

PSAC STATEMENT ON HARASSMENT

Our union is made strong by Sisters and Brothers working together to improve our working lives and to preserve the rights that we have struggled to achieve. Mutual respect is the cornerstone of this cooperation. The PSAC Constitution states that every member is entitled to be free from discrimination and harassment, both in the union and at the workplace, on the basis of age, sex, colour, national or ethnic origin, race, religion, marital status, family status, criminal record, disability, sexual orientation, gender identity or expression, language, social and economic class or political belief. Members are also entitled to be free from personal harassment.

If you experience harassment at this event, contact the identified Anti-Harassment Resource Person to discuss the situation and possible responses. Our initial approach is to encourage early and informal resolution and to facilitate our members speaking directly with one another to resolve the matter. If this is not successful or possible, the Constitutional and policy mandates on the issue of harassment will be fully and quickly enforced.

Harassment in all its forms, detracts from our common purpose and weakens our union. Let each one of us, as we work together on the important task at hand, treat each other with dignity and respect.

PSAC STATEMENT ON SCENT-FREE ENVIRONMENTS

The Public Service Alliance of Canada is committed to ensuring that all members with disabilities are able to effectively participate in order to contribute to the organization's mandate.

In this regard, the PSAC recognizes that accessibility is an essential requirement for the participation of members with environmental disabilities.

In consideration for the health of our Sisters and Brothers who may suffer from environmental disabilities, and with the goal of eliminating a contaminant from the air, the PSAC requests that all participants attending any union function refrain from using scented products. These include scented perfumes, colognes, lotions, hairsprays, deodorants and other products promoted by the fragrance industry.

A participant who notices a problem is encouraged to address the person in a cordial and respectful manner. Any unresolved issues may be brought to the attention of the organizers who may investigate and attempt to find a reasonable accommodation.

By working together we can create healthier environments for ALL, and accommodate the needs of persons who have environmental disabilities.

UNIONISM ON TURTLE ISLAND: WORKSHOP OVERVIEW

About this workshop:

This workshop gives an historical overview of the history of the Indigenous peoples of Turtle Island (North America), from the perspectives of Indigenous workers.

The original *Unionism on Turtle Island* workshop was developed by Indigenous staff of the Canadian Labour Congress (CLC) and BC Government Employees Union (BCGEU) in 2000 and then regularly updated by indigenous activists in Saskatchewan. Since then, it has been adapted and updated over time to reflect the current context and the reality within PSAC.

This latest version was developed in 2015/2016, with a reference group consisting of Indigenous CUPW facilitators and members of the Aboriginal Working Group.

Workshop Purpose:

To build meaningful and long-term relationships with Indigenous peoples inside and outside of our workplaces, with the aim of supporting decolonization of indigenous peoples and increasing indigenous peoples' representation at work and in the union.

Workshop Objectives:

- Identify key moments in Indigenous peoples' history in Canada, and connect these historical events to the current context in which Indigenous peoples are living.
- Debunk myths and stereotypes about Indigenous peoples in Canada.
- Unpack the relationship between Indigenous peoples and settlers in Canada.
- Identify how to be an effective and respectful ally to Indigenous peoples in their struggle for decolonization.
- Explore how the union can more effectively connect with Indigenous members.
- Develop concrete measures for acting in solidarity with Indigenous peoples in Canada.

WORKSHOP OUTLINE

Day 1:

- ❖ Welcome and introductions
- ❖ The Words We Use
- ❖ Challenging stereotypes and myths
- ❖ PSAC National Indigenous Peoples Circle

Day 2:

- ❖ Elements of Indigenous culture
- ❖ The history of colonization

Day 3:

- ❖ KAIROS blanket exercise
- ❖ The Indian Act and Assimilation Policies
- ❖ Truth and Reconciliation
- ❖ Indigenous resistance and gains

Day 4:

- ❖ Treaties
- ❖ United Nations Declaration on the Rights of Indigenous Peoples
- ❖ Exploring privilege and oppression
- ❖ Being an ally
- ❖ MMIWG2S+ calls for justice

Day 5:

- ❖ Faceless dolls activity
- ❖ Current struggles toward decolonization
- ❖ Building connections for ongoing solidarity
- ❖ Closing

Is the Circle always safe?

In the context of transforming spaces,
we need a safe space
where we can open our hearts and minds
to each other.

According to my traditional teachings,
the Circle IS that transformative space.

A Circle has no sides
no dividing lines
to line up on

A Circle has no corners
to get stuck in
it is open
and welcomes all.

A Circle expands easily
to make room for one more
I move outward
You can come in
towards the centre and back again.

In the Circle
each one has her place,
no more no less.
Each one has a responsibility:
to speak
her own truth
to respect others
to listen to their stories,
And learn from each other's' experiences.

In the Circle, there is no right or wrong.
no convincing you of my point of view.

In the Circle, my words are not more important than your words
because I am older or

have letters after my name.

The one who casts the Circle
is the servant of the Circle.
The intention of the Circle
is shared
and accepted by all who participate in the Circle.
The responsibility of the one who begins
or seems to lead the Circle
is to hold the intent of the Circle.
It is a sacred trust.

That is what keeps the Circle safe.
Everyone has an equal responsibility
to honour the intent of the Circle.

In the Circle
We experience our connection to all of Life.
We balance ourselves
and re-establish
our relationship to our Self.
And to each Other.

This is the Law
of the Circle of Life.
The intent of the Circle
Is
to be united
and to be in right relationship.

When I enter the Circle
I can speak my truth
and be in relation to you.
Transforming
the time and space
we share,
creating our collective wisdom

Every time I sit in a Circle
I come away enriched and blessed

by the shared knowledge and wisdom
experienced in community.

What makes the Circle safe?

The protection of the Ancestors who assist us.

That is why it is important to invite them into our Gatherings.

To ask for their guidance and blessing.

It is important to know

Where we are

Who are the Keepers of the Ancestral Memory of this Place?

Our Ancestors are our spiritual connection to the Moment.

They help us re - member who we are
individually and collectively.

So all our Gatherings

should begin with a recognition of their Presence
and end with a Thanksgiving for their help.

All my relations

Marjorie Beaucage.

INDIGENOUS IDENTITY & OTHER KEY TERMS

The following introduction includes excerpts from this University of British Columbia resource:

<http://indigenousfoundations.arts.ubc.ca/home/identity/aboriginal-identity-terminology.html>

Introduction:

In a field of complex and contentious issues, understanding Indigenous identity in Canada is one of the most challenging tasks. Perceptions of Indigenous identity can be complex. Definitions may have legal implications that often operate in surprising ways.

For many Indigenous people who live in traditional communities or who have deep and clear roots within them, identity can be, at least in some ways, straightforward. They identify themselves within a particular family, clan, band, or nation and may prefer to use the traditional terms and names that locate them within those circumstances. When introducing themselves, people may identify themselves by their genealogy, noting parents, grandparents, and more distant ancestors, by clan, or by the traditional name of their community or nation. Those identifications, however, often have deeper dimensions and reflect a strong and spiritual connection to the land and other cultural traditions.

Identity Terms:

Indigenous Peoples/Aboriginal Peoples

The descendants of the original inhabitants of North America.

The Canadian Constitution recognizes three groups of Aboriginal people as Indians (First Nations), Métis people and Inuit. These are three separate people with unique heritages, languages, cultural practices and spiritual beliefs.

The word “Indigenous” is being used more and more in Canada in place of the word “Aboriginal.”

“Indigenous,” has also gained prominence as a term to describe Aboriginal peoples in an international context through the increasing

visibility of international Indigenous rights movements. "Indigenous" may be considered by some to be the most inclusive term of all, since it identifies peoples in similar circumstances without respect to national boundaries or local conventions, but it is, for some, a contentious term, since it defines groups primarily in relation to their colonizers.

Métis

People of mixed First Nation and European ancestry who identify themselves as Métis people, 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 are not recognized in the Indian Act but are defined as Aboriginal in the constitution s.35.1.

