



# THE IMPORTANCE OF THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES & THE TRUTH & RECONCILIATION COMMISSION TO MUSEUMS

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## 1. Introduction

*"For too long, Indigenous voices have not been heard, but that seems to be changing in the aftermath of the TRC. It is really important that we, as a society, listen to what indigenous people are saying..."* Ry Moran, Director of the National Research Centre for the Truth & Reconciliation Commission, University of Manitoba<sup>1</sup>.

The United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP] was adopted by the General Assembly of the United Nations in 2007. Canada adopted UNDRIP in May 2016. The implementation of this declaration within federal and provincial legislation is in progress so museums need to be aware of and sure to follow the points laid out in UNDRIP.

The Truth and Reconciliation Commission formed in 2009 as part of the Indian Residential Schools Settlement Agreement. This agreement is between the federal government and Indigenous populations who had been subjected to enforced residential schooling in the 19th and 20th centuries. Through the recording of witness statements from parties affected by residential schools, the TRC created a historical record of this cultural atrocity and concluded their inquiries in 2015. The report issued at the conclusion of the commission in 2015 included specific calls to action for museums to take to promote reconciliation in Canada.

## 2. Legislation and Official Guidance related to Museum Exhibits

### 2.1 United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP]

This international declaration was adopted by the United Nations in 2007, to establish ... "a universal framework of minimum standards for the survival, dignity, well-being and rights of the world's indigenous peoples".<sup>2</sup>

<sup>1</sup> Moran, Ry. (2016). *John Talks With...* *Muse Magazine January / February*. Retrieved 1 June 2017 from [http://museums.in1touch.org/site/Muse\\_Online\\_janfeb\\_john](http://museums.in1touch.org/site/Muse_Online_janfeb_john)

<sup>2</sup> United Nations Human Rights Office of the High Commissioner. (no date). Declaration on the rights of Indigenous People. Retrieved 1 June 2017 from <http://www.ohchr.org/EN/Issues/IPeoples/Pages/Declaration.aspx>

# The articles of primary relevance to museums include:

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## Article 11.1:

“Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.”

## Article 11.2:

“States [nation states / countries] shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.”

## Article 12.1:

“Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.”

## Article 12.2:

“States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.”

## Article 13.1:

“Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.”

## Article 13.2:

“States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.”

## 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.”

## Article 15.2:

“States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.”

The recommendations from the Truth & Reconciliation Commission should be the starting point for any exhibit content involving Indigenous people in Canada. As stated in the TRC executive summary, museums "...have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience...as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story."<sup>3</sup>

The report included 'calls to action' to promote healing and reconciliation through the acknowledgement of the multi-generational trauma and other impacts of residential schools, and the need for this to be made public knowledge throughout Canada. It is important to note that not all Indigenous people in Canada support reconciliation.

### A number of the 'Calls to Action' can inform exhibition themes and content in order to promote reconciliation:

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#### Call to Action 67:

"We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations."

#### Call to Action 68:

"We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation."

#### Call to Action 70:

"We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joint-Orontlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives."

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<sup>3</sup> Truth and Reconciliation Commission of Canada. (2015). *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada*, p. 297. Retrieved 1 June 2017 from [http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec\\_Summary\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf)[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec\\_Summary\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf)

## The Truth and Reconciliation Commission recommendations includes two specific references for newcomers:

### Call to Action 93:

“We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and history of residential schools.”

### Call to Action 94:

‘We call upon the Government of Canada to replace the Oath of Citizenship with the following: I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada *including Treaties with Indigenous Peoples*, and fulfill my duties as a Canadian citizen.’”

## 3. Definitions



Visitors look to museums as authorities for information, especially in regard to contemporary issues:

- The choice of words used in museum interpretative text is extremely important because these words will inform acceptable perceptions.
- Some visitors may be surprised to learn that terms like ‘Aboriginal’ are falling out of use so it is important to explain why.
- Definitions can be confusing but luckily

there is a wealth of resources to assist. Be sure to be critical when you find information online, and try to find recent statements made by Indigenous people of Canada on how they would like to be referenced and remember that popular opinions change over time.

- When in doubt, use the name that people use to refer to themselves in their own language and how they self identify.

