

ASSEMBLY OF MANITOBA CHIEFS  
FIRST NATIONS CITIZENSHIP WORKSHOP

*FINAL REPORT*

March 2018

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## INTRODUCTION

The Assembly of Manitoba Chiefs (AMC) hosted a First Nations Citizenship Workshop for First Nations Band Membership Managers or Clerks and Portfolio Councillors on February 27, 2018 at the Victoria Inn, Winnipeg. The purpose of the workshop was to identify supports needed by First Nations to determine their own citizenship outside of the *Indian Act* and identifying a Manitoba First Nations' approach to the First Nations-Crown collaborative process on Indian registration, Band membership, and First Nations Citizenship (see attached Appendix A – Workshop Agenda).

A total of 64 participants attended the workshop (see attached Appendix B – Registration List), including the following representation:

- 35 First Nations
- 25 First Nations Membership Clerks or Indian Registry Administrators
- 15 Councillors
- 12 Chiefs
- 3 Elders

## BACKGROUND

The identity of First Nations people has come to be comprised of kinship, membership and citizenship, each with their own eligibility, rights and responsibilities, and implications for future generations (See Appendix C for a general overview). The most urgent and significant of these implications is the decreasing number of First Nations people and their descendants entitled to registration under the *Indian Act*. In 2007, Stewart Clatworthy, a recognized leading demographer by First Nations and the Government of Canada alike, estimated<sup>1</sup> that under current *Indian Act* rules:

- Within two generations (50 years), roughly 1 in every 4 individuals would not qualify for Indian registration.
- The loss of entitlement to registration will occur more rapidly among First Nations high rates of Indian/Non-Indian Parenting.

The loss of Indian Status equates to declining number of “Indians” under the *Indian Act*. Limiting this population is limiting who is registered on the First Nation Band list and those living on a reserve. With no more Indians on the Band List, there is no more “Band” under the *Indian Act*. In effect, Canada can get rid of the Band through “de-listing”. On August 9, 1995, then-INAC Minister Ron Irwin said about Arrows Lake Band, Sinixt Nation of British Columbia, “The Arrow Lakes Band ceased to exist as a band for the purpose of the Indian Act...It does not, however, mean that the Sinixt ceased to exist as a tribal group.”

In these situations, there would then be no more Indians to exert Treaty rights. With no more Status Indians living on reserve, no more federal funding would be required to run on reserve programs or provide on reserve services. Loss of Indian Status means a loss of housing on reserve, and no education, health care (non-insured health benefits), funding for local governance, tax free status, reserve land, and

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<sup>1</sup> In summer 2017, Mr. Clatworthy was contracted by the Government of Canada to produce demographic estimates on the number of individuals who would become newly entitled to Indian registration based on various scenarios of amendments to the Indian registration provisions. This information was not presented or discussed at the AMC February 2018 workshop. This report is available online at: [https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-BR/STAGING/texte-text/pop\\_ass\\_section6\\_1510356723327\\_eng.pdf](https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-BR/STAGING/texte-text/pop_ass_section6_1510356723327_eng.pdf). It suggested that AMC undertake review and analysis and provide an update to Manitoba First Nations.

no Treaty Rights. Canada can revert the Treaty and Reserve land to Crown land. These significant implications were identified and reflected in the January 29, 2010 AMC position paper on “First Nations and Citizenship”. This position paper is among a series of activities and reports undertaken by AMC on First Nations Citizenship.

First Nations Citizenship was a topic of negotiations during *The Dismantling of the Department of Indian Affairs and Northern Development, the Restoration of Jurisdictions to First Nations Peoples in Manitoba and Recognition of First Nations Governments in Manitoba* (the “Framework Agreement Initiative” or “FAI”).

The AMC Chiefs in Assembly passed resolution JAN-07.05 to discontinue the negotiations under the FAI until Canada demonstrates political will and commitment to a new approach, including their approach to First Nations citizenship.

In 2011 AMC held four Regional Forums to examine and address the broader issues related to First Nations Citizenship, Indian Registration and Band Membership. The forums were designed to:

- Share experiences, views and approaches to citizenship through facilitated discussion among First Nations.
- Support First Nations in their deliberations on citizenship by providing and sharing information.
- Develop options and frameworks – as determined by each First Nation – to recognize and restore First Nations jurisdiction in the area of citizenship.
- Provide options and strategies for dealing with First Nations Citizenship at the AMC Chiefs in Assembly - Regional Leadership Forum on First Nations Citizenship.

