



**AFCS**

Aboriginal Friendship  
Centres of Saskatchewan

# Cultural Humility Training



ABORIGINAL  
FRIENDSHIP  
CENTRES OF  
SASKATCHEWAN  
CENTRES

## Participant Package

**ACCOUNTABLE | CULTURALLY AWARE | INCLUSIVE | RESPECT**

*AFCS is located on Traditional Treaty 6 Territory and Homelands of the Métis People. Our centres serve all of Saskatchewan which resides on Métis Homelands and Treaties: 2, 4, 5, 6, 8, and 10.*

# Cultural Humility Training Participant Package

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## Continuous Reflection Questions

Throughout the course of the day bring yourself back to these reflection questions:

Do the people in your family have ties to the land? Do the people in your family have the story of the journey to Canada as settlers and immigrants?

What is your relationship to the land?

How are our histories, landscapes, and communities haunted by continuing Indigenous dispossession?

How do we transform our colonizing self-perceptions, lifeways, and structures?

How might we practice restorative solidarity with Indigenous people and communities today?

Life Long

# Learning Journey

In our traditional ways, we view life as a continual learning process, from the time we are born to the time we move on to the spirit world. The person we are a year ago is not the same person we all see today and the person we see in a year's time will be different - hopefully wiser. Learning also is encouraged through the holistic model:



**Spiritual** - In our traditional ways, we have ways to attend to our spiritual needs, such as smudging, or sweats

**Physical** - We also have ways to tend to our physical needs, such as exercise and eating right

**Emotional** - We also have ways to take care of our emotional needs, such as being aware of your emotions and reactions

**Mental** - We also have ways to care of our mental needs, practicing control of our thoughts, judgements and prejudices

In relation to today, in our lifelong learning journeys, it can transform the way you look at this country and its people, strengthen that relationship for Indigenous and non-Indigenous people not only for today, but for always.

# The 7 Sacred Teachings

**Love** – Love is the gift from the Eagle. With love all things are possible. Love is the hub. It is symbolic of fire and the Creator. The Creator gave us a way to experience love and enjoy love through our children.

**Respect** – Respect is the gift from the Buffalo. In all life, respect is the first and foremost. Respect oneself and respect will be bestowed (i.e. treat your body with respect and it will look after itself; treat it with poison and it will destroy itself).

**Courage** – The Bear carries courage. We seek the strength and courage to face our greatest enemy – oneself. We can gain understanding to seek resolutions through spiritual intervention. Spiritual healing helps to deal with anger, pain and ourselves.

**Honesty** – Honesty is carried by the Sasquatch. There can only be honesty if one is to survive. In the wilderness, one either knows survival, or one does not. We are the first to leave a legacy of destruction with our treatment of the Earth and each other.

**Wisdom** – The Beaver carries wisdom. Wisdom is the gained experience and knowledge is to know the difference and accept responsibility and accountability. When one pollutes the water, it is to destroy oneself, breaking natural law.

**Humility** – The Wolf carries humility. Central to the wolf is the family pack. To ensure survival, the pack must be as one. Each member understands their individual role and humility becomes the factor, which allows us to ask for guidance humbly.

**Truth** – The Turtle carries truth. Truth is symbolic of law and principle. The ability to adapt to change without changing. It represents time. The turtle's shell has thirteen big plates, symbolizing the thirteen moons in one year.





# Module 1

## Understanding Culture



# What is Cultural Humility?

A personal lifelong commitment to self-evaluation and self-critique whereby an individual not only learns about another's culture, but one starts with an examination of their own beliefs and cultural identities

It is also the recognition of power dynamics and imbalances, with a desire to fix those power imbalances and to develop partnerships with people and groups who advocate for others. Cultural Humility requires institutional accountability.

## Why Cultural Humility?

Cultural diversity is the norm rather than the exception in many countries today. As people of different backgrounds live together, it's important to retain an attitude of humility in learning about others and their cultures. It's a lifelong process but keeping a working definition of cultural humility in mind can help target your efforts. Culture influences our response to our environment. We belong to multiple cultures and culture is constantly evolving.

## Cultural Humility & Health Care

Regarding health care, cultural humility may be defined as a process of being aware of how people's culture can impact their health behaviors and in turn using this awareness to cultivate sensitive approaches in treating patients. Treat the patient, not the illness.



# What is involved in Learning Cultural Humility?

Learning about Cultural Humility involves working on ourselves:

- Challenging our personal biases.
- Being willing to adapt.
- Becoming aware of our privileges.
- Learning about other cultures.
- Interacting with other cultures.

Cultural Humility lays the groundwork to address the power imbalances and inequities that people of color experience. It reveals what people in marginalized groups face every day.

General cultural awareness may help people obtain a degree of cultural sensitivity. We all need daily openness and kindness to different cultures, every day.

If we can maintain this humble attitude, it allows others to feel fully seen, understood, and respected on a path to greater social justice. Indigenous people would no longer be ignored or have assumptions made about them.

## What is Cultural Safety?

Cultural safety addresses power imbalances inherent in our provincial and federal systems. It results in an environment free of racism and discrimination, where people feel safe when receiving care. It can be a bridge to close the gaps and awareness around everything we should know. It is for everyone.

In any field, certainly in health care, you will encounter Indigenous people. It is important to know how to work with them, so that they feel safe when receiving care.

People often wonder, "What can I do in terms of reconciliation?" Today's training can be a vehicle that can get us to reconciliation. Reconciliation is about strengthening the relationship between Indigenous and non-Indigenous Canadians and all cultures.

The Indigenous and non-Indigenous relationship continues to be in distress, and we need to work on it. It starts with awareness, of what we know and what we don't know.

Formula for Cultural Safety Education:

- Awareness of History – Learning about IRS, 60s Scoop, smallpox etc.
- Power Imbalance – Learning about systemic racism, institutional oppression and how it manifests.
- Anti-Racism Strategies – Learning that every organization can utilize different strategies, like calling out racism.

Cultural Safety Education =



# Historical Quote

Senator Murray Sinclair

The first Aboriginal Associate Chief Justice in Manitoba, Senator Murray Sinclair said:

"While Indigenous children were being mistreated  
in residential schools  
being told they were

**heathens, savages and pagans and inferior people**

– that same message was being delivered  
in the public schools of this country."

## Reflection Moment:

Take a moment to reflect on this quote. Our Canadian history textbooks tell everyone that Indigenous people are savages. Sports teams tell everyone that Indigenous people are nothing more than caricatures. Halloween costumes fetishize and sexualize Indigenous women. These are all dehumanizing.



What is

# Cultural Competence?

Cultural awareness is the first step, that acknowledges that cultural differences exist. Cultural sensitivity recognizes the need to respect cultural differences. Cultural competency is both knowledge and behaviour to provide quality care to diverse people that is sensitive to differences.



**Cultural Destructiveness** – Characterized by intentional attitudes, policies and practices that are destructive to cultures and consequently to individuals within the culture.

**Cultural Incapacity** – Characterized by a lack of capacity to help minority clients or communities due to extremely biased beliefs and a paternal attitude toward those not of mainstream culture.

**Cultural Blindness** – Characterized by the belief that service or helping approaches traditionally used by the dominant culture are universally applicable of race or culture. These services ignore cultural strengths and encourage assimilation.

**Cultural Pre-competence** – Characterized by the desire to deliver quality services and committed to diversity. Demonstrated by hiring minority staff and recruiting minority members for agency leadership. However, this level of confidence can lead to tokenism.

**Cultural Competence** – Characterized by acceptance and respect for difference, continuing self assessment, careful to the dynamics of difference, continuous expansion of knowledge and resources and adaptation of services to better meet the needs of diverse populations

**Cultural Proficiency** – Characterized by holding culture in high esteem. Seeking to add to the knowledge base of culturally competent practice by conducting research, influencing approaches to care, and improving relations between cultures. Promoting self-determination.

# The Continuum of Cultural Competence Scenarios

Review the scenarios below. After reviewing the scenarios decide where the person falls on the continuum of cultural competence. Once you have decided where this individual is on the continuum, think of a way that they could be more culturally humble in the situation.

**Scenario 1** - A manager wants to develop a policy to permit smudging in their organization. They create a committee with First Nations representatives to share best practices in developing this policy. The committee works together to share knowledge and to use acceptable language in the policy. The manager works toward learning more from the First Nation representative on the committee.

- Where does this individual fall on the continuum?
- Group Suggestion

**Scenario 2** - A new employee walks into the board room and introduces themselves, discusses previous workplaces, and mentions they are Indigenous. Another employee chimes in and says, "So, you're from Northern Sask?"

- Where does this individual fall on the continuum?
- Group Suggestion

**Scenario 3** - A manager wants to incorporate traditional Indigenous practices in the workplace for more diversity to their workplace. The manager contacts their employee, Rhoda, as she is from a First Nations community. The manager asks if she could perform some First Nations drumming for their opening ceremony for their next Annual General Meeting.

