



Module 2 - Indigenous Peoples

Who are Indigenous peoples?

This unit will examine the following topics:

- Identify Indigenous peoples.
- Highlight some cultural practices.
- Demonstrate ways that Small and Medium-size enterprises (SMEs) can engage with communities.

The term Indigenous Peoples, yes peoples, is used to describe the vast diversity in communities, cultures, belief systems, and traditions.

Diversity and Complexity

It is important to note that the definitions used to identify the unique population of First Nations, Metis, and Inuit people are sourced from national organizations. Indigenous people stories are unique and complex. These definitions are meant to provide a broad perspective.

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5. Summary Test for "Who Are Indigenous Peoples?"

Overview

First Nations Peoples existed all across North America and had developed languages, cultures, spiritual practices, governance, and economic trade prior to contact with Europeans.

European colonization created a 40 to 80 per cent decline in the Indigenous population because of...

Powwows are...

Métis were sometimes referred to as "Canada's forgotten people," because...

Métis Nation played a significant role in Canada's development...

Métis jigging originated in the Red River area and is...

The word Inuit means...

"Martha of the North" is the story of the Canadian government's Inuit relocation project which...

An inukshuk...

❑ Why is it important to know about Indigenous culture and traditions?

Who Are Indigenous Peoples?

Who Are Indigenous Peoples?

FIRST NATIONS

First Nations Peoples have inhabited this land for thousands of years, encompassing six core regions in Canada, each with various linguistic, historical, and cultural ties. These regional groups included the Woodland First Nations, the Iroquoian First Nations, the Plains First Nations, the Plateau First Nations, the Pacific Coast First Nations, and the First Nations of the Mackenzie and Yukon River Basins.

Today, there are more than 634 First Nations communities made up of roughly 50 broader nations. While Ontario has the largest First Nations population (24 per cent) and the second-largest number of First Nations (134 communities), British Columbia has (17.7 per cent) with 198 communities, Alberta (14 per cent), Manitoba (13.4 per cent), and Saskatchewan (11.7 per cent).

MÉTIS

The Métis are the descendants of the French and Scottish settlers and the First Nations people of Canada, particularly the Cree and Anishinaabe from the 1700's. These unions resulted in a distinct collective culture and nationhood along the central and prairie regions of Canada. Distinct Métis communities were formed along the historic fur trade routes, especially along the Red River in Manitoba.

Today, there is a wide array of Métis communities across Canada. At present, Manitoba, Saskatchewan, and Alberta have the highest density of Métis people.

INUIT

The Inuit are Indigenous Peoples of Arctic Canada. Inuit communities are located in regions based on modern land claims known as the Inuvialuit Settlement Region (the Northwest Territories), Nunavut, the Northern Québec region of Nunavik, and the Northern Labrador region of Nunatsiavut. Collectively, these regions are referred to as Inuit Nunangat. The Inuit people have a rich and celebrated history and culture based on the ability to utilize the scarce resources of the Arctic. They also share close cultural ties with other Indigenous cultures of the polar region—the Yupik and Inupiat of Alaska and Russia and the Inuit of Greenland. Within Canada, the diverse groupings of Inuit people have a wide range of similarities—and important differences—based on language, environments, political structures, and colonial histories.

Legal Terminology

The term “Indian” refers to the legal identity of a First Nations person who is registered under the Indian Act. The term Indian is used only when referring to a First Nations person with Indian status under the Indian Act, and only within this legal context. This term is considered offensive due to its colonial origins and implications. First Nation was introduced to replace Indian, however, it does not have a legal definition.

First Nations Peoples

First Nations Peoples of Canada



**Plank House of
the West Coast
Peoples**



**Tipi from the
Prairies**



**Longhouse of
the Eastern
Woodlands**

First Nations Peoples settled and established trade routes across what is now Canada somewhere between 500 BCE –1,000 CE. Communities developed, each with their own culture, customs, and spiritual beliefs.

Each community grew out of the diverse environments in which they had to live. Some groups used tipis or wigwams covered in bark; while others, who lived in less treed areas, used skins or snow blocks for shelter.