On October 3, 2011, a Regional Leadership Forum took place during the AMC Special Chiefs Assembly. Resolution OCT-11.06 First Nations Citizenship and Bill C-3 resolved that the Chiefs-in-Assembly:

1. Call on Canada to end the ongoing discrimination in Indian registration; and change the unstated paternity policy of the Indian Registry; and
2. Direct the AMC Grand Chief to meet with the INAC Minister to seek a commitment that it will provide the report of the Internal Financial Impacts Working Group; provide adequate financial resources to First Nations to implement Bill C-3; and report within one year from October 12, 2011 to the AMC Chiefs-in-Assembly on Canada’s financial commitment to Manitoba First Nations to implement Bill C-3.

AMC Resolution OCT-11.07 Manitoba First Nations Citizenship Recognition resolved that the Chiefs-in-Assembly direct the AMC to:

1. Pursue amendments to the *Indian Act* that will recognize individual First Nations jurisdiction in the area of citizenship by way of a proposed Manitoba “First Nations Citizenship Recognition Act”.
2. Seek a commitment from the Crown that Canada will support the development of a “First Nations Citizenship Recognition Act” and that it will meaningfully consult with Manitoba First Nations on the development of it; as well as provide adequate resources for individual Manitoba First Nations to do this work themselves and report within one year from October 12, 2011 to the AMC Chiefs-in-Assembly on Canada’s response.

On December 16, 2011 the Final Report on the four Regional Forums and the one Leadership Forum was provided to INAC that included AMC Resolutions OCT-11.06 and OCT-11.07. The report included the following recommendations:

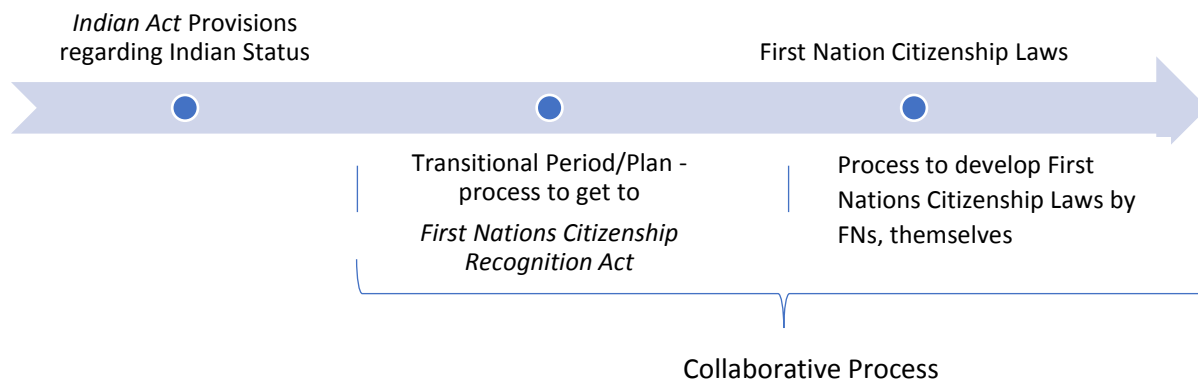
1. Manitoba First Nations have the inherent jurisdiction to deal with their own citizenship.
2. Canada must deal with Manitoba First Nations on a Nation to Nation basis that respects the Honour of the Crown and the Treaty Relationship.
3. Manitoba First Nations must receive adequate resources to implement Bill C-3.
4. Manitoba First Nations must each be provided with resources to develop capacity to develop their own approach to their citizenship.
5. AMC should provide Manitoba First Nations with options to consider to assist them in developing their own approaches to citizenship.
6. AMC to advocate for Manitoba First Nations regarding the ongoing discrimination under the *Indian Act*.
7. AFN should support AMC's regional approach for Manitoba First Nations to develop their own approaches to citizenship h. A legal strategy to be developed to identify ongoing First Nation citizenship matters and how they may affect Treaty.
8. A legal strategy to be developed to identify ongoing First Nation citizenship matters and how they may affect Treaty.
9. A sustained international strategy to be developed and pursued to support Manitoba First Nation citizenship.
10. Communications/public awareness and education about First Nations Citizenship must be pursued in order to support this strategy and plan.
11. Financial aspects for the carrying out of this strategy and workplan.