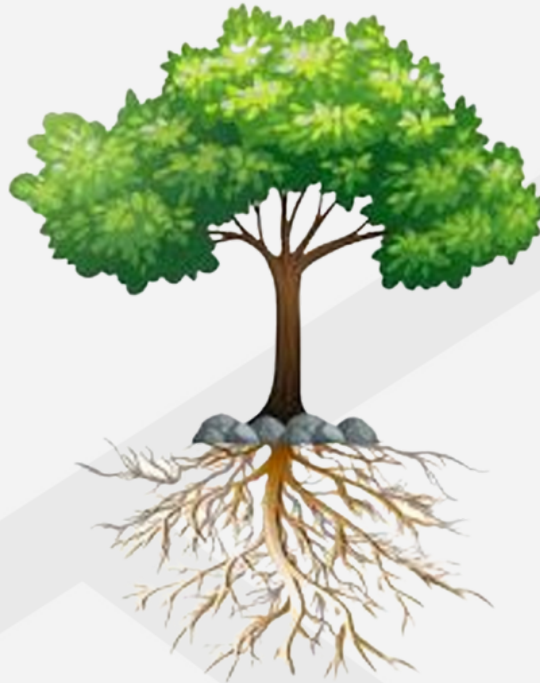
- Where does this individual fall on the continuum?
- Group Suggestion

**Scenario 4** - In a conversation in the workroom, an employee states that Indigenous people get everything for free and that they are entitled.

- Where does this individual fall on the continuum?
- Group Suggestion

# The Cultural Tree Activity

The idea for this activity was derived from the "Cultural Iceberg" which was coined in 1976 by Edward T. Hall who suggested that culture is comparable to an iceberg in that only about 10% of the iceberg is visible at any given time and that a large part of it is hidden beneath the surface. Culture has components that are external facing or above the surface and visible, and the majority of culture, about 90%, is hidden below the surface. Here in Saskatchewan, we do not have icebergs. We decided to slightly change this to the cultural tree.



<https://bccie.bc.ca/wp-content/uploads/2020/09/cultural-iceberg.pdf>

On the next page we want you to list components of culture that can either be easy to recognize as different, things that may take time to recognize as different and things that require a great deal to understand. Each section is broken down into three different categories:

**BLUE Section:** List things that are easy to recognize as different.

**GREEN Section:** List things that take time to recognize as different.

**WHITE Section:** Things that require a great deal of insight to understand.

# The Cultural Tree Activity



# Communication Styles

## Do not make assumptions

Let's take one piece from the cultural tree and delve a little more into communication styles. Within every culture, there are so many other nuances to communication styles:

- What eye contact means in one culture, may mean something in another culture.
- Same with the way people prefer to communicate through email, or phone, or in person.
- Some people have an open-door policy, others don't.
- Some people prefer to work alone, and others function better in a group.
- Some people learn by being taught; others want to be taught by hands on.

Do not make assumptions:

- Ask questions instead.
- Be inquisitive.
- Be respectful.



# Module 2

## Indigenous Groups in Canada

# First Nations, Inuit & Métis

## Indigenous Peoples of Canada

There is a long history of Indigenous people on Turtle Island, what people call Canada today. There are three distinct peoples, each has unique histories, languages, cultural practices, spiritual beliefs, way of life, nationhood, hunting territory, social organization, food resources, homes, modes of transportation, clothing, spiritual beliefs. And yet with all their differences, they also have many similarities.

- **First Nations** - They were spread across all of Turtle Island, there were those that lived in the woodlands, southern, plains, plateau, coastal, and river basins. They each had their own language differences but were able to communicate through plains Indian sign language.
- **Inuit** - About 8500 years ago, there were small communities along the coastline of the Bering Land Bridge located between Russia and Alaska. No other living culture has maintained such a continuous and consistent way of life for such a long period of time over such a large territory.
- **Métis** - The arrival of the fur trade in the historic Northwest during the 18th century meant a growing number of mixed offspring of Indian women and European fur traders. Distinct Métis communities developed along the routes of the fur trade and across the Northwest within the Métis Nation homeland.

### Indigenous Groups in Canada

FIRST  
NATIONS

INUIT

MÉTIS

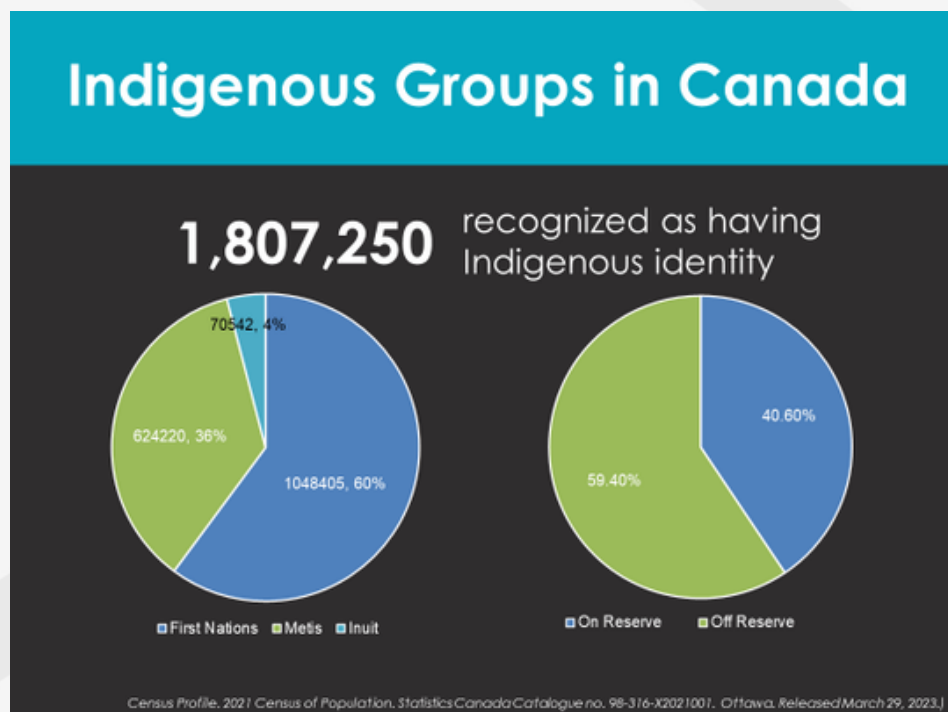
# ISC Canada Statistics

## Information Services of Canada

Regarding the three Indigenous groups in Canada;

- There are over 1.8 million people in Canada that are recognized as having Indigenous identity.
- Of those 1.8 million people, 60% people are First Nations, 36% are Métis and 4% are Inuit.
- Those with Indigenous identity make up 9.4% of the total Canadian population.
- The chart below on the right shows that nearly 60% of First Nations people live off reserve and about 40% live on reserve.

This shows why Friendship Centres are so important as so many First Nations people live off reserve.

