CRCS ENGAGEMENT WITH INDIGENOUS PEOPLES
For Your Safety

As this presentation deals with content that could trigger psychological or emotional responses and can trigger trauma there are several supports available to you:

Reach out to someone you trust.

If you are personnel with the Canadian Red Cross you have 24 hour access to Lifeworks at 1-855-211-5649

If you are Residential School Survivor there is a 24 hour Residential School National Crisis line at 1-866-925-4419
Activity

Greetings
Protocols of Place

Acknowledgment of territory

Why Acknowledge place?

- Recognize the owners and stewards of the land
- Shows respect for the first peoples of the territory
- Acknowledges and makes visible Aboriginal people who have been silenced, invisible and marginalized yet the original owners and caretakers of the land, territory, and ecology
Terminology:

Indigenous
Aboriginal
Native
Indian
Half Breed
Eskimo
First Nations
Inuit
Métis
<table>
<thead>
<tr>
<th>Indigenous Peoples</th>
<th>List of Indigenous Peoples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuxálk</td>
<td>Kimsquit</td>
</tr>
<tr>
<td>Tallheo</td>
<td>Stuie</td>
</tr>
<tr>
<td>Kwatna</td>
<td>Shishalh</td>
</tr>
<tr>
<td>Shishalh</td>
<td>Squamish</td>
</tr>
<tr>
<td>Squamish</td>
<td>Pentlatch</td>
</tr>
<tr>
<td>Qualicum</td>
<td>K'omoks</td>
</tr>
<tr>
<td>K'omoks</td>
<td>Liammon</td>
</tr>
<tr>
<td>Homalco</td>
<td>Klahoose</td>
</tr>
<tr>
<td>Klahoose</td>
<td>Hulquminum</td>
</tr>
<tr>
<td>Hulquminum</td>
<td>Snuneymuxw</td>
</tr>
<tr>
<td>Snuneymuxw</td>
<td>Cowichan</td>
</tr>
<tr>
<td>Cowichan</td>
<td>Quw’utsun</td>
</tr>
<tr>
<td>Quw’utsun</td>
<td>Quamichan</td>
</tr>
</tbody>
</table>

**Canadas Indigenous Peoples**

*(A listing of some of Canada’s many Indigenous Peoples)*

- Nuxálk
- Kimsquit
- Tallheo
- Stuie
- Kwatna
- Shishalh
- Squamish
- Pentlatch
- Qualicum
- K'omoks
- Liammon
- Homalco
- Klahoose
- Hulquminum
- Snuneymuxw
- Cowichan
- Quw’utsun
- Quamichan

- Kilpahlas
- Koksilah
- Penelakut
- Hwlitsum
- Hunquminum
- Musqueam
- Tsleil-Waututh
- Katzie
- Kwantlen
- Kwikwetlem
- Tsawwassen
- Halqemeyləm
- Sts’Ailes
- Sto:lo
- Aitchelitz
- Leq’ a: mel
- Matsqui
- Clemclemaluts
- Comiaken
- Khenipsen
- Popkum
- Skway
- Skawahlook
- Somena
- Skowkale
- Skowkal
- Squiala
- Sumas
- Tzeachten
- Yakweawkwoose
- Chawathil
- Cheam
- Kwaw-kwaw-Apilt
- Scowlitz
- Shxw’o’omel
- Soowahlie
- Songhees
- T’Souke
- Semiahmoo
- Malahat
- Lummi
- Klallam
- Tsartlip
- Tsawout
- Tseycum
- Pauquachin
- Esquimalt
- Tsimshian
- Gitxsan
- Nisga’a
- Haida
- Nuu-chah-nulth
- Tla-o-qui-aht
- Ahousaht
- Ehattesah
- Hesquiaht
- Cheklesaht
- Kyoquot
- Nuchatlaht
- Huu-ay-aht
- Hupacasath
- Toquaht
- Tseshat
- Uchucklesaht
- Ucluelet
- Ditidaht
- Pacheedaht
- Kwakwaka’wakw
- Wewaykum
- Kwiakah
- Koskimo
- 'Namgis
- Haisla
- Henaksiala
- Heiltsuk
- Wuikinuxv
- Tsutsaut
- Inland Tlingit
- Áa Kle Kwaan
- Deisleen Kwaan
- Athapaskan
- Dakelh
- Wet’suwet’en
- Lheidli T’enneh
- Dene-thah
- Tsilhqot’in
- Sekani
- Dunne-Za
- Tahltan
- Kaska Den
- Interior Salish
- Nlaka’pamux
- Secwepemc
- Sinixt
- St’at’imc people
- Lil’wat
- Ktunaxa
- Anishinaabe
- Plains-Ojibwa
- Blackfoot
- North Peigan
- Siksika
- Chipewyan
- Nakoda
- Assinibone
- Stoney
- Plains-Cree
- Swampy-Cree
- T’ukúxw
- Blood
- Tsuu T’ina
- Ktunaxa
- Okanagan
- Sinixt
- St’at’imc
- Nicola
- Nlaka’pamux
- Secwepemc
- Cree
- Dene
- Chipewyan
- Sahtu
- Slavey
- Tli Cho
- Yellowknives
- Dunneza
- Gwich’in
- Hän
- Kaska
- Tagish
- Tahltan
- Inland Tlingit
- Anishinaabe
- Algonquin
- Nipissing
- Haidenosaanee
- Cayuga
- Mohawk
- Oneida
- Onondaga
- Seneca
- Tuscarora
- Tseshaht
- Uchucklesaht
- Ucluelet
- Saulteaux
- Oji-Cree
- Métis
To understand our future, we must better understand the past and present

Currently:

- 617 First Nation
- 53 Inuit Communities
- Over 1.8 million Indigenous people (2011 NHS)
To understand our future, we must better understand the past and present

The Indian Act of 1876 - Present

- Government Control - Indian Agent
- Citizenship
- Lands and resources
- Cultural and spiritual practices
- Governance systems
- Penalties and permits for trade
- Pass system – 1885 to 1960’s
- No legal council until 1950
- Indian Act changed but still in place today
What were Residential Schools?

For over 100 years, Indigenous children were removed from their families and sent to institutions called Residential Schools. The government-funded, predominantly church-run schools were located across Canada and established with the purpose of assimilation and removed parental involvement in the spiritual, cultural and intellectual development of Indigenous children. The last residential school closed in 1996.

During this chapter in Canadian history, more than 150,000 First Nations, Métis, and Inuit children were forced to attend these schools some of which were hundreds of miles from their home. The cumulative impact of residential schools is a legacy of unresolved trauma passed from generation to generation and has had a profound effect on the relationship between Indigenous peoples and other Canadians.
Principles of Reconciliation

The Truth and Reconciliation Commission of Canada believes that in order for Canada to flourish in the twenty-first century, reconciliation between Indigenous and non-Indigenous Canada must be based on the following principles.
Principle of Reconciliation #1

The United Nations Declaration on the Rights of Indigenous Peoples is the framework for reconciliation at all levels and across all sectors of Canadian society.

United Nations Declaration on the Rights of Indigenous Peoples

Articles of note:

Article 15
1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
Principle of Reconciliation #1

United Nations Declaration on the Rights of Indigenous Peoples

Articles of note:

Article 18
Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision making institutions.
Principle of Reconciliation #1
United Nations Declaration on the Rights of Indigenous Peoples
Articles of note:

Article 23
Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.
Principle of Reconciliation #2

First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.

Principle of Reconciliation #3

Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
Principle of Reconciliation #4

Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples’ education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.

Principle of Reconciliation #5

Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
Principle of Reconciliation #6

All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.

What does it mean we are all treaty people?
Treaties are considered mutually beneficial arrangements that guarantee a co-existence between the treaty parties. Newcomers and their descendants benefit from the wealth generated from the land and the foundational rights provided in the treaties.

There are misconceptions that only First Nations peoples are part of the treaties, but in reality, both parties are part of treaty.

All people in Canada are treaty people.
Principle of Reconciliation #7
The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.

Principle of Reconciliation #8
Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
Principle of Reconciliation #9
Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.

Principle of Reconciliation #10
Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.
Reconciliation is the restoration of a friendship after an estrangement. It does not require agreement on every aspect of how to live together. It is not an apology that has been accepted once offered. Rather, it is about the process of coming together—a conscious choice that the future will be better if we work through difficulties and differences with an openness to hearing about, and responding to, the harm that has occurred.

Past Treaty Commissioner George E. Lafond
OUR SHARED EFFORTS
HOW WE MOVE FORWARD TOGETHER - INDIGENOUS PEOPLES FRAMEWORK

INDIGENOUS FRAMEWORK

Commitment to reconciliation
Cultural safety
Community-based service delivery
Collaboration

with Indigenous leadership, communities, organizations, and partners

that acknowledges First Nation, Métis and Inuit sovereignty, nation-to-nation relationships, and supports the development of local capacity
FOUR PILLARS:
INDIGENOUS PEOPLES FRAMEWORK

One:
Commitment to Reconciliation
FOUR PILLARS: INDIGENOUS PEOPLES FRAMEWORK

Two: Cultural Safety
FOUR PILLARS: INDIGENOUS PEOPLES FRAMEWORK

Three:
Collaboration with Indigenous Leadership, Communities & Partners
Four:
Community Based Service Delivery that Acknowledges First Nation, Métis and Inuit Sovereignty, Nation to Nation Relationships and Supports the Development of Local Capacity

FOUR PILLARS:
INDIGENOUS PEOPLES FRAMEWORK
THE JOURNEY AHEAD
Vision 2020 & Indigenous Peoples Framework

This will be achieved by:

1. Developing a network of strong relationships
2. Meaningful engagement with First Nation Métis and Inuit communities
   1. Cultivating a strong volunteer base
   2. Being flexible and adaptable
   3. Being a strong voice for those affected by humanitarian crises.
THE JOURNEY AHEAD
Action Plans:
Organizational Standards and Policy

• Review of Organizational Policy
• Review Partnership and Vendor Protocols
• Review Hiring Practices and Policy
• Review Organizational Mobility / Cross-Programmatic Interoperability
THE JOURNEY AHEAD
Action Plans:
Our Learning Path

Training

• Core Training - Development and pilot of Core Training (all CRC personnel)
• Identification of an approach to support Self Directed Learning
• Geographic Orientation – Development and Pilot
Volunteering

- Review of Volunteer Management Cycle and supportive tools supporting Indigenous engagement
- Validation on Volunteer Roles
THE JOURNEY AHEAD
Action Plans:
Community Engagement Model

(Incorporating a One Red Cross approach)

• Model Development (community model to support CRC engagement promoting resilience through our core program areas of excellence)
• Model pilot (Saskatchewan, Manitoba, Alberta)
THE JOURNEY AHEAD
Action Plans: Humanitarian Diplomacy

• Develop and pilot - CRC Humanitarian Diplomacy Process Map, Procedures and supportive tools

• Identification and development of learning opportunities (orientation / training) to generate understanding on Movement /CRC position on HD issues and how it applies to our work with Indigenous peoples
THE JOURNEY AHEAD
Action Plans: Communications

• Draft National Communication Plan and identification of supportive tools and policy reflecting:
  - Commitment to reconciliation:
  - Cultural Safety:
  - Collaboration with Indigenous Leadership, communities, organizations, and partners:
  - Community-based service delivery
THE JOURNEY AHEAD
Action Plans:
Coordination and Oversight

Indigenous Advisory Network (IAN)

Indigenous Peoples Steering Committee (IPSC)

Indigenous Peoples Coordination Coordination Team (IPCT)
What Does Reconciliation mean in First Aid?
INDIGENOUS FRAMEWORK

- Commitment to reconciliation
- Cultural safety
- Community-based service delivery
- Collaboration

with Indigenous leadership, communities, organizations, and partners

that acknowledges First Nation, Métis and Inuit sovereignty, nation-to-nation relationships, and supports the development of local capacity
THE TASK

1. Consider a pillar of reconciliation from the framework.

2. Discuss with your table steps or actions you can take to integrate reconciliation into your practice as an educator.

3. Get ready to share with Poll Everywhere.
Activity: Talking Circle
THANK YOU

Source links:

Principles of reconciliation:

United Nations Declaration on the rights of Indigenous Peoples:

We are all treaty people:
http://www.otc.ca/pages/about_the_treaties.html

For your safety reminder:
As personnel with the Red Cross you have 24 hour access to Lifeworks at 1-855-211-5649

If you are Residential School Survivor there is a 24 hour Residential School National Crisis line at 1-866-925-4419