On October 31, 2017, Canada announced a “collaborative process” relating to Indian registration, Band membership and First Nations Citizenship, with a view for future reform. This process begins with a “design phase” which will provide an opportunity to work in partnership with First Nations and other Indigenous groups to “co-design the comprehensive consultations”. This phase is expected to last until February 2018. Upon completion of the design phase, comprehensive consultations on the broader issues relating to Indian registration, Band membership and First Nations Citizenship will launch in 2018.

In January 2018 the AMC received confirmation of funding for its proposal to hold a regional workshop on First Nations Citizenship to co-design the collaborative process for comprehensive consultations. The AMC Chiefs Committee on Citizenship approved the workshop approach to utilize the federal “collaborative approach” as a means to implement Manitoba First Nations leadership direction per AMC resolution OCT-11.07, “MANITOBA FIRST NATIONS CITIZENSHIP RECOGNITION LEGISLATION”. The “collaborative process” is understood as involving two components:

- (1) Transitional Plan – involving (a) development of federal “First Nations Recognition Act” (i.e. AMC resolution); and (b) supporting First Nations in what they need to transition towards First Nations Citizenship Laws [regardless of proposed legislation (a)].
- (2) First Nations Citizenship Laws – developed by individual First Nations (alignment with AMC resolution).

This collaborative process can be represented graphically as:



## FINDINGS

1. Band membership is identified as the current approach to citizenship that some First Nations are taking.

However, it is recognized that these are according to the imposed federal regulations and application process. Specific approaches include custom adoption, blood quantum, and a requirement for two-parent lineage. This suggests further clarification on terminology is required.

2. The *Indian Act* is a broken system of status that sets up First Nations to fail.

The federal government failed to make funding adjustments that parallel population growth resulting from its legislative changes. This was the case following *Bill C-31, A Bill Amend the Indian Act (1985)*. Also lacking is a viable process to address the high volume of band transfers, and to account for the transient population, which some are concerned are not being properly identified. Implications of these issues are higher demand for an already limited housing stock, and under-representation of the First Nations population, which can impact funding for a range of programs and services. In turn, this can affect a First Nation's ability to effectively manage its own affairs. There is concern that this situation is related to 3<sup>rd</sup> party management.

Key issues identified at the workshop by participants are as follows:

Issue	Description
Marginalization and disempowerment of First Nations Band Membership Staff.	<i>Discussed more fully in the following Finding 4 of this report, page 7.</i>
Status Cards	<ul style="list-style-type: none"> <li>- There is much delay in having to go through Ottawa to get a limited number of cards, which is often insufficient for need. The technology should be available at the First Nation level.</li> <li>- Some people have difficulty in getting together all documents required to register for Indian status.</li> </ul>

Issue	Description
	<ul style="list-style-type: none"> <li>- INAC requires a high level of accountability from First Nations via Band Membership staff and First Nations applicants but does not return that same level of accountability. The department has lost original documents of parents and children.</li> <li>- Should be recognized in each province/territory across Canada, and for cross-border flights.</li> <li>- "Treaty cards expire, but you don't expire being treaty."</li> </ul>
Cross-Border Issues	<ul style="list-style-type: none"> <li>- Canada must recognize the Jay Treaty.</li> <li>- Ensure 60s Scoop citizens residing in the US are entitled to Indian status.</li> <li>- Consistent acceptance of treaty cards cross-border, i.e. land <u>and</u> air.</li> </ul>
Metis Identity	<ul style="list-style-type: none"> <li>- Some Metis may, in fact, be First Nations, and may be put in a position to have to choose their identity.</li> <li>- Community divisions can be created when there is a mix of Metis and First Nations residents.</li> </ul>
Need for First Nations to organize and unify.	<ul style="list-style-type: none"> <li>- Chiefs have to move quickly.</li> <li>- A Working Group should be established considering there are different AMC Chiefs Committees.</li> </ul>

The impacts of these issues are:

- Assimilates us as Anishinabe, Cree, Dakota, Dene and Oji-Cree people.
- Affects our grandchildren self-identity and access to health care and other entitlements, and that of generations to come.
- Affects how yourself and others view you.
- Creates divisions within families and communities and has been seen to turn our people against one another.
- Limits individual and collective rights.
- Discriminates against women.
- Affects traditional lands.
- Creates barriers to health care, including for newborns.
- Affects funding availability and opportunities.
- Limits ability of First Nations Band Membership to handle membership needs.
- Constant amendments create confusion.
- Lack of accountability to First Nations, including census and departmental data, lack of a regional office and slow response from Ottawa.