Following the annexation of the north-west by Canada in 1869, the political economy of the Métis was destroyed. Both the Manitoba Act (1870) and the Dominion Lands Act (1879) recognized Métis claims to Aboriginal title to the land.

The federal government needed to extinguish these claims so they could open up the region to settlement and development by newcomers. They did so by granting individual Métis land and grants scrip rather than signing a treaty with the Metis.

The scrip system did not specify the actual parcel of land the Métis were individually entitled to.

First Nation

A term that became common in the 1970's to replace the word "Indian". Although the term First Nation is widely used, no legal definition of it exists.

Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

First Nations is a common title used in Canada to describe the various societies of indigenous peoples of North America located in what is now Canada, who are not of Inuit or Métis descent.

Indian

A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. The term First Nation is generally considered to be a more respectful term than Indian, although the word Indian still appears in historical and legal documents, treaties and decisions.

There are three legal definitions that apply to Indians in Canada:

- Status Indians
- Non-Status Indians and
- Treaty Indians

Status/Registered Indian

An Indian person who is registered under the Indian Act. The Act sets out the requirements for determining who is a Status Indian.

Non-Status Indian

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

Treaty Indian

Definition 1: a Status Indian who belongs to a First Nation that signed a treaty with the Crown.

Definition 2: a person of aboriginal ancestry who holds treaty status under the Federal Indian Act, as identified through the municipality codes indicating the registered reserve.

Inuit

Indigenous people in northern Canada, who live above the tree line in Nunavut the Northwest Territories, Northern Quebec and Labrador. The word means "people" in the Inuit language - Inuktitut. The singular of Inuit is Inuk.

The Inuit are not covered in the Indian Act but the federal government makes laws concerning the Inuit.

Inuit are one of three groups of people recognized as "Aboriginal" in the Constitution Act, 1982.

Other key terms:

Ally behaviour/ally

Ally behaviour is when someone from a dominant group takes a stand against injustice directed at oppressed groups and joins or supports those groups in their struggle.

Actually being an ally is a bit different. Allies cannot be self-defined.

We can all engage in ally behaviour and strive to become allies, but to actually call ourselves "allies" we have to be deemed as such by the group we seek to ally with. This is something that takes time, commitment, and relationship building.

Assimilation

The full adoption by an individual or group of the culture, values and patterns of a different social, religious, linguistic or national group, resulting in the elimination of attitudinal and behavioural affiliations from the original cultural group. Can be voluntary or forced.

Band

A group of First Nations people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more Chiefs and several councillors.

Colonization

A process by which a foreign power dominates and exploits an indigenous group by taking their land and resources, extracting their wealth, and using them as cheap labour. The term also refers to a specific era of European expansion into the Americas and countries of the South, between the sixteenth and twentieth centuries.

Decolonization

The ending of colonialism and the liberation of the indigenous peoples'. It involves the re-vitalization of indigenous sovereignty and an end to settler domination of life, lands and people. It is a political, economic, social and cultural process.

Indigenous rights

Rights that some Indigenous peoples in Canada hold as a result of their ancestor's long-standing use and occupancy of the land. The rights of certain Indigenous Peoples to hunt, trap, and fish on ancestral lands are examples of Indigenous rights that come from treaties and formal agreements. Indigenous rights vary from group to group, depending on the customs, practices and traditions that form part of the group's distinctive culture.

Oppression

The exercise of control in a burdensome, cruel or unjust manner. Institutional oppression is the network of institutional structures, policies, and practices that create advantages and benefits for some, and discrimination, oppression, and disadvantages for others. Institutions include international and domestic companies, public bodies, such as prisons and schools, non-governmental organizations, families, religious, etc.

Privilege

Unearned power which gives dominant group members economic, social and political advantages. It can also include rights that are denied to others and should be available to all.

Reserve

Land set aside by the federal government through the Indian Act or through treaties for the use of a specific band or First Nation. The band council has “exclusive user rights” to the land, but the land is “owned” by the Crown. First Nations normally view their reserve as a place of residence, and the surrounding, adjacent land as their traditional land where they conduct their economic activities, e.g. hunting, fishing, gathering, and bartering.

Settler (in Turtle Island context)

Non-Indigenous people who live on Turtle Island (North America), who originate from, or whose ancestors originate from another part of the world, and who may or may not originate from colonizing countries.

Turtle Island

The term used by Indigenous people to refer to North America. It is vaguely shaped like a turtle when viewed from the sky.

Treaty

A formal agreement between Nations signed and approved by all parties. Signatories to a treaty usually negotiate and equal and fair return on the articles of the treaty.

ONE PHOTOGRAPH SHAPED HOW EVERYONE SAW THE OKA CRISIS

The following article is from the CBC radio show *Unreserved*, with Rosanna Dearchild, found here: <http://www.cbc.ca/radio/unreserved/reflections-of-oka-stories-of-the-mohawk-standoff-25-years-later-1.3232368/one-photograph-shaped-how-everyone-saw-the-oka-crisis-1.3232786>



Photo: Canadian soldier Patrick Cloutier and protester Brad Laroque come face-to-face during a standoff at the Kanesatake reserve in Oka, Quebec on September 1, 1990.
(Shaney Komulainen/CP)

It was a tense moment captured in a photograph that would go on to represent the entire siege at Kanesatake. Freelance photographer Shaney Komulainen was behind the lens of that iconic shot.

She had been covering what was happening at Kanasetake over the summer but was on another assignment the day she heard the army

was going to be moving in.

Komulainen hid her cameras under her coat and snuck in a back way, being dismissed as a local by police. She arrived just as the army started moving in.

"The major in charge was walking forward with two snipers on either side," Komulainen recalled.

"There was a military photographer walking beside him so they were not going in with guns pointed. They were walking forward slowly and the army just continued to push forward."

She said there were about 25 members of the media there and everyone on both sides was used to their constant presence. That is what allowed her to stay so close to the action.

Komulainen said though they were outgunned, the Mohawk protesters decided to approach soldiers individually which is when the face-to-face between soldier Patrick Cloutier and protester Brad Larocque happened.

"I shot various photos, various scenes, but I kept going back to this baby-faced soldier because [of] the contrast with his uniform and his face and the scene," Komulainen said.

That's a description that irks Rima Wilkes. She's a sociology professor at the University of British Columbia who has spent time studying the photograph that captivated an entire country.

Last year, she co-published a study with Michael Kehl in the *Journal of the Association for the Study of Ethnicity and Nationalism*. It examines how photos don't always reveal the big picture.

Part of the issue for Wilkes is how the story behind the photograph played out in the media. One issue was that the protestor was originally misidentified and described as a Mohawk warrior.

In fact, Larocque was an Ojibway economics student at the University of Saskatchewan who had come to support the Mohawk people.

"If you look at the photo, there are so many elements going on in the photo and there are so many ways that you can read it," she said.

Wilkes added that initially, both the mainstream Canadian public and media both latched onto this image because it appeared to show Canada in a peacekeeping role, casting the soldier as a hero. She thinks that over the last 25 years though that perception has changed.

"This photo is colonial," Wilkes said. "It's colonial because if you start to look at the elements, it's kind of a misrepresentation of the reality of the situation."

Wilkes said if you break it down, with each individual representing a side in the struggle, it shows the indigenous man leaning in over the smaller soldier. She said the soldier appears to be unarmed, while the protester's weapon is clearly visible.

"So it makes it look like there's this 2:1 ratio in favour of the Mohawks when in reality there were 50 Mohawks, is my understanding, and 1500 Canadian soldiers."

Wilkes said what originally compelled her to study this photo was the weight given to what the media tells us, not what it shows.

"Imagery is so important," she said. "Imagery is everything."

A GUEST IN THE HOUSE

In 1991, Betty Doxtater, a Mohawk from Ohsweken attended a citizens forum. At that forum, she told the following story as a way of describing reasons for recent outbursts of anger from Indigenous people. This story still resonates.

If I came into your home and asked if I could stay with you, and you said yes, and so I stayed with you for a while, and then realized that I thought, because of your kindness, you were a real push over. And so therefore, I think it's very easy to get away with things when I deal with you.

