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A Tale of Two First Nations in Canada: Surviving against Adversity

**Příběh dvou národů původních obyvatel Kanady: Přežít navzdory
nepřízni osudu**

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Abstract

In my bachelor thesis called *A Tale of Two First Nations in Canada: Surviving against Adversity* I am going to write about First Nations living in Canada in general, and deal with two distinct cultures in particular. I will explain the terms: First Nations, Inuit and Métis, but will concentrate only on the former. This thesis will also contain the history of Canada referring to the Aboriginals' presence and European settlement activities. In the practical part, I will introduce two First Nations: the Osoyoos band and the Mi'kmaq. The history and the present situation of these two nations will be described and their ways of living will be compared.

Ve své bakalářské práci, nazvané *Příběh dvou národů původních obyvatel Kanady: Přežití navzdory nepřízní osudu*, se budu nejprve věnovat obecně historii původních obyvatel Kanady, a poté se zaměřím na dva odlišné národy. Objasním termíny používané k pojmenování těchto původních národů a to First Nations, Inuit a Metis, ale bude se soustředit jen na první zmíněné. Tato práce bude obsahovat historii Kanady vztahující se k přítomnosti prvních obyvatel a kolonizaci Kanady Evropany. V praktické části představím dva národy: Osoyoos a Mi'kmaq. Popíši historii a současnou situaci těchto národů a na základě toho porovnáám jejich způsob života.

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1. INTRODUCTION

This bachelor thesis deals with history of Canada and its inhabitants. While taking the course of Canadian studies I found the topic of indigenous people of Canada very interesting. I wanted to know something more about the lives of the First Nations and how they survived the hard times of having their lands colonized by the Europeans. Therefore my topic concentrates on comparison of two Canadian First Nations with different life stories. The first, living on the east coast had had unfortunate life, while the other living out in Midwest has survived much better.

Canada is a country with about 33 million inhabitants where the aboriginal population stands at just under 2 million. As a history result, the number of Aboriginals decreased dramatically but these days is growing again. According to statistics, the Aboriginal population has grown by 45 percent from 1996 to 2006 that is almost six times bigger than the non-Aboriginals' growth. From the groups of Aboriginals, the Métis are the ones who have grown the fastest.

My thesis therefore concentrates on the Aboriginals' presence and shows the attempts to conquer the land of Canada from the early times. It presents the relationship between the First Nations and the newcomers, how the First Nations have gone through an evolution from prominence to obscurity and back to prominence in the consciousness of Canadian society over a span of 500 years. Subsequently, it mentions the two chosen nations, the Ossoyoos band and the Mi'kmaq. There is a description of history and culture of each nation, specification of their territory, and a presentation of two outstanding personalities, one of each chosen nation. This thesis also deals with the current situation of these nations and their outlook for the future.

1.1 My main questions:

- i. What was the relationship between indigenous people and the newcomers like?

- ii. What was the reason that the Ossoyoos band's standard of living has been going up while the Mi'kmaq's deteriorated?

1.2 Terminology

Before talking about the history of Canada and its first inhabitants, we have to define some terms such as First Nations, Inuit, Metis, Aboriginals and Indians.

- ◆ Aboriginal people(s)

The term "Aboriginal people" is used to name all the original people of North America. (www.collectionscanada.gc.ca)

- ◆ Indians

The word "Indians" is used to describe all the Indigenous people of Canada first used by Christopher Columbus when he arrived to the America continent because he thought he was in India. It is considered as an outdated term but it still persists. Some people felt this was an offensive way to call them, so it has recently been replaced by a term First Nations. According to Collections Canada (www.collectionscanada.gc.ca) there are three categories of Indians:

- i. Status Indians

Status Indians are people that are on the list called Indian Register that is the official list of Federal Government. To be on this list the Indians have to satisfy some criteria and then they get certain rights and benefits for being on the list.

- ii. Non-Status Indians

Non-Status Indians are people who are not listed on the Indian Register. They are not recognized as Indians under the Indian Act because they cannot prove their status or they have lost their status rights.

iii. Treaty Indians

Treaty Indians are people who are counted as First Nations because they had signed a treaty with the British Colonial powers.

◆ First Nations

Because many people thought that to call the first inhabitants of Canada “Indians” was offensive and inaccurate, by the 1970s the term “First Nations” came into common usage. This term refers to Indians that are either Status or even Non-Status. Some Indians adopted this term to call their community. The word “band” in their names was substituted by “First Nation”. . (www.collectionscanada.gc.ca)

◆ Amerindians

Amerindians is another term used to call all the Indigenous people of Canada. It is substituable with the terms First Nations and Indians. . (www.collectionscanada.gc.ca)

◆ Inuit

Inuit is a term to call the Aboriginal people living in Arctic Canada mostly in Nunavut, the Northwest Territories and northern parts of Labrador and Quebec. They used to be called by a term “Eskimo”, a name not used in Canada anymore. . (www.collectionscanada.gc.ca)

The Inuit came to Canada about fifteen years ago, that means much later than the First Nations and that is why they are ethnically different.

◆ Métis

Métis are Aboriginal people that have “mixed blood”. In the past it was a term to call children of European traders and indigenous women. Today it is used to describe any people with mixed European and First Nations ancestry. . (www.collectionscanada.gc.ca)

In my thesis for the purpose of convenience I shall use the terms First Nations and Amerindians. This work will not concentrate on the Inuit nor the Métis.

2. HISTORY OF THE FIRST NATIONS

2.1 Before the arrival of the Europeans

The indigenous people of Canada are the first inhabitants of that country. They have lived there long before the first Europeans came, but nobody knows where exactly their history begins. “That people were living in the Americas during the later Ice Age is no longer debated; what is not agreed on is when the movement from the Old World to the New began.” (Dickason 2002 20)

We do not know much about how the First Nations had lived before the Europeans came. It is because the Amerindians were illiterate and the Europeans did not understand their language during the time of the first encounters. So all we know is based on:

- ◆ Archeological digs
- ◆ Oral stories
- ◆ Church writings
- ◆ Trade records

Because Canada is a large country, the population in the early times was scattered. It is thought that the most populated places were on the Northwest coast, today's British Columbia, as there are the places that are abundant in easily available resources. (Dickason 2002 63) First Nations were mostly hunters and gatherers, although there were several who were partly agricultured or influenced with farming. Those living on the coast were also sea-oriented.

2.1.1 Social organization

The First Nations lived in groups that were independent and sometimes interconnected through intermarriages when wives usually lived with husbands' band. They can be divided into four groups according to how they were looking for food:

- ◆ Farmers
- ◆ Seafaring tribes
- ◆ Hunters and gatherers
- ◆ Warriors

Some of these categories were overlapping, however. For example the Haida nation were good hunters and gatherers, warriors and also fishermen. Much depended on the territory where the tribe lived. If the First Nation lived by the sea, it did not mean that all members had to be fishermen but they could also be for example hunters and gatherers.

Amerindians lived in social organizations with a chief whose authority was not based on using force but mostly just to spread the common will in peace. The chiefs' biggest power was in their ability to persuade. We can say that First Nations' power was hidden in words and songs. (Dickason 2002 66) Among some of the nations, shamans were strongly respected. These people had a special ability for communicating with non-material world. They believed shamans with their power could prevent or even cure diseases. (Dickason 2002 81)

- ◆ Language

Each nation has its own language. Most of these languages had just speaking form. The First nations did not know how to write and just few of them used symbols to express their thoughts. The writing system was later developed by the Europeans who

also taught the Amerindians to speak English or French. Nowadays, most of the Aboriginals speak English and their traditional language is in the risk of extinction.