3. First Nations reaffirm the need to exercise our Nationhood by determining who our people are outside of the *Indian Act*, and that the Government of Canada make resources available to engage each First Nation.

First Nations must abide by the laws of the Creator and assert our sovereignty to develop our own laws beyond "citizenship". In doing this, we can look to traditional societal structures, such as the clan system, and to rely on our inherent forward-thinking ways as evident in seven generations ahead planning. Discussions should be inclusive, starting with Elders sitting with Leaders. The focus of discussions should be on maximizing who is treaty and protecting First Nations members. Lack of resources have kept some First Nations from having these discussions, but there is a strong community voice to begin talks. This

illustrates the need for the Government of Canada to make resources available for each First Nation to be engaged.

#### 4. First Nations Band Membership Staff are marginalized and disempowered within the *Indian Act* system of status.

It is reported that Band membership staff are not full-time, and often assume other positions within the First Nation. It has been close to a decade since some have received training for the Band membership position, including on legislative amendments and policy changes. Communication breakdowns are also evident on a one-on-one basis. Band membership staff report that INAC staff do not give them notice when they come to the community, or even interact with them. Furthermore, it is perceived that INAC staff are “trained not to give answers or provide explanations”. This is particularly problematic because it has been observed that INAC has inconsistently applied sections 6(1) and 6(2), forcing some to go through the appeals process. There are concerns that these issues may result in errors in determination of Indian status or Band membership numbers.

Band membership clerks and Indian Registry administrators pay an emotional toll in having to tell those applying for Indian Status that they are a “6(1)” or “6(2)” or that they do not meet the eligibility criteria for status (or band membership) under the *Indian Act*. The fallout from this determination may be anger or frustration on the part of applicants, who sometimes direct their emotions about the process towards Band membership staff.

These issues contribute to high turnover of Band membership clerks in some communities.

#### 5. First Nations cultural resources will be critical supports to “taking back our lineage”, as will be community-led activities, education and communication activities, and regular Band Membership Clerk workshops and training.

Participants identified the following specific actions, activities, and information needs as supports to help First Nations prepare to develop their own citizenship laws:

- Develop our own laws using our own languages. “Citizenship” is not a word in our languages.
- Revitalize traditional systems by recognizing elders, communicating with spirits and ancestry. Implementing our *doodem* (clan).
- Recognize and identify universal Indigenous laws.
- Discuss what is our identity and what is the system in place to be a part of that nation and be accountable that nation’s laws.
- Discuss how we can get ourselves in balance – physically, emotionally, spiritually and mentally.
- Focus on relationships and protection of rights. This involves taking back our lineage, including going back to the inherent right of our mothers and grandmothers to protect our lands and resources and bring our people back.
- Avoid discrimination by recognizing that no matter who one marries, “my children are members of my Nation and community”.
- Build and exercise Data Sovereignty by First Nations control over our own population data collection and conducting our own record-keeping.
- At the community-level: undertake team-building; hold internal discussions that are respectful; increase the involvement of grassroots; and hold each other accountable.



- Education and communication activities to target the grassroots and consider how best to reach out to those in remote and isolated communities. Also, to increase communication amongst Band Membership clerks.
- Ensure regular training for Band Membership Clerks to stay updated on policy and legislative changes.
- Have more workshops like this.
- Ensure workshop reporting, follow-up, and updates are shared with participants and each First Nation community. Clarify if this is a consultation process by INAC or Government of Canada.

The broad scope of these activities further demonstrate the need for resources to be made available to engage each First Nation, as highlighted in Finding 3 above.

## 6. Future workshops should focus on the immediate need for legislative analysis, holding the Government of Canada accountable, affirming First Nations self-determination, and building First Nations capacity.

Workshop participants identified the following topics be discussed at future workshops:

- Analysis of Bill S-3 as a priority information need, especially as for Band Membership Clerks.
- Holding the Government of Canada accountable to First Nations.
- Critically analyze and discuss how *Indian Act* status provisions undermine Treaties.
- Eliminate demeaning language from federal legislative acts regarding First Nations people.
- Develop a system that requires applicants to utilize the process administered through the First Nation and not bypassing it through going direct to Ottawa.
- Determine eligibility and process for band transfers. It is suggested that criminal record and child abuse registry checks should be required, along with a personal reference.
- Determine how a person not born as part of the community would make a good relative in the community.
- Determine the best process for First Nations to talk about our inherent jurisdiction being mindful to avoid government's "divide and conquer" tactics.
- Build capacity and confidence of Anishinabe Nations to prepare budgets. There is a concern that 3<sup>rd</sup> party managers want to safeguard their position and so, First Nations should not turn to them for training on preparing budgets.
- Workshop participants to take individual responsibility to inform their respective Chiefs and Councillors.
- Learn of other community approaches, including blood quantum.