And I take you into one room of your home – a small room. Just a very small room. And I lock you up in that room, and I beat you. I subject you to all kinds of abuse, all kinds of violence. Keep in mind you speak a different language than me, so I beat you into speaking my language.

And I rent out other parts of your home that were very important to you and I sell them and I keep the money. And you become very dysfunctional. I steal your kids from you.

And then there comes a time when you're hungry and you need things for your own survival, and so I take that money that I got from renting out parts of your home and give you a little bit.

And then I come to the rest of you (looking now to the whole group) and I say, she doesn't work, she's living with me, she doesn't work, she doesn't do anything. And yet I give her this money. And I complain about how dysfunctional (she is), for no apparent reason. There's no reason for her to be like that. You don't know why she's like that. All you see is this person in her home, that's not working that's not doing a lot of things according to my standards.

And I don't offer her any kind of help or counselling or anything to overcome those dysfunctions, but yet I just complain about her. And the strangest point about this whole thing is that the reason that I asked her if I could stay with her was because in my own home, I was getting abused.

JUSTICE FOR ABORIGINAL PEOPLE: IT'S TIME! WORKSHEET

As you watch the video, *Justice for Aboriginal People: It's Time*, take note of the following:

1. How many Indigenous people were on Turtle Island before Europeans arrived?

2. How were Europeans first welcomed to Turtle Island by Indigenous people?

3. When did relations first change for the worse between Indigenous people and European settlers?

Why?

How?

4. What were the driving factors for European settlers in their relations with Indigenous people?

5. What were some historical impacts of colonization on Turtle Island?

6. What are some current impacts of colonization on Turtle Island?

INSTRUCTIONS FOR GROUP ONE

There is a sudden shortage of everything in your classroom and your course. Over time there is less and less for your group and other people in your course are gaining access to all you need.

You are to try and gain all the privileges of group 2. Anything that you gain from them will be to your benefit.

1. If you can get their desks or workspace you will have more leg room and room for your binders and supplies.
2. If you can get their breaks from them, you will have two 15-minute breaks instead of only one.
3. If they are gathered in the room in a better place than you (for example, by a window) and you can get that space, you will have a better view.
4. Both groups will get 1 hour for lunch. If you can get most of their lunch hour you will get more time to eat and relax for the rest of the week.
5. Both groups are now free to leave the class room any time they need to go to the washroom or go for a drink. However, if you can get them to give up this freedom (so you can keep an eye on them) they will now have to ask your permission to leave.

Your job is to convince them to give you their rights and class space.

You are very different from group 1 and may not even speak their language. To illustrate this point you may develop a language for your

group, or use someone as an interpreter who will explain the best they can to the group what you are saying.

You will then negotiate for the things you want from the other group. The end result will be a treaty that they will sign.

The text of the **final** treaty has been provided to your group. When you are negotiating, you will produce a *different version* of the treaty and ask Group 2 to sign it. However, after the Group 2 signs this version of the treaty, you will return to them the final treaty. You will then take their class space and their desks and leave them only a small section of the room.

INSTRUCTIONS FOR GROUP TWO

There is a sudden shortage of everything in your classroom and your course. Over time there is less and less for your group and the other people in the course are gaining access to all you need.

Your group in particular, has been going through hard times lately. The other participants in the course have over powered you and have made life miserable for you.

Now group number 1 has interfered with your classroom space, since they are also in need of what you have due to the new course and classroom climate.

- 1.** You used to have access to the whole classroom and lots of room to move around and stretch if you needed to. However, lately there seems to be no space for you.
- 2.** You used to have a 15 minute break for coffee. Now you have been denied that break so now you don't have any break at all.
- 3.** You also had an hour for lunch, now you only get 15 minutes and you have to rush to eat.
- 4.** You can no longer walk all over the class room and your desks or tables are all bunched up.
- 5.** You can no longer leave the room without asking permission. You have to make sure they are in a good mood because if they aren't you may be denied permission to leave if you need to.
- 6.** You now have fewer supplies to work with and many of your binders and material have disappeared.

You need to negotiate with group 1 to get back your classroom space and everything else you lost.

You know that you will have to give up some things in order to regain things you lost.

Your job is to negotiate for your rights with group 1. To ensure that you have your rights you will sign a treaty with group 1.

FINAL TREATY

(GROUP 1)

We the members of group 2, cede, yield and surrender to group 1 and their successors forever, all rights to class room space, breaks, lunches and the right to move around freely except for when and where they deem fit.

We understand that the area of 5 meters is the only space allotted to us and that we may not leave this area without the permission of group 1.

In return for the agreement held within, we will be left in peace to eat, learn and study in our designated areas. We understand that this is in our best interest and that we will acquire a sound education from these benefits as long as the sun shines, the grass grows and the rivers flow.

Signed this date: _____

**A COMPARISON OF HOW FIRST PEOPLES
AND EUROPEAN SETTLERS
VIEWED TREATIES**

Contract (Europeans' view of treaties)	Covenant (First Peoples' view of treaties)
Agreement between 2 autonomous parties	Agreement between two autonomous parties with the Creator as a witness
Agreement to last for a specific amount of time	Established a permanent relationship
Meant to be mutually beneficial	Meant to be mutually beneficial
Rights and obligations for both parties	Rights and obligations for both parties
Is negotiated	Is an understanding based on the principles of good faith and good will
Written text and oral agreements	The spirit of the agreement is most important
Is signed and dated	Sealed with a sacred ceremony
Signatures of witnesses make it legal and binding	The Creator as a witness makes it binding
Terms are specific as to what has been agreed to	There is a spirit and intent of the entire agreement
Legal documents (the letter if the agreement is most important)	Sacred commitment for both parties
Can only be changed with consent of both parties	Cannot be changed

FACT SHEET: ENFRANCHISEMENT

Enfranchisement was a legal process for terminating a person's Indian status and conferring full Canadian citizenship. Enfranchisement was a key feature of the Canadian federal government's assimilation policies regarding Indigenous peoples.

Voluntary enfranchisement was introduced in the Gradual Civilization Act of 1857 and was based on the assumption that Indigenous people would be willing to surrender their legal and ancestral identities for the "privilege" of gaining full Canadian citizenship and assimilating into Canadian society.

Individuals or entire bands could enfranchise. In the case where a man with a family enfranchised, his wife and children would automatically be enfranchised. While some Indigenous People did give up their status in order to receive the right to go to school, vote, or to drink, very few Indigenous people or groups were willing to abandon their cultural and legal identities, as anticipated by the colonial authorities.

Therefore, in 1920 a law was passed to authorize enfranchisement without consent, and many Indigenous peoples were involuntarily enfranchised. Indigenous people automatically lost their Indian status if they became professionals such as doctors or ministers, or even if they obtained university degrees, and with it, their right to reside on reserves, further tearing at the social fabric of Indigenous communities.

Also, Indigenous people have been enfranchised for serving in the Canadian armed forces, gaining a university education, for leaving reserves for long periods – for instance, for employment - and, for Indigenous women, if they married non-Indian men or if their Indian husbands died or abandoned them.

FACT SHEET: IMPOSING GOVERNANCE STRUCTURE

The federal government imposed the band structure as a new form of Indigenous government to eradicate traditional hereditary leadership and facilitate federal influence and control. Band governments were created as strictly male domain, with women unable to become chiefs or band councillors. Women, who previously were key decision-makers and advisors, were now completely excluded from decision-making in their own communities:

The imposition of the Euro-Canadian political ideal of elected local government began soon after Confederation. The 1869 "Act for the gradual enfranchisement of Indians" provided that the federal government could order the establishment of an elected band council as well as removal from office "for dishonesty, intemperance or immorality." Limited recognition was given to Indigenous custom by continuing the tenure of existing "life chiefs" only, until their death, resignation or removal by the government. However, the bands were given only very limited powers of local government, essentially minor by-law making powers over public health and maintenance of peace and order, and even these were subject to confirmation by the government.