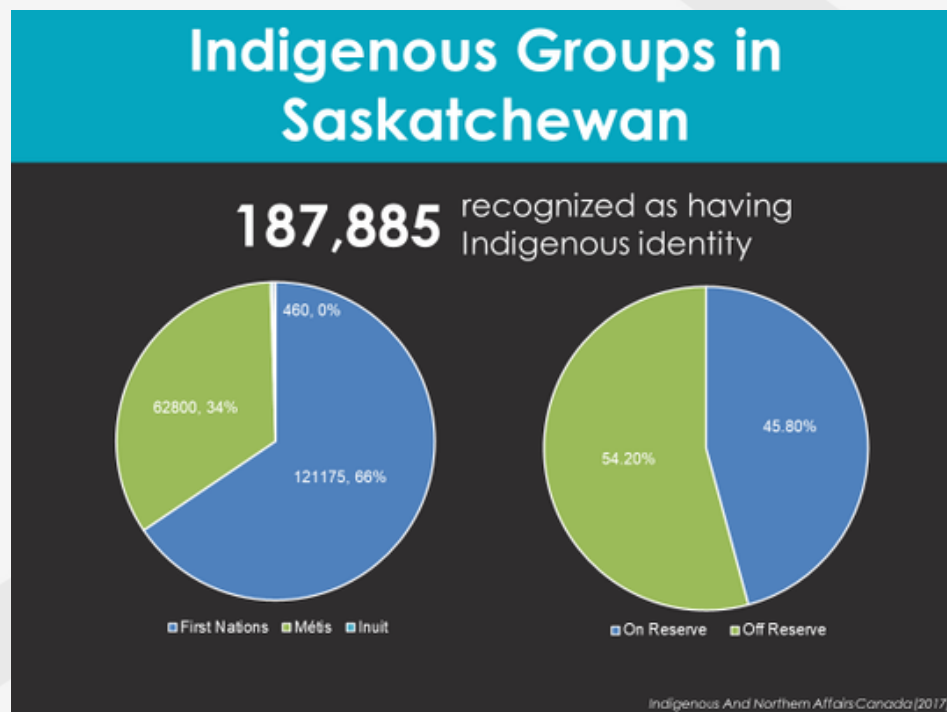


# ISC Saskatchewan Statistics

Information Services of Canada

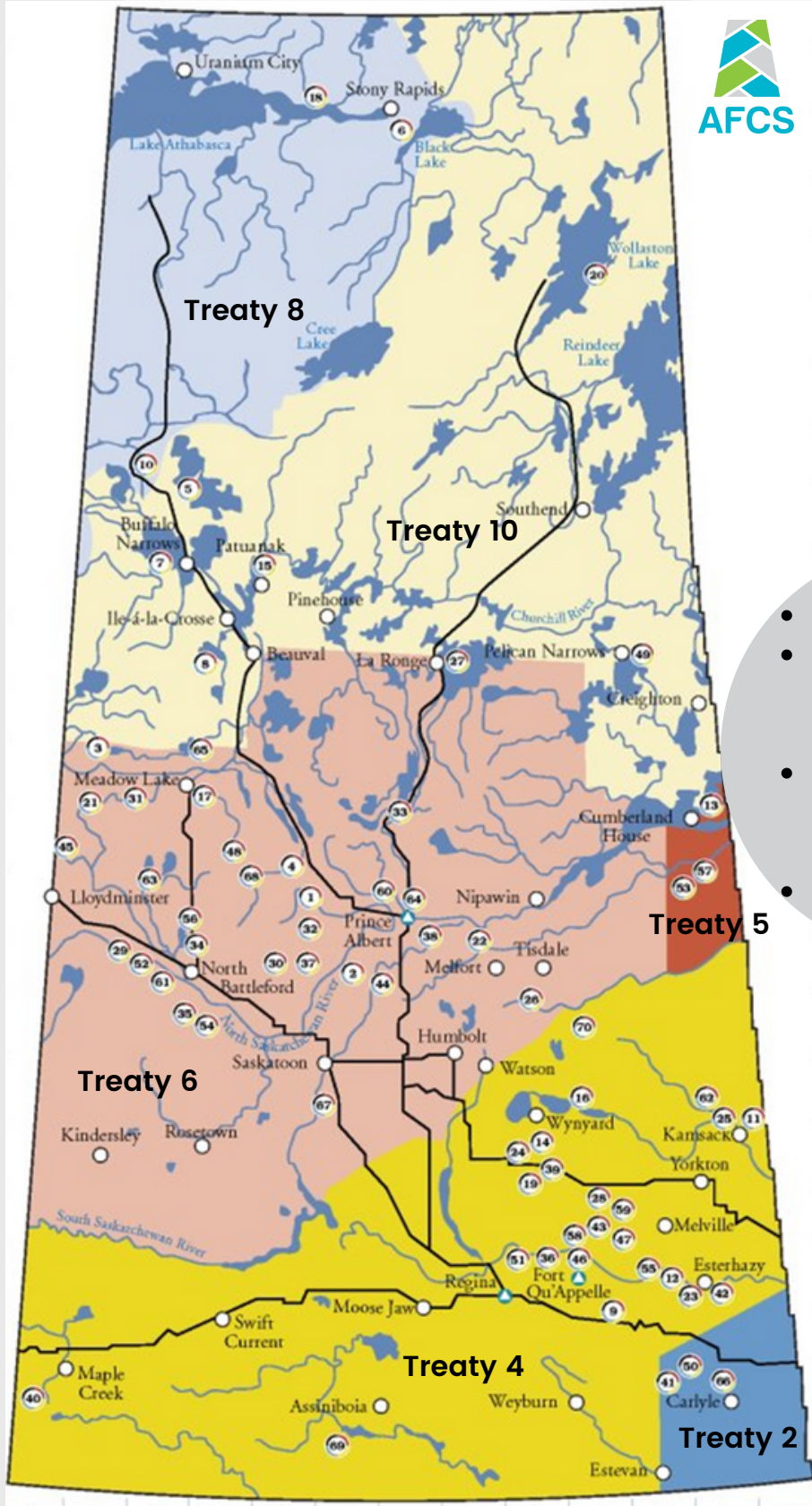
Statistics in Saskatchewan reveals that there are just about 188,000 people in Saskatchewan that identify as having Indigenous identity. Of those 188,000 people, 66% identify as First Nations, 34 identify as Métis and although it says 0% for Inuit that is not quite accurate. There are less than 500 people in Saskatchewan who identify as Inuit. Speaking only about First Nations people in Saskatchewan, almost 46% live on reserve and about 54% live off reserve.

Friendship Centres in Saskatchewan are so important for urban Indigenous people.



# First Nations & Treaty Map

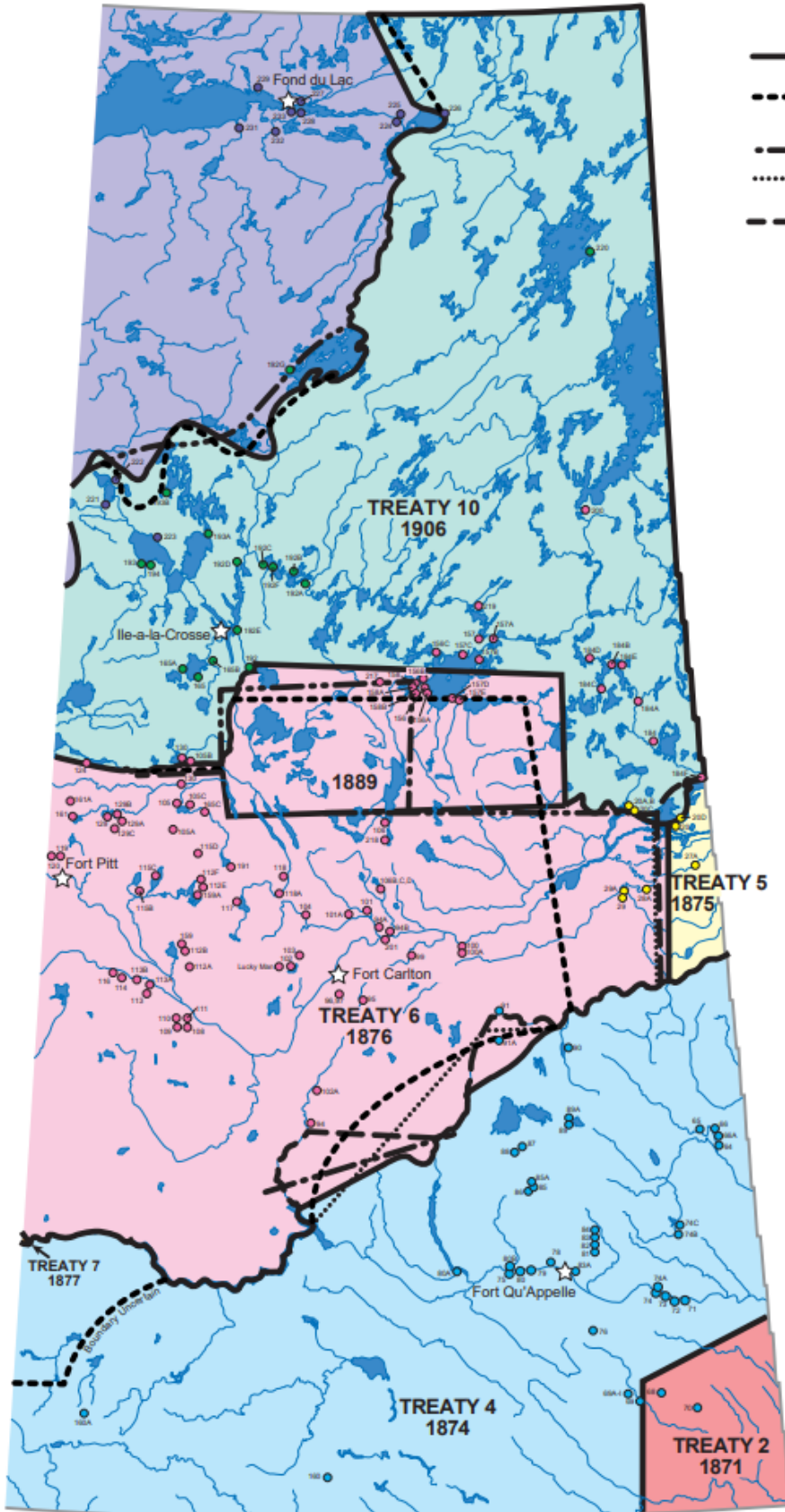
In Saskatchewan



- 75 First Nations
- 11 First Nations not affiliated with a Tribal Council
- 64 First Nations affiliated to a Tribal Council
- 10 Tribal Councils

# First Nations & Treaty Map

## In Saskatchewan



### VARIATIONS IN DEPICTED TREATY BOUNDARIES

- Canada Indian Treaties. Wall map. The National Atlas of Canada, 5th Edition. Energy, Mines and Resources Canada, 1991.
- - - - General Location of Indian Reserves. Saskatchewan. Wall Map. Prepared for the Department of Indian and Northern Affairs by Prairie Mapping Ltd., Regina, 1978, updated 1981.
- Map of the Dominion of Canada, 1908. Department of the Interior, 1908.
- ..... Map Showing Mounted Police Stations... during the Year 1888 also Boundaries of Indian Treaties... Dominion of Canada, 1888.
- Map of Part of the North West Territory. Department of the Interior, 31st December, 1877.

### ☆ TREATY SITES

#### RESERVE INDEX

NO.	NAME	FIRST NATION
20 A	Cambridge House	Cambridge House
20 B	Pine Bluff	Cambridge House
20 C	Making River	Cambridge House
20 D	Butt's Point	Cambridge House
21 A	Cambridge	Cambridge House
28 A	Shoal Lake	Shoal Lake
28 B	Red Earth	Red Earth
29 A	Canoe River	Canoe River
30	Canoe River	Canoe River
31	The Key	Key
32	Kennebec	Kennebec
33	Kennebec	Kennebec
34	Prosper Ramp	Prosper Ramp
35	Ocean Mill	Ocean Mill
36 A	Ocean Mill	Ocean Mill
37	White Bear	White Bear
38	Chapewick	Chapewick
39	Kahnawake	Kahnawake
40	Coaness	Coaness
41 B	Salisbury	Salisbury
42	Salisbury	Salisbury
43	Moosechuk	Salisbury
44	Plouffe	Plouffe
45	Adairville	Carly the Kettle
46	Standing Buffalo	Standing Buffalo
47	Piqua	Piqua
48	Manicouagan	Manicouagan
49 A	Laet Mountain Lake	Community Head
49 B	Red Lake	Manicouagan
50	Peopewick	Peopewick
51	Chapewick	Star Blanket
52	Star Blanket	Star Blanket
53	Star Blanket	Star Blanket
54	Star Blanket	Star Blanket
55	Little Black Bear	Little Black Bear
56	Multicoon	Multicoon
57	Multicoon	Multicoon
58	Multicoon	Multicoon
59	Day Star	Day Star
60	Four Stars	Four Stars
61	Fishing Lake	Fishing Lake
62	Fishing Lake	Fishing Lake
63	Yellowhead	Yellowhead
64	Kiwanis	Kiwanis
65	Kiwanis	Kiwanis
66	White Cap	Moose Woods
67	Wapagan	Wapagan
68	Wapagan	Wapagan
69	Chic Annes	Wapagan
70	Beardy's & Okeanais	Beardy's & Okeanais
71	Beardy's & Okeanais	Beardy's & Okeanais
72	Manicouagan	Manicouagan
73	Manicouagan	Manicouagan
74	James Smith	James Smith
75	Cambridge	Cambridge
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# Linguistic Groups in Saskatchewan

## 10 Language Groups

There are 10 Indigenous language groups in Saskatchewan:

- For the nēhiyawak, Plains Cree, there are just over 3000 speakers.
- For the nēhiyawak, Swampy Cree , 440 speakers.
- For the nēhithawak, Woodland Cree , 1255 speakers.
- For the Nahkawiniwak, Saulteaux, 665 speakers.
- For the Nakota Oyade, Nakota, 60 speakers.
- For the Dakhótiyapi, Dakota, 120 speakers.
- For the Oceti Sakowin, Lakota, 1 speaker.
- For the Denesuline, Dene, 5780 speakers.
- For the Michif, Métis, 260 speakers.
- For the Inuktitut, Inuit, 30 speakers.