## 7. Participants' Recommended Next Steps

- 7.1 AMC position that each First Nation to develop their own Citizenship law is reaffirmed, and adequate resources are made available to undertake this work.
- 7.2 AMC to submit workshop findings and recommendations to Government of Canada and can utilize the Assembly of First Nations to do this. This must be done well in advance of the 2018 federal elections to undertake critical work before that time.
- 7.3 AMC to provide training to Band Membership Clerks, including providing information on Bill S-3 and to ensure INAC is in attendance to answer questions from clerks.

- 7.4 A Working Group should be established considering there are different AMC Chiefs Committees.
- 7.5 A Draft Plan is developed by June 30, 2018 and is brought to an annual Provincial Territorial Organizations meeting as a means to ensure accountability to First Nations. Action items and time lines should include immediate actions, but also consideration of the time needed by First Nations to develop their laws.
- 7.6 Develop and implement an accountability mechanism to monitor progress and determine best practice standards from grassroots perspective.
- 7.7 Research states' jurisdiction in relation to Native American Tribal Governments in the United States as examples to end provincial jurisdiction on-reserve.
- 7.8 Seek appropriate consent to compile a listing of all Manitoba First Nations Band Membership Clerks and distribute amongst these workers to share information, lessons learned, etc.

## CONCLUSION

The situation of Band membership clerks and Indian Registry administrators and the challenges they experience are emblematic of INAC's overall lack of accountability to First Nations regarding Indian status. Empowering these positions within the current system will help to strengthen INAC accountability to First Nations. Discussions indicate this is a shift that clearly needs to happen if First Nations are to take jurisdiction over our citizenship. In turn, this implies that a shift in accountability must be a key feature of the transitional period in the collaborative process as the move from the federal government defining *what* status indians are to First Nations decision-making as to *who* our people are. This undertaking will require adequate resources to meaningfully engage each First Nation. This is the only meaningful and appropriate determination of our identity.

Appendix A – Workshop Agenda<sup>2</sup>

**FIRST NATIONS CITIZENSHIP WORKSHOP**  
**February 27, 2018**  
**Victoria Inn, 1808 Wellington Ave., Winnipeg, MB**  
**AGENDA – REVISED**

8:30 am – 9:00 am	<b>REGISTRATION</b>		
9:00 am – 9:05 am	<b>OPENING PRAYER</b> – Elder TBD <b>MEETING CALL TO ORDER</b> – Keely Ten Fingers, Facilitator		
9:05 am – 9:30 am	<b>OPENING REMARKS</b> <ul style="list-style-type: none"> <li>- Grand Chief Arlen Dumas, Assembly of Manitoba Chiefs</li> <li>- Grand Chief Sheila North, Manitoba Keewatinowi Okimakanak</li> <li>- Grand Chief Jerry Daniels, Southern Chiefs’ Organization</li> </ul>		
9:30 am – 10:30 am	<b>PRESENTATIONS</b> <ul style="list-style-type: none"> <li>- Treaty Perspective on First Nations Citizenship – Monique Lariviere, Research Coordinator, Treaty Relations Commission of Manitoba</li> <li>- Manitoba First Nation Regional Approach to Citizenship, Key Themes and Resolutions – Marcel Balfour, Assembly of Manitoba Chiefs</li> <li>- Regional Approaches to First Nations Citizenship – Marcel Balfour, Assembly of Manitoba Chiefs</li> </ul>		
10:30 am – 10:45 am	<b>HEALTH BREAK</b>		
10:45 am – 11:45 am	<b>SMALL GROUPS DISCUSSION:</b> <ul style="list-style-type: none"> <li>(a) <i>How do First Nations approach Citizenship currently?</i></li> <li>(b) <i>What are the issues and impacts of Indian Act status provisions?</i></li> </ul>		
11:45 am – 12:00 pm	<b>PLENARY</b> – Report back from small groups		
12:00 pm – 1:00 pm	<b>LUNCH BREAK</b> (provided)		
1:00 pm – 1:30 pm	<b>ELDERS WISDOM-SHARING:</b> Inherent jurisdiction as nations to determine our people and citizens (TBC)		
1:30 pm – 2:00 pm	<b>CONCURRENT DISCUSSIONS</b>		
	<b>1. SUPPORTS TO FIRST NATIONS</b> <i>(a) What specific actions or activities would help your First Nation prepare to develop its own First Nation Citizenship Law?</i> <i>(b) Who should lead this</i>	<b>2. THEMES FOR FUTURE WORKSHOPS</b> <i>(a) In working towards First Nations Citizenship, what topics or themes would be helpful to discuss in future workshops?</i> <i>(b) What are key</i>	<b>3. INFORMATION NEEDS</b> <i>(a) What specific information is needed to help First Nations prepare to develop their own citizenship laws?</i> <i>(b) Who should provide this information?</i>