2.1.2 Trading

The First Nations had traded with each other even before the Europeans came. It was mostly because of experiencing uneven supply of resources. Trade among the nations was meant to bring the needed goods. The important requirement for this exchange was a good relationship. The Indians had a sense for quality and prestige, more important to them than wealth. When visiting each other on special occasions such as weddings or name-giving they brought some gifts. This gift giving was very essential for negotiating and alliances with other peoples. Gifts were also used in place of words to express feelings of being sorry or to reconcile with somebody. Examples of goods traded: copper, cherts, flints or shells, depending on the region of the giving people. These goods sometimes traveled a long way as archeologists found some items far away from the place of its origin. This raises the question of how they communicated during the exchange since every nation had a different language. (Dickason 2002 76-79)

2.2 Contact with the Europeans

Almost everything about the Native people of Canada we know is from the Europeans who came there first. The first evidence of their encounter is dated to about A.D. 1000. It was the Norse, who first encountered the indigenous of Canada, also known as the Vikings.

Further European contact with First Nations occurred in what is today eastern Canada and involved mostly the Beothuk and the Dorset none of whom exist today. The first meetings were peaceful in the beginning. (Dickason 2002 86-89)

During these first European voyages to the New World there was a custom of the Europeans kidnapping the indigenous people of Canada and taking them to Europe as trophies to show the people back home that they really reached the lands beyond the ocean and also to teach the Indians their language so later they could guide them in Canada. This was not so easy. Many Indians died on the way. The rest who survived usually died in Europe because of different life conditions and diet. (Dickason 2002 89)

2.2.1 Why did the Europeans come to the New World?

What was the Europeans' purpose of coming to the New World? According to the J.R. Miller they came for four reasons:

1) Fishing

The first Europeans came to Canada to fish as the Atlantic waters were rich of fish. The Europeans sent out a huge number of boats every year. They were in need of non-animal flesh because their religion dietary rules made the faithful not to eat animal flesh up to five months of a year. During these expeditions they met on the sea but also on the shores when the strangers landed to dry caught fish. (Miller 2001 38)

2) Fur trading

The European fishermen sometimes met with the Mi'kmaq, Maliset and Iroquios or other First Nations during their voyages to the eastern shores of North America. The second major industry to be developed from these casual encounters was the fur trade. The most we know about this activity is from the records kept by Jacques Cartier's (The great French explorer who had claimed what is now Canada for France) voyages. He described how he met the Mi'kmaq in 1534. He wrote that they were shouting at his crew. According to the Mi'kmaq's gesturing they understood

they should come ashore to trade fur which was valuable in Europe. This side activity rapidly became the main purpose of the Europeans' voyages. (Miller 2001 38-39)

Jacques Cartier (December 31, 1491 – September 1, 1557)



(www.emersonkent.com)

3) Exploration

The third important activity was exploration. Jacques Cartier was not just a boat captain but rather a map-maker and explorer. At the time of his voyages the Europeans had already known about the natural wealth of the Far East and also that the Earth was round. So when the sailors went west they were in fact looking for the shortest way to Asia. But they encountered a new continent with their inhabitants. First Columbus and later even Cartier thought they had reached the Far East. Soon Cartier found out he was in a new world so he refocused from finding the way to Asia to exploring the New World. (Miller 2001 39)

4) Faith

The last motive occurred during the contacts in 16th century and later when a resurgence of Christian religious ardour appeared in Western Europe. It prompted the leaders of European countries to sponsor missionaries to many parts of the world. The Europeans were trying to convert indigenous people to Christianity. The missionaries were often sent alongside the fur-traders. (Miller 2001 39)

For all of these motives, the First Nations were essential partners for newcomers to success. The Europeans needed the Mi'kmaq help them to fish and afterwards to safely dry the caught fish. They were essential for their trading activities and later their proselyting. They needed the Natives' cooperation, knowledge, and technology to survive in a land full of dangerous woods and waterways. Newcomers needed the Natives' permission to come to their territory. That is why a good relationship was so important especially in the beginning. (Miller 2001 40)

In a new stage of history, the exact date varying from region to region, the Europeans found the First Nations more as an obstacle than essential allies. They were no more needed, not even valued as partners. What started this new period was the military, economic and other changes in which the First Nations were less essential to the newcomers. The Europeans living in Canada transformed their economic interests to activities where their former allies and fur-trade partners were not needed anymore or, worse, they seemed to become an obstacle. For example the First Nations living in places known today as the Province of Ontario used their lands for hunting, fishing, gathering, and trading, and came into conflict with European settlers, who wanted to cut down the forests to make farms or build towns. (Miller 2001 43-44)

2.2.2 Consequences of the encounter with the Europeans

Until the 18th century, the presence of the Europeans in northeastern Canada was based on good relationships with the indigenous people. The native people tolerated their presence and made their activities easier. This did not mean that it did not cause any problems for the First Nations. The strangers brought with them new diseases such as

measles that bothered the Europeans just a little because of their acquired immunity but were devastating to the indigenous people because this disease was not known to them and so they had little or no resistance to it. More, to the Natives new diseases appeared, for example smallpox, that had even worse consequences. Another problem was caused by bringing alcohol beverages to Canada. The Europeans introduced brandy or rum drinking during the fur trade to the people who had had no experience with it before the encounter. (Miller 2001 41)

On the other hand, the Europeans brought some new goods and technologies that helped the First Nations. They introduced blankets, iron kettles, guns, gun powder and other new tools that made the Aboriginals' life easier.

2.2.3 Colonial wars

In the beginning of the 1700s, the relationship between indigenous people and newcomers even strengthened. Prior to this time, the Europeans perceived the First Nations as partners for fur trade and the three other motives mentioned, but from about 1700 to 1814 the diplomacy and military alliances were the most important. The English with their colonies in the south and the French colonists to the north were fighting for dominance in Canada. To complete the Europeans powers' target, they needed the Natives as allies and possible warriors. (Miller 2001 41-42)

Canada proudly states that colonizing the land of Natives was peaceful. Despite Canadian claims to the contrary, there were some long-lasting wars. The Iroquois War where the Five Nations were fighting against New France starting in 1609 and finishing in 1701, and the longer Mi'kmaq War that lasted from 1613 to 1763. These wars though had some breaks and some historians divide them into two, four or more. As we can see the most American-Indian wars took place in the eastern parts of Canada. (Dickason 2002 149)

The relationship between the newcomers and indigenous people had a generally positive character before 1700s. Later when First Nations made diplomatic and military ties with the Europeans it had negative effects on them. As the Natives were fighting with one European partner against the other in warfare that ended with the war of 1812, it caused a loss of many lives. First Nations hoped the alliance with either British, French or Americans would bring a victory of a power who would respect their territorial rights. Unfortunately it did not happen as they expected. The War of the American Revolution is an example of this terrible reality. After this battle, all the indigenous people who supported the Americans or fought against them ended up losing their lands. (Miller 2001 42)

2.3 Problems and benefits

The encounter of the First Nations with the newcomers brought some problems among the Amerindians as well as they benefited from it. The main problems were caused by introduction of alcohol, setting up reserves and establishing residential schools to assimilate the Amerindians into European lifestyle. The benefits came from the fur trade where the First Nations got new tools in exchange for the fur.

2.3.1. Alcohol and drug abuse

The alcohol was first introduced to the First Nations by the Europeans. From that time the Amerindians started to use it. Because of easy availability of the alcohol, its use greatly expanded. Some of them got addicted to it. This problem is persisting until today. According to the latest research the alcohol abuse among the First Nations is more than double compared to non-Natives. The factors related to alcohol abuse nowadays are:

- A history of physical abuse

- A history of sexual abuse
- A familial history of alcoholism
- Exposure to alcohol and drugs
- Childhood neglect
- Depression
- Attendance at residential/boarding schools
- Being a victim of violence (www.mcscs.jus.gov.on.ca)

2.3.2. New equipment

When the Europeans came to what is now Canada, they began to trade with the First Nations who provided fur and got in exchange things they did not know before. The Europeans brought metal and cloth goods such as iron knives and axes, awls, copper kettles, blankets and trinkets. The Spanish explorers were also the ones who first introduced horses to the Amerindians. (www.discoverseaz.com) All these things improved the First Nations lifestyle and made their jobs easier.