Our languages are integral to our cultures. Our cultures are imbedded in our languages. Indigenous people will always work to keep our languages and learn our languages in order to keep our way of life for ourselves and for our children.

# Modern Associations to Indigenous People

## Contemporary Indigeneity

First Nations:

- Smudge
- Ribbon Skirts
- Orange Shirts
- Red Dresses
- Pow Wow and Hand Drums

Métis:

- Sash
- Infinity symbol
- Fiddle

Inuit:

- Inuksuk
- Qulliq
- Ulu





# Historical Associations with Indigenous People

## Traditional Indigeneity

Some First Nations examples of ceremonies:

- Feasts
- Sweat Lodge
- Pipe Ceremony
- Talking Circles
- Sacred Fires
- Prayers
- Smudging

These are important ceremonies that we have always had. At one time, they may have been outlawed but we are coming back to them. It is important to note that there are public ceremonies such as the Round Dance and Pow Wow, smudging and pipe ceremonies. Then, there are deeply spiritual ceremonies the public may never see. Every culture has its own ways to speak to a power we may never fully understand.

# Four Sacred Medicines

## Tobacco, Sweetgrass, Cedar, Sage

**Tobacco** – Tobacco is always first. It is used as an offering for everything and in every ceremony. It opens up the door to allow that communication to take place with the spirit world. It is offered before picking medicines to let it know why you are there, that plant will let all the plants in the area know why you are coming to pick them. When you seek help or advice of an Elder, Healer or Medicine Person, and offer tobacco, they know that a request will be made. We express our gratitude for the help the spirits give us through our offering of tobacco. It is put down as an offering of thanks. Traditional people make an offering of tobacco each day when the sun comes up.

**Sweetgrass** – Sweetgrass is the sacred hair of Mother Earth. Its sweet aroma reminds people of the gentleness, love and kindness she has for the people. When sweetgrass is used in a healing circle it has a calming effect. The three strands of the braid represent the balance of body, mind, and spirit.

**Cedar** – Cedar is used to purify the home. It also has many restorative medicinal uses. Cedar baths are healing, and cedar tea can be an excellent source of vitamin C. When cedar is put in the fire with tobacco, it crackles. When it does this, it is calling the attention of the spirits to the offering that is being made. Cedar is used in fasting and sweat lodge ceremonies as a form of protection: cedar branches cover the floor of the sweat lodge and a circle of cedar surrounds the faster's lodge.

**Sage** – Sage is used to prepare people for ceremonies and teachings. It is used when smudging to cleanse the spirit of negative thoughts of a person or place and has other medicinal uses. Sage represents the western direction. Sage is used by the original peoples to make their prayers and to signal to creation of one's need for help. There are many varieties of sage and all are effective in smudging.



**Tobacco**



**Sage**



**Sweetgrass**



**Cedar**

<https://downiewenjack.ca/four-sacred-medicines>

# Indigenous Prayers

Tobacco, Sweetgrass, Cedar, Sage

Indigenous ceremonies seek to strengthen a connection to the physical and spiritual world. For healing or clarity, mark significant life moments, or offer remembrance and gratitude. Prayer involves talking to the Creator and our ancestors for a variety of reasons.

Indigenous people pray during Indigenous ceremonies seek to strengthen a connection to the physical and spiritual world. They may also pray for healing or clarity, mark significant life moments, or offer remembrance and gratitude. Prayers involves talking to the Creator and our ancestors for a variety of reasons.



# Indigenous Roles

Everyone was valued and each person had roles

For Indigenous people, our children are a gift from the Creator, they are loaned to us. It is their birthright to know their language, culture and way of life. When our children grow up with a sense of belonging, they can keep their cultures vital and restore their communities.

As we journey through life, we move through various stages of life by learning from people within the community.

We start off by observing, then we move to helper roles, then into knowledge keeper roles with some knowledge and finally, Elders with specific and detailed knowledge. By the time a person becomes an Elder, they are really knowledgeable. When an Elder dies, it is the equivalent of a library being burned down.

The following are some of the roles within Indigenous societies:

- **Elders** - They are not defined by age. They are recognized because they have earned the respect of their community through wisdom, harmony and balance of their actions in their teachings.
- **Knowledge Keepers** - This is someone who has been taught by an Elder in their community. This person holds traditional knowledge and teachings, they have been taught how to care for these teachings and when it is/is not appropriate to share this knowledge with others.
- **Cultural Advisors** - This is someone who is another form of a teacher. They hold cultural knowledge that has been shared with them by more experienced teachers.
- **Helpers** - They assist Elders in dealing with the demands and physical realities. They are key to safeguarding traditions and protocols.



# Module 3

## History

# Historical Quote

John A. Macdonald

Canada's First Prime Minister John A. Macdonald said in 1887:

"The great aim of our legislation  
has been to do away with the tribal system and

**assimilate the Indian people**

in all respects with the other inhabitants of the Dominion  
as speedily as they are fit to change."

## Reflection Moment:

Take a moment to reflect on how there was no consideration of people's way of life, a person's individual personality and a person's individual freedom.



# Historical Timeline

- 1400s – Doctrine of Discovery, a means of legitimizing the colonization of land outside Europe.
- 1492 – Christopher Columbus arrives in the Americas.
- 1497 – John Cabot arrives on the shores of Newfoundland.
- 1700 – Great Peace of Montreal that forged peaceful relations ending a century of war.
- 1829 – The last Beothuk dies of tuberculosis.
- 1867 – British North America Act – Colonial responsibility for Indigenous peoples/lands transferred to the new fed gov't.
- 1876 – The creation of the Dominion of Canada.
- 1876 – Indian Act – Consolidation of Indian policies.
- 1883 – The first Residential Schools opened in the North-West and the next year in Qu'Appelle, High River and Battleford.
- 1884 – First Nations ceremonies were banned.
- 1891 – The population of non-Aboriginal settlers has risen to 98,967 in what is now known as Saskatchewan.
- 1905 – The birth of a new province, Saskatchewan is formed.
- 1907 – It finally comes to light that Indigenous children are dying at alarming rates at Indian Residential Schools.
- 1920 – Indian Act amendment allows for forced enfranchisement of status Indians (removal from band lists), Indian Residential school is mandatory for every First Nations child from 7 to 16 years of age.
- 1928 – Sterilization of Indigenous women began.
- 1933 – The Indian Act legally appoints RCMP officers as truant officers to enforce attendance and return truant children to residential schools.
- 1946 – The special joint committee on the Indian Act created in relation to federal voting.
- 1949 – First Nations people win the right to vote provincially.
- 1960 – The Sixties Scoop – Thousands of Indigenous children are taken from their families and placed in boarding schools or foster homes of middle-class Euro-Canadian families.
- 1960 – First Nations people granted the right to vote in federal elections.
- 1985 – Bill C-31 is enacted by Canada, restores status/band membership to First Nation women who lost their status due to marrying non-Native men.
- 1996 – The Royal Commission on Aboriginal Peoples – Report recommends a public inquiry into the effects of Indian residential schools.

# Doctrine of Discovery

## The 15th century first act of colonization in Canada

### What is colonization?

The action or process of settling among and establishing control over the Indigenous peoples of an area.

### Where and how did colonization begin?

The thoughts of colonization first appeared by document. In Canada, the first act of colonization is the Doctrine of Discovery, a legal doctrine upon which settler colonialism justified their acts in Canada.

The Doctrine of Discovery is a principle of international law dating from the 15th century. It also traces back to the Vatican that allowed and promoted the conquest, colonization and exploitation of non-Christian territories and peoples.

It is based upon “terra nullius”, a term that refers to a “territory without a master.”

This is quite a different outlook on the land than First Nations people. First Nations people do not view themselves as masters of the land, rather stewards of the land and live in harmony with it.





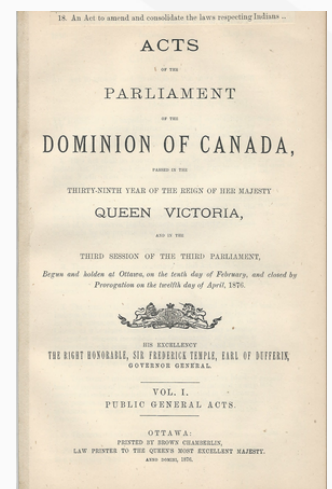
# The Indian Act

## 1876 act of colonization in Canada

The Indian Act is the principal law through which the federal government administers Indian status, local First Nations governments and the management of reserve land and communal monies.