<sup>2</sup> Please note 9:30 am agenda item, “Treaty Perspective on First Nations Citizenship” was added by mistake and was intended only to be a hard copy handout, which was provided to participants on-site. Please also note that 1:30 pm concurrent discussions were changed to a plenary session so that participants could have broader discussion and interaction.

	<i>work?</i> <i>(c) What resources are needed?</i> <i>(d) What is a reasonable timeline to undertake this work?</i>	<i>questions, considerations or activities at these workshops that will help to maintain focus on exercising our inherent jurisdiction over citizenship?</i>	<i>(c) When should it be provided?</i>
2:00 pm – 2:15 pm	<b>HEALTH BREAK</b>		
2:15 pm – 2:45 pm	<b>CONCURRENT DISCUSSIONS (cont.)</b>		
2:45 pm – 3:15 pm	<b>CONCURRENT DISCUSSIONS (cont.)</b>		
3:15 pm – 3:45 pm	<b>PLENARY – Next Steps: Where we go from here</b>		
3:45 pm – 4:00 pm	<b>CLOSING COMMENTS – TBD</b> <b>CLOSING PRAYER – Elder TBD</b>		
4:00 pm	<b>MEETING ADJOURNED</b>		

Appendix B – Workshop Participant Registration List

	<b>NAME</b>	<b>FIRST NATION</b>	<b>TITLE</b>
1	Craig Alexander	Roseau River Anishinabe First Nation	Chief
2	Lianna Anderson	Nisichawayasihk Cree Nation	Executive Director of Operations
3	Joe Antsanen	Northlands Denesuline First Nation	Chief
4	Karen Batson	Pine Creek First Nation	Chief
5	Chris Benn	Birdtail Sioux Dakota Nation	Councillor
6	Barbara Berens	Poplar River First Nation	Membership Clerk
7	Wanda Bighetty	Mathias Colomb Cree Nation	Deputy Chief/Councillor
8	Elaine Bird	Black River First Nation	Membership Clerk
9	Jennifer Bloomfield	War Lake First Nation	Membership Clerk
10	Stephanie Blackbird	O-Chi-Chak-Ko-Sipi First Nation	Chief
11	Germaine Cameron	Swan Lake First Nation	Councillor
12	Angel Castel	Marcel Colomb First Nation	Councillor
13	Ken Catcheway	Skownan First Nation	Councillor
14	Ruby Catcheway	Skownan First Nation	Indian Registry Administrator
15	Shirley N. Cochrane	Fisher River Cree Nation	Indian Registry Administrator
16	Priscilla Colomb	Marcel Colomb First Nation	Chief
17	Reynold Cook	Sapotaweyak Cree Nation	Councillor
18	Wayne Desjarlais	Ebb and Flow First Nation	Chief
19	Noreena Dumas	Marcel Colomb First Nation	Membership Clerk/Social Assistance
20	Ron Flett	Garden Hill First Nation	Membership Clerk
21	Doris Fontaine	O-Chi-Chak-Ko-Sipi First Nation	Elder
22	Virginia George	Sapotaweyak Cree Nation	Indian Registry Administrator
23	Xavier Gould	Pinaymootang First Nation	Councillor
24	Doug G. Hanska	Birdtail Sioux Dakota Nation	Councillor
25	Corrairie Harper	St. Theresa Point First Nation	Indian Registry Administrator
26	Coreen Huntinghawk	Rolling River First Nation	Band Membership
27	Betsy Keeper	Tataskweyak Cree Nation	Indian Registry Administrator
28	Stella Keller	Bloodvein First Nation	Councillor
29	Betsy Kennedy	War Lake First Nation	Chief
30	Shawn Kent	Brokenhead Ojibway Nation	
31	Karen Knudsen	Swan Lake First Nation	Membership Clerk
32	Russell Lambert	Poplar River First Nation	Councillor
33	William G. Lathlin	Opaskwayak Cree Nation	Elder
34	Beverly Linklater	Mathias Colomb Cree Nation	Membership/Indian Registry Admin.
35	Robert Little	Garden Hill First Nation	Councillor
36	Cindy McKay	Pine Creek First Nation	Councillor
37	Garry McLean	Lake Manitoba First Nation	Elder
38	Robin McLeod	Long Plain First Nation	Admin. Assistant/Indian Registry
39	Cheryl J. Meeches	Long Plain First Nation	Indian Registry Administrator
40	Wanda Moar	O-Chi-Chak-Ko-Sipi First Nation	Chief & Council Assistant
41	Roberta Morrissette	Swan Lake First Nation	
42	Glenda Okemow	Manto Sipi Cree Nation	Membership Clerk/Receptionist