The government continued to experiment with ways to repress the old "tribal system." The Indian Advancement Act, 1884 again offered slightly increased band council powers but also increased the government's power to direct the band's political affairs. For example, the Superintendent-General was empowered to call elections, supervise them, call band meetings, preside over and participate in them in every way except by voting and adjourning them.

Despite these inducements, most bands refused to come under the Act. The government continued to expand its control over band political affairs by removing elected traditional leaders and prohibiting their re-election. In 1895, the Minister was given power to depose chiefs and councillors where the elective system did not apply. "This

amendment was included because the band leaders in the West were found to be resisting the innovations of the reserve system and the Government's effort to discourage the practice of traditional Indian beliefs and values."

Many First Nations resisted the imposition of band council governance systems but were ultimately unsuccessful in stopping them. The most notable example of this would be the Haudenosaunee Six Nations, who continued to recognize hereditary chiefs and Clan Mothers as leaders until 1924 when the federal government forcibly and violently imposed it upon them by "beating up our Clan Mothers and supporters and chiefs" and sending dissenters to jail.

FACT SHEET: BAN ON POTLATCH

The Potlatch was an important cultural and spiritual practice among Indigenous peoples. It was where the chiefs named children, announced an important marriage, transferred titles and privileges, and mourned the dead. The potlatch also served an economic function by redistributing wealth: it encouraged people to give away their earnings and possessions and in exchange, the giver would receive a great deal of respect and be seen as honourable to their tribe and others.

But some, like the Hudson Bay company traders, government officials, and missionaries, complained the potlatch ceremony encouraged non-Christian beliefs. They thought that potlatches were destructive and backward, leading people in poverty... and the federal government agreed. They saw the ritualistic act of giving away nearly all of one's hard-earned possessions as a sign that the indigenous people were 'unstable'.

In 1885, a law to amend the Indian Act, made potlatch dances a criminal offence. The law stated:

Every Indian or other person who engages in or assists in celebrating the Indian festival known as the "Potlach" or in the Indian dance known as the "Tamanawas" is guilty of a misdemeanor, and shall be liable to imprisonment ... and any Indian or other person who encourages an Indian or Indians to get up such a festival or dance, or to celebrate the same, is guilty of a like offence."

The amendment in 1914 made it even more restrictive:

"Any Indian in the province of Manitoba, Saskatchewan, Alberta, British Columbia, or the Territories who participates in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant in aboriginal costume without the consent of the Superintendent General of Indian Affairs or his authorized Agent, ... shall on summary conviction be

liable to a penalty not exceeding twenty-five dollars or to imprisonment for one month, or to both penalty and imprisonment” (An Act to Amend the Indian Act, S.C. 1914, c. 35, s. 8)

Many goods and sacred objects were confiscated by government agents (which are today in museums)

There was a lot of protest against this ban. Many continued to participate secretly, with still many being jailed. Some families would go to inaccessible winter villages to do their potlatch or do it during storms, when government agents did not like to travel. Another method was called the “disjointed potlatch,” which split the potlatch ceremony in two. One part was just the dancing and at a later date the other allowed for the distribution of gifts, usually around Christmas time. This made it difficult for the Indian agents to prove the potlatch law had been broken.

The anti-potlatch law was never actually repealed through formal legislation action; it was deleted from the Canadian legal codes in 1951. Since 1951, there have been concerted efforts by some peoples to have their treasures repatriated, which has in some cases been successful.

The Potlatch law split families, expropriated sacred cultural possessions, criminalized traditional leaders and undermined self-governance.

FACT SHEET: 2ND WORLD WAR

Although they could not be conscripted when World War II was declared, thousands of Canadian Indigenous men enlisted. Unlike other veterans, they were not offered the chance to buy cheap land as a reward for fighting--on the contrary, many returned to find that parts of their reserve land had been given away.

Some reserve land was “borrowed” by the Canadian government during the 2nd world war to use as airports, rifle ranges and defense posts, with the promise that this land would be returned after the war. Much of this land was never returned to Indigenous people and the land claims continue today.

Many Indigenous soldiers had to become enfranchised before they could sign up to fight in the Second World War; this meant that when they came home, they no longer had Indian status. Many soldiers were encouraged to give up their status when they came home so they would get veteran benefits. These benefits included the Veterans' Land Act, which gave veterans a loan to purchase land. Status Indians could not get the full loan, and Indian Agents held any loan money in trust for Indigenous veterans. The wait for the application process was so long; many people gave up and pursued jobs and land elsewhere. Many reserve lands were “cut off” and given to non-Indigenous veterans, while many Indigenous veterans weren't even aware of the benefits that they were entitled to.

FACT SHEET: PASS SYSTEM

In the aftermath of the North-West Rebellion, the government instituted a pass system designed to confine Indigenous people to their reserve in selected areas of the prairies. The system meant that any Indigenous person wishing to leave their reserve was required to obtain a pass signed by the Indian Agent and stating the purpose of the leave, and its duration. If you did not have a pass signed by the agent, you could be taken into custody by the police and returned to your reserve.

The pass system was never passed into legislation but was enforced as a policy well into the 1940s.

There was an attempt to rationalize the pass system by saying that certain groups, who had participated in the rebellion, had forfeited their treaty rights and should have their mobility limited. But the most pervasive argument was that, whatever rights the Indigenous people might have in theory, the enforcement of the pass system was justified in the higher interest of the civilization programme and hence of the Indigenous peoples' own well-being.

“As an assistant Indian Commissioner, Hayter Reed explained, " it seems better to keep them together for the purpose of training them for mergence with the whites, than to disperse them unprotected among communities where they could not hold their own, and would speedily be downtrodden and debauched . “ Such arguments, of course, were entirely self-serving and meant to justify an otherwise untenable encroachment on Indigenous rights.

This rationalization very much served the interest of government and its hope for European immigration to the Canadian west.

The pass system, as an instrument of confinement, did dispel fears of an uprising and reassured prospective settlers of a peaceful and prosperous existence.

Agents were instructed not to allow Indigenous people off the reserve for the purpose of visiting their children in residential school, unless they had a pass showing the time and purpose of their absence. They were also instructed to limit such passes to one every three months, although additional passes might be issued in the event that a school child became ill.

Since the pass system could not be enforced in law by sanctions (because it was an administrative policy), the agents enforced authority in other ways. In some cases, rations and other “privileges” were withheld from those who refused to comply with pass regulations. Another brutal way was to have police arrest those found off the reserve without passes and, where possible, prosecute them either for trespassing under the Indian Act or for vagrancy under the criminal code.

Indigenous people refused to tolerate the system and were often firmly demanding their rights. Also, large numbers would simply slip away from the reserve without obtaining a pass. Indigenous people were not passive and quiet about this flagrant violation of their human rights.

By the end of the 19th century, the resistance of Indigenous people led to the phasing out the pass system.

http://esask.uregina.ca/entry/indian_policy_and_the_early_reserve_period.html

[http://portal.usask.ca/docs/Prairie%20Forum/The%20Indian%20Pass%20System%20\(v13no1_1988_pg25-42\).pdf](http://portal.usask.ca/docs/Prairie%20Forum/The%20Indian%20Pass%20System%20(v13no1_1988_pg25-42).pdf)

FACT SHEET: DISCRIMINATION AGAINST WOMEN

Sterilization of Indigenous women

In Alberta, 2800 people were sterilized between 1929 and 1972. This sterilization also happened in BC, but Alberta sterilized about ten times more women than in BC. In Alberta, the Sexual Sterilization Act was indented to stop “mental defectives” from having children.

The act required the consent of the patients, unless they were “mentally incapable” in which case “the consent of the next of kin had to be obtained”. In 1937, the Act was amended to ensure that consent was no longer required by patients or the next of kin if the patient was considered “mentally defective”. Indigenous people were easy targets for the new amendment, as they were thought to be incapable of being competent parents. Indigenous people were over-represented in the sterilization procedures in Alberta.

Even in recent times, Indigenous women report having been sterilized against their will. An Indigenous woman in Saskatoon, Brenda Pelletier, says that in 2010 she was coerced into signing a consent form for a tubal ligation, after giving birth. Other Indigenous women reported similar experiences at the same hospital.