2.3.3. Reserves

By the 19th century, the First Nations became less essential to the Europeans. More than that, they were regarded as an obstacle. This change happened in different times depending on the region, from the 1700s in Atlantic Canada until early 20th century in the north. The reason was that the Europeans after all the wars did not need the indigenous people as military allies nor for the economic reasons. The Euro-Canadians changed their economic interests from the ones that made them to be dependent on

Amerindians to the ones where they found the indigenous people unnecessary or even an obstacle. The wheat economy was developed and the fur trade dominance was replaced by mining. At this time a large number of immigrants from Great Britain were coming to settle. The newcomers came into a conflict with their former partners because they wanted to cut down the forests to make farms or to build towns. The consequences of this were very drastic. (Miller 2001 43-44)

◆ Treaties

The First Nations situated on the east coast of Canada made treaties before confederation and the rest of them during the 19th and 20th century. These treaties were made to define the relationship between the government of Canada (or Great Britain before 1867) and the Amerindians as well as establish rights to land and its resources. It was necessary to make the negotiations for both to reach their goals. The Amerindians acted mostly passive and did not really understand that by signing the treaties they gave the Euro-Canadians permission to access their territories to perform their activities. The Euro-Canadians set up reserves for the indigenous people that were very small compared to the First Nations original territory. Later they felt victimized by the government as they could not use their traditional lands. This situation pressurized them into changing their life styles. For example if the Europeans took over the land by the sea the Amerindians who were fishermen had to go over to gathering, hunting or farming. In the 20th century the Amerindians started to call for their lands and also for compensations for lost resources to date. (www.ucalgary.ca)

By 1900 the Euro-Canadians comprised the majority in almost every region. At this point of time, non-Natives as a majority felt superior. This caused that they wanted to assimilate indigenous people to European style that included the conversion to Christianity, eradication of Aboriginal identity and culture. (Miller 2001 43-45)

2.3.4. Residential schools

In the 19th century the church-state cooperation resulted the foundation of residential schools. These schools were set up by federal government and run by churches, mostly Roman Catholic and Anglican. The first school was established in the 1840s to assimilate First Nations' children into Euro-Canadian society. The government thought it was easier to change children than adults. Children were taken away from their families involuntarily and spent usually around ten months a year in the institution. Most of them who survived boarding school say that they felt like going to a prison. First they were brought there they got a stamp and number and never were called by their original names anymore. They had separated programs for girls and for boys that is why brothers and sisters did not see each other even if they were in the same facility. (www.cbc.ca)

Every school had little different rules but most of them were very similar. Children were not allowed to speak their own language or practise native traditions. If they did so they were punished. All these years the students lived in bad life-conditions and often experienced emotional and physical abuse. Unfortunately some of them were also sexually abused. The children living in these schools did not know how the life in a normal family was. All their letters to their parents had to be written in English and their parents speaking just their own language could not understand them. (www.cbc.ca)

In 1996 the last residential school was closed. Until then there were more than 80 schools with around 150,000 students removed from their families and forced to attend. Even when they got back home they could not live normal lives. Boarding schools left bad consequences. Because of prohibition to speak their native language, the children lost the ability to speak it. When they came home, they felt like they did not belong there, they could not help their parents because they did not know how to, and became ashamed of their native heritage. It did not affect just them but also the next generation. Because they did not grow up with their parents, they did not know how to raise their own children. (www.cbc.ca)

We know that the time when First Nations were forced to attend residential schools was very hard for them. From being vital to the newcomers, they ended up to be on the margins of society. Many of them did not survive this hard time and the number of them lowered to 100,000 as the government recognized by the 1920s. This loss was not only due to the bad effects of the residential school system. Despite the marginalization and poverty, they tried to enforce back their former rights. (PFI pg 46) In 1990 Phil Fontaine introduced the bad situation, such as emotional, physical and sexual abuse on students, to the churches involved in running residential schools. A year later the Royal Commission on Aboriginal People was called and the hearings uncovered many personal stories full of abuse. In 1998, the government of Canada announced Canada's Aboriginal Action Plan, which should help to renew the partnership with First Nations. The government admitted their mistakes related to residential schools and apologised for everything. (www.esask.uregina.ca)

On June 11th the Prime Minister Stephen Harper stood in the House of Commons and made a public apology for residential schools. He apologized to the approximately 80,000 living former students, all family members and communities that what the government of Canada did was wrong.

“We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this.” (Prime Minister Stephen Harper: Residential Schools Apology. 11.6. 2008)

The government also apologized for the abuse the children experienced in residential schools. Stephen Harper is asking for forgiveness, although he confesses it is hard and it takes a long time. At the end he promises to do steps toward healing and reconciliation. (www.cbc.ca)

This Apology is definitely very nice and catchy but was he really serious about everything he said? When we read the Australian government apology made by the Prime Minister Kevin Rudd the same year just a few months before Canadians, we can

see many similarities. It casts doubt if Stephen Harper was saying truth or was just copying the Australians' steps. Anyway we will find out only if the Government fulfils its obligations or not.

3. PRESENT SITUATION OF THE FIRST NATIONS

Setting up reserves and establishing residential schools for the Amerindians resulted into growing poverty, unemployment and diseases among the First Nations. Losing their lands made them so desperate that in the late 19th century they started to revolt and fight for their rights.

3.1. Native activism

The first half of the 20th century there is almost no documents about activism of the Aboriginals. So was there any or not? This is just a hypothetical question and I do not know the answer. The only people who know are the First Nations and the government. According to me, there had to be some activism. Maybe the government was trying to cover it up because they did not want it to become a public concern.

From the 1970's we have much more information. At first the strategies of native activism were mostly petitions, demonstrations, public campaigns and some legal actions. These activities were passed by the government or sometimes they promised they would do something but at the end nothing changed. (Point 1991 124-129)

3.2. Healing and Reconciliation

By the early 1990's the First Nations came out with many stories about the sexual and physical abuse at residential schools and that made the Royal Commission on Aboriginal Peoples (RCAP) to publicly confirm these stories were true and to confess that it was a mistake to take children out of their families. After this the Federal Government of Canada put out a Statement of Reconciliation. The aim of the reconciliation was to educate all inhabitants of Canada about the history and culture of the Aboriginal people. In the 1998 the Aboriginal Healing Foundation was established

to distribute \$350 million to the Aboriginals as compensation. Finally the government acted. But I do not think that money or apology can change what happened. It definitely helps the First Nations to move on but does not erase the harmful memories. (www.legacyofhope.ca)

3.3. Education

Many changes happened in the Amerindians education with the end of the residential schools. Although the last residential school was closed in 1996, these changes have already started in 1950s when the Government started to build day schools on the reserves. Many Amerindians have a different relationship to education than non-Aboriginals and it is caused mainly by the bad experiences from residential schools. Also, there are many other problems that had contributed the education gap between the First Nations and non-Aboriginal Canadians. One of the problems is the bad condition of buildings. Another can be a high drop-out rate. (www.canadachannel.ca) According to Labour Force Survey data, for 2007/2010, among the First Nations living off-reserve aged 20 to 24 the dropout rate was 22.6% compared to non-Aboriginals' 8.1%. (www.statcan.gc.ca)

3.4. Unemployment

The Amerindians have high rates of unemployment, almost twice higher than non-Aboriginals. Employment correlates with education and that is why the main strategy to reduce unemployment amongst Aboriginals is to invest into enhancement of Aboriginal children's education. It is a problem to find a job for educated Aboriginal people living on reserve because all meaningful employment opportunities are in the cities. This forces the Aboriginals to choose between identity and employment. (National Collaborating Centre for Aboriginal Health 2009-2010a)

Unemployment rates for the Aboriginal and Non-Aboriginal population, Canada, 2001 and 2006.