Under the Act, these are just some of the First Nations peoples and communities:

- Could not express their identities through governance and culture.
- Could not practice ceremonies and have cultural gatherings as they were banned and became illegal.
- First outlawed dancing off-reserve, then outlawed it entirely.
- Could not solicit funds to pursue a land claim.
- Were denied right to vote.
- Were not able to attend university.
- Forced to use given European names.
- First and Traditional languages became illegal to use.
- Forced to live on reserves.
- Required permission to leave reserve.
- Women could not participate in band council politics until 1951.
- Children were forced to attend industrial or residential schools.



# Confederation

## 1876 formation of the Dominion of Canada

Confederation is the process of federal union in which the British North American colonies of Nova Scotia, New Brunswick and the Province of Canada joined together to form the Dominion of Canada. The term Confederation also stands for July 1, 1867, the date of the creation of the Dominion which is now known as Canada Day.

Under the responsible government principle, delegates presented the Confederation blueprint to their legislatures for deliberation and approval. In Nova Scotia, they argued Confederation would rob their colony of its identity and reduce its importance in the British Empire. In the United Province of Canada, they argued Confederation would endanger the language, culture and institutions of French Canadians.

An important note in relation to this process is that Indigenous people were entirely excluded from any negotiations on Confederation. The Fathers of Confederation regarded Indigenous people as uncivilized outsiders and/or wards of the state.

Between 1776–1840, the non-Indigenous population grew from under 100,000 to over 1 million through natural increase and immigration. To open up land for these new settlers, treaties between colonial officials and leaders of Indigenous communities were negotiated, drafted and signed – hastily. Indigenous lands were marketed as "free land" and Indigenous people were increasingly marginalized and forced off their ancestral lands. This treatment intensified after Confederation, with the new country's efforts to expand westward.



# Historical Quote

Hector Langevin

The Public Works Minister of Canada said in 1883:

"In order to educate the children properly we must

**separate them from their families**

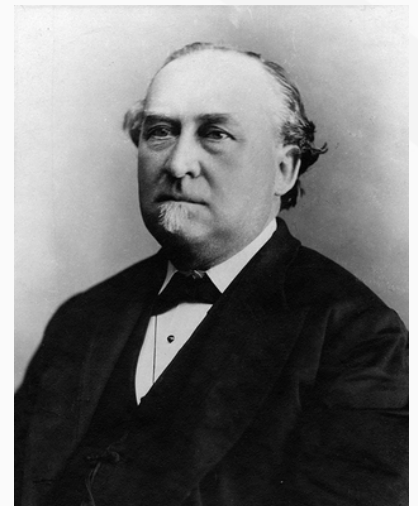
Some people may say that this is hard but if

**we want to civilize them**

we must do that."

## Reflection Moment:

Take a moment to reflect on this quote. It is important to note that the existence of Indian Residential Schools is not taught in schools. Think about how many of us and probably all of us love our families and our children. The forcible removal of children from parents who love them is a terrible thought.



# Historical Quote

Duncan Campbell Scott

Duncan Campbell Scott, the Deputy Superintendent of the Department of Indian Affairs said in 1918:

"It is readily acknowledged that Indian children lose their natural resistance to illness by habituating so closely in residential schools, and that they die at a much higher rate than in their villages. But, this alone does not justify a change in the policy of this department, which is geared towards a **final solution of our Indian problem.**"

## Reflection Moment:

Take a moment to reflect on how the goal of the government was ultimately death of children through Indian Residential schools and to eradicate First Nations people and how to achieve that goal. These children were human beings.



# A Brief History of Saskatchewan Indian Residential Schools

In Order of Opening



Schools listed beside an orange dot are not recognized as a Residential School from the Federal Government.

# Gordon's Indian Residential School

## The last Saskatchewan Indian Residential School closes

Gordon's Indian Residential School in Punnichy, Saskatchewan shut its doors in 1996. It was the last federally run residential school in Canada. It was the last to close in Saskatchewan but also all of Canada. This is not even 30 years ago.

Some students were victimized by supervisors, staff and principals. There were numerous reports of physical and sexual abuse of students going back to the early 20th century. The most notorious sexual abuse crimes were brought to light in a 1992 court case launched by former students against a former director and principal. He was convicted of 10 counts of sexually assaulting boys between the ages of seven and 14 from 1968 to 1984 and admitted to abusing hundreds of young boys over a 40-year period.



# Historical Quote

Brooke Claxton

The Federal Minister of National Health and Welfare and Minister of National said in 1946:

"Neither law nor treaty impose an obligation on the Dominion government to establish a health service for the Indians and Eskimos... However, for humanitarian reasons and as a necessary protection to the rest of the population of Canada it is essential to do everything possible to **stamp out disease at its source.**

Whatever it may be within the confines of the country."

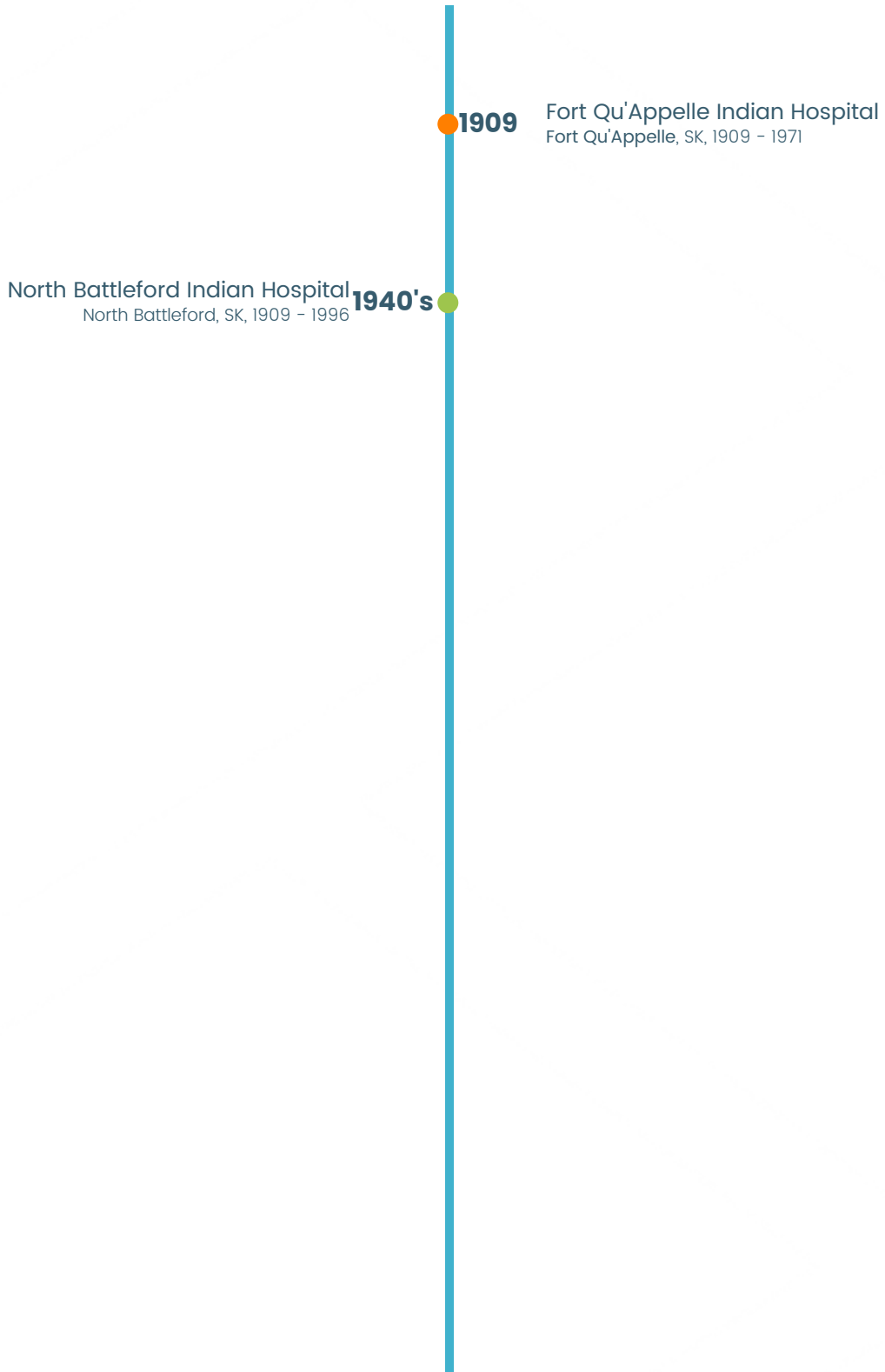
## Reflection Moment:

Take a moment to reflect on this quote. It is important to note that the existence of Indian hospitals is not taught in schools. Segregation was enforced as the federal government told people that tuberculosis was an Indigenous disease.

Indigenous people know a family member or friend of the family who went to an Indian Hospital and it is the reason why many people will forego receiving health or medical care. This is still a health care crisis over 40 years later since the last Indian Hospital closed.



A Brief History of  
**Saskatchewan Indian  
Hospitals**  
In Order of Opening





# Fort Qu'Appelle Indian Hospital

## The last Saskatchewan Indian Hospital closes

The Fort Qu'Appelle Indian Hospital was closed in Fort Qu'Appelle, Saskatchewan in 1981. It was the last federally run Indian hospital in Saskatchewan in Canada. It was the last to close in Saskatchewan but also all of Canada. This is just over 40 years ago.