European vision of Indigenous women

European settlers believed that a woman should remain chaste and “virtuous,” according to their cultural and religious beliefs. So, they developed the “Indian Princess”/“Squaw” dichotomy, placing Indigenous women into categories, based on European patriarchal values.

If a woman could not be virtuous by strict Victorian standards, she was deemed unworthy of respect. These concepts were written right into the Indian Act. Certain rights were only given to Indigenous men and women of “good moral character,” which was determined by the Indian agent. The Indian agent became, therefore, a sort of sexual policing

agent. Any sexual relations that did not conform to monogamy in marriage were seen as un-civilized and counter to the government's civilizing mission.

The Indian Act gave the agent power to jail people, and the agent's responsibility for registering births, marriages, and those eligible for Indian status gave agents power to punish those who did not conform. While many First Nations customary laws allowed for divorces, Indian Agents prohibited them. A woman cohabitating with a new partner could be charged with bigamy and sent off to a reformatory, far from her family and homeland.

Inheritance

The Indian Act created by the federal government in 1876, was evidently designed with the colonial ideal of men as leaders and heads of households, and women as dependents of their husbands. The Indian Act denied women the right to possess land and marital property—only widows could possess land under the reserve system. However, a widow could not inherit her husband's personal property upon his death—everything, including the family house, legally went to his children. Government agents modified the Act slightly in 1884, with an amendment that allowed men to will their estate to their wives, but a wife could only receive it if the Indian agent determined she was of "good moral character." This particular amendment remained in the Indian Act until 1951, although to this day men still hold exclusive rights to property, even if a relationship ends. This has far-reaching implications in the lives and safety of the affected women.

Legal status

Until recently, the enfranchisement of Indigenous people was one of the major objectives of the Indian Act. Enfranchisement brought the end of special legal status and the end of legal acknowledgement of a separate Indian identity. To the government, it meant the end of its special legal obligations and the successful absorption of a minority culture. Enfranchisement has traditionally been equated with

"civilization"; that is, it was equated with the abandonment of a culture perceived to be inferior and savage, for a "superior" European one.

Until 1985, when the Indian Act was amended, an Indian woman who married a non-Indian man (whether non-Indigenous or non-status) would lose her status. If she married an Indian man from another Indian band, she would cease to be a member of her own band and become a member of her husband's band. Legally, her status would become conditional on her husband's status. Whether marrying an Indian man or non-Indian man, an Indian woman may be separated from her own family and community, as well as her connections to her heritage.

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FACT SHEET: 60'S SCOOP

The 60s Scoop refers to the adoption of First Nations/Metis children in Canada between the years of 1960 and the mid 1980's. The government began phasing out compulsory residential school education in the 1950s and 1960s as the public began to understand its devastating impacts on families.

However, an Amendment to the Indian Act in 1951 enabled the Province to provide services to Indigenous people where none existed federally. Child protection was one of these areas. Statistics from the Department of Indian Affairs revealed a total of 11,132 status Indian children adopted between the years of 1960 and 1990.

In the 1960s, the child welfare system did not require, nor did it expect, social workers to have specific training in dealing with children in Indigenous communities. Many of these social workers were completely unfamiliar with the culture or history of the Indigenous communities they entered. What they believed constituted proper care was generally based on middle-class Euro-Canadian values. For example, when social workers entered the homes of families subsisting on a traditional Indigenous diet of dried game, fish, and berries, and didn't see fridges or cupboards stocked in a typical Euro-Canadian fashion, they assumed that the adults in the home were not providing for their children.

In many cases, Indigenous parents who were living in poverty but otherwise providing caring homes, had their children taken from them with little or no warning and absolutely no consent.

By the 1970s, roughly one third of all children in care were Indigenous. Approximately 70 percent of the children apprehended were placed into non-Indigenous homes, many of them homes in which their heritage was denied. In some cases, the foster or adoptive parents told their children that they were French or Italian instead. Government policy at the time did not allow birth records to be opened

unless both the child and parent consented. This meant that many children suspected their heritage but were unable to have it confirmed.

Many children floated from foster home to foster home or lived in institutionalized care. Physical and sexual abuse was not uncommon, but it was usually covered up, rendered invisible by the lack of social services and support for Indigenous families and the affected children. The Aboriginal Committee of the Family and Children's Services Legislation Review Panel's report *Liberating Our Children*, describes the negative consequences for Indigenous children:

The homes in which our children are placed ranged from those of caring, well-intentioned individuals, to places of slave labour and physical, emotional and sexual abuse. The violent effects of the most negative of these homes are tragic for its victims. Even the best of these homes are not healthy places for our children. Anglo-Canadian foster parents are not culturally equipped to create an environment in which a positive Aboriginal self-image can develop. In many cases, our children are taught to demean those things about themselves that are Aboriginal. In many cases this leads to behavioural problems, causing the alternative foster or adoption relationship to break down. The Aboriginal child simply cannot live up to the assimilations expectations of the non-Aboriginal caretaker.

Impacts of the Sixties Scoop

Children growing up in conditions of suppressed identity and abuse tend eventually to experience psychological and emotional problems.

For many apprehended children, the roots of these problems did not emerge until later in life when they learned about their birth family or their heritage. Social work professor Raven Sinclair describes these experiences as creating "tremendous obstacles to the development of a strong and healthy sense of identity for the transracial adoptee." Feelings of not belonging in either mainstream Euro-Canadian society or in Indigenous society can also create barriers to reaching socio-economic equity.

The shift in child welfare policy

Several factors came together to instigate a change in the state of Indigenous child welfare in Canada. The influential National Indian Brotherhood's 1972 report *Indian Control over Indian Education* inspired Indigenous leaders to take control of other social services as well. Some Indigenous leaders, including Secwepemc leader Wayne Christian, helped draw attention to the disproportionately high number of Indigenous children apprehended by child welfare services and to the need to act. In 1983, the Canadian Council on Social Development commissioned Patrick Johnston to undertake what became the first comprehensive statistical overview of Indigenous child welfare. The results showed that Indigenous children were consistently overrepresented in child welfare services.

In 1985, Justice Edwin Kimelman released a highly critical review of Indigenous child apprehension entitled *No Quiet Place: Review Committee on Indian and Métis Adoptions and Placements*. In this report, Kimelman concluded that "cultural genocide has taken place in a systematic, routine manner." He was particularly appalled at the tendency to have Indigenous children from Canada adopted out to American families, calling it a policy of "wholesale exportation."

Child apprehension became viewed as a successor to the residential school system and as a new form of "cultural genocide." Under article 2(e) of the U.N. Convention on Genocide (1948), "forcibly transferring children of the group to another group" constitutes genocide when the intent is to destroy a culture.

During the 1980s, the accumulation of the Kimelman report, and resolutions by First Nations bands led provinces to amend their adoption laws to prioritize prospective adoption placements as follows: first, within the extended family of the child; second, by another Aboriginal family; third, by a non-Aboriginal family.

In 1990, Indian and Northern Affairs Canada (INAC) created the First Nations Child and Family Services program (FNCFS), which transferred administration of child and family services from the province or territory to the local band. Under the program, bands administer these services according to provincial or territorial

legislation and child welfare standards, and INAC helps fund the bands' child and family welfare agencies. Bands have increasingly taken control over their own child protection services.

The effects of assimilation policies like these are still felt today. In 2016, the Canadian Human Rights Tribunal found that the discriminatory policies of the Indigenous Affairs department have led to chronic underfunding and are damaging the lives of thousands of First Nations Children. The Tribunal's decision said the government is failing to provide money for welfare on reserves in amounts equivalent to what's provided in rest of the country. First Nations children are therefore denied essential health and social services, and an unnecessary number are placed in foster care because the government will not pay for the supports that could be used to keep them in their homes. The federal Liberal government is preparing the tribunals' ruling nearly nine years after the case was launched by the Assembly of First Nations and the First Nations Child and Family Caring Society of Canada, and after the Harper government tried 8 times to have it thrown out on technicalities.

