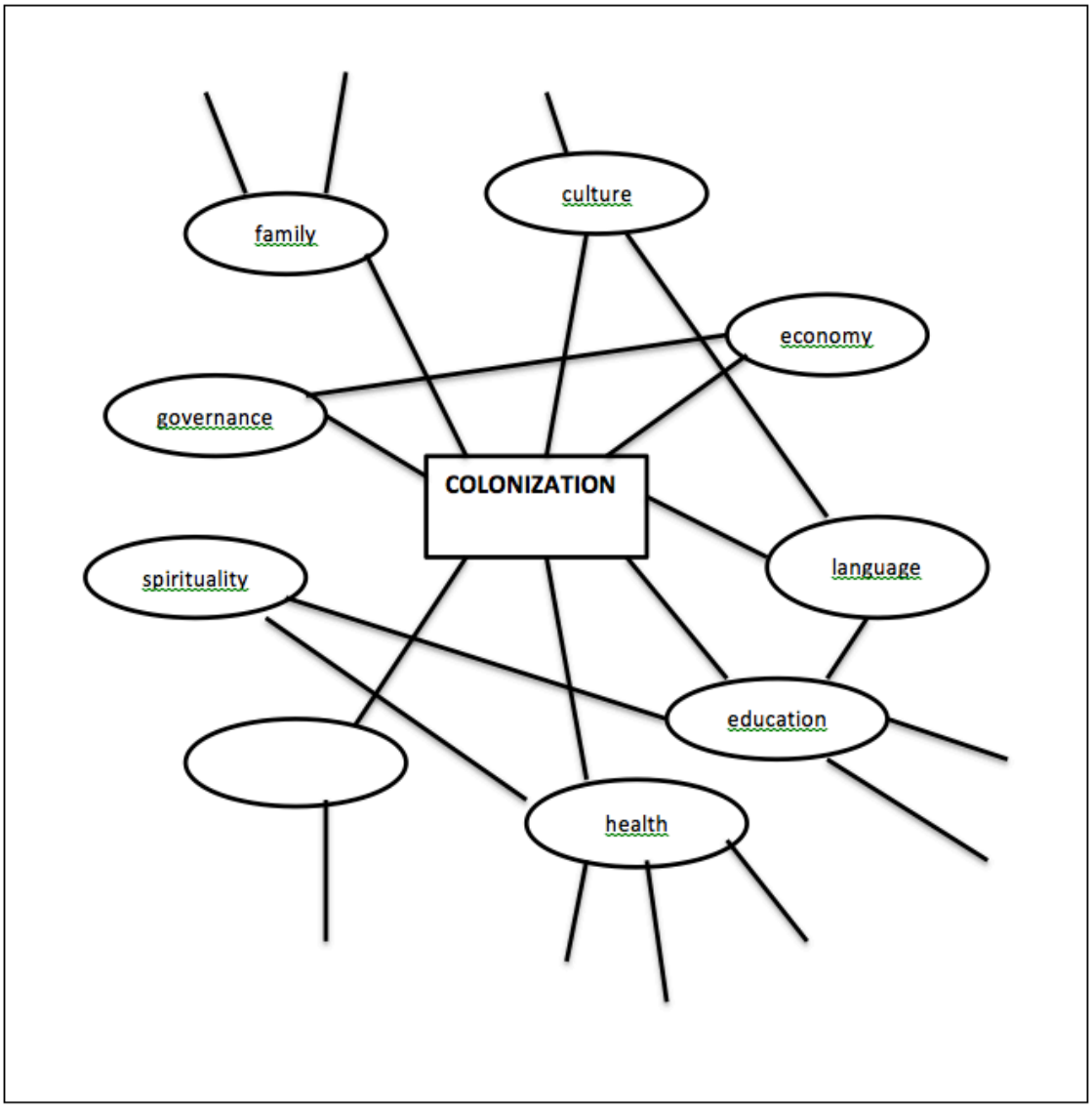
Unit 4: *Colonization and Resistance* supports

Additional strategies

Students form teams to produce a timeline that outlines the key events that happened to the Innu in their colonial history.

As a research project, students pair up to explore how colonization impacted Innu women and gender roles, they create a dialogue that has an Innu woman from pre-contact speaking with an Innu woman post-contact about their respective lives. The students perform their conversation for the class.

Students divide into groups to produce a mind map that explores how colonization has impacted the Innu. The following can be used to begin their conversations. They can add other spheres of Innu life that were also impacted. They brainstorm and free associate with each item, continue to add on to the web and make connections between item. They can use the 5 W's to help them explore each sphere.



The Indian Act and the Innu

"The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change." John A. Macdonald, 1887

In 1763 after Britain won the Seven Years War, King George III issued the Royal Proclamation to officially claim British territory in North America. It proclaimed Indi as "nations or tribes" and acknowledged that they continued to possess traditional territories until they were "ceded to or purchased by" the Crown.

Britain enacted further laws and policies through the 19th century affecting Indigenous peoples. The goal of these was to protect reserve and treaty lands, and also to "civilize" the Indians and assimilate them into mainstream Canadian society.

The Gradual Civilization Act of 1857 was one of these laws. It allowed a First Nations man (only males qualified) to become enfranchised, thus acquiring full citizenship rights including the vote if he gave up his Indian status. He would also receive up to 50 acres of reserve land for his own use. First Nations people were not impressed with this law. Not only did it invite members to renounce their status, but it also chipped away at the reserve land base. When the Canadian Parliament saw that First Nations tribal councils were actively discouraging enfranchisement among their people, it soon passed the Gradual Enfranchisement Act, which allowed it to seize control of the councils and deny First Nations the right to self-government.

In 1867 the British North America Act was passed, enacting exclusive powers over "Indians and Lands reserved for Indians" to the Parliament of Canada. Nine years later in 1876 Canada decided to consolidate all the laws that applied to Indians and their reserves into one package, the Indian Act. Rather than a piecemeal approach to dealing with the First Peoples, Canada now had a coordinated law. The Act applied only to First Nations and did not include the Inuit and the Métis.

The Indian Act placed meant the government of Canada had complete control over Indigenous politics, culture, education and the personal lives of First Nations. The Act defined who was or was not an 'Indian,' and who was status or non-status. No mention was made in the Indian Act of treaties that First Nations had signed with Britain and later with Canada. Under the treaties, First Nations had dealt with governments on a Nation-to-Nation basis, but under the Indian Act, the relationship changed and became one that was more between that of a colonizing power and a conquered people.

In its attempt to assimilate the First Nations into Canadian settler society, the government would continue to amend the Indian Act over the next few decades to exert ever more control over Status Indians. The Act:

1. forbade them from speaking their native language;
2. forbade them from practicing their traditional religion;
3. forbade them from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia;
4. declared the potlatch, sundance and other cultural ceremonies illegal;
5. denied them the right to vote
6. denied women status;
7. introduced residential schools;
8. created reserves;
9. renamed individuals with European names;

10. forbade the forming of political organizations;
11. banned the sale of alcohol to First Nations;
12. banned the sale of ammunition to First Nations;
13. restricted "Indians" from leaving their reserve without permission from an Indian Agent;
14. forced any "Indian" admitted to university to lose his/her status;
15. allowed governments to expropriate portions of reserves for roads, railways and other public works, as well as to move an entire reserve away from a municipality if it was deemed expedient;
16. allowed governments to lease out uncultivated reserve lands to non-First Nations for farming;
17. prohibited anyone, First Nation or non-First Nation, from soliciting funds for First Nation legal claims without a special license from the Superintendent General;
18. granted government control over the ability of First Nations to pursue land claims;
19. prohibited pool hall owners from allowing First Nations entrance;
20. imposed the “band council” system;
21. created a permit system to control First Nations ability to sell products from farms.