Unemployment rate (%)	2001³	2006³
Total Aboriginal population	17.4	13.2
Non-Aboriginal population	6.0	5.2

(www12.statcan.ca)

3.5. Poverty and ill-health

Poverty and ill-health are inextricably linked to each other. The worse the economic situation of people, the worse their health. (National Collaborating Centre for Aboriginal Health 2009-2010b) Poverty does not have to be just the need of money but also lack of education or unemployment.

In Canada poverty has been a big problem of Aboriginal people. It has gotten somewhat better since The 1996 Royal Commission on Aboriginal Peoples (RCAP) but statistics show that there is still a big gap between First Nations and non-Aboriginal Canadians. (National Collaborating Centre for Aboriginal Health, 2009-2010) Approximately one in four Aboriginal children lives in poverty and if we talk just about off-reserve ones then it is about 40%. Poor First Nations families are living in crowded homes with little or no access to clean water and some experience hunger. (www.psac-afpc.com)

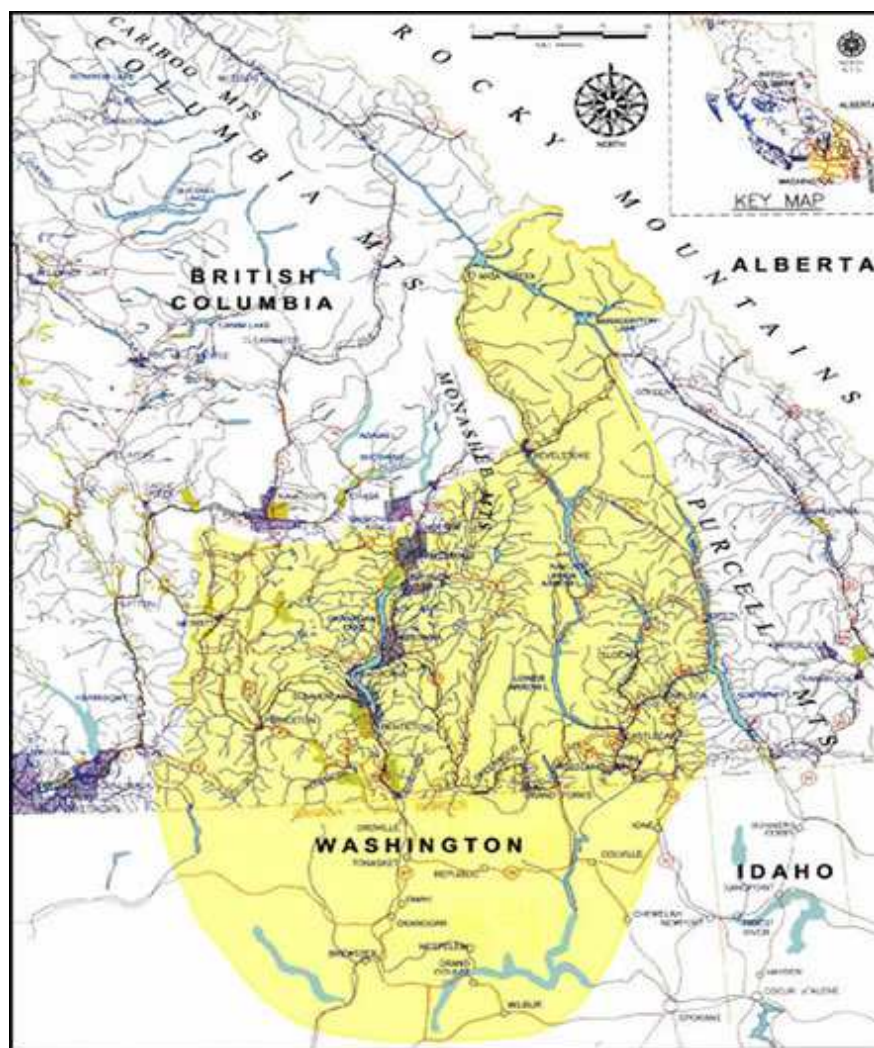
3. THE STORY OF TWO FIRST NATIONS

3.1. The Osoyoos

The Osoyoos Indian Band belongs to the Okanagan nation. There are about 400 Osoyoos people living on the reserve in these days. The name Osoyoos means in the Okanagan language “the narrows” or “the place where two lakes come together”.

3.1.1. Territory

Territory of the Okanagan nation



(www.okanaganfirstpeoples.ca)

The Osoyoos Indian Band territory has 32,000 acres and is situated in the Okanagan Valley, British Columbia. Their land is not reaching any sea. It is a combination of desert tracts and agricultural land with great conditions for vineyards. The whole Okanagan Nation's territory is spread across the south of British Columbia and exceeds to the north of Washington in the USA. (www.nkmip.com)

3.1.2. Culture

Language

The Osoyoos as well as all Okanagan nation people speak the Nsyilxcen belonging to the Salishan language family. The European settlement in the Okanagan nation area has affected not just the aboriginal people's lives but also their language. Because the children in residential schools were not allowed to speak their mother language the Nsyilxcen appeared in danger of extinction. Nowadays the Okanagan First Peoples are fighting for their language to survive by teaching it at schools. (www.okanaganfirstpeoples.ca)

Traditional way of living

The Okanagan people were mostly hunters and gatherers and were noted as semi-nomadic. Before the Europeans arrival, the plateau aboriginals moved freely through their whole territory. With traps they hunted large animals and for smaller ones they used bows and arrows or nets. All caught food was shared by all members of the band and what has left they preserved for winter time. To move from place to place they were using dugout or bark canoes. During the winter they were using snowshoes to go get food. In the 18th century horses were introduced to the Okanagan people and it made it easier for them to move. (Kennedy, Bouchard 2012)

The chief represents every band of the Okanagan nation. He is the one who leads, protects the land and natural laws and represents the common will. He puts the people before himself but has a strong authority.

Housing

The Okanagan nation dwellings were pithouses, tipis and tule-mat lodges. Pithouses were winter dwellings built of wood poles covered with mats and sod and part of it was sunken to the ground. As the Okanagan people traveled a lot during the year their homes were made out of portable and reusable materials. (Kennedy, Bouchard, 2012)

pithouse



(www.thecanadianencyclopedia.com)

Traditional beliefs

The Osoyoos call the Great Spirit they believe in “Sulia”. As the Mi’kmaq they also had shamans with their powers in healing ills and renewing ties with the supernatural. They think there is a postmortem life and the world of the dead is very far,

removed the world of living, usually beyond a great river or in the underworld. (www.okanaganfirstpeoples.ca)

The Osoyoos held many ceremonies for special occasions that included dancing and singing. One of these ceremonies is the Winter Guardian Spirit Dance. This is an event where the medicine man is participating to communicate his spirit powers in public. It takes one to several nights of dancing and singing for the need of the sick. During this ceremony the host gives gifts to the guests. (www.okanaganfirstpeoples.ca)

3.1.3. Hard times of the Osoyoos

The Osoyoos first met with the European fur traders in the early 1800s. The fur trade was later followed by the gold rush that significantly affected the Amerindians' lives. By finding gold the Europeans became more interested in this area and started to settle there in big numbers. As many miners looking for gold were coming usually with their families, there was a demand for land. This meant for the aboriginal population that they were pushed away from the land that was needed for new settlement. (www.okanaganfirstpeoples.ca)

As every other First Nation in Canada, the Osoyoos had to go through some hard times in the past as a result of the encounter with the Europeans, such as disease epidemics, drug and alcohol abuse and residential schooling.