The tribunal found that discriminatory policies embedded by the Indigenous Affairs department into the First Nations Child and Family Services Program, which pays for welfare on First Nations, "perpetuate the historical disadvantage and trauma suffered by Aboriginal people, in particular as a result of the Residential School system."

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FACT SHEET: RELOCATION POLICIES

Government administrators saw Indigenous people as unsophisticated, poor, outside modern society and generally incapable of making the right choices, which could be solved only with government assistance. If they appeared to be starving, they could be moved to where game was more plentiful. If they were sick, they could be placed in new communities where health services and amenities such as sewers, water and electricity were available. If they were in the way of expanding agricultural frontiers or happened to occupy land needed for urban settlements, they could be moved 'for their own protection'. And if their traditional lands contained natural resources — minerals to be exploited, forests to be cut, rivers to be dammed — they could be relocated 'in the national interest'.

Communities were relocated without consultation and on short notice. People's entire lives were disrupted. In many cases, relocation separated Indigenous people from their homelands and destroyed their ability to be economically self-sufficient. This loss of economic livelihood contributed to a decline in living standards, social and health problems, and a breakdown of political leadership.

Relocation of the Mi'kmaq in Nova Scotia

By the early part of this century, the Mi'kmaq of Nova Scotia lived on 40 small reserves scattered around the province. Much of the income earned by Mi'kmaq families came from work in industry or agriculture.

During the depression of the 1930s, the government wanted to reduce expenses. An Indian agent recommended centralizing the Mi'kmaq on two reserves — Eskasoni on Cape Breton Island and Shubenacadie on the Nova Scotia mainland.

Between 1942 and 1949, 2,100 Mi'kmaq living in some 20 locations were pressured to relocate to Eskasoni or to Shubenacadie.

The size of these two reserves doubled.

Relocation affected the life of the Mi'kmaq in Nova Scotia and its social, economic and political effects are still felt today:

Beginning in the 1940s we became the targets of many disastrous social experiments created by officials from the Indian affairs branch. One such experiment was "centralization", where Mi'kmaq were forced to leave their communities and their farms to move to one of the two reserves designated by Indian affairs....They said that this was supposed to make it easier for bureaucrats to administer our people. But the effect was to take more of our people off the land, deny them their livelihood and force them to live on two overcrowded containment centres.

Alex Christmas
President, Union of Nova Scotia Indians
Eskasoni, Nova Scotia, 6 May 1992

Forced to move

Many did not want to move, because they had jobs near their home. Mi'kmaq opponents sent letters and petitions, and argued that relocation would mean moving away from their established homes, close to medical services, stores and employment in urban areas to new reserves where there was no service. The Eskasoni reserve, for example, did not have enough fuel wood, timber supplies, hunting, fishing, and agricultural resources, and good roads. In general, Shubenacadie and Eskasoni were unable to support bigger populations.

The government however promised that if they moved they would get jobs, new homes, and schooling for their children, medical services on the reserves, and farms with livestock of their choice.

Also, the homes would be so complete that all you would have to do is turn the key and move in. Coercion was used in several ways against those who did not want to move.

The reality of the move

In 1944, after 2 years of relocation, only 10 houses had been built on each reserve.

Some people moved with just tents, and lived through the winter. Some moved in with family.

Living two or three families to a house was not uncommon, and the quality of the houses left much to be desired, because the government built only the shells of the houses, but not the interiors, and there was no insulation.

Agricultural projects at the stretched-out reserves collapsed when an Indian agent replaced cows with goats, which ate newly planted fruit trees, and when seed potatoes were ruined after they were sprinkled with kerosene to keep people from eating them. All wells at Eskasoni were contaminated and water was unfit for drinking. Malnutrition and hunger prompted a general strike by Mi'kmaq labourers, who were working for half the prevailing standard wage. Some Mi'kmaq families who had moved to Eskasoni returned to their former homes.

Welfare costs had risen among the Indigenous populations living in the two central reserves, dependency on government services increased, schooling was not always available, and most houses were overcrowded. Eskasoni and Shubenacadie were communities of almost complete unemployment and almost total welfare dependence.

Centralization resulted in a loss of autonomy, and the Mi'kmaq saw community control shift even more into the hands of outsiders.

For example, the RCMP took the place of community-based discipline, and health authorities began interfering with the way infants were nursed and children were raised. Traditional community leadership was displaced by the Indian agent and other government officials. The resident priest now looked after all religious matters, and nuns and priests were put in charge of education.

Relocation succeeded only in removing many Mi'kmaq from their land, eroding whatever economic self-sufficiency they had. This policy facilitated other assimilation efforts and made it easier to ensure that children were sent to residential schools.

The policy had failed on a number of fronts: it did not save the department any money; it did not further the stated cause of self-sufficiency; and it eventually became an embarrassment to the government. Ironically, while it caused hardship and suffering, it also contributed to a resurgence of Mi'kmaq identity and paved the way for the further politicization in the 1960s and '70s.

Reference

<http://caid.ca/RRCAP1.11.pdf>

FACT SHEET: WHITE PAPER

“In spite of all government attempts to convince Indians to accept the white paper, their efforts will fail, because Indians understand that the path outlined by the Department of Indian Affairs through its mouthpiece, the Honourable Mr. Chrétien, leads directly to cultural genocide. We will not walk this path.”

—Harold Cardinal, *The Unjust Society*

In 1969, Prime Minister Pierre Trudeau and his Minister of Indian Affairs, Jean Chrétien, unveiled a policy paper that proposed ending the special legal relationship between Indigenous peoples and the Canadian state and dismantling the Indian Act. This white paper was met with forceful opposition from Indigenous leaders across the country and sparked a new era of Indigenous political organizing in Canada.

What is a white paper?

In the Canadian legislature, a policy paper is called a white paper. For many First Nations people, the term ironically implies a reference to racial politics and the white majority. The 1969 white paper proposing the abolition of the Indian Act was formally called the Statement of the Government of Canada on Indian Policy.

The federal government’s intention, as described in the white paper, was to achieve equality among all Canadians by eliminating Indian as a distinct legal status and by regarding Indigenous peoples simply as citizens with the same rights, opportunities and responsibilities as other Canadians. In keeping with Trudeau’s vision of a “just society,” the government proposed to repeal legislation that it considered discriminatory.

In this view, the Indian Act was discriminatory because it applied only to Indigenous peoples and not to Canadians in general. The white paper stated that removing the unique legal status established by the Indian Act would “enable the Indian people to be free—free to develop Indian cultures in an environment of legal, social and economic equality with other Canadians.”

To this end, the white paper proposed to:

- Eliminate Indian status
- Dissolve the Department of Indian Affairs within five years
- Abolish the Indian Act
- Convert reserve land to private property that can be sold by the band or its members
- Transfer responsibility for Indian affairs from the federal government to the province and integrate these services into those provided to other Canadian citizens
- Provide funding for economic development
- Appoint a commissioner to address outstanding land claims and gradually terminate existing treaties

What led to the white paper?

By the 1960s, the federal government could not deny that Indigenous peoples were facing serious socio-economic barriers, such as greater poverty and higher infant mortality rates than non-Indigenous Canadians and lower life expectancy and levels of education. The civil rights movement sweeping the United States brought public attention to the intense racism and discrimination experienced by African Americans and other marginalized groups. The movement also led many Canadians to question inequality and discrimination in their own society, particularly the treatment of First Nations.

In 1963, the federal government commissioned University of British Columbia anthropologist Harry B. Hawthorn to investigate the social conditions of Indigenous peoples across Canada. Hawthorn recommended that Indigenous peoples be considered “citizens plus” and be provided with the opportunities and resources to choose their own lifestyles, whether within reserve communities or elsewhere. He also advocated ending all forced assimilation programs, especially the residential schools.

Based on Hawthorn’s recommendations, Chrétien decided to amend the Indian Act. The federal government began a national program of consultation with First Nations communities across Canada. The

government distributed the informational booklet *Choosing a Path to reserve communities*, organized community meetings, and in May 1969 brought regional Aboriginal representatives to Ottawa for a nationwide meeting. During these consultations, First Nations representatives consistently expressed concern about Indigenous and treaty rights, title to the land, self-determination, and access to education and health care.