A number of the more horrendous measures of the Indian Act were removed in 1951, however, new restrictions were added, one that discriminated against First Nations women, who now lost their status if they married a non-status man.

In 1969, then Prime Minister Pierre Trudeau proposed a "white paper" to abolish the Indian Act and dismantle the Department of Indian Affairs. He argued that this would achieve greater equality for Indigenous people, who would then become the same as all other Canadian citizens. Although most First Nations across the country agreed that the Indian Act was a huge problem, they overwhelmingly rejected the white paper. They felt this policy was not the means to achieving equality and they wanted to maintain a legal distinction as Indigenous peoples. The white paper was eventually abandoned.

In 1982 the Canadian government adopted the Charter of Rights, which prohibited discrimination on the basis of age, ancestry, citizenship, colour, religion, disability, family and marital status, race, sex and sexual orientation. This forced the government to reconsider its Indian Act policies in relation to women. Bill C-31 was passed in 1985 to repeal the provisions in the Indian Act that discriminated against women. It re-instated status to people who had been denied it for discriminatory reasons, and it gave bands control of their membership lists. However, the Act continues the practice of denying status to children who "marry out." The child of a woman whose status is reinstated under C-31 will not pass on status to her children if the other parent is non-status. In November of 2017, the federal government pledged to end sex-based discrimination in the Indian Act. Canada claimed it would amend the Act to restore status to First Nations women and their children born before 1985 and ensure that women can pass down status to their children.

Today, many First Nations who formed treaties with Canadian governments prior to 1876, consider their legal identity and rights as First Nations people to flow from those treaties rather than the Indian Act.

The Indian Act and the Labrador Innu

When Newfoundland became part of Canada in 1949, neither the Innu of Labrador or those living on the Quebec North Shore had ever officially surrendered their territory to Canada by way of a treaty or other agreement. The more southerly Innu had been registered under the Indian Act. They were living on reserves along the Quebec North Shore, having been driven off tracts of their territories by ever expanding mining, forestry and hydroelectric developments. These developments had not reached the more northerly territories of the Labrador Innu, who were able to maintain a nomadic lifestyle and did not begin to settle until the late 1950s.

When Newfoundland and Labrador joined Canada, the two governments decided not to extend the Act to the new province's Indigenous peoples. Premier Joey Smallwood argued that all the people of the province were Newfoundlanders, and that Indian status would disenfranchise its Indigenous residents, who, unlike most status Indians in Canada, had the right to vote. The decision was to make the Innu "full-fledged" citizens, a new strategy of assimilation into mainstream society. No doubt the large costs of providing services to Labrador's remote and dispersed population also deterred the federal government from including the province's Indigenous people under the Indian Act.

This decision occurred unbeknownst to the Labrador Innu themselves. On the one hand, it pre-empted the possibility of them being recognized under the Indian Act. On the other hand it meant they had the right to vote—a right status Indians in Canada did not receive until the 1960s. However, the Innu still spent most of their time in *nutshimit*, with little or no knowledge about elections and voting.

After Newfoundland joined Canada, the governments agreed to a shared responsibility for the Innu. Newfoundland soon began receiving transfer payments for the delivery of education, health and other services to the Indigenous peoples in Labrador. The province used some of these funds to build houses and schools in Sheshatshiu and Utshimassits (Davis Inlet) in the 1950s and 1960s. Schooling became mandatory for Innu children, and the province threatened to cut welfare and family allowance payments to families whose children did not go to class.

The funding fell far short of what Canada was providing to Status Indians. Over the next few decades, the Labrador Innu would learn from their kin in Quebec registered under the Indian Act, that without status, they were excluded from an expanding and far more generous range of programs and services, including health, education and housing benefits.

During this time forestry, mining, and military developments were clamoring north onto the lands of the Labrador Innu without their permission, including the massive Churchill Falls hydroelectric project and the proposed NATO military flight training base.

Under the growing pressure of this encroachment into their territory, the Labrador Innu attempted to file a land claim in 1977, and again in 1990. This led to the signing of a framework agreement in principle in 1996. As the Labrador Innu pursed negotiations for a land rights agreement, they also pursued registration under the Indian Act. It was granted in 2002, and Natuashish and Sheshatshiu were designated reserve lands in 2003 and 2006.

The Innu saw registration as an important step towards improving conditions in their communities and taking more control over their affairs. For example, the bands could now pass their own by-laws, and Natuashish was able to pass an alcohol ban that could be enforced by the RCMP.

Conclusion:

Today the Indian Act continues to be a very controversial piece of legislation with its various rules around reserves, management of band resources, elections, how school and social services are implemented, and so on.

The Assembly of First Nations, the largest Indigenous organization in Canada, describes the Indian Act as a form of apartheid, a policy or system of segregation on grounds of race that existed in South Africa from 1948 to 1994. The United Nations, the Canadian Human Rights Association and Amnesty International have continually criticized the Indian Act for its human rights abuses. These organizations say that the Canadian Government cannot unilaterally extinguish Indigenous Rights, something that it still has the power to do via

the Indian Act.

Despite all the problems with the Indian Act, numerous attempts to reform it have met with a great deal of opposition from First Nations leaders. The Act continues to be legally significant because it acknowledges and affirms the unique historical and constitutional relationship Indigenous peoples have with Canada. As well, any changes to the Indian Act have to date been made unilaterally by the government. Although there are many differing opinions on how to deal with the Indian Act, Indigenous leaders across the country agree on one thing. Any alternative political relationship can only be defined and established through proper consultation and the active participation of First Nations.

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The Indian Act and the Innu

1. What is the Indian Act?	
2. Who wrote the Indian Act?	
3. Why was the Indian Act created?	
4. What did the Indian Act do? (both short-term and long-term consequences)	
5. Who is governed by the Indian Act? Who is not?	
6. How was the Act amended at different times, and why?	
8. Why did the Labrador Innu decide to become Status Indians?	
9. What are the positive things about the Indian Act?	
10. What is the biggest issue today related to the Indian Act?	

Resistance strategies: Picking the right one

Consider a number of issues facing the Innu today, and decide which strategy is best or achieve your goals.