Disease epidemics

It is hard to find any information about the Osoyoos going through any disease epidemic. They might have had some but definitely not any that would have been devastating. It might be caused by the encounter with the Europeans that happened about two hundred years later than with the nations on the east coast. The Europeans by that time could have had brought medicines, so the First Nations they meet would be treated.

Residential schools

Some Osoyoos members were sent to residential schools that were far from their original territory. On the other hand, many of them stayed in a boarding school built in 1914 on the Osoyoos reserve that was financed by the chief George Baptiste. The teacher at this school was an Irishman named Anthony Walsh who was interested in aboriginal culture and encouraged children in art and story telling. Drawing, painting and telling stories was expressing traditional culture and everyday realities as well as it helped to evolve the children's identity. (www.museevirtuel-virtualmuseum.ca)

Why did the children go to a residential school that was not on their reserve? The residential schools started to spread across the Canada already in the 19th century and the boarding school on the Osoyoos reserve was built in 1914. In the meantime children were taken from the Osoyoos families and transported to different area. After that probably all the children stayed in the school on their reserve.

3.1.4. Current situation

Nowadays the Osoyoos Indian Band (OIB) is one of the most successful aboriginal nations in Canada. Their leadership style and economic achievements are astonishing. The success started in 1988 (www.bccontacts.net) by establishing of the Osoyoos Indian Band Development Corporation (OIBDC). The president of OIBDC is Clarence Louie. His aim is to develop an independent and sustainable economy. The OIBDC runs businesses but also provides supportive education, health and social services. The results are no unemployment and financial independence. (www.oibdc.ca)

Economy

The economy of the Osoyoos is said to be the best among all the First Nations across Canada. They have highly regarded vineyards and cellars. For tourist they offer many services such as cultural centres, hotel with spa and golf course. On their reserve

there is also a gas station and other small businesses. Their economy is growing very fast. The revenue of OIBDC was on the increase of 78% from the year 2000 to 2004. According to OIBDC Annual Report in 2004 the revenue reached \$13,270,902. (www.afoa.ca)

Some businesses run by OIBDC are:

- ◆ NK'MIP DESERT CULTURAL CENTRE
- ◆ NK'MIP RV Park
- ◆ NK'MIP Cellars
- ◆ NK'MIP Gas Bar and Convenience Store
- ◆ OIB HOLDINGS CORPORATION (Land Leases)
- ◆ NK'MIP Vineyards
- ◆ Spirit Ridge Vineyard Resort & Spa (www.fngovernance.org)

Education

To educate children there is a preschool and grade school. These schools expect to teach and graduate the future leaders. As this band wants all children to be educated there is also a special program at Osoyoos Secondary School. This program is called Osoyoos Alternate School of Independent Studies and its goal is to support children that struggle with some behavioral issues by providing individualized one-to-one learning. (www.sd53.bc.ca)

Unemployment

The unemployment rate within the Osoyoos is unbelievable 0%. The businesses run by the OIBDC employ all the people of their community. They have so many job opportunities that they employ even members of neighbouring nations and white people.

(Hamilton 2012) The OIBDC offers about 1000 jobs which is more than twice the number of members of the Osoyoos.

3.1.5. An outstanding individual - Chief Clarence Louie

Clarence Louie



(www.turtleisland.org)

Clarence Louie is one of the most famous people claiming allegiance to Osoyoos band. He was first elected as a chief of the Osoyoos band in 1985 and since then he has lost only one election. He is the one who helped to economic growth of his band. As the land is mostly deserts, the economy he has built is not based on looking for natural resources but on running businesses that provide jobs to the Osoyoos people. Many other aboriginal people living on reserves suffer from unemployment and Clarence Louie is an example that there is a way how they do not have to be economic dependent and still can keep their traditions. His community of about 450 members has very low unemployment, if any at all. He encourages people to educate themselves and work hard. (www.theglobeandmail.com)

“To improve your quality of life, you either go to school or get a job.” said Louie

He talks up hard working to make as big profits as possible for the common good of all the Osoyoos and not just for individual enrichment. He has won many awards and he is probably Canada’s best and most successful Aboriginal leader. The leadership he admits as the best one is the one where the chief is not leading the people but follows them. (www.theglobeandmail.com)

“trying to involve everyone on reserve in business decisions is a failure. I like the corporate motto of the Norway House Cree: ‘If every objection must be overcome, nothing will ever be accomplished’. Leadership means developing a critical mass of support, not total agreement” (McBride 2001 13)

3.1.6 View to the future

The future is always just about speculation. The current situation of the Osoyoos band is so excellent that I am sure these indigenous people will be successful even in the following years. They are doing their best in running businesses to make the future even better than is today. It confirms the chief Clarence Louie when he says: *“We are very focused on the future, and we realize that we create this future by our actions. The single most important key to First Nation self-reliance is economic development”*. The problem can appear after the chief Clarence Louie steps down from his post as a chief and also as a president of the OIBDC. His follower has to continue the way of business Louie started and that will not be easy. We can expect this follower to be as good as Louie because the Osoyoos band established school for members and does everything that is possible to teach children. The OIBDC has stated that most of their best workers are over 60 years old. They learned how to work and lived in the times when there was no welfare and no employment insurance. That is why educating of children is so important.

3.2. The Mi'kmaq

The Mi'kmaq is a First Nation living on the east coast of Canada, chiefly in the Province of Nova Scotia. The name Mi'kmaq means “my friends” in their language. They used to call themselves Lnu'k but nowadays they prefer the name Mi'kmaq.

3.2.1 Territory

The Territory of the Mi'kmaq



(www.danielnpaul.com)

The territory of the Mi'kmaq is situated on the east coast of Canada. They occupied what is now Nova Scotia, Prince Edward Island, a part of the Gaspé Peninsula and eastern New Brunswick. They called their land “Mi'kma'ki” and was divided into seven districts. Each of these parts was called according to its geographical characteristics such as “Wild Potato Area” or the island that they named “Lying in the Water”. Their traditional territory got smaller in size until today. Nowadays there are

approximately 35 reserves across the Nova Scotia established during the 20th century.
(www.muiniskw.org)

3.2.2. Culture

Traditional way of living

The Mi'kmaq were fishermen as well as hunters and gatherers. The composition and localization of the settlement varied during the different seasons. In the fall and winter they split into smaller groups to hunt seals, moose, caribou, beaver and bear. During the spring time they joined together and fished for smelts, herrings, sea birds and salmon. In summer the Mi'kmaq fished and gathered shellfish. When they met with the Europeans in the 16th century, they started to orient themselves more on hunting because of the fur trade. They used arrows, bows and spears to catch larger animals and snares and deadfall traps for smaller ones. These were their traditional tools that were replaced by new tools they gained from fur trade with the Europeans.
(www.heritage.nf.ca)

The Mi'kmaq governing was not very complicated. The largest political unit was called “village-band” that was made up of related families who shared resources and had at least one chief whose position was hereditary. (www.firstpeoplesofcanada.com)

Housing

The Mi'kmaq built dome-shaped wigwams to live in. Wigwams were small dwellings designed for one family. Because of its size it was easier to transport the wigwams than the longhouses and it was always the women's job to take it down and set it up again.

wigwam



(www.firstpeoplesofcanada.com)

Language

The language of the Mi'kmaq is called Míkmaqísimk and belongs to the Algonquin language group. Because of a large territory, their language has many dialects. It was originally written with a hieroglyphic system and by the end of 19th century there was a system of writing of mi'kmaq language with Latin alphabet developed by Silas T. Rand. Due to the long impact of the French, there are many words taken from French language. (www.omniglot.com)

“I look at my family tree I see the French influence on my own family. When I listen to the Mi'kmaq language I hear Mi'kmaq words borrowed from the French.””Our language reflects the influence of French speakers, notably the word "Magasan" for store.” (Doyle-Bedwell 2004)