Above: Quilled mocassins. Photo courtesy of the RSM Ethnology Collection. Photo by Michelle Brownridge.

It is critical to use relevant and appropriate terminology in all texts and exhibit materials. This guidance attempts to present simplified notes for an incredibly contentious subject. Although many of these terms are in common use, it is important to remember that these terms have been imposed by colonial administrators to describe Indigenous peoples in Canada. Please refer to the resources listed for each terminology to get a wider perspective on the issues and complexities for each term.

“The best rule of thumb when wondering how to refer to people is to ask them: ‘What nation are you from?’”

**Aboriginal / Aboriginal Peoples** – ‘Aboriginal’ is a general term used in the Canada Constitution (1982) to describe the Inuit, Métis Nation and First Nations and as such is still used in some official government documents but is falling out of use. Aboriginal Peoples is more acceptable than Aboriginal. An individual should never be called ‘An Aboriginal’. This term is ***Sometimes Appropriate in Context***.

**American Indian** – General term used mostly in the United States to describe Indigenous communities in the Western Hemisphere. Indigenous peoples from the Americas voted in 1977 to accept the use of this term, and historically this term was used by colonial administrators to differentiate between ‘British’ (Canadian) Indians and those on the American side of the border<sup>5</sup>. *In Canada this term is not recommended to use in reference to Indigenous Peoples of Canada.* This term is ***Sometimes Appropriate in Context***.

**First Nation/s** – The Canadian Constitution (1982) recognizes three distinct ‘Aboriginal’ groups in Canada: First Nations, Métis and Inuit. There are 634 First Nations communities in Canada, represented by individual Chiefs, regional Grand Chiefs and nationally by the Grand Chief of the Assembly of First Nation. This term is ***Acceptable Terminology***.

<sup>4</sup> Means, Russell. 1996. “I am an American Indian, not a Native American.” Retrieved from <http://compusci.com/indian/> 2 July 2017.

<sup>5</sup> Hele, Karl. 2017. “American Indians recognized by U.S. as ‘Indian’ not necessarily seen as such in Canada.” Sault Star, 23 July 2017. Retrieved from <http://www.saultstar.com/2017/07/23/american-indians-recognized-by-us-as-indian-not-necessarily-seen-as-such-in-canada> 29 July 2017.

**Indian**<sup>6</sup> – Commonly thought to be the name applied by Christopher Columbus when he arrived in North America because he thought he had arrived in India and that the people he met were therefore, 'Indians'. Another source states it is derived from the Spanish 'en Dio[s]' meaning 'in God'. It is better to use 'Indigenous' when applying generically to the original inhabitants of Canada. It is far better to use the specific name of the community, their wider language grouping and/or First Nations, Inuit or Métis. This term should ONLY be used when referring to inhabitants of the sub continent of India. This term is *Inappropriate Terminology*.

**Indigenous / Indigenous Peoples** – For Canada, this term refers to First Nations, Métis and Inuit groups. Use 'Indigenous Peoples of Canada' rather than 'Canada's Indigenous Peoples' which implies ownership. The United Nations does not have an official definition of Indigenous People but include principles that relate to the "modern understanding" of this term:

*"Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants - according to a common definition - of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived."*<sup>7</sup> This term is *Acceptable Terminology*.

**Inuit** – The Canadian Constitution (1982) recognizes three distinct 'Aboriginal' groups in Canada: First Nations, Métis

and Inuit. Inuit is the broad term used to describe to the 53 Indigenous communities living in Inuit Nunangat, a region that includes Nunavut, Nunavik (very North of Quebec), Nunatsiavut (Labrador), and the Inuvialuit Settlement Region (Northwest Territories). Inuit is preferred to the term Eskimo which is considered derogatory and old-fashioned. This term is *Acceptable Terminology*.

Above: Smudging area and materials at the RSM Ethnology Collection. Photo courtesy of the RSM Ethnology Collection. Photo by Michelle Brownridge.

Right: Four pairs of beaded mocassins. Photo courtesy of the RSM Ethnology Collection. Photo by Michelle Brownridge.

<sup>6</sup> Please note, if Indigenous people chose to refer to themselves as 'Indian', 'Native' or any of the other terms listed here, this is their prerogative.