Strategy	Pros	Cons	When to use it and for what issues
1. Personal actions			
2. Community organizing, actions and programs			
3. Lobbying, meetings, letter writing, negotiating			
4. Networking with other Indigenous organizations			
5. Public information campaigns			
6. Protests			
7. Civil disobedience			
8. Court action			
9. Lobbying the United Nations			
10. Other			

Unit 5: *Governance and Land Rights* supports

More strategies

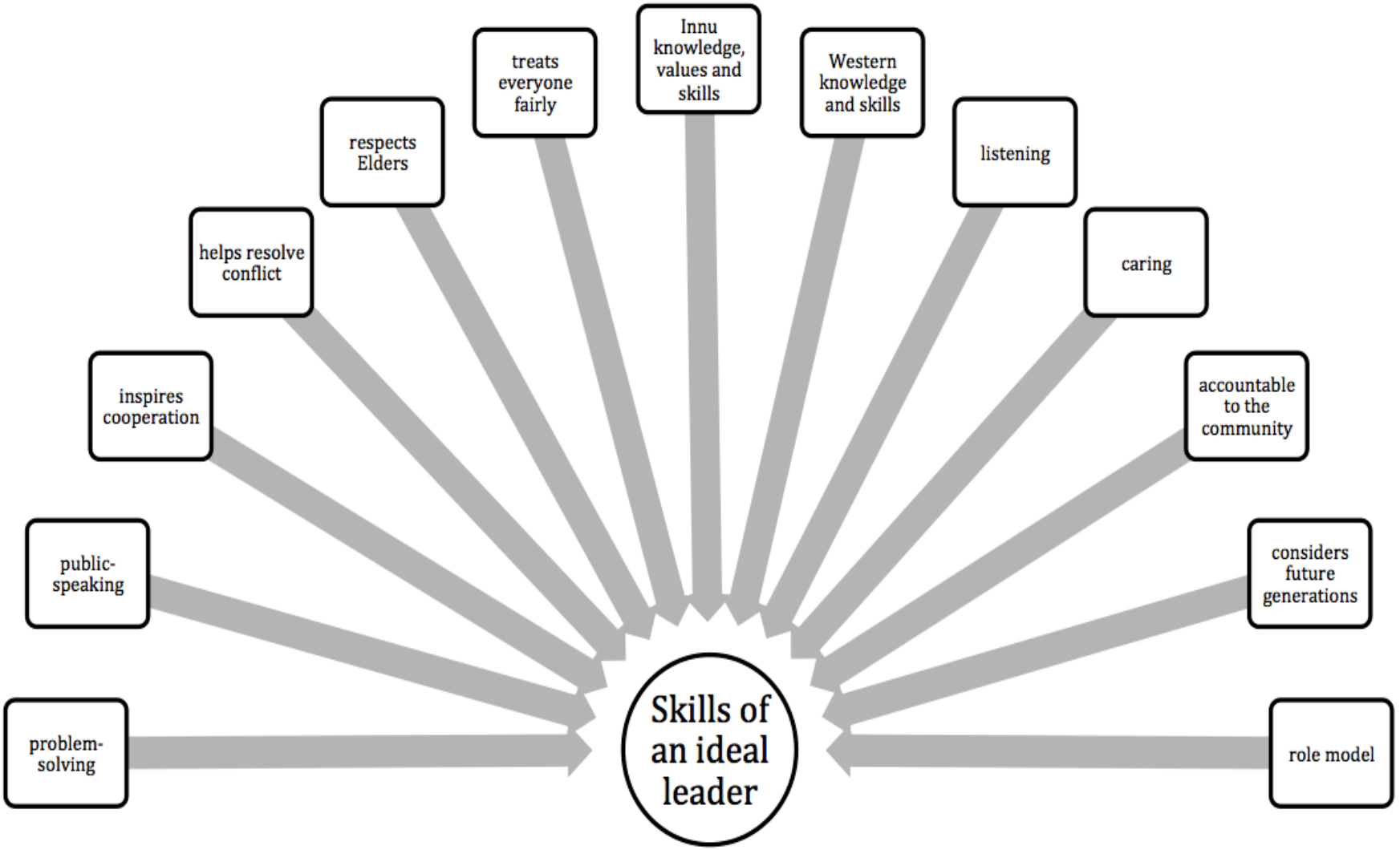
Students can research and write an essay about an Innu leader or role model who played a significant role in advancing an Innu cause (healing, land rights, education, justice, jobs, art, literature, etc.), detailing his/her achievements and why s/he is a role model.

An alternative way to report on their hero is for students to create a Facebook page for this person, with information for their profile page on who she is, 5 friends s/he may have had, 4 postings (text or photos) of significant things s/he may have done that you liked or loved.

Students debate the role of mega projects in helping or hindering the Innu in their fight for land rights and a just agreement.

The Ideal Innu Leader

Consider what qualities and abilities you might have to become a leader, and how you could either develop or strengthen these to become the ideal leader.



Band Council meeting role-play

Scenario:		
A newly elected band council is holding its first meeting. The Chief wants this council to do things differently and be respected by the people. She would like to see the council work together well and hopes the group can decide at this first meeting what issues in the community are the most important and need immediate attention. (You can also create your own characters, and have group focus on one issue, e.g., what should be done for the children, come up with strategies/solution, vote on best one.		
Character	**What we know**	**More details about who s/he is**
Shanut	- wants to see the Council operate in a more Innu way, reflecting Innu values - wants to see more planning and public meetings - wants to develop policies so everyone is treated equally	
Tuminik	- involved in politics for long time - why should the council change, things have always been done this way - thinks people complain too much - likes to travel for meetings - wants band to give son a job	
Penute	- first time councilor, he can finally get more businesses and jobs for people - mother is in St. John's hospital with escort, wants band to pay for other family members to go - wants more money for education	
Munik	- an Elder; band should be doing more for Elders - looks after 5 grandkids, needs support, social worker might take kids - doesn't understand the young leaders - kids are losing their language	
Shuni	- health worker - wants to stop drug dealing - need to do something about diabetes and teen pregnancy - her daughter with 4 kids lives with her and really needs a new house	
Tshak	- worried about the land - don't sell the land for a few jobs - people need to start doing more for themselves - too many people in jail - kids need to learn their culture	

Summary of Tshash Petapan Agreement

The Labrador Innu have not signed a final agreement and they continue to assert right over large area of Labrador and Quebec including the North Shore of the St. Lawrence River. The Labrador Innu land claims agreement addresses only rights and lands in Labrador.

The Labrador Innu claim was first filed with the province and Canada in 1977. The claim was accepted in 1991. After almost 20 years of extensive research and community consultations, the Innu agreed to explore negotiations. A framework agreement was signed in 1996. A framework agreement spells out the items that will be discussed in a final agreement. Tied to this, the Innu fought and got status under the Indian Act to access federal program benefits and to be able to negotiate Innu control of these.

A land claims **Agreement in Principle** was signed and ratified in 2012. This agreement spells out jurisdictions (what government has control over what), rights, benefits and limitations for the Labrador Innu over a variety of areas such as: harvesting of forests and plants, fish, migratory birds and wildlife. Rights and benefits apply to specific lands that have been negotiated between the Innu and the province. The agreement is 436 pages.

Four types of lands:

1. Labrador Innu Lands:
    a. 5,000 square miles (12,950 square kilometres)
    b. Innu ownership and management rights over surface and subsurface resources, but not oil and gas; some co-managed with province; Innu get 25% NL revenue
    c. Innu laws apply, except some criminal laws, and wildlife management negotiated with province, especially species at risk
    d. Only Innu can hunt and fish, but must have Innu permit
    e. Non-Innu use require Innu consent
    f. Existing permits and commercial licences with non-Innu honoured, but under Innu law and Innu get royalties from leases, licenses and permits
    g. Can only sell land to Canada or province
    h. Canada and province can expropriate up to 12%, should be avoided, must include land transfer

2. Labrador Innu Settlement Area:
    a. 14,000 square miles of lands and waters (36,260 square kilometres)
    b. includes the Labrador Innu Lands, and Akami-Uapishkᵘ Park.
    c. rights to fish and hunt, harvest trees and plants to meet personal and community needs and for ceremonial purposes, no permits needed
    d. non-Innu can hunt in some areas
    e. co-management of wildlife, migratory birds, fish, timber and plants; Innu needs take priority
    f. Innu can give, exchange or barter their harvest
    g. NL retains management of waters, but must consult Innu
    h. Innu IBA re Akamiu Uapishkᵘ to be negotiated, including co-management
    i. Innu say in province's land use plan
    j. Innu say in what happens to artifacts and human remains found
    k. Innu say over developments, opportunities for businesses and jobs, continued harvesting rights
    l. Innu get $1 million of first $2 million province makes

3. Permit Free Hunting Area (33, 670 square kilometres)
    a. 13,000 square miles of lands and waters
    b. Rights to harvest fish and wildlife without a permit or fee

4. Economic Development Zone
    a. right to Impact Benefit Agreements for major developments
    b. hydro-electric developments in some areas

These lands combined cover 59% of Labrador. An Economic Development Zone has never before been included in a land claims agreement before this one.