Belief system

We know much less about the traditional belief system of eastern nations than about nations living in the west. It is because it changed with the European arrival and we have no records of how it was before they had come. What we know is that the Mi'kmaq did not distinguish the natural from supernatural or spiritual. Every person,

animal, stone, sun and simply everything around us has, according to the Mi'kmaq beliefs, a soul. They believed in what they called Gluscap (the Great Spirit) that has created the Earth. For the connection with spirits they had Shamans. Shamans were people living among who had a special ability to heal illnesses and to interpret the spiritual world to the people. (www.multiculturalcanada.ca)

The Mi'kmaq held some annual ceremonies where the whole village participated. “In the Mi'kmaq springtime ritual, a woman tended a sacred fire for a specified length of time, after which she and the village chief participated in a revitalization ceremony.” (<http://www.multiculturalcanada.ca/Encyclopedia/A-Z/a2/6>) As many other nations they also practised the pipe ceremony. The pipe could be used individually or in a group. The sweetgrass was smoked to purify the area as well as the participating people who were gathering in a circle. This ceremony was used to call the Spirits to join the First Nation. (www.multiculturalcanada.ca)

Pipe ceremony



(www.firstpeople.us)

After Henri Membertou (the chief of the Mi'kmaq nation) accepted baptism in the beginning of 17th century, many Mi'kmaq people followed him. Their Catholic beliefs confirm the celebration of St. Ann's day that is held by the Mi'kmaq every year and has been kept alive since the 1600s until present time. "St. Ann is the grandmother saint of the Mi'kmaq, and her feast is held each year on July 26. On the Sunday following that date, there is the "Tewa'lud (Taken Out)"- the ceremony where a statue of St. Ann is taken to the rock where Abbe Maillard, the Apostle of the Mi'kmaq, used to teach." (Rita Joe, 1999: 33)

3.2.3. Hard times of the Mi'kmaq

Because the land of the Mi'kmaq was situated in the east of Canada they were one of the first nations that met with the Europeans. They created an alliance with the French which was not unfortunately the winning side to take. When the English defeated and deported the French, the Mi'kmaq remained in the Maritimes and they are there until today. The long impact of the Europeans influenced their lives. The Mi'kmaq suffered a big population loss due to epidemic diseases and use of alcohol. (McMillan, Yellowhorn 2004 56-62)

Disease epidemics

In the early 17th century there was a big smallpox epidemic through the Amerindians on the east coast of Canada. This epidemic killed about three quarters of the Mi'kmaq and that meant that the population decreased to 4,000 from the original 20,000. (www.dickshovel.com) Another sources talk about unbelievable loss from 35,000 people to 3,000. (www.newworldencyclopedia.org) Because we do not know the exact pre-contact number of population of the Mi'kmaq, these numbers are just estimates. But what we are sure about is that the loss was significant.

Another epidemic took part in the middle of the 18th century in Nova Scotia. The diseases spread this time were smallpox again and typhus. This caused one-third

population loss among the Mi'kmaq. The rest that survived suffered from hunger and the lack of cloth to keep warm during cold winter. (Lawrence 2002 33-36)

Residential schools

Before residential schools there were a few one-roomed schools built by the Government on the Mi'kmaq reserves. The Mi'kmaq were not interested in attending such schools because the teaching did not reflect their culture nor was teaching in their language. In 1930 the Shubenacadie residential school opened in Nova Scotia. It is estimated that there were about 1,000 Mi'kmaq children taken out of their families across the Nova Scotia and New Brunswick and transported to the residential school. (www.danielnpaul.com) As any other children attending residential schools, the Mi'kmaq children suffered from physical and sexual abuse. The famous Mi'kmaq poet Rita Joe also went to the Shubenacadie residential school and wrote a poem about her experience:

I lost my talk
The talk you took away
When I was a little girl
At Shubenacadie school.

You snatched it away;
I speak like you
I think like you
I create like you
The scrambled ballad, about my word.

Two ways I talk
Both ways I say,
Your way is more powerful.

So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.

(Rita Joe 1996 55)

Rita Joe (1996) does not talk just about bad experience though. Of course it was not an easy part of her life, but she also made some friends there. She is writing about the nuns that took a good care of them. During summers they treated them very nicely and Rita Joe had a good relationship with them.

3.2.4. Current situation of the Mi'kmaq

It is estimated that there are over 26,000 Mi'kmaq people living on the east of Canada today. Currently most of the Mi'kmaq population lives on reserve. Living on reserve has some advantages such as keeping their origin language and being close to the relatives but there are many more disadvantages. Many of the Mi'kmaq moved to the cities in the northeast of the USA. In Boston there is a Mi'kmaq community larger than many reserves in Canada. They moved there to get jobs. Some of them stayed there but many returned to their original reserve because they could not get used to the city lifestyle. (McMillan, Yellowhorn 2004 64)

The problems, among the Mi'kmaq living on reserve, are low education standards and high unemployment rate that is followed by a high suicide rate, poverty and drug abuse. The most common jobs available on reserves are fishing, lobster trapping and basket manufacturing. There are few small businesses running by the Mi'kmaq such as oyster farm in Eskasoni or sawmill in Shubenacadie. (McMillan, Yellowhorn 2004 64-66)

Good livelihood among the Mi'kmaq is rare and it got even worse for a while after Donald Marshall a member of the Mi'kmaq nation was convicted of fishing eels out of season, fishing without a licence, and fishing with illegal nets. The Mi'kmaq were frustrated from the disability to fish whenever and wherever they want. This would mean they lose their jobs as fishermen. But Donald Marshall appeared to a higher court where he won the legal dispute arguing with the treaties from 18th century. (www.cbc.ca)

The life of the Mi'kmaq has changed dramatically since the Europeans first came to their land:

- ◆ The intermarriages with people outside their community became more common.
- ◆ The young people became more similar to their non-Native neighbours.
- ◆ Their traditional beliefs converted to the Catholic faith
- ◆ The Mi'kmaq language is still widely used among older people but many of the young do not speak it anymore.

Education

The education level of the Mi'kmaq is low but it is getting better. The Mi'kmaq children attend schools from early years starting with daycare centers available on reserves. Nowadays there are about 7 elementary, 4 junior high and 4 senior high schools on the reserves across Nova Scotia. After, some of them go to regular public schools. Unfortunately, the public schools seem to have high drop-out rates and low graduation rates of Amerindians. There are many programs that encourage the Mi'kmaq people to attend universities such as the Transition Year Program offered by Dalhousie University to help the Mi'kmaq make the transition from high school to university life. (The Confederacy of Mainland Mi'kmaq 2007 27-37)

Unemployment

The unemployment rate on the reserves of the Mi'kmaq is very high. About 80% of the on-reserve Mi'kmaq do not have a job. That is why their community is highly dependent on social support of the Government. If they want to get a good job, they usually have to leave the reserve and find employment outside it. (Milley, Charles 2001 2-3)

3.2.5. An outstanding individual - Anna Mae Pictou Aquash

Anna Mae Pictou Aquash



(www.en.wikipedia.org)

Anna Mae Pictou Aquash was a Mi'kmaq member and Native rights activist. She was born in 1945 in Nova Scotia. As a child she lived with her mother and siblings in poverty. Living in poverty is usually followed by diseases and Anna suffered

from tuberculosis of her lung but she recovered. During her childhood she encountered with racism. When she was 11, her mother ran away and left her and her siblings alone. When she turned 17, she moved to Boston with her Mi'kmaq friend Jake Maloney. (www.dickshovel.com)

She was a member of the American Indian Movement (AIM) and actively attended all protests handled by AIM. One of the protests she participated in, was the march on Washington, D.C.. The protest march called the Trail of Broken Treaties included Amerindians from all over the country coming to the capital to draw attention to the Indigenous issues. The group was occupying the Bureau of Indian Affairs building for a week presenting list of their demands that was later promised to be reviewed by the Government. A year later she was sneaking food to the Natives who were occupying Wounded Knee, South Dakota to draw attention to corrupted administration of tribal chairman of the Oglala Sioux, Richard "Dick" Wilson. The seventy days long standoff ended up with the arrest of AIM leaders Dennis Banks and Russell Means. Ann was on a good way to become an AIM leader but the following year she was arrested for a raid on the Rosebud Reservation in South Dakota. She was released on bail. Unfortunately a few months later she was murdered in the age of 30. (www.dickshovel.com)

3.2.6 View to the future

The Mi'kmaq nation is strongly focused on their traditional culture. They in cooperation with the Government are doing their best to improve their current situation that is influenced by high unemployment and low education level. As there are many programs that are helping the Mi'kmaq to educate themselves, it should also decrease the unemployment rate. It is easier to find a job after graduating school.