	<b>NAME</b>	<b>FIRST NATION</b>	<b>TITLE</b>
43	Oliver Okemow	Manto Sipi Cree Nation	Chief
44	Alicia Paul	Ebb and Flow First Nation	Membership Clerk
45	Beverly Paul	Lake Manitoba First Nation	Membership Clerk
46	Cheyenne Prince	Brokenhead Ojibway Nation	Membership Clerk
47	Earl (Buddy) Prince	Brokenhead Ojibway Nation	Councillor
48	Lance Roulette	Sandy Bay First Nation	Chief
49	Mike Seenie	Roseau River Anishinabe First Nation	Councillor
50	Shirley Sinclair	Dauphin River First Nation	
51	Natalie Smoke	Dakota Plains First Nation	Indian Registry Administrator
52	Loretta Spence	Wuskwi Sipiik First Nation	Indian Registry Administrator
53	Walter Spence	Fox Lake Cree Nation	Chief
54	Lorraine Stagg	Dauphin River First Nation	Membership Clerk
55	Andrea Stucky	Sagkeeng Anishinabe First Nation	Indian Registry Administrator
56	Christine Sumner	Dauphin River First Nation	
57	Adrienne Thompson	Little Saskatchewan First Nation	Membership Clerk
58	Leroy Thompson	Little Saskatchewan First Nation	Housing
59	John Thunder	Buffalo Point First Nation	Chief
60	Daphne Veroneau	Pinaymootang First Nation	Membership Clerk
61	Chantel Wilson	Waywayseecappo First Nation	Councillor
62	Debbie Weenusk	Bunibonibee Cree Nation	Membership Clerk
63	Deliah Young	Opaskwayak Cree Nation	Assistant BDA Coordinator
64	Elwood Zastre	Wuskwi Sipiik First Nation	Chief