There are multiple language groups with diverse dialects within each language group. All had strong spiritual beliefs and a definite system of social organization.

Most tribes were quite nomadic, deriving their food from hunting and gathering. Some, like the Huron-Wendat, were agricultural and therefore settled in one place for a longer period of time.

In the Northwest were the Dene peoples including the Slavey, Thcho, Tutchone, and Tlingit. Along the Pacific coast were the Haida, which included the Tsimshian, Salish, Kwakiutl, Nuu-chah-nulth, Nisga'a, and Gitksan. In the plains were the Blackfoot, Kainai, Sarcee, and Northern Piegan. In the northern woodlands were the Cree and the Chipewyan. Around the Great Lakes were the Anishinaabe, Algonquin, Iroquois, and Wyandot. Along the Atlantic coast were the Beothuk, Maliseet, Innu, Abenaki, and Mi'kmaq.

Indigenous Peoples in Canada interacted with Europeans as far back as 1000 AD. However, prolonged contact came only after Europeans established permanent settlements in the 17th century. Prior to contact, the Indigenous populations were estimated to have been between 200,000 and two million people.

European colonization created a 40 to 80 per cent decline in the Indigenous population. This was attributed to various factors, including outbreaks of European infectious diseases such as influenza, measles, and smallpox (to which Indigenous Peoples had not developed immunity), inter-nation conflicts over the fur trade, conflicts with colonial authorities and settlers, loss of land and resources, and a subsequent loss of self-sufficiency. For example, during the late 1630s, smallpox killed more than half of the Huron-Wendat, who controlled most of the early fur trade.

Living conditions for Indigenous people in the prairie regions deteriorated quickly between 1875 and 1885. The bison, which was their main source of food and livelihood, were hunted to near extinction by settlers and hunters. As well, the construction of the Canadian Pacific Railway brought larger numbers of European settlers west and the Indigenous traditional territory was further encroached upon. Additionally, Canadians established governments, police forces, and courts of law which were different than traditional Indigenous justice practices.

The introduction of various epidemics further devastated Indigenous communities in the prairie region. Again, the Indigenous people of the plains also had no immunity to these viruses, therefore, when blankets exposed to smallpox were provided to Indigenous communities by government officials, the disease caused massive casualties. Some communities of Plains Indigenous Peoples lost 75 per cent or more of their members. It is estimated that more than half of First Nations people living along the Saskatchewan River (territory of the Nehiyawak, Saulteaux, Assiniboine and Niitsitapi) died of smallpox or epidemic-related starvation.

Just as the bison disappeared (the last Canadian hunt was in 1879), Lieutenant-Governor Edgar Dewdney cut rations to Indigenous people in an attempt to reduce government costs. Between 1880 and 1885, an additional 3,000 Indigenous people starved to death in the Northwest Territories (the prairie region). Most of the Nations then agreed to treaties and negotiated for a guarantee of food and help to begin farming.

Map of Traditional Territories



First Nations' Culture and Traditions

Traditional Dance and the Drum

The earliest written record of dance in Canada was written by Jacques Cartier in 1534 when he encountered a group of Indigenous people dancing in what we now call Québec.

The Indian Act prohibited the celebration of ceremonies and dance, including powwows, from 1876 until 1951. Despite this, powwows continued in secret, and began their resurgence with the emergence of Indigenous rights movements.

Powwow are meant to be a celebration of community, cultural exchanges that are used as part of healing ceremonies, and to celebrate Indigenous dance, music, food and art.

If you've ever been to a powwow, you might have noticed the colorful, elaborate attire that the dancers wear, known as regalia. There are some protocols that must be respected, but keep in mind protocols vary from region to region, so it's a good idea to find one of the organizers and ask if you are unsure about something.

The Drum

The drum is the heartbeat of a powwow, and some drums have traditions that dictate it can never be left unattended. Do not attempt to play or touch without permission. The Drum also refers to the group of performers who play the instrument and sing.

The Grand Entry

The Grand Entry is the official opening of the powwow, often lead by veterans, Flag Carriers and Head Dancers. The Grand Entry reflects traditions including the respect for Elders and the honour for their veterans. Also as a sign of respect, all attendees are asked to stand and remove any headwear. The Grand Entry song is usually sung by the Host Drum Group.



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<https://www.youtube.com/embed/qHuVbtSwdns>

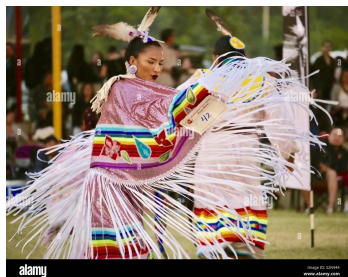
Women's Jingle Dress

One of the origin stories told regarding the first jingle dress is about a little girl who was healed by the tinkling sound of the metal cones that were sewn onto the jingle dress. It's also very much about healing the mind and the spirit.



The Fancy Shawl Dance

The dance is said to imitate the graceful, swooping beauty of a butterfly; therefore, dancers always hold at least one of their arms out, because a butterfly is never seen without at least one wing aloft.





Men's Grass Dance

Men's Grass dancers wear strands of yarn or ribbon hanging from their arms, waist, and legs to represent grass in the spirit world. This graceful dance entails flowing motion to mimic the prairie grasses.



Men's Fancy Dance

Spectators are often drawn to the brilliant feathery display of color during this energetic dance. Particularly in the Men's Fancy dance, a friendly competition may emerge between the singers as the singers mix up the beats to challenge the dancers.



Men's Traditional Dance

First and foremost – dancers in this category are aiming to tell you a story. Typically it is one of a hunt, a battle, or a certain victory. Dancers utilize different movements to demonstrate the story they are telling you; crouching, tracking, aiming, and dashing about.

The Potlatch

The word "potlatch" means "to give" and it is a traditional ceremony of the First Nations of the Pacific Northwest Coast. It has great cultural significance and is practiced by various Indigenous groups such as the Haida, Kwakwaka'wakw, Nuu-chah-nulth, and Tlingit.

The Potlatch is a social and ceremonial event where communities come together to celebrate, share wealth, and display cultural traditions. These gatherings involve feasting, gift-giving, and performances like storytelling, dances, and music. Potlatches serve as occasions to demonstrate prestige and to honor significant life events such as births, weddings, naming ceremonies, and funerals.

The practice of the Potlatch has existed for centuries and is deeply rooted in Indigenous coastal cultures. It serves as a means of social organization, wealth distribution, and preservation of cultural heritage. The Potlatch faced significant suppression during colonization, as European settlers didn't understand its cultural significance and perceived it as wasteful and as a barrier to assimilation. In Canada, the practice was banned by the Indian Act in 1884 and criminalized until it was amended in 1951. **The ban aimed to assimilate and control Indigenous peoples.** However, despite these restrictions, many communities continued to hold secret Potlatches to preserve their traditions. The first legal potlatch was hosted by Chief Mungo Martin in Victoria in 1952.

The Potlatch has experienced a revival in recent years as Indigenous peoples reclaim their cultural practices. It remains a vital aspect of Indigenous identity, community bonding, and cultural revitalization efforts. Today, Potlatches take various forms, ranging from large-scale public events to smaller, more intimate family ceremonies. They represent a celebration of Indigenous heritage and an opportunity to transmit cultural knowledge and values to younger generations.



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Source: *Why We Potlatch? Film: Barbara Cranmer.*

Understanding First Nations Peoples

True **False**

- Indigenous people are all the same, they just live in different regions.
- Influenza, measles, and smallpox, inter-nation conflicts over the fur trade, conflicts with colonial authorities and settlers, and loss of land and resources reduced the First Nations population significantly.
- The bison, a major source of food, clothing, shelter, and sustenance of the people of the prairies was slaughtered because of a disease they carried.
- The Canadian government and churches promoted the powwow as a way to keep the First Nations people content.
- The regalia worn by dancers in a powwow depict their own expression of their heritage and traditions.
- The drums at the powwow are there to demonstrate the power of thunder in nature.

End of Section 2

Métis People

The Métis People

The Métis Flag

The symbol represents the immortality of the nation, and the joining of two cultures within a blue field.



Métis were sometimes referred to as “Canada’s forgotten people,” a fairly accurate term when you acknowledge that only after arduous political battles have the Métis finally been included in the Constitution Act (1982), and further recognized by the Supreme Court of Canada in the landmark *Powley* (2003), *Cunningham* (2011), *Manitoba Metis Federation* (2013) and *Daniels* (2016) decisions.

The Métis emerged as a distinct Indigenous people and nation in the historic Northwest during the late 18th century. The historic Métis Nation Homeland encompasses the Prairie Provinces of Manitoba, Saskatchewan and Alberta and extends into parts of Ontario, British Columbia, the Northwest Territories, and the northern United States

Michif is the heritage language of the Métis Nation and is often referred to as “heritage” Michif. It is one of the world’s most distinct languages and consists of Cree verbs and verb phrases combined with French nouns.

Definition of Who the Métis People Are

There are two competing ideas of what being Métis means. The first, when spelled with a lowercase “m” (métis), means individuals or people having mixed-race parents and ancestries, e.g., North American Indigenous and European/Euro-Canadian/Euro-American. It is a racial categorization. This is the oldest meaning of Métis and is based on the French verb *métisser*, to mix races or ethnicities.

The second meaning of being Métis, and the one that is embraced by the Métis National Council, relates to a self-defining people with a distinct history in a specific region (Western Canada’s prairies) with some spillover into British Columbia, Ontario, North Dakota, Montana, and Northwest Territories. In this case, the term Métis is spelled with an uppercase “M” and often, but does not always, contain an accent aigu (é).

Being a big “M” Métis relies on having a political-cultural definition of Métis identity because —while it recognizes that being Métis is not just about having ancestry that is Indigenous (usually Cree, Saulteaux and Dene) and European/Euro-Canadian (usually French-Canadian, Scots and Orcadian) —it relates to a community of people who self-identify as being Métis and recognizes that their ancestors made a political decision to identify as Métis based on shared histories and culture.

The Role of the Métis in Developing Canada

The Métis Nation played a significant role in Canada's development, as they utilized their knowledge and skills to navigate both the land, the trade, and commerce that was taking place across the Northwest. They were able to do so as they understood the First Nations peoples' languages, and culture; and additionally understood the Euro-Canadian ways of doing business.

The Métis people arose during the fur trade in what is now Western Canada and part of Northwest Ontario; they have roots in the Red River Settlement or in fur trade communities in the northern reaches of the Prairie provinces; they received land grants or scrip to address their Aboriginal title (through the Manitoba Act and the Dominion Lands Act); and they were recognized as a distinct Indigenous nation by other Indigenous nations, by Europeans and Euro-Canadians, and by colonial (U.K.) and settler governments (Canada).

The Alberta Métis Settlements

The eight Alberta Métis Settlements are the only government-recognized Métis land base in Canada. Comprising 512,121 hectares, the settlements are located in east-central and northern Alberta. These settlements emerged from the activism of Métis political leaders in the 1920s and '30s who were concerned about the social plight of landless Métis who struggled to feed their families.

The Métis Culture and Traditions



Red River carts were noisy but versatile carts that criss-crossed what are now the Prairie provinces, North Dakota, Montana, and Minnesota during much of the 19th century. Among First Nations and Euro-North Americans, the Red River carts became associated with the Métis. In fact, Plains First Nations even referred to the Métis as half-wagon, half-man. The cart had two large wheels and could carry around 300-450 kilograms. Red River carts were made entirely of wood and pulled by a single horse, pony or ox and organized into cart trains tied with leather. Métis families used Red River carts to move their possessions while migrating or resource harvesting.

The Métis Sash

Since the late 1700s, the Métis have worn sashes, and today the sash is considered to be an integral and highly symbolic aspect of Métis identity. For the Métis, the sash was more than a decorative piece of clothing. It could be used as a rope to pull canoes over portages or to harness heavy loads on the backs of the men and women who unloaded freight canoes and York boats. It could even be used as a dog harness. The Métis used the sashes' fringed edges as an emergency sewing kit, and the sash could carry personal effects.



Métis Music and Dance

As Europeans brought violins to North America, the Métis embraced the instrument and began playing and making their own tunes, often mixing First Nations, Scottish and French-Canadian rhythms, but with unique beats.



Métis jigging originated in the Red River area. It is a combination of First Nations dancing with Scottish and French-Canadian step-dancing, and reel, jig, and quadrille steps. Some of the more popular jigs are the “Red River Jig,” the “Rabbit Dance,” the “Broom Dance” and the “Sash Dance.”



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Understanding the Métis People

Match the answers with data below:

a) *is a defining Métis symbol of identity.*

b) *have roots in the Red River area and were instrumental in the fur trade.*

c) *are based upon the French verb *métisser*, to mix races or ethnicities.*

d) *mixes First Nations, Scottish and French-Canadian rhythms, but with unique beats.*

e) *which consists of Cree verbs combined with French nouns.*

The Métis people...

Michif is a distinct language...

The metis people...

The Métis Sash...

Métis fiddle music...

Inuit People

Inuit People

Inuit are Indigenous people of the Arctic. The word Inuit means "the people" in the Inuit language of Inuktitut. The singular of Inuit is Inuk.



Who Are Inuit?

Inuit are an Indigenous circumpolar people found across the North. In Canada, Inuit primarily live in the Inuit Nunangat —the Canadian Inuit homeland. The majority of the Canadian Inuit population lives in 53 communities spread over two provinces and two territories. Inuit have lived in this homeland since time immemorial.



Martha of the North

Martha of the North is the story of the Canadian government's Inuit relocation project as told through the experience of Martha Flaherty who, as a five-year-old accompanied her parents and siblings along with other Inuit families to a place in the Canadian high Arctic based on the government's false promises of a better life.



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https://www.nfb.ca/film/martha_of_the_north/embed/player/

In the mid-twentieth century many circumpolar nations had their eyes on Canada's high arctic islands. But an international tribunal ruled that only permanent human settlement could assure a nation's sovereignty.

Family and community are the heart and soul of Inuit life. And in 1953 it was a litany of lies that lured several Inukjuak families into an "experiment", later widely described as an exile, that took them from their homes below the Arctic Circle at 58E 28'N where there was day and night every 24 hours, plentiful and various animals to hunt, grass to walk on and long periods of open water in the summer to a spot whose translated name means "the place that never melts". It was a place which had been declared a wildlife sanctuary where the hunting of musk ox was forbidden and the caribou hunting season (which had ended prior to the families' arrival) was limited to one animal per family per year. These details were never forthcoming to the families. What they were told was that the location was selected (by experts) to improve their lives, offered plentiful food resources, that families would not be separated and that they could return in two years if they chose to leave.

The Inukjuak transplants were indeed separated, some being left at Resolute Bay on Cornwallis Island while others were sent even farther north to Grise Fiord on Ellesmere Island. Bitter cold came well before adequate snowfall offered the ability to build igloos, so the people were forced to live in tents, woefully inadequate protection from the fierce winter weather. New to the three months of total darkness, navigating unfamiliar and difficult landscapes to hunt for food and find freshwater icebergs was difficult, dangerous, and deadly. The proud and successful hunters of Inukjuak, had difficulties feeding their families and were humiliated by their failures.

Everyone was always cold and hungry. Those that wished to return home were told they would have to pay their own way, which was of course impossible. The people suffered both physically and mentally, resulted in so many broken lives. Adults and youngsters died of illness, accidents, and suicide.

It wasn't until 1962 that prefabricated housing was introduced for the relocation of Inuit communities. In 1987, the government implemented a policy that allowed displaced families to choose their own place of residence. In 1993, in large part due to the advocacy of Inuit activists, who had experienced the effects of forced relocation firsthand, the Royal Commission on Aboriginal Peoples was established to address the Inuit Arctic Relocation and its impacts. There was a financial settlement awarded but it wasn't until August 18, 2010, two years after Martha of the North was completed, that the much sought after official apology was finally delivered.

Inuit Communities in Canada:

Many Inuit live in 53 communities across northern Canada.

Inuit Nunangat which means "the place where Inuit live" is comprised of four regions:

- Inuvialuit (Northwest Territories and Yukon).
- Nunavik (Norther Quebec).
- Nunatsiavut (Labrador).
- Nunavut.

In total, approximately 64,235 Inuit live in Canada.

Nunavut, which means "Our Land" in Inuktut, is the newest, largest, and northernmost territory of Canada. It was officially created on April 1, 1999, though the proposed boundaries had been drawn in 1992 after a plebiscite was held to confirm the division between Northwest Territories and Nunavut.

About 30 per cent of Inuit in Canada now live outside Inuit Nunangat. The trend toward urbanization among Inuit is growing, yet Canadian cities are not fully prepared to facilitate this transition from northern hamlets and communities to large southern urban areas. The vast majority live in the National Capital area, making it the largest Inuit community in Southern Canada.

Throat Singing

Inuit throat singing among the Inuit, known as katajjaq, is a traditional musical performance typically performed by two women. Ancient Inuit women used throat singing to entertain one another while the men in their communities were away on long hunting trips. Women and children throat sang in the way we hear it today to keep their minds busy, pass on stories, find happiness, and keep their bodies warm during frigid weather. Throat singing was also a way to cope while social distancing during pandemics like the Spanish flu or measles.

The human voice is used as an instrument to create resonant harmonies in this guttural style of singing, where women sing multiple notes simultaneously and in tandem.

Sang in this way, as a duet, it was a type of contest to see which singer could outlast the other. However, Inuit women across the Arctic also used throat singing to soothe fussy babies who were tucked close enough in the hoods of those amautis to feel the vibration of their mother's throat.

But in the early 20th Century, Christian missionaries in the Arctic shamed Inuit for throat singing. They were told it's bad and "satanic". Throat singing nearly died out, but in Puvirnituq, a village on the coast of Hudson Bay 1,630km north of Montreal, an Elder wanted to preserve it. He asked the community's four remaining throat singers to pass their skills onto a new generation of women. Throat singing is experiencing a recent revival, especially among younger generations who believe that learning it from their Elders connects them with Inuit strength and tradition.

Nukariik

Nukariik is a throat singing group made up of Karin and Kathy Kettler. The name of their group means "sisters". They are from Kangiqsualujjuaq, but have been living in Ottawa for a large part of their lives.



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Inuit Art

Soapstone and ivory carvings from Povungnituk and Inukjuak (Port Harrison) in Québec were the first art forms to appear for sale in the south. Though carving is still the largest art activity, Inuit printmaking has also become popular.



Inukshuks

An inukshuk is a structure made of stones piled on top of each other. **Inuksuit** (more than one inukshuk) are used for navigation in the frozen north. In the snow everything can look the same.

Inukshuks are also used to mark sacred places. They can also work like signposts to make a good hunting or fishing spot.



On a vast tundra or a landscape above the tree line, it can be hard to leave signs or markers. While trees are lacking, stones are not, and when you pile them tall enough, they are easy to pick out on the horizon. These figures often would have an instruction or indicate a place of importance.

Instead of road signs, an inukshuk may have one side pointing towards a certain direction. You can see an example of this directional guiding with examples like The Hammer of Thor in Ungava. You'll notice the narrow side seems to be pointing towards a direction; the way a person or guide would point the way.

One of the most exciting uses is to herd caribou to help Inuit hunt. By creating a wall of inuksuit (*plural for inukshuk*), this will guide the caribou towards a cliff or a valley where they're easier to hunt. This is a successful technique for the small hunting groups the Inuit often travel in, and is also one of the oldest techniques in history that humans have used against fast herd animals.

Did You Know, Most People Call the Wrong Stone Sculpture an “Inukshuk”?

The human-shaped sculptures (*see below image*) actually have a different name! The human shaped rock sculptures are called inunnguaq.

An inunnguaq (ᐃᓄᓃᓂᓂᓂ), meaning “imitation of a person,” is a stone sculpture that is shaped to look like a body or person and has spiritual meaning with practices related to it.



Understanding Inuit people Question 1

Answer options for numbered inputs below:

① a) *Inuit Nunangat.*

b) *the northern part of Canada.*

Inuit are an Indigenous circumpolar people found across the North who primarily live in the 1: _____

Question 2

Answer options for numbered inputs below:

① a) *is a way to mark a path.*

b) *a traditional musical performance typically performed by two women.*

Among the Inuit, it's known as katajjaq, 1: _____

Question 3

Answer options for numbered inputs below:

- ① a) *that are like road signs, and point towards a certain direction.* b) *are images of people and are of spiritual significance.*

An inukshuk is a structure made of stones piled on top of each other which 1: _____

End of Section 4

Summary Test for "Who Are Indigenous Peoples?"

Learning objective: Let's test what we have learned in this module.

First Nations Peoples existed all across North America and had developed languages, cultures, spiritual practices, governance, and economic trade prior to contact with Europeans.

- First Nations had developed distinct languages and cultures before the arrival of settlers.
 - Native communities had their own spiritual practices.
 - First Nations had structures of governance and justice systems.
 - First Nations had defined routes of economic trade.
 - All the above.
-

European colonization created a 40 to 80 per cent decline in the Indigenous population because of...

- repeated outbreaks of European infectious diseases such as influenza, measles, and smallpox.
 - inter-nation conflicts over the fur trade.
 - conflicts with colonial authorities and settlers.
 - loss of land and resources.
 - loss of the bison which were hunted to near extinction.
 - All the above.
-

Powwows are...

- only for the dancers and their families.
 - a wonderful opportunity for non-Indigenous people to experience the richness of a traditional Indigenous gathering.
 - created for dancers to win prizes.
-

Métis were sometimes referred to as “Canada’s forgotten people,” because...

- it was only after arduous political battles that the Métis were finally included in the Constitution Act (1982).
 - they were of 'mixed blood' so didn't belong anywhere.
 - they were recognized by the Supreme Court of Canada in the landmark Powley (2003), Cunningham (2011), Manitoba Metis Federation (2013) and Daniels (2016) decisions.
 - All the above.
-

Métis Nation played a significant role in Canada’s development...

- because they utilized their knowledge and skills as Indigenous people with European ways of navigating the land, building relationships, and creating trade and commerce.
 - because they sided with the government officials.
 - because they owned large tracks of land.
 - because they spoke Michif.
-

Métis jigging originated in the Red River area and is...

- a dance similar to the powwow dance.
 - a thing of the past that no one does anymore.
 - a combination of First Nations dancing with Scottish and French-Canadian step-dancing, and reel, jig, and quadrille steps.
 - a thing that is only in movies.
-

The word Inuit means...

- "northern people of the ice" in Inuktitut.
 - "the people" in the Inuit language of Inuktitut.
 - "where it is cold and dark" most of the year in Inuktitut.
 - it has no real meaning, it is just a name.
-

"Martha of the North" is the story of the Canadian government's Inuit relocation project which...

- is based on the government's false promises of a better life.
 - demonstrated that only permanent human settlement could assure a nation's sovereignty over the Canadian High Arctic, prompting the government to relocate.
 - caused hunters to have great difficulties feeding their families in the total darkness.
 - created a dire situation where many died from illness, accidents, and suicide.
 - All the above.
-

An inukshuk...

- is a piece of cultural art.
 - is a structure made of stones piled on top of each other which are used for navigation in the frozen north where the snow can make everything look the same.
 - is a contest to see who could balance rocks better.
-

**Why is it important to know about
Indigenous culture and traditions?**

You have reached the end of the Module