So now it is just up to them if they abandon a little from their traditional way of life and assimilate to the current. It does not mean to leave reserves and live in big cities forever but at least attend the same schools that non-Aboriginals do.

I think the situation is going to get better. Today Mi'kmaq children are born to the 21st century when there is no more harmful residential schooling. Children know about it just from the stories of their ancestors so they will not be so afraid of going to school. Everything is in the hands of the new generation that is not touched by the past harmful events.

3.3 Comparison of the Mi'kmaq and the Osoyoos

Before starting comparing the two chosen First Nations, we have to become aware that the Mi'kmaq is a big nation consisting of many bands, and on the other hand, the Osoyoos is a band belonging to the Okanagan nation. That reflects that the number of population of the Osoyoos is much smaller than the Mi'kmaq. It is important to have this on mind.

These days I believe, the Mi'kmaq living on reserve still rely very much on their traditional culture and that makes an obstacle for their nation to bloom. The Osoyoos have already adapted to the non-Aboriginal lifestyle and it is shown on their economic achievements.

3.3.1 Surviving the history

A big difference between these nations is the territory position. The Mi'kmaq live on the east coast and they were one of the first nations to encounter the Europeans that had a great influence on their development. The Osoyoos living far to the west met the newcomers about two centuries later.

Surviving the past times was much more difficult for the Mi'kmaq. They encountered the Europeans already in early 17th century and from that time they experienced a great loss of population. As allies of the French, they fought in wars

against the British and during these wars many of them died. As the newcomers brought deadly diseases, the Mi'kmaq had no immunity so their community almost died out.

The Osoyoos history is not that full of catastrophe. They did not participate in any French-British war as well as there is no evidence about any devastating disease epidemic. The only past events that both nations have in common are losing their land and attending residential schools. Here again the Osoyoos had it easier. The residential school was built on their reserve and that meant the children with some exceptions did not have to leave their families.

3.3.2 Religion

Each of both nations had their own specific religion but with many similar signs. Either of them revered the Great Spirit but each nation called him differently and both religions were connected to the nature. The Osoyoos still keep their traditional beliefs but most of the Mi'kmaq do not. With the arrival of the Europeans in the early 17th century, many Mi'kmaq converted to Christianity.

3.3.3 Education

The chief Louie Clarence pays great attention to good education as the main prerequisite for successful future and encourages all band members to attend school. That can be the reason for higher rates of school attendance than the Mi'kmaq have.

The Mi'kmaq as well as the Osoyoos have schools on reserves. These schools are teaching children regular knowledge but also traditional culture. Because neither of these nations wants their language to become extinct, they teach it at the on-reserve schools.

3.3.4 Unemployment

The unemployment rates of the two nations are totally different. The Osoyoos thanks to their great economy status and excellent leadership have all people employed in the businesses run on the reserve. The Mi'kmaq employment is not that good. Actually it is very bad. They do not have enough jobs available on reserves. If they want to work many of them have to go to big cities to look for a job. To be employed outside the reserve they need to be educated and because of the low education level it seems to be impossible.

3.3.5 Economy

The economy of the Osoyoos is blooming. It is a result of well-channeled economic interests and good leadership. The good leadership is the key to every success. They do business that attracts tourists and the tourists bring money to the nation.

The Mi'kmaq focus more on their tradition roles as fishermen and hunters. Their small businesses are mostly concentrated on fishery. Maybe if they would start running businesses attractive to the tourists, they would reach a higher economic status.

4. Conclusion

The Mi'kmaq and the Osoyoos are two First Nations living in Canada but far from each other, in two totally different corners of Canada. As they have a lot in common, they also have many differences. The similarities can be seen in traditional religion that has a few same characteristics or that both are traditionally nomadic nations.

The difference is in their histories. The Mi'kmaq encountered the Europeans about two centuries earlier and that made it harder for them to survive as the newcomers dramatically influenced their lives. They lost many members in the French-English wars and also almost died out due to the disease epidemics. There is nothing like that in the story of the Osoyoos. They met with the Europeans already after the wars and also there is no evidence about them going through any disease epidemic that would extensively endanger their band.

The history has a significant influence on the current situation of both First Nations. According to me, the Mi'kmaq had it much harder to survive the times of the European settlement in Canada. And that reflects that today they are not as developed as the Osoyoos. It is hard to compare these two nations because the Osoyoos band is extraordinarily successful band if not even the most successful of all First Nations in Canada.

The Osoyoos are doing very well and with the leadership of the chief Clarence Louie their view to the future is optimistic. I think they are not on the way to deterioration but more likely on the way to further growth. The Mi'kmaq with quite worse situation will have it more difficult. For a better future they would need to change many things, such as raise the level of education that parallels with reduction of the unemployment rate.

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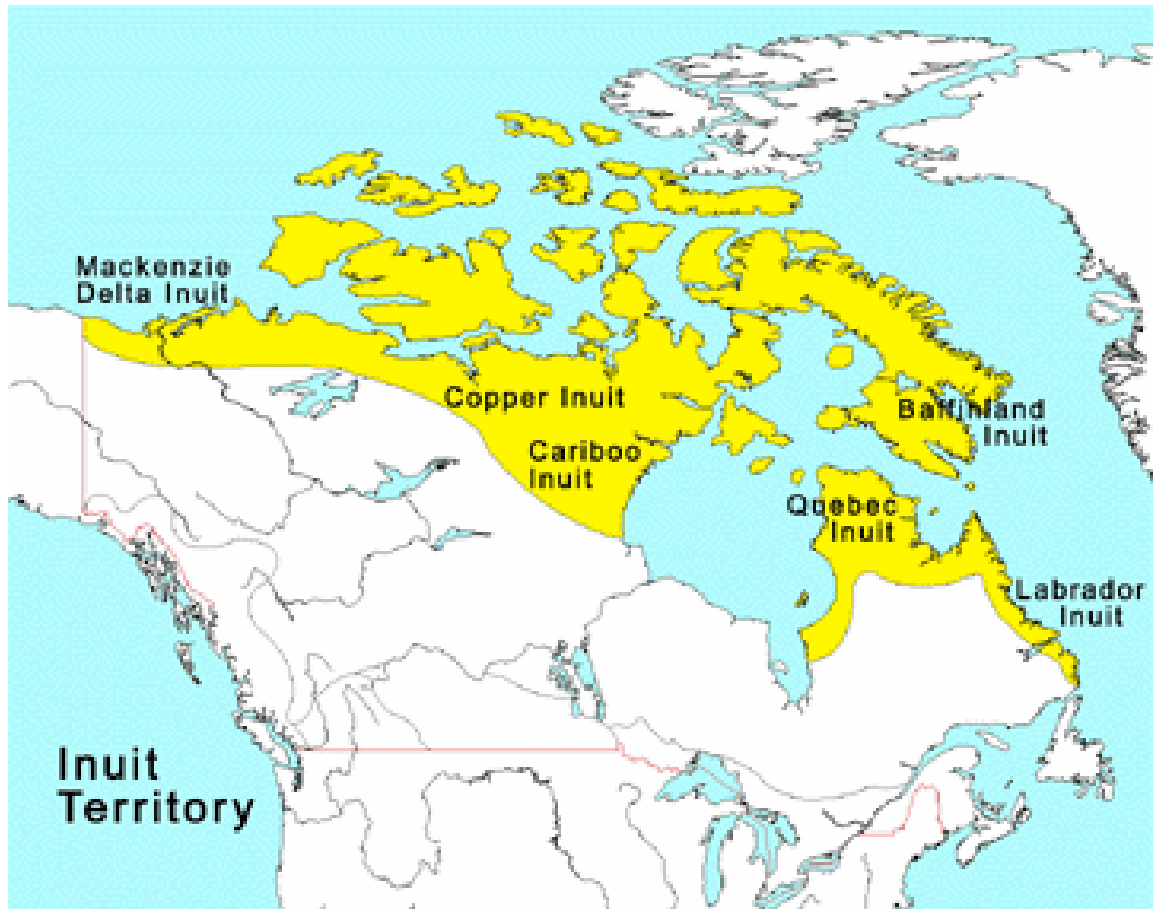
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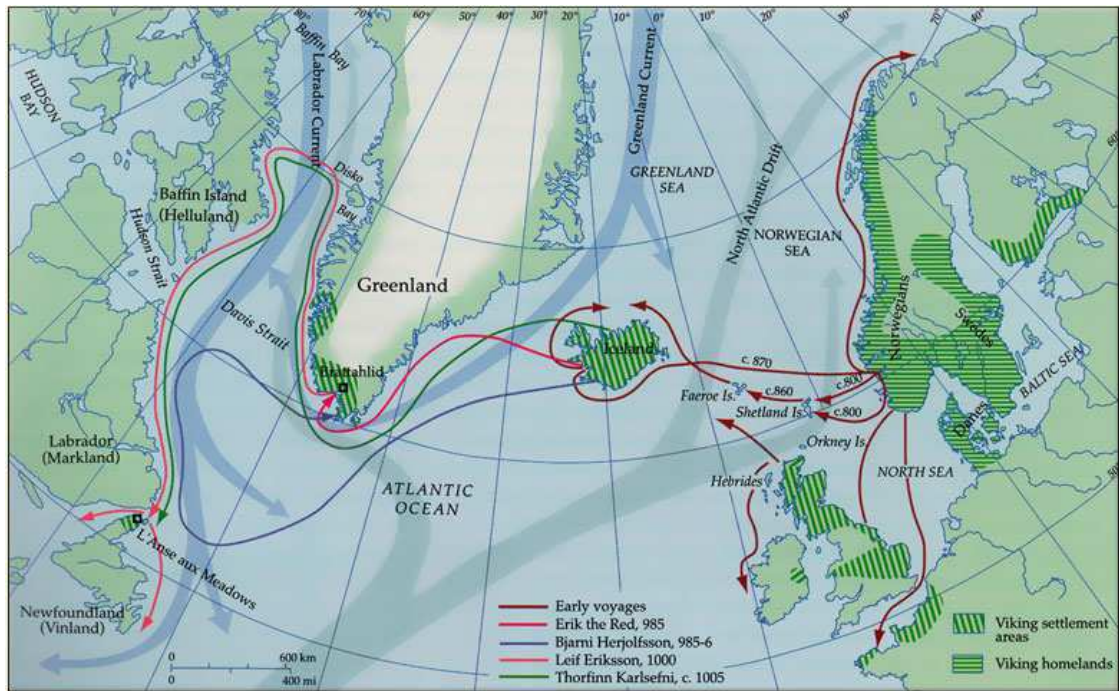
1. Territory of the Inuit
2. The Vikings Voyages
3. Treaties
4. Residential School
5. National Aboriginal Population, Canada Census 2006
6. Sample text in the Mi'kmaq „hieroglyphic“ skript
7. The Osoyoos territory

1. Territory of the Inuit



source: <<http://www.canadahistoryproject.ca/1500/1500-12-inuit.html>>

2. The Vikings Voyages



source:

http://www.google.com/imgres?q=the+vikings+voyages&hl=en&client=opera&rls=cs&channel=suggest&tbn=isch&tbnid=Zru_YH3PZszD2M:&imgrefurl=http://www.ravingravens.com/blog/who-discovered-america/&docid=YQohYgmcTmAGlM&imgurl=http://www.ravingravens.com/.a/6a0133ecdf372a970b015392c0dd1f970b-800wi&w=783&h=485&ei=PfooT7X5OqfV4QTK0bHZAaw&zoom=1&iact=hc&vpx=919&vpy=162&dur=181&hovh=177&hovw=285&tx=159&ty=140&sig=111175686522448355545&page=1&tbnh=125&tbnw=202&start=0&ndsp=15&ved=1t:429,r:4,s:0&biw=1247&bih=689

3. Treaties



Source: <http://www.ucalgary.ca/applied_history/tutor/firstnations/membership.html>

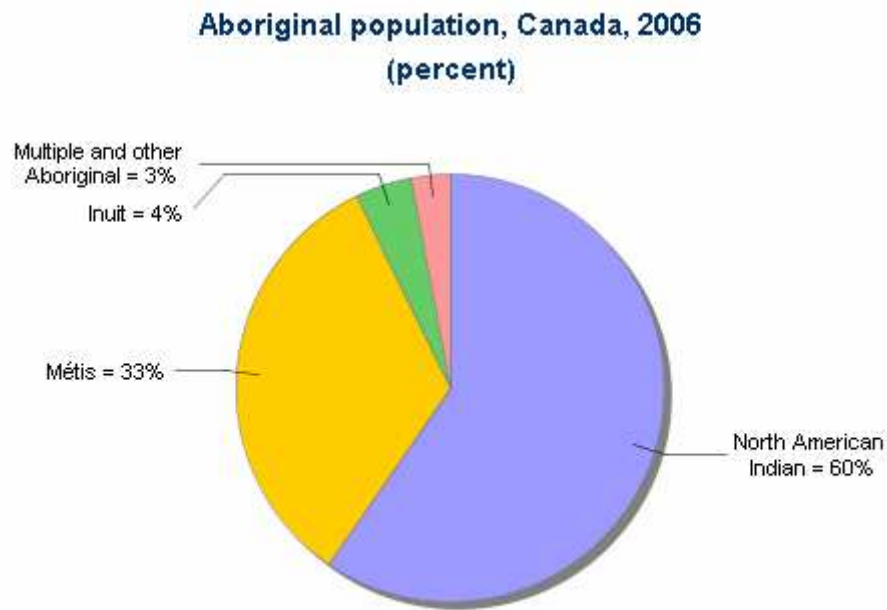
4. Residential school



source: <<http://www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html>>

5. National Aboriginal Population

According to the 2006 Canadian Census, there was a total of 1,172,785 Aboriginal people in Canada, comprising 3.8% of the Canadian population. Of the three Aboriginal groups, North American Indians (698,025) had the largest population, followed by Métis (389,780), and Inuits (50,480).



source: <<http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?iid=36>>

6. Sample text in the Míkmaq 'hieroglyphic' skript

					
nashinen Our Father	Wajok in heaven	ebla seated	tchiptook may	delwigin thy name	
					
neguidedemek be respected	Wajok in heaven	n'telidanen to us	tchiptook may	ignemwlek grant	ula thee
					
nemulek to see	uledechinen. in staying.	Natel There	Wajok in heaven	deli as	ehkedoolk thou art obeyed

source: <<http://www.omniglot.com/writing/mikmaq.htm>>

7. The Osoyoos territory