Other important parts of the agreement:

1. the agreement is not yet law, does not define, create, recognize, deny or amend rights of any party
2. Innu retain rights under Canada's constitution
3. Innu decide on place names in Labrador Innu and Settlement Lands
4. Canada and the province still have lawmaking powers over things they believe to be in the national or provincial interest
5. defines who can benefit from the Agreement and how people apply
6. spells out when and how environmental assessment reviews will happen, when and how land use planning will happen, and who will have access rights to the Labrador Innu Settlement Area
7. spells out who will manage archaeological research and artifacts and other Innu heritage such as gravesites, spiritual sites, Innu holidays, etc. in Settlement Area
8. spells how how revenue from Voisey's Bay will be shared and status of lands (5% of NL revenue
9. spells out how laws of Canada and province will apply to Lower Churchill hydro project areas, as well as Innu rights to access and harvest without a permit
10. includes a financial package
    a. $118 million when Agreement is final, how it will be paid out to be negotiated
    b. $10 million for an economic development fund
    c. $10 million for an Innu heritage fund
    d. $10 million for an employment and training fund
11. IBAs will:
    a. promote Innu culture:
    b. Not make development impossible
    c. Avoid or mitigate against impacts
    d. Not preclude benefits to NL residents
    e. Include jobs, training and business opportunities
    f. Involve Innu in management and operations
    g. Consider income sharing, compensation, co-ownership and business partnership
    h. Include environmental protection measures
    i. protection archaeological resources and sites
12. sets out a dispute resolution process: who, how and when
13. sets out overlap of Innu/Inuit territories, Innu and Inuit must agree on developments
14. ratification: how Innu will vote to accept the Agreements or not

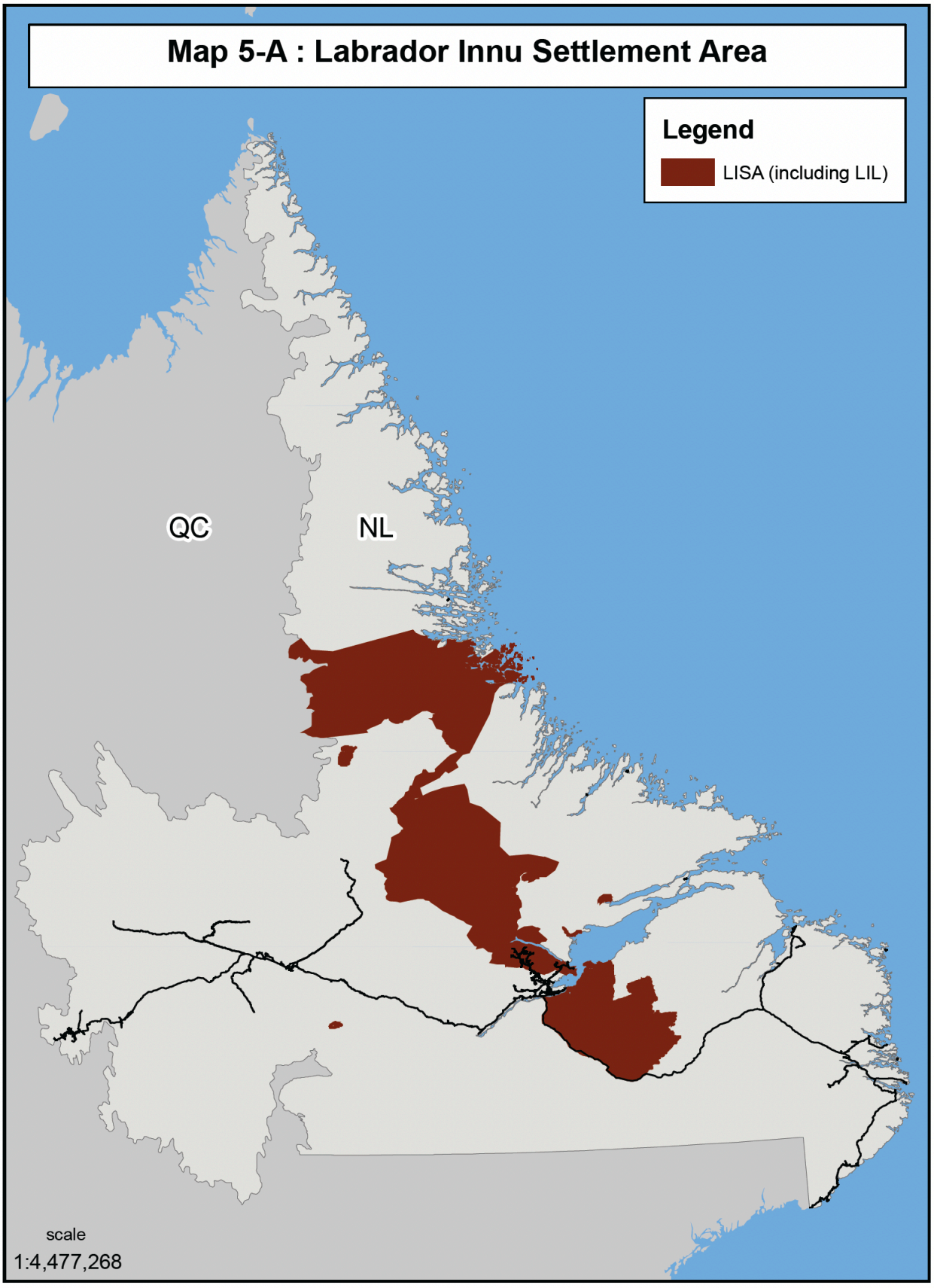
Still to be negotiated:

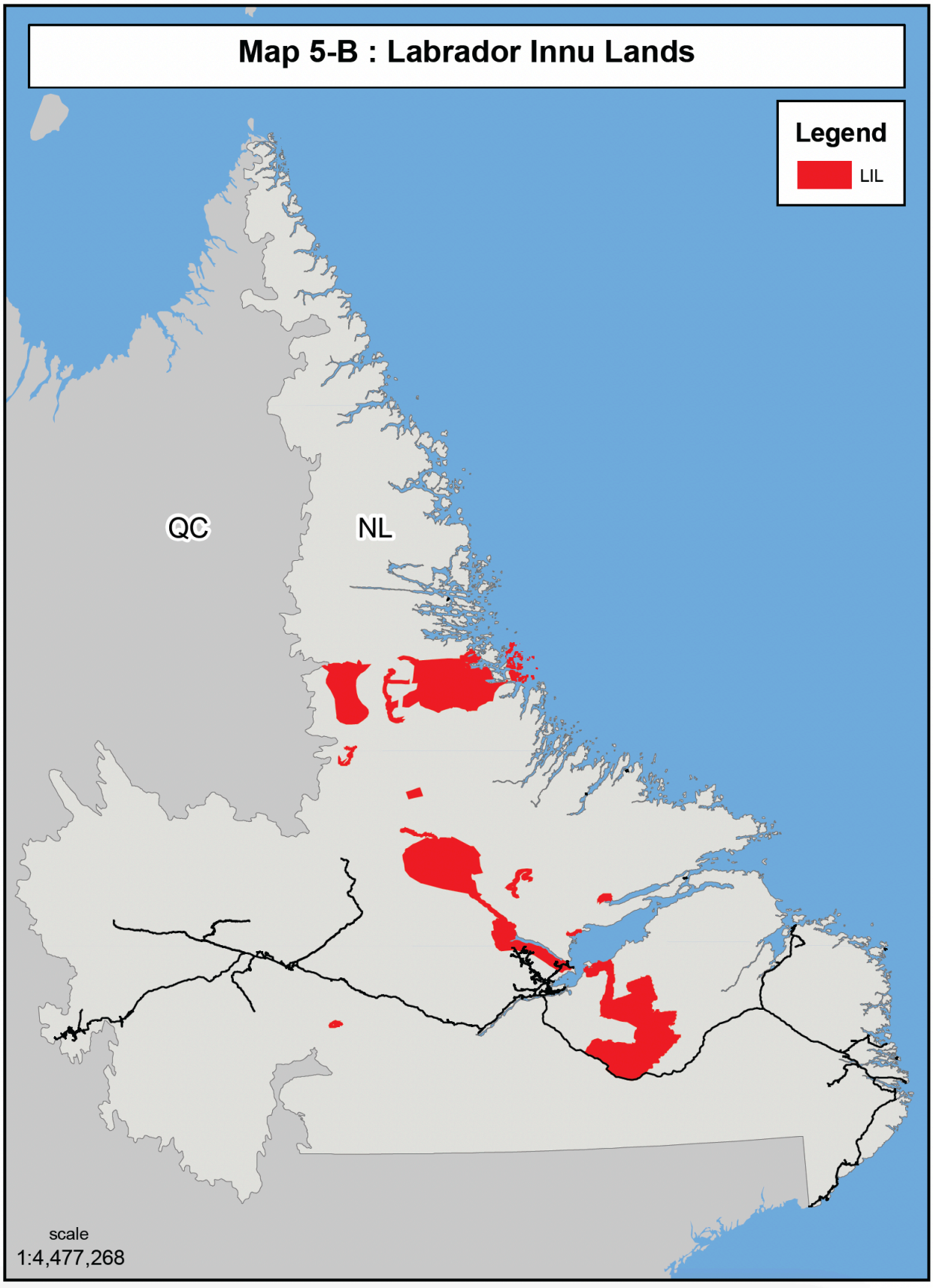
1. Self-government: create constitution that will spell out laws, including:
    a. Make up of government, number of elected members, powers and duties of positions

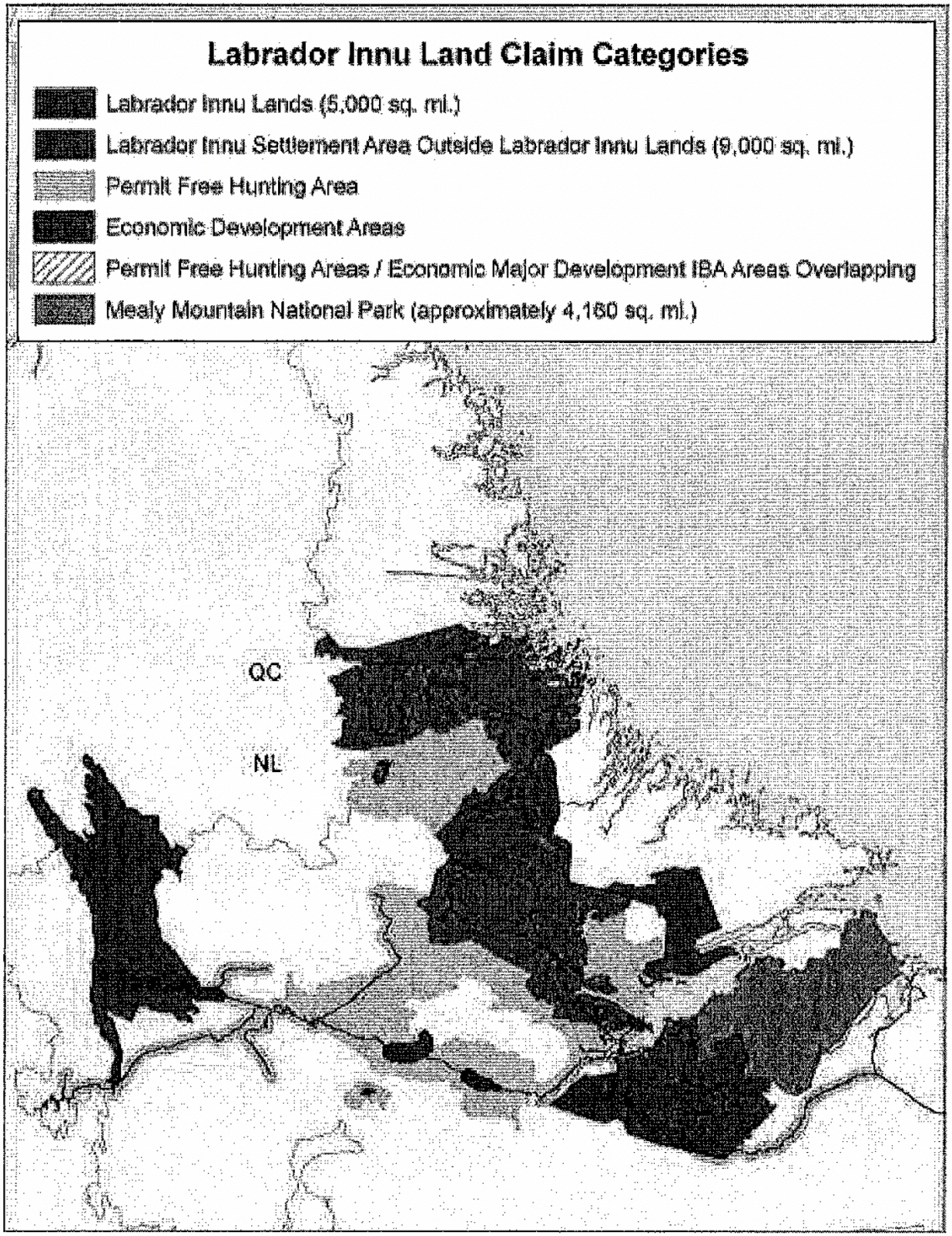
b. how to run elections, number of positions, who can become a member of government
c. accountability: managing money and reporting to communities
d. conflict of interest rules
e. Innu laws, how to challenge or change laws
f. powers of Innu Nation and community governments
g. Innu Charter of Rights
h. Provision of services: justice, courts and policing, education, Innu culture and language, social services, child welfare, health, marriage and family, housing, property rights, wills and estates, income support, licensing, public works, control of alcohol and drugs, gambling, emergency planning, fire services, cemeteries, land use planning, firearms control, agriculture, and so on

Includes 2 other agreements:

1. Upper Churchill Redress Agreement: compensation package for impacts on Innu
    a. $2 million per year
    b. 3% of Nalcor revenue, will change if deal between Churchill Falls and Quebec Hydro changes
    c. Innu gives up right to sue
2. Lower Churchill Innu Impacts and Benefits Agreement:
    a. jobs and business opportunities
    b. 5% royalties
    c. $5 million per year
    d. a say in protecting the environment


Map 5-A : Labrador Innu Settlement Area
Legend
LISA (including LIL)
QC
NL
scale
1:4,477,268


Map 5-B : Labrador Innu Lands
Legend
LIL
QC
NL
scale
1:4,477,268


Labrador Innu Land Claim Categories
Labrador Innu Lands (5,000 sq. mi.)
Labrador Innu Settlement Area Outside Labrador Innu Lands (9,000 sq. mi.)
Permit Free Hunting Area
Economic Development Areas
Permit Free Hunting Areas / Economic Major Development IBA Areas Overlapping
Mealy Mountain National Park (approximately 4,160 sq. mi.)
QC
NL

Appendix B

Authorized Resources

Akua-nutin: Nutshimiu Aimuna, (2016). Tshakapesh Institute, Uashat, QC.

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Web-based resources

Archaeology Institute of America lesson plans, at: https://www.archaeological.org/education/lessonplans

Nametau innu: Memory and Knowledge of Nitassinan, at www.namtauinnu.ca

Pepamuteiati Nitassinat: Innu Places, at www.innuplaces.ca

Tipatshimuna: Innu Stories from the Land, at www.tipatshimuna.ca

The Innu Language Project, including an on-line English/Innu dictionary, 8 Sheshatshiu Myths and Legends told by Innu Elders, and other resources, at www.innu-aimun.ca

Interactive games for learning Innu vocabulary and grammar, at http://jeux.tshakapesh.ca/Lessons/choose

Newfoundland and Labrador page on the Innu of Labrador, at www.heritage.nf.ca/articles/aboriginal/innu.php

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Additional resources

Innu artifacts and historical photos

1. Labrador Innu website *Tipatshimuna*: http://www.tipatshimuna.ca/1200_e.php

2. *My body is here but my spirit is always there: The Innu Language of the Forest.* McCord Museum: Our People Our Stories, at http://collection.mccord.mcgill.ca/scripts/viewobject.php?section=162&Lang=1&tourID=CW_Innu_IN_EN&seqNumber=0&carrousel=true

3. https://www.heritage.nf.ca/browser/subject/Innu

Innu culture

1. canoe building:
   http://www.virtualmuseum.ca/edu/ViewLoitLo.do?method=preview&lang=EN&id=3212
   http://www.tipatshimuna.ca/canot/canoe.pdf

2. tanning a caribou skin:
   http://www.nametauinnu.ca/en/nomad/detail/47/34
   https://www.youtube.com/watch?v=SWUCC00yGd8

3. Innu atanukuna:
   Kuekuatsheu Mak Muak (Wolverine and the Loon) at https://vimeo.com/68532460
   Christine Poker films *Kaianuet* and *The Legend of Tshiuishuas*, on MTIE website
   CBC Ideas: *Legends of the Mushuau Innu of Natuashish*, at http://www.cbc.ca/radio/ideas/legends-of-the-mushuau-innu-of-natuashish-mar-2010-encore-1.465465
   Kaniukeutat's book
   Kuekuatsheu and the rock, p. 100
   Kuekuatsheu and his fart, p. 100-107

4. Caribou hunting
   https://www.youtube.com/watch?v=Doo6sGAgH84
   https://www.cbc.ca/news/canada/newfoundland-labrador/mushuau-innu-caribou-hunt-land-and-sea-1.4980117?__vfz=medium%3Dsharebar
   http://www.firstnationsdrum.com/2018/11/caribou-gifted-to-innu-of-labrador-seized-by-quebec-wildlife-officers/
   https://nationalpost.com/pmn/news-pmn/canada-news-pmn/labrador-innu-angry-as-quebec-wildlife-officials-seize-caribou-gift

5. Drumming
   https://vimeo.com/71795721

Names, labels and terminology

1. A CBC Indigenous video by Inuk journalist Ossie Michelin—a friendly how-to guide on the proper terms to use when referring to Indigenous Peoples, available at: https://www.youtube.com/watch?v=XEzjA5RoLv0

On the Indian Act

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2. Federal government website with the original text of the Indian Act: https://publications.gc.ca/collections/collection_2017/aanc-inac/R5-158-2-1978-eng.pdf

3. An overview of the Indian Act and the evolution of how it defines Indian Status in Canada: http://apihtawikosisan.com/2011/12/got-status-indian-status-in-canada-sort-of-explained/

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   - https://www.nfb.ca/film/reel_injun/
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3. Wab Kinew on Indigenous stereotypes in Canada, CBC 8th Fire series, episode 1: http://www.cbc.ca/firsthand/blog/5-things-we-need-to-stop-saying-about-aboriginal-people

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2. (contrast with) https://www.canadiangeographic.ca/article/labrador-caribou-herd-brink-extirpation

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1. https://greatbearrainforesttrust.org/wp-content/uploads/2018/05/Tekunit1tekandscience.pdf

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2. Indigenous student deaths in Thunder Bay (2017), compare the following:
   - http://aptnnews.ca/2017/06/19/death-and-questions-along-thunder-bays-river-of-tears/
   - http://www.cbc.ca/news/canada/thunder-bay/first-nations-youth-death-inquests-verdicts-recommendations-1.3656550

3. Innu children in custody in NL (2018), compare the following:
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   - http://www.cbc.ca/news2/interactives/uprooted/

4. on Natuashish
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2. Innuplaces.ca

3. https://www.heritage.nf.ca/lawfoundation/essay2/labmapfull.html

4. http://ontheworldmap.com/canada/province/newfoundland-and-labrador/large-detailed-map-of-newfoundland-and-labrador-with-cities-and-towns.html

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3. https://thediscoverblog.com/tag/tshash-petapen-new-dawn-agreement-with-the-innu-of-labrador/

4. https://www.heritage.nf.ca/articles/politics/aboriginal-self-government.php

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Glossary

Aboriginal: a term defined in the Constitution Act of 1982 that refers to all Indigenous people in Canada, including status and non-status "Indians" (as identified by the Indian Act), Métis, and Inuit people, three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs. The term also refers to conditions, rights and way of life that existed before contact with Europeans and to any aspects of these which still exist today. It also refers to the original inhabitants of Australia.

Aboriginal Rights are rights that some Aboriginal peoples of Canada hold as a result of their ancestors' longstanding use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group depending on the customs, practices and traditions of their distinct culture, and whether the Aboriginal group has signed a treaty or agreement with Canada.

Acculturation: the process of choosing to adopt traits from the dominant culture to blend with values from one's own culture. It occurs when a minority culture changes but is still able to retain unique cultural markers of language, food and customs. For example, a person belonging to a minority culture may begin to dress and speak like those belonging to the majority culture, go to a dominant culture school, but still retain the beliefs and customs of his/her own culture.

Archaeology: the scientific study of how people lived in the past through analysis of material remains uncovered during scientific excavations or digs. It is how we learn about the 98 percent of human history that took place before there were written records. It is also how we supplement our knowledge of more-recent history for which there are written records. The goal of archaeology is not to find and collect objects, but to understand how human societies work. Knowledge from oral tradition can be used to complement and enrich understandings gained from archaeological research.

Artifact: an object, material item or technology created by humans, which gives information about the culture, its creators and users, as well as a period of time. Examples include tools, clothing, housing, land use, etc.

Assimilation: the process in which a person or group belonging to one culture adopts the practices of another, eventually becoming a member of that culture and their identity. Assimilation can happen by choice or be forced. When the original customs and traditions of a culture get lost due to influences or policies of the majority culture of a country, the process is referred to as assimilation.

Band: the legal definition given to distinct groups or Nations by the Indian Act. The members of a Band generally share common values, traditions and practices rooted in their ancestral heritage.

Band Council: the governing body for a band, usually consisting of a chief and councilors, who are elected for 2 or three-year terms (under the Indian Act or band custom) to carry out band business, which may include education and social programs, water, sewer and fire services, community buildings, schools, roads and other businesses and services.

Bias: a preference or inclination that leads to unfair treatment; allowing your preferences to interfere with clear thinking.

Bill C-31: the pre-legislation name of the 1985 Act to Amend the *Indian Act*. This act eliminated certain discriminatory provisions of the *Indian Act*, including the section that resulted in Indian women losing their

Indian status when they married non-Indian men. *Bill C-31* enabled people affected by the discriminatory provisions of the old *Indian Act* to apply to have their Indian status restored.

Cede: to give up, transfer or surrender power, authority, control, or legal rights, e.g., the lands were ceded by treaty

Colonialism: the control or governing of a nation over a territory, people, or other country; the systems or policies by which a nation maintains such control or influence, often resulting in the sublimation and oppression of indigenous peoples and cultures; the ideologies that justify the theft and violent practices that occur through the process of colonization

Colonization: the process of conquest whereby one nation establishes a colony on another nation's territory with the intent of taking power, land, and resources from the Indigenous peoples.

Compromise: an agreement in an argument or negotiation in which the people involved reduce their demands or change their opinion in order to agree; an agreement or a settlement of a dispute that is reached by each side making concessions or giving something up.

Covenant: a sacred agreement; to establish an agreement between two powers.

Crown Lands: land under the control of the federal or provincial government. Almost all crown land in Newfoundland and Labrador is owned by the provincial government; 89% of land in Canada is crown land.

Culture: the worldview, customs, history, values, collection of rules, and language that make up the heritage of a person or people and contribute to that person's or people's identity. A person's culture is not something that is passed through genetics. It's not a hereditary trait; it is something that must be learned.

Cultural appropriation: the use of Indigenous culture: art, themes, stories, voices, medicines, images, without appropriate context or in a way that may misinterpret the real experiences of the people from whose culture it is drawn.

Discrimination: any action or behaviour that causes a person to be treated in an unfair, hurtful or negative way. People discriminate because they have a stereotype or prejudice against someone. Direct discrimination is when a person is treated unfairly because of his or her culture, ethnicity, nationality, language, faith, gender, disability, or sexual orientation. *Systemic discrimination* is the failure of an organization or society to provide appropriate service or treatment of a person or group of people. Systemic discrimination is governed by policies, practices and norms that support prejudicial thinking, and is reflected in disparities in wealth, income, criminal justice, employment, housing, health care, political power and education.

Doctrine of Discovery and Terra Nullius: The Doctrine of Discovery was used by European monarchies, beginning in the mid-fifteenth century, as a means of legitimizing the colonization or theft of lands outside of Europe. It was issued in 1493, the year after Christopher Columbus arrived on the shores of what is now known as North America. The Doctrine stated that when European nations "discovered" non-European lands, they gained sovereignty and title to the land, regardless of what other peoples lived on that land. It allowed Christian explorers, in the name of their sovereign, to lay claim to territories uninhabited by Christians. When Columbus landed in the Western Hemisphere, it is estimated that the Americas were actually occupied by 100 million Indigenous Peoples—about one fifth of the human race at that time— who had been living their traditional way of life on the land since time immemorial. The theory behind the

Doctrine was that because the Indigenous people were not Christian, they were not human and therefore the land was empty and *terra nullius.* The Doctrine of Discovery continues to impact Indigenous Peoples throughout the world.

Ecofact: a find at an archaeological site which comes from something living, and which has not been modified by human activity. Examples are seeds, plants, caribou bones and seashells.

Extinguishment: the surrender of Indigenous or Aboriginal rights to lands and resources in exchange for rights granted in a treaty or land rights agreement.

Dominant culture: the group of people who have the most control and influence within a larger society.

Ethnic: an adjective used to describe groups that share a common language, culture, religion, or national origin. Everyone belongs to an ethnic group.

Ethnocentrism: looking at the outside world only from the perspective of one's own world or culture, and believing that one's own race or ethnic group is the most important or more superior to other groups and cultures.

Eurocentrism: people paying exclusive or almost exclusive attention to events and peoples originating in Europe, as well as considering information from the perspective of White people who came to North America from Europe.

Excavation: an archaeological dig.

First Nation: A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. The term "First Nations people" refers to Indigenous people in Canada, both status and non- status, but not the Métis or Inuit peoples. "First Nation" is also used to refer to a "band" or "reserve" when speaking of a community.

Governance: is what governments do—how a society or groups of people organize to make decisions. Governments look after the affairs and best interests of a people. Governance is about selecting leaders and hiring employees to follow their directions. For First Nations, it involves managing community infrastructure, employment and resource development, providing social programs, defending the land and rights of the Nation. It also involves guiding the Nation toward a vision of the future and what the Nation wants to become. It involves advocating on behalf of the people and managing resources to meet the Nation's goals.

Human Rights: rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, sexual orientation, or any other status. Human rights include the right to life and liberty, culture, freedom from slavery and torture, protection from discrimination, freedom of opinion and expression, the right to work, health and education, the right to control one's own body, the right to a fair trial, and many more.

Identity: a person's sense of self that deals with his or her feelings of worth in relation to others. A people's identity, sense of place or worldview; their understanding of 1) how they fit into history, 2) the part they play in the visible and invisible worlds, and 3) how their relationships with people and spiritual beings are formed.

Imperialism: the control of the sovereignty of one nation by another; the act of controlling people in foreign lands.

Indian: a legal term that describes all the Indigenous/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* (Indians, Inuit and Métis people). In addition, there are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

Indigenous: refers to the first or original peoples of a land—the First Peoples, Métis and Inuit peoples in Canada, each with their unique heritages, languages, cultural practices and spiritual beliefs. The term also refers to conditions, rights and way of life that existed before contact with Europeans and to any aspects of these which still exist today. The term Indigenous can be used interchangeably with Aboriginal.

Indigenous Rights: as defined by the United Nations: the right of Indigenous peoples and individuals to be free and equal to all other peoples and the right to be free of any kind of discrimination in the exercise of these rights; the right to self-determination.

Inuit: an Aboriginal/Indigenous people in northern Canada, who live above the tree line in Nunavut, the Northwest Territories, Northern Québec and Labrador. The word means “people” in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

Jurisdiction: the official or legal power to make legal decisions and judgments; the domain over which this legal authority extends.

Land claims or land rights agreement: a modern treaty negotiated between an Indigenous people and the Canadian and provincial governments, over territories that have never been ceded and over which the Indigenous people continue to hold rights to the land and natural resources. The claims are called 'comprehensive' because they are wide in scope. They include such things as land title; fishing, hunting and trapping rights; co-management of resources; financial compensation and self-government.

Mentifacts: ideas, values and beliefs of a culture, including language, religion, stories and folklore.

Métis: people of mixed First Nations and European ancestry who identify themselves as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway, and Cree. Métis is sometimes used as a general term to refer to people of mixed heritage.

Native: a term that refers to a person or thing that originates from a particular place. In Canada, the term "Aboriginal" or "Indigenous" is more commonly used, whereas in the United States, Native American is the common word used for Indigenous peoples.

Non-status Indian: a person who may racially and culturally be Indian (Indigenous), but is not registered as such under the Indian Act. This person may not have been registered, his or her ancestors may not have been registered, or his/her status may have been lost under provisions of the Indian Act.

Oral tradition: knowledge that is preserved in the memories of living people, in the symbols of the culture, and in the stories, rituals and artifacts of everyday life. It is knowledge that goes back generations.

Prejudice: a negative attitude or belief about a group of people, not based in fact or experience, and used to treat people badly because of some common traits or characteristics, such as skin colour, sexuality, religion, age, socio-economic status, etc. (Example: Indigenous people are always late, are alcoholics, etc.)

Racism: a set of mistaken assumptions, opinions, and actions resulting from the belief that one group is inherently superior to another. Racism refers not only to social attitudes toward a race or group, but also to social structures and actions that limit, exclude, discriminate against, and oppress such individuals and groups. Racism can be systemic—present in organizational and institutional structures and programs, as well as in the attitudes and behaviour of individuals.

Registered Indian: a status Indian, or member of a First Nation whose name appears on the Indian register (list) in Ottawa.

Repatriation: the return of cultural materials to the people to whom they belong.

Reserve: defined in the Indian Act as "a tract of land, the legal title to which is vested in the Crown, that has been set aside by the Crown for the use and benefit of a band." The Federal Government has jurisdiction over reserve lands and the people living on them.

Royal Proclamation of 1763: issued by Britain, set out guidelines for the settlement of Europeans in what is now known as North America. The Royal Proclamation was initially issued by King George III in 1763 to officially claim British territory in North America after Britain won the Seven Years War. It proclaimed Aboriginal/Indigenous People as "nations or tribes" and acknowledged that they continue to possess traditional territories until they are "ceded to or purchased by" the Crown. The Proclamation has never been repealed and has the force of law in Canada, recognized in section 25 of the Constitution Act of 1982.

Self-determination: the inherent right of Indigenous peoples or First Nations to govern their own lives, including the ability to make decisions over their own political, economic, social and cultural development with all the duties and responsibilities intrinsic to a governing body.

Self-government: the ability of a Nation to decide and carry out its own governance.

Signatory: a person, group, organization or state that has signed an agreement or treaty.

Silencing: when an individual or groups are not reflected historically, socially or politically and they lack the social power to change this. For example, the lack of content about Innu and other Indigenous groups in history textbooks silences them and renders them invisible. Silencing can occur in one-on-one situations and may or may not be conscious. For example, a person from the dominant group takes up the majority of space in a conversation about discrimination without considering the voices of the marginalized people present (who have likely experienced discrimination first hand).

Sociofacts: the institutions and links between individuals and groups that unite a culture and dictate social behaviour, including family, tribes, governments, schools, sports and religious organizations. A good example of a sociofact is the family, which means different things depending on the culture you are a part of. For some cultures, they only consider their immediate family as their “family.” Decisions are based only on the mom, dad, sons, and daughters. Other cultures would include more distant relatives such as grandparents, aunts, uncles, and cousins.

Sources: Primary sources are documents or objects created as part of daily life—birth certificates, photographs, diaries, letters, etc.—or reports from people directly involved in the subject. They provide a first hand experience or eyewitness account of an event. Other examples include: speeches, newspaper articles of the time, oral history interviews, artifacts, or anything else that provides first hand account about a person or event. Translations are still considered primary sources, but should be referred to as such. Secondary sources are documents that interpret, analyze, or synthesize information, usually produced by someone not directly involved in the subject. Examples include textbooks and most books or articles on a topic. Documentary films can include sections that would be considered primary sources, and others secondary.

Sovereignty: the supreme power and authority of a state or a nation to govern itself or another state.

Status Indian: an Indian person who is registered under the *Indian Act*. The act sets out three requirements for determining who is a Status Indian. 1) either or both of one's parents are registered or entitled to be registered, 2) any grandparent is registered or entitled to be registered, and 3) your mother, grandmother or great-grandmother lost her entitlement through marriage to a non-entitled man before 1985.

Stereotype: a belief that most or all members of a group of people possess certain traits or characteristics. Stereotyping can be positive or negative. (Example, black people are good dancers; women are bad drivers; teenagers are delinquents; Indigenous people are spiritual; all Indigenous peoples have the same culture and traditions) Stereotyping can happen on the basis of 'race' or age; ethnic, linguistic, religious, geographical or national groups; social, marital or family status; physical, developmental or mental attributes; gender or sexual orientation. Both positive and negative stereotyping can be damaging.

Stewardship: the collective responsibility for tending the land and using only that which is needed for sustenance. Traditionally Indigenous peoples have exemplified the qualities of good stewardship in their interactions with the environment. Indigenous stewardship is based on the belief of the interconnectedness and interdependence of all life forms — humankind, flora and fauna, and all that exists on the Earth. It is based on knowledge and wisdom derived over generations, an understanding of how to live in specific environments using various technological, social and cultural means. It is based on an understanding of caring for the Earth and its inhabitants for future generations.

Traditional Ecological Knowledge (TEK): the vast local knowledge that an Indigenous people have about the natural world found in their traditional environment. It is based on people's relationship to place. It is also holistic, not subject to the segmentation of contemporary science. For example, TEK about a specific plant may include understanding its life cycle, its spiritual connections, its relationship to the seasons and with other plants and animals in its ecosystem, as well as its uses and its stories. It is a dynamic knowledge, continually being renewed. TEK is now widely used in biological and environmental sciences, and considered complimentary and equal to Western science. TEK is the intellectual property of the Indigenous people who hold it. While many people do share much of their knowledge with others, there is other knowledge and wisdom that is considered private and is not shared.

Treaty: a written agreement between two states or sovereigns; treaties in Canada are constitutionally recognized agreements between the Crown and First Nations. These treaties spell out exchanges where the First Nations agree to share some of their interests in their ancestral lands in return for various payments and promises. For First Nations, the treaties are understood as sacred covenants between nations that establish a relationship between those for whom Canada is an ancient homeland and those whose family roots lie in other countries. Modern day treaties are called land claims or land rights agreements.

Treaty Rights: rights accrued to First Nations as a result of treaties negotiated between themselves as sovereign nations and the British Crown of Canada

Treaty Indian: a Status Indian who belongs to a First Nation that signed a treaty with the federal government of Canada.

Worldview: a view of life, the world and the universe. A worldview is a set of beliefs and values that are honoured and held by a group of people. It includes how the people interact with and respond to the world around them, including the land, animals and people. It influences, shapes and interprets what people experience, providing them with a sense of how the world works. Societies pass on their worldview to their children. As people interact and learn from one another, it is not uncommon for people to acquire beliefs from other worldviews. Worldviews evolve as societies evolve. The worldview of Indigenous cultures is distinct from the worldview of mainstream culture in Canada. The Indigenous worldview presents human beings as inhabiting a universe made by the Creator and striving to live in respectful relationship with Nature, one another and oneself. Each Indigenous culture expresses this worldview in different ways, with different practices, stories and cultural products.