In June 1969, Ottawa, in answer to the consultations, produced their white paper proposing to dismantle Indian Affairs.

Responses to the white paper

Indigenous people across Canada were shocked. The white paper failed to address the concerns raised by their leaders during the consultation process. It contained no provisions to recognize and honour First Nations' rights, or to recognize and deal with historical grievances such as title to the land and Aboriginal and treaty rights, or to facilitate meaningful Indigenous participation in Canadian policy making.

Though the white paper acknowledged the social inequality of Indigenous peoples in Canada and to a lesser degree the history of poor federal policy choices, many Indigenous peoples viewed the new policy statement as the culmination of Canada's long-standing goal to assimilate Indigenous people into mainstream Canadian society. Canada was releasing itself of its responsibility for historical injustices and of its obligation to uphold treaty rights and maintain Canada's special relationship with First Nations. First Nations were also outraged that Indigenous peoples' opinions, expressed during the consultation process, appeared to have been disregarded. Instead of amending the Indian Act, the government had decided to simply abolish it.

A forceful spokesperson was Harold Cardinal, the 24-year-old Cree man who headed up the Indian Association of Alberta. Cardinal's book *The Unjust Society* exposed for the non-Native public the hypocrisy of the notion that Canada was a "just society." Cardinal called the white paper "a thinly disguised programme of extermination through

assimilation.” He saw the white paper as a form of cultural genocide. In 1970, the Indian Association of Alberta, under Cardinal’s leadership, rejected the white paper in their document Citizens Plus, which became popularly known as the Red Paper. Citizens Plus was soon adopted as the national First Nations stance on the white paper. Quoting the document, Indigenous organizations across Canada agreed: “There is nothing more important than our treaties, our lands and the well-being of our future generations.”

In response to the White Paper, Indigenous leader Harold Cardinal says:

We do not want the Indian Act retained because it is a good piece of legislation. It isn’t. It is discriminatory from start to finish. But it is a level in our hands and an embarrassment to the government, as it should be. No just society and no society with even pretensions to being just would tolerate such a piece of legislation, but we would rather continue to live in bondage under the inequitable Indian Act than surrender our sacred rights. Any time the government wants to honour its obligations to us we are more than ready to help devise new Indian legislation.

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-white-paper-1969.html>

FACT SHEET: INUIT IDENTIFICATION TAGS

Inuit identification tags were part of a government program that ran for decades in the North – and into the 1980's in some parts of the country. The tags were part of a series of changes to Inuit names. And to many, they felt like an erasure of Inuit identity.

The first changes to Inuit names happened in the 1900's, with the arrival of missionaries to the Canadian arctic. They encouraged Inuit to take biblical names, which they did.

With the spread of trade and administration across North America during this time, there were calls to better identify “Eskimos” for the administration of federal programs, and to compile census data.

According to a brief history of Eskimo identification, prepared for the Department of Indian and Northern Affairs in 1975, civil servants posted in the Canadian Arctic first tried to fingerprint Inuit.

After failed attempts, Dr. A.G. MacKinnon, a medical officer posted in Pangnirtung, wrote to the federal government in 1935 to suggest that Inuit be assigned identification disks, to be worn at all times.

After years and more demands for I.D. systems, the disk idea was approved and implemented in the early 1940's.

Every Inuk was issued a letter and a number, the first number indicating the region where they lived, and the last 4 digits, a personalized number. The tags were on small disks made out of leather or copper, and were expected to be worn around the neck or sewn into a parka. The tags had to be worn at all times. To many, they looked and felt like dog tags.

After the system was implemented, the government often dropped their names entirely, in written correspondence. According to some accounts, children were asked to call out their disk number at school, rather than their name. By 1945, the Family Allowance Act of Canada

defined an “Eskimo person” as “one to whom an identification disk has been issued.”

As the government tracked the Inuit, Inuit families were trying to locate their children in residential school, or sick relatives in southern hospitals. As Olivia Ikey Duncain, A young Inuk woman put it: "My people didn't know where their people were - [they] couldn't find their children who were in residential schools, but the government tracked us with these numbers. Why couldn't we have been informed? Why couldn't the children be returned?"

The program ended in 1971, when the Government of the Northwest Territories launch Project Surname, to encourage Inuit to adopt family names.

Names have always been an important part of Inuit culture. The Inuit had their own traditional naming system. When Inuit passed away, it was believed the spirit lived on, waiting to return to the living world through the naming of a newborn child. Gender was not an issue, so long as the deceased was given a namesake. Names continue to form an intricate bond in Inuit families today.

Throughout history, most Indigenous people in Canada were identified by name; the Inuit were the only ones to be “tagged” this way. The government of Canada has never apologised for, or spoken about this program publicly.

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BEING A STRONG WHITE ALLY

(The following is an excerpt from the book: Uprooting Racism: How white people can work for racial justice, by Paul Kivel)

What kind of active support does a strong white ally provide? People of colour that I have talked with over the years have been remarkably consistent in describing the kinds of support they need from white allies. The following list is compiled from their statements at workshops I have facilitated. The focus here is on personal qualities and interpersonal relationships.

What People of Colour Want from White Allies

“Respect us”	“Listen to us”
“Find out about us”	“Don’t make assumptions”
“Don’t take over”	“Stand by my side”
“Provide information”	“Don’t assume you know what’s best for me”
“Resources”	“Money”
“Take risks”	“Make mistakes”
“Don’t take it personally”	“Honesty”
“Understanding”	“Talk to other white people”
“Teach your children about racism”	“Interrupt jokes and comments”
“Speak up”	“Don’t ask me to speak for my people”
“Don’t be scared by my anger”	“Your body on the line”

DEFINING ALLY - ACTIVITY SHEET

1. Is this being an ally? Yes or no

- (a) An Indigenous member invites some non-Indigenous members to attend an event in support of a local Indigenous community's fight for access to clean, safe drinking water. At the event, one of the non-Indigenous members spends 10 minutes explaining to Indigenous people how she thinks they should address the problem.

Answer : Yes No

- (b) A local union sends a letter to the government, in support of a First Nations community that has blockaded a road nearby to protest housing conditions on the First Nation.

Answer : Yes No

- (c) After learning about the Truth and Reconciliation Commission's calls to action, a non-Indigenous member decides they want to learn more about Indigenous history and culture. The member decides to attend an Indigenous cultural event, and to show their acceptance of the culture, the member shows up wearing a headdress.

Answer : Yes No

- (d) A member challenges a co-worker who is ranting about how sick and tired he is of hearing about “Native issues”, and “why can’t they just get over it” by sharing some facts about the history of discrimination against Indigenous peoples in Canada.

Answer : Yes No

- (e) A Shop Steward helps an Indigenous member file a discrimination complaint with the Human Rights Commission.

Answer : Yes No

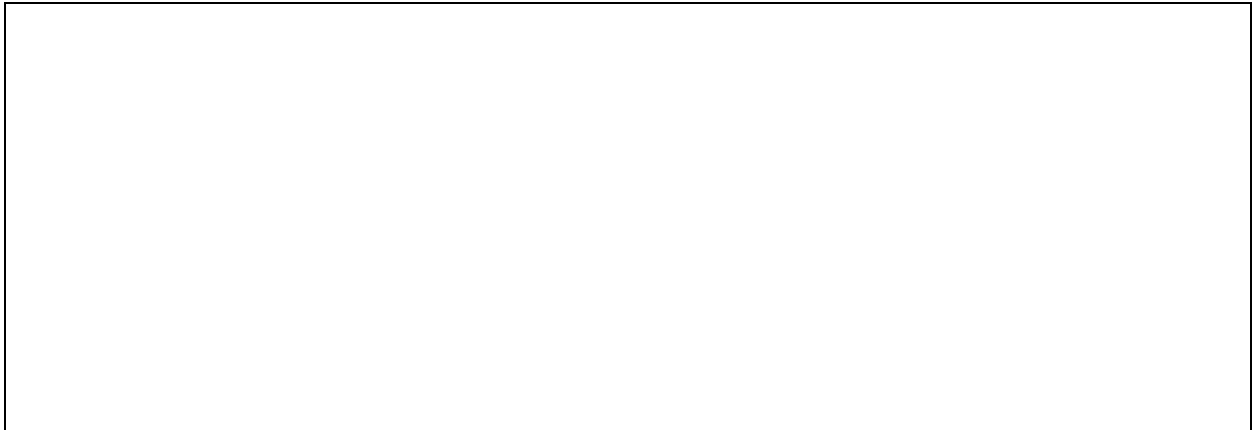
- (f) A white settler recognizes that she has a lot to learn about colonization and racism. Instead of demanding that Indigenous people in her local “*teach her what it feels like*”, she attends an anti-racism/indigenous justice workshop. She wants to be part of the solution, not part of the problem.