Some children and adults were treated at tuberculosis sanatoriums as well as in segregated, government-run "Indian hospitals." This health care system was built on a combination of government policy and widespread racism. Upon arrival, they received names like "Annie E7-1261", their hair was cut, they were forced to speak English, and a dress code was enforced by physical punishment. Children could only speak to their parents by phone once a month, for 10 minutes. Some patients endured medical experiments at the hands of hospital staff.



# Canada's Food Guide

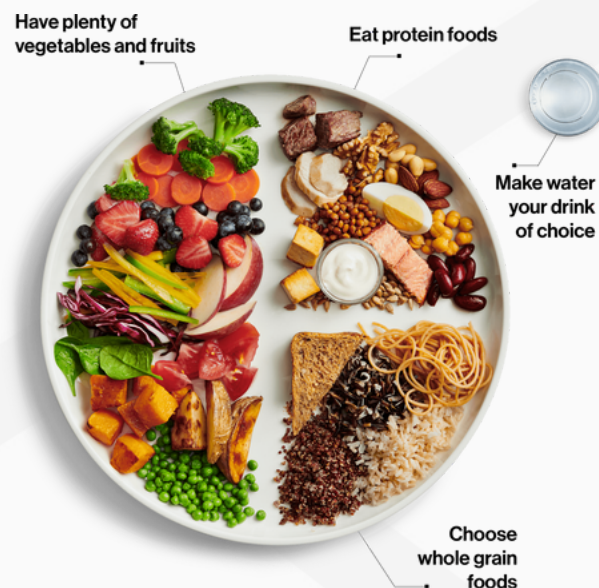
## Dark History

In 1941, the federal Nutrition Services Division was established under the leadership of medical doctor and biochemist Lionell Pett. He wanted to research what the daily recommended intake for different vitamins and minerals should be. But there were challenges to do these kinds of studies. When he became aware of the malnutrition in Indian Residential Schools, he saw this as an opportunity to test nutrition theories.

In 1947, Pett began testing different nutritional interventions on close to 1,000 children in six residential schools across the country. These experiments used the baseline of malnutrition and hunger experienced by Indigenous children in the schools as a way to test interventions and non-interventions. These experiments included children, known to be malnourished and who received no changes to their diets in order to act as controls in the experiments.

Pett was the architect of Canada's Food Guide. He was the primary author of Canada's Official Food Rules, which was introduced in 1942 and was the precursor to Canada's Food Guide. The food served in residential schools and the level of hunger experienced by kids, had long term health effects on survivors and their children.

Long term impacts of that kind of hunger during childhood leads to issues such as stunting, not reaching their growth potential, higher incidences of type 2 diabetes, tendencies toward obesity later in life, and a whole range of problems cascade from there.



# Module 4

## Current Realities

# Terminology

## Distinctions

The following are terms to know and understand as they are similar and yet, different:

- **Prejudice** - An unfair feeling of dislike for a person or group because of race, sex, religion etc.
- **Discrimination** - The practice of unfairly treating a person or group of people differently from other people or groups of people
- **Privilege** - The advantage that powerful people have over the other people in a society.
- **Stereotypes** - The unfair belief that all people or things with a particular characteristic are the same.
- **Racism** - The poor treatment of or violence against people because of their race
- **Barriers** - Something that impedes or separates.

# Historical Quote

## Stephen Harper

The Prime Minister of Canada Stephen Harper said in 2008:

“Today, we recognize that this  
**policy of assimilation**  
was wrong, has caused great harm, and has  
**no place in our country.**“

### Reflection Moment:

Take a moment to reflect on this quote. It has taken 115 years for an apology. Apologies are usually more immediate and usually within a person's lifetime. There are so many people who have passed on before they have heard this particular apology.

Some people ask why is an apology important? To truly heal a relationship, it is powerful for people to receive an apology. It acknowledges their responsibility and acknowledges the harmful behaviors committed. Of course, beyond that... the same actions should never happen again.



# Tubal Ligation

## Coercion in contemporary health care

Yet with an apology and promise to do better in 2008, seven years later another issue surfaces. Due to media reports on tubal ligation coercion in 2015, an internal review was done in 2016. But, it was determined that this internal review was not enough. A more than standard review was done in 2017 that included First Nations and Metis values.

The review was agree to be carried out in a clear manner with careful analysis throughout the review process, that there be engagement with the community, a respect for privacy of health information, a high level of credibility, and most critically, having direct engagement with the Indigenous women.

It examines the issue of these Indigenous women and their experiences of tubal ligation coercion at Saskatoon hospitals. The women explained the detrimental impacts on their self-worth, their relationships, and lack of trust of health care.

As a result of "External Review: Tubal Ligation in the Saskatoon Health Region: The Lived Experience of Aboriginal Women", there were many Calls to Action made:

- Requirements in Canadian Law
- Cultural Training
- Education
- Restructuring
- Advisory Council with Authority
- Ensure full implementation and monitoring
- Coordination of other supports
- Reparation
- Reproductive center
- Policy revision

# Joyce Echequon

## Cyclical Nature

Three years after the external review, Joyce Echaquan, a 37-year-old Atikamekw woman died in September 2020 at a hospital in Quebec. Before her death, she recorded a Facebook Live video that showed her screaming in distress while healthcare workers abused her, laughed and made derogatory comments about her, assuming her to be a drug addict experiencing withdrawal symptoms.

After, the Government of Canada convened a meeting with Ms. Echaquan's family, her First Nation's leadership, Indigenous health practitioners and students, First Nations, Inuit and Métis Nation leaders, Federal, provincial and territorial government representatives, and health system partners.

The objectives of the meeting were:

- To listen to lived experiences of Indigenous people and health care professionals regarding systemic racism in federal, provincial and territorial health systems,
- To reflect upon the information shared to inform concrete measures that governments, educational institutions, health professional associations, regulatory colleges, and accreditation organizations can take, and,
- To commit to a second gathering in January 2021 where these proposed or implemented measures would be presented by governments and health care organizations.

Canada must work with provinces and territories, health system partners and educational institutions to advance anti-racism and cultural safety for all Indigenous people. Accessing real and effective change requires all of our collective actions in a spirit of trust, commitment, cultural humility and reconciliation.

When truth comes to light, then something can be done about it.

# Intergenerational Trauma

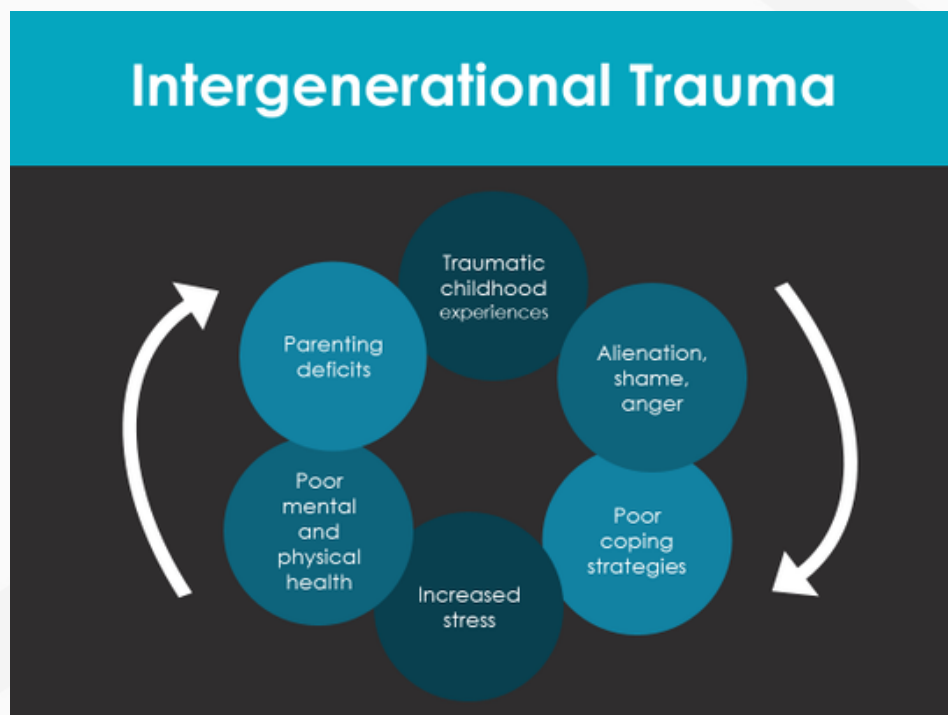
## Cyclical Nature

Examples from the past and today, show that racism still exists in health care. There are many Indigenous people who fear, avoid and completely forego western health care services. But, why does this happen?

Intergenerational trauma is a cycle and happens when someone experiences trauma and then creates a similar experience for children in their care. The children in Indian Residential Schools were treated cruelly by the staff at Indian Residential Schools and Indian Hospitals.

Many Indigenous people are victims themselves, or have family members who attended or know someone personally who has attended. They have physically been through the trauma and are forced to relive it every time they share their story. They often will avoid hospitals to avoid that trauma. They are distrustful of the institution and often, their families and communities are as well.

Common symptoms of intergenerational trauma include low self-esteem, depression, anxiety, insomnia, anger, and self-destructive behaviors.





# Trauma Informed Care

## Moving to improve patient engagement

Great harm that has no place in our country and yet, racism in health care continues today. What do we do about it? A step in the right direction is trauma informed care.

What does it mean to have trauma informed care?

It is knowing, understanding, acknowledging and validating that a person suffered trauma from their lived experiences and from past generations. Those who suffer from trauma struggle with everyday situations and require a trauma informed approach in order to provide a healthy environment. The situation must provide support to empower and deal with the emotions they are experiencing. This leads to improved patient engagement.

The key is to not make assumptions and to meet people where they are at.

SHA Trauma-Informed Engagement:

- Do no harm
- Self awareness and reflection
- Acceptance
- Community empowerment

This is taken directly from the SHA website. It is a good reminder for us all when we signed up to do this work. This work is fast paced and hard on the heart, but in each task, we must remember that we are dealing with humans with very real issues. Everyone deserves dignity in the health care they receive.

# Cultural Safety and Humility Standard

## A result of the In Plain Sight Report

So, what can be done about this health care crisis?

The In Plain Sight Report was created in 2020 to address Indigenous-specific racism and discrimination in BC Health Care. Out of it, there are 24 recommendations that aim to advance an integrated and comprehensive change approach where actions in relation to systems, behaviours and beliefs are purposefully designed in relation to, and to reinforce, one another.

Following the In Plain Sight Report, the First Nations Health Authority in British Columbia have done some amazing work with their Cultural Safety and Humility Standard work. The standards provide guidance to health and social services organizations to address Indigenous-specific racism in their service delivery and provide more culturally safe services to First Nations, Métis, and Inuit peoples and communities. Indigenous people are setting standards and working to make sure they are upheld.

These standards need to be upheld by all.

This work is a start to a new path, and today could be a start to a new path in Saskatchewan.

## Applying Your Knowledge

# Privilege Walk Activity

### Procedures:

- Participants line up in a straight line across the middle of the room.
- Participants to hold hands if they are comfortable to do so.
- Read statements aloud. Move if a statement applies to you. If you do not feel comfortable to move then do not move.
- When finished, ask participants to take note of where they are in the room in relation to others.
- Have everyone gather into a circle for debriefing and discussion.



### Reflection Questions:

- What did you feel like being in the front of the group? In the back? In the middle?
- What were some factors that you have never thought of before?
- If you broke contact with the person beside you, how did you feel in that moment?
- What question made you think most? If you could add a question, what would it be?
- What do you wish people knew about one of the identities, situations, or disadvantages that caused you to take a step back?
- How can your understanding of your privileges or marginalizations improve your existing relationships with yourself and others?

## The current reality of **Justice**

The Honourable David Lametti said:

“Serious criminals deserve to be seriously punished and kept away from our communities. But

**TOO MANY LOWER-RISK AND FIRST-TIME OFFENDERS,  
INCLUDING A DISPROPORTIONATE NUMBER OF  
INDIGENOUS AND BLACK CANADIANS**

are being sent to prison because of laws that do not deter crime or help keep our communities safe. Along with other efforts across government, these reforms represent an important step forward in the fight to root out systemic racism and ensure a more effective justice system for all.”

Another current issue is Indigenous people in corrections. Of all people incarcerated in Canada, 40% are Indigenous women and 28% are Indigenous men. The Indigenous incarceration rate is roughly 10 times higher than the non-Indigenous rate. Systemic racism in the criminal justice system has resulted in the overincarceration of Indigenous peoples, Black Canadians and members of marginalized communities. In response, Bill-5 was introduced to reform sentencing measures for certain offences that contribute to higher rates of imprisonment and disproportionately affect Indigenous peoples and Black Canadians.



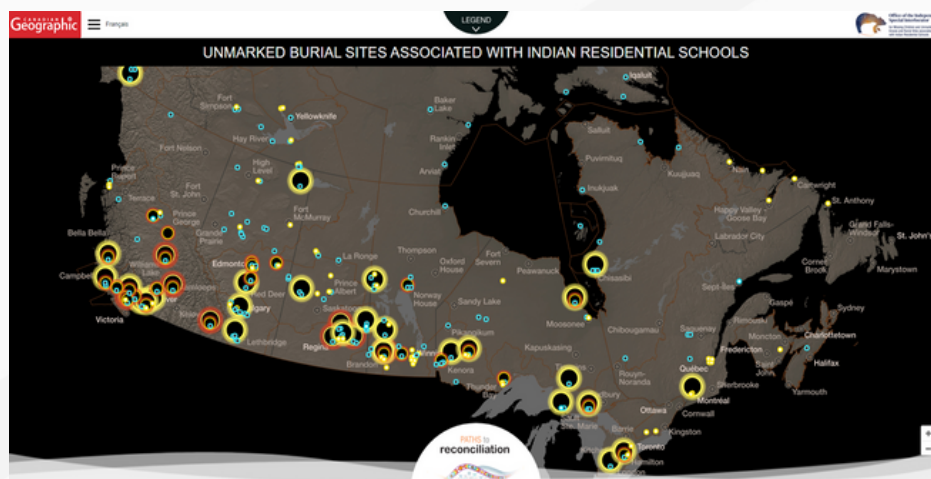
## The current reality of Unmarked Graves

Many Canadians were shocked in 2021 after ground-penetrating radar searches had located hundreds of unmarked graves at the sites of former residential schools. This is history that was never taught in our schools. It is hidden away and not talked about.

The TRC documented the deaths of more than 4,100 Indian Residential School students, though the number could be 6,000+.

Earlier today, we talked about Indian Residential Schools, but what is the current reality?

Along with 139 legally recognized schools, there were many schools that operated in the exact same fashion as an Indian Residential School and that number totals 1,570. By the Canadian Geographic website, the number of unmarked graves is 6,000+.



# Indigenous Children In Care

## Growing up not knowing your culture

Another current reality is the number of Indigenous Children in Care. In Canada, 53.8 percent of children in care are Indigenous. 70% of those Indigenous children end up in non-Indigenous homes.

There are no Saskatchewan statistics.

Indigenous children only make up 7.7% of the population. Let's look at the linkages to youth in corrections. Indigenous youth 12-17, comprise 35% of youth admitted to correctional services. Of the 35% of youth admitted, 44% female and 29% male.



# MMIWG2ST

Including women, girls, two spirit and trans women

Another current reality is the number of missing and murdered Indigenous women, two spirit and trans women.

In Canada, there are over 2000+ missing or murdered. But the truth is, the actual number is not known. The RCMP report just over 1000+ but that only considers the RCMP jurisdiction AND only the time period from 1980-2014. Factoring in other jurisdictions that number doubles.

For Saskatchewan, there are over 80+ missing or murdered. Again, the actual number is not known.

For all these numbers, the numbers are likely even higher when we consider two spirit and trans women who are often forgotten.

The rate of homicide of Indigenous women is 6X higher than non-Indigenous women. Canada only started keeping a database of missing people in 2010. The statistics speak to the value of Indigenous women's lives.



# Gender Equality

The Earth is our mother

Indigenous communities were traditionally matriarchal:

- Men would stay with the woman's family upon marriage, children were known by their mother's clan and lineage.
- It's a built-in security for women, harder to abuse a woman when she is surrounded by her family.

Western mainstream society is patriarchal:

- Men are the head of the family, women are subservient.
- Perpetuated through government policies: Indian Act, Indian status, Indian Residential School, foster parenting, adoptions, etc.
- It is much easier to abuse women by diminishing their power, status and circumstances.

Why are our women treated so poorly?

Gender equality is essentially not present. When Indigenous communities were matriarchal, women were honored for their wisdom and vision and respect for their role as life givers.

With colonization this has changed. Now, Indigenous women face significant challenges with patriarchy. Many First Nations Elders tell us that until we treat Mother Earth in a respectful manner, then we will not treat women in a respectful manner. We are so wrapped up in development and technology etc. that we take and take and take from mother earth and fail to give back.



# Stereotypes

## Health Care

### Ignored to Death: the Case of Brian Sinclair

Brian Sinclair, a 45 year old Indigenous man from Manitoba died at Health Sciences Centre (HSC) in Winnipeg in September 2008. He was 45 years old. He sought care from a family physician at a primary care clinic. The physician referred him to the emergency department of HSC located just a few blocks away for further care. Brian Sinclair was sent by taxi to HSC. In his wheelchair, he entered the emergency department of the most comprehensive hospital in Manitoba. After being ignored, unattended, and uncared for during the next 34 hours, he died of complications of a treatable bladder infection.

An inquest revealed that staff at the Health Sciences Centre made assumptions about Brian – that he was intoxicated, homeless and had nowhere else to go. He was “invisible” and “overly visible” as staff only saw stereotypes and assumptions, which were used to justify ignoring him to death.

Brian died of racism. He required a simple procedure and some antibiotics to treat a bladder infection. His story exemplifies the way in which stereotypes and preconceived notions about Indigenous peoples are embedded in the healthcare system.

## Applying Your Knowledge

# Culturally Insensitive Phrases

These are phrases that people use and they do not understand the insensitive nature when using them. These exist in other cultures as well. If you find yourself using a phrase and you don't know what they mean or why, we encourage you to look it up.

Insensitive phrases and why:

- Too many chiefs, not enough Indians – This is used to describe a situation where there are too many people giving orders and not enough people to carry them out.
- Indian giver – For First Nations the giving gifts was reciprocal, and you give back with something of equal value. For Europeans, gifts were freely given with nothing expected in return
- \_\_\_\_\_ is my spirit animal – Spirit Helpers are not a novelty, and it undermines Indigenous beliefs.
- Low on the totem pole – Totem poles do not denote a hierarchy based on physical position.
- We'll have a Pow Wow – Pow Wows are social ceremony with strict protocols and it does not mean having a quick business meeting.



## The Dark Side of Social Media

Social media can be an evil place where people can go unchecked. These people can be termed as keyboard warriors.

You may have heard a lot in the news a few years back about Colten Boushie. This was in relation to a young Indigenous man being shot to death by a non-Indigenous man. It is amazing to see that people don't try to hide their names.

They are openly encouraging killing humans.

### Racism in the 21st Century

The screenshot displays a collection of social media posts, primarily from Twitter, reacting to the news of the Colten Boushie case. The posts are arranged in two columns. The left column shows replies to a tweet from @LonghairCanuck and @CBCIndigenous. The right column shows a series of tweets, some of which are replies to each other. The comments are highly inflammatory and racist, using terms like 'thug', 'loser', 'Fucking indian', and 'brown bread' to dehumanize the victim and his family. Some comments also accuse the victim's family of being involved in the crime.

**Left Column (Replies to @LonghairCanuck and @CBCIndigenous):**

- Replying to @LonghairCanuck and @CBCIndigenous: "don't want to get shot? don't be a thug, simple as that, we don't need to 'justify it, the loser wrote his own story"
- @c... · 17h: "This is just a money grab from his mother"
- Replying to @LonghairCanuck and @CBCIndigenous: "A lot of people here making excuses for a criminal gang making an armed raid on a rural farm but ok."
- Longhair 🇨🇦 @LonghairCanuck · 2d: "And you're trying to justify summary execution. Innocent until proven guilty, unless it's someone you don't like, hey? Then screw due process."

**Right Column (Tweets):**

- Fucking indian: "Yesterday at 9:50 PM · Like · 4"
- Is he one of the thugs that was in the car?: "Yesterday at 10:12 PM · Like · 3"
- Yeah. He was the one killed.: "Yesterday at 10:14 PM · Like"
- one native on another part of Facebook claims this was a song lyric, but either way...: "Yesterday at 10:50 PM · Like · 1"
- i really hope that is true. Terrible situation for both parties, but something surely needs to change.: "Yesterday at 10:57 PM · Like"
- yeah, sure would be nice to hear from the farmer himself instead of all the natives spreading the victim crap: "Yesterday at 11:00 PM · Like · 4"
- Whatever, he's brown bread now.: "Yesterday at 11:03 PM · Like · 2"
- His only mistake was leaving three witnesses: "Yesterday at 11:03 PM · Like · 2"

## The current realities of Mental Health

Saskatchewan has a high suicide rate in comparison to the Canadian average. 25% of all suicides by First Nation are by youth ages 15–24 compared to 6% for non-First Nations. The Saskatchewan rate of suicide for First Nations people is five times higher than non-First Nations.

Indigenous people suffer from ongoing racism, stereotypes, ignorance, and being devastated by historical government interventions. Indigenous people in Canada deal with serious challenges regarding mental illness and inadequate health care services.

The Saskatchewan rate of suicide is really high in comparison to the Canadian average. 25% of all suicides by First Nations are by youth (15–24) compared to 6% for non-First Nations. The rate of suicide in First Nations People in Sask was five times higher than non-indigenous.

## The current realities of Health Care

We have three examples of Indigenous people being treated poorly when they went to receive health care.

In Saskatchewan:

- Tobias Soosay was born prematurely and ended up at Jim Pattison Children's Hospital in Saskatoon for care. When Tobias' mother returned to visit, her baby was in a full leg cast and she was not told why or given any explanation.

In Canada:

- Joyce Echaquan, a 37-year-old mother died shortly after filming two hospital workers making fun of her plight and subjecting her to insults.

A step in the right direction

# Truth & Reconciliation Commission

You may have heard about the Truth and Reconciliation Commission. It was introduced in 2015 and is a component of the Indian Residential School Agreement. There are 94 Calls to Action. We have discussed some of those Calls to Action in this presentation including:

- Child Welfare
- Education
- Language & Culture
- Health
- Justice
- Reconciliation

But, there are so many more. These Calls to Action are Instructions to guide governments, communities, and faith groups down the road to reconciliation.

## SHA Commitment to Truth & Reconciliation:

On June 23, 2021, SHA reaffirmed the organization's commitment to address the Calls to Action 18 to-24 that are related to health and shared that while SHA has accomplished many things working together, SHA also realizes that more work needs to be done to create a health care system that adheres to SHA's organizational values and that continues to put patients and families at the center of everything SHA does.

Note: Please see the QR code on page ?? to review the Calls to Action related to health, numbers 18-24).

A step in the right direction

# National Inquiry into MMIWG2ST

You may have heard about the National Inquiry for MMIWG2ST that was launched in 2016. It has three goals of:

"Finding the truth,  
honoring the truth and  
giving life to the truth  
as a path to healing."

In regard to the acronym, you may have seen variations of this, and at AFCS we aim to be as inclusive as possible and include girls, two spirit people and trans women.

Indigenous communities are traditionally matriarchal, and colonization is firmly patriarchal. With colonization, the result diminished Indigenous women's status.

The mission of the national inquiry is to learn the truth by honoring the lives and legacies of Indigenous women, girls and members of the 2SLGBTQ community.

MMIWG2ST is a health issue. Lives are ending. It is immediately associated with protection and safety but it is very much a health issue. Health care workers have a role in supporting survivor health and preventing violence.

A step in the right direction

# Apology from the Pope

On July 25, 2022, Pope Francis apologized for the role of the Catholic Church in the abuse and forced assimilation of Indigenous Peoples. This apology was at the site of a former residential school in Maskwacis, Alberta.

He apologized for the “evil” of church personnel working in schools and “catastrophic” effect of the school system on Indigenous families. He blasted the school system as “deplorable.”

He noted the school system was “promoted by the governmental authorities at the time.” After facing criticism, he said “local Catholic institutions had a part” in implementing that policy.





A step in the right direction

# Rejection of the Doctrine of Discovery

On March 30, 2023, the Vatican formally repudiated colonial-era concepts that legitimized the seizure of Indigenous lands. A Vatican statement said the 15th-century papal bulls, or decrees, "did not adequately reflect the equal dignity and rights of Indigenous peoples" and have never been considered expressions of the Catholic faith."

This is a step in the right direction. Its impact on modern policy will be the true measure of change. There has to be a fundamental change in attitudes, behaviors, laws and policies from that statement.

In the architecture of reconciliation, there is the art of reconciliation, the process whereby people commit to listening to each other, to speaking to each other and to growth in mutual understanding.

# Module 5

## Applying Your Knowledge

## Applying Your Knowledge

# How can we communicate better?

- Learn about each other's and all cultures
- Expect differences
- Understand respectful interactions
- Be upfront about difficulties in communication
- Be patient
- Speak clearly and slowly, if necessary

# How can we be a better ally?

- Interrupt and speak up
- Question
- Educate
- Echo
- Speak from authority
- Report abuse
- Don't make it personal

# How can we build better relationships?

- Empathetic listening
- Being self aware
- Being genuinely interested
- Consistent demonstration of trust

# How can we become more culturally humble?

- Lifelong learning
- Be comfortable in not knowing
- Recognize power/privilege dynamics
- Continuous self-reflection

## Applying Your Knowledge

# Questions to ask yourself?

- Do I understand my biases?
- Do I understand my privileges?
- Am I able to adapt my work as necessary?

# Questions to ask your workplace?

- Do we value diversity?
- Have we done a cultural self-assessment?
- Do staff understand and respect different cultures?
- Do we adapt service delivery as needed?

# How can you help?

## Recommendations from the Truth & Reconciliation Commission:

- Volunteer at a community event.
- Educate yourself on Residential Schools.
- Lobby for changes to the school curriculum in your community.

## Recommendations from Friendship Centres:

- Use critical thinking when watching the news.
- Correct those around you when they make judgements.
- Share information you learn today with one other person.
- Continue your education.
- Connect with the Friendship Centre in your community.



## Applying Your Knowledge

# Final Thoughts

Racism exists in health care. Every human has biases. There are disparities and Indigenous patients struggle with the circumstances they live in and their ability to follow directions of dietitians, physicians or other health care providers.

Physicians, nurse practitioners and dietitians also struggle in having patients that don't have the means to follow the instructions that they are giving them.

Something must change.

Indigenous people in Canada have been through so much in the way they have been treated for over 5,000 years and that mistreatment echoes over generations. There is a huge mistrust of the health care system and health care workers.

The change must come from the health care system and its employees.

In the health care field, when health care workers understand cultural humility and learn how a person's culture can impact their health behaviors, they can then start to cultivate sensitive approaches in treating their patients. Even when health care workers are overworked and overtired... treat the patient, not the illness.

Today may begin a learning journey for us all, on a path to ensuring our humanity and compassion remains within our busy lives and workplaces.

## Applying Your Knowledge

# Resources

These resources are meant to encourage you to further your knowledge on Indigenous cultures and are meant to complete our Cultural Humility training. We appreciate your commitment to becoming more culturally humble. Please use these resources to further your education on the Indigenous groups in our province.

### Websites:

- Aboriginal Friendship Centres of Saskatchewan: [www.afcs.ca](http://www.afcs.ca)
- National Association of Friendship Centres: [www.nafc.ca](http://www.nafc.ca)
- The National Centre for Truth & Reconciliation: [www.nctr.ca](http://www.nctr.ca)

### QR Code Links:



**National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls  
Two Spirit and Trans People**



**Truth and Reconciliation  
Commission of Canada:  
Calls to Action**



**United Nations  
Declaration  
on the Rights of  
Indigenous Peoples**


Plains Cree – ay hay  
Swampy Cree – ay hay  
Woodland Cree – Thī  
Saulteaux – mīkwec  
Inuit – nakurmiik  
Dakota – pidamayaye  
Lakota – wopila  
Nakoda – pinamaya  
Dene – mahsi cho  
Metis – maarsii


Thank you!



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