

Full Circle:
First Nations, Métis, Inuit

Ways of Knowing

A Common Threads Resource





Full Circle:
First Nations, Métis, Inuit

Ways of Knowing

A Common Threads Resource



Project Director • ALISON WALLACE • **Common Threads V Team** • SHERRY AMBRIDGE • CHRISTOPHER GARDNER • ALAN HOWARD • CRISTINA LAI • TROY MARACLE • SHERYL MATTSON • TEENA MILLETTE • LAURIE MINOR • KIM MURPHY • ROCKY LANDON • VICKI LUCIER • JOHN MACDONALD • MARY MCCUE • MARJORIE PALESHI • OSSTF/FEESO provincial staff members • DOMENIC BELLISSIMO • ALISON WALLACE



Editors • CHRISTINA LAI • ROCKY LANDON • TROY MARACLE • SHERRY MATTSON • ALISON WALLACE • **Design + Layout** • AUDREY BOURQUE • KRISTINA FERORELLI

Special thanks to the Provincial Executive, OSSTF/FEESO, for their support of this project.

© OSSTF/FEESO 2012

Copy reproduction of this document for educational purposes is permitted with acknowledgment to the Ontario Secondary School Teachers' Federation. Every reasonable precaution has been taken to trace the owners of copyrighted material and to make due acknowledgment. Any omission will be gladly rectified in future printings.

Produced by the

Ontario Secondary School Teachers' Federation
Fédération des enseignantes-enseignants
des écoles secondaires de l'Ontario

60 Mobile Drive, Toronto, Ontario M4A 2P3

TEL 416.751.8300 / TEL 1.800.267.7867

FAX 416.751.3394 www.osstf.on.ca



ISBN: 978-0-920930-99-1

TABLE *of* CONTENTS



INTRODUCTION

- 5** **EDUCATOR RESOURCES**
- 8** **VIDEO: WAYS OF KNOWING WHO I AM**

LAND

- 18** **PHYSICAL**
 - Leadership in Aboriginal communities
 - Important Aboriginal places
 - Natural resources and Aboriginal peoples
 - Small businesses in Aboriginal communities
- 31** **EMOTIONAL**
 - Life in Aboriginal communities
 - Third World Canada
 - Protests
- 42** **MENTAL**
 - What are treaties?
 - What are land claims?
 - The importance of completing land claims
- 65** **SPIRITUAL**
 - Relationship between land and Aboriginal people
 - Land use agreements as sacred promises
 - Making sense of treaties

RESIDENTIAL SCHOOLS

- 79** **PHYSICAL**
 - Government philosophy
 - Arriving at Residential School
 - Negative impacts
 - Education today
- 94** **EMOTIONAL**
 - Life in Residential Schools
 - Identity conflict: between two worlds
 - A positive experience of Residential School
 - Intergenerational impacts
- 110** **MENTAL**
 - Learning styles
 - Aboriginal ways of knowing
 - A typical day in Residential School
 - Communities moving forward
- 117** **SPIRITUAL**
 - Aboriginal heroes
 - The significance of the Apology
 - Moving on

HEALTH

127 PHYSICAL

Health issues for Aboriginal people
Nutritional quality of foods
Nutritional quality of traditional foods
Business opportunities related to traditional foods

146 EMOTIONAL

Introduction to Aboriginal circles
How circles are used
Restorative justice
Applying circle concepts

153 MENTAL

Self-esteem
Addiction, depression and suicide
Aboriginal students and mentorship
A holistic view of health
Gangs

177 SPIRITUAL

Traditional beliefs as the foundation
World views
Two-spirited people

IDENTITY

186 PHYSICAL

Where do I fit in?
Aboriginal membership
Importance of clan systems

192 EMOTIONAL

Role and responsibilities of families
Impact of language on identity
Impact of Residential Schools on identity
Sixties scoop and identity

205 MENTAL

Who is Aboriginal?
Portraits of a people
Aboriginal identity in media
Stereotypes of Aboriginal people

213 SPIRITUAL

Art forms across Canada
Connecting story and art forms
The sounds of Aboriginal artists

ADDITIONAL RESOURCES

222 ABORIGINAL TEACHING RESOURCES (DVD)

232 ABORIGINAL TEACHING RESOURCES (STREAM ONLINE)

244 ABORIGINAL TEACHING RESOURCES (WEBSITES)

ASSESSMENT TOOLS

247 CLASS DISCUSSION RUBRIC

248 WRITTEN WORK RUBRIC

249 ORAL PRESENTATION RUBRIC

250 DEBATE PANEL DISCUSSION RUBRIC

251 GROUP PARTICIPATION RUBRIC

252 LETTER TO AN OFFICIAL RUBRIC

253 RESEARCH REPORT RUBRIC

254 MULTIMEDIA PRESENTATION RUBRIC

255 FLYER OR BROCHURE RUBRIC



Introduction

Greetings,

Full Circle: First Nations, Métis and Inuit Ways of Knowing is the fifth in a series of Common Threads classroom resources produced by and for Ontario Secondary School Teachers' Federation (OSSTF/FEESO) members. Each project in the series tackles an important social issue that is cross-curricular in nature and compels students to examine their beliefs, choices and actions. This project addresses a current shortage of curricular materials that focus on First Nations, Métis and Inuit people, history and culture. Although many of these lessons can be used by teachers of Native Studies and Native Languages, they were developed for use by teachers of history, civics, social sciences, careers, English and science. All provincial curriculum documents include a statement about the importance of using learning resources that are inclusive of and sensitive to diverse cultures, including Aboriginal people. These lessons will assist educators with achieving this goal.

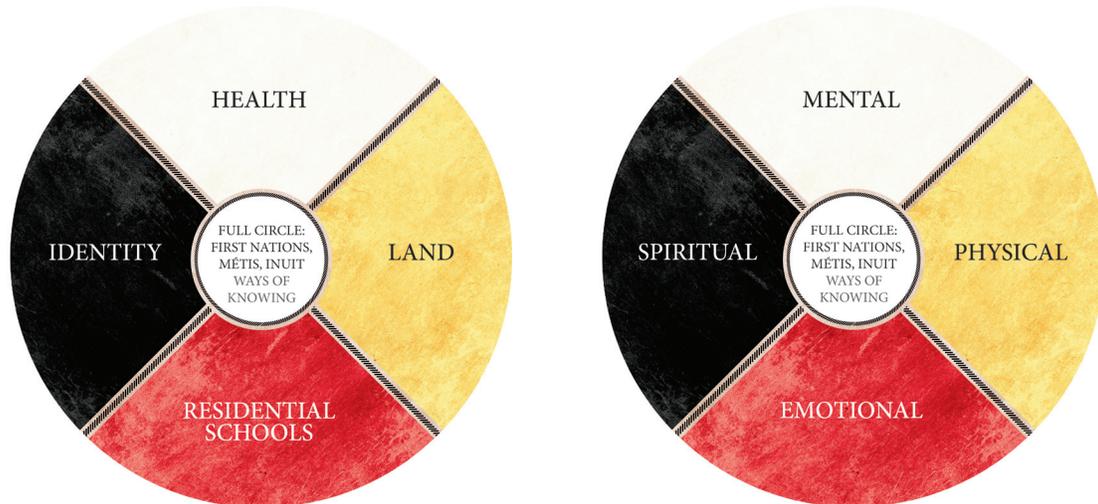
The contributors to this resource self-identify as First Nations, Métis or Inuit, or have extensive experience working with Aboriginal students. They have created a resource that is authentic in its approach to sensitive, value-laden topics, and honours traditional “ways of knowing” by taking a holistic approach to each topic. The diversity among First Nations, Métis and Inuit people means that some teachings and symbols are not universally recognized by all Aboriginal people and the writers acknowledge this fact. Where possible, specific names and titles have been used to describe groups of people, however, the word “Aboriginal” has been used as a collective term to include First Nations, Métis and Inuit people as the original inhabitants of North America and their descendents.

The turtle used on the cover and throughout the resource is a reference to “Turtle Island,” a term used by the Haudenosaunee to refer to North America. The turtle is also a common symbol used by environmentalists to indicate their solidarity with the land and its creatures. It can signify longevity and in this resource we use it to symbolize the original people of Canada and their resiliency in the face of great challenges. In many cultures, the turtle represents knowledge or wisdom and in this document the turtle symbolizes “ways of knowing.”

The title of this Common Threads V resource, *Full Circle: First Nations, Métis and Inuit Ways of Knowing* and the symbol of the circle or medicine wheel are used throughout. While not all First Nations, Métis or Inuit people use the medicine wheel, it is useful as an organizational tool and provides a holistic and balanced approach to these sensitive topics. The circle is a common symbol used in many cultures to denote wholeness, inclusion, femaleness (womb), and eternity. For many First Nations and Inuit people, the circle has a spiritual connotation as the symbol of the moon and the sun. The Métis infinity symbol, the joining of two circles, illustrates the joining of two cultures and the unending existence of a people. The title *Full Circle*, also refers to the unending journey that many Aboriginal people find themselves on as they claim and re-claim their culture, their land, and their identity.

The writers have used the medicine wheel as an organizational tool that provides a holistic approach to education and honours the teachings of many Aboriginal groups. Although the circle symbol is common to many groups, it is used and interpreted in a variety of ways. For many, the medicine wheel is used as part of a healing process. This process has been described in the following way. “I begin my healing journey in the South, where my anger, sadness and pain force me travel to the north where I learn more about what happened. That learning leads me on my journey to the West to gather more information from the spirits of my ancestors. With my spirit healed and my new knowledge I travel to the East to share my findings and my knowledge. I have come full circle. If I’m challenged or need more, I will return to the South and begin the journey again.”

The circle is often seen as whole and never ending. It can be balanced or unbalanced, depending upon what is placed on or in it. In this resource, the writers have attempted to balance the lessons in all four quadrants. The process of dividing the circle into four areas or quadrants is not necessarily common to all Aboriginal groups, but the writers used this method to organize the material. This resource is divided into four thematic areas: identity, health, Residential Schools and land and each of these themes has up to ten lessons within it.



Some Aboriginal communities name the four quadrants of the circle or medicine wheel in the following way: physical, mental, emotional and spiritual. These are seen to be the most basic elements common to all human beings. This perspective is found in many different cultures and is a common view of overall health used by many healthcare practitioners. The writers have used this approach with the *Full Circle* resource and have created lessons that address each of the themes with a balanced approach. For the writers, the physical aspect of a topic includes those things that we can touch, feel, see, hear. These are the topics that appeal to our senses and lend themselves to a kinesthetic and visual approach to learning. The emotional aspect of a topic includes those issues that cause us to feel or to empathize. The mental aspect pushes us to know more, to think deeply about a subject. The spiritual aspect challenges our beliefs and pushes us to a deeper “way of knowing.”

The OSSTF/FEESO Common Threads V writing team is pleased to provide Ontario educators with a set of high quality resources that promote the integration of First Nations, Métis and Inuit “ways of knowing” into classrooms across the province.

Miigwech

Sherri Ambridge, District 5A • Chris Gardner, District 1 • Alan Howard, District 26 • Christina Lai, District 12 • Rocky Landon, District 27 • Vicki Lucier, District 17 • Troy Maracle, District 29 • Sheryl Mattson, District 14 • John Macdonald, District 23 • Mary McCue, District 16 • Teena Millette, District 17 • Laurie Minor, District 35 • Kim Murphy, District 23 • Marjorie Paleshi, District 24 • Alison Wallace, Executive Assistant, OSSTF/FEESO • Domenic Bellissimo, Executive Assistant, OSSTF/FEESO

Educator resources



In developing the outline of the lesson plans the writers have incorporated some concepts related to the medicine wheel. This shows how Aboriginal perspectives can be seen as parallel and complementary to current pedagogical practices. The writers use “see it, feel it, know it and do it” as concepts to guide holistic teaching.

See it: You will find this aspect at or near the beginning of a lesson. Some will recognize this as the lesson opener or “Minds on” activity. The writers use it as a “hook” into the topic at hand, a glimpse into what is to come, an opportunity “to see” what comes next. Some activities may provide an opportunity for “assessment for learning.”

Feel it: is a concept that is generally part of the teaching strategy. These are activities that encourage students to respond at an emotional level to the topic. Students may feel empathy, sadness, joy, wonder, anger. These emotions support further learning as students look for a way to explore those feelings in a more meaningful way. Some activities may provide an opportunity for “assessment for learning.”

Know it: is a concept that is also part of the teaching strategy. These are activities that allow the students to learn more about a topic. They are given the opportunity to research, to read, to discuss in order to gain greater insight. This section of the lesson often provides an opportunity for “assessment as learning.”

Do it: is a concept that is part of the teaching strategy but it can also be part of the assessment aspect as students have to do or complete a task that illustrates what they have learned. This may be “assessment of learning.”

EACH LESSON HAS THE FOLLOWING ORGANIZATIONAL PATTERN:

Lesson 1. Lesson title

Learning goal: What the students will learn

Suggested timeline: Number of 75-minute periods for each lesson

Subjects: Possible subject areas in which this lesson may be used

Lesson opener

See it:

Teacher cue: Possible questions that the teacher may consider or background material for the teacher

Strategy/Lesson activity

Feel it:

Know it:

Assessment

Do it:

Suggested resources: (Support materials for the lesson. Blackline masters are provided with each lesson as required)

In *Full Circle: First Nations, Métis, Inuit Ways of Knowing*, we have aligned the lessons to correspond to many different subject areas in secondary school programming. See the table of contents by subject area on page 12. Many of the lessons are designed to be integrated into your current practices. Each lesson should provide you with enough information and resource support so that you feel comfortable teaching these topics.

You may find that you will use of the lessons exactly as they have been presented. Each lesson has been designed to be “teacher ready.” Despite this, the writers hope that you will experiment with a lesson, tinker with it, and make it your own. There are options for “extensions” and ideas for ways that you can explore each topic more fully. There are additional teaching resources including an annotated bibliography of audiovisual resources available to educators. Another section provides general rubrics for evaluation of the various assessment activities throughout the lessons.

BEST PRACTICES FOR INTEGRATING FULL CIRCLE: FIRST NATIONS, MÉTIS AND INUIT WAYS OF KNOWING IN THE CLASSROOM

Do	Don't
<ul style="list-style-type: none"> Do find ways to incorporate these lessons in subjects other than Native Studies, social sciences and history 	<ul style="list-style-type: none"> Don't make inclusion at a level that it appears to be "tokenism"
<ul style="list-style-type: none"> Do use the lessons to deconstruct biases and stereotypes 	<ul style="list-style-type: none"> Don't overuse generalizations and generic references
<ul style="list-style-type: none"> Do acknowledge the diversity among First Nations, Métis and Inuit peoples 	<ul style="list-style-type: none"> Don't make assumptions that the experience, histories, culture, and perspectives of all First Nations, Métis and Inuit peoples are the same
<ul style="list-style-type: none"> Do use specific names of nations (eg. Mohawk) instead of general terms like Aboriginal, where the context calls for specificity 	<ul style="list-style-type: none"> Don't use the term "Indian" except where it refers to a historical term such as the "Indian Act"
<ul style="list-style-type: none"> Do acknowledge the contributions of Aboriginal people to society both historically and today 	<ul style="list-style-type: none"> Don't present Aboriginal people and cultures as belonging to the past
<ul style="list-style-type: none"> Do challenge the use of stereotypical phrases, materials, images 	<ul style="list-style-type: none"> Don't accept derogatory terms such as squaw, brave, savages, drunken Indian
<ul style="list-style-type: none"> Do invite an Aboriginal Elder to conduct an Aboriginal ceremony or invite Aboriginal artists and storytellers into your class 	<ul style="list-style-type: none"> Don't assume an Aboriginal student is an "expert" in Aboriginal culture just because (s)he self-identifies as Aboriginal
<ul style="list-style-type: none"> Do be respectful of the cultural traditions, teachings and art forms of Aboriginal people 	<ul style="list-style-type: none"> Don't create masks, dreamcatchers or other sacred objects except in the presence of an Aboriginal teacher or Elder

COMMON THREADS VIDEO: WAYS OF KNOWING WHO I AM

Teacher cue: The video that accompanies this resource profiles three First Nations youth, a young Métis woman and two Inuit teenagers. The stories of their struggles and triumphs as they come to terms with and celebrate their cultures and heritage illustrate the universal themes of teenage angst in a quest for identity. All students will recognize a part of themselves within these young people as they ask the quintessential questions of identity: who am I and why am I here? This is the common thread that runs through each of the lessons.

See it: Introduce or reacquaint students with the teachings from the Seven Grandfathers (Ojibway traditions). List them on the board: wisdom, love, honesty, humility, truth, bravery, and respect.

Know it:

Teacher cue: Tell students that they are going to watch a video of six young people who are going to tell you about themselves

As students watch, they can answer the questions on the accompanying worksheet. At the end of each set of questions, determine or identify which of the grandfather teachings best represents the words and thoughts of that individual.

Feel it: In groups of three or four students, discuss the big picture questions.

Assessment

Do it: *Assessment of learning*

Option one:

Students submit the answers to their worksheet for evaluation. This may be used as assessment for learning and returned to the students for use in any of the other assessment options below. This may be used as assessment as learning, if students exchange their worksheets and evaluate each other's work.

Option two:

Students relate one of the Seven Grandfather teachings to each of the six young people profiled and explain why they associate the particular teaching with that young person. In the conclusion, the student must state which of the seven teachings relates to his/her own life.

Option three:

Students answer the big picture questions in writing and submit their answers for evaluation.

WAYS OF KNOWING WHO I AM

The big picture

In what ways are the comments of these teens a reflection of issues related to land, residential schools, health and identity?

Lily

1. How many brothers and sisters did she have?
2. How did her parents die?
3. How did Lily respond to the deaths of her parents?
4. How has she turned her life around?
5. Why was she recognized by the Ontario Secondary School Teachers' Federation (OSSTF/FEESO)?
6. Which of the grandfather teachings relates to her story?

Big picture question: Outline what Lily needs to do in order to continue to be successful.

Chelsea

1. Who is Chelsea?
2. Describe how she talks about her home community.
3. How many people live in her home community?
4. What is *Shannen's Dream*?
5. In what ways does her father inspire or support her?
6. Which grandfather teaching relates to this story?

Big picture question: In what ways will Chelsea's views of her home affect/impact her decisions for the future?

Terrence and Kimberly

1. Where did the young people move from?
2. What ancestry do they have?
3. What is Kimberly interested in?
4. What is Terrance interested in?
5. How do they see themselves in terms of their Innu ancestry?
6. Which of the grandfather teachings reflect these two people?

Big picture question: In what ways are the two siblings connected to their culture? How will this affect their future?

Tiffany

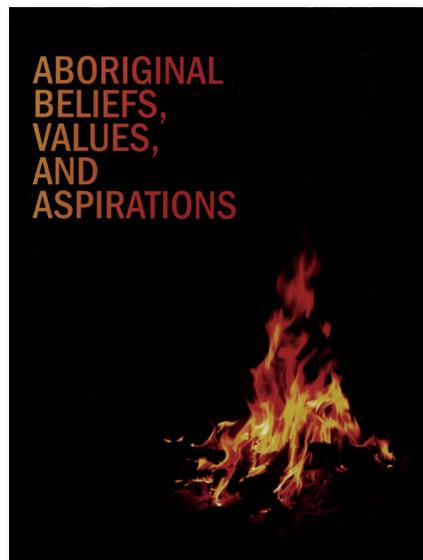
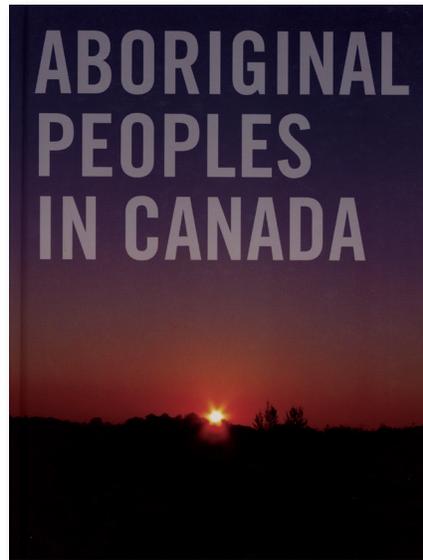
1. How many languages can she speak?
2. Where does this person go to school?
3. Why did Tiffany travel to Florence Italy?
4. What are Tiffany's challenges?
5. What has helped her to overcome these challenges?
6. Which grandfather teaching relates to this story?

Big picture question: Identify three issues that are important to Tiffany. How can she deal with them?

Teni

1. What is the meaning of Teni's name?
2. What is Teni's ancestry?
3. Where did Teni go to school?
4. What is Teni's relationship like with his father? his mother?
5. What is important to Teni?
6. Which of the grandfather teachings relates to his story?

Big picture question: How is Mohawk culture reflected in Teni's life? In what ways has he bridged two cultures?



OSSTF/FEESO would like to thank Pearson and GoodMinds for providing sample pages and permission to use pages from *Aboriginal Peoples in Canada* and *Aboriginal Beliefs, Values, and Aspirations* in this resource.

To order copies of these texts visit the Pearson Canada website at:
www.pearsoncanada.ca/aboriginalstudies

TABLE *Of* CONTENTS

BY SUBJECT



CIVICS

19	Leadership in Aboriginal communities
32	Life in Aboriginal communities
36	Third World Canada
39	Protests
43	What are treaties?
49	What are land claims?
53	The importance of completing land claims
66	Relationship between land and Aboriginal people
74	Making sense of treaties
80	Government philosophy
84	Arriving at Residential School
88	Negative impacts
92	Education today
121	The significance of the Apology
124	Moving on
147	Introduction to Aboriginal circles
149	How circles are used
152	Applying circle concepts
151	Restorative justice
178	Traditional beliefs as the foundation

HISTORY

23	Important Aboriginal places
25	Natural resources and Aboriginal peoples
36	Third World Canada
39	Protests
43	What are treaties?
49	What are land claims?
53	The importance of completing land claims
66	Relationship between land and Aboriginal people
70	Land use agreements as sacred promises
74	Making sense of treaties
80	Government philosophy
84	Arriving at Residential School
88	Negative impacts
92	Education today
95	Life in Residential Schools
101	Identity conflict: between two worlds
106	A positive experience of Residential School
107	Intergenerational impacts
113	Aboriginal ways of knowing
115	A typical day in Residential School
116	Communities moving forward

HISTORY

- 118 Aboriginal heroes
- 121 The significance of the Apology
- 124 Moving on
- 151 Restorative justice
- 152 Applying circle concepts
- 178 Traditional beliefs as the foundation
- 182 World views
- 184 Two-spirited people

GEOGRAPHY

- 23 Important Aboriginal places
- 25 Natural resources and Aboriginal peoples
- 36 Third World Canada
- 39 Protests
- 43 What are treaties?
- 49 What are land claims?
- 53 The importance of completing land claims
- 66 Relationship between land and Aboriginal people

FAMILY STUDIES

- 95 Life in Residential Schools
- 101 Identity conflict: between two worlds
- 106 A positive experience of Residential School
- 107 Intergenerational impacts
- 116 Communities moving forward
- 148 Health issues for Aboriginal people
- 131 Nutritional quality of foods
- 135 Nutritional quality of traditional foods
- 142 Business opportunities related to traditional foods
- 155 Addiction, depression and suicide
- 184 Two-spirited people
- 187 Where do I fit in?
- 188 Aboriginal membership
- 190 Importance of clan systems
- 193 Role and responsibilities of families
- 196 Impact of language on identity
- 199 Impact of Residential Schools on identity
- 200 Sixties scoop and identity
- 206 Who is Aboriginal?
- 207 Portraits of a people
- 209 Aboriginal identity in media
- 210 Stereotypes of Aboriginal people

SOCIAL SCIENCES

- 23 Important Aboriginal places
- 25 Natural resources and Aboriginal peoples
- 32 Life in Aboriginal communities
- 36 Third World Canada
- 39 Protests
- 70 Land use agreements as sacred promises
- 74 Making sense of treaties
- 80 Government philosophy
- 84 Arriving at Residential School
- 88 Negative impacts
- 92 Education today
- 95 Life in Residential Schools
- 101 Identity conflict: between two worlds
- 106 A positive experience of Residential School





SOCIAL SCIENCES

107 Intergenerational impacts
111 Learning styles
113 Aboriginal ways of knowing
115 A typical day in Residential school
116 Communities moving forward
118 Aboriginal heroes
121 The significance of the Apology
124 Moving on
128 Health Issues for Aboriginal people
131 Nutritional quality of foods
135 Nutritional quality of traditional foods
142 Business opportunities related to traditional foods
152 Applying circle concepts
168 A holistic view of health
172 Gangs
178 Traditional beliefs as the foundation
182 World views
184 Two-spirited people
187 Where do I fit in?
188 Aboriginal membership
190 Importance of clan systems
193 Role and responsibilities of families
196 Impact of language on identity
199 Impact of Residential Schools on identity
200 Sixties scoop and identity
206 Who is Aboriginal?
207 Portraits of a people
209 Aboriginal identity in media
210 Stereotypes of Aboriginal people

PHYSICAL EDUCATION AND HEALTH

19 Leadership in Aboriginal communities
128 Health issues for Aboriginal people
131 Nutritional quality of foods
135 Nutritional quality of traditional foods
142 Business opportunities related to traditional foods
147 Introduction to Aboriginal circles
154 Self-esteem
155 Addiction, depression and suicide
164 Aboriginal students and mentorship
168 A holistic view of health
172 Gangs
184 Two-spirited people
187 Where do I fit in?
188 Aboriginal membership
190 Importance of clan systems
193 Role and responsibilities of families
196 Impact of language on identity
199 Impact of Residential Schools on identity
200 Sixties scoop and identity
206 Who is Aboriginal?
207 Portraits of a people
209 Aboriginal identity in media
210 Stereotypes of Aboriginal people

CAREERS

- 19** Leadership in Aboriginal communities
- 28** Small businesses in Aboriginal communities
- 66** Relationship between land and Aboriginal people
- 111** Learning styles
- 142** Business opportunities related to traditional foods
- 154** Self-esteem
- 164** Aboriginal students and mentorship

GEOGRAPHY

- 23** Important Aboriginal places
- 25** Natural resources and Aboriginal peoples
- 36** Third World Canada
- 39** Protests
- 43** What are treaties?
- 49** What are land claims?
- 53** The importance of completing land claims
- 66** Relationship between land and Aboriginal people

GUIDANCE

- 19** Leadership in Aboriginal communities
- 142** Business opportunities related to traditional foods
- 147** Introduction to Aboriginal circles
- 154** Self-esteem
- 155** Addiction, depression, and suicide
- 164** Aboriginal students and mentorship
- 187** Where do I fit in?
- 188** Aboriginal membership
- 190** Importance of clan systems
- 193** Role and responsibilities of families
- 196** Impact of language on identity
- 199** Impact of Residential Schools on identity
- 200** Sixties scoop and identity
- 206** Who is Aboriginal?
- 207** Portraits of a people
- 209** Aboriginal identity in media
- 210** Stereotypes of Aboriginal people

ENGLISH

- 19** Leadership in Aboriginal communities
- 23** Important Aboriginal places
- 32** Life in Aboriginal communities
- 36** Third World Canada
- 66** Relationship between land and Aboriginal people
- 80** Government philosophy
- 84** Arriving at Residential School
- 88** Negative impacts
- 92** Education today
- 95** Life in Residential Schools
- 101** Identity conflict: between two worlds
- 106** A positive experience of Residential School
- 107** Intergenerational Impacts
- 111** Learning styles
- 113** Aboriginal ways of knowing
- 115** A typical day in Residential School
- 116** Communities moving forward





ENGLISH

- 118** Aboriginal heroes
- 121** The significance of the Apology
- 124** Moving on
- 178** Traditional beliefs as the foundation
- 214** Art forms across Canada
- 219** Connecting story and art forms
- 220** The sounds of Aboriginal artists

ESL

- 23** Important Aboriginal places

BUSINESS

- 25** Natural resources and Aboriginal peoples
- 28** Small businesses in Aboriginal communities
- 66** Relationship between land and Aboriginal people
- 164** Business opportunities related to traditional foods

LAW

- 25** Natural resources and Aboriginal peoples
- 39** Protests
- 49** What are land claims?
- 53** The importance of completing land claims
- 70** Land use agreements as sacred promises
- 74** Making sense of treaties
- 107** Intergenerational impacts
- 166** Business opportunities related traditional foods
- 149** How circles are used
- 151** Restorative justice
- 152** Applying circle concepts
- 178** Traditional beliefs as the foundation
- 187** Where do I fit in?
- 188** Aboriginal membership
- 190** Importance of clan systems
- 193** Role and responsibilities of families
- 196** Impact of language on identity
- 199** Impact of Residential Schools on identity
- 200** Sixties scoop and identity
- 206** Who is Aboriginal?
- 207** Portraits of a people
- 209** Aboriginal identity in media
- 210** Stereotypes of Aboriginal people

ARTS

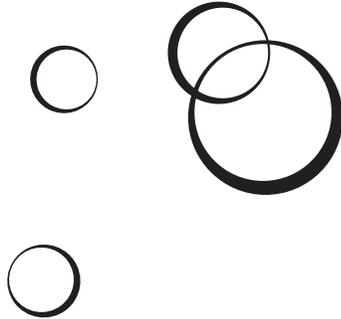
- 152** Applying circle concepts
- 214** Art forms across Canada
- 219** Connecting story and art forms
- 220** The sounds of Aboriginal artists

TECHNOLOGICAL EDUCATION

- 214** Art forms across Canada



LAND



LAND • PHYSICAL

Topic overview

Students will have an increased awareness and understanding of the land's importance to Aboriginal people. Lessons will examine leadership styles found in Aboriginal communities and will consider geographic and economic diversities and their impact on business opportunities.

Lessons

1. Leadership in Aboriginal communities

Subjects: civics, physical education, careers, guidance, English

2. Important Aboriginal places

Subjects: geography, history, social sciences, English, ESL

3. Natural resources and Aboriginal peoples

Subjects: geography, history, social sciences, business, law

4. Small businesses in Aboriginal communities

Subjects: business, careers

LAND • PHYSICAL • LESSON 1 • LEADERSHIP IN ABORIGINAL COMMUNITIES

Learning goal: Students will understand leadership and decision making structures in Aboriginal communities.

Suggested timeline: One or three 75-minute periods

Subjects: civics, physical education, careers, guidance, English

Lesson opener

Teacher cue: Questions for consideration: What role does a leader play in establishing and sustaining a healthy community? How are decisions that affect communities made? Is it important that communities are governed by responsible and accountable representatives? Is it necessary to have citizens who are informed and active in their community?

See it: (1 class)

1. Small group activity: Divide the class into small groups and ask them to brainstorm what qualities an effective leader possesses? Each group uses the chart provided as **BLM 1** to record leaders they know and their characteristics. Each group nominates a speaker to represent their ideas in a large group discussion. As the groups present their work, the teacher will create a mind-map on the board. Students should record the mind map in their notes at the same time.

Teacher cue: Students may choose someone who is not necessarily considered a positive leader, for example, Hitler. Use this as a teaching moment to discuss characteristics of positive or effective leaders including respect, accountability, courage, generosity. True leadership is more than the ability to convince others to follow.

Strategy/Lesson activity (1–2 classes)

Feel it: Show the Wab Kinew “Heroes” video on YouTube:
www.youtube.com/watch?v=3UI4KmHizMc&noredirect=1

Know it:

Research activity: Organize students into working groups. Students research and prepare a short biography on an Aboriginal leader from the past or present using **BLM 2**. Suggested examples include: Joseph Brant, Poundmaker, Louis Riel, Shawn Atleo, Phil Fontaine, Elijah Harper, Harold Cardinal, Ovide Mercredi, Janice Longboat, Tecumseh, Wab Kinew, Leonard Peltier, Tommy Prince, Waneek Horn-Miller, Vera Pawis, Sylvia Maracle, Buffy St. Marie, Roberta Jaimeson, Adam Beach.

Assessment

Do It: *Assessment of learning*

The leader fact sheet may be submitted for evaluation, and/or have students create a poster about the Aboriginal leader they have researched.

Extension

Cooperative learning activity: Traditional talking circle. Students learn how leaders use a consensus building model to make decisions that are reflective of the needs and wants of their people. Students read *Aboriginal Peoples In Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg.201) *Building Your Skills*. Students review the appendix item and participate in the activity on pg. 202. “Practice Your Skills.” Students write a two paragraph reflective response that explains what a talking circle is and describes their reaction to participating in this decision making process. **Guiding questions:** Did you reach a decision? Did you participate fully? Did you feel that your voice was heard and your feelings were recognized? Would you use this model in the future. Why or why not?

Suggested resources

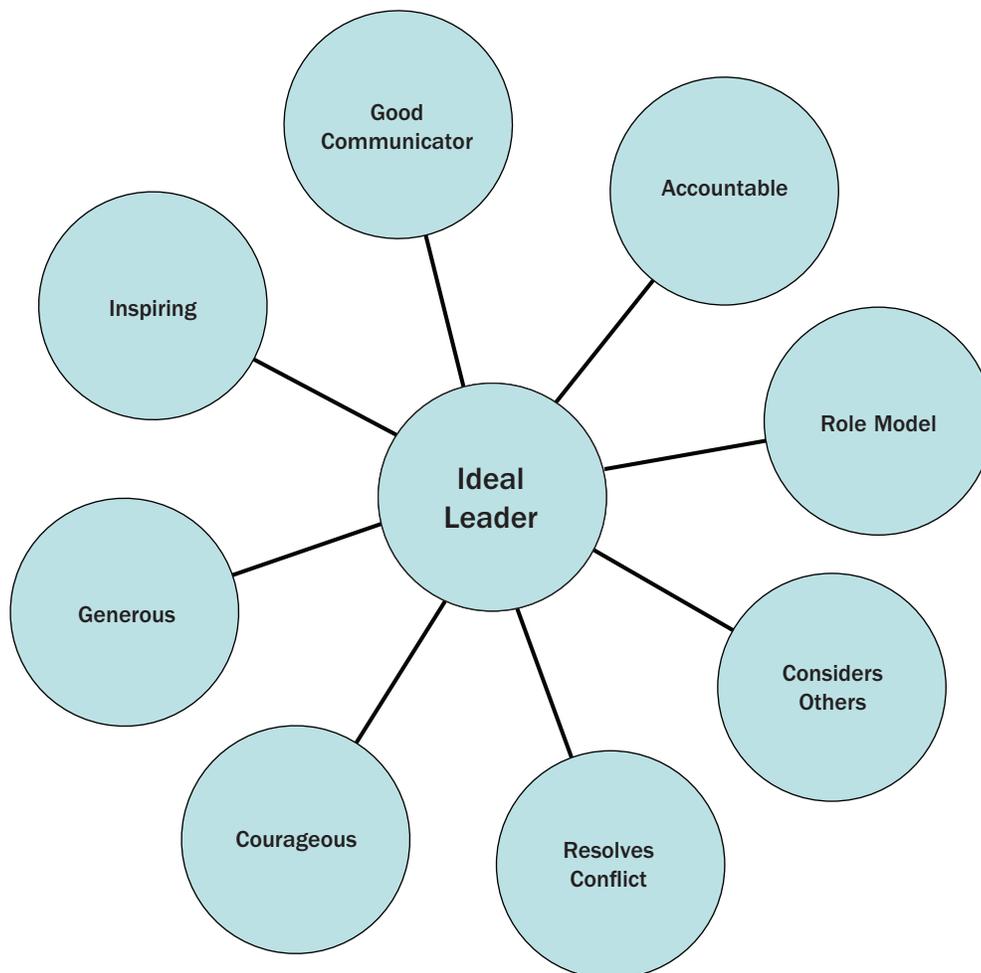
Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Internet access for research purposes

Assorted texts for research

BLM 1, BLM 2

Sample mind map



BLM 1

Who is a leader?	What makes him/her a leader?

BLM 2

Aboriginal leaders

Name of the person:
Brief summary of who this person is.
What leadership qualities does this person possess?
How do his/her actions demonstrate the characteristics from the leader mind map?
What obstacles did this person have to overcome?
Is overcoming obstacles necessary to being an effective leader?
Why is it important for Aboriginal communities to have effective leaders?

LAND • PHYSICAL • LESSON 2 • IMPORTANT ABORIGINAL PLACES

Learning goal: Students will develop an understanding of the origins of the names of towns and cities in Ontario and Canada.

Suggested timeline: One 75-minute period

Subjects: geography, history, social sciences, English, ESL

Lesson opener

See it: Select 10 names of Ontario and Canadian cities. Using their names, have students determine the meaning behind those names. Students may have to use the Internet to research name origin.

Teacher cue: Many towns, cities, provinces use names with Aboriginal origins. There are many that can be used for this exercise. Try to include names of towns near your school. These are some examples:

- **Canada:** is from Kanata, meaning “settlement” or “village” in the language of the Huron.
- **Saskatchewan:** the province got its name from the Saskatchewan River, which the Cree called Kisiskatchewanipi, meaning “swift-flowing river.”
- **Manitoba:** the likeliest source is the Cree maniot-wapow, “the strait of the spirit or manitobau.” This name refers to the roaring sound produced by pebbles on a beach on Manitoba Island in Lake Manitoba. The Cree believed the noise sounded like a manito, a spirit, beating a drum. It has also been suggested that the name comes from the Assiniboine words mini and tobow, meaning “Lake of the Prairie.”
- **Ontario:** this Huron name, first applied to the lake, may be a version of onitariio, meaning “beautiful lake,” or kanadario, which translates as “sparkling” or “beautiful” water.
- **Quebec:** Aboriginal peoples first used the name kebek for the region around the city of Quebec. It refers to the Algonquin word for “narrow passage” or “strait” to indicate the narrowing of the river at Cape Diamond.
- **Yukon:** this name belonged originally to the river, and is from a Loucheux word, LoYu-kun-ah, meaning “great river.”
- **Nunavut:** the name of Canada’s newest territory, which came into being on April 1, 1999, means “our land” in Inuktitut.
- **Kapaskasing:** from a Cree word meaning “bend in the river”
- **Manitoulin:** means “spirit island” in Ojibwe
- **Batoche:** the last battlefield in the Northwest Rebellion of 1885, it is considered home of Métis culture and heritage and was named for Xavier Letendre dit Batoche
- **Atikoken:** means “caribou bones” in Ojibwe

Strategy/Lesson activity

Feel it: Class discussion. Guiding Questions: Why do people use words from languages other than the official language(s) to name places? Are there rules related to naming places? As a class, create a set of rules that guide the naming of a place.

Know it: Select and name five places that you or your family go to, and create your own personal names for them using the rules developed. Students may use an electronic translation program that will enable them to type in an English phrase and get a translated word related to the phrase.

Assessment

Do it: *Assessment of learning*

Students will select a province and compile a list of 10 names which have Aboriginal origins, locating them on a map. Students will then redraw the map on bristol board sized paper (100 cm x 100 cm approx), showing the 10 and placing the English translation as the town name.

Extension

1. Is it important for citizens to know the language of origin for places? How can we help people remember the meaning of the name of a town? Suggest three ways.
2. Examine the names of places that could be linked to other cultural groups such as Ukraine, Germany, Ireland. Discuss the links between language and the naming of places.
3. Consider the process of “twinning of cities.” Why do communities do this? What does this say about the process of colonization?
4. How does naming of place create a sense of identity? How does the loss of an Aboriginal name impact self-esteem and identity?

Suggested resources

By *Canoe & Moccasin*, Johnston, B. (1986)

Aboriginal Affairs and Northern Development government website

www.aadnc-aandc.gc.ca/eng/1100100010002/

Natural Resources Canada government website

www.nrcan.gc.ca/earth-sciences/geography-boundary/geographical-name/geoname-origins/5875

Wikipedia

MacMillan's Book of Canadian Place Names, Hamilton, W.B. (1978)

LAND • PHYSICAL • LESSON 3 • NATURAL RESOURCES AND ABORIGINAL PEOPLES

Learning goal: Students will become familiar with the varied relationships between Aboriginal people and the natural resources found across Canada.

Suggested timeline: One 75-minute period

Subjects: geography, history, social sciences, business, law

Lesson opener

See it: Teacher will define primary, secondary and tertiary sectors of the economy.

Think, Pair, Share: Assign a province to each pair. Each pair will list the common primary, and possible secondary economic sectors in each province. As pairs share with the class, each student should record these on a map of Canada, **BLM 3**.

Teacher cue: Primary sector is an operation or business that makes direct use of natural resources, usually through extraction and purification. Examples: oil, gas, fishing, forestry, agriculture, mining.

Secondary sector is an operation or business that produces manufactured or other processed goods. Examples: vehicles, clothing, processed foods.

Tertiary sector is an operation or business that produces services and may include transportation and distribution of goods. Examples: restaurant, retail stores, entertainment.

Strategy/Lesson activity

Feel it: Students will select a province and identify three Aboriginal communities within the province. Using texts and internet resources the student will then create a list of economic opportunities available to that community based on the map created in *See it*. Students may use **BLM 4** to complete this.

Know it: Students will be grouped by province and share their findings with members of the group. As a result of their sharing, students may add new information to their work in progress.

Assessment

Do it: *Assessment of learning*

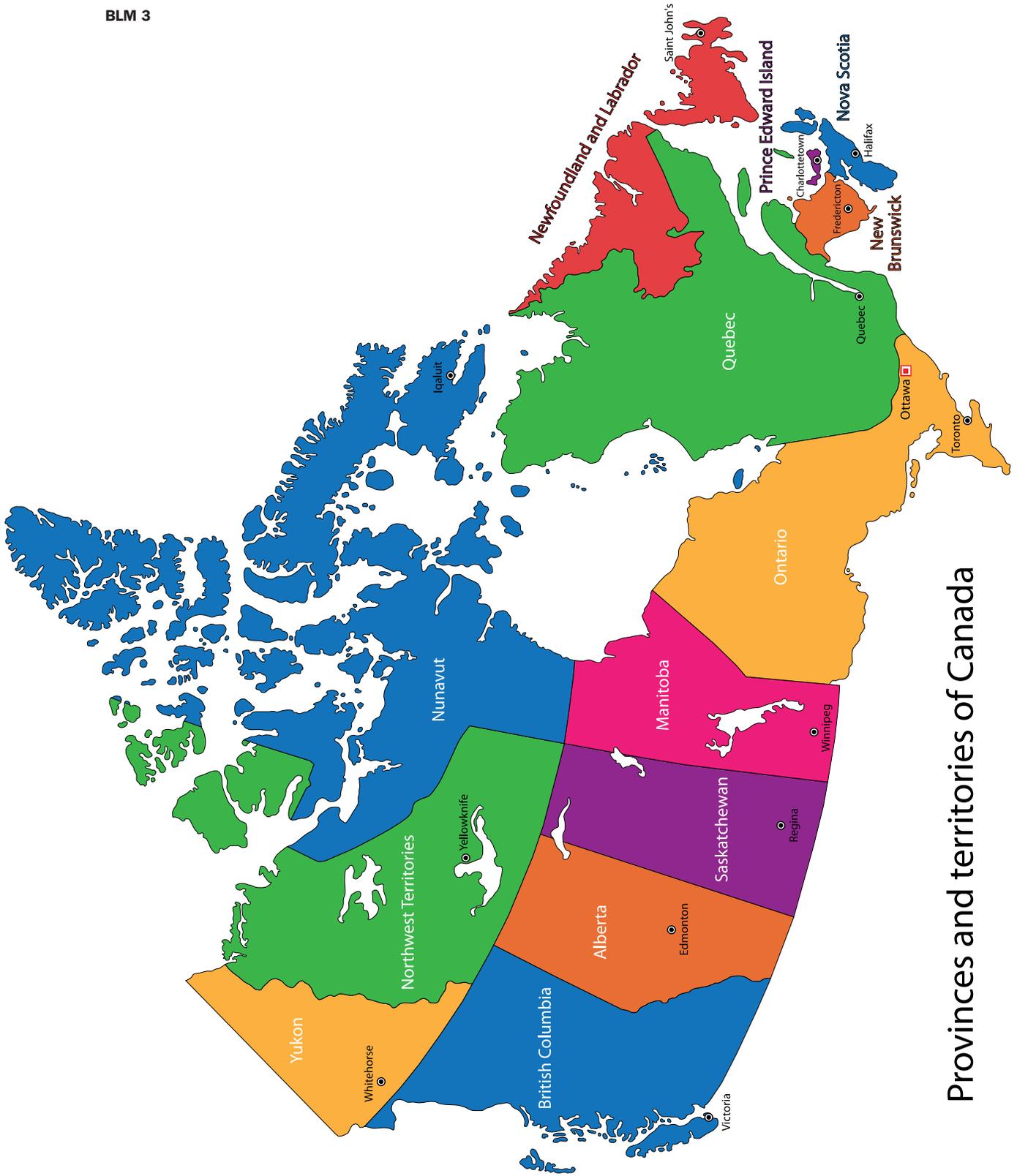
One member from each provincial group will present their findings to the entire class. All students should have a completed chart by the end of the class. The teacher may have students submit their table or chart for evaluation.

Suggested resources:

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Internet access

BLM 3, BLM 4



Provinces and territories of Canada

BLM 4

Province name	Aboriginal Community	Primary Sector	Secondary Sector
British Columbia			
Alberta			
Saskatchewan			
Manitoba			
Ontario			
Quebec			
New Brunswick			
Nova Scotia			
Prince Edward Island			
Newfoundland			
Nunavut			
Northwest Territories			
Yukon			

LAND • PHYSICAL • LESSON 4 • SMALL BUSINESSES IN ABORIGINAL COMMUNITIES

Learning goal: Students will examine business opportunities that could be established in Aboriginal communities.

Suggested timeline: Two or three 75-minute periods

Subjects: business, careers

Lesson opener

See it: Watch an excerpt from CBC's series *8th Fire* on creating business opportunities in Aboriginal communities, www.cbc.ca/doczone/8thfire/2011/11/whose-land-is-it-anyway.html

Encourage students to create a list of the characteristics that are necessary to create a successful small business.

Strategy/Lesson activity

Teacher cue: Students will need to know the components of a small business plan and will require assistance with setting realistic goals as part of their 10–15 year growth plan. Several templates are available through a variety of sources, including financial institution websites and government websites. A goal of this lesson is to introduce “Aboriginal values” and to help students incorporate those values into their business plan.

Aboriginal values:

1. Honesty – consider how your business will reflect honest transactions with customers, employees, community members
2. Humility – consider how you as a business owner will model humility and modesty with the people with whom you interact
3. Respect – consider how your employees and customers will know they are respected by you as the owner
4. Love – consider whether you are passionate about the work that you do
5. Wisdom – consider how will you share your knowledge, skills, and experience with others. How will you value the knowledge of others?
6. Consensus – consider how your business will operate with a consensus model where all come to agreement on a plan of action
7. Balance – consider how you will find balance in your work and personal life and in the lives of your employees
8. Non-interference – consider how your business will function if you your employee are self-motivated and independent decision-makers
9. Courage – consider how your business plan shows calculated risk-taking and confidence in yourself and your employees to grow the business

Feel it/Know it:*Small groups*

Keeping in mind the geographic diversity of Canada, and based on their previous research (lesson 3), students will design a small business that could be derived from those resources. Students will select a community and complete a case study which features the creation of a business opportunity within the community. It should take into consideration the resource opportunities and the respective consumer markets. Students must ensure that their plan reflects the infusion of Aboriginal values as guiding principles.

Students should complete **BLM 5**.

Assessment**Do it:** *Assessment as learning*

Each group will present the information on BLM 5 to another group for feedback. Then they will incorporate any changes or suggestions.

Assessment of learning

Each group will create a presentation similar to those used to pitch business propositions on the television series *Dragon's Den*. The panel of investors will include the teacher and peers. If possible, the panel could include community members and ideally, would include an Aboriginal business leader.

Presentations will be evaluated on the following characteristics, as well as those on the Oral Presentation Rubric in the Assessment section:

- Financial viability of the business
- Degree of integration of Aboriginal principles
- Appropriate business plan with projections for six month growth, one year, three years and five years.
- Degree of start-up support from the surrounding community(ies).

Suggested resources

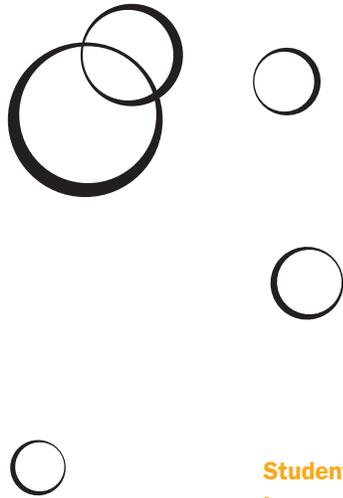
Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Internet resources

BLM 5

BLM 5

Name of business:	What resource is this business based on?
Number of employees: 1st year 5th year 15th year	Predicted annual income: 1st year 5th year 15th year
Description of the business	Outline the business' short and long range plans.
What kind of financing will be needed?	Describe the skill needs of your employees.
In order for your resource to be marketable, what infrastructure (roads, running water) elements need to be built?	Outline the steps to bring your product to the marketplace.
Describe how you will incorporate Aboriginal values into your business.	



LAND • EMOTIONAL

Topic overview

Students will develop an awareness of life in Aboriginal communities. Lessons allow students to become familiar with the structure and composition of Aboriginal communities. One lesson raises questions about quality of life in some Aboriginal communities and the responsibilities of government and citizens. The final lesson considers the emotional toll of unresolved land claims.

Lessons

1. Life in Aboriginal communities

Subjects: English, civics, social sciences

2. Third World Canada

Subjects: English, history, social sciences, civics, world issues, geography

3. Protests

Subjects: history, geography, world issues, social sciences, law, civics

LAND • EMOTIONAL • LESSON 1 • LIFE IN ABORIGINAL COMMUNITIES

Learning goal: Students will develop an awareness of life in Aboriginal communities.

Suggested timeline: One or two 75-minute periods

Subjects: English, civics, social sciences

Lesson opener:

See it: *Assessment for learning*

Have students take a blank sheet of paper and create a T-chart, or use **BLM 6**. Then ask students to record five adjectives that best describe their lives today, for example: exciting, boring, predictable, practical.

Teacher cue: Remind students that adjectives are words which describe nouns.

The second column will be used to write five adjectives describing an Aboriginal person's life.

Now work in pairs.

Teacher cue: What observations can you make about the adjectives?

Are the adjectives similar? How so?

Are the adjectives different? How so?

Strategy/Lesson Activity

Feel it: With students, watch videos that highlight the joy of life in Aboriginal communities. For example, Pow Wow celebrations or APTN news broadcasts. You could show an episode of APTN's Fish Out Of Water, free online at www.aptn.ca/pages/fullepisodes/#

You may show portions of the Common Threads video *Ways of Knowing Who I Am*. Have students complete **BLM 7** as they watch. Provide time at the end of the video to have them complete the Video fact sheet.

Know it:

Teacher cue: Following the video, ask students if they want to add/change any of the adjectives that they have created.

Have students share their adjectives with the class and the teacher can record the results on the board. Sort the adjectives into groups of similarity. Students may add to their list if desired. Discuss with the students where their view of Aboriginal life comes from. Is it experience, television, news reports, school?

What conclusions can you draw from the lists?

Teacher cue: Students answers will vary: life is boring in both communities; life is boring in Aboriginal communities; there is nothing to do in Aboriginal communities; you need money in order to do anything; life is quiet in small communities.

Students should consider the following aspects as part of their observations: environment, resources, recreational opportunities, employment opportunities, housing, schooling, governance, infrastructure (paved roads, street lights, running water, municipal sewage).

Assessment

Do it: *Assessment of learning*

Students may submit their fact sheet for evaluation.

Or have students, in groups, create a one minute commercial that highlights one or more elements of life in an Aboriginal community. Teachers may have groups submit their script only, or have groups present their commercial. Involve peers in evaluation of the commercial for an opportunity for *Assessment as learning*.

Suggested resources

Common Threads Video, *8th Fire Video*, *Fish out of the Water- APTN*

BLM 6, BLM 7

BLM 6

My life	Aboriginal person's life

Video fact sheet

Name of the video:
Brief summary of the video—no more than five sentences—what happens in the video?
When did this take place?
Why did it happen?
Where did it happen?
Who is involved?
Describe life for Aboriginal people as presented in this video?

LAND • EMOTIONAL • LESSON 2 • THIRD WORLD CANADA

NOTE: Educators should preview the video *Third World Canada* prior to showing the class as it is a powerful film that may illicit strong emotions.

Learning goal: Students will develop an awareness of living conditions in some Aboriginal communities.

Suggested timeline: One 75-minute period

Subjects: civics, English, social sciences, world issues, history, geography

Lesson opener:

See it: On the board, write the words “quality of life.” Ask students to consider what makes good quality of life? What are the characteristics of poor quality of life. Use a graphic organizer to organize these elements.

Teacher cue: If you are using the *Third World Canada* video, point out to students that the video will be explicit and blunt. The story is one that shows the Canadian government has not been very resourceful in terms of improving quality of life in Aboriginal communities.

Strategy/Lesson activity

Feel it: Have students watch the video *Third World Canada* www.thirdworldcanada.ca or Shannen’s *Dream* www.fncairingsociety.com/shannensdream/ or selections from the CBC *8th Fire* series www.cbc.ca/doczone/8thfire/ or Lillyanna McKay from the *Common Threads* video *Ways of Knowing Who I Am*.

Teacher cue: Lillyanna is one of the subjects of the *Third World Canada* video.

Know it: If using the *Third World Canada* video, students will complete the Cloze activity, **BLM 8**, as a way of creating a note file on this video. Teachers may refer to BLM 7 from the last lesson to create a note on any of the suggested videos.

Assessment

Do it: *Assessment of learning*

Students will write a newspaper article in which they interview a community member and outline the conditions found in some Aboriginal communities.

Extension

In order to promote good citizenship, what could you do about any of the situations that you have viewed? Outline a list of strategies that one could do to help improve the living conditions in some Aboriginal communities.

Suggested resources

Third World Canada 2010: www.thirdworldcanada.ca

Shannen’s Dream: www.fncairingsociety.com/shannensdream/

CBC *8th Fire* series: www.cbc.ca/doczone/8thfire/

Common Threads video: *Ways of Knowing Who I Am*

BLM 7, BLM 8

Cloze activity for Third World Canada 2010

Name: _____

The DVD opened with the _____ of parents who has left eight children behind in a community called _____. This community has a Children's Service called _____ that is responsible for _____ communities in the North. These communities are riddled with poverty, _____, suicide, and economic hardship. There are not enough Health Care Professionals trained to support families reeling from the loss of loved ones through _____.

The DVD explores the reasons behind the loss of _____ many of these people from northern First Nations experience. First of all, it costs \$23,000 for a _____ as there is only one plane and several people from neighbouring areas wanting to offer support to the deceased's family. As well, many First Nations communities were forced to relocate to areas with no _____ base. In addition, houses that are built by the government are _____; little, usually just _____ room, with no _____ water, no _____, no _____, and improper _____. Most communities start with a low, overall budget. For example, one community receives \$361,000. Out of this money, they build _____ houses and they actually need _____. Therefore, most families huddle together or children are sent to live with their _____ or _____.

There are many myths about the government helping First Nations peoples with _____ and _____, but the truth is that many First Nations communities have been neglected or ignored. The homes are _____, the water is _____, the schools are _____, and the cost of food is _____. Canada has usually been rated as one of the top _____ countries to live in. However, most First Nations communities are ranked _____ in terms of _____ conditions. One older woman in the video receives a cheque for \$758 and her rent is \$575/month. She cares for approximately _____ children, _____ of whom, are not her own. She cares for these extra children because their parents have committed _____. At the end of the month, after she pays _____, _____, and _____, she has \$50 left for food. She is similar to many First Nations peoples in terms of wanting to help keep children with First Nations communities rather than send them _____.

In conclusion, this DVD uncovers _____ living conditions in many First Nations communities. Canadians need to be aware of what is happening in _____.

Cloze activity for Third World Canada 2010 **ANSWER SHEET**

Name: _____

The DVD opened with the 2006 suicide of parents who has left eight children behind in a community called KI (Kitchenuhmaykoosib Inninuwug). This community has a Children's Service called Tikinagan that is responsible for 30 communities in the North. These communities are riddled with poverty, despair/loss, suicide, and economic hardship. There are not enough Health Care Professionals trained to support families reeling from the loss of loved ones through suicide.

The DVD explores the reasons behind the loss of youth/hope many of these people from northern First Nations experience. First of all, it costs \$23,000 for a funeral as there is only one plane and several people from neighbouring areas wanting to offer support to the deceased's family. As well, many First Nations communities were forced to relocate to areas with no land/resource base. In addition, houses that are built by the government are prefabricated/cheaply built/rotten/a fire hazard; little, usually just 1 room, with no running water, no electricity, no sewage, and improper siding/insulation/windows/heating systems. Most communities start with a low, overall budget. For example, one community receives \$361,000. Out of this money, they build 4 houses and they actually need 200 or more. Therefore, most families huddle together or children are sent to live with their parents or grandparents.

There are many myths about the government helping First Nations peoples with housing and school, but the truth is that many First Nations communities have been neglected or ignored. The homes are sub-standard, the water is polluted, the schools are run down, and the cost of food is exorbitant. Canada has usually been rated as one of the top 3 countries to live in. However, most First Nations communities are ranked 47th in terms of living conditions. One older woman in the video receives a cheque for \$758 and her rent is \$575/month. She cares for approximately eight children, five of whom, are not her own. She cares for these extra children because their parents have committed living. At the end of the month, after she pays cable TV, telephone, and cellphone, she has \$50 left for food. She is similar to many First Nations peoples in terms of wanting to help keep children with First Nations communities rather than send them away/south/to a hotel.

In conclusion, this DVD uncovers abysmal/horrifying living conditions in many First Nations communities. Canadians need to be aware of what is happening in Northern Ontario.

LAND • EMOTIONAL • LESSON 3 • PROTESTS

Learning goal: Students will consider the emotional connection to the land for Aboriginal people.

Suggested timeline: One or two 75-minute periods

Subjects: civics, social sciences, world issues, history, law, geography

Lesson opener

See it:

Option one

Using an overhead, or a projector, or Smartboard™, show students an image that highlights a land claim dispute for example, the iconic image of a soldier and a protester, face to face at Oka.

www.thecanadianencyclopedia.com/articles/oka

Teacher cue: Ask the students if they recognize the photo. Ask them what they think is happening in the photo. What does this image say about the success of the land claims process?

Option two

Show the YouTube video “Not ready to make nice.”

www.youtube.com/watch?v=NvFBOLfjVOY&feature=fvwrel

Teacher cue: Ask students to identify how Aboriginal people have been profiled while protesting. Have students create a context for the video images and resulting anger.

Strategy/Lesson activity

Feel it: Large group discussion: When a citizen of Ontario is angry, feels he/she is not being treated fairly or respectfully, what options are available to make one’s discontent known? Make a list of these using student input.

Know it:

JIGSAW ACTIVITY: In groups of four, each student will be required to research a particular protest and complete **BLM 9**. After completing individual research, students will meet in four large groups to share information about the particular protest they have been assigned. During this time, students may add to their summary. Finally, students will meet with their original group members and share their information orally with one another.

The four protests are:

1. Oka
2. Caledonia
3. Occupy Toronto
4. G20 Protest

Assessment:

Do it: *Assessment of learning*

Option one

In their original Jigsaw grouping, the group of four will write an opinion editorial for a newspaper. The title of the piece is “Protests are Essential Actions for Good Citizenship,” or “Protests are a Waste of Time and Money.”

Option two

Students write an opinion editorial individually and then have a partner edit it for *assessment as learning*.

Option three

Divide the class into two groups and hold a series of debates, using the two premises above. To involve the entire class, make it a “rapid fire debate,” where each person on the team has one minute to speak. Groups decide who “opens” and who “closes” debate and the order of their speakers.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

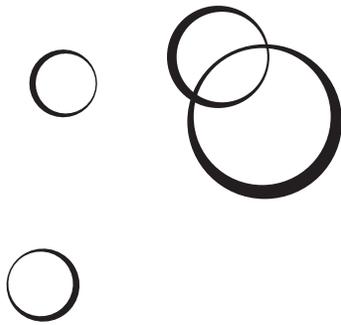
Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

Online news sites including: *Toronto Star, Globe and Mail, Wawatay News*

BLM 9

Civic protest

1. Who is protesting?
2. What are they protesting against? What is the purpose of their protest?
3. Describe the protest. What actions were involved and how long did the protest last?
4. Describe the actions of authorities who became involved in the protest (government representatives, police, other officials).
5. How or why did the protest end?
6. In your opinion, was this a successful protest? Explain.
7. If you could advise the protesters, what would you say?



LAND • MENTAL

Topic overview

Students will develop an understanding of various land use agreements between Aboriginal people and the Canadian government. Lessons focus on the use of treaties and settlement of land claims. Students will examine communities that are in the process of completing land claim agreements.



Lessons

1. What are treaties?

Subjects: history, geography, civics

2. What are land claims?

Subjects: history, geography, law, civics

3. The importance of completing land claims

Subjects: history, geography, law, civics

LAND • MENTAL • LESSON 1 • WHAT ARE TREATIES?

Learning goal: Students will understand how treaties were developed and how they apply to the lives of Aboriginal people today.

Suggested timeline: Two or three 75-minute periods

Subjects: history, geography, civics

Lesson opener:

See it: Write the word “treaty” on the board, ask students to explain what it is.

Teacher cue: Student answers will vary. Some may say a treaty is a “deal” or an “agreement.” Others may say that treaties are deals made between two warring nations; or treaties come as a result of one country defeating another country; or treaties are agreements between countries about peace, alliance, resources and/or services.

Alternatively, show a photo of a two-row wampum belt, and discuss its significance. For example:
www.mbq-tmt.org/community/culture

Teacher cue: Treaties are agreements that are negotiated between nations. The agreements are contracts in which groups often give up or gain land, resources and services. Treaty agreements can be advantageous to both sides however, Canada has failed to meet the terms of many treaties with Aboriginal people.

There were three phases of treaty negotiations: **1. Friendship treaties**—where groups of people negotiated passage through Aboriginal lands. **2. Ontario treaties for land and resources**—agreements were made between First Nations people and government officials to enable peaceful settlement of land by settlers. Aboriginal peoples were expected to reside on land or territory as designated in their respective treaties. **3. Numbered treaties**—these agreements enabled settlers to settle across the new emerging country of Canada. Agreements enabled settlers to build and settle in communities from PEI to the Rocky Mountains. This series of treaty agreements were important for the completion of the railroad line in order to have a nation from sea to sea. Also, see Glossary on page 48.

Strategy/Lesson activity

Feel it: Divide students into groups of three. Have two groups of three meet to play a game with a deck of cards. In each pairing only one of the teams will know the rules of the game; the other group will be told only that the purpose of the game is to have both sides win. Use **BLM 10**. After one round, collect the instruction cards, have the groups rotate and then ensure the “winners” from the last round are now the ones without instructions.

Teacher cue: The purpose of this activity is to generate discussion about what it may have felt like to be a First Nations person who was negotiating a treaty without the benefit of language or knowing the motivation of the other side. After two rounds, ask students:

What did it feel like to not be able to communicate verbally?

What did it feel like to not know the rules of the game?

What did it feel like to win a game that you knew was unfairly arranged?

Know it: After discussion, introduce students to the idea that Canada was settled as politicians and emissaries (representatives of England, France and church officials) made agreements with Aboriginal peoples across Canada. These agreements were called treaties.

Watch a selection from the beginning of the second episode of CBC's *8th Fire* video series www.cbc.ca/doczone/8thfire/2011/11/its-time.html

Ask students to watch and listen to the discussion surrounding the application of treaty rights in the world of today.

Teacher cue:

Some basic features of First Nations treaties:

- Prior to 1779, agreements were about peace and friendship and did not involve surrender of land.
- The Upper Canada Treaties of 1781-1836 saw the surrender of aboriginal lands in exchange for reserves, money, and hunting and fishing rights. Some of these treaties are known as “blank” treaties because the First Nations people were asked to sign blank documents and the treaties were written afterward.
- The Vancouver Island treaties of 1850-1854 did not include an exchange for rights to land.
- The Numbered Treaties 1-11 occurred after Confederation and involved the surrender of land for use for agriculture and settlement in the West and the North.
- In 1923, the Williams Treaties forced First Nations people to give up their right to hunt, fish, and trap on lands in south central Ontario.
- First Nations people did not intend to surrender their land permanently, they thought they were simply sharing it peacefully.
- Modern-day treaties are known as land claims.

Students may work individually or in pairs to research a particular treaty. Use the Natural Resources Canada website for a variety of activities that allow students to explore treaties.

www.atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties

Have students select a time frame and review a treaty that was negotiated during that time. The teacher may wish to assign certain treaties to small groups or pairs of students. Students complete **BLM 11**.

Assessment

Do it: *Assessment of learning*

1. Students create an exit card that answers the following question: Briefly explain the difference between sharing versus surrendering land.
or
2. Students create a poster that illustrates the important facts about the treaty they have studied.
or
3. Students submit BLM 11 for evaluation.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

CBC *8th Fire*—1st quarter of 2nd episode www.cbc.ca/doczone/8thfire/2011/11/its-time.html

Natural Resources Canada, Atlas www.atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties

Treaty annuity payments www.aadnc-aandc.gc.ca/eng/1100100032294

Indian moneys www.aadnc-aandc.gc.ca/eng/1100100032350

Treaty descriptions: www.aadnc-aandc.gc.ca/eng/1100100032297

BLM 10, BLM 11

BLM 10

<ol style="list-style-type: none"> 1. The purpose of this game is to collect as many of the other team's cards as you can. You may communicate with your partner and share your cards with him/her. 2. The other team does not know the rules and cannot ask you questions about the game. 3. Each player lays down a card. Aces=1, so King is high card and lowest card wins. Red cards always beat black cards, and diamonds always beat hearts, regardless of number. 	<ol style="list-style-type: none"> 1. The purpose of this game is to exchange cards with the other team. 2. The other team has some additional information about the rules of the game, and you must determine those rules by watching and listening. You may not ask the other team questions or talk to your partner.
<ol style="list-style-type: none"> 1. The purpose of this game is to collect as many of the other team's cards as you can. You may communicate with your partner and share your cards with him/her. 2. The other team does not know the rules and cannot ask you questions about the game. 3. Each player lays down a card. Aces=1, so King is high card and lowest card wins. Black cards always beat red cards, and spades always beat clubs, regardless of number. 	<ol style="list-style-type: none"> 1. The purpose of this game is to exchange cards with the other team. 2. The other team has some additional information about the rules of the game, and you must determine those rules by watching and listening. You may not ask the other team questions or talk to your partner.
<ol style="list-style-type: none"> 1. The purpose of this game is to collect as many of the other team's cards as you can. You may communicate with your partner and share your cards with him/her. 2. The other team does not know the rules and cannot ask you questions about the game. 3. Each player lays down a card. Aces are high and beat all others and highest card wins. Black cards always beat red cards, and clubs always beat spades, regardless of number. 	<ol style="list-style-type: none"> 1. The purpose of this game is to exchange cards with the other team. 2. The other team has some additional information about the rules of the game, and you must determine those rules by watching and listening. You may not ask the other team questions or talk to your partner.
<ol style="list-style-type: none"> 1. The purpose of this game is to collect as many of the other team's cards as you can. You may communicate with your partner and share your cards with him/her. 2. The other team does not know the rules and cannot ask you questions about the game. 3. Each player lays down a card. Aces are high and beat all others highest card wins. Red cards always beat black cards, and hearts always beat diamonds, regardless of number. 	<ol style="list-style-type: none"> 1. The purpose of this game is to exchange cards with the other team. 2. The other team has some additional information about the rules of the game, and you must determine those rules by watching and listening. You may not ask the other team questions or talk to your partner.

Treaty outline

Name of treaty:
Why was the treaty created? No more than five sentences.
When was the treaty created?
Where was the treaty negotiated?
Who was involved in the treaty? (Names of bands and government officials)
What was exchanged? What were the terms of the treaty?
How is the treaty important today?
Should the treaty be renegotiated? Why or why not?

Glossary

Aboriginal title	Ownership of the land that belongs to Aboriginal people.
Canadian Constitution	A legal agreement that is the basis of Canada's laws and political system and outlines the rights of all its citizens.
Comprehensive Claims	Demands for compensation for areas of land taken over by the government, often in areas where no treaties have previously been signed.
Extinguished	Title of land has been sold or given up.
Friendship Treaties	Agreements signified with the making of wampum belt that gave settlers permission to take occupancy in Quebec, Ontario and some parts of the Maritimes.
Indian Act	Legislated set of rules and acts which guide and govern the lives of First Nations people. There have been numerous revisions, the latest in 1985. The <i>Indian Act</i> is very controversial as it is very restrictive when followed as it was intended in the 19th C.
Indian Agent	A government official who monitored the activities of First Nations peoples. The individual authorized the coming and going of all peoples to and from the communities.
Land claim	A legal process in which Aboriginal people declare their right to a portion of land see also specific and comprehensive land claims.
Mclvor Decision	A landmark decision that recognized the children and grandchildren of First Nations women who lost status as a result of marrying "non-Indian" men according the <i>Indian Act</i> .
Numbered Treaties	Agreements made with First Nations extending westward from Northwestern Ontario to Rocky Mountain foothills. There are nine numbered treaties.
Patriated	In Canada this means the transfer of power and governance from one country (Britain) to another (Canada).
Plebiscite	A special vote, usually called when there is a stalemate, where all affected have a say.
Royal Proclamation	Issued in 1763 as a basis for the negotiation of all "Indian" treaties with the First Nations people of Canada.
Self Government	The right of a First Nations group to run its own affairs.
Specific Claims	Demands for land or other compensation in order to resolve concerns about the lack of fulfillment of existing treaties.
Specific Claims Tribunal	Panel of experts who assess the merits of individual land claims.
Supreme Court of Canada	The top court in Canada—final legal decrees are made at this level.
Tribunal	Panel of experts who make decisions related to a particular issue.
Treaty	A negotiated agreement between a First Nations and government official.
Treaty Annuity	Payment as a result of treaty negotiation.
Treaty Day	It is a day where a government official presents the annual payment to the band members, usually followed by a celebration.
Treaty Interpretation	Cited court cases which state that all terms and statements related to treaties are to be interpreted in a way that favours of Aboriginal peoples' understanding.

LAND • MENTAL • LESSON 2 • WHAT ARE LAND CLAIMS?

Learning goal: Students will develop an understanding of different types of land claims (specific and comprehensive) and identify how they are addressed today.

Suggested timeline: Two or three 75-minute periods

Subjects: civics, history, geography, law

Lesson opener:

See it: Use the following YouTube videos to introduce this topic:

www.youtube.com/watch?v=GiU1G6cFpg8&feature=g-vrec *Ipperwash, Oka, Caledonia*

www.youtube.com/watch?v=NVfBOLfjVOY&feature=fvwrel *Not Ready to Make Nice*

Strategy/Lesson activity

Feel it:

Teacher cue: Students will be learning about the impact of unresolved land claims. Ask students to discuss the emotions that are expressed in these videos. Answers may vary: anger, rage, frustration, resignation, sadness, misery, resolve, determination, courage.

Know it:

Teacher cue: Define the terms specific land claims and comprehensive land claims, (see glossary on page 48). Land claims are settled through a long and complex series of negotiations, where both sides (the First Nations community and the government) determine what they will agree to give up and what they will get.

In pairs, students will complete research on a particular land claim. Use the list provided on the next page, or access the Aboriginal Affairs and Northern Development website. Students may work individually or in pairs to complete the summary sheet on **BLM 12**.

Assessment

Do it: *Assessment of learning*

Role Play. One of the partners will take the position of the government, the other person will be the negotiator for the First Nations community. Using one aspect from their research, do a three minute skit that shows a possible negotiation process for this land claim.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Internet access for research

BLM 12

Here is a summary of claims filed with Ontario as of December 2010. For claims filed with the federal government, visit the Aboriginal Affairs and Northern Development Canada website.

Status	Number of claims
Settlement agreements in implementation	8
Claims accepted by Ontario for negotiations	44
At research and assessment stage	9
Total	61

CLAIMS ACCEPTED BY ONTARIO FOR NEGOTIATIONS

- Algonquins of Ontario
- Chapleau Cree
- Chapleau Ojibwe
- Fort William
- Lac des Mille Lacs
- Missanabie Cree
- Mississauga #8 (two claims)
- Mitaanjigamiing
- Ojibways of Onigaming
- Pays Plat
- Pic Mobert
- Rainy River (Phase 1)
- Rocky Bay
- Six Nations of the Grand River
- Temagami
- Treaty 3 Flooding Claims (Lake of the Woods, Rainy Lake)
- Wabigoon
- Walpole Island
- Wasauksing
- Washagamis Bay 38 D
- Washagamis Bay 646 P
- Whitefish River

CLAIMS IN INQUIRY

- James Smith Cree Nation (Saskatchewan) – Chakastaypasin IR 98
- James Smith Cree Nation (Saskatchewan) – Peter Chapman IR 100A
- James Smith Cree Nation (Saskatchewan) – Treaty land entitlement
- Nadleh Whut'en Indian Band (British Columbia) – Lejac School
- Opaskwayak Cree Nation (Manitoba) – Streets and Lanes
- Pasqua First Nations (Saskatchewan) – 1906 surrender
- Paul Indian Band (Alberta) – Kapasawin Townsite
- Roseau River Anishinabe First Nations (Manitoba) – 1903 surrender
- *Sandy Bay Ojibway First Nations (Manitoba) – Treaty land entitlement
- Siksika First Nations (Alberta) – 1910 surrender
- *Stanjikoming First Nations (Ontario) – Treaty land entitlement
- Stó:lo Nation (British Columbia) – Douglas reserve
- Sturgeon Lake First Nations (Saskatchewan) – 1913 surrender
- Taku River Tlingit First Nations (British Columbia) – Wenah specific claim
- U'Mista Cultural Society (British Columbia) – The Prohibition of the Potlatch
- Williams Lake Indian Band (British Columbia) – Village site
- Wolf Lake First Nations (Quebec) – Reserve lands
- Blood Tribe/Kainaiwa (Alberta) – Big Claim
- Conseil de bande de Betsiamites (Quebec) – Highway 138 and Betsiamites reserve
- Conseil de bande de Betsiamites (Quebec) – Bridge over the Betsiamites River
- Cowessess First Nations (Saskatchewan) – 1907 surrender – Phase II
- Cumberland House Cree Nation (Saskatchewan) – Claim to IR 100A

CLAIMS IN FACILITATION OR MEDIATION

- Blood Tribe/Kainaiwa (Alberta) – Akers surrender
- Chippewa Tri-Council (Ontario) – Coldwater-Narrows reserve
- Chippewas of the Thames First Nations (Ontario) – Clench defalcation
- Cote First Nations No.366 (Saskatchewan) – Pilot project
- Fort Pelly Agency (Saskatchewan) – Pelly Haylands negotiation
- Fort William First Nations (Ontario) – Pilot project
- Keeseekoowenin First Nations (Manitoba) – 1906 lands claim
- Michipicoten First Nations (Ontario) – Pilot project
- Mississaugas of the New Credit First Nations (Ontario) – Toronto Purchase
- Moosomin First Nations (Saskatchewan) – 1909 surrender
- *Nekaneet First Nations (Saskatchewan) – Treaty benefits
- Qu'Appelle Valley Indian Development Authority (Saskatchewan) – Flooding
- Sway First Nations (British Columbia) – Schweyey Road
- Thunderchild First Nations (Saskatchewan) – 1908 surrender
- Touchwood Agency (Saskatchewan) – Mismanagement

Land claim summary

Name of land claim	
Who is the land claim between? (names of bands and government officials)	Why is the land claim important?
What kind of land claim is it? (specific or comprehensive)	What kind of land claim is it? (specific or comprehensive)
What has been asked for by the government?	What is the community prepared to give up?
What is the government willing to trade or pay?	What is the government willing to trade or pay?
If you were the chief negotiator for the government, what would you ask for?	If you were the chief negotiator for the band, what would you ask for?
If you were the chief negotiator for the government, what would you give you?	If you were the chief negotiator for the band, what would you give up?

LAND • MENTAL • LESSON 3 • THE IMPORTANCE OF COMPLETING LAND CLAIMS

Learning goal: Students will examine how unsettled land claims can affect the development of a community.

Suggested timeline: Two or three 75-minute periods

Subjects: history, geography, civics

Lesson opener

See it: View the CBC *8th fire Dispatch, The Six Nations: the Dilemma of Their Unresolved Land Claim*.
www.cbc.ca/doczone/8thfire/2012/01/the-six-nations-the-dilemma-of-their-unresolved-land-claims.html

Strategy/Lesson activity

Feel it: Complete a case study of Kitchenuhmaykoosib Inniniwug (KI) where Platinex, a mining company attempted to conduct mining on Crown land in Northwestern Ontario, without consulting the local First Nations Kitchenuhmaykoosib Inniniwug.

In groups of four or five, have students read media articles about this land claim. Each student will read a different article and complete **BLM 13**. *Wawatay News* and *SEVEN magazine*, have several articles with a variety of perspectives.

Have students consider the perspectives found within each article.

Know it: Each group will create a single news article that combines the various facts that each group member gathered from reading and summarizing an article.

Assessment

Do it: *Assessment of learning*

Option one

Groups submit their news article summary for evaluation (*Assessment for learning*) and their final news article for evaluation

Option two

Groups present a skit of a three minute news report that summarizes the issues and includes interviews with people on all sides of the dispute.

Suggested resources

CBC *8th fire Dispatch, The Six Nations: the Dilemma of Their Unresolved Land Claim*.
www.cbc.ca/doczone/8thfire/2012/01/the-six-nations-the-dilemma-of-their-unresolved-land-claims.html

NFB film: *Dancing around the Table*

News articles about the K.I./Platinex land dispute from

BLM 13

Summarizing news articles

Name of the article:
Name of the source:
Name of the author:
Brief summary of the article—No more than five sentences.
When did this take place?
Why is it happening?
How is it being resolved?
How do people in the community want this dispute resolved?
What is life like for the community involved in this dispute?

NEWS ARTICLES

The following articles were reprinted with permission from Wataway News

KI chief invites jail time for contempt Thursday December 13, 2007.”

December 13, 2007: Volume 34 #25

These are the words of Kitchenuhmaykoosib Chief Donny Morris in addressing Superior Court Justice Patrick Smith Dec. 7.

Smith found the First Nation, Morris, Jack McKay, Cecilia Begg, Sam McKay, John Cutfeet, Evelyn Quequish, Darryl Sainnawap, Enus McKay and Bruce Sakakeep all guilty of contempt of his Oct. 25 order. The order gave Platinex Inc. the OK to begin the first phase of drilling for platinum and related archaeological pre-screening activity in the Big Trout Lake area.

Morris, Coun. Sam McKay and community member Mark Anderson all invited jail time in favour of Aboriginal and treaty rights to proper and adequate consultation and accommodation prior to mining exploration or development on KI traditional land. Morris and Sam McKay won't learn their fate until January when Smith reconvenes court for the sentencing.

“I'm prepared to go to jail for my belief in the land,” Morris said following the close of court Dec.7. “This is a land issue based on our sovereignty and I'm prepared to give myself up if the court decides I've disrespected the ruling to allow Platinex on our land. I'm prepared to acknowledge that.”

By his comments, it's clear Morris expects to be jailed, though no one was taken into custody following the court session. “With fines, the community can't afford it; I can't afford it,” Morris said. “I'm sure Platinex will be happy I'm in jail. I hope they'll go away too.” In open court, Morris admitted to participating in a winter road blockade against Platinex in his community Feb. 23, 2006.

He also joined a protest at the community's airport Sept. 24, 2007. Platinex officials flew to the First Nation for what they expected would be a session to identify sacred areas around their proposed drill sites on that date.

Despite his willingness to go to jail, Sam McKay said the battle over the land is far from

over. Should he be sentenced to jail, he said others will defend the community's position. “KI community members have committed to non-violence, advising there will be a peaceful resistance by the community if Platinex enters the community without consent,” the councillor said.

“We do expect support from First Nation community members across Treaty 9 territory. We ask they also respect this commitment of peaceful protest.”

In October, at the time of Smith's ruling allowing the drilling to begin, KI withdrew from the court process citing mounting legal bills defending a related \$10-billion lawsuit filed against it by Platinex last spring.

Lawyer Neal Smitheman, who represents Platinex, said it's not just the First Nation that is hurting financially.

“A lot of time and money has been wasted (on negotiations),” he said. “Someone has to be held accountable for that.”

Smitheman's comments were in reaction to Morris' declaration to Smith: “I stand by the fact the land we're on now is ours. We just don't want to see development on that area.”

Said Smitheman: “We've spent a year trying to deal with the court case. KI has no interest in reaching accommodations with Platinex. They want no development.”

Prior to the contempt hearing, officials representing Ontario, Platinex and the First Nation met separately with Justice Stephen O'Neil, Dec. 6. O'Neil was on hand as a go-between hoping to find common ground for the parties and settlement of some of the issues between them. No one would reveal the issues. However, Cameron Clark, the province's negotiator, said the move was productive. “We all have an enhanced understanding of each other's positions,” he said. “We're all disappointed no agreement was reached. But the time and effort was worthwhile.”

KI leaders can't be 'martyrs': Platinex
Thursday February 7, 2008



James Thom — Wawatay News

Find more:

In continually turning down Platinex's requests to drill 24, five-centimetre holes on its traditional territory, Kitchenuhmaykoosib has also rejected what the company calls the richest memorandum of understanding ever offered by a Canadian junior mining firm.

The offer included \$1 million in cash, shares or warrants in the company worth another \$250,000 or more and a role for a Kitchenuhmaykoosib band member or leader on the company's board of directors, in exchange for access to the land. Details of the offer were revealed through questions posed to Kitchenuhmaykoosib Chief Donny Morris by Platinex lawyer Neal Smitheman Jan. 25 in Thunder Bay's Superior Court of Justice. While the community describes itself as struggling financially, it doesn't have to be, Smitheman said.

"The leaders are responsible for making them even more poor," Smitheman said, suggesting KI leaders didn't fully understand the memorandum of understanding offer. "This was the most generous memorandum of understanding in the history of junior mining companies. Are we just haggling about the price?"

Morris denied that was the case.

"It's not about money right now – it's about our land," Morris said while on the witness stand Jan. 25 explaining why he and other community members broke a court order and found themselves convicted of contempt Dec. 7.

Morris, KI, Deputy Chief Jack McKay, Head Coun. Cecilia Begg, councillors Sam McKay and Darryl Sainnawap, former councillors John Cutfeet, Evelyn Quequish and Enus McKay, and band employee Bruce Sakakeep were found in contempt of Superior Court for disobeying the order.

The order gave Platinex Inc. the

OK to begin drilling for platinum and related archaeological pre-screening activity in the Big Trout Lake area.

Morris said he has no choice but to "protect the land."

The community and its members have long stood by the belief they are observing and protecting Aboriginal and treaty rights to proper and adequate consultation and accommodation prior to mining exploration or development on Kitchenuhmaykoosib Inninuwug (KI) traditional territory, Morris said.

If drilling is allowed to proceed and the results are favourable for the company, the mining claims could be purchased by another company and that would bring the site, about 40 kilometres away from the First Nation, one step closer to a full-scale mine. That's something Morris doesn't want to see happen yet.

"The claims will go on the market and some other company will buy it and proceed," Morris said matter-of-factly during his nearly four hours on the witness stand. "It will make it more difficult for us to stop the process (later).

"These two inch holes will be a bigger issue later on," Morris said as he wiped his glasses with a facial tissue.

As Smitheman turned his back on the chief and walked back to a podium with a microphone, Morris held out and waved the white tissue in a symbolic gesture of surrender as he grinned toward the body of the courtroom.

Smitheman pressed Morris to explain his position on development.

"It's a decision for the next generation membership to make," Morris said. "It's out of the individual (members') hands. Now it's a community issue."

Smitheman said he wished the community had been "up front" about its intentions all through the court case.

"Platinex and Ontario have been hoodwinked by KI," Smitheman said, adding time and money has been wasted with negotiations the community never intended to complete.

During the daylong hearing in court, several themes were paramount: KI's moratorium against exploration and referendum against Platinex drilling, the co-existence of Aboriginal and Canadian law, and frustration by all sides at where they find themselves.

Last year, a referendum was held in the community. Morris described it as a simple yes or no vote on whether to allow drilling. While

he couldn't provide the exact result, a number "significantly larger" than a simple majority voted against drilling.

"Our community position is no drilling," Morris said. "We don't want the environment disturbed."

Chief and council in Kitchenuhmaykoosib enacted a moratorium on resource development in 2000. It was reaffirmed in October 2005. The moratorium is the basis for the community's actions, Morris said.

"It has given us the mandate to still block Platinex from drilling," he said.

'Leave us to our own destiny'

KI has barely participated in related court hearings since it fired its former legal team Oct. 25 because it could no longer afford its cost.

The community has accumulated debt of more than \$652,000 from court-related costs.

"It's difficult to run our programs,"

Morris said. "We're running a deficit."

In a community of about 800, where overcrowding in homes is already an issue, the budget for housing was eliminated last year to help offset court costs.

From the moment Smitheman began his cross-examination of Morris late in the morning, the tone changed in the courtroom.

Morris answered one of Smitheman's first questions about treaty rights in his Native tongue of Oji-Cree, leaving the lawyer standing in stunned silence.

"We did not understand (the Treaty 9 commissioners) and what they said," Morris said of the 1929 agreement. "They left no documents behind."

Morris repeated his answer in English moments later, having made his point about communication and language.

There were several other blunt exchanges between the pair.

When Smitheman pressed Morris to remember a particular date, meeting and the councillors in attendance, the chief had enough.

"I'm getting tired of this runaround,"

Morris said, much to the delight of nearly 100 community supporters who packed the courtroom.

When the issue of the actual contempt and circumstances of it arose, the pair butted heads again.

"I bet you would have complied if the judge had ruled in your favour," Smitheman said.

When asked about the possibility of future contempts, Morris said if he's jailed for contempt, upon his release he will continue to disrupt Platinex's attempts to drill.

"Leave us to our own destiny," Morris said.

If Platinex tries to bring a drill onto the property, "I will block," Morris said, answering before Smitheman's question was even fully out of his mouth.

Morris said it's unlikely an agreement between the mining company and KI will be reached while he's chief because "things have soured with Platinex."

Smitheman suggested KI hasn't soured so much as the community has "radically shifted" its position on development.

"The only change is KI lost the case ... and won't comply with the court process," Smitheman said. "KI demands that others respect the courts when they themselves don't. The TLE (treaty land entitlement) claim is being used as a form of extortion. This has gone from an isolated incident to a large problem. Failure to respect the rule of law is not acceptable."

However, Morris explained the TLE claim should be dealt with first so the community can properly identify the land it is seeking.

Morris fears if development has already begun on the land Platinex wants to drill, the community is less likely to receive that land if its claim is accepted.

'No remorse'

Smitheman said when the community sought support for its cause from Nishnawbe Aski Nation and other First Nations, it was a call to arms.

"The contemptors deserve no sympathy from this court," Smitheman said. "These persons have shown no remorse."

He said deterrence in sentencing is key.

"We need to prevent the contemptors from doing this again," Smitheman said. "We need to prevent others from wanting to."

That won't be a problem for two of the contemptors.

Evelyn Quequish and Enus McKay decided to obey the court and bowed out.

During the nearly eight-hour court hearing, Quequish and Enus McKay both purged their contempt charges by agreeing to no longer obstruct Platinex.

Chris Reid, the lawyer representing both former councillors and all the other defendants

except Cutfeet, explained their circumstances.

"These are people that were minor players in the (Sept. 24) protest (at the airport)," Reid said. "(Quequish) cannot afford to participate any further."

However, Quequish, a foster parent who doesn't want to risk a criminal record, still fully supports community leadership's decisions to continue the fight.

Through Reid, Enus McKay, a community pastor, said the conflict is at odds with his religious beliefs and he can no longer participate.

With Platinex not seeking sanctions against the pair, it appears they won't face penalties and their convictions will be wiped off the books.

"We're not interested in retribution (against the community members)," Smitheman said.

A third contemtor failed to attend court. A warrant for Sakakeep's arrest was made to be issued with discretion for his Feb. 25 appearance.

Should he not contact the court, he could be arrested in the days leading up to court and brought to Thunder Bay by police.

Cutfeet, a former councillor for the community who ran for chief in November, sought an adjournment to Feb. 25 to consider his options.

Platinex did not object.

"I can't help but agree Mr. Cutfeet is entitled to his day in court," said Smitheman, adding the finding of guilt on the contempt charge could be struck from the record depending on Cutfeet's decision.

In terms of penalty for the remaining contemptors, Smitheman first suggested indefinite jail terms.

Moratorium forced leaders' contempt

When he could cite no legal precedent for Justice Patrick Smith, the idea was quickly dropped.

Ultimately, Smitheman left the decision up to the Smith. However, he also suggested a daily or weekly fine until the contemptors agreed not to interfere with the drilling.

"There has to be sting," Smitheman said. "We're not about to make a martyr out of Chief Morris (by sending him to jail). Spending time in jail will accomplish nothing for Platinex." However, Morris prefers jail. Fines are not realistic for the chief or the community, he said. "I'm willing to go to jail. I'm not a rich guy. I can't

afford fines.

"I would really like you to consider jail time," Morris added, turning his body in the witness stand to look directly at Smith.

But Morris would not promise to obey the court after his release from jail, should he be incarcerated for the contempt charge.

"I have to respect the court's order (for sentencing) but I can't agree to (stop being in contempt)," he said.

Smitheman is also seeking punitive damages of nearly \$92,000, an amount that is likely to rise.

It accounts for the cost of the cost of travel by Platinex representatives to KI Sept. 24, when they were met with peaceful resistance at the community's airport, and the cost of the contempt court motions through Jan. 18.

During his submission to the court, Smitheman also asked that: the log structure Morris built at Nemeigusabins Lake be decommissioned; a two-kilometre buffer zone around the drill site be enacted; and drilling be allowed to proceed immediately, without archaeological screening, in "non-sensitive" areas not known to have burial grounds.

"The sensitive areas are nowhere near where the proposed drilling will occur," Smitheman said. "We can't do archaeological pre-screening in the snow."

'Confusion in this case'

Owen Young, representing Ontario's interests in the case, agreed the contemptors must face penalty for their actions, but suggested jail isn't the appropriate deterrent.

He explained the court can't crush the spirit of people wanting change and self-help, but the people's actions must fall into the existing law structure.

Young compared the community's actions to the civil rights movement of the 1950s and 1960s in the southern United States, explaining the actions of those people are looked upon much differently now than 50 years ago.

He suggested the court be aware of how future generations could look back at these acts of civil disobedience.

"We have to consider what's really the issue here," Young said. "The moratorium imposed by KI represents law that applies in their territory. There's confusion in this case because (of the law of the land and Canadian law).

"The moratorium by the people bound Chief Morris to contempt the court."

Reid reminded the court KI never wanted to be in the court in the first place.

“KI did not choose to be involved in the court process,” he said. “The community responded to Platinex.”

Whether perception or reality, the community believes its rights are treated as subordinate to Ontario’s Mining Act and its free-entry system, which allows staking of any Crown land, Reid said. The Mining Act is unconstitutional, he added, since it does not require proper consultations recent Supreme Court decisions deem necessary.

“The rule of law always seems unfair to First Nations,” Reid said. “Ontario goes to the wall to defend the system for its partners – the mining companies – but KI’s law is viewed as divisive and destructive.”

Young suggested financial penalties would be “persuasively substantial.”

He said a fixed amount, broken into monthly payments over a year, would show the contemptors they don’t have a licence to continue illegal action.

After a year is up, if there haven’t been any reoccurrences, that money could even be paid back out to the community for a special project, Young said.

Smitheman scoffed at the idea, saying if the money would be paid to anyone, it should be Platinex for suffering tremendous financial loss because of the community members’ actions.

In his submissions to the court, Reid called for low-end jail terms, starting with one day. The terms could rise with subsequent acts of contempt, he said.

“One day is laughable,” Smitheman said, suggesting instead six to nine months for the first offence for community leaders, including Morris and Jack McKay.

By the end of the court day, Reid found himself in an awkward position.

“For the first time in my career, I find myself asking the court to send my clients to jail,” Reid quipped.

The matter will return to the court Feb. 25 at 2 p.m. so a date for sentencing can be set. That date is likely to fall in early April, although all parties hope to find an earlier date.

Outside the courthouse Jan. 25, nearly 100 people gathered with a drum, protest signs and propane heaters.

Students from Lakehead University and Dennis Franklin Cromarty High School, chiefs

from throughout the Nishnawbe Aski Nation region and others gathered inside and outside the court alongside nearly a dozen uniformed and plain-clothes police officers.

Among those in attended was NAN Grand Chief Stan Beardy who made two passionate speeches from the steps of the courthouse.

“In order to continue peaceful co-existence, the court must uphold the treaties,” Beardy said. “The decision in this case will alter Canadian history. If it is not resolved, we will expect further conflict.”

Struggle with Platinex

Darryl Sainnawap

Contributor

Darryl Sainnawap, 24, recalls the ordeal that landed him in jail for standing up against resource development. Sainnawap was one of six Kitchenumaykoosib Inninuwug members sentenced to six months imprisonment. The following are excerpts from his personal account. For full details, read the entire article online at www.sevenyouthmedia.com

My name is Darryl Sainnawap. I am 24 years of age. My spirit name is Wichitaso Muskwa as was given to me in a sweat lodge ceremony. I am a father of two beautiful outgoing children, and soon to be married. I am a member of Kitchenuhmaykoosib Inninuwug (KI). I also serve as a councillor for my community.

I would like to take this opportunity to share our story with my fellow youth on KI's struggle to preserve our traditional lands and the journey we have travelled as a community. As you may know, our community has been in an ongoing struggle with the Province of Ontario and an exploration company named Platinex Inc., a publicly traded company under TSX. Our community has been faced with a 10 billion dollar lawsuit, scares of bankruptcy, and the incarceration of the KI chief and council.

In January of 2006, shortly after being elected to the KI chief & council, an elder had come into the boardroom and raised concerns about a company disturbing and interrupting his trapline with line cutting and other work.

The community leadership began sending letters to Platinex, (who had begun their drilling program on our traditional land) that said they were to halt their exploration work immediately. However, Platinex continued their drill program.

February 2006 – Platinex had a crew ready to mobilize their drill onto the land using the winter roads to begin their work. KI responded with a peaceful protest, which meant no guns, weapons or violence would be tolerated at the protest. The Ontario Provincial Police (OPP) were present throughout the protest. After three days of protesting, drinking tea and socializing with the drillers and OPP officers, Platinex finally decided to abandon their drill program and left.

April 2006 – We were served with court papers informing the community that we were being sued for \$10-billion! My first thought was

of the movie Austin Powers when the character Doctor Evil asks the United Nations for \$100 billion in the 1960s and they laugh hysterically in his face and mock him: “I want a kajillion, bajillion dollars.”

June 2006 – We first entered the courtroom in front of Justice Patrick Smith in Thunder Bay, Ont. Our Lawyers argued that the Ontario's Mining Act was unconstitutional as it did not respect Aboriginal and Treaty rights. Platinex argued they would go bankrupt if drilling did not proceed. Platinex also said the land they staked was public land, which they obtained legally through the Mining Act, a 135-year-old legislation that gives a prospector the right to stake claims on any lands in the Province of Ontario.

On July 28, 2006 Justice Smith released his decision that the Province of Ontario failed in its duty to consult KI before granting permits to Platinex. Justice Smith recognized that “KI's connection to the land was the essence of its being.” Smith also found that KI did not act illegally or improperly during the protest in February of 2006 and that Platinex left no other option for KI but to confront them at the drill site. However, Platinex was prohibited from drilling for a period of five months.

During the five months, KI, Platinex, and The Province of Ontario were ordered to meet and try to develop an agreement about mineral exploration.

January 2007 – After failed attempts to reach an agreement, the Province of Ontario, specifically the Ministry of Northern Development and Mines, was added as a party to the KI-Platinex litigation. The hearing to determine if the injunction should continue was re-scheduled to April 2007.

April 2007 – All parties were before Justice Smith. The Province of Ontario argued that the Trout Lake Band signed the James Bay Treaty 9 adhesion in 1929, which ultimately states that all Indians cede, release, surrender all titles and privileges to the lands. Therefore, KI had no rights to the land other than the traditional vocations of hunting, fishing and trapping.

May 2007, Justice Smith released his decision that KI had no veto over its traditional lands as it was surrendered in the treaty. He also stated that the consultation process could not be used in an attempt to claw back rights that were surrendered in 1929.

Platinex was then granted access to its proposed exploration site on our traditional

lands to proceed with the drill program with the supervision of the courts.

When that decision was announced to the community, disappointment was in the air. The chief and council were stuck between a court order and community direction. But the community did not waiver in its position of no mining, which was later reaffirmed through a community referendum initiated by the chief and council. Once again the chief and council received direction from the people.

Platinex was given notice that if they attempted to proceed with their drilling program, community members would confront them. Chief Donny Morris, Deputy Chief Jack Mckay, Joseph Mckay, Mark Anderson, Wallace Moskotaywenene, John A. Mckay, Edward Anderson, Lyle Ostaman, who is no longer with us today, set up camp at the drilling site to prevent Platinex from entering the traditional lands. They all stayed at the site for 20-plus days.

December 2007—We were once again in front of Justice Smith to answer to the contempt of court motion by Platinex.

Our lawyer was directed not to defend the motion and to inform the court that KI would not give Platinex access to the proposed drill site. Although we couldn't pay any fines, due to the costly legal fees we had already incurred, we informed the court we would prefer jail time as we had community direction to follow. Justice Smith ordered all contemnors, which were Chief Donny Morris, Deputy Chief Jack Mckay, Head Coun. Cecelia Begg, Coun. Samuel Mckay, Coun. Darryl Sainnawap, former councillors Evelyn Quequish, John Cutfeet and Enus Mckay and former lands and environmental director Bruce Sakakeep to appear in court on Jan. 25 2008.

March 17, 2008 – I'll never forget the day of the sentencing.

That morning Justice Smith stated that although he understood the beliefs and principles we held in our stand, he went on to say "that the system of justice and rule of law are

paramount and must be protected at all costs. Simply put, there is a fine line that no segment of society can be allowed to cross." Chief Morris, Deputy Chief Mckay, Head Coun. Begg, Coun. Mckay, Sakakeep and along with myself accepted the sentence.

What stands out in my memory is Justice Smith reading his disposition and the words: "You are hereby each sentenced to six months in jail." At that moment, reality set in – I was going to jail. Many thoughts flooded my mind after the sentence was passed. To be honest, I was nervous as I didn't know how jail was going to be since I'd never been in custody in a correctional centre.

Amidst all my thoughts, I told myself that I was not going to compromise our people's direction and purge contempt. I told myself that I had an oath to uphold our land and our people.

My oath partly states for me to "accept the guidance of our Creator and abide by the traditional values of our people, such as our role of being stewards of the land."

I knew we all missed our homes and families but we did what we believed in our hearts was right. We served 68 days out of the 184-day sentence and were released on May 28, 2008.

Would I do it all over again? This is a question that will have to wait as our dispute with Platinex is not over yet and the company still holds their legal right to commence drilling. To date Platinex has not attempted to mobilize.

Over the year since our release, we still hold the position of no drilling on our traditional lands. We have initiated negotiations with the Province of Ontario that we be an equal partner with our traditional lands and resources through a KI-Ontario co-governance process.

**Published in SEVEN Magazine, June 11, 2009,
Volume 2, No. 5**

Jailed leaders holding strong
Thursday April 3, 2008



Brent Wesley - Wawatay News

Find more:

As jailed Kitchenuhmaykoosib Inninuwig councillor Cecilia Begg settled into the confines of a Kenora jail March 29, supporters of the jailed leader lined a street outside the facility.

April 3, 2008: Volume 35 #7

These supporters of the KI 6 (as the imprisoned community members have become known) made it known they were out in full force as they waved toward the jail in the hopes Begg would look out a window. The grandmother and head councillor of KI had just been transferred to Kenora from Thunder Bay.

A week earlier a multitude of supporters, including Assembly of First Nations National Chief Phil Fontaine, were at the steps of the Thunder Bay District Jail where Begg was held.

There, Fontaine and KI 6 supporters called for the immediate release of Begg. She is one of six KI community members handed a six-month jail sentence for contempt of court March 17. Begg is also the lone female KI community member jailed for taking a stand against Platinex, the mining exploration company who staked claim to a site outside the community.

But after Fontaine visited with the councillor, Begg's message was loud and clear; she does not want to be released for the sake of being free.

"She remains committed to KI's struggle," Fontaine said amongst a throng of media and supporters after his visit with Begg. "She is not prepared to compromise the very strong position that they've taken ... the community has said no to development."

In a statement on the KI website, Begg said there is no reason to worry.

"I'm not alone. I have the prayers of the people with me. I am OK."

Meanwhile, Begg's counterparts, Chief Donny Morris, Deputy Chief Jack McKay, Councillors Sam McKay and Darryl Sainnawap and community member Bruce Sakakeep, have been cooped up at the Thunder Bay Correctional Institute.

"My freedom is gone. I miss my wife, my kids, my grandkids," Morris said in a phone interview released on NationTalk. His family has been unable to visit Morris, not able to afford the trip. But despite the hardship of being behind bars, Morris remains optimistic and said he is being treated well.

With a majority of the council imprisoned, the community quickly settled the question of leadership.

Morris has 'no regrets'

A day after the leaders were jailed March 17, the community issued a statement.

The remaining council members, Susan Nanokeesic, Kenny Martin and Angus McKay, will lead with assistance from an 18 member working group indefinitely.

The jailed chief and council "are still our leaders and are deemed equivalent as leaders in exile as expressed by the people of Kitchenuhmaykoosib," reads the statement.

Despite the fractured leadership structure, KI put up a strong front and made several stands. In the statement, KI said any federal or provincial politician is not allowed in the community, mining activity will continue to be disallowed, and the ongoing protest against Platinex will be continued in a more secured and protected manner.

KI proved it was serious as they turned away the usual circuit court delegation of judge and lawyers that arrived in the community a few days after the imprisonment of Morris and the others.

The community also called on Fontaine to abandon recent partnership agreements with the mining industry, most recently with the Prospectors and Development Association of Canada.

But Fontaine said the community has made it clear to him that KI understands each First Nation has a right to pursue its own objectives.

"We're reminded by Chief Morris, that their decision here does not mean that they want other First Nation communities ... the partnerships that they may have, to halt those," Fontaine said. "They understand that they're talking about the sovereignty of his community and the right to say no to development but they also recognize that they have to respect the integrity of other First Nation communities that are involved in various development projects with mining companies."

KI continues to say no to development in its traditional territory and as it stands, will continue to do so.

"I have no regrets," Morris said as he reflects back on his decision to stand against Platinex and to be jailed for saying "no" to development.

Fellow council member, Sam McKay, is also against any mining activity. In his written statement on the KI website, McKay said he would like to be released from jail.

"We want to go home, but not if it means that we allow our beautiful lake to be polluted, not if it means that our ancestral lands will be destroyed and our people and their children affected," McKay said if his release from jail meant complying with the court order to allow mining access to KI traditional territory.

Speaking by phone to a Nishnawbe Aski Nation chief's assembly April 1, Morris said KI legal counsel will launch an appeal of the six-month sentence.

KI responds

Thursday March 20, 2008

author unknown

Find more:

Statement issued from Kitchenuhmaykoosib Inninuwug, March 20.

We are saddened today that our leaders have been jailed for contempt and they are there for what they strongly believe to protect KI Homelands!

As a result of our community assembly on Mar. 18, the present Chief and Council, notably, Chief Donny Morris, Deputy Chief Jack McKay, Head Councillor Cecilia Begg, Councillors Samuel McKay and Darryl Sainnawap are still our leaders and are deemed equivalent as leaders in exile as expressed by the people of Kitchenuhmaykoosib. One band member, Bruce Sakakeep is also in jail for contempt as well.

The remaining Council members Susan Nanokeesic, Kenny Martin and Angus McKay are still politically active at the community level with the assistance of a working group consisting of 18 community members.

With consultation between the exiled Council members and the Council in Kitchenuhmaykoosib, we take a strong stand on the following:

1. No Parliamentarian, be it federal or provincial member, is allowed in the Homelands of Kitchenuhmaykoosib Inninuwug;
2. No more free entry to Kitchenuhmaykoosib lands by Platinex or any other mining entity including First Nation mining companies;
3. Ongoing protest will be more protected and secured in order to protect our KI Homelands;
4. All First Nation political territorial organizations in Ontario do not speak directly for or on behalf of Kitchenuhmaykoosib Inninuwug, but their support on the issue is welcome.
5. Assembly of First Nations must abandon the partnership agreements with the mining industry in Canada;
6. Ontario must respond to our proposal, made with our brothers and sisters of the Ardoch Algonquin First Nation, to establish a joint panel on mining on First Nations land.

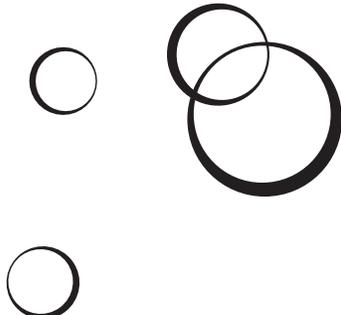
There is suspicion and fear on our part as a result of the courts disposition on our leaders. There is no more sense of safety and well being for all Kitchenuhmaykoosib Inninuwug to rely on the Canadian governments legal and statutory obligations on our peoples, especially the government of Ontario. The court document and its disposition gives us anxiety and terror for we are all distressed enough with our present social and economic situation.

The court ruling is a deliberate attack on the blood, bone and spirit of Kitchenuhmaykoosib Inninuwug. It referenced many cases and ancient views of rule of law that we dont agree with. The mention of Magna Carta is no exception. Ontario uses it to make a false disposition on our people. The remnants of Magna Carta did indeed kill off many Indigenous people in both South and North Americas. The principle that no one is above the law is hypocritical as displayed by the government of Ontario!

The Ontario emissary, Michael Bryant, came to our community and offered no formal agenda and plan for negotiations. There was no real substance for negotiations despite what he said in a press release dated March 17, 2008. Unfortunately, this is the day that our leaders were imprisoned. The Ontario emissary Bryant is indeed speaking fork-tongued, repeated once again as Treaty Commissioners did back in 1929. He is not formally talking to anyone at KI as he professes to be!

KI Council, along with our brothers and sisters at Ardoch Algonquin First Nation who are facing a similar situation, jointly submitted a proposal to Ontario outlining moratorium on exploration and mining in the disputed areas; a joint panel to consist of three-party membership to investigate exploration and mining issues; and to negotiate interim measures agreements. Bryant did not take our proposal seriously and he will not even mention any of the contents described.

We are very thankful for those that supported us from the beginning and we still need your support more than ever. With your ongoing support, KI will prevail.



LAND • SPIRITUAL

Topic overview

Students will explore the significance of the land we call Canada and what that actually means for Aboriginal people. The unique position and historical and cultural relationship that Aboriginal people have with the land will become evident through the texts, reading, and activities throughout these lessons.



Lessons

1. Relationship between land and Aboriginal people

Subjects: English, geography, civics, careers, business, history

2. Land use agreements as sacred promises

Subjects: history, law, world religions

3. Making sense of treaties

Subjects: history, law, civics

LAND • SPIRITUAL • LESSON 1 • RELATIONSHIP BETWEEN LAND AND ABORIGINAL PEOPLE

Learning goal: Students will be able to describe and discuss Aboriginal peoples' unique relationship to the land.

Suggested timeline: Two 75-minute periods

Subjects: business, English, geography, history, civics and careers, law

Lesson opener:

See it: Think/pair/share:

Think of a special place you like to go to. Picture this place. Imagine what it looks like. What makes this place so special to you? Is it the physical location? Are there trees, flowers, water, hills, birds, fish, animals? Is it part of the natural landscape or is it man-made? How long have you and/or your family members been going to this place? Who are the people with whom you interact there? What are some emotions you feel when you think of this place? Think of a few words that could describe this place.

Now, in pairs describe your special place. Share some of these with the class.

Teacher cue: Ask students how they would feel if a resource development company was allowed to expropriate (take for their own use), the student's special place. What are some adjectives to describe how you would feel? What would you do?

Strategy/Lesson activity

Feel it/Know it:

Teacher cue: If you have students who have difficulty reading, then you might consider Option two, Part C which involves listening to a poem by Joseph Bruchac, as a way to differentiate your instruction.

Option one

Use selections from *Aboriginal Peoples in Canada* (Reed et al, Pearson and GoodMinds, 2011) and *Aboriginal Beliefs, Values & Aspirations* (Filion et al, Pearson and GoodMinds, 2011).

JIGSAW ACTIVITY: Using **BLM 14**, divide students into groups of four. Within each group of four, students (or teacher) will determine who is A, B, C, D. Students will then join the other students with the same letter and complete the readings and questions on BLM 14. Once the individual groups have completed their work, group members will return to their original group and take turns discussing their tasks and findings with the other three members of the original group.

Group A: Read both passages in "Connections" from the text, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, **(pg. 11)**

Group B: Read the passage from Leon Shenandoah from the text, *Aboriginal Beliefs, Values and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, **(pg. 36)**

Group C: Read "Ways of Knowing: The Seven Generation Teachings" from the text, *Aboriginal Beliefs, Values and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, **(pg. 68)**

Group D: Read “Achievements: Josephine Mandamin, Taking Care of Water” from the text, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 98)

Option two

JIGSAW ACTIVITY: Using **BLM 15**, divide students into groups of four. Within each group of four, students (or teacher) will determine who is A, B, C, D. Students will then join the other students with the same letter and complete the readings and questions on BLM 14. Once the individual groups have completed their work, group members will return to their original group and take turns discussing their tasks and findings with the other three members of the original group.

Group A: Read Dakota Brant’s blog about Haudenosaunee seed-keeping and the future of food, www.dakotabrant.tigblog.org/

Group B: Read the “Address to the General Assembly of the United Nations” given by Leon Shenandoah, Tadodaho, Haudenosaunee, as found on the following website www.earthportals.com/Portal_Messenger/shenandoah.html

Group C: Listen to the poem, “Ndakinna,” as read by author and writer, Joseph Bruchac on his website www.josephbruchac.com/

Group D: Read the article titled “Josephine Mandamin, Anishnawbe grandmother, continuing her walk for the water and our survival” in Knet news, as found on the following website: www.media.knet.ca/node/6690

Option three

Instead of a jigsaw format, use any of the resources in options one and two to set up stations within the classroom that students rotate through.

Assessment

Do it: *Assessment of learning*

Option one

Each group presents a skit that illustrates the concepts of the Seventh Generation Teaching and/or Sacred Duty in relation to our land and environment today.

Option two

Write a journal entry about how we can apply the Seventh Generation Teaching and/or the notion of Sacred Duty in protecting the land in our lives today.

Option three

Each member of the group writes a paragraph that summarizes their reading and together the group writes an introductory and concluding paragraph. The conclusion should illustrate how we can apply the Seven Generation Teaching and the notion of Sacred Duty in protecting the land in our lives today.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and Goodminds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

Access to Internet if using option two

BLM 14, BLM 15

BLM 14

GROUP A

Read both passages in “Connections” from the text, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 11), and answer the following questions:

- How does Dakota Brant describe her language in relation to the land? Why do you think her language is important to her and her culture?
- What does she mean by this? What kind of connections can be made between her language and the land and animals?
- What are some specific words that Xavier Kataquapit uses to describe his feelings and relationship to the land? What can you say about his connection to the land?
- Are there similarities between these two viewpoints expressed? What are they? Why might there be similarities and common feelings even though both of these people live in very different areas of Ontario, and they are from diverse First Nations cultures?

GROUP B

Read the passage from Leon Shenandoah from the text, *Aboriginal Believes, Values & Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 36) and answer the following questions:

- What is Leon Shenandoah telling us is our duty? What does ‘sacred duty’ mean?
- What does he mean when he states, “We must live in harmony with the Natural World” mean?

GROUP C

Read “Ways of Knowing: The Seven Generation Teachings” from the text, *Aboriginal Believes, Values & Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 68), and answer the following questions:

- What is the Seven Generation Teachings?
- Explain what is meant by the following: “This teaching also bonds people and communities by recognizing connections among people now, from people now to past generations and decisions, and forward from the current generation to future generations.”
- How does might this ongoing connection with past and future generations be reflected today in regards to the land and water?

GROUP D

Read “Achievements: Josephine Mandamin, Taking Care of Water” from the text, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 98), and answer the following questions:

- What has Josephine Mandamin been doing? Why?
- Reread the third paragraph. What are some of the words used to describe what was seen on their walk? What kinds of images are described? Why would Josephine Mandamin be affected and feel “heaviness in [her] heart” upon seeing these things?
- What is meant by the word progress as used in this paragraph?
- How has Josephine Mandamin demonstrated her sacred duty?

BLM 15

GROUP A

Read Dakota Brant's blog about Haudenosaunee seed-keeping and the future of food.

www.dakotabrانت.tigblog.org/

Answer the following questions:

- Why is Dakota Brant concerned about genetically modified food?
- How does Dakota Brant relate Haudenosaunee seed-keeping to the sovereignty of Aboriginal people?
- Dakota Brant says: "Haudenosaunee since time immemorial have been farmers. In spite of what we have gone through as a people it is extraordinary that we can continue to find our hope and responsibility in the land. We are keepers of the Earth." What does this statement mean to you?

GROUP B

Read the "Address to the General Assembly of the United Nations" given by Leon Shenandoah, Tadodaho, Haudenosaunee, as found on the following website:

www.earthportals.com/Portal_Messenger/shenandoah.html

Answer the following questions:

- What is Leon Shenandoah telling us is our duty? What does 'sacred duty' mean?
- What does he mean when he states, "We must live in harmony with the Natural World" mean?

GROUP C

Listen to the poem, "Ndakinna," as read by author and writer, Joseph Bruchac on his website

www.josephbruchac.com/

Answer the following questions:

- What is the poet saying with his opening lines? (make three points)
*"You cannot understand our land with maps
Lines drawn as if earth were an animal's carcass, cut into pieces, skinned, divided, devoured
Though always less eaten than is thrown away."*
- Consider the metaphor that the poet uses for roads. What does he mean when he says:
*"Do not try to know this land by roads, hard lines ripped through old stone,
Roads which still call for blood,
Not just those who cross wild eyes blinded by twin suns startling the night."*
(make three points)
- At the end, the poet repeats the statement, "You will be the land." What is he urging us to do?

GROUP D

Read the article titled "Josephine Mandamin, Anishnawbe grandmother, continuing her walk for the water and our survival" in Knet news, as found on the following website:

www.media.knet.ca/node/6690

Answer the following questions:

- What has Josephine Mandamin been doing? Why?
- What does the author mean when he says "First Nations grandmothers do not love their grand kids more than you love yours, but they may have a clearer view of the horizon?"
- What does Henry Lickers mean when he says "... PCBs caused the Oka Crisis."
- How has Josephine Mandamin demonstrated her sacred duty?

LAND • SPIRITUAL • LESSON 2 • LAND USE AGREEMENTS AS SACRED PROMISES

Learning goal: Students will examine the origin of treaties and land use agreements.

Suggested timeline: One 75-minute period

Subjects: history, law, world religions, civics

Lesson opener and Strategy/Lesson activity

Teacher cue: Reading this story orally is recognition of the tradition of many Aboriginal groups. It is an acknowledgement of the cultural practice of oral teaching. You may want to involve three or four of your best readers to help out with this activity.

See it/Feel it/Know it: Read the following story orally to the class.

In small groups, or with a partner, students should discuss the following guiding questions:

1. What is this story really about?
2. How does this story make you feel?
3. Is it important for stories like this to be told? Why or why not?
4. What would you do if this happened to you?

Each group can share their ideas with the rest of the class.

Assessment

Do it: *Assessment of learning*

Choose one of the following:

a) Write a journal response completing one or more of the following statements. The length should be no more than $\frac{1}{2}$ - $\frac{3}{4}$ page.

- I would feel _____ if this was me because _____
- If I was in this situation, I would _____ since _____
- If this was me, I would be concerned about my children because _____
- I would miss _____ because _____
- I would think that _____
- I would hope that _____

Students will be asked to share some these journal responses with the class as a continuation of the oral traditions of many Aboriginal people.

or

b) Have a talking circle where each member of the class can discuss how they might feel if they were in this type of situation. Use some of the prompts for journal responses as lead-in for the talking circle.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

Close your eyes and imagine this situation:

Imagine you live in a huge, luxurious mansion where you have absolutely everything you could ever want within your reach. Yes, sometimes you have to do a little work for what you need, but it's the kind of work you've grown up with and are used to performing so it's not outside your ability or realm of experience. Not only do you have absolutely everything you require, including the kinds of foods and necessities you are used to within your beautiful mansion, sometimes you even have extra items around your house, so when you want different items and materials you're able to trade with others from different houses and mansions. Whenever you meet with others to trade items and resources, you each get what you want to supplement your own lifestyles. It might be a change in food, or different types of clothing and adornments, but you are able to trade because others want some of what you have while you want some of what the others have to offer. You never give all of your items away, but you trade just enough to supplement and augment your own supplies/materials and resources. You have been taught to live according to the Seven Generations Teachings, which means that you understand and accept that your actions today will impact future generations. This basic philosophy underlies all of your decisions and choices. It determines what you take and use, including what you take for yourself and your trading partners.

You enjoy your life - although at times it can be difficult - you do have everything you need within your surroundings, and you know how to get what you need as you have been taught those skills since you were a young child. You are content and satisfied, as are the people with whom you live and trade. One day, your tranquility is disrupted when a stranger comes to your home. At first this stranger seems sad, weak, and quite alone. He doesn't look like you or like anyone you have seen before. He looks lost, hungry, and sad. It appears as if he can survive at all in his current condition, so you help to feed and clothe him. You teach him how to survive on your land and within your home; you teach him about the animals, the medicines, the trade routes you use. You help him to know the lands and territories and areas around your beautiful, abundant mansion which you and your family have used for generations. Initially, this stranger respectfully accepts your ways, for without them, he will not survive. However, gradually, he begins to need more and more, and you wonder why he cannot understand your 7th Generation Teachings and the notion that one takes only what one needs and no more. Out of respect for the stranger, you continue to be gracious and generous, and you agree to allow this stranger to not only live on your lawn, you eventually allow him into your house because he acts as though he needs you so much. He says his 'Great White Father' will be indebted to you for your generosity and sharing as well as the protection he believes he requires from your neighbours and trading partners. The stranger insists that as a symbol of the mutual trust and compassion between you, the two of you must agree to formal arrangements that outline how you will share the riches of your home and surrounding lands. You honour these agreements fully as they have been created and conducted through the use of formal ceremonies and within sacred contexts. You know that those agreements say that each of you will live according to your own ways, beliefs, and lifestyles. They honour the way of life you have always known from before the time the stranger entered your home. You have merely agreed to share a portion of your home with him, you have not agreed that he can fully and absolutely takeover your entire house. You have not given him the use of all of your possessions, nor have you agreed to allow him to dictate to you how to live your life.

All is well for a while between you and this stranger; however, after a relatively short period of time, more and more strangers begin appearing in and around your mansion. What had started out as a mutually balanced relationship forged upon respect as economic entities and allies, instead turns to one of imbalance, mistrust and greed. The stranger and his friends and family come to believe that they have a right to take over your entire mansion, lawns, and all surrounding territories.

This place where you once lived your life according to the ways your ancestors, and as they had done for millennium, is being taken from you. You begin to worry that it will no longer sustain you, your family and friends, and these strangers whose needs seem endless and without bounds.

Eventually, this stranger and his friends not only take over your entire mansion and surrounding territories, but they relegate you to a teeny, tiny, little space of the house. You are confused and afraid because this is contrary to the sacred and binding agreements previously made between you and the stranger. You have always been taught the values of honesty, integrity and trust, and you know that such sacred agreements are without end. You wonder why the stranger does not know the same teachings.

In addition to dictating to you where you can live in your own home the stranger adds new constraints on your movements and lifestyle. You look around the tiny, confining space and you are saddened. This space is not remotely similar to where you once lived freely, unbound by anyone and beholden only to your traditional teachings, knowledge and responsibility to family. The stranger has increasingly taken over your life and now seems to control all aspects. You cannot even get the food, materials and resources you were once so freely able to acquire. On top of all of this, the water—so necessary for life's sustenance - is often poisoned due to the strangers' actions within the territories which were once yours. You and your family get sick. The stranger has taken over completely and it seems his only wish is for you to be isolated, starving and alone. Perhaps he simply wants you to go away and die.

The stranger tells you that he has enacted his own rules called laws which are completely foreign to you, but somehow are now restricting your very humanity and culture. He tells you that if you don't obey his rules, he will isolate you further, in places called jails where you will never walk freely or see your family. For a time, the stranger forbids you to speak your language; to teach your children according to your own beliefs and customs, in fact, he takes your children away from you and puts them in schools of his own. He forbids you from gathering in groups of more than 10; he forbids you from hiring a lawyer to check the laws he has created that relate to you. He says you cannot practice your traditional methods of survival which you and your ancestors have used forever; furthermore, he forbids you from even leaving the tiny little space in your home without his permission. The stranger and his friends have made new laws and they tell you, you must follow them, though he is in your home, and using all of the resources and materials from your lands—the new laws mean that you cannot derive any benefit from the resources in your home and surrounding territories. The stranger now sells all of these resources to his friends and he makes a great deal of money—but he will share none with you. The stranger is no longer alone, poor, starving, and frightened, as he was when you first met him. No it is you who is alone, poor, starving and frightened...and yet the stranger does not share in the same way that you did. You and your family and all the others who had originally lived in these beautiful mansions, surrounded by all that you needed, are now poor compared to the strangers and his friends and family. In some cases, you have been left forlorn and you have even become the beggars in your own home. You are very concerned because this is not what your original agreements with the stranger intended; however, the agreements are interpreted by the strangers' laws and customs using their courts—they ignore your word and all the oral tradition upon which your culture has existed. You believed the words expressed in the original agreements made as they were within solemn ceremonial and sacred occasions. You trusted the word of those you met with, yet in some cases, what was said and what was written, you now know, were sometimes two very different things. But who listens to you? Who will now share with you?

These are the reasons you want to teach and reach the people now living in your lands about the original sacred agreements and contracts known as treaties. You know that with knowledge and understanding of these sacred living documents, ignorance and injustice will be replaced with understanding, compassion and justice. The wrongs will be made right, and we will return to a time of mutual respect for our home, our lands and for each other. These people, those who recognize that we are all treaty people, will themselves seek ways to ensure that the strangers who now also call your home, their home, know how to treat you properly and with the respect due to those who are the original inhabitants of your territory.

LAND • SPIRITUAL • LESSON 3 • MAKING SENSE OF TREATIES

Learning goal: Students will examine how land claims have been addressed.

Suggested timeline: Two 75-minute period

Subjects: history, law, civics

Lesson opener

See it: Show the Khodi Dill YouTube video, CFSE 2010 Ottawa Festival
www.youtube.com/watch?v=TM0cVXHrKwM

On the board, have students identify one word that describes what they have seen on the video, for example, frustration, anger, betrayal.

Feel it: Ask students, “Have you ever had someone break a promise to you? How did you feel?”
(Many of the words will match those already on the board).

Strategy/Lesson activity

(Assessment as learning through consideration of questions and discussion which results)
The concepts and terms which are covered in the following excerpts are important to understand and the students should be aware of their significance presently and historically.

Know it: Write the following quote on the board:
“For as long as the sun shines, the grass grows and the waters flow.”

Ask students if they know where this statement comes from.

This is the first line of every treaty made with First Nations people. Ask students to interpret this statement. What do they think it means?

In small groups, students will study some Land Claim/Treaty Issues and complete **BLM 16**.

Option one

Use selections from *Aboriginal Peoples in Canada*, (Reed et al, Pearson and GoodMinds, 2011) and *Aboriginal Beliefs, Values, and Aspirations*, (Filion et al, Pearson and GoodMinds 2011).

JIGSAW ACTIVITY: Place students in groups of four, and each student chooses a letter: A, B, C, D. Students complete their own handout with other students who have the same letter. Then students return to their original group and share their information.

Group A: The Oka Crisis, 1990, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 181–182)

Group B: Caledonia Land Rights Crisis, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 183–184)

Group C: The people of Stoney Point: Taking Back the Land, *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 150–151)

Group D: The “KI Six”, *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 96)

Option two

If you have access to the internet for these articles/websites:

JIGSAW ACTIVITY: Place students in groups of four, and each chooses a letter: A, B, C, D. Students complete their own handout with other students who have the same letter. Then students return to their original group and share their information.

Group A: Oka Crisis legacy questioned, CBC News/Montreal

www.cbc.ca/news/canada/montreal/story/2010/07/10/oka-crisis-20th-anniversary.html

Group B: Ontario to buy land in Caledonia dispute

www.canada.com/nationalpost/news/story.html?id=4cc9daba-97ae-44ef-8374-d176eff95766

Group C: The Ipperwash Inquiry

www.cbc.ca/news/background/ipperwash/inquiry.html

Group D: Decade in review 2000-2009: KI tops Platinex, Wawatay News.

www.wawataynews.ca/archive/all/2010/1/7/Decade-in-review-20002009-KI-tops-Platinex_18881

Teacher cue: In order to develop a greater degree of understanding, students may wish to do additional research by searching out reports and publications related to the four issues.

Assessment

Do it: *Assessment of learning*

Each group will create a brochure, poster, or slide show presentation, outlining why land claims should be resolved.

Extension (optional)

These suggestions may be appropriate for higher grade levels, different academic levels or further exploration of the topic.

- Watch *Incident at Restigouche* by Alanis Obamsawin (nfb 1984)
- *Kahnehsatake 270 Years of Resistance* by Alanis Obamsawin (nfb 1993)
- Read or watch *One Dead Indian: The Premier, the Police, and the Ipperwash Crisis* by Peter Edwards (McLelland & Stewart 2003)
- *Circles of Time: Aboriginal Land Rights and Resistance in Ontario* (Wilfred Laurier U Press 1999)
- *The 10 Most Significant Crossroads in Aboriginal History* by Jan Beaver (Scholastic 2008)
- *Lament for a First Nations: the Williams treaties of Southern Ontario* by Peggy Blair (UBCPress 2008)

***Get actual copies of Treaties from the Aboriginal Affairs and Northern Development Canada

www.aadnc-aandc.gc.ca/eng/1100100029000/1100100029002

Read through several of these, and consider the following guiding questions: Who was the treaty made with? When was it made? What is the wording and language like that is in these agreements? If you spoke a different language, would you understand all of the legal language within those documents? If you were not allowed to hire a lawyer to advise you, how would you know what was in these agreements? etc.

***See also *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 234–238 & 240–246) for more modern day agreements, including some made with Inuit and Métis peoples.

***Review the Report of the Royal Commission on Aboriginal People
Create a multi-media presentation in which several specific items from the report are explained and conveyed in a way that allows people to understand the importance of the implementation of these recommendations.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

Internet access for option two

BLM 16

Land issues

Name of land issue:	
Who is the land issue between? (names of bands and government officials)	Why is the land issue important?
Where does the issue take place?	When did the issue happen?
Is this issue a one time event? Or has it been an on going issue?	Why might this issue or event have taken place?
What might have been done that wasn't to prevent/alleviate the situation?	What could be done in the future to prevent/alleviate similar situations?
If you were the chief negotiator for the government, what would you ask for?	If you were the chief negotiator for the band, what would you ask for?
If you were the chief negotiator for the government, what would you give up?	If you were the chief negotiator for the band, what would you give up?



**RESIDENTIAL
SCHOOLS**

RESIDENTIAL SCHOOLS • PHYSICAL

Topic overview

The Residential School system and the ensuing legacy is seen by many as one of Canada's greatest tragedies. It's important for students to understand the philosophy of successive governments to learn about the experiences of survivors and the ongoing impacts in successive generations of Aboriginal people.

Lessons

1. Government philosophy

Subjects: history, English, civics, social sciences

2. Arriving at Residential Schools

Subjects: history, English, civics, social sciences

3. Negative impacts

Subjects: history, English, civics, social sciences

4. Education today

Subjects: history, English, civics, social sciences

RESIDENTIAL SCHOOLS • PHYSICAL • LESSON 1 • GOVERNMENT PHILOSOPHY

Learning goal: Students will understand the philosophy related to setting up Residential Schools.

Suggested timeline: Two 75-minute periods

Subjects: history, English, civics, social sciences

Lesson opener

See it: Present students with the image of Thomas Moore—before and after shot, *Aboriginal Peoples in Canada*, Pearson and GoodMinds, 2011, (pg. 357). If the text is not available, these photos can be found in the Library and Archives Canada website. Give students a Know, Want, Learned (KWL) chart (see **BLM 17**) and ask them to record everything they know about Residential Schools and their purpose and what they would like to know in the appropriate columns.

Feel it: Students read the following quotation:

There is a need to raise the Indians [sic] to the level of the whites...to Christianize the Indians [sic] and settle them in communities be continued...that schools, preferably manual labour ones, be established under the guidance of missionaries...Their education must consist not merely training of the mind, but of a weaning from the habits and feelings of their ancestors, and the acquirements of the language, art and customs of civilized life. – Federal Government (Davin) Report, 1847

Teacher cue: In a think/pair/share activity or large class discussion, consider drawing attention to the following elements:

“raise Indians to the level of whites”

– use of the derogatory term “Indian” and assumptions of class and value of one race over another

“to Christianize”

– assumption that Christianity is a superior belief system

“preferably manual labour ones”

– low expectations of academic ability

“weaning from the habits and feelings of their ancestors”

– lack of respect for the culture and beliefs of First Nations

“acquirements of the language, art and customs of civilized life”

– assumption that the First Nations people were uncivilized

Have students deconstruct the following quote using the ideas above:

I want to get rid of the Indian problem. ...Our object is to continue until there is not a single Indian [sic] in Canada that has not been absorbed into the body politic, and there is no Indian [sic] question, and no Indian department. – Duncan Campbell Scott, Superintendent of Indian Affairs, 1920

Strategy/Lesson activity

Know it: Have students read chapter one of the appropriate textbook (9–10 or 11–12) found in the bookcase section of www.wherearethechildren.ca/flash/WATCSite.html. This chapter and section outlines the philosophy held by the government of the time. In pairs, have students summarize the sections in their **BLM 18**. Additional information can be found in the blackboard section Chapter 3 where students who may have visual impairments can listen to some information on the policies behind Residential Schools.

Teacher cue: This activity may be set up as a jigsaw activity with four group members.

Assessment

Do it: *Assessment of learning*

Have students complete the final section ‘What I’ve Learned’ of their KWL chart and submit it as their exit card.

Suggested resources

Where are the Children website www.wherearethechildren.ca/flash/WATCSite.html

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

BLM 17, BLM 18

BLM 17

Name:		
What I know	What I want to know	What I learned

Residential School record chart

Area of focus	Notes
Government policy	
Implementation	
Outcomes	
Impacts	

RESIDENTIAL SCHOOLS • PHYSICAL • LESSON 2 • ARRIVING AT RESIDENTIAL SCHOOLS

Learning goal: Students will become aware of how children found themselves at Residential Schools.

Suggested timeline: Two 75-minute periods

Subjects: history, English, civics, social sciences

Lesson opener

See it:

Teacher cue: Using oral story telling technique, ask students to close their eyes and imagine the following scenarios. Students should have a blank piece of paper in front of them and a writing instrument.

Scenario one

Imagine you are 8 years old. You are going on a vacation to a southern location for two weeks with people you trust and love. Think about how you would prepare for this trip. What would you pack? How would you be feeling? On your sheet of paper, list 3 emotions you might have.

Scenario two

This time, imagine you are going away and you don't know where or for how long you will be gone. You only know that the people you trust and love will not be with you. Think about how you would prepare for this trip? How would your preparation be different from the previous scenario? What would you pack? How would you be feeling? On your sheet of paper, list 3 emotions you might have.

Scenario three

NOW, imagine you are playing in your yard and you are grabbed by an adult, someone you don't know. This person is well dressed and very official looking, but they take you away saying that will be gone for some time. How do you prepare? How would you be feeling? On your sheet of paper, list three emotions you might have.

Strategy/Lesson activity

Feel it: Have students view the first 4:40 min of Arthur Fourstar Part I.

www.wherethechildren.ca/flash/WATCSite.html

Teacher cue: What questions are raised in your mind after watching this short clip?

Other possible questions:

Why was he taken?

How old was he when he was taken?

Why was the RCMP involved?

Why does he use the word abducted?

Where was his father?

What does he mean by "that's when the darkness began"?

Why did he have to stay there year round?

Know it: Read through quotes of other people's recollections of first arriving at or being taken to Residential School (See Arrival at Residential Schools, on the next page).

Assessment

Do it: *Assessment of learning*

Students write their own journal paragraph that describes scenario three from the "See it" section. They should include as much detail as possible including the impact on family members.

Suggested resources

www.wherethechildren.ca/flash/WATCSite.html

Arrival at Residential Schools

Arrival at the Residential Schools

Decades after her years teaching at an Indian Residential School, the image of children arriving in a big, open truck stays with one of the Sisters of St. Ann. “How often did I see them, especially the little six year olds, struggling to jump from the back of the truck, blinded by tears of loneliness and confusion,” wrote the Catholic nun in her written account of those years.

www.vicnews.com/news/148172865.html

My father holds the reins in his hands while my mother alights from the horse-drawn wagon. I fix my red-rimmed eyes on my mother’s red tam—the splash of colour, the statement, the heartbeat, the moment. Two hours later I am fighting for dear life. The parlour is stone cold; the benches knocked wood; the windows large and paned. I beg my mother and father not to leave me. I cry until my nose bleeds. Then and there colours fade. There is nothing left to say; hearts break and moments die.

www.speakingmytruth.ca/reader/readOnline.php?chapter=4

I was literally thrown into St. Mary’s Residential School at four years of age after my father died and my mother took sick immediately thereafter. She would spend the rest of her life in and out of the hospital. My very first memory of my entry into the school is a painful flashback. For whatever reason, I am thrown into a kneeling position. My head is bashed against a wooden cupboard by the boys’ supervisor. Instant shock, the nauseating smell of ether, more spanking, then numbness; sudden fear returns at the sight of the man. Was this discipline or just outright cruelty? This had never happened to me before. Where is my dad? Where is my mother? They’re not here. Where are my three older brothers? Step in if they dare—they see what’s happening, they watch in horror, but they are helpless.

www.speakingmytruth.ca/reader/readOnline.php?chapter=5

Then one day a “flyable” took me away from our world through the sky to a dark and desolate place. I do not remember having time to say goodbye to Cyril, my soul mate. I do not remember saying goodbye to the puppies or the bright environment before we boarded the RCMP Single Otter to go to Chesterfield Inlet Residential School.... I was on my own now, still a child with Inuit child language, not old enough to be on my own. But now, my childhood was behind me. I was on my own. The unknown was numbing to think about.... I do not know about the other children, but I was now following my brother and not focusing on anything else. He was all I had left. He probably talked to me, but the fear was overwhelming so I tried not to see or focus on anything else. I would then hang on to my older brother for the rest of the trip. Everyone else and everything was black... Entering “the hostel,” it was impossible to ignore all your senses. Strange voices and languages could be heard in the distance, strange new smells permeated the air at the doorway, and everything was painted in white, in contrast to the people in black. My brother and I were immediately separated, as we were seemingly separated by size. Now, I was alone, alone as I had never been before.

www.speakingmytruth.ca/reader/readOnline.php?chapter=8

“The size of the group increased as we went from reserve to reserve. It was not uncommon to have up to forty children ranging in age from five to sixteen piled in the back of the truck.” In earlier decades, priests and ministers had brought students to school in wagons or by boat. In later years, they came by train or even plane. Few ever forgot their first day at school. On arrival, many students were overwhelmed by the sight of the Residential School building. “It smelled strongly of disinfectant, and our voices echoed when we spoke. The whole place looked cold and sterile; even the walls were covered with pictures of stern-looking people in suits and stiff collars.” They Came for the Children

(pg. 21). www.trc.ca/websites/trcinstitution/index.php?p=580

Originally impressed by the chapel at Shubenacadie, Isabelle Knockwood later concluded, “it was a place where a lot of children’s prayers did not get answered.” They Came for the Children **(pg. 22)**
www.trc.ca/websites/trcinstitution/index.php?p=580

When six year old Anthony Thrasher was deposited at the Roman Catholic school in Aklavik in the NWT, he saw the grey habited nuns, heard their voices carried on the wind and turned and ran. With no place to go, he was caught, grabbed by the hood and dragged into the school, where he was scrubbed and checked for vermin and put to bed. They Came for the Children **(pg. 22)**
www.trc.ca/websites/trcinstitution/index.php?p=580

RESIDENTIAL SCHOOLS • PHYSICAL • LESSON 3 • NEGATIVE IMPACTS

Learning goal: Students will review negative impacts of Residential Schools.

Suggested timeline: Two or three 75-minute periods

Subjects: history, English, civics, social sciences

Lesson opener

See it: Slowly read Rita Joe's poem, *I lost my talk*;

Ask students to identify the significance of this poem. Introduce students to the idea that language loss was one of the effects of Residential School.

Strategy/Lesson activity

Feel it: Students will take part in a carousel where they will **Watch** a video presentation; **Listen** to an audio recording; **Read** a passage from a survivor and **Look** at images all relating to the impact that Residential Schools had on the people who attended them.

Teacher cue: Depending on the time available, each activity may be as short as ten minutes or as long as 30 minutes, and is determined by the number of videos, audio clips, and passages used.

- Video clips can be found in the Projector area of the Where Are the Children website www.wherethechildren.ca/flash/WATCSite.html and at www.legacyofhope.ca/projects/where-are-the-children/video www.cbc.ca/doczone/8thfire/2011/12/painful-legacy.html
- Audio clips may be a bit more challenging to find but an example can be found at www.wherethechildren.ca/en/blackboard/page-17.html and (NOTE: these clips should be previewed for appropriateness for class.) www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/abuse-affects-the-next-generation.html www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/for-survivors-the-hurt-comes-back.html
- There are numerous passages in prose available at the sites listed under resources found on-line. There is also a dramatic list that has been compiled here: www.wherethechildren.ca/en/exhibit/impacts.html Also a page of quotations has been provided.
- Some images can be found at www.legacyofhope.ca/projects/where-are-the-children/gallery and there are many more found through a simple Google search using Residential Schools images as key words.

Assessment

Do it: *Assessment of learning*

Have students create a product that represents how the negative aspects impacted all quadrants of the "holistic wheel." See **BLM 19**.

Extension

The term pervasive has been attributed to the loss that came as a result of the Residential School system. A few moments could be spent deconstructing the word and setting up what the students will learn in their activity.

Suggested resources

www.wherethechildren.ca/flash/WATCSite.html

www.legacyofhope.ca/projects/where-are-the-children/gallery and other links provided above.

BLM 19, BLM 20

I lost my talk

– **Rita Joe**

Retrieved from Poet Laureate Map of Canada;

www.poetrymap.ca

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

Negative impacts of Residential Schools



Residential School quotes

“It was like living in jail in a foreign land. We were always hungry and we couldn’t talk to the older girls, even our own sisters—but if parents didn’t send us they could go to jail.”

"I spent 14 years in Residential Schools, so I had no bond with my mom and dad or my grandparents. I didn't get to know my brothers or sisters. I didn't know how to be a dad or a grandfather, or a husband. I had no source of reference. I needed to apologize to my family, and ask for their forgiveness."

Residential Schools constituted an assault on Aboriginal children, families, self-governing Aboriginal nations and culture. The impacts of the Residential School system were immediate, and have been ongoing since the earliest years of the schools.

As early as 1907, the *Montreal Star* and *Saturday Night* reported on a medical inspection of the schools that indicated children were dying at alarming rates. The national death rate of Aboriginal children in the schools was 24 per cent at the time (42 per cent if you count the children who died at home, where many were sent after becoming critically ill). The magazine called this death rate "a situation disgraceful to the country" and concluded, "Even war seldom shows as large a percentage of fatalities as does the educational system we have imposed upon our Indian wards."

One known cause of death was disease (neglected, malnourished children are more susceptible to illness), and other likely causes were accidents (in one school document, it was reported that a young girl’s smock caught on fire while she was working in the kitchen), beatings and abuse. At some schools, such as File Hills Industrial, the death rate remained as high as 69 per cent for a decade. In 1920, the Department of Indian Affairs itself stated, "Fifty per cent of the children who passed through these schools did not live to benefit from the education which they had received therein."

The most terrible result of my Residential School experience was they took away my ability to hold my children. They took that from me, the ability to hold my children.

Inez Deiter, quoted in “From our mother’s arms” by Linda Slough, World Association for Christian Communication www.waccglobal.org/

Not only were children renamed, they were assigned numbers that corresponded to their clothes, their bed, and their locker. In some schools, they were expected to line up according to numbers. “We were called by numbers all the time. The nuns used to call 39, 3 where are you? 25 get over here right now!”

Children were crushed by loneliness. “There was no one there to help us, to love us, to take us in their arms and take the hurt and tears away. The loneliness was unbearable. No one cared if we lived or died.” They Came for the Children pg 24. www.trc.ca/websites/trcinstitution/index.php?p=580

RESIDENTIAL SCHOOLS • PHYSICAL • LESSON 4 • EDUCATION TODAY

Learning goal: Students will review issues related to education today.

Suggested timeline: Two 75-minute periods

Subjects: history, civics, English, social sciences

Lesson opener

See it: Use a video clip from the *8th Fire* video series www.cbc.ca/doczone/8thfire//2011/11/whose-land-is-it-anyway.html counter marker 28:24–32:10. The section briefly describes who Shannen Koostachin is and *Shannen's Dream*. The clip highlights the struggle that the community of Attiwapiskat has with education, but also indicates that many more communities exist in similar situations with respect to education.

Questions:

- What affect would the conditions of the school portables have on the children's learning?
- What affect would the conditions have on the desire of students to go to school?
- How important are schools to communities?
- What role do politicians like Charlie Angus have to play? Why is this important?

Strategy/Lesson activity

Feel it: Watch and listen to the Common Threads video presentation, *Ways of Knowing Who I Am*. As students watch, they should consider how these young people view their educational experiences and thoughts about their futures.

Discussion questions:

Is there evidence suggesting there is an impact from Residential Schools in terms of motivation and distrust? Outline how that would affect the growth of individuals and communities. Is there evidence of positive experiences of Aboriginal education?

Today, there are a number of situations such as Attawapiskat, where communities struggle to provide adequate schooling for their youth. However, none have received the same type of media attention that Attawapiskat has. *Shannen's Dream* has played a part in that and a organization called First Nations Child and Family Caring Society has adopted *Shannen's Dream* and is working hard to make it a reality. <http://www.fncaringsociety.com/shannensdream>

Know it: *Assessment as learning*

In groups, have students read the MacLean's article Aboriginal students: An education underclass. www2.macleans.ca/2012/08/08/an-education-underclass/ In the groups, students discuss the article and complete a chart to the following:

What benefits are seen by amalgamating with the provincial school board by the:

- Students
- Teachers
- Community (Aboriginal and Non-Aboriginal)
- Government

The groups then discuss and create point form notes on how funding shortages impact students learning. This can then be shared later with the other students.

Assessment

Do it: *Assessment of learning*

To finish off this section, the students are asked to consider and comment on the following quote from the article “opening the taps wider isn’t the answer if reforms aren’t undertaken at the same time.” Students write a blog that utilizes this quote.

Extension

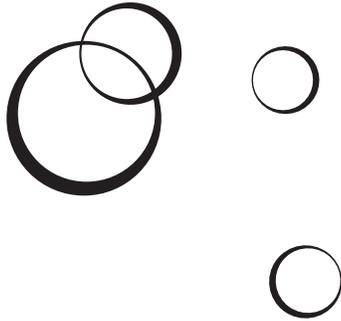
As a class, select a concern/issue related to First Nations education. With further research and fact-finding related to the issue/concern, students then create a publicity campaign or promotional event that further supports or informs the public of the need to do something about this issue.

Suggested resources

www.cbc.ca/doczone/8thfire//2011/11/whose-land-is-it-anyway.html

www.fncaringsociety.com/shannensdream

www2.macleans.ca/2012/08/08/an-education-underclass/



RESIDENTIAL SCHOOLS • EMOTIONAL

Topic overview

The following set of lessons examines life at Residential Schools. Lessons reflect on the positive and negative impact of Residential schooling on identity. The lessons are designed to make students think about other options.

Lessons

1. Life in Residential Schools

Subjects: English, history, social sciences, family studies

2. Identity conflict: between two worlds

Subjects: English, history, social sciences, family studies

3. A positive experience of Residential School

Subjects: English, history, social sciences, family studies

4. Intergenerational impacts

Subjects: English, history, social sciences, family studies

RESIDENTIAL SCHOOLS • EMOTIONAL • LESSON 1 • LIFE IN RESIDENTIAL SCHOOLS

Learning goal: Students will become aware of what life was like in Residential School.

Suggested timeline: Two or three 75-minute periods

Subjects: English, history, social sciences, family studies

Lesson opener

See it: Students watch *Propaganda of Residential Schools*

www.youtube.com/watch?v=s_V4d7sXoqU

In pairs, students discuss and record their thoughts on what they have viewed addressing the following questions:

- What does/did the music suggest to you?
- Describe what you see, eg. children's behaviour
- Does this match the previous knowledge you had about Residential Schools?
- What do you think the intended message of the clip is?

Strategy/Lesson activity

Feel it: Students watch *Sleeping Awake Part 1*.

www.youtube.com/watch?v=OzkUKbAaff0&feature=relmfu

Teacher cue: Give the students a moment to allow the information they just received to sink in and ask students: What images are you left with after watching the video? What questions are you left with?

With your elbow partner, create a list of words to describe the emotions that were discussed or inferred in the segment. Discuss as a class.

Know it: Students read through **BLM 21** of Residential School survivors personal testimonies from the Truth and Reconciliation Hearings and record their thoughts and emotional response after reading them.

Alternative

Students could also visit www.wherearethechildren.ca/en/bookcase/grades-9-10/chapter-2.html and starting on page three, read through the implementation of the Residential School.

Teacher cue: This is text heavy but very thorough. Teachers may wish to copy and paste certain sections to distribute to the students.

Extension

There are numerous accounts that students can research to learn more about life in Residential School.

Assessment

Do it: *Assessment of learning*

The term survivor has been referred to several times in this lesson. Ask students to produce a piece of work that supports or refutes the notion of survival. Options could be: blogs, poems, journal, diary entry, news story, letter or other.

or

Students in the persona of one of the survivors, write a letter home to their parents describing a day at Residential School.

Suggested resources

www.youtube.com/watch?v=s_V4d7sXoqU

www.youtube.com/watch?v=0zkUKbAaff0&feature=relmfu

www.wherearethechildren.ca/en/bookcase/grades-9-10/chapter-2.html

BLM 21

Residential School survivors share their stories Truth and Reconciliation Commission hears testimonials at Eskasoni

Article retrieved July 21, 2012, www.dominionpaper.ca/articles/4251
by Joyce MacDonald

Reprinted with permission from Halifax Media Co-op.

The Truth and Reconciliation Commission of Canada held a national event in Halifax October 26 to 29 at the World Trade and Convention Centre. Everyone, both Native and non-Native, was welcome to attend. This is a report from the hearing in Eskasoni, Cape Breton.

Truth can be an ugly thing.

It was to hear some ugly truths that people gathered in Eskasoni on Friday, October 14th for a session of the Truth and Reconciliation Commission of Canada. The commission is holding hearings on Indian Residential Schools across Canada. The Canadian government supported more than 130 such schools for over a century, during which they were run by a variety of Christian churches. These schools took children from their parents at a young age for the explicit purpose of destroying First Nations cultures, languages and ways of life.

The Truth and Reconciliation Commission invited anyone involved in or affected by the Residential Schools to make a presentation. Most of the speakers were survivors who attended the Shubenacadie Indian Residential School, which was the only such school in Atlantic Canada. It was in operation from 1923 to 1967.

Benji Lafford, a survivor from Eskasoni, spoke about being taken to the train station by uniformed government officials at the age of six.

"I was an ordinary child," he said. "I went to school in Eskasoni for a while. I didn't understand anything about the English language at the time. Mostly we were speaking Mi'kmaq. When my dad was alive, he taught us in Mi'kmaq. We chopped wood, we would get water, we would make sure everything would be okay for the next day so we wouldn't be hungry or cold for the winter. As a young boy, I didn't understand why they took me away from my homeland and from parents."

Lafford and his brothers and sisters were all sent to the Residential School. He said that as a child he wondered what he did wrong.

"I know now that we didn't do anything wrong because we were innocent," he said. "We stopped at almost every train station. We saw a lot of Native children standing on the side of platform. There were no families, no relatives, no uncles, grandfathers, nobody to say goodbye to them. No hugs. There were a lot of children crying."

Upon arrival at the school, the children were met by the nuns and priests who ran it. The boys and girls were separated. They had their clothes taken away and their heads shaved. "They scrubbed us so hard, trying to take the Indian away from us," he said. "They said, you have no parents to come and help you. You have no grandparents to help you."

He said he recalls, in later years, little boys crying as they approached the big red school, and as an older boy, he knew there was no way to help them.

“Once we got locked up behind those closed doors, no turning back. No turning back at all. You can’t run away because they always bring you back,” he said. The children were not allowed to speak the Mi’kmaq language. Any violations of the rules were punished harshly.

“If you said a word wrong, you were going to get hit on the head, boom! Say your prayers right. Kneel down right,” he said. “We’d get hit on the head when we were saying the rosary at night. After an hour, our kneecaps would get sore.”

One rule was that children were not allowed to go to the bathroom after 10:00 p.m. Lafford said he became a bed-wetter as a result, and was forced to carry his soiled bedclothes on his head through the cafeteria at breakfast time every time it happened.

“They strapped us almost every night,” he said. “Bend down and touch your toes. Take your pants off.”

He described it as “just like being in a cell.” Punishments also included being locked in cupboards. He described being slapped for speaking Mi’kmaq. His mother died while he was at the school, and he remembers being yelled at for crying in bed after he found out.

“Life went by, days went by, years went by,” he said. “I hope to my creator that things like that will never happen to anybody else. It was hard to let go of things that you loved. It’s not easy to be a child and to grow up in a different world. It’s not easy to walk with your head up when your head is down.”

Lafford attended the Residential School until it closed in 1967. He finished his schooling in Toronto, and considered staying there, but decided to return to Cape Breton.

“I went back to my community, where I belong, where I can speak my language, to be with my family, my uncles, my aunts, my cousins, my friends,” he said. “That’s where I wanted to be.”

However his experiences at the Residential School continued to affect him. He said he drank and used drugs when he got older, often ending up in jail. He had difficulty with jobs and relationships. He said he thought about suicide at times. But then everything changed.

“I became a dancer,” he said, “a traditional dancer. I love that powwow music. I like the sound of the drum. I like the sound of the people singing. My life changed. I respect myself, I honour myself and I love myself, who I am today.”



*Grand Chief Ben Sylliboy of Waycobah
Photo: Joyce MacDonald*

Grand Chief Ben Sylliboy from Waycobah also spoke about his experiences at the Residential School, which he attended for four years, starting in 1947. He was six years old and attended with his two sisters.

“My mother ended up with TB in ‘47,” he said. “We were put into the Residential School. During that time, there was a thing called centralization, where the people from Whycomagh were forced to go to Eskasoni to live here. There were nine families that remained in Waycobah, one of which was my parents. We had everything. We had our own farm. My father worked. The only problem was, my father couldn’t look after us. So we ended up going to Shubie.”

He recalls being forced to speak English. “The only language we knew was Mi’kmaq,” he said. “Being put in an environment where you didn’t know the language, it was a difficult thing. I couldn’t even ask to go to the washroom.”

He said the school officials told the children they would never amount to anything.

“They said, the only good Indian is a dead Indian,” he said. “Even the nuns told me that. That hurt everybody.”

He said the boys in the school stuck together, becoming comrades. But the boys were kept strictly separated from the girls.

“The hardest part was, you weren’t allowed to talk to your sisters,” said Sylliboy. “I would have liked to have a little 15 minutes together. But we weren’t even allowed.”

He said when their parents visited, the visit was supervised by a nun, and they were only allowed to speak English. Letters home were also dictated by the nuns, with the children all writing the same thing that was written on the board.

“That’s how we communicated with our parents,” he said. “We couldn’t tell them what was really going on, the beatings we’d take.”

In the winter, children were sent outside regardless of the circumstances. “I remember one time I had a sore stomach,” he said. “Diarrhea. I knocked on the door and knocked on the door. They wouldn’t open the door for me. So I dirtied myself. Eventually a nun came to the door. She said, what’s wrong? I said, I’ve got a sore stomach. She said, you shouldn’t knock on the door. She banged my hand on the door until you could see the bruises. Here, you can see the scar. That remained with me for 66 years.”

After four years, his mother recovered, and he was able to go home. He contracted tuberculosis and spent four years in hospitals. He credits the elders, including Caroline Gould, with helping him re-learn the Mi’kmaq language and reconnect with Mi’kmaq traditions.

Georgina Doucette of Eskasoni said leaving the Residential School was also difficult.

“Coming back into my community,” she said, “I felt as if I didn’t belong. Even my grandmother said of my brother and I when we went to stay with her, she told her friends, you know these children who come out of that school, they’re not right in the head. Those were words from my own grandmother. We no longer spoke the language, we no longer had that connection with family because we separated for so long. We didn’t belong in the White world, and we didn’t belong in our community.”

She said it took her a long time to cope with her experiences, turning to liquor at a young age. "I passed on that legacy to my children," she said. "When I sobered up 24 years ago, I looked at them. And I kept apologizing. I feel deep down, this is the road I set for my children, with alcoholism. And their children drink and do drugs. I feel very guilty. It's hard to shake that guilt when you've carried it for so long."

She said she was unable to talk about the Residential School for a long time.

"I never talked about the Residential School because I had nothing good to say," she said. "I never told my children stories of what happened to me. It's hard for me to try and forgive, but I know deep down I have to forgive myself first."

She said she is still on a journey of healing, which started with a family powwow and a return to traditional ways. "The revival of our culture was really needed," she said. "I'm proud of how far we've come, and I know we have a long ways to go. The whole community has to get together. That's the only way we can get through it, talk about it, cry and move on."



Margaret Poulette of Waycobah
Photo: Joyce MacDonald

Margaret (Sylliboy) Poulette of Waycobah went to the Residential School at the age of four. She remembers some fun times, such as going swimming in a nearby lake, but even those memories have a sad side to them. She spoke of making herself a doll out of a cleaning cloth, and having the toys sent by her parents taken away by the nuns to be given to an orphanage.

She said she can barely remember a time before the Residential School because she was so young when she went there. She says she does recall waiting for her dad to come and get her and take her home.

"You know at night when a car comes up and the light goes round the room," she said. "That night a car came up and the light went round. I thought it would be him."

Children were assigned English names and numbers at the school. "My number was 54," said Poulette. "I've seen a lot of abuse in the classroom. They picked on people who had darker skin."

She recalled a blind girl being strapped for not being able to read, and a boy who stuttered having his mouth held open by a stick all day. Another boy was punished by having to wear a dress and have the other children feel the bones of his head where the nuns said "his horns were coming out."

Another girl spilled milk and was strapped for it until her hands turned blue. Children who tried to run away were punished by having their heads shaved. Children who vomited at meals were forced to eat the vomit.

She said they did celebrate holidays, such as Christmas. "I remember making streamers for decorating," she said, "but Santa never found us there."

This article was originally published by the Inverness Oran.

RESIDENTIAL SCHOOLS • EMOTIONAL • LESSON 2 • IDENTITY CONFLICT: BETWEEN TWO WORLDS

Learning goal: Students will understand how Residential School created a conflict with Aboriginal students' identity.

Suggested timeline: Two 75-minute periods

Subjects: English, history, social sciences, family studies

Lesson opener

See it: Imagine at the age of eight you and your family are relocated to an isolated area in the Amazon rainforest to work with an Indigenous group. Shortly thereafter, a tragedy befalls your family and you are orphaned and then adopted by the Indigenous peoples, How would life change for you? Do you think that you would maintain your original cultural beliefs and values? Would your world views change? You know you look different than everyone else and that you are different, how do you think this would impact you?

or

Teacher cue: Place the following quote on the board.

"You felt the separation from the culture, our homes and languages. When you went back home things weren't the same anymore. You were ashamed that you had once lived that way. The education that they gave you was so that you could become a true real white person. Total assimilation was their goal so that you no longer spoke your language. They wanted the children to be ashamed of their culture and their origin. We definitely lost a lot." –Where Are the Children, Impacts, www.wherethechildren.ca/en/.../impacts_video17_transcript.html

Ask students to consider the significance of this statement.

Strategy/Lesson activity

Feel it: Students watch the YouTube clip; www.youtube.com/watch?v=uzglQIk-Tuo&feature=relmfu In this clip, several survivors of Residential Schools recount how the schools affected their identities and how that impact has been detrimental to Aboriginal people in general. Some of the focus revolves around how survivors felt as if they were between two worlds, not fitting in to either the Aboriginal world or the non-Aboriginal world.

Teacher cue: Shirley Cheechoo, in her interview, makes a statement; “when you only live with people for six weeks of the year, would you tell them anything?” Teachers could use this as a jumping off point to discuss the separation that existed and how that impacted the trust between children and parents.

Know it: Assessment as learning

In pairs, have students read through the identity section of www.wherethechildren.ca/en/bookcase/grades-11-12/chapter-4.html and complete the organizer, **BLM 22** to outline the impact Residential Schools had on the identity of many survivors. Students can start with the basic/obvious ones then branch off to label impacts further.

Assessment

Do it: *Assessment of learning*

Using their completed organizer, students generate a response to the statement; Residential schools had the most significant impact on Aboriginal identity and the loss of Aboriginal culture.

Suggested resources

www.youtube.com/watch?v=uzglQIk-Tuo&feature=relmfu

www.wherearethechildren.ca/en/.../impacts_video17_transcript.html

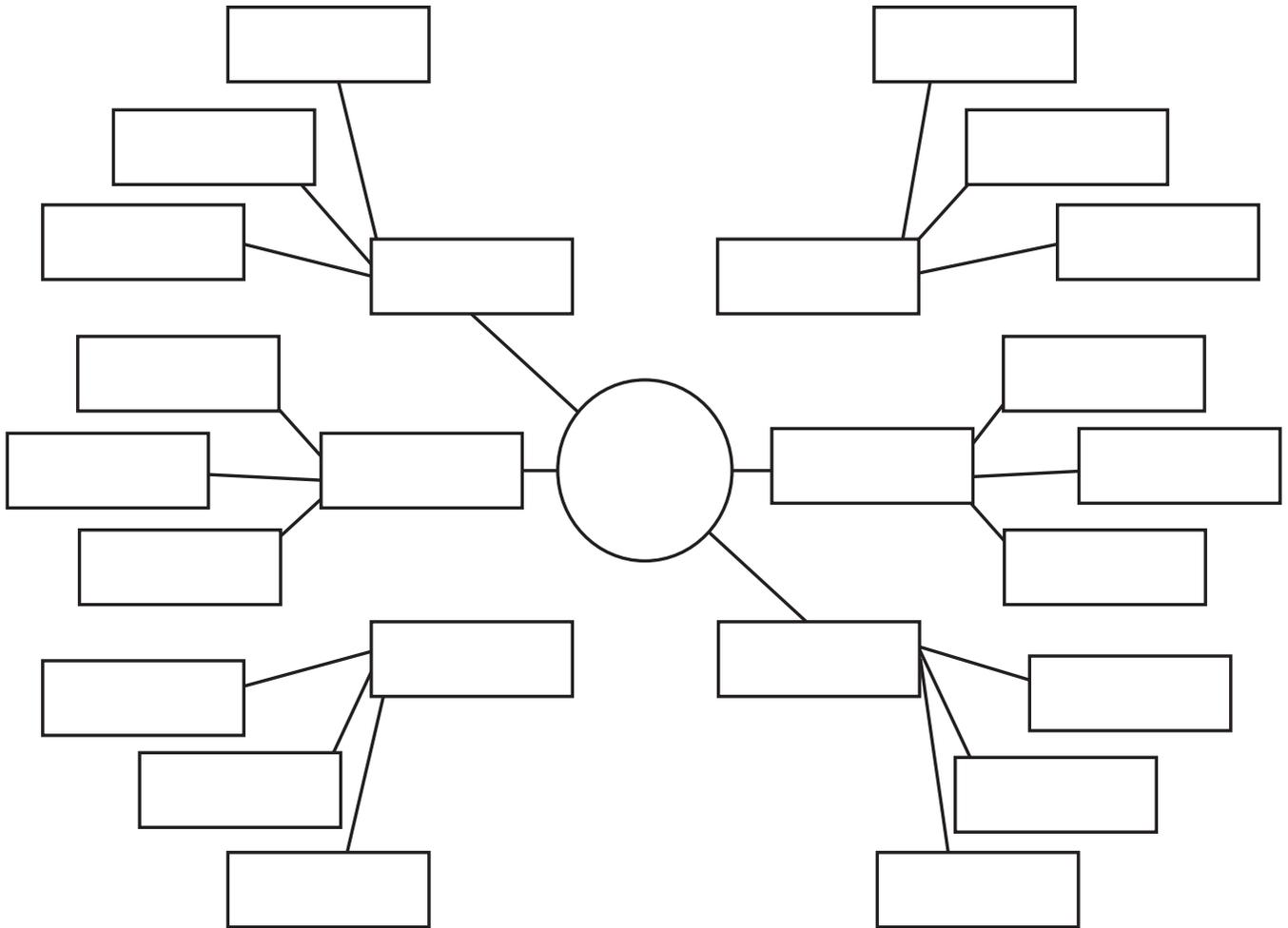
www.wherearethechildren.ca/en/bookcase/grades-11-12/chapter-4.html

BLM 22

WEB 1:

Name: _____

Date: _____

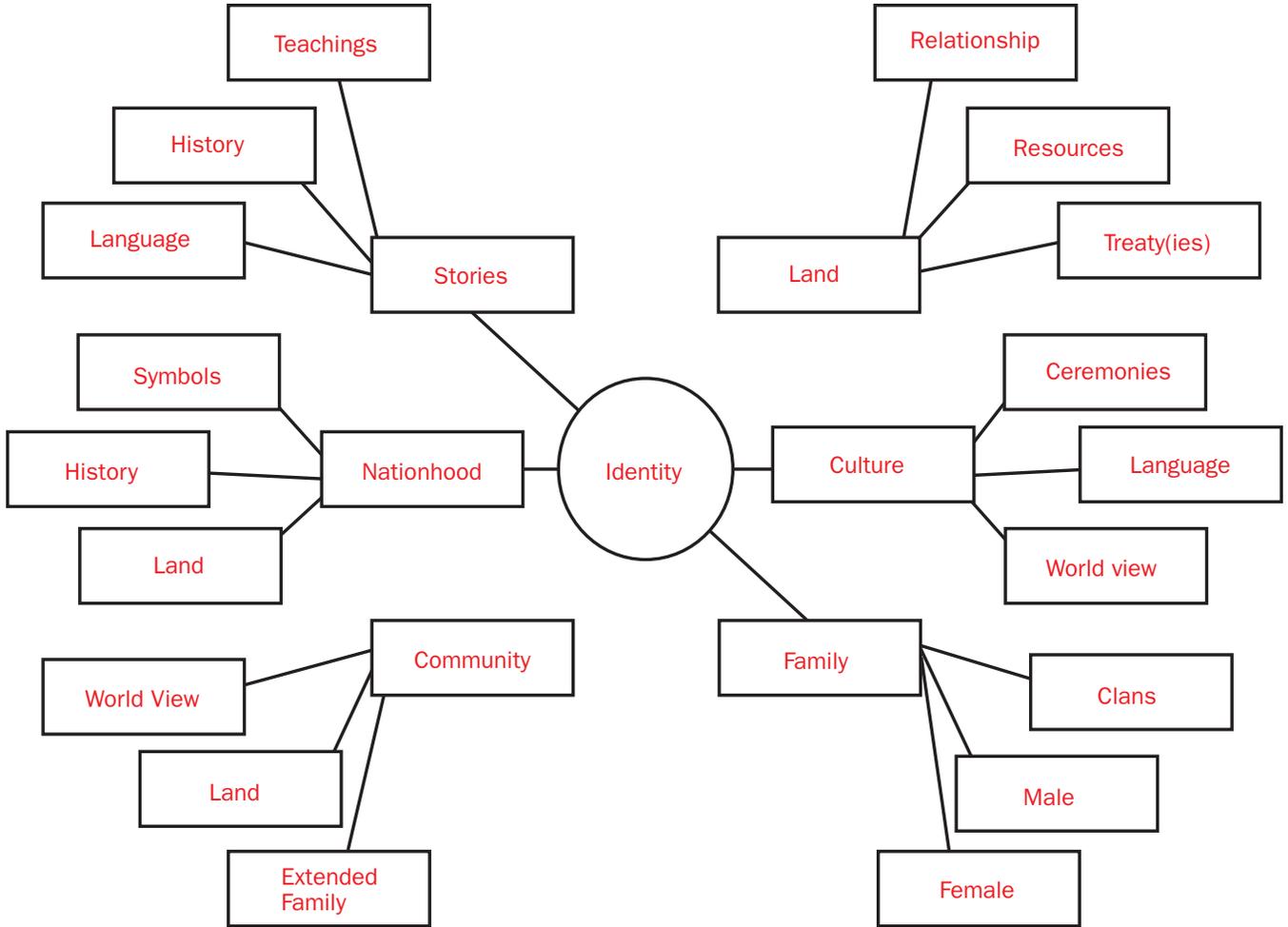


BLM 22 TEACHER RESOURCE

WEB 1:

Name: _____

Date: _____



RESIDENTIAL SCHOOLS • EMOTIONAL • LESSON 3 • A POSITIVE EXPERIENCE OF RESIDENTIAL SCHOOL

Learning goal: Students will develop an awareness of some good moments in Residential Schools.

Teacher cue: Overwhelmingly, most survivors recount negative experiences. Teachers must be very careful not to use this lesson to counter balance the experience of the majority, but the stories remain part of the legacy of Residential Schools.

Suggested timeline: One or two 75-minute periods

Subjects: English, social sciences, history, family studies

Lesson opener

See it: Read aloud the following excerpt from the Truth and Reconciliation Commission document, *They Came for the Children*: www.attendancemarketing.com/~attmk/TRC_jd/ResSchoolHistory_2012_02_24_Webposting.pdf

"Although the Residential School system was a destructive system, the schools were not absolutely destructive. Between 2009 and 2011, many students have come forward to express their gratitude to former teachers at the Truth and Reconciliation Commission events. Their testimony is a reminder that not all Residential School experiences are identical. Although few students went to Residential School willingly, once they were there, there were activities—sports, arts, reading, dancing, writing—that many students came to enjoy. Even after they were old enough to leave, some chose to stay in school and complete their education. In certain cases, students developed lifelong relationships with their former teachers. Others not only finished high school, they pursued post-secondary education. Some went on to take leadership positions in Aboriginal organizations, the churches, and in society at large. Despite the shortcomings of the system, some students were able to adjust to it, and others achieved significant accomplishments. These positive experiences stand in the shadow of the system's overall failings, but they are also part of the Residential School story."

Ask students to create a headline for the quote above that captures the essence of the statements made.

Strategy/Lesson activity

Feel it: Think/Pair/Share

Read the following to the students before assigning the task.

Photographs tell us many things about the past—what our ancestors looked like; how our cities or towns once appeared; or who was present at important political events. People look to their photographic archives for their history. Yet when Aboriginal people look for images of their ancestors, what their communities looked like, or important historical events in their lives, the records become scarce. We are more familiar with the stereotypes of the Indian chief..., than engaging with them as real people. Quite often, Aboriginal people in photographs are not named, nor are the specific times or places of the photograph given. Our historical photographs tell more about colonial society and their prejudices and stereotypes. The true stories of Aboriginal people are rarely seen or heard.

www.legacyofhope.ca/downloads/watc-catalogue.pdf (pg. 15)

Students study the images in *Aboriginal Peoples in Canada* Reed et al, Pearson and GoodMinds, 2011, (pg. 346-347) and move through the think/pair/share process within the class. The next question: If these are the only images we have of life in Residential Schools, would this be an accurate depiction of the Residential School experience. Justify your answer.

Know it: In groups, have students go through additional information that explores more positive experiences. This can be found on pages 45–49 of *They Came for the Children*. www.attendancemarketing.com/~atmk/TRC_jd/ResSchoolHistory_2012_02_24_Webposting.pdf Students should create a list of the positive aspects of the schools. What was being taught to the students? Was the learning strictly academic? What do you think the reasoning was behind what was taught to the children?

Assessment

Do it: *Assessment of learning*

Much discussion around this topic has referenced the negative, lasting impacts of Residential Schools. You have been exposed to many resources that share, explain and detail the atrocities that took place to so many children. Only a small amount of information detailing the positive effects or results of the Residential School system has been published. Briefly explain why you think this is the case.

Teacher cue: Teachers should be looking to see if students can connect the notion that it's hard for those good experiences to be praised or presented without minimizing the atrocities that occurred, so the survivors who did have positive experiences really don't say too much publicly.

Suggested resources

Aboriginal Peoples in Canada Reed et al, Pearson and GoodMinds, 2011, (pg. 346-347)
They Came for the Children www.attendancemarketing.com/~atmk/TRC_jd/ResSchoolHistory_2012_02_24_Webposting.pdf
www.legacyofhope.ca/downloads/watc-catalogue.pdf (pg. 15)

RESIDENTIAL SCHOOLS • EMOTIONAL • LESSON 4 • INTERGENERATIONAL IMPACTS

Learning goal: Students will understand how the impacts of Residential School have reached beyond the survivors.

Suggested timeline: Two or three 75-minute periods

Subjects: English, history, social sciences, law, family studies

Lesson opener

See it: Show the following video called Sleeping Children Awake, Part 2. Depending on the time available, teachers may wish to use a clip from time stamp 1:05 to 4:47

www.youtube.com/watch?v=OBVVLb_W2cQ&safety_mode=true&persist_safety_mode=1&safe=active

Teachers can lead a class discussion using the following types of questions:

How would you feel if you were told that you weren't allowed to communicate with your brother or sister, or friends? How would this affect the way that you behave and interact with others? How would you behave with adults? Having experienced this as a child, how would you behave as an adult in your own family?

Strategy/Lesson activity

Feel it: What is meant by the term Intergenerational impacts?

Post or project the following quote. As a class, deconstruct each paragraph to clarify the meaning.

Intergenerational impacts

First Nations, Inuit, and Métis children were often away from their parents for long periods of time and this prevented the discovering and learning of valuable parenting skills. The removal of children from their homes also prevented the transmission of language and culture, resulting in many Aboriginal people who do not speak their traditional language and/or who are not familiar with their culture.

Adaptation of abusive behaviours learned from Residential School has also occurred and caused intergenerational trauma – the cycle of abuse and trauma from one generation to the next. Research on intergenerational transmission of trauma makes it clear that individuals who have suffered the effects of traumatic stress pass it on to those close to them and generate vulnerability in their children. The children in turn experience their own trauma.

The system of forced assimilation has had consequences which are with Aboriginal people today. The need for healing does not stop with the school Survivors—intergenerational effects of trauma are real and pervasive and must also be addressed.

Definition retrieved from www.legacyofhope.ca/about-residential-schools/intergenerational-impacts

Know it: In pairs, students will create an organizational web that will link the various intergenerational impacts that have been associated with the Residential School experience. Students must use at least ten of the impacts listed. Once the web has been created, the pair must present their web to the class explaining why they made their choices and connections. Use **BLM 23**.

Assessment

Do it: *Assessment of learning*

Students will research the Legacy of Hope and the Aboriginal Healing Foundation to determine how Aboriginal people are trying to heal and move forward. Students can suggest ways or strategies that may help Aboriginal people to move forward. Students will then complete a multimedia presentation in any form they wish, to answer the question: Why does the Legacy of Residential Schools matter to me?

Suggested resources

www.wherearethechildren.ca/en/exhibit/impacts.html

This can also be enriched with clips from the Projector section. The images offer survivor statements

www.legacyofhope.ca/about-residential-schools/intergenerational-impacts

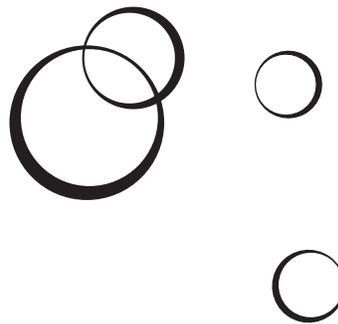
www.youtube.com/watch?v=OBVVLb_W2cQ&safety_mode=true&persist_safety_mode=1&safe=active

BLM 23

Intergenerational impacts

- Physical abuse
- Mental health issues (depression, eating disorders, anger, phobias)
- Poor educational outcomes
- Incarceration
- Children in care
- Substance abuse
- Suicide
- Poverty
- Teen pregnancy
- Parenting issues (emotional coldness, rigidity, neglect, poor communication, abandonment)
- Fetal Alcohol Syndrome
- Fear of success or personal growth
- Fear of failure
- Spiritual confusion (conflicts and confusion over religion)
- Loss of Language
- Loss of traditional ways of knowing

RESIDENTIAL SCHOOLS • MENTAL



Topic overview

The following set of lessons examines the Residential School system in the context of current educational pedagogy. Students will become aware of the learning experienced by Aboriginal students.

Lessons

1. Learning styles

Subjects: careers, English, social sciences

2. Aboriginal Ways of Knowing

Subjects: history, English, social sciences

3. A typical day in Residential School

Subjects: history, English, social sciences

4. Communities moving forward

Subjects: history, English, social sciences, family studies

RESIDENTIAL SCHOOLS • MENTAL • LESSON 1 • LEARNING STYLES

Learning goal: Students will understand student learning styles.

Suggested timeline: One or two 75-minute periods

Subjects: careers, English, social sciences

Lesson opener

See it: Watch the videos:

- Residential School Promotional Video c. 1955: www.youtube.com/watch?v=s_V4d7sXoqU
- We Were Children (trailer): www.trc.ca/websites/trcinstitution/index.php?p=3
- Common Threads, *Ways of Knowing Who I Am*, Additional Elements, "About Guilt and Responsibility"
- What do you see?
- What do you think about that?
- What does it make you wonder?

Compare/Contrast

Introduce students to learning styles by discussing different ways of being gifted and talented. Be sure to include one or two Aboriginal members in each list. Write the names of people who are gifted in:

literature (book smart): Richard Wagamese, Roberta Jamieson;

athletics (sports smart): Waneek Horn-Miller, Angela Taylor, Jordan Tootoo, Devon Setoguchi;

music (song smart): Lucie Idlout, Kashtin, Buffy Ste Marie, Robbie Robertson, Wab Kinew;

visual arts (art smart): Maxine Noel, Christi Belcourt, Norval Morrisseau, Daphne Odjig, Jane Ash Poitras, Alex Janvier, Bill Reid.

Have students consider how these people are talented. To lead the discussion ask students: How did these people become famous or talented?

Strategy/Lesson activity

Feel it: After discussion, tell students that there are a number of ways of learning and being talented. Have students complete a Learning Style assessment survey at the Careers Canada website: www.jobsetc.gc.ca/eng/pieces.jsp?category_id=312&crumb=11

Teacher cue: There are two different learning assessments, Felder's and Kolb's, ensure that students complete the same one or both.

Know it: Have students present their findings to the class and if students are comfortable, have them share an example of when their in-class learning did not meet their needs and how they coped with the situation.

Assessment

Do it: *Assessment of learning*

Students will complete a learning style survey and outline their best strengths and weaknesses. Students should include a reflection of how they can use this new information in their scholastic endeavours.

Suggested resources

Careers Canada Website www.jobsetc.gc.ca/eng/pieces.jsp?category_id=312&crumb=11

Residential School Promotional Video c. 1955: www.youtube.com/watch?v=s_V4d7sXoqU

We Were Children (trailer): www.trc.ca/websites/trcinstitution/index.php?p=3

Common Threads, *Ways of Knowing Who I Am*, Additional Elements, "About Guilt and Responsibility"

RESIDENTIAL SCHOOLS • MENTAL • LESSON 2 • ABORIGINAL WAYS OF KNOWING

Learning goal: Students will develop an understanding of Aboriginal Ways of Knowing.

Suggested timeline: One or two 75-minute periods

Subjects: history, social sciences, English

Lesson opener

See it: Students are to create a list outlining where they acquire knowledge from. Show students the First Nations Holistic Lifelong Learning Model found at:

www.ccl-cca.ca/pdfs/RedefiningSuccess/CCL_Learning_Model_FN.pdf

Teacher cue: The image demonstrates how First Nations Ways of Knowing is transmitted. Lead a discussion about Aboriginal ways of knowing and how this knowledge is transmitted over generations through a variety of ways including (but not limited to): storytelling, ceremonies, traditions, worldview, living on the land, use of medicine plants, songs and dances and even more modern expressions using art and crafts. A combination of these things can be used transmit one 'message' or 'lesson.'

Strategy/Lesson activity

Feel it: Post the quote for the students to read or provide them with a handout.

Dr. Cecil King Odawa from Wikwemikong, shared the importance of language and all that the language holds in an interview. King's words are:

It is language that embodies our worldview. There are two ways to express 'coming to know' in the Odawa language: first, Nibwakahwin, which means wisdom. One is born with this type of knowledge and you cannot teach somebody nibwakahwin; second, there is Kendasswin, which means literally to know. This type of knowledge is ordinary or formal knowledge that is learned in school or is derived from books. One can teach you to know or give you kendasswin. When asked about creating a leadership development model rooted in Indigenous knowledge, King stresses the importance of nibwakahwin and kendasswin and to know the difference. A poor teacher can quash a child's nibwakahwin by not respecting it. The child arrives with nibwakahwin and as his kendasswin increases he/she loses nibwakahwin, especially if a teacher is not mindful or respectful enough to recognize the difference.

Discuss how Residential Schools created a disruption or interruption in transmitting nibwakahwin and/or how kendasswin was impacted.

Teacher cue: Residential Schools did not respect the nibwakahwin and as they suppressed it to instill kendasswin, they successfully removed the child's self-esteem rooted in his language and thus his/her worldview.

Know it: Students then read the section on Aboriginal Ways of Learning and Knowing in *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 288)

Explore Western Ways of Knowing using the 8 different types of intelligences: kinesthetic, visual-spatial, linguistic, music, inter-personal (communication), intra-personal (self awareness), naturalistic, logical-mathematical.

In what ways do Aboriginal ways relate to the Western list of intelligences?

Ask students to consider their school programs and make a list of intelligences that are developed or addressed in schools.

Discuss whether Aboriginal ways of learning and knowing relate to the current school program.

Teacher cue: Aboriginal students tend to be kinesthetically and visually oriented.

Assessment

Do it: *Assessment as learning*

Students will engage in a 'storytelling' exercise that requires them to reflect on their own families to see if they, as a family, 'do' something that has been "passed down," or perhaps relate some of their families ways of knowing.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

RESIDENTIAL SCHOOLS • MENTAL • LESSON 3 • A TYPICAL DAY IN RESIDENTIAL SCHOOL

Learning goal: Students will explore how their school day was different from a day experienced in Residential School.

Suggested timeline: One or two 75-minute periods

Subjects: history, English, social sciences

Lesson opener

See it: Examine images in *Aboriginal Peoples in Canada* (Reed et al, Pearson and GoodMinds, 2011 (pg. 344-347) or images from the Legacy of Hope website.

As students examine the pictures they should keep in mind the following:

- What do you see?
- What do you think about that?
- What does it make you wonder?

To stretch their thinking, ask the students to respond to all three questions at the same time, "I see..., think..., I wonder..." or have students identify one word that describes what they see.

After viewing these words and images. Have students create a paragraph that outlines their perception of what life was like for students who attended Residential Schools. This could be the response piece from the See/Think/Wonder.

Strategy/Lesson activity

Feel it/Know it: Think/pair/shair

Using *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 344-347) have one group of students read the textual materials; have another group of students watch a clip from Shirley Cheechoo's *Sleeping Children Awake* play and video www.youtube.com/watch?v=OzkUKbAaff0&feature=relmfu that outlines the experiences of Aboriginal students attending Residential Schools. Have members from each of the text and video groups meet together and share their observations.

Assessment

Do it: *Assessment of learning*

Have students complete a personal response that compares their current schooling with those experienced by Residential School students.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)
www.youtube.com/watch?v=OzkUKbAaff0&feature=relmfu
Legacy of Hope website www.legacyofhope.ca

RESIDENTIAL SCHOOLS • MENTAL • LESSON 4 • COMMUNITIES MOVING FORWARD

Learning goal: Students will explore ideas how Residential School Survivors and their communities can continue to heal.

Suggested timeline: One or two 75-minute periods

Subjects: English, history, social sciences, family studies

Lesson opener

See it: Read orally the passage from Grant Severight in *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011 (pg. 355). Have students make a list of three words or phrases that describe the effect of Residential School.

Teacher Cue: dislocation, disconnection, inferiority, detachment, coldness, control, loss of closeness, loss of families, sense of belonging, break their spirit, no nurturing.

Strategy/Lesson activity

Feel it: Students watch Part 6 of Shirley Cheechoo's *Sleeping Children Awake*, production. www.youtube.com/watch?v=KU27angT3is&feature=relmfu In this part the people discuss moving on and returning to the teachings as a way of healing. Students can reflect/discuss the question or notion of returning to the teachings—Does it make sense, how does this apply, what does it mean?

Know it: Using *Aboriginal Peoples in Canada*, Reed et al, Pearson and GoodMinds, 2011, (pg. 352-354), which outline immediate and long term effects of Residential Schools, have students work in groups and discuss how communities can create change.

Assessment

Do it: *Assessment of learning*

Students will produce a song, poem, speech or podcast related to where communities can go from this point.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011 pg. 352–354)

Video www.youtube.com/watch?v=KU27angT3is&feature=relmfu



RESIDENTIAL SCHOOLS • SPIRITUAL

Topic overview

The following set of lessons examines the Residential School impact upon the spiritual makeup of Aboriginal people. Other lessons examine the Apology and its effect upon the First Nations community.

Lessons

1. Aboriginal heroes

Subjects: English, history, social sciences

2. Reviewing the significance of the Apology

Subjects: history, civics, social sciences, English

3. Moving on

Subjects: English, social sciences, civics, history

RESIDENTIAL SCHOOLS • SPIRITUAL • LESSON 1 • ABORIGINAL HEROES

Learning goal: Students will develop an awareness of Aboriginal heroes and their contributions demonstrate the resiliency of Aboriginal culture despite the Residential School system.

Suggested timeline: Two or three 75-minute periods

Subjects: English, history, social sciences

Lesson opener

See it: The following links provide the profiles of 12 recipients of National Aboriginal Achievement Awards. The clips are approximately four minutes each. Show the clips and ask students to think/puzzle/explore using the questions listed below.

www.youtube.com/watch?v=ssjKNUZqOCk&feature=relmfu

www.youtube.com/watch?v=kB04KW1gDvY&feature=relmfu

www.youtube.com/watch?v=AnJ2T1bKMdw&feature=relmfu

1. What do you think you know about this topic?
2. What questions or puzzles do you have?
3. How can you explore this topic?

Strategy/Lesson activity

Feel it:

Teacher cue: See/Think/Wonder

What makes someone a hero? When you think of someone who is a hero, what qualities do they have?

The image of a soldier and a protester at Oka can be projected or distributed.

www.thecanadianencyclopedia.com/articles/oka Students can engage in the task by asking themselves these questions:

- What do you see?
- What do you think about that?
- What does it make you wonder?

Know it: Hand out copies of Wab Kinew's rap lyrics: *Heroes* **BLM 24** and then watch YouTube clip of it being performed. www.youtube.com/watch?v=3UI4KmHizMc

Ask the students if they can identify any of the people mentioned in the clip. Do they know what their stories are? If so, how do they know the stories?

Students could then be instructed to choose a person mentioned in the clip and do research on that person. Students will then present their findings on each person to the class. At the conclusion of the presentations, the teacher asks the students to reflect on what they heard presented from their classmates. Has the understanding of the rap's message changed? Why? Why not? Students may answer those questions in a short paragraph.

or

Break students into 3 or 4 groups. Have students decode the significance of each line, for example; Why do you think Kinew identifies the Aboriginal man as a hero and not the member of the Canadian Army? In some cases, students may have to complete internet research.

Assessment

Do it: *Assessment of learning*

At the end of a class the teachers can ask the class, "Think about all that we have been talking about today in class. If you were to write a headline for this topic or issue right now that captured the most important aspect that should be remembered, what would that headline be?" Next, the teacher tells students, "Share your headline with an elbow partner." The teacher might close the class by asking, "Who heard a headline from someone else that they thought was particularly good at getting to the core of things?"

Suggested resources

www.youtube.com/watch?v=ssjKNUZqOck&feature=relmfu
www.youtube.com/watch?v=kB04KW1gDVY&feature=relmfu
www.youtube.com/watch?v=AnJ2T1bKMdw&feature=relmfu
www.youtube.com/watch?v=3UI4KmHizMc

BLM 24

Heroes

by Wab Kinew

Reprinted with permission from Wab Kinew.

I hear a lot of people say the Native community needs heroes...well, we already have our heroes so let's just take a minute to remember them.

How did Louis Riel become a buffalo soldier?
 Stood up to Canada, the father of Manitoba.
 How did Fontaine get the apology?
 He told his story then he said come on follow me.
 That's the gift. I guess I'll pass it on,
 like the teachings passed at the sun dance before dawn.
 How did Waneek take a knife to the ribs,
 then represent this country? Damn, she forgives.
 And how does Leonard Peltier get out of bed each day?
 Finding hope in the hopeless it's the Indian way.
 And why did Tommy Prince fight for all Canadian people,
 when right here at home he wasn't considered an equal?
 Overseas he fought with the heart of a warrior
 then came back home to be treated like a foreigner.
 So yeah, I'm a live real lavish
 for all the times you called my people savage.

How did Kateri know that she should keep up the faith?
 Time to put the first Native saint in her proper place.
 How did Buffy St. Marie know to keep on singing?
 "Bury My Heart At Wounded Knee" it keeps on ringing.
 How did Freddy Krueger know he had to stand up?
 Since I saw the photo knew I had to man up.

How did Peguis know he should help that white man?
 Did he understand others would take his land?
 But damn, the worst is over now.
 The bro Adam Beach is on movie posters now.
 This is big, Wab, still reppin' the Rez.
 Though I'm in the city no I won't soon forget
 what the elders taught me: Always to share.
 My people don't want the pride? Well, I don't care,
 How did K'naan know the world need this song?
 Well, I'll never know the answer so I just sing along like...

Yeahhhhhhhhhh, some true Native heroes right there.

If you haven't heard about them, learn about them.

*I'd tell you to go read a book about them but they
 don't write about our heroes
 in the history books.*

So go ask an elder, go ask Grandma, go ask Kookum.

Better yet ask Wab Kinew.

I've got opinions for days.

Gladly talk your ear off.

And this is just the beginning.

This could be a 500 bar song.

One bar for every year of oppression, one bar for every rhyme

I got to make an impression...

on today's youth.

RESIDENTIAL SCHOOLS • SPIRITUAL • LESSON 2 • THE SIGNIFICANCE OF THE APOLOGY

Learning goal: Students will view the Apology by Stephen Harper and assess its significance and impact upon Aboriginal communities.

Suggested timeline: One or two 75-minute periods

Subjects: history, civics, social sciences, English

Lesson opener

See it: Write the word “Apology” on the board. Ask students to talk about the significance of this word. What does it mean?

Strategy/Lesson activity

Feel it: Have students listen and view the Apology by Stephen Harper www.youtube.com/watch?v=-ryC74bbrEE While viewing, have students make a list of all the wrong-doings that Stephen Harper apologizes for. Share their findings with a partner.

Teacher cue: The following are examples of wrong-doings from the Apology:

- Separation of children from family, home, culture and traditions
- Policy of assimilation
- Attitudes that inspired the Residential School system
- Assumption that Aboriginal culture and beliefs were inferior and unequal
- Children forcibly removed from home and taken far from home
- Inadequate food, clothing, shelter
- Children deprived of the care and nurturing of their families and communities
- Language and cultural practices were prohibited
- Children died and never returned home
- Lasting damaging impact on Aboriginal culture, heritage and language
- Emotional, physical, and sexual abuse
- Social problems today as a result of the Residential Schools legacy
- Absence of apology has been impediment to healing and reconciliation

Know it: Individually, students will use **BLM 24** to record their thoughts about the Apology and its significance. Students work in pairs or small groups to discuss and explain the significance and importance of the Apology using their charts.

Assessment

Do it: *Assessment of learning*

Students will write a one page opinion piece that answers the following questions: Can the Apology be viewed as a turning point for Aboriginal people to begin to heal? Is the Apology enough?

Suggested resources

www.youtube.com/watch?v=-ryC74bbrEE

BLM 24

BLM 24

<p>Who made the Apology?</p>	
<p>Who was it made on behalf of?</p>	
<p>Who was the Apology made to?</p>	
<p>Who was present for the Apology?</p>	

BLM 24 continued

<p>Where was the Apology made?</p>	
<p>When was the Apology made?</p>	
<p>Why was the Apology important to Aboriginal people?</p>	
<p>Why was the Apology important to Canadians?</p>	

RESIDENTIAL SCHOOLS • SPIRITUAL • LESSON 3 • MOVING ON

Learning goal: Students will develop an understanding of Aboriginal people's reactions to Prime Minister Harper's Apology.

Suggested timeline: Two 75-minute periods

Subjects: English, social sciences, civics, history

Lesson opener

See it:

Teacher cue: Teachers may choose some of the images below to highlight people's reactions to the apology. Use an image that shows the emotional reactions of Aboriginal people as they react to the apology. Have students identify the emotions associated with the apology. Record student responses. The following links provide sample images:

www.anarkismo.net/attachments/aug2008/apology.jpeg

www.indiancountrytodaymedianetwork.com/2011/06/11/canada-marks-third-anniversary-of-residential-schools-apology-37894

www.canada.com/reginaleaderpost/news/story.html?id=350fc956-cd32-4302-9b13-8795fca611c5

www.canada.com/edmontonjournal/news/story.html?id=5f4712d4-3424-485f-bef3-7b8b8ec27caf

www.cbc.ca/news/canada/british-columbia/story/2008/06/11/bc-native-apology-bc.html?ref=rss

Strategy/Lesson activity

Feel it: Students read responses to the apology from various survivors and politicians, at the following links:

www.wawataynews.ca/node/13502

www2.canada.com/vancouvernews/features/apology/story.html?id=68be7402-4918-41ae-9b09-3402df6e028f

Students choose two quotes, one that they connect with or relate to and one that they do not. For each one, explain why.

Teacher cue: This may be done as a think, pair, share activity.

Know it: Consider the following quote from the “Apology on Behalf of Canadians for the Indian Residential School System” made by Stephen Harper on June 11, 2008.

“The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country.”

Teachers can put the quote on board and ask the following questions to generate discussion. What role do Canadians have in relieving Aboriginal people of this burden? How do Canadians and Aboriginal people facilitate the healing process in order to move forward in a cooperative way?

Assessment

Do it: *Assessment of learning*

In groups of three, produce a list of concrete strategies to be used to facilitate healing and reconciliation. Think about the role of individuals, institutions, government, non-governmental groups, churches.

Suggested resources

www.anarkismo.net/attachments/aug2008/apology.jpeg

www.indiancountrytodaymedianetwork.com/2011/06/11/canada-marks-third-anniversary-of-residential-schools-apology-37894

www.canada.com/reginaleaderpost/news/story.html?id=350fc956-cd32-4302-9b13-8795fca611c5

www.canada.com/edmontonjournal/news/story.html?id=5f4712d4-3424-485f-bef3-7b8b8ec27caf

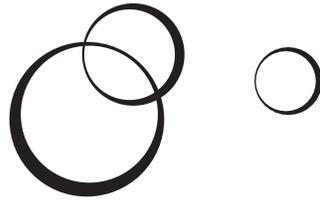
www.cbc.ca/news/canada/british-columbia/story/2008/06/11/bc-native-apology-bc.html?ref=rss

www.wawataynews.ca/node/13502

www2.canada.com/vancouversun/features/apology/story.html?id=68be7402-4918-41ae-9b09-3402df6e028f



HEALTH



HEALTH • PHYSICAL

Topic overview

The lesson topics and related activities focus on health within Aboriginal communities. The lessons examine the quality of nutrition for current and past communities and the impact on health, and business opportunities in the food industry for Aboriginal communities. One lesson demonstrates the health benefits of traditional foods gathered and harvested from the land contrasted with the modern diet, high in sugar and fats, thought to be responsible for the epidemic proportions of diabetes sweeping through Aboriginal populations. Emphasis is placed on understanding food components and their effects on body functions. The exercises also focus on the relationships among organisms in the environment.



Lessons

1. Health issues for Aboriginal peoples

Subjects: physical education and health, science, family studies

2. Nutritional quality of foods

Subjects: family studies, physical education and health, science

3. Nutritional quality of traditional foods

Subjects: family studies, physical education and health, science

4. Business opportunities related to traditional foods

Subjects: family studies, business, careers

HEALTH • PHYSICAL • LESSON 1 • HEALTH ISSUES FOR ABORIGINAL PEOPLE

Learning goal: Students will examine the health issues affecting Aboriginal communities.

Suggested timeline: Two 75-minute periods

Subjects: physical education and health, science, family studies

Lesson opener

See it: *Assessment for learning*

Ask students to name the five most common illnesses found among Canadians.

Teacher cue: The five most common chronic diseases in Canada are: cardiovascular (heart and blood vessel) disease, cancers, respiratory illness (asthma and chronic obstructive pulmonary diseases like emphysema), diabetes and mental illness. For additional information and statistics view the report by the Ontario Chronic Disease Prevention Alliance and the Ontario Public Health Association at: www.ocdpa.on.ca/OCDPA/docs/CDP-SummaryReport-Mar06.pdf

Note that this report lists the following risk factors for chronic disease and these risk factors impact many Aboriginal communities:

- Physical inactivity
- Unhealthy eating
- Overweight and obesity
- Tobacco smoking
- High blood pressure
- Alcohol
- Substance Abuse
- Socioeconomic status
- Lack of social support networks
- Social exclusion

Use Figure 14.4 from page 369 of *Aboriginal Peoples in Canada*, Pearson and GoodMinds, 2011 and identify the five chronic health conditions that most impact Aboriginal people.

Strategy/Lesson activity

Feel it: Assign each health condition to a group of students. Have students research to find out how each of the illnesses evolved within Aboriginal communities. Each student in the group will complete their own **BLM 25**. Recombine groups so that each group has a BLM 25 for each disease.

Know it: Each group will produce a poster or pamphlet that summarizes their research. This will be presented to the class.

Teacher cue: You may wish to photocopy the pamphlets for distribution to the class so that all students have a summary of each health condition.

Assessment

Do it: *Assessment of learning*

Evaluation could include assessment of group participation using the rubric in the assessment section. Students may submit BLM 25 for evaluation, or a group poster/pamphlet. A presentation of information to the rest of the class could also be evaluated.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Internet access

BLM 25

Report on Aboriginal health challenges

Name of the disease:
Brief description of the disease—No more than five sentences.
Where did this disease originate from and how long has this disease been impacting Aboriginal people?
What are the symptoms of this disease?
What are the long term impacts of this disease on Aboriginal people?
How can it be treated?

HEALTH • PHYSICAL • LESSON 2 • NUTRITIONAL QUALITY OF FOODS

Learning goal: Students will develop an awareness of the nutritional quality of current and past diets.

Suggested timeline: Two 75-minute periods

Subjects: family studies, physical education and health, science

Lesson opener

See it: Using **BLM 26** create a T-chart that compares and contrasts the food you eat with the food eaten by your grandparents when they were your age. Start by guessing what your grandparents ate, then ask them. Students may ask an older neighbour or friend if they are unable to contact grandparents.

Compare your food lists based upon the following concepts.

Natural or market based foods are those which have not preserved or cooked to create a new product. For example, carrots, uncooked chicken legs, potatoes, raw berries

Processed foods refers to those foods made into meals or canned foods or packaged foods. For example, canned beans, boxed pizza, packaged French fries, packaged meats.

Review your list of foods, write down a P (for processed foods) next to the foods that are processed or N for natural or market based foods

Strategy/Lesson activity

Feel it: The teacher can begin by asking the students to think about their current diets. Total the number of each letter for you and for your grandfather. It should be evident that current diets feature an emphasis on processed foods.

Teacher cue: Remind students that foods are broken down into constituent components of amino acids (for proteins), glucose (carbohydrates), fatty acids and glycerol (fats). Modern and traditional foods have had differing effects on the health of First Nations communities.

In groups, create a seasonal list of dietary foods that are/were consumed by themselves, parents and grandparents, and record these on a table.

Know it: Individually, conduct a nutritional survey using the following resources and **BLM 27**.

1. Eating well with Canada's Food Guide—First Nations, Métis and Inuit

www.hc-sc.gc.ca/fn-an/pubs/fnim-pnim/index-eng.php

2. Canada's Food Guide

www.hc-sc.gc.ca/fn-an/food-guide-aliment/index-eng.php

3. Traditional Plant Foods of Canadian Indigenous People

www.fao.org/wairdocs/other/ai215e/AI215E05.htm

Extension

Consider using activities using Canada's Food Guide.

www.hc-sc.gc.ca/fn-an/food-guide-aliment/educ-comm/toolkit-trousse/plan-eng.php

Have students calculate costs of food on a weekly, or monthly basis to show that it is far cheaper to buy processed foods than natural made/grown foods.

Assessment

Do it: *Assessment of learning*

Review the nutritional survey results and provide concluding statements related to the dietary foods of people in the past as compared to present day.

Suggested resources

www.hc-sc.gc.ca/fn-an/pubs/fnim-pnim/index-eng.php

www.hc-sc.gc.ca/fn-an/food-guide-aliment/index-eng.php

www.fao.org/wairdocs/other/ai215e/AI215E05.htm

BLM 26, BLM 27

Food comparison by generation

Meals	What I eat	What my parent ate
Breakfast foods		
Lunch time foods		
Supper time foods		
Snacks		
Favourite Restaurants		

Nutritional survey

Seasons	Current lifestyles (you and your parents)		Another generation (grandparents)	
	Foods	Nutritional Count	Foods	Nutritional Count
Spring	Protein		Protein	
	Carbohydrates		Carbohydrates	
Summer	Protein		Protein	
	Carbohydrates		Carbohydrates	
Fall	Protein		Protein	
	Carbohydrates		Carbohydrates	
Winter	Protein		Protein	
	Carbohydrates		Carbohydrates	

HEALTH • PHYSICAL • LESSON 3 • NUTRITIONAL QUALITY OF TRADITIONAL FOODS

Learning goal: Students will develop an awareness of the nutritional quality of traditional foods.

Suggested timeline: Two or three 75-minute periods

Subjects: family studies, physical education and health, science

Lesson opener

See it: Use Figure 14-4 from page 369 (Grade 10, Pearson 2011) and identify the five chronic health conditions for Aboriginal people.

Teacher cue: If you completed lesson one in this section, then you have already done this.

Strategy/Lesson activity

Feel it: Copy or place the text from **BLM 28** on overhead or on handouts. At the end of the reading discuss the implications of the article. Write three conclusions that one can draw from this reading.

Know it: Complete the activity and questions on **BLM 29**.

Assessment

Do it: *Assessment of learning*

Students may submit any of the BLM handouts for evaluation.

Suggested resources

Eating well with Canada's Food Guide—First Nations, Métis and Inuit

www.hc-sc.gc.ca/fn-an/pubs/fnim-pnim/index-eng.php

Canada's Food Guide

www.hc-sc.gc.ca/fn-an/food-guide-aliment/index-eng.php

Traditional Plant Foods of Canadian Indigenous Peoples

www.fao.org/wairdocs/other/ai215e/AI215E05.htm

Inuit On-line Cultural Resource

www.icor.ottawainuitchildrens.com/

BLM 28, BLM 29

From the beginning of time, Canada's Aboriginal people lived on and off the land. They were known as hunter-gatherer societies. This land-based diet was rich in carbohydrates and proteins. The carbohydrates could be broken down easily into simple glucose units to provide immediate energy. The proteins from the fish or animal meat could be broken down into component amino acid units to allow for growth and repair of tissues. With the arrival of the Europeans, different animals and plants, not endemic to the area, were also brought into the country. This introduction of foreign species may have wiped out many native organisms of the area. The Europeans also needed land to build their homes and settle their families. Aboriginal people were forcibly displaced to make room for the Europeans. This dramatically reduced their traditional residences and drastically limited access to gathering and hunting for food in their customary ways.

Bit by bit, the changes began to take their toll. Before 1945, diabetes was virtually unknown among Aboriginal populations. These diet switches from caribou and fish, berries and nuts, maize and wild rice, to highly-processed foods bought in stores, loaded with sugar, chemicals (preservatives and colorants) and depleted of nutrients, brought on very serious medical issues. Obesity and associated problems of cardiovascular diseases and diabetes are now sweeping through Aboriginal communities coast to coast, much like an epidemic. Health Canada reports that First Nations on reserves have a rate of diabetes three to five times higher than that of other Canadians. Why is this so? Why do Aboriginal children develop a disease that normally hits adults? Dr. Wortman, a Métis physician from Alberta, points the finger at evolution.

“In evolutionary terms, it's a blink of an eye. Aboriginal people have been transformed over a hundred years or 200 years, very few numbers of generations, from a completely different way of life to what we experience today, and diet has dramatically changed for that population. In that very small period of time, there's no possible way their physiology could evolve to cope with such a big change in something like diet.”

Traditional diet or bush food

The typical traditional diet was low in calories and high in carbohydrate, fibre, protein and nutrients. It consisted of plants and animals that were available in a particular location at a particular time of the year. Because they lived in nature and off the land, Aboriginal people developed a special relationship with the land which is very much part of their worldview and accompanying lifestyle. This relationship with the land allowed for development of extensive knowledge on the many species of an ecosystem, as well as the web of interweaving connections that linked them all together. In addition, being in nature showed them how to watch the weather, deduce patterns in climate, and manage resources accordingly. The plants and berries were gathered fresh and eaten raw, roasted or baked. Every piece of the hunted animal would be used and modified for clothing, utensil, tool and food. The meat would be smoked, roasted or baked. Babies, from the moment they were born, were exclusively breast-fed. Breast milk not only provides essential fats and proteins which ensured healthy growth, but also transmitted to the young infant indispensable biological agents that conferred immunity against diseases. Such a way of living also involved a great deal of physical activity and mobility. Traditionally, Aboriginal people were very seldom sedentary and overweight.

Modern-day diet, lifestyle and diseases

Dr. Wortman speaks of loving and consuming large amounts of chocolate, candy and other sugary, starchy foods on a regular basis before he realized that he himself was suffering from diabetes. He had a stressful job which demanded long hours at work. Coupling that with no time for exercising, his health was gravely affected when his vision began to blur. His blood sugar and blood pressure also rose precipitously.

“Because I know about diabetes, my immediate instinctive response was to stop eating any food that causes your blood sugar to rise. So I right away eliminated carbohydrates from my diet. In four weeks, I lost 18 pounds. My blood sugars normalized, my blood pressure became normal, and I felt much better. I’ve been able to reverse the effects of diabetes through diet.”

Throughout Canada, Aboriginal people are moving to large urban centres. This migration pattern, a push out of the reserves, is due to various factors, not the least of which are availability of housing, proper education and possibility for employment. In large urban centres though, traditional activities such as foraging, hunting and fishing are limited for obvious reasons. As a result, physical activity levels are generally low. Coupling that with lack of information and knowledge regarding acquiring modern foods that do offer the balance of nutrients required for good health, Aboriginal people are suffering. The modern diet has been linked to various diseases and disorders which have effects at all levels—emotional, physical, mental—for the individual, and as an extension, the community and society.

Solutions

Health Canada has put out a food guide which is tailored for Aboriginal populations. This guide includes both traditional foods and store-bought foods that are generally available, affordable and accessible across Canada and provinces. It also respects and reflects the values, traditions and food choices of First Nations, Inuit and Métis. For his part, Dr. Wortman has begun to use his meals as “props” to educate people about the benefits of a traditional Aboriginal diet. Moose stew, blueberries, bannock? Yes! As he says: “Potatoes, good food, right? No. Not a good food. Believe it or not, if you eat potato, your blood sugar shoots up faster than if you eat pure white table sugar.” He and some colleagues are designing a study which would put a First Nations community on a traditional diet and check the results. But personally, he is convinced of the data that will emerge: Aboriginal people are designed to eat the way their ancestors did.

Activity one – Pemmican anyone?

The Inuit are part of Canada's Aboriginal peoples who have inhabited the northern territories of modern Canada for thousands of years. The Arctic is a region located at the northern-most part of the Earth, with the southern limit of it being the imaginary line called the Arctic Circle at 66 degrees latitude. The Arctic region consists of a vast, ice-covered ocean, surrounded by treeless permafrost (the ground is permanently frozen). The sun does not set on the day of the summer solstice (June 21) and does not rise on the day of the winter solstice (December 21). The average daily summer temperature does not rise above 10 degrees Celsius. Because of the harsh climate of their northern homelands, the Inuit diet included very few fresh vegetables or fruits. Historically, they were hunters and fishers. In the short summers, they would gather berries, both for eating fresh and for drying to eat during the long, cold winter. They would also gather seeds and nuts to store to supplement their winter diet. Grains such as corn, wheat, and wild rice were harvested and dried. Sometimes, they would be ground to produce flour, or mixed with water and cooked.

Pemmican is a nutritious, high calorie food that can be prepared in large quantities and sealed inside animal skins in order to preserve it. The English/French explorers, trappers and traders relied on pemmican from the Inuit as a food staple. Below you will find an adapted recipe for pemmican cakes.

Ingredients

- 1 package beef jerky
- 1 cup dried berries, such as dried blueberries, cranberries, or cherries, 1 cup chopped nuts or sunflower seeds
- ¼ cup beef suet or vegetable shortening
- Honey to taste (1 to 3 teaspoons)
- 12-cup muffin tin

Question: How do you think this modern recipe for pemmican has been adapted given what you know of the climate, flora and fauna of the arctic? Complete the table below:

Adapted ingredient	Ingredient availability in the Arctic?		Possible original ingredient	Biochemical compound (i.e. nutrient provided)	Monomers of the biochemical compound	Function of biochemical compounds in the body
	YES	NO				
Beef jerky						
Blueberry/ cranberry/ chery						
Honey						
Nuts/ sunflower seeds						

According to the website www.firstpeoplesofcanada.com/fp_groups/fp_inuit3.html, the Inuit had several ways of consuming meat and fish as laid out in the chart below:

For each one of these methods, write down:

What advantage/disadvantage do you see in this method?

Why does it make sense to the Inuit to use this method?

What does this method/technique accomplish in terms of the bacteria that may be in the meat/fish?

Through what process does it do that?

Cook the fish/meat and eat it fresh		
Dry the fish/meat		
Freeze the fish/meat		
Eat the fish/meat		

In your everyday life, how is food kept from spoiling? Give two methods and explain.

One:

Two:

What are some benefits/risks of having a store in the Arctic that would bring in groceries and other food products from "down South?" Why do you think so?

What are some benefits/risks of having fast food restaurants, such as McDonalds, in a place like the Arctic? Why do you think so?

Extension

This table below lists some traditional plant foods of Canadian Aboriginal People as listed by the Food and Agriculture Organization of the United Nations (FAO). Complete the table as best as you can.

Traditional plant food	a. Nutrient provided...? b. Used as...?	What would be a good food substitute obtainable in the “regular” market place?
Salmonberry	a. b.	
Fiddleheads	a. b.	
Mustard green	a. b.	
Beechnut	a. b.	
Seaweed	a. b.	
Licorice fern rhizomes	a. b.	
Salal	a. b.	
Wild rose	a. b.	
Wild bergamot	a. b.	
Wild rice	a. b.	
Corn	a. b.	
Squash	a. b.	
Beans	a. b.	

HEALTH • PHYSICAL • LESSON 4 • BUSINESS OPPORTUNITIES RELATED TO TRADITIONAL FOODS

Learning goal: Students will examine the business opportunities available in First Nations communities related to harvesting traditional foods.

Suggested timeline: Two or three 75-minute periods

Subjects: family studies, business, careers

Lesson opener

See it: Have students identify businesses that utilize food as their primary product. See **BLM 30**. As students generate business names, group them in four categories: restaurants; fast food outlets; wholesaler (goods are sent to a retailer); producer (goods are collectively farmed or harvested).

Strategy/Lesson activity

Feel it: Sort the Aboriginal food-related businesses into those same categories using **BLM 31**.

Know it: Break students into groups and have them collectively conduct a case study of a community that is focused on utilizing a traditional food as part of its business (cranberries in Wahta; fish farming on the West Coast; commercial fishery on the West Coast; wild rice in Northwestern Ontario;) See **BLM 32**.

Assessment

Do it: *Assessment of learning*

Students will use the information gathered in their business case study to create a pamphlet, or commercial that outlines the important aspects of the business and its relationship to traditional foods.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

Internet Access for research

BLM 30, BLM 31, BLM 32

BLM 30

List of Aboriginal businesses

Kekuli Café Aboriginal Foods and Catering

Kelowna

Bravo Restaurant & Lounge

Chilliwack

Salishan Catering

Vancouver

Fatman's Eatery & Healthy Foods

Shannonville

Himwitsa Enterprises

Tofino

Little Miss Chief Gourmet Products

Tin Wis Best Western Resort

Tofino

Greta's Cake Shoppe & Wilton Supplies

Akwesasne, New York

37 West Steakhouse

Akwesasne, New York

Bears Den

Akwesasne, New York

Fay's General Store

Akwesasne, Quebec

First American's IGA

Akwesasne, New York

Laughing Crow Winery

Akwesasne, NY

Aprils Baking & Catering

Sahgaigan, ON

Kagiwiosa Manomin,

Wabigoon Lake Ojibway Nation in Northwestern Ontario

Iroquois Cranberry Growers

Bala, ON

Bakeries Curve Lake

Curve Lake

Groceries Curve Lake

Curve Lake

R&J's Meat and Fish Market

North Bay

Serpent River Trading, Post, Gas, and Convenience

Five Nations Trading

Convenience store and gas station

Kahswentha Trading

Shannonville

Kanyen'keha Variety

Deseronto

Joann and Irwin's Custom Cakes

Sunrise Bakery Akwesasne

LJ's Fine Dining (Wolf Clan 37)

Akwesasne, New York

CT's Country Market

Akwesasne, New York

Butters Quick Stop

Akwesasne, Ontario

Akwesasne Canteen

Kanenhsto:hare Washed Corn

Akwesasne, Quebec

White Earth Land Recovery Project,

Minnesota

Seeds and Shoots

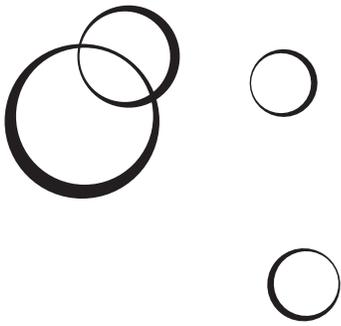
Ottawa

Local business food survey

Restaurants	Fast food outlets	Wholesaler (goods are sent to the retailer)	Producer (goods are collectively farmed or harvested)

Business survey

Survey questions	
Name of business:	Type of business:
Name of employees:	Gross annual income:
Location of business	
Description of business	
Explanation of how the business utilizes traditional foods.	
Who was interviewed?	
Questions related to sustainability	
How was the business started?	
In your opinion, what keeps your business going?	
How are resources in the community utilized?	
Questions related to ongoing and continuing operation	
What are three factors that keep the business operating?	
Outline the business' short and long range plans.	
How are Aboriginal values promoted in this business?	



○ HEALTH • EMOTIONAL

Topic overview

In this unit, students will review the importance of circles to the emotional health of Aboriginal people. Students will also review how one community used the healing circle to turn its community focus around. Mentorship is important for the success of Aboriginal students and this aspect is examined.

Lessons

1. Introduction to Aboriginal circles

Subjects: civics, guidance, physical education and health

2. How circles are used

Subjects: civics, law

3. Restorative justice

Subjects: civics, law, history

4. Applying circle concepts

Subjects: law, social sciences, drama, civics

HEALTH • EMOTIONAL • LESSON 1 • INTRODUCTION TO ABORIGINAL CIRCLES

Learning Goal: Students will become aware of the importance of circles.

Suggested Timeline: One 75-minute period

Subjects: civics, guidance, physical education and health

Lesson opener

Teacher cue: Your task is to create a lesson which explains the purpose of using a trust circle. In Aboriginal communities, there are a variety of circles used. Their use depends upon the purpose needed for an event. For more information, please consult **BLM 33** for more information.

See it: With students, move desks off to the side of the room and move chairs to the centre of the room.

Ask students to sit on their chairs. What words or thoughts come to mind as they sit there? [Ans: I don't have a desk to put my stuff on. I don't have any arm support. I am uncomfortable.] Ask students if they can detect anyone in the circle who or is more important? [Ans: No, everyone should feel equal.]

Inform students that Aboriginal people have used circles to help guide the lives in their communities for many years. The first circle that we will learn about is the trust circle.

Strategy/Lesson activity

Feel it: Ask students to explain what a trust circle is. (Student responses will vary—close friendships with 2–4 friends; sport teams can form trust circles—such as knowing which play will be used on a basketball court or football field, etc).

Know it: Have students break off into groups of four to five students. Have students discuss their experiences while in small trust circles or groups where they had an understanding of secrecy. Consider the following questions:

1. What type of group was your trust circle?
2. What was special/unique about it?
3. Was it fun to participate? Why?
4. Did anyone violate this trust? How did they do this?
5. How did it make you feel?
6. How did your group resolve this situation? Was it a fair resolution?

Assessment

Do it: *Assessment as learning*

Have students share their observations with the class. Discuss whether a trust circle is appropriate in a classroom setting. Discuss and debate and draw some conclusions. Monitor and observe students as they participate in groups.

Suggested resources

BLM 33

Trust circles

Trust Circles (Lesson 1) are simply a circle where students are asked to sit on the floor or on chairs, side by side with their classmate and teacher. In sitting in a circle, it shows that we are all part of creation, all equal to one another, and all equally vulnerable. As part of a Trust Circle, the focus is on learning how to trust each other. Sharing our perspectives, thoughts and sometimes emotions are part of participating in a trust circle. Each student should feel that their thoughts will be heard and respected within the circle. To do otherwise, is to not create a Trust Circle.

There are other types of circles:

Smudging Circle: you stand side by side as a combination of tobacco, sage, cedar, sweetgrass is used to purify one's minds. Each person is allowed to cleanse themselves before participating in the activity before them. Usually, this ceremony is lead by someone who has some knowledge about it.

Sunrise Ceremony/Pipe Ceremony: Aboriginal people will use gather in circles to participate in various types of ceremonies or events such as greeting the sun early in the morning or participating in a event which ends in the sharing of a pipe of tobacco.

Healing Circles can have many stages—ranging from simply talking out ones issues with caring people or members of the community to another event where sacred medicines are used as part of the prayer process which can be accompanied by songs to the Creator.

In the classroom, students should become familiar with Healing (see above) and Justice Circles. Justice Circles can be a circle comprised of a perpetrator and victim along with supporting community members and affected community members. Each of the participants talk about how the perpetrator's action has affected them. Each member has a chance to offer their perspectives. A sentence is derived from the discussion, sometimes, punishment, given the degree of remorse spoken and felt by its members, is simple such as the perpetrator has to provide support to the victim for a certain time period. Sometimes, punishment can be banishment for a certain time, or punishment can be community service. It is the participants who decide what is an appropriate sentence, not the courts.

HEALTH • EMOTIONAL • LESSON 2 • HOW CIRCLES ARE USED

Learning goal: Students will become aware of the different types of circles and their uses.

Suggested timeline: One 75-minute period

Subjects: law, civics

Lesson opener

See it: With students, view an image of people in a circle. What words or thoughts come to mind when they hear and see the joining of hands in a circle? Write the words or thoughts of the students on the board. (Student answers may vary: unity, friendship, people are laughing, organization, being forced to do something they don't like, etc).

Strategy/Lesson activity

Feel it: Students watch the video *Circles*, from the National Film Board.

Know it: *Assessment of learning*

Students will jot down notes related to the type of circles outlined in the video. They will then break off into groups of four to five students and share their findings. A discussion with the entire class can follow. Monitor and observe students as they participate in groups and complete **BLM 34** as they watch the video.

Teacher cue: Students should be able to outline 3-4 characteristics of profiled circles.

Assessment

Do it: *Assessment of learning*

What conclusions can be made about different circles used in the video?

Suggested resources

Circles (National Film Board)

BLM 34

Characteristics of different circles in Aboriginal communities

Justice Circle	Healing Circle	Teaching Circle	Sacred Circle

HEALTH • EMOTIONAL • LESSON 3 • RESTORATIVE JUSTICE

Learning goal: Students will understand how healing circles can help Aboriginal communities to rebuild themselves.

Suggested timeline: One 75-minute period

Subjects: civics, law, history

Lesson opener

See it: Review with students the importance of circles. In a teacher led discussion, point out that there can be a number of situations in which a circle can be used. These may be for healing, justice or trust-building purposes. Place the names of the different types of circles on the board and ask students for the characteristics of each.

Strategy/Lesson activity

Feel it: With students, point out that the following video *Voyage of Rediscovery*, (NFB) will outline one person's struggle to become a better person. The video shows how one person, sentenced to eight months on an island for beating up a local bootlegger, regains his life.

Know it: At the completion of the movie or the video clip, students discuss in small groups the salient points in the movie/video that stood out for them. You may want to talk about issues around regular sentencing (jail time) and teens getting in trouble. Bring the circle into your discussion—when is a good time for using these circles and when is it not?

Assessment

Do it: *Assessment of learning*

Monitor students' participation as they discuss the appropriate uses of healing and restorative circles. Use the group participation rubric in the Assessment Tools section.

Suggested resources

Voyage of Rediscovery (NFB 1990)

HEALTH • EMOTIONAL • LESSON 4 • APPLYING CIRCLE CONCEPTS

Learning goal: Students will see how healing, trust and justice circles could work in their personal lives.

Suggested timeline: One or two 75-minute periods

Subjects: Canadian law, social sciences, drama, civics

Lesson opener

See it: Students view one or both of the following videos on restorative justice: *Harley Eagle on the Power of Circles* www.youtube.com/watch?v=d3NadTh4yco&feature=related, *Spiritual Roots of Restorative Justice* www.youtube.com/watch?v=OUyOBUA6MYy. As they watch the clips, ask them to jot down the words/thoughts that come to mind. These words can be shared in a debriefing/brainstorming session afterwards.

Strategy/Lesson activity

Feel it: Students will have the opportunity to develop scenarios for which healing, trust and restorative justice circles could be used. They will then dramatize their scenario as they role play the different person in the story. The dramatization should take between 5-10 minutes.

Know it: Have students break off into groups of four to five, Assign a type of circle to each group. Students in the group will come up with a scenario which could use the circle that they have been assigned. Each group will be given class time to develop their “story” and rehearse their dramatization. Each group will then perform their “story” in front of their class.

Assessment

Do it: *Assessment of learning*

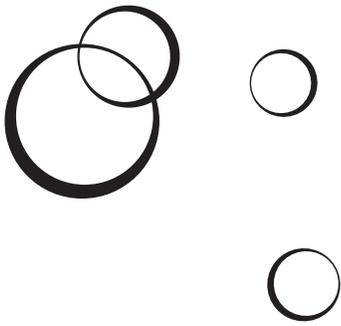
After each performance, take about 5-10 minutes to debrief each member of the group in the role that he/she had been assigned to play in the story. What were their feelings in that particular role? What did they learn about the role that they played? As a group, they could also be asked questions such as: How did they feel their performance went? In what ways, could they improve their performance?

Suggested resources

Computers with Internet connection

www.youtube.com/watch?v=d3NadTh4yco&feature=related

www.youtube.com/watch?v=OUyOBUA6MYy



○ HEALTH • MENTAL

Topic overview

The mental aspect of health is related to choices that an individual can make during their life cycle. This series of lessons examine the topic of self esteem and how it can affect the growth of the individual. In addition there are lessons that highlight the strategies one can use to promote healthy Aboriginal communities.

Lessons

1. Self-esteem

Subjects: careers, physical education and health, learning strategies

2. Addiction, depression and suicide

Subjects: physical education and health, learning strategies, family studies

3. Aboriginal students and mentorship

Subjects: careers, physical education and health, learning strategies

4. A holistic view of health

Subjects: social sciences, physical education and health

5. Gangs

Subjects: social sciences, physical education and health

HEALTH • MENTAL • LESSON 1 • SELF-ESTEEM

Learning goal: Students will examine the concept of self-esteem.

Suggested timeline: One or two 75-minute periods

Subjects: careers, physical education and health, learning strategies

Lesson opener

See it: On the board, write the term self-esteem and read the following poem, 3740166701 (John McDonald in *Strength and Struggle*, McGraw-Hill, 2011). After the reading, ask students to list words or phrases that would connect the poem with the term self-esteem.

Strategy/Lesson activity

Feel it: Create a definition of self-esteem. Ask students whether they believe self-esteem is important or not. Have two columns on the board with the following headings: high self-esteem and low self-esteem. Ask students to generate behaviour which would exemplify each of these headings.

Teacher cue: Response for high self-esteem might be: trying out for a sport team, speaking up in class, getting involved in a club, standing up for a friend, etc. For the low self-esteem column, responses might be: doing drugs, acting out against authority, stealing, bullying, etc.

Know it: Break students into groups of four to five to discuss the following questions:

- Why do people develop low self-esteem?
- What can be done to improve the self esteem of someone who has low self-esteem?

Assessment

Do it: *Assessment of learning*

Students will take a piece of 8 ½ by 11 inch paper and fold it in half. On one side, they will illustrate what someone with low self esteem looks like. On the other side, they will illustrate what someone with high self-esteem looks like. The students can hand these in for evaluation, show their work to the class and explain or have their works displayed on the walls/bulletin boards of the classroom.

Suggested resources

Mishenene, R.A, & Toulouse, P.R., (2011). *Strength and Struggle: Perspectives from First Nations, Inuit, and Metis Peoples in Canada* (McGraw-Hill Ryerson, Toronto: ON)

HEALTH • MENTAL • LESSON 2 • ADDICTION, DEPRESSION AND SUICIDE

Learning goal: Students will become aware of different mental health issues.

Suggested timeline: One 75-minute period

Subjects: physical education and health, learning strategies, family studies

Lesson opener

See it: Use **BLM 35** *Articles and Headlines*. Students take a quick look at the titles of the articles and try to determine the topic of today's lesson.

Strategy/Lesson activity

Feel it: Divide the class into groups of four. Each person is given an article. Students then gather with classmates who have the same article. Give them about 10-15 minutes to read the article and discuss with one another. Each person should then complete the **BLM 36**. Each person should know their article well enough so that they can discuss it with someone else who has not read the article. Once they have done that, the group breaks up and returns to their original group. Each individual then shares the article that he/she has just read with the group. This will happen consecutively until everyone in the group has shared all four articles with one another.

Know it: Each person completes BLM 36.

Assessment

Do it: *Assessment of learning*

Each student individually creates a response to any of the articles that he/she has been exposed to. The interpretation may be in the form of a drawn/painted/computer-generated image, song, poem or a fictional story.

Suggested resources

BLM 35, BLM 36

Articles and headlines

All articles reprinted with the permission of Wataway News and SEVEN Magazine.

Article #1

Withdrawal fears have leaders on alert

By Shawn Bell

February 27, 2012

Source: Wawatay News

The phasing out of oxycontin has First Nations leaders and medical services providers on alert for a major health catastrophe in northern Ontario.

With estimates ranging up to 5,000 people addicted to opioids across the North, leaders are worried about the potential for severe public health and community safety risks as withdrawal symptoms hit large proportions of communities at the same time.

The Nishnawbe Aski Nation has called on both the provincial and federal governments to respond with “urgently needed” emergency strategies to help communities deal with the pending public health catastrophe.

“Potential for a mass involuntary opiate withdrawal is looming,” cautioned NAN deputy grand chief Mike Metatawabin. “The number of NAN First Nations community members addicted to oxycontin at risk for painful withdrawal is staggering.”

The concerns stem from recent government decisions to delist oxycontin and other oxycodone prescription drugs from government health benefits plans. The company responsible for the drug, Perdue Pharma, also plans to launch a new version of the drug that will be harder to tamper with.

Health Canada took oxycontin off of the Non Insured Health Benefits Program on February 15 as a response to the growing prescription drug addiction epidemic across Canada, and especially in First Nations communities.

It is estimated that the black-market supply of oxycontin could dry up between one to two months after the drug is pulled from the market.

Dr. Benedikt Fisher, a senior scientist at the Center for Addictions and Mental Health, said the removal of oxycontin from the market could lead to “massive increases in black market prices, use of other drugs, needle use sharing and crime.”

NAN has been calling for government help in dealing with prescription drug addiction since 2009, when it declared a state of emergency across its entire nation.

Since then individual communities have declared state of emergencies when addiction issues overwhelmed the provision of essential services or threatened the safety of community members. Cat Lake First Nations became the latest community to issue a plea for help when it declared a state of emergency on Jan. 23, 2012.

Metatawabin said NAN has given the government a list of what is required to help communities through the expected withdrawal period, including funding to implement NAN's prescription drug addiction framework, opioid treatment programs, better access to Suboxone in First Nations communities, increased medical, nursing and mental health professionals and increased police and security resources.

"We must act now to care for these very vulnerable people and need to access the resources of Ontario and Canada," Metatawabin said.

James Morris, the executive director at the Sioux Lookout First Nations Health Authority, said all parties have to get together immediately to deal with the withdrawal symptoms in communities.

"The first step is to make sure the needs NAN is calling for are in place," Morris said.

In the long term Morris said he would like to see First Nations communities included in mainstream emergency response procedures, so that when a community like Cat Lake, for example, issues a state of emergency, resources and support immediately become available.

Article #2

reprinted with permission from Kenora Daily Miner and News

Youth in Northwestern Ontario call for flavoured tobacco ban

January 20, 2012

Source: Kenora Daily Miner and News

Cancer shouldn't come in candy flavours or wrapping, which is why Northwestern Ontario youth are calling for a ban on all flavoured tobacco products in Canada as part of National Non-Smoking Week (Jan. 15 to Jan. 21).

"Tobacco products continue to be marketed to youth in affordable and colourful packaging," said Catherine Kiewning, a youth advocate and an original organizer of Flavour ... GONE. "The flavours are only one more way to entice youth in to trying tobacco products, without them there would be less youth interested in the products. That is why we are asking the government for a full ban on flavoured tobacco industry products."

Flavour ... GONE first launched in July of 2008 and was instrumental in the creation of the *Cracking Down on Tobacco Marketing Aimed at Youth Act*. The Act went into effect in July 2010 and banned cigarillos (mini-cigars) and provided other tobacco control measures.

The legislation was a step in the right direction, but loopholes within it have allowed the tobacco industry to introduce products substantially similar in nature to cigarillos, allowing the tobacco industry to get around the law and continue to market flavoured tobacco products. These new products are known as little cigars and are slightly heavier in weight than traditional cigarillos and no longer contain a filter. The Act also failed to include flavoured smokeless tobacco products like chew, which has been growing in popularity among Canadian youth since 2005.

"Tobacco products are highly addictive and dangerous. The youth working on this issue want to see a stop to tobacco industry products that are packaged more and more to look like candy, smell like candy and taste like candy," said Roberta Lappage, adult support for Flavour... GONE. "Flavour...GONE! is calling on all youth, parents and elected officials to support closing the legislative loopholes currently being exploited by the tobacco industry. The youth are tired of being a target of the tobacco industry."

The dangers presented by flavoured tobacco for Canadian youth are amplified by that fact that they do not contain warning labels like cigarettes.

Flavour...GONE is encouraging all Canadian youth, parents and the federal government to learn more about the seriousness of flavoured tobacco and to make the right decision by supporting legislation that removes flavoured products from Canadian shelves. To find out how you can support Flavour... Gone visit www.flavourgone.ca.

Article #3

Identifying suicide

Date: August 21, 2008

Source: SEVEN Magazine, Volume 1:6

At some point, maybe even right now, you or someone you know may feel like “giving up” on life. There may be many different reasons for you to feel this way:

- major changes in your life
- stress from school or home
- loss of a friend, family member or pet
- bullying at home, school or from your friends
- rejection from someone you care about

Sometimes it may not be clear why you or someone else is in such terrible emotional pain. If you're concerned that someone you know may be at risk for suicide, here is a list of signs you should pay attention to:

- writing about suicide
- talking about suicide (i.e. “I want to die,” “I hate myself,” “There is no point to living”)
- preoccupation with death and dying
- loss of interest in friends, school or activities previously enjoyed
- increased and unnecessary risk taking
- heavy use of alcohol or drugs
- neglect in hygiene or personal appearance
- low self-esteem and lack of response to praise
- expressing feelings of hopelessness or helplessness
- sadness and despair.

If you recognize yourself or someone you know in this list, it's important to seek professional help immediately. Contact Kids Help Phone, a hospital, a counselling centre or a suicide hotline.

Helping a friend

If you want to help someone who is struggling with suicidal thoughts here are some things to remember:

- discussing suicide will not increase the risk of suicide
- talking about suicide or suicide attempts isn't just attention seeking strategies—these thoughts reflect genuine inner pain and turmoil and should be taken seriously
- people having suicidal thoughts often feel they are a burden, so let them know they are loved and cared for, and how devastating their loss would be to others
- it's important to ask the person directly if they are contemplating suicide—if the answer is yes, you should seek help immediately.

Kids Help Phone counsellors are available 24 hours a day, every day and the service is free to use from anywhere in Canada. If you're not sure where to turn, call Kids Help Phone at 1-800-668-6868 and talk to a counsellor. You can also connect with a counsellor or get more information about suicide and suicide prevention at www.kidshelpphone.ca.

Numbers to call for help

Kids Help Phone

1-800-668-6868 CANADA

www.kidshelpphone.ca

Suicide Prevention Lifeline

1-800-273-8255

U.S. and Canada

Native Youth Crisis Hotline

1-877-209-1266

U.S. and Canada

For Your Information

When calling any of the numbers, your phone number will not be displayed. You do not have to give any personal information such location, age, or cultural background.

Every call is confidential.

Article #4

Suicide

By Faith Turner

Date: August 5, 2010

Source: SEVEN Magazine, Vol 3:4

Our community of Moose Factory, Ontario has been facing what has been called an epidemic of suicides. This has affected many of our families. Especially our youth. The entire community has been affected by such great loss. This was written for anyone who has ever contemplated their life.

Please don't give up.

The pain might feel so heavy like a thick fog and so hard to see past.

The emptiness might be eating you up inside.

You might feel alone but you're not. You are NOT alone.

Whatever happened, you can and will find happier days.

Or if it has been piling up to the point where you feel too weak to fight, let someone else help you carry the load. REACH out. Tell someone what's going on. Anyone you think might listen. Call someone. E-mail someone. Yell if you have to. Even if you have to walk into the hospital. There is help. They won't put you away thinking you've lost it. You will be protected until it passes.

Don't lose yourself in drugs & alcohol if it has crossed your mind. It won't help the situation. You'll feel worse in the morning, and you might even lose your life...not really meaning to. Don't take that risk because you're gambling with your whole life and the people in it.

Think of your family. Think of your friends. You might feel like you don't mean much but you do! It would cause so much pain and grief to lose you because you are LOVED beyond measure.

People never completely heal from that kind of loss. It's a precious life cut short at the wrong time. It's just not the way. It just brings on more hurt and havoc.

You have to think of the aftermath of it all.

If you have children or children in your life, let them be your light. Teach them, laugh with them, guide and love them so they might have a chance at happiness in this world.

Surround yourself with GOOD THINGS and GOOD PEOPLE in your life.

If there is something in your life that is a source of stress, change it for the better.

If you don't like the path you're on, step into another direction. You never know the places you'll go and the people you'll meet as you make your life. Your future wife or husband, your future children, true friends.... its your life just waiting on you.

Picture everything good that you would want in your life and go that way.

You WILL find your way in this life.... no matter how lost you might feel right now.

Pray for STRENGTH. Just call out. Because it doesn't matter who you are. Your prayers are HEARD. You can stand and pray. Kneel to pray.

Pray loudly. Pray silently. Say a short prayer or pray as long and hard as you can. We each have our own way.... even if you never thought to try it before. Remember that if you ask from within you will be carried through. You can pray about anything that's on your heart. And if you keep praying you will find a complete PEACE and its a real and powerful thing.

Hold on to each other and don't let go.

Article #5

Special Message to the Youth from Grand Chief Louttit

Date: August 5, 2010

Source: SEVEN Magazine, Volume 3:4

"We invited a young lady that to our summit who is about 37 years old. She is dying of cancer. She has gone for chemotherapy in Kingston for her cancer treatment and we asked her speak about life, and she said 'You know what? Here I am. I am fighting for my life. I want to see my parents. I want to see my kids. I want to see my community. I want to see my kids grow big. I want to see my relatives realize their dreams and do things in the future. I want to see Moose Factory get healthy and I don't want to die. I want to be part of that.'

"Just talking about what she said makes me emotional. And the message she had is: 'Why are you doing this? Life is so precious. There is so much hope out there in our little community and in our region and we can be part of that solution and taking your life is not the answer.

"You are running away from the problem and when I see people needlessly dying by taking their lives, I get mad, I get angry and ask why are they doing that?'

"There is hope, said Louttit. We have to open our eyes and minds and look out there and see what's going on in our community and say I want to be a part of that solution. And we as leaders need to support our young people and say we hear you, and so I ask: How can we support you and help you?"

Summarizing news articles

Name of the article:
Brief summary of the article—No more than five sentences.
When did this take place?
Why did it happen?
Where did it happen?
How was it resolved?
Who is involved?
What is the central issue to this story?

HEALTH • MENTAL • LESSON 3 • ABORIGINAL STUDENTS AND MENTORSHIP

Learning goal: Students will develop an awareness of what mentorship looks like and where one can find it.

Suggested timeline: One 75-minute period

Subjects: careers, physical education and health, learning strategies

Lesson opener

Teacher cue: Read **BLM 37** for background information.

See it: On the board, write the word “mentor.” Ask students to tell you what this word means. Ask students to help you make a list of characteristics of a mentor. Consider the following guiding questions:

- What are some important characteristics of mentors?
- How does a mentor help a person?
- How should mentors treat people?
- Where can students find mentors?

Strategy/Lesson activity

Feel it: Tell students that mentorship is important for student success. In a brainstorming session, discuss where successful Aboriginal people are found in their community.

You might want to pose some of the following questions to get the discussion going:

- Do you have to work to be successful? Why/why not?
- Can you work and not be successful? Why/why not?
- Do you have to work, be successful, and only then be a mentor? Why/why not?
- Can you be an unsuccessful person and be a mentor? Why/why not?

Teacher cue: It is important to keep in mind that in a brainstorming session, there are no right/wrong answers. There may be misconceptions however which may be corrected throughout the lesson.

Know it: In pairs, identify a successful Aboriginal person who could be a mentor. Students complete **BLM 38**. Include a picture, outline their occupation, obstacles that they had to overcome and what things helped them overcome their issues.

Assessment

Do it: *Assessment of learning*

After sharing the information from BLM 38, compile them into a binder to be used in the guidance office.

Suggested resources

Local community resource people

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

Internet (If students don't know anyone who is Aboriginal, they could “Google” Aboriginal movie stars, Aboriginal artists, Aboriginal sports, etc)

BLM 37, BLM 38

Youth engagement and empowerment

Reprinted with the permission from Wataway News and SEVEN Magazine.

The Role of Adults:

- Assist in setting up meetings – adults have the power and knowledge on how to set these meetings up and provide the youth a place to gather.
- Guidance in making big decisions – by offering their experience, adults can provide input on which path to go.
- Advocating for the youth voice – Promote the voice of the youth to get in certain places, speaking in favor of the youth.
- Translation into Action – Take the ideas of the youth and make it happen via financing, advocacy support, mentorship or assistance.
- Mentorship – Teaching the youth through on-site experience at work.



Julian Mamakeesic, Contributor

Not the Role of Adults:

- Take over – Don't take over their meetings by taking over their discussions.
- Make decisions for them – Let them make the decisions, but you can help guide them by asking questions like "if you do this, what about these considerations...?"
- Speak on behalf of the youth – Let them speak for themselves at gatherings, conferences and meetings on issues that affect or concern them.
- Putting more barriers – Not giving them a place to meet when they need it or putting up restrictive rules that hamper their progress instead of helping them.
- Not setting any expectations – give them deadlines, clear instructions on what they can and cannot do so as to ensure they know what their mandate is.
- Tokenism – Don't invite them to sit on a governance committee, but not allow them to contribute their ideas and feedback.
- Set up for failure – asking them to create, contribute or do something for you, but not give them to tools required to complete the assigned task.
- Putting issues on the back burner – Don't ask them to create a list of items that need attention and then ignore their list once its completed as requested.

It takes:

- A Conversation – Get to know the youth. A lot has changed in the last 10 years from when you were a youth.
- Commitment – It can't be just one time. Youth engagement is an on-going process, and must be established continually.
- Outline Your Expectations – by setting goals with clear expectations, both youth and adults can work towards that particular goal and achieve it.
- Leadership support – Youth ought to be backed by higher powers. For example, the chief and council, elders, people of high social status.
- Setting expectations – Set expectations so that everyone is clear on what must be done and how it can be achieved.
- Staff – Having a network of people who bring different technical skills to the table makes it easier for youth to have an idea on who to approach when a problem arises.

It's been said that the only real training to prepare an individual for leadership is leadership.

If that's true, then why aren't more First Nations leaders putting their youth into leadership positions to groom them for taking on those future roles? Could this be why our communities are having a hard time moving forward ... because we are not growing our own leaders?

"Aboriginal youth are the fastest growing segment of the First Nations population and yet decisions concerning them are often made without youth input or expertise," says Jocelyn Formsma, a youth leader who sits on youth councils at national, regional, and local levels. She's 28, has almost 10 years of experience in leadership roles such as doing committee work, event organizing, advocating on social issues affecting youth including on child welfare matters and is, at the moment, finishing up a degree in Public Administration at University of Ottawa.