Answer : Yes No

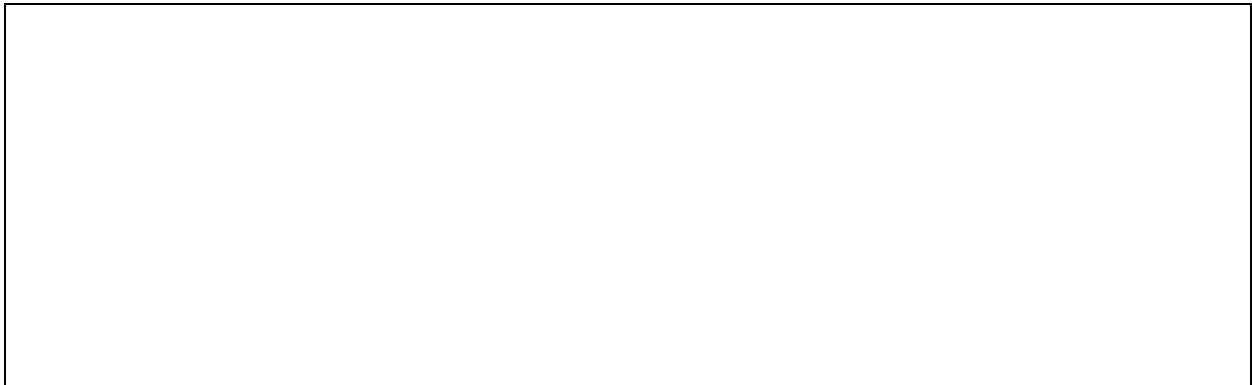
- (g) Two white union activists attend an anti-pipeline protest organized by Indigenous activists and community members. When police approach the protesters, the white activist physically put themselves between the Indigenous protestors and the police, because they are told the police are likely going to be friendlier to white people.

Answer : Yes No

2. In which scenarios did the ally take a risk?



3. Why is it important for an ally to take risks?



DEFINING ALLY - ANSWER KEY

1. Is this an example of ally behaviour? Yes or no

- (a) An Indigenous union member invites some non-Indigenous members to attend an event in support of a local Indigenous community's fight for access to clean, safe drinking water. At the event, one of the non-Indigenous members spends 10 minutes explaining to Indigenous people how she thinks they should address the problem.

Answer = No

In this scenario the non-Indigenous member is taking over the conversation, and trying to take the lead on solving the Indigenous group's issue, instead of listening and supporting.

- (b) A local union sends a letter to the government, in support of a First Nations community that has blockaded a road nearby to protest housing conditions on the First Nation.

Answer = Depends

- **The key to being an ally is taking the lead from the group you are supporting.**
- **If the community asked for this type of support, or if the local union approached the community first to see if this was something they wanted, then they are acting as an ally.**
- **The First Nations community would know their issue best, because it is part of their lived reality. Therefore, they are in the best position to determine what type of support they want.**

- (c) After learning about the Truth and Reconciliation Commission's calls to action, a non-Indigenous union member decides they want to learn more about Indigenous history and culture. The member decides to attend an Indigenous cultural event, and to show their

acceptance of the culture, the member shows up wearing a headdress.

Answer = No

It was perfectly fine for the member to attend the cultural event to try and learn more about Indigenous culture, but the member was appropriating Indigenous culture by wearing the headdress. Their behaviour was offensive. The headdress has special meaning and application in Indigenous culture, and cannot be worn by anyone – especially not by a non-Indigenous person.

- (d) A union member challenges a co-worker who is ranting about how sick and tired he is of hearing about “Native issues”, and “why can’t they just get over it” by sharing some facts about the history of discrimination against Indigenous peoples in Canada.

Answer = Yes

The member is speaking up and challenging a co-worker’s racist remarks, by providing accurate information about the reality of discrimination against Indigenous people.

- (e) A Shop Steward helps an Indigenous member file a discrimination complaint with the Human Rights Commission.

Answer = Yes

The Shop Steward is taking the lead from the Indigenous member and supporting that member to file a discrimination complaint.

- (f) A white settler recognizes that she has a lot to learn about colonization and racism. Instead of demanding that Indigenous people in her local “teach her what it feels like”, she attends an anti-racism/indigenous justice workshop. She wants to be part of the solution, not part of the problem.

Answer = Yes

The white settler is taking the initiative to learn about racism and Indigenous justice so that she can be a better ally.

- (g) Two white male union activists attend an anti-pipeline protest organized by Indigenous activists and community members. When police approach the protesters, the white activists physically put themselves between the Indigenous protestors and the police, because they were told the police are likely to be more friendly to white people.

Answer = Yes

The white settlers are putting their bodies on the line, and using their privilege as white men to speak to the police, and minimize the chances of aggressive behaviour from police. This is sometimes a role that white allies are asked to play, to increase safety in a group that's protesting.

MAKING THE NEWS

Scenario:

You are a news team preparing for the PSAC 6:00 Evening News. You are to prepare a 3 minute (timed) news broadcast that will summarize the campaign or issue your group has been assigned. Let the public know how they can plug into what's going on.

Not all of you are required to be in front of the camera for your news broadcast ... feel free to assign roles as you see fit.

Try to make your newscast interesting and exciting, without losing any of the important content. Go ahead and use the table props set up, or create an alternative environment for your newscast (i.e. on-site interview, press-conference, etc.). Have fun!

You have 20 minutes to read up on your assigned issue/campaign, and prepare your news cast.

COURSE EVALUATION

UNIONISM ON TURTLE ISLAND -- February 3-7, 2020

Please fill out the following evaluation with enough information so that we can use your input in the development and delivery of future union courses.

If you are unable to complete the evaluation before leaving, please forward your completed form to : kimballd@psac-afpc.com.

After completing the course....

1. I have a greater awareness around Indigenous People's history and colonialism in Canada:

- a. Totally Agree
- b. Somewhat Agree
- c. Unsure
- d. Disagree
- e. Totally Disagree

Please elaborate:

2. I feel equipped to challenge stereotypes about Indigenous people:

- a. Totally Agree
- b. Somewhat Agree
- c. Unsure
- d. Disagree
- e. Totally Disagree

3. For my experience level, the course was:

- a. Too simple
- b. About right
- c. Too complicated (advanced)

4. Overall the pace of the course was:

- a. Too fast
- b. Just right
- c. Too slow

Day 1 – Monday

The things I liked best about today’s sessions were (please explain why):

I wish we had learned more about (please explain why):

Other comments on Day 1:

Day 2 – Tuesday

The things I liked best about today’s sessions were (please explain why):

I wish we had learned more about (please explain why):

Other comments on Day 2:

Day 3 – Wednesday

The things I liked best about today’s sessions were (please explain why):

I wish we had learned more about (please explain why):

Other comments on Day 3:

Day 4 – Thursday

The things I liked best about today's sessions were (please explain why) :

I wish we had learned more about (please explain why) :

Other comments on Day 4:

Day 5 – Friday

The things I liked best about today's sessions were (please explain why) :

I wish we had learned more about (please explain why) :

Other comments on Day 5: