

## Glossary

**Aboriginal:** "a person who is a descendant of the original inhabitants of North America. The Constitution of Canada (1982) recognizes three primary groups as Aboriginal peoples: Indians, Inuit, and Métis." (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Aboriginal Common Law:** Aboriginal common law, based on customs derived from the Creator, and traditions, has evolved and adapted over generations. It differs from European or Canadian common law in significant, fundamental ways, e.g. Canadian common law views property rights in terms of land ownership whereas Aboriginal common law views the relationship to land as a sacred trust. The land must be protected for future generations. **See Common Law.**

**Aboriginal Identity:** identification with an Indigenous nation. In Canada, Indigenous peoples include First Nations, Métis and Inuit peoples.

**Aboriginal Peoples:** the Constitution Act (1982) recognizes three groups as Aboriginal people: Indians (First Nations), Métis and Inuit.

**Aboriginal Rights:** "rights that some Aboriginal peoples of Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures." (Indian and Northern Affairs Canada)

**Aboriginal self-government:** "governments designed, established and administered by Aboriginal peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial government" (Indian and Northern Affairs Canada)

**Aboriginal Title:** an inalienable and collective right to exclusive use and occupancy of traditional lands based on long-term and continuous occupancy and use. **See Alienation.**

**Adhesion:** for varying reasons, some First Nations were not included in the original Numbered Treaty negotiations. These First Nations later became part of the treaty agreement through adhesion.

**Adversarial:** the Canadian legal system is based on an "adversarial" approach. The two sides in a trial are opposed to each other.

**Alienation (legal definition):** transfer of land title. **See Aboriginal Title.**

**Assimilation:** "the process whereby one cultural group is absorbed into the culture of another, usually the majority culture." (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Autonomy:** self-determination, independence (Christian Apologetics and Research Ministry - [www.carm.org](http://www.carm.org))

**Band:** "A band is a body of Indians for whose collective use and benefit lands have been set apart or money is held by the Crown, or declared to be a band for the purposes of the *Indian Act*." (INAC) Today, the preferred term for "Band" is "First Nations".

**Band Council:** First Nations choose a chief or chiefs and several councilors to govern/administer the Band's affairs.

**Bi-Cultural:** Based on elements of both Western (European) and traditional (indigenous) cultures.

**British North America Act:** the Dominion of Canada was created by the BNA Act in 1867. Section 91:24 of the Act assigns jurisdiction over "Indians, and lands reserved for Indians" to the federal government.

**Building Capacity:** developing the means for effective accomplishment

**Capitalism:** "An economic system in which the means of production and distribution are privately or corporately owned and development is proportionate to the accumulation and reinvestment of profits gained in a free market." (Dictionary.com)

**Circle Justice:** begins with an offender pleading guilty in court and agreeing to accept a community-imposed sentence. Opening with a prayerful appeal to seek the common good, victims, offenders and their supporters gather in a circle with other interested community members to discuss the crime's impact. Once they choose a sentence, circle members stay involved with - even mentor - the offender to ensure compliance. (Jim Adams, Minneapolis Star Tribune, 1998)  
<http://freenet.msp.mn.us/~fholson/circles-mn/circ-stb.htm>

**Citizenship:** for First Nations, Métis and Inuit peoples, the term may have dual applications. Indigenous peoples are citizens both to their Nations as well as Canada.

**Civilize:** through the Indian Act, the federal government sought to "civilize" (impose Eurocentric values and customs upon) First Nations. One of the primary means to do this would be residential schools. There, First Nations children would be taught Christianity, their languages, customs and dress would be forbidden and they would be kept isolated from their families and communities in their formative years.

**Collective Rights:** Aboriginal rights are collective not individual

**Colonialism:** on Turtle Island, European domination over and subjugation of the Indigenous Nations. Colonialism of Indigenous peoples by European powers occurred the world over.

**Colonization:** control and exploitation of a territory through settlement

**Common Law:** in Canada, common law describes the body of laws, developed over time, that are based on court rulings as well as usage and custom. See **Aboriginal Common Law**.

**Community of Interest:** model of government for populations that are dispersed as in urban Aboriginal populations

**Comprehensive Land Claim:** based on Aboriginal rights and title, assertion to title of lands that have never come under treaty

**Constitution:** "the written or unwritten set of principles and institutions by which a nation governs itself" (*Aboriginal Perspectives*)

**Constitution Act 1982:** Section 35 of the Constitution Act recognizes the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada. The Aboriginal peoples of Canada include Indian, Inuit and Métis peoples of Canada.

**Contact:** the history of First Nations and Inuit peoples on Turtle Island can be divided into **pre-contact** and **post-contact** eras. Contact refers to the arrival of Europeans on Turtle Island (i.e. when First Nations and Inuit peoples came into contact with Europeans). The earliest record of contact between Europeans and Indigenous peoples on Turtle Island indicates the arrival and settlement of Vikings in *L'Anse aux Meadows*, Newfoundland in the 10<sup>th</sup> century. This colony was short-lived. Permanent settlement occurred after the arrival of the French in the 16<sup>th</sup> century.

**Country Born:** English-speaking Métis descended from British fur traders of the Hudson's Bay Company and their First Nations wives

**Covenant:** a sacred agreement between individuals or nations and the Creator

**Crown:** Canada's head of state is the British monarch. Government actions are carried out in the name of the crown (the monarch).

**Crown Land:** when Canada was colonized, land was claimed on behalf of the monarch. Crown land is controlled by federal or provincial governments.

**Cultural Bias:** viewpoint favouring one's own culture

**Cultural Genocide:** the intentional obliteration of a culture

**Cultural Tourism:** "Visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution." (Gail Dexter Lord, President, LORD Cultural Resources Planning and Management Inc.

[http://74.125.95.132/search?q=cache:cpGPYhmd3LsJ:www.lord.ca/Media/Artcl\\_PowerCulturalTourism-GL.pdf+%22CULTURAL+tourism%22+%2Bdefinition&cd=10&hl=en&ct=clnk&gl=ca\)](http://74.125.95.132/search?q=cache:cpGPYhmd3LsJ:www.lord.ca/Media/Artcl_PowerCulturalTourism-GL.pdf+%22CULTURAL+tourism%22+%2Bdefinition&cd=10&hl=en&ct=clnk&gl=ca)

**Culture:** "the values, history, customs, and language components that make up the heritage of a person or people, and contribute to that person's or people's identity" (adapted from *The Common Curriculum Framework for Aboriginal Language and Culture Programs*)

**Cultural Transmission (Cultural Continuity):** "process by which the standard behavior patterns and values of the surrounding culture are passed on to and adopted by individuals as their own attitudes and beliefs" (*Aboriginal Perspectives*)

**Decolonization:** freedom from the control and exploitation of a colonial power

**Demonization:** to characterize as evil or devilish

**Devolution:** transfer of powers from a central to a local government or authority

**Dis-ease:** a lack of health or ease, imbalance. (About.com - <http://healing.about.com/od/faq/f/disease.htm>)

**Displacement:** forcible removal of a people from their homeland

**Diversity:** "state or quality of diverse or different. Within an ethnic group, each member of the group has unique qualities and characteristics, making the group diverse. Diversity includes difference in gender, age, skills, knowledge, attributes, physical characteristics, education, etc. A situation that includes representation multiple (ideally all) groups within a prescribed environment. (*Teaching Treaties in the Classroom*)

**Doctrine of Discovery:** "... doctrine of discovery was articulated by [US] Chief Justice Marshall in *Johnson vs M'Intosh*, ... and essentially provides that upon "discovery" the so-called discovering nation acquires the exclusive right, as against all other European powers, to purchase or otherwise acquire Indigenous lands from the Indigenous occupants." (Hein Online - 67 Sask. L. Rev. 301 2004) (PDF) ML Stevenson - Saskatchewan Law Review, 2004 - nwlc.ca

**Economic Marginalization:** "to relegate to an unimportant or powerless position [economically] within a society or group" (Merriam-Webster Online)

**Elder:** "this definition will vary among communities. However, an Elder is generally considered to be any person regarded or chosen by an Aboriginal nation to be the keeper and

teacher of its oral tradition and knowledge', who 'have their own unique strengths and talents' (adapted from *The Common Curriculum Framework for Aboriginal Language and Culture Programs*). While it is rare to find a young person who is considered an Elder, it is possible. Neither age nor gender play a role in determining whether someone is considered an Elder." (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Enfranchisement:** as another means of carrying out the policy of assimilating First Nations, the federal government offered "enfranchisement". By enfranchising, Status Indians took on the legal status of ordinary citizens, i.e. they could vote, hold a business license and send their children to public schools. By enfranchising, First Nations people gave up their Status.

**Entrepreneurship:** "A person who organizes, operates, and assumes the risk for a business venture." ([Answers.com](https://www.answers.com))

**Ethnocentrism:** belief that the standards of one's own culture may be used to evaluate other cultures

**Euro-centrism:** ethno-centrism in which the culture by which others are judged is European

**Experiential Learning:** traditionally First Nations, Métis and Inuit children learned by observing and emulating the actions of community members

**Fee Simple:** absolute (outright) ownership of land by an individual

**Fiduciary:** the Supreme Court of Canada describes a fiduciary relationship between the federal government and First Nations. The federal government has rights and powers over First Nations including First Nations land. In dealing with First Nations lands and rights, the government is obligated to act for the benefit of First Nations. The fiduciary relationship is one of trust. The Supreme Court of Canada (*R vs Sparrow*, 1990) has stated that the "honour of the Crown is at stake in dealings with aboriginal peoples."

**First Nation(s):** "a term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian peoples in Canada, both Status and Non-Status. Many Indian peoples have also adopted the term "First Nation" to replace the word "band" in the name of their community." (Indian and Northern Affairs Canada) (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**First Peoples:** a collective term used to describe the inhabitants of the land now known as Canada prior to European contact

**Fourth World:** stateless, marginalized nations that are without international recognition

**Free-trade:** the Hudson's Bay Company tried to enforce their monopoly on the fur trade in Rupert's Land. Many Métis traders ignored the Hudson's Bay claim to monopoly. In 1849, the Hudson's Bay Company brought to trial the Métis trader named Guillaume Sayer. Sayer was found guilty of trading goods illegally. However, the presence of armed Métis protestors convinced the court to release the accused. The trial demonstrated the inability of the Hudson's Bay Company to enforce its monopoly. With shouts of: "*Le commerce est libre!*", the Métis proclaimed the birth of *de facto* free-trade in Rupert's Land.

**Gaming:** "Gambling, especially casino gambling." ([thefreedictionary.com](https://www.thefreedictionary.com))

**Genocide:** the systemic, planned annihilation of a people

**Globalization:** the growing world-wide social and economic interdependence of people

**Holistic:** emphasizing wholeness and the interdependency of component parts. For an illustration of this principle see "Medicine Wheel".

**Imperialism:** policy of economic and political domination by one nation over other nations by establishing colonial empires

**Inalienable:** non-transferable

**Indian:** "collectively describes all the Indigenous People in Canada who are not Inuit or Métis. Indian Peoples are one of three peoples recognized as Aboriginal in the *Constitution Act, 1982* along with Inuit and Métis. Three categories apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians." (Indian and Northern Affairs Canada)

**Indian Agent:** under the Indian Act, authority for reserves rested ultimately with the federal government. As the government's representative on the reserve, the Indian Agent wielded almost absolute power over First Nations reserve residents.

**Indian Register:** "registered Indian" is another term for Status Indian. Status benefits are based on the inclusion of an individual in the Indian register kept by Indian and Northern Affairs Canada.

**Indian Title:** beginning with the Royal Proclamation of 1763, the Crown recognized that Aboriginal peoples held title to their territories by reason of their ancient occupation of the land. Before settlement on these traditional territories could begin, the Crown sought to extinguish Aboriginal title through means such as treaties and scrip.

**Indigenous:** original peoples of a country

**Indigenous Knowledge (IK):** is an understanding of a particular bio-physical environment (and the process of change that occurs within it) unique to the indigenous people who inhabit the environment

**Indigenous Rights:** United Nations Declaration of the Rights of Indigenous Peoples recognizes a broad range of Indigenous rights including: culture, education, equality, land, language, nationality, resources, security, self-determination and spirituality.

**Industrial Schools:** a category of residential schools generally located far away from First Nations, Métis and Inuit communities, intended for fourteen to eighteen year-olds, but which were also attended by younger children. Girls were trained in domestic duties, sewing, laundry, cleaning, and cooking; boys learned agriculture, carpentry, shoemaking, and blacksmithing. (Adapted from "Where are the Children?" [http://www.lesenfantsdevenus.ca/en/edu\\_materials3.html](http://www.lesenfantsdevenus.ca/en/edu_materials3.html))

**Inherent Rights:** First Nations, Métis and Inuit peoples in Canada have inherent rights (rights that existed prior to colonization) as Indigenous peoples. Inherent rights exist independently of constitutional, government or legal authority.

**Institutional/Systemic Racism:** a form of societal racism that is expressed in the discrimination of public or corporate institutions against certain groups of people

**Intergenerational Impact:** the effects of abuse passed on to the children of residential school survivors and subsequent generations

**Inuit:** "an Aboriginal 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." (Indian and Northern Affairs Canada)

**Inuvialuit:** Inuit people of the western Arctic.

**Inuvialuktun:** Language spoken by the Inuvialuit people.

**Land Claim:** assertion of title to or rights in respect of certain lands

**Laws of Relationship:** “Aboriginal cultures share a belief that people must live in respectful, harmonious relationships with nature, with one another and with themselves. The relationships are governed by what are understood as laws, which are gifts from the Creator. The laws are fundamentally spiritual, imbuing all aspects of life. As fundamental as this perspective may be, each Aboriginal culture expresses it in unique ways, with its own practices, products and knowledge.

As real life circumstances shift over time, the challenge for Aboriginal people has been to interpret the laws to enable their continuing survival, not just physically but as a spiritually strong people. This challenge extends to Aboriginal education as well.” (The Common Curriculum Framework – Aboriginal Language and Culture Programs – Kindergarten to Grade 12 - Western Canadian Protocol for Collaboration in Basic Education, June 2000)

**Medicine Wheel:** “Traditionally, Aboriginal peoples have seen the connected and interdependent nature of the many aspects of the world around them. The medicine wheel is an ancient symbol that reflects values, world views and practices, and is used by many Aboriginal peoples today. (Bopp et al).

“In Cree, the medicine wheel is referred to by the word *pimatisiwin*, which means life. The medicine wheel is based upon a circle and the number four, both of which are of special significance to many Aboriginal peoples. The medicine wheel is used to represent the interconnected relationships among aspects of life and to provide direction and meaning to an individual.

“The medicine wheel that is presented here is an example. While there are commonalities to all medicine wheels, each person’s is unique to the teachings he or she has received, his or her personal experiences, and his or her understandings of the interconnectedness of the aspects of life he or she represents with the medicine wheel.

Insert image of medicine wheel here (page 10)  
[http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab\\_persp.pdf](http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf)

“The medicine wheel is divided into four parts or quadrants, each representing one of the four directions. One of the lessons that can be learned from the medicine wheel is balance. For example, on the medicine wheel the four aspects of an individual (spiritual, emotional, physical, mental) are represented. In order for an individual to be healthy, he or she must have a balance of the four aspects within him or herself. If one of these aspects or areas is suffering, then the other three will also some ill effects. For example, if a person is suffering from an illness such as a bad cold (physical), he or she may be more short-tempered than usual (emotional), be less able to think clearly (mental), and may also feel less well spiritually.” (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education and Youth, 2003)

**Métis:** the people who the Federal government defines as having “mixed First Nations and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit, or non-Aboriginal people” (Indian and Northern Affairs Canada)

The “National Definition of Métis” is a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis nation  
[www.metisnation.ca/DEFINITION/home.html](http://www.metisnation.ca/DEFINITION/home.html), 2002  
(*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education and Youth, 2003)

**Métis Nation:** the homeland of the historic Métis Nation is the territory now known as Manitoba, Saskatchewan and Alberta. It also includes parts of Ontario, the North West Territories, the north-central United States and British Columbia. The Métis Nation shares a

distinct history and culture, its own language – Michif, wide-spread kinship connections and a collective consciousness.

**Mixed Economy:** “An economic system that allows for the simultaneous operation of publicly and privately owned enterprises.” (Answers.com)

**Nation:** people inhabiting a particular territory with a shared language, culture and history “Although it is not easy to list definitively all the essential attributes of peoplehood or nationhood, they certainly include social cohesiveness, collective self-consciousness, cultural distinctiveness and effective political organization.”  
(RCAP -- Volume 4 - Perspectives and Realities - 5- Métis Perspectives  
<http://www.ainc-inac.gc.ca/ap/pubs/sg/sq-eng.asp>)

**Nation Model (of Aboriginal Government):** as proposed by the Royal Commission on Aboriginal Peoples, characteristics of an Aboriginal nation would include:

- Identifiable territorial base
- Citizenship criteria based among other things on community acceptance
- Comprehensive range of powers
- Internal procedures based on traditions
- Possibility of urban or extra-territorial jurisdiction
- Possibility of inter-(Aboriginal) nation associations such as confederacies

**Native:** indigenous inhabitant of a country, distinct from the settler population

**Non-Status Indians:** “are those people of Aboriginal descent who do not meet the criteria of the Indian Act or who, despite meeting the criteria, have not been registered as Status Indians. (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Northern Flood Agreement:** 1977 compensation agreement between Canada, Manitoba, Manitoba Hydro and Manitoba First Nations affected by hydro-electric projects affecting Lake Winnipeg and the Nelson and Churchill Rivers

**Numbered Treaties:** between 1871 and 1921 eleven treaties, numbered one to eleven, were negotiated between Canada and western First Nations. In return for sharing their traditional lands with the settler society, First Nations were “granted” certain rights including reserves.

**Oral Tradition:** “knowledge that is passed from one generation to the next by way of the spoken word” (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Outside Promises:** agreements for certain provisions in the Numbered Treaties that were not included in the written text but that were recorded and preserved as part of First Nations oral traditions

**Paternalism:** the relationship between First Nations, Métis and Inuit peoples and the Canadian government was and, to some extent, still is paternalistic. Aboriginal peoples are treated as children; the government acts as a stereotypical parent by providing for them without according to them rights and responsibilities.

**Pipe Ceremony:** the inclusion of the pipe ceremony in negotiations signaled the seriousness and sacred nature of the agreement being made. In the presence of the pipe stem, only truth could be spoken. In this way, the use of the pipe may be compared to the use of the Christian bible in western tradition when testifying or making an oath.

**Post-Contact:** see **Contact**.

**Pre-Contact:** see **Contact**.

**Protection:** one of the ostensible purposes of the Indian Act was to protect reserve land. The Indian Act incorporated features of previous legislation making it an offense for individuals

other than an authorized representative of the Crown to deal with First Nations on matters of reserve lands.

**Protocol:** the conventions of ceremony and etiquette observed in formal interactions between nations

**Reconcile:** to bring a relationship into harmony (adapted from Merriam-Webster, <http://www.merriam-webster.com/dictionary/reconcile>)

**Racism:** discrimination based on the belief of the superiority of one's own race

**Residential Schools:** "schools funded by the Federal government and run primarily by churches, partially for the purpose of assimilating Aboriginal children into mainstream society" (*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Resistance:** in 1870 at Red River and again in 1885 at Batoche, the Métis organized a resistance to the colonization of their territory by Canada. In both instances, the Métis were prepared to join the Canadian federation but wanted protection of their rights.

**Restitution:** a legal action serving to cause restoration of a previous state (Merriam-Webster's Online Dictionary)

**Restoration:** the act of restoring or bringing back to a former place, station, or condition (Brainy Quote - <http://www.brainyquote.com/words/re/restoration212700.html>)

**Road-Allowance People:** some displaced Métis people in western Canada became squatters living on public lands. Having no legal title, they lived in fear of displacement as occurred to the community of Ste. Madeleine, Manitoba from 1938–1941. These people were known as road-allowance people.

**Romanticization:** occurs when Aboriginal peoples are portrayed in a romantic or sentimental fashion. Romantic stereotypes include the Noble Savage and the Indian Princess.

**Royal Proclamation 1763:** restricted the sale of Indian lands to the British Crown

**Scrip:** to extinguish the Aboriginal title of Métis people in Manitoba and the North West Territories, the government used a process known as scrip. Individuals were given certificates entitling them to land or money. This was in contrast to the treaty process by which the Canadian government extinguished First Nations' title to land through the creation of reserves, not on an individual but a collective basis.

**Self-Determination:** the ability of a people to determine their own political, economic and cultural futures independent of external interference.

**Self-Government:** inherent right of Aboriginal nations to govern their own lives, affairs, lands, and resources with all the duties and responsibilities of a governing organization (*Native Studies: Senior Years (S1-S4) A Teacher's Resource Book*, Manitoba Education and Training)

**Sentencing Circle:** a sentencing opportunity at which an accused hopes to favourably influence the court passing sentence, by convening a conciliatory pre-sentence meeting between offender and victim. (Duhaime.org - <http://www.duhaime.org/LegalDictionary/S/SentencingCircle.aspx>)

**Social Darwinism:** theory that certain individuals or groups achieve advantage over others as the result of genetic or biological superiority. (Answers.com, <http://www.answers.com/topic/social-darwinism>)

**Sovereignty:** right of a nation to govern itself independent of outside control or interference

**Sovereignty (First Nations perspective):** “the Creator gave First Nations:

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

*(Teaching Treaties in the Classroom)*

**Specific Land Claim:** assertion to title of lands or other compensation because of unfulfilled treaty or other obligations

**Status Indian:** “are those Aboriginal peoples who meet the requirement of the Indian Act and who are registered under the Act.” *(Integrating Aboriginal Perspectives into Curricula, MECY)*

**Stereotyping by Omission:** occurs when Aboriginal peoples are absent in the portrayals of contemporary society

**Sustainable:** Capable of being continued with minimal long-term effect on the environment. (thefreedictionary.com)

**Third Order Government:** in this model, Aboriginal governments would have powers similar to provincial governments and form a third order in Canadian federalism, together with provincial and federal governments

**Traditional Pedagogy:** traditionally, First Nations, Métis and Inuit students learned by listening and observing, by doing and by dreaming. There were no classrooms, any community member could be a teacher.

**Treaty:** “an agreement made between specific groups of Aboriginal peoples and the Federal government that clarifies Aboriginal rights to land and resources. Treaties were written as a means to have the government recognize their responsibilities towards Aboriginal peoples in the areas of social, educational, and economic concerns.” *(Integrating Aboriginal Perspectives into Curricula, MECY)*

- in Canadian law, treaties with First Nations are not simple contracts, they are described as *sui generis* (one of a kind)

**Treaty Indian:** “a Status Indian who belongs to a First Nation that signed a treaty with the Crown” (Indian and Northern Affairs Canada)

**Treaty Land Entitlement:** an assertion to title of land or other compensation based on unfulfilled obligations arising from historic treaties

**Treaty Rights:** “are rights accruing to First Nations as a result of treaties negotiated between themselves as sovereign nations and the British Crown in right of Canada.” (Manitoba Education and Training, 1998)

**Trickster:** in Native tradition, the trickster figure is a powerful, clownish spirit. This complex,

often contradictory being embodies paradoxical elements. One moment, he/she may be compassionate or heroic, the next, foolish and self-serving. The trickster is known in Native cultures by various names: to the Anishinabek (Ojibway), he/she is Nanabush or Nanabozo, to the Mi'kmaq, Glooscap, and to the Haida, Raven.

**Truth and Reconciliation Commission:** established in 2008 to help heal Aboriginal people and communities affected by the residential school experience and to bring about a reconciliation between Aboriginal and non-Aboriginal Canadians

**Turtle Island:** the English translation of the term used by many Indigenous Nations to refer to North America

**Urban Reserve:** land within or adjacent to an urban municipality that has been set apart by the federal Crown for the use and benefit of a First Nation (INAC) <http://www.aic-inac.gc.ca/ai/scr/mb/ops/urs-eng.asp>

**Usufructuary right:** in law, the right to use or benefit from land without ownership

**Values:** "beliefs and qualities based on the world view of an individual or culture that are considered to be important as guiding principles or ideals of that particular culture."  
(*Integrating Aboriginal Perspectives into Curricula, MECY*)

**Whole Health:** ". . . comes from shared prosperity, a clean and safe environment, a sense of control over life circumstances – as well as high quality illness care and healthy lifestyle choices." (RCAP)

**Worldview:** "a philosophy of life or conception of the world" (Pearsall, 2001) (*Integrating Aboriginal Perspectives into Curricula, MECY*)