<sup>7</sup> United Nations Permanent Forum on Indigenous Issues. (no date.) Indigenous Peoples, *Indigenous Voices - Factsheet: Who are indigenous peoples?* Retrieved 1 June 2016 [http://www.un.org/esa/socdev/unpfii/documents/5session\\_factsheet1.pdf](http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf)

**Métis / Métis Nation** – The Canadian Constitution (1982) recognizes three distinct 'Aboriginal' groups in Canada: First Nations, Métis and Inuit. The Métis Nation comprises communities that date back to the 18th century, when fur traders and Indigenous people formed settlements together in the Métis Nation Homeland: primarily in Manitoba, Saskatchewan, Alberta, but also Ontario, British Columbia, Northwest Territories and the northern United States. These communities evolved over time to have unique traditions and language and are recognized as culturally distinct. This term is **Acceptable Terminology**.



**Mixed Ancestry**<sup>8</sup> – In this context, a term used to describe a person who has one parent from a Canadian Indigenous community and one parent from a non-Indigenous background. In some parts of Canada this is commonly referred to as Métis, which should not be confused with the Métis Nation. Note that not all members of Indigenous communities are recognized as 'status card' holders due to controversial legislation like C-31 where some women lose their status if they marry a non-Indigenous person. This term is **Acceptable Terminology**.

**Native** – Historically has been used interchangeably with 'Indian' but has negative connotations because past use of the word implied a lesser degree of humanity or civilization. This term is **Inappropriate Terminology**.

**Native American** – A catch-all term used to describe Indigenous populations in North America, now primarily used in the United States. This term is **Inappropriate Terminology**.

**Newcomers** - Newcomers are defined as recent immigrants (including refugees) to Canada, meaning they were born in another country and have lived in Canada for a short period of time (under 5 years). Newcomers need to understand the importance of reconciliation and recognise the impact of colonialism on Indigenous populations. Part of getting to know Canada should include learning about Indigenous populations, traditions, customs, and languages. Museums should promote events lead by Indigenous communities to newcomer organisations. Newcomers may have old fashioned, pre-conceived, stereotypical perceptions of Indigenous communities which can be corrected through exposure and education. This term is **Acceptable Terminology**.

**Settler** – Term used to describe groups of people who establish new communities as part of 'settler colonialism'. Their presence and rights are facilitated by the authority of the colonial administration usually to the extreme detriment of local Indigenous populations. For example, immigrants from the Ukraine, known as Ukrainian Canadians, who immigrated to Saskatchewan because of the land and new opportunities, would be referred to as 'settlers'. This term is **Acceptable Terminology**.

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<sup>8</sup> This is an incredibly complex and sensitive subject. Please refer to the resources in the References section for further reading on this topic.

<sup>9</sup> Canada Broadcasting Corporation. (2016). *Rosanna Deerchild, Host of Unreserved: Cultural Appropriation vs. Appreciation*. Retrieved 1 June 2017 from [https://www.youtube.com/watch?v=vfAp\\_G735r0](https://www.youtube.com/watch?v=vfAp_G735r0)

<sup>10</sup> Ibid.

Terms that are often included in media reports relating to exhibit and interpretation of Indigenous artifacts and/or artworks are included here for reference. Some of these terms could be included in interpretation materials to engage visitors in contemporary debates.

**Cultural Appreciation** – Rosanna Deerchild, host of CBC's *Unreserved* program, defines this as someone (an outsider) who "...truly honours our nations' arts and cultures. You take the time to learn and interact, to gain understanding of a culture, or cultures, different from your own. It is a cultural exchange based on mutual respect and the key is consent and participation. If it is about us, it must include us."<sup>9</sup>

**Cultural Appropriation** – Rosanna Deerchild, host of CBC's *Unreserved* program, explains this: "...When someone takes elements from a culture not their own and remakes and reduces it into a meaningless pop-cultural item...For example, Hallowe'en. Costumes play on dangerous stereotypes of Indigenous people as mythical and historical people who once, but no more, roamed this land... cultural appropriation treats marginalized cultures as free for the taking."<sup>10</sup> For museums & galleries it is important to ensure that Indigenous themes and styles have not been replicated or copied by a non-Indigenous person without permission from the appropriate culture.

**Self-Curation** – The simple desire, and right, for Indigenous people to curate content about themselves, their history, their land, their language, their people, their culture from their own point of view rather than that of the colonial settlers.

**Urban Indigenous** – Indigenous community members who chose to live in cities rather than, or as well as, the typically rural reservation or settlements.

**Self-Determination** – The stated right, power and authority that Indigenous groups have "to administer and operate our own political, legal, economic, social and cultural systems."<sup>11</sup> From UNDRIP "self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development..."<sup>12</sup> UNDRIP Article 3 and see also Article 4.

**Unceded Territory** – Land for which no treaty exists meaning the title was never given up by the relevant Indigenous community, sometimes referred to as 'Crown Land'. Unceded land should be used instead of Crown Land, which is the language of the colonial administrators.

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<sup>11</sup> Chiefs of Ontario. (no date). *Understanding First Nation Sovereignty*. Retrieved 1 June 2017 <http://www.chiefs-of-ontario.org/faq>

<sup>12</sup> United Nations. (2008). United Nations DECLARATION on the RIGHTS of INDIGENOUS PEOPLES. Retrieved 1 June 2017 from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)



## 4. Acknowledging Connections to the Land

Museums can promote respect for local Indigenous communities by incorporating a standard acknowledgement in every day introductions:

- When you introduce yourself, show respect to the Indigenous communities who traditionally lived in the area of Canada that your ancestors settled in and include the treaty area. For example, if you are from Regina, you would say 'My name is Jamie, I am from the Treaty 4 region of Saskatchewan, and the traditional territory of the Métis'.
- Acknowledge the traditional territory where you live in your email signature.
- When hosting events or within the introductory panels of exhibits, acknowledge and thank the Indigenous community/ies upon whose territory you are standing. When no Treaty is in place, the land is considered unceded territory and this should be acknowledged.
- For example, the Canada Museums Association include this acknowledgement on their website: "The Canadian Museums Association's Secretariat is located on the traditional lands of the Algonquin peoples. We extend our appreciation for the opportunity to live and learn on this territory in mutual respect and gratitude."<sup>13</sup>



Above: Blue, beaded ladies shirt. Photo courtesy of the RSM Ethnology Collection. Photo by Michelle Brownridge.

<sup>13</sup> Canada Museums Association. (2017). *Canada Museums Association - Home*. Retrieved 2 July 2016 from <http://www.museums.ca>

## 5. References and Resources

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Further reading resources for each section is provided here:

### References – Section 1. Introduction

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Moran, Ry. (2016). *John Talks With... Muse Magazine January / February*. Retrieved 1 June 2017 from [http://museums.in1touch.org/site/Muse\\_Online\\_janfeb\\_john](http://museums.in1touch.org/site/Muse_Online_janfeb_john)

### References - Section 2. Legislation and Official Guidance

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#### UNDRIP

United Nations Human Rights Office of the High Commissioner. (no date). Declaration on the rights of Indigenous People. Retrieved 1 June 2017 from <http://www.ohchr.org/EN/Issues/IPeoples/Pages/Declaration.aspx>

#### Full text of UNDRIP

[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

#### Indigenous and Northern Affairs Canada on UNDRIP

<https://www.aadnc-aandc.gc.ca/eng/1309374407406/1309374458958>

#### The Indian Act

Full text:

<http://laws-lois.justice.gc.ca/eng/acts/i-5/>

<https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act->

#### Canada and UNDRIP

<http://www.cbc.ca/news/indigenous/canada-adopting-implementing-un-rights-declaration-1.3575272>

<https://www.opencanada.org/features/why-uns-declaration-indigenous-rights-has-been-slow-implementation-canada/>

Canada's 10 principles on the relationship between Indigenous peoples and the government: <http://aptnnews.ca/2017/07/14/78213/>

#### Truth & Reconciliation Commission Calls to Action

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf)

## Truth & Reconciliation Commission

Truth and Reconciliation Commission of Canada. (2015). *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada*, p. 297. Retrieved 1 June 2017 from

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec\\_Summary\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf)

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec\\_Summary\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf)

<http://www.trc.ca/websites/trcinstitution/index.php?p=893>

<http://www.trc.ca/websites/trcinstitution/index.php?p=10>

## References - Section 3. Definitions and Concepts

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### Aboriginal versus Indigenous Terminology

Âpihtawikosisân. "A Rose by any Other Name is a Mihkokwaniy." *Law, Language, Life: A Plains Cree Speaking Métis Woman in Montreal*. Blog: January 16, 2017. Website: [http://apihtawikosisan.com/2012/01/a-rose-by-any-other-name-is-a-mihkokwaniy/?subscribe=success#blog\\_subscription-2](http://apihtawikosisan.com/2012/01/a-rose-by-any-other-name-is-a-mihkokwaniy/?subscribe=success#blog_subscription-2)

<http://www.cbc.ca/news/canada/manitoba/what-s-in-a-name-indian-native-aboriginal-or-indigenous-1.2784518>

<http://www.cbc.ca/news/indigenous/indigenous-aboriginal-which-is-correct-1.3771433>

<https://www.facebook.com/MTLBlurb/videos/2164940163732344/>

<https://www.ictinc.ca/blog/indigenous-peoples-terminology-guidelines-for-usage>

<http://www.chiefs-of-ontario.org/faq>

<http://muskratmagazine.com/why-we-use-indigenous-instead-of-aboriginal/>

### 'American Indian'

<http://compusci.com/indian/>

### The Assembly of First Nations

<http://www.afn.ca/en/about-afn/description-of-the-afn>

<http://www.afn.ca/en/about-afn/charter-of-the-assembly-of-first-nations>

### Cultural Appropriation

Canada Broadcasting Corporation. (2016). *Rosanna Deerchild, Host of Unreserved: Cultural Appropriation vs. Appreciation*. Retrieved 1 June 2017 from [https://www.youtube.com/watch?v=vfAp\\_G735r0](https://www.youtube.com/watch?v=vfAp_G735r0)

<http://www.cbc.ca/news/canada/north/cultural-appropriation-make-it-illegal-worldwide-indigenous-advocates-say-1.4157943>

<http://apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/>

[http://www.sfu.ca/ipinch/sites/default/files/resources/teaching\\_resources/think\\_before\\_you\\_appropriate\\_jan\\_2016.pdf](http://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

<http://nationalpost.com/news/canada/emerging-indigenous-generation-flexes-muscle-over-cultural-appropriation-were-asking-now-for-change/wcm/5f68a847-ff9e-402e-b526-c01653d4c668>

<http://www.startribune.com/walker-art-center-director-regrets-not-involving-american-indians-in-new-sculpture-acquisition/424680473/#1>

<http://aptnews.ca/2017/05/09/norval-morriseaus-family-speaks-out-about-controversial-toronto-artist/>

<https://ricochet.media/en/1808/canada-needs-a-law-protecting-indigenous-art-from-appropriation>

<https://fusion.kinja.com/indigenous-activists-are-working-to-get-the-un-to-ban-c-1796099344>

First Nations, Métis & Inuit 101

<https://www.youtube.com/watch?v=UR5M3H4Dpyw>

Global Social Theory: Settler Colonialism

<https://globalsocialtheory.org/concepts/settler-colonialism/>

[http://www.corntassel.net/being\\_indigenous.pdf](http://www.corntassel.net/being_indigenous.pdf)

Indigenous Perspective on Canada

<http://www.cbc.ca/2017/whose-home-and-native-land-and-can-canada-move-from-resistance-to-hope-1.4169160>

[http://www.huffingtonpost.ca/lynn-gehl/indigenous-land-claims-process\\_b\\_16368974.html](http://www.huffingtonpost.ca/lynn-gehl/indigenous-land-claims-process_b_16368974.html)

[https://www.buzzfeed.com/shadyhafez/the-12-step-program-to-reconciliation?utm\\_term=.qkybD-70la#.ye8NPedB7](https://www.buzzfeed.com/shadyhafez/the-12-step-program-to-reconciliation?utm_term=.qkybD-70la#.ye8NPedB7)

<https://www.ictinc.ca/blog/why-you-should-avoid-using-crown-lands-in-first-nation-consultation>

Inuit Tapiriit Kanatami – National Voice for Inuit Communities in the Canadian Arctic

<https://www.itk.ca/national-voice-for-communities-in-the-canadian-arctic/>

Métis National Council

<http://www.Metisnation.ca/index.php/who-are-the-Metis>

Mixed Ancestry, Identity and Status

<http://apihtawikosisan.com/2011/12/youre-Metis-so-which-of-your-parents-is-an-indian/>

<http://www.sicc.sk.ca/archive/saskindian/a85oct09.htm>

[http://indigenousfoundations.arts.ubc.ca/bill\\_c-31/](http://indigenousfoundations.arts.ubc.ca/bill_c-31/)

<https://journeymagazineptbo.com/2017/02/03/8872/>

<https://www.sootoday.com/letters-to-the-editor/letter-to-the-editor-i-am-not-canadian-i-am-anishinaabe-652330>

An overview of the Joseph Boyden Controversy:

[https://beta.theglobeandmail.com/arts/books-and-media/joseph-boyden/article35881215/?ref=https%3A%2F%2Fwww.theglobeandmail.com&utm\\_source=twitter.com&utm\\_medium=Referrer%3A+Social+Network+%2F+Media&utm\\_campaign=Shared+Web+Article+Links&service=mobile](https://beta.theglobeandmail.com/arts/books-and-media/joseph-boyden/article35881215/?ref=https%3A%2F%2Fwww.theglobeandmail.com&utm_source=twitter.com&utm_medium=Referrer%3A+Social+Network+%2F+Media&utm_campaign=Shared+Web+Article+Links&service=mobile)

## Newcomers

<http://circlesforreconciliation.ca/2017/01/22/new-canadians-and-indigenous-peoples/>

Example of a guide for newcomers:

<https://mcccanada.ca/sites/mcccanada.ca/files/media/common/documents/indigenous-guide2017-web.pdf>

## Repatriation

<http://www.cbc.ca/news/canada/toronto/royal-ontario-museum-repatriation-1.4169562>

<http://theconversation.com/museums-are-returning-indigenous-human-remains-but-progress-on-repatriating-objects-is-slow-67378>

## Residential Schools & Reconciliation

<http://aptnnews.ca/2017/06/19/aptn-investigates-indian-residential-schools-settlement-agreement/>

<https://www.facebook.com/APTNNews/videos/10154899015853772/>

<https://www.facebook.com/APTNNews/posts/10154891096713772:0>

<https://tworowtimes.com/opinion/meet-ian-mosby-man-exposed-canadas-experiments-aboriginals/>

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<http://activehistory.ca/2015/06/the-role-of-canadas-museums-and-archives-in-reconciliation/>

## Residential Schools & Reconciliation

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[http://www.museums.ca/document/3094/jameson\\_brant\\_2017\\_en.pdf](http://www.museums.ca/document/3094/jameson_brant_2017_en.pdf)

<http://activehistory.ca/2017/08/150-acts-of-reconciliation-for-the-last-150-days-of-canadas-150/>

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<http://policyoptions.irpp.org/magazines/july-2017/is-acknowledging-indigenous-territory-enough/>

## Additional Resources:

### Facebook Groups

This is a selection of related Facebook groups/pages:

- Adopt and Implement the Declaration
- United Nations Permanent Forum on Indigenous Issues
- International Committee for Museums of Ethnography
- Reconciliation Canada
- National Centre for Truth and Reconciliation

## Indigenous Museums Approach

<https://indiancountrymedianetwork.com/travel/destinations/radical-new-way-to-museum-ashi-wi-awan-museum-and-heritage-center/>

Aanischaaukamikw Cree Cultural Institute

<http://creeculturalinstitute.ca>

Blackfoot Crossing Historical Park

<http://www.blackfootcrossing.ca>

Haida Gwaii Museum / Savings Things House

<http://haidagwaiimuseum.ca>

Makah Cultural & Research Centre, Makah Museum

<http://makahmuseum.com>

National Association of Tribal Historical Preservation Officers [NATHPO]

<http://nathpo.org/wp/nathpo/tribal-museums/>

U'Mista Cultural Centre

<https://www.umista.ca>

Woodland Cultural Centre

<http://www.woodland-centre.on.ca>

Interactive Map with Treaties, Languages and Indigenous Groups

<https://native-land.ca>

United Nations: Indigenous Peoples, Indigenous Voices Factsheet

[http://www.un.org/esa/socdev/unpfii/documents/5session\\_factsheet1.pdf](http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf)

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