## Appendix C – Overview of First Nations Kinship, Band Membership and First Nations Citizenship<sup>3</sup>

<p><b>First Nations Kinship</b></p>	<ul style="list-style-type: none"> <li>• First Nations kinship ties and community acceptance, along with an integral connectedness to their traditional lands, has informed criteria for First Nations collective identities</li> <li>• Extended families or clans were included in kinship-based social units from which the participation in a collective identity would be traced through lines of descent:             <ul style="list-style-type: none"> <li>– matrilineal (mother-based)</li> <li>– patrilineal (father-based)</li> <li>– bilateral (both mother and father based)</li> </ul> </li> <li>• It is a complex system that includes the treatment of entitlement upon birth, marriage, adoption and residency, self-identification and / or community ties including roles and contributions made to their communities.</li> </ul>	<ul style="list-style-type: none"> <li>• First Nations kinship determines, among other things:             <ul style="list-style-type: none"> <li>- how people relate to each other and their roles</li> <li>- responsibilities and obligations in relation to one another</li> <li>- relationship to land</li> <li>- who marries whom</li> <li>- ceremonial relationships</li> <li>- funeral roles</li> <li>- behaviour patterns with other kin</li> </ul> </li> <li>• First Nations have always held their own concepts of nationhood and control over their collective identities in which kinship played an important role. Prior to European colonization First Nations were organized as societies and nations according to their own systems and political and legal values.</li> <li>• These concepts have survived the <i>Indian Act</i>.</li> </ul>
<p><b>Band Membership</b></p>	<ul style="list-style-type: none"> <li>• The <i>Indian Act</i> defines what a Band is: a body of Indians that has a reserve, has government trust funds for its use, or has been declared to be a Band by the federal Cabinet.</li> <li>• The Act also defines what a member of a Band is: a person whose name appears on a Band List or is entitled to have his or her name appear on that list.</li> <li>• When treaties were being signed, many people were signed onto their Band’s Treaty Annuity List. In 1951, Canada, through the Indian Register in Ottawa turned the Treaty List in a Band List under the <i>Indian Act</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• Canada imposed on First Nations the notions of Band Membership.</li> <li>• This has intruded on First Nations to determine their own collective identities – their own First Nations Citizenship.</li> <li>• This has lead to First Nations reasserting their jurisdiction and moving from <i>Indian Act</i> terminology to nationhood terminology:             <ul style="list-style-type: none"> <li>- at the collective level from “Band” to “Nation”</li> <li>- at the individual level from “Membership” to “Citizenship”</li> </ul> </li> </ul>
<p><b>First Nations Citizenship</b></p>	<ul style="list-style-type: none"> <li>• “Citizenship” is a fundamental component of Nationhood, that also includes:             <ul style="list-style-type: none"> <li>- Governance</li> <li>- Law making powers / Custom / Protocols</li> <li>- Land base</li> <li>- Language</li> <li>- Culture</li> <li>- History</li> <li>- Religion / spiritual practices</li> </ul> </li> <li>• Canada only enacted the <i>Citizenship Act</i> in 1947. First Nations were not included under the Canadian <i>Citizenship Act</i> until 1956.</li> </ul>	<ul style="list-style-type: none"> <li>• Individual First Nations communities must determine their own notion and definition of citizenship.</li> <li>• Some of the perspectives involved First Nations’ reclaiming their own identity and developing their own citizenship include:             <ul style="list-style-type: none"> <li>- Thinking and acting beyond the <i>Indian Act</i>.</li> <li>- Getting rid of <i>Indian Act</i> notions of “status” and “membership” and “band” and replacing with First Nations concepts to reflect the First Nations’ language.</li> </ul> </li> </ul>

<sup>3</sup> Assembly of Manitoba Chiefs Presentation, February 27, 2018.

	<ul style="list-style-type: none"> <li>• As of 1977 the <i>Citizenship Act</i> permits dual citizenship: the right to be a citizen of two countries at the same time. Generally, (with some exceptions) Canadian citizenship can be obtained: <ul style="list-style-type: none"> <li>- obtained by birth in Canada;</li> <li>- obtained by birth abroad when at least one parent is a Canadian citizen and was born or naturalized in Canada;</li> <li>- obtained by adoption abroad by at least one Canadian citizen; or</li> <li>- granted to a permanent resident who lives in Canada for a period of time.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>- Using traditional names, language and getting back to the land and not just consider the reserve and the physical limitation of the notion of being a First Nation.</li> <li>• Most First Nations have not defined their own “citizenship”.</li> <li>• First Nations concepts of their collective identity are tied to the land: the traditional territories that extend beyond the reserve system administered by the <i>Indian Act</i>.</li> <li>• The AMC Chiefs position of First Nations Citizenship note they are the Original Peoples whom represent five Nations in Manitoba – the Anishinaabe (or Ojibway), Neheto (or Cree), Oji-Cree, Dene and Dakota.</li> <li>• There one Manitoba First Nation with a self-government agreement, the <i>Sioux Valley Comprehensive Agreement in Principle</i>.</li> <li>• Pimicikamak Cree Nation is an example of a First Nation in Manitoba that has created their own laws that deals with citizenship and governance on its own, outside settlement negotiations or agreement with Canada.</li> </ul>
<p><b>Identity – International Aspects</b></p>	<ul style="list-style-type: none"> <li>• In November 2010 Canada endorsed the <i>United Nations Declaration on the Rights of Indigenous Peoples</i> (UNDRIP).</li> <li>• UNDRIP recognizes First Nations have the jurisdiction to deal with their own citizenship and the exercise of that jurisdiction should be free from discrimination: <ul style="list-style-type: none"> <li>- Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live. [Article 33.1], and</li> <li>- Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right. [Article 9].</li> </ul> </li> </ul>	