Her experience as a youth advocate has her urging the following to leaders who are willing to listen: Aboriginal leaders should recognize and value their youth.

"It's a strategic investment, something that we put time and effort into now ... its investing in our communities, its investing the in the people we want to have in our communities, it expands knowledge and reach," she said.

Adults are an important if not critical factor to youth engagement, she adds.

"They can do a lot in terms of developing leaders," she said. Adults can be involved by "assisting in setting up meetings and events, ...providing guidance in making the big decisions, ...advocating for the youth voice, ...translating ideas into action, ...and providing mentorship," she said. It's up to adults to take the ideas of the youth and make them happen. Also, mentoring the youth according to their interests is a great way to teach them about the processes that take place at meetings and events. With the guidance and support of adults, youth can benefit tremendously and so can their communities.

On the other hand, Jocelyn said it's not the role of adults to take over youth responsibilities by making decisions and speaking on their behalf. Jocelyn says, "I think it's the role of adults to make that room, to make time for the youth to speak for themselves." Another problem is tokenism, a phenomenon where youth are brought to sit as 'reps' on a community board but aren't consulted or invited to contribute in discussions when decisions are being made. This makes the youth feel unimportant because it tells them their input is unwanted or unwelcome.

"I don't like being taken for granted," says Jocelyn, and the youth feel the same. "When we aren't taken seriously, our motivation, reason to be involved is destroyed, and that doesn't have to happen." Formsma says we should we take the time to invest in our communities by taking time to engage and empower our youth.

"We develop corporate skills and build on leadership values into our everyday lives, and we can be the future leaders of our communities and develop those communities for the good of the people," she said.

Published in SEVEN Magazine, May 12, 2011, Volume 4, No. 3

Mentor fact sheet

Name of person:
Brief summary of why this person could be a mentor.
Where does this person live?
What obstacle(s) has this person struggled to overcome?
What helped this person overcome their obstacles?
Who could be inspired by this person?
How could this mentor help their community?

HEALTH • MENTAL • LESSON 4 • A HOLISTIC VIEW OF HEALTH

Learning goal: Students will develop an awareness of what it means to have good mental health.

Suggested timeline: One 75-minute period

Subjects: social sciences, physical education and health

Lesson opener

See it: Introduce students to the four sectioned medicine wheel **BLM 39**, and the four quadrants mental, emotional, spiritual and physical. Aboriginal teachings suggest that there should be an equal amount of activity in all four sectors in order to lead a healthy lifestyle (reaching balance).

Teacher cue: Ask students to define each part of the wheel.

- Mental: those elements that address the academic/thinking mind, knowledge, cognitive skills
- Emotional: those elements that address emotions, mental health
- Spiritual: those elements that affect the spirituality of a person
- Physical: those elements that involve physical energy and effort

Strategy/Lesson activity

Feel it: Give each student an BLM 39. Ask students to record activities which they engage in that would fit into one of the quadrants of the Medicine Wheel. For example, where would they put the chess club, video games, maintaining friends, playing on the rugby team, volunteering at the hospital, etc.?

Know it: Ask students to review how they filled out their circles. They may also consider quadrants of the circle where few activities are listed. Afterwards, each student can share his/her circle with one other person.

Assessment

Do it: *Assessment of learning*

Using recipe format, create a healthy meal of activities in order to create a healthy person. This recipe could take a week to cook.

Extension

Read **BLM 40**. Discuss any relevance of this article to their personal experiences, or something similar.

Suggested resources

Various library resources, access to internet.

BLM 39, BLM 40

BLM 39



Differing beliefs between young and old

Reprinted with permission from Wataway News and SEVEN Magazine.

Kitchenuhmaykoosib Inninuwug (Big Trout Lake) is an Oji-cree community of 1,200 on- and off-reserve band members. In the community, there is an ongoing issue between the youth and Elders regarding their spiritual and religious beliefs. In my lifetime, KI has always been a non-traditional community. There are no powwows, drumming or sacred ceremonies. But there are religious ways, which are basically Christianity and church services.

“That’s it, that’s all,” a teenager wrote on a recent survey of KI youth and Elders. During March break, I went around the community with a questionnaire and surveyed five young people (between 15 and 22 years old) and five Elders. The questionnaire asked their thoughts on sacred beliefs and spirituality in the community. The answers from the youth seemed all too familiar, as many youth want to learn traditional spiritual ways. The Elders had various thoughts and opinions, some of which are very interesting and unexpected.

Over the past year, a lot of youth have taken action with their beliefs by learning the seven sacred teachings or by asking experienced dancers or drum teachers to visit the community.

“We need something to help us cope with our problems like alcohol and drug abuse,” said a young man from KI, who chose to remain anonymous.

Another young man added: “Learning to play the drum and practice smudging keeps me grounded. Before I got involved in my drum I was a bad oxy addict.”

When I finished my questionnaires people must have heard about what I was doing because I was soon invited for coffee and to sit around the local store to discuss this issue. A lot of youth and young adults think it’s a good idea to learn traditional ways.

“There is a lot of alcohol and drug abuse (in KI). If we have these spiritual ways and sacred beliefs, our generation can be healed and have a new outlook in our reserve,” said Brent Beardy, a counsellor at the community’s health office. “I just think this can really help our teenagers,” he added.

Elders, however, appear to think it’s not the right thing to do. According to their answers from the questionnaire, the Elders think the sound of the drum will bring great tragedy, there is evil in regalia dresses and it’s disrespectful to God to dance powwow. A few Elders responded in the survey by saying the reason for these beliefs could be blamed on Residential School.

During my visit home, there were two Elders in the community I sat and discussed my story with. “Our generation of youngsters today is much different today than we were as kids. Look at all of this... our community. Murders, alcohol, drugs, and many suicides,” a wise Elder told me. “Youngsters believe in powwows, drumming, smudging and sweat lodges. They should learn and practice these ways as much as they can. It helps them.”

Another Elder, who thinks highly of the young people in KI, said, “It hurts to see our young people killing themselves, so young and so confused with life.” He pauses and looks out the window. “They need a connection with God.”

“In powwows, they pray and dance for what they call ‘The Creator.’ We all worship the same God, but in different ways,” he said.

“I can’t say anything about other Elders and what they believe in because we all heard different stories and yes, Residential School can be a reason,” he said of why some Elders may think traditional spiritual beliefs are bad.

There is still a long debate about the mix of beliefs in KI between our Elders and our young people. But will the young people of KI change the community for the better? Will the Elders let this spiritual belief become part of the community? What kind of effect would this have on the community?

There are still many questions that remain unanswered and actions yet to be taken.

McKay, from Kitchenuhmaykoosib Inninwug, is a Grade 12 student at Pelican Falls First Nations High School. After graduating, she plans to attend Red River College in Winnipeg, Man., to study police foundations.

Casey McKay
SEVEN Magazine (Vol 1: 4)
April 2008

HEALTH • MENTAL • LESSON 5 • GANGS

Learning goal: Students will become aware of the dangers of gangs.

Suggested timeline: One 75-minute period

Subjects: social sciences, physical education and health

Lesson opener

Teacher cue: Some Aboriginal students join gangs because of their need to for connectedness. In many First Nations communities, the sense of family is non-existent. Many youth grow up without the support of parents or family members. They may seek support elsewhere, including membership in a gang. For many students, gangs represent that family. Gangs may give youth the status and support he/she desires and needs. Gangs may also appear to make the lives of their members temporarily “better” by providing them with housing, spending money and living essentials.

See it: Brainstorm with students the reasons why anyone would consider joining a gang.

Strategy/Lesson activity

Feel it: Students read **BLM 41**.

Know it: Watch the news clip: www.ctv.ca/CTVNews/WFive/20090515/wfive_gangs_090516

Complete **BLM 42**.

Assessment

Do it: *Assessment of learning*

Students will create a list of helping strategies that could be used to prevent someone from joining a gang.

Suggested resources

Internet connection to watch the news clip

BLM 41, BLM 42

From gangs to self discovery, healing

Reprinted with permission from Wataway News and SEVEN Magazine.

For myself when I was growing up, we didn't know how to be Anishnawbe. We didn't know our way of life. We didn't know how to be so-called "Indian." We would look to other cultures in the media like hip-hop. I used to dress very differently with the baggy jeans, do-rags, bandanas, and wear labeled clothing such as Fubu and all that other stuff because that's what I saw that on hip-hop videos, in magazines and all that other stuff. I didn't know what being Anishnawbe was. When I was younger, I hated being native. I made my mom cry one time when I told her I wanted to be white. I looked around and I saw white judges, white police, everything white. And seeing Anishnawbe people drink, lots of abuse. I was ashamed of being native. So, growing up being native, yeah it was hard.

After I left my reserve when I was younger I lived in Thunder Bay and I was too brown to play with the white kids. When I went back home to my reserve I was too urbanized now to play with the brown kids. So there's that kind of divided attitude which makes it hard for youth to be native.

At first, I had that attitude of it (my culture) being evil. I think what really changed things for me was being able to have mentors guide me. Being able to listen to Elders and pass on that knowledge that our way of life is a good thing. There's a lot of healing involved with it.

When I was younger I was disrespectful and angry. There were times when I would drink heavily and even do drugs. I would be very disrespectful to women, friends whether if it was physical or emotional. I'm still holding on to that hurt. And that alcohol and the drugs would just really help that life style along. Being introduced to the sweat lodge and different kinds of ceremonies, it just paved a new path for me, allowed me to let go of things that have happened to me in the past. When I got my Anishnawbe name I was 15. And I think that was my first step towards healing. I went into the Indian Friendship Centre in Thunder Bay, at the time, for all the wrong reasons. I wanted to sell drugs, meet girls, and was with my so-called "family" or bros, when I was younger I was involved with youth street gangs.

I went to the friendship centre, and I left with the right answers I guess. Because I went to an Elder and I said, "I want my Indian name" not because I understood but because I wanted to have one.

I didn't understand and right away she said "nope."

"Why the (bleep) not?" is what I said, and she didn't get mad at me. She didn't give me the reaction I wanted. What she did was she put her hand over my chest and said, "because there is too much hurt in there" and she started to talk about things that I hadn't really told anybody about at that time including sexual abuse, physical abuse, of feeling neglected, of having Christianity forced onto me on a non-Christian way, of not knowing who my father is, of not having a good relationship with my mother, of not having that real sense of belonging anywhere. She even talked about youth street gangs and about drugs.

(About the sexual abuse) this was going back to when I was younger (still a child). While it was happening I didn't understand. All I knew was I was getting hurt. I thought it was the norm in a way. It was a male that sexually abused me and he was a relative of mine. Having that fear of him, living in fear of when this is going to happen again, he would say a lot of things that I was his "little boyfriend" or his "little faggot." The worst part of it was when I would try to tell people.

I remember telling my mom and to this day she doesn't remember it. I believe that's because she had her own personal struggles at the time. I remember also telling my grandma. All she said was "things like that don't happen here" and it was denial.

In the end, I did get my naming ceremony and it lasted for about four hours. The Elder said for me to throw out all of these hurtful things.

Have you ever been around somebody that was so gentle, and so caring that you can feel it? That's exactly what I felt from her.

It was like she was on the same wavelength with me.

I was on the streets at the time. Just having that positive connection with someone, she healed me. She answered a lot of questions that I wasn't really asking or that I didn't think to ask. After everything was said and done she announced to me "your name is "one who hides a white heart" and she said, "that rage, that hatred that you have inside yourself, you used it to survive the things that you were going through. You don't need that anymore, throw it out and leave it alone now." She also said "that white heart you have means innocence, like a good heart. You can show that to people now. You're from the Polar Bear. Polar Bears are able to withstand the harshest of weather. Your life up until now has been one harsh weather." And she gave me my gifts, colors, and she just really made me feel Anishnawbe. I wasn't an Indian anymore I was Anishnawbe. It was a really good feeling. And she said, "How do you feel?" I said "I feel good." Here was this boy who thought he was the toughest guy in the world on the floor crying, sobbing, letting go of all that stuff.

Shortly after (I got my name) I confronted my abuser. When I had this courage to confront him, he was the one crying and he was the one letting me know what happened to him: he told me that another relative did it to him as well too. I started to ask around, especially to my mother, and she told me that happened to him from Ralph Rowe (a former Anglican church minister who was convicted of sexually assaulting dozens of First Nations boys in Northern Ontario (Rowe had worked in 18 NAN First Nations between 1971 and 1986). It just happens over and over like a chain, but I feel good about it now because I didn't pass on that chain.

Before I had rage and hatred. I really started to understand my name. Even though I had hatred towards people that did this to my family, towards a lot of people that hurt me, I still had compassion for people. I had that understanding of why he had that hatred. Because he was a part of my family I was able to forgive my abuser.

And now I am working with youth. Having a lot of youth telling me the same things in a different perspective about abuse, sexual abuse, about not knowing who they are; that's why I think that we do have to go back to the bush. We do have to start listening to the Elders and to gain their knowledge.

Before Residential Schools, all of us knew our names, our language.

All of us knew what the lodge was about. We had our parenting skills really good and we had everything we needed to care for ourselves. I saw Residential School as a filter, filtering out all those good things we had.

Losing the language, stories, and song, our way of life. Just having that emptiness, but also gaining things at the same time like sexual abuse, physical abuse, disrespect for our women and children. All those things and again it started a chain reaction. And it's still kind of happening now.

I guess to anybody that listens: we really have to start listening to our children, because life to them is so simple and easy. Sometimes it's good for us adults cause we think we know everything. You can say "you don't know what you're talking about, you're only four or five years old" but sometimes life to them is so simple and straightforward.

For example, if you're having a bad day and a little kid comes up and says "why are you mad? Why can't you just be happy." It's so easy and simple to do. Youth have a very powerful voice and sometimes us, Anishnawbe people, we've adopted that European way of not listening to youth and even our women.

Before, our people highly respected kids, youth and women. Play with your kids and for all you young people out there, respect your Elders, respect yourselves and don't put any of that poison in your body. Our Elders are slowly dying off and we really need to listen what they need to teach. Meegwetch.

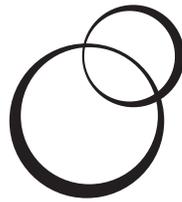
Daniel Sakchekapo, 25, is a WeagemowFirst Nations band member.

This story is an excerpt from an interview Sakchekapo did with WRN's Jerry Sawanas for the show Your Spirit is Your Voice.

Daniel Sakchekapo
SEVEN Magazine (Vol 3:6)
Nov. 25, 2010

Video fact sheet

Name of the video:
Brief summary of the video—No more than five sentences.
When does it take place?
Why does it happen?
Where does it happen?
Who is involved?
What are three issues related to community development?
How can gang membership be reduced or eliminated?



HEALTH • SPIRITUAL



Topic overview

The following lessons focus on spiritual health in the community. World views, values and acceptance of all peoples are important in the maintenance of First Nations communities.



Lessons

1. Traditional beliefs as the foundation

Subjects: English, history, civics, law, social sciences

2. World views

Subjects: social sciences, civics

3. Two-spirited people

Subjects: family studies, physical education and health, social sciences

HEALTH • SPIRITUAL • LESSON 1 • TRADITIONAL BELIEFS AS THE FOUNDATION

Learning goal: Students will become aware of how traditional beliefs may guide the lifestyles of Aboriginal people.

Suggested timeline: One or two 75-minute periods

Subjects: English, history, civics, law, social sciences

Lesson opener

See it: On the board, write “What does it mean to be a good citizen?” and “What words would you use to describe a good citizen?”

Teacher cue: Students may respond with the following: A good citizen helps people, obeys the law, is respectful, kind, resourceful, quick thinking, is creative, participates in local community events, etc.

Strategy/Lesson activity

Feel it: Write the following words: honesty, love, respect, humility, bravery, truth, wisdom. Ask students to think about how these words are connected. Tell students that these words are part of the Teachings of the Seven Grandfathers. Some school boards have adopted these principles and the meanings linked with these words to create a guiding framework for character education.

Teacher cue: Use **BLM 43** and **BLM 44**.

Assign each group one word from BLM 43 and discuss how the word that they have been assigned can guide them as they mature. They need to discuss how that word relates to citizenship. Ask groups to report back.

Know it: Use the following questions to guide a discussion:

- How do the Teachings of the Seven Grandfathers and/or Iroquoian Thanksgiving Address relate to our sense of citizenship?
- Is it possible to use these principles as a set of rules to guide one’s behaviour?
- How can these words enhance citizenship?

Assessment

Do it: *Assessment of learning*

Students will complete a creative task (songs, collages, children’s story) that makes a connection between values and citizenship.

Extension

Using the Iroquoian *Thanksgiving Address* or the *Teachings of the Seven Grandfathers*, ask students how these compare and contrast with the teachings of another religion, i.e. Islam or Christianity, for example.

Suggested resources

Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

BLM 43, BLM 44

Teachings of the Seven Grandfathers

Source: Wikipedia

Among the Anishinaabe people, the *Teachings of the Seven Grandfathers*, also known simply as either the Seven Teachings or Seven Grandfathers, is a set of teachings on human conduct towards others.

Teachings

- **Wisdom (Nibwaakaawin):** To cherish knowledge is to know Wisdom. Wisdom is given by the Creator to be used for the good of the people.
- **Love (Zaagi'idiwin):** Love must be unconditional. When people are weak, they need love the most. To know Love is to know peace
- **Respect (Minaadendamowin):** To honor all creation is to have Respect. All of creation should be treated with respect. You must give respect if you wish to be respected.
- **Bravery (Aakode'ewin):** Bravery is to face the foe with integrity. To be brave is to do what is right even when the consequences are unpleasant.
- **Honesty (Gwayakwaadiziwin):** Honesty in facing a situation is to be brave. Always be honest in word and action. Be honest first with yourself, and you will more easily be able to be honest with others.
- **Humility (Dabaadendiziwin):** Humility is to know yourself as a sacred part of Creation. You are equal to others, but you are not better. You are compassionate.
- **Truth (Debwewin):** Truth is to know all of these things. Speak the truth. Do not deceive yourself or others.

Thanksgiving Address

Source: www.sni.org/ThanksGiving.aspx

Seneca traditionally open and close their religious and community gatherings by reciting a sacred prayer—the Thanksgiving Address. The ancient *Thanksgiving Address* is a lengthy oration dating back to the founding of the Iroquois Confederacy. It follows a natural sequence from the earth to the sky to the Creator. The address recognizes and gives thanks for the contributions which allow us to survive and prosper. The length and detail of the Address may vary depending on the speaker and the type of event. The following is a brief version of the Seneca *Thanksgiving Address* translated into English:

We put our minds together as one and give thanks to our Creator for each of his gifts which contribute to our happiness as long as we walk this earth.

People: We give greetings and thanks to all gathered here. We have been given the duty to live in harmony with all living things and to share our knowledge of our culture and ceremonies. We are responsible that our cycle continues, from elders to children. Now our minds are one.

Earth: We give greetings and thanks to our Mother, the Earth who continues to provide for us. The women and Mother, the Earth are one; givers of life. Now our minds are one.

Water: We give greetings and thanks to the waters which provide for our strength and well being. All life, including people, plants and animals need water. We give thanks to the lakes, rivers, and streams. The waters of the world quench our thirst and provide food for the plant and animal life. Now our minds are one.

Small plants: We give greetings and thanks for the plant life, which includes fruits and plants for food and medicine. The plants work many wonders from sustaining life to curing our diseases. The most important of these plants is the strawberry. Now our minds are one.

Three Sisters: We give greetings and thanks to the Three Sisters. They have been given as our main foods from the plant world. They are corn, beans, and squash and they are gifts to sustain the people. These plants are related to women, Mother Earth and Grandmother Moon. Now our minds are one.

Trees: We give greetings and acknowledged the trees of the world. They provide us with shelter, shade, and fruit. The Maple is the leader of the trees and is a sign of the rebirth of spring. Long ago our people were given a way of peace of strength and this is symbolized by the tree of peace. Now our minds are one.

Animals: We give thanks and greetings to the animal life. They are still living in the forests and other places, carrying out the instruction given to them by the Creator. They provide us with food, clothing and knowledge. Now our minds are one.

Birds: We now turn our thoughts toward the winged creatures. Our feathered cousins provide us with food, song, and guidance. The leader of the birds is the eagle who flies the highest and watches over all of creation. Now our minds are one.

Four Winds: We listen and hear the voices of the four winds. They come from the directions and bring us strength, fresh air, and rain. We are assured that they are following the instructions of the Creator. For this we give greetings and thanks. Now our minds are one.

Thunderers: We give greetings and thanks to our Grandfather Thunders. They roam the sky carrying water to renew life. Their loud voices can be heard and they give protection. Now our minds are one.

Sun: Now we turn our thoughts to the sky. Our elder brother the sun provides light and warmth. With the sunrise we can see all of the gifts we have been given by the Creator. Our brother is the source of all fires of life. Now our minds are one.

Moon: During the night time we see our Grandmother Moon. Her cycle is in harmony with other female life. Her power determines birth, time, plant growth, and the tides of the waters. Our Grandmother continues to lead us. We are grateful and express our thanksgiving. Now our minds are one.

Stars: The stars are the helpers of the Grandmother Moon. They have spread themselves across the sky. The stars provide the morning dew, guidance and direction. They tell us when to plant and observe ceremonies.

Four Beings: We give greetings and thanks to the Sky Dwellers. They are powerful spirit beings who have been assigned by the Creator to guide us both by night and day. These beings help the creator to watch and direct us during our journey on Mother Earth.

Good Message: We acknowledge Handsome Lake as the carrier of the Good Message. We give greetings and thanks that he should lead us on a path to personal betterment. Now our minds are one.

Creator: Now we turn our thoughts to the Creator himself. He is known to us as the great mystery and he asks that people take care of and respect his creations. We see that all things are faithful to their duties as he instructed them. Therefore we gather our minds into one and give our great thanks to the Creator. Now our minds are one.

HEALTH • SPIRITUAL • LESSON 2 • WORLD VIEWS

Learning goal: Students will develop an awareness of the different world views that exist among the Aboriginal peoples of Canada.

Suggested timeline: Two 75-minute periods

Subjects: social sciences, civics

Lesson opener

See it: Introduce world views to the students in this manner:

There are two women, friends from their childhood and now living in different communities. They happen to come upon each other at an event (hockey tournament, pow wow or ceremony) and one woman says to the other, “Oh, you’re sooo fat.”

What does this mean?

- a) the person who said it is being rude.
- b) the person is obese and has a dietary issue
- c) the woman is successful and is provided with all of life’s comforts

The answer is c. Discuss with students that this statement is an example of how some Aboriginal people see the world and suggests that world views are really perceptions based on culture and experience.

Strategy/Lesson activity

Feel it: Use images from the following ad campaign *HSBC Different points of view*
www.bing.com/images/search?q=HSBC+Advertising+Campaign&FORM=BIFD

Teacher cue: Allow five minutes for students to look at the photos and think about the advertisement. Once they have had a chance to do so, generate a discussion with the following guiding questions:

- What is this campaign trying to show you?
- What do they mean by using the same words with different pictures?

Know it: Students work in groups of three to four on **BLM 45**. They think about Aboriginal communities and consider different world views in the following areas: Art, health, language, stories, technology, and spirituality. Students share their findings with their classmates in a debriefing session. They may need to obtain information from the internet or an elder. They would then compare/contrast the Aboriginal world views with their own religious/philosophical understandings.

Assessment

Do it: *Assessment of/as learning*

Assessment will focus on student participation and engagement within their respective groups.

Suggested resources

HSBC ad campaign–Different points of view

www.bing.com/images/search?q=HSBC+Advertising+Campaign&FORM=BIFD

BLM 45

World view differences

	Aboriginal
Art	
Health	
Language	
Stories	
Technology	
Spirituality	

HEALTH • SPIRITUAL • LESSON 3 • TWO-SPIRITED PEOPLE

Learning goal: Students will develop an awareness of the role of two-spirited people in Aboriginal communities.

Suggested timeline: One 75-minute period

Subjects: family studies, physical education and health, social sciences

Lesson opener

Teacher cue: Aboriginal people march for the following reasons: treaty rights, gender issues, land claim issues, discrimination, legislative wrongs, equality, fairness.

See it: Use an image from www.fncaringsociety.com/

Ask students to watch this video and think of answers to these questions as they watch:

- What are the elements of good citizenship as shown in the videos?
- What kind of issues would Aboriginal peoples walk and march for?

Teacher cue: Traditionally, two-spirited people were seen as special people who could go between two worlds. Today, some two-spirited people find intolerance and discrimination.

Voices of the peoples

In Canadian society as a whole and in some Aboriginal communities, people who identify as “Two-Spirited” (a present-day term that means an individual with both male and female spirits in one body) might also face discrimination. One Anishinaabe man recalls how he experienced discrimination and moved to the city to be himself: Being Two-Spirited was not talked about or accepted in my family. It is better now but it’s a very fine line...My sister told me “I just want you to know that whatever partner you choose, it’s OK. I accept it.” She said she hoped I find a person who makes me happy because that’s what she wanted. *Aboriginal Beliefs, Values, and Aspirations* Filion et al, Pearson and GoodMinds, 2011, (pg.173)

Strategy/Lesson activity

Feel it: Write the word “two-spirited people” on the board. Ask students to describe what is meant by those words. Using a traditional story such as one found at www.dancingtoeaglespiritsociety.org/twospirit.php

Read this story with the students and generate discussion with these questions:

- What is the purpose of the story?
- Does it help?
- Who does it help?

Assessment

Know it/Do it: *Assessment of learning*

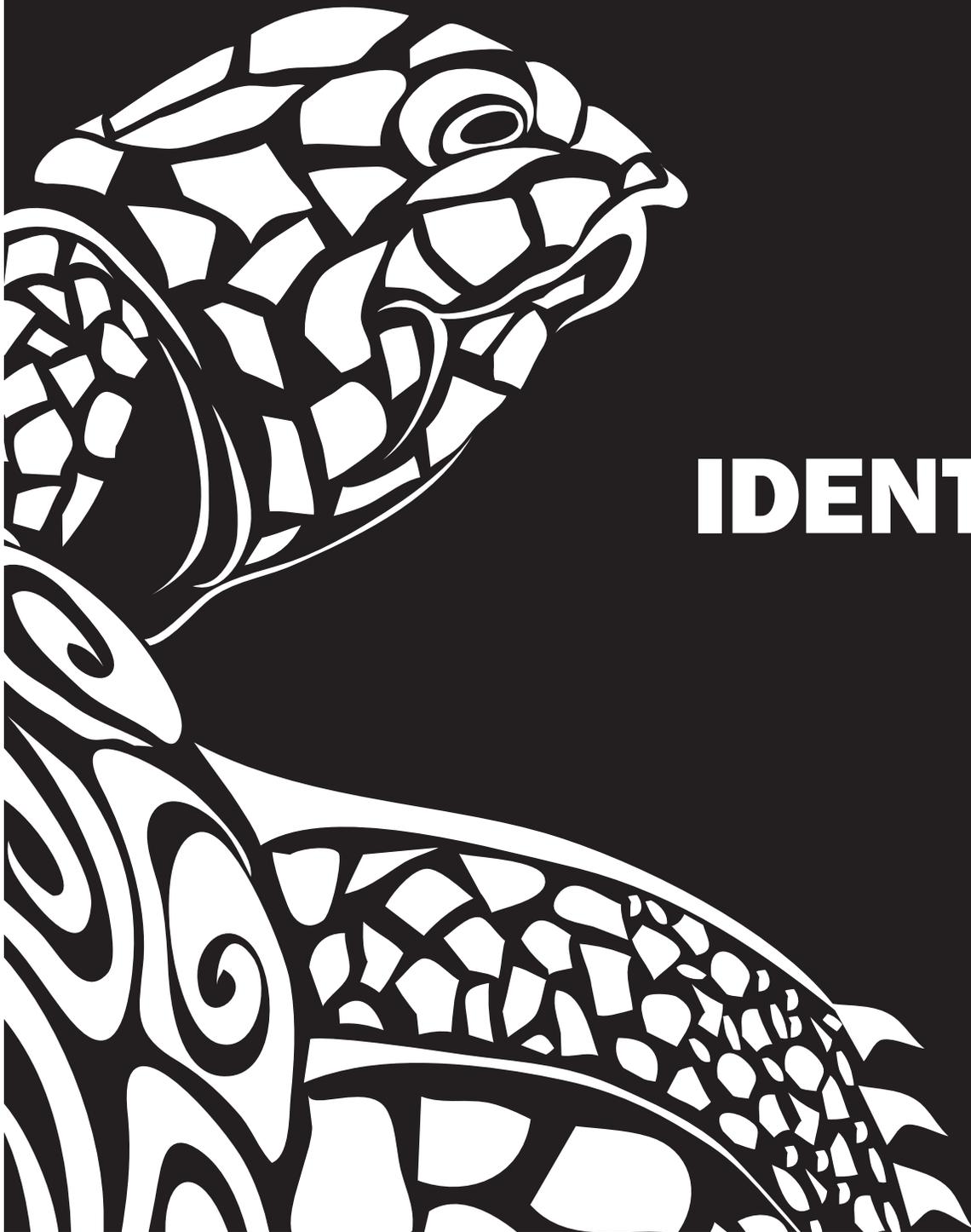
As a good citizen, create an ad campaign that is aimed at creating an awareness of gender issues. The ad campaign should feature strategies aimed at reducing discrimination.

Suggested resources

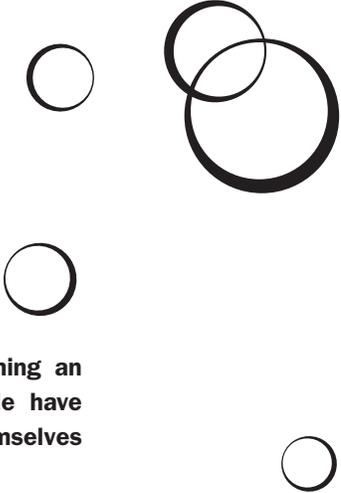
Aboriginal Peoples in Canada (Reed et al, Pearson and GoodMinds, 2011)

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

www.dancingtoeaglespiritsociety.org/twospirit.php



IDENTITY



IDENTITY • PHYSICAL

Topic overview

The physical aspect of Identity is integral to establishing an awareness and understanding of how Aboriginal people have historically been defined and how they would define themselves in the contemporary context.

Lessons

1. Where do I fit in?

Subjects: family studies, civics, social sciences, guidance, physical education and health

2. Aboriginal membership

Subjects: family studies, English, civics, history

3 Importance of clan systems

Subjects: family studies, English, civics, history, careers, social sciences

4. Business opportunities related to harvesting traditional foods

(Lesson 4, HEALTH, Physical)

Subjects: family studies, law, civics, social sciences, guidance

NOTE: This lesson shows how land defines the people who live on it and demonstrates how land and harvesting traditional foods is an important component of Aboriginal identity. The lesson may be used as part of the LAND unit, HEALTH unit or IDENTITY unit.

IDENTITY • PHYSICAL • LESSON 1 • WHERE DO I FIT IN?

Learning goal: Students will become aware of the role of First Nations, Inuit and Métis people in the context of their community, province and nation.

Suggested timeline: One or two 75-minute periods

Subjects: family studies, civics, social sciences, guidance, physical education and health

Strategy/Lesson activity

See it:

Teacher cue: The teacher may say: “Think quietly about these questions: Why is the world the way it is? What is the purpose of life? How do I fit in? What is the right way to behave? Ask students to share their responses with the class. Teacher can then pull the responses together to introduce the topic, by saying, for example: “Everyone in the room has a different set of answers to those questions, yet each of you can find at least one thing in common with everyone. By learning about world views, we can express an informed point of view, form better relationships and solve problems. We can understand what motivates others’ actions.”

Feel it: Use a graphic that will show the teacher’s personal world view web as a model for students so that they can construct their own World View web. An example is provided on page 6 of *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011. An additional example is found on page 114.

Substitute the general factors affecting world view (eg: church, ethnicity—see text box below) with examples specific to the student’s life (eg: sports, lacrosse) in various size circles depending on importance. Students should indicate their three most important influences by placing those in the biggest circles on their world view graphic.

-family	-languages	-neighbourhood	-education	-significant others	-nation
-roles in family and community	-the land	-physical appearance	-friends		
-sexual orientation	-cultural traditions	-ethnicity	-religion		
-socio-economic status	-gender	-life experiences	-media	-geography	-environment

Know it: Have students use the Internet to identify different world views from different parts of Canada, (Shuswap Nation, Plains Cree, Piikani Nation, Métis, Inuit). Create a world view web graphic reflecting the perspective of a student from one of these communities. Have students share/compare/contrast findings with classmates who have chosen a different Aboriginal community. (Note: this may be set up as a Jigsaw activity).

Assessment

Do it: Assessment of learning

Students submit their personal world view graphic as well as the one from the perspective of an Aboriginal student in the community they have researched, along with a paragraph that answers the following questions: “What is my world view? How does it compare to the Aboriginal perspective?”

Suggested resources

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

IDENTITY • PHYSICAL • LESSON 2 • ABORIGINAL MEMBERSHIP

Learning goal: Students will develop an awareness of issues surrounding Aboriginal membership.

Suggested timeline: One 75-minutes period

Subjects: English, civics, history

Lesson opener

See it: The teacher can begin by asking how many students belong to a club or sport team or community group. How many students belong to a heritage club such Irish Dance Troupe, a Drumming Troupe or some kind of musical group? Ask students to list or state the conditions for membership.

Compare membership criteria between sport teams and clubs with heritage musical troupes. How are they different? How does this compare to Aboriginal band membership? How are Aboriginal people defined?

Strategy/Lesson activity

Feel it:

JIGSAW ACTIVITY: Divide students into groups of four. Using *Strength and Struggle* (McGraw Hill, Ryerson 2011), have one student in each group read one selection of the following three: *E5-770, My Mother's Name* (Lucie Idlout), 3740166701 (John McDonald), *I am my Grandmother* (Nadia Mclean). The fourth poem is in *Aboriginal Beliefs, Values, and Aspirations*, Pearson and GoodMinds, 2011, page 136, *Indian enough*, (Kateri akiwenzie-damm)

Know it: Have students review their selection within their own group. Create a fact sheet that summarizes the issues related to identity and membership. Create new groups with one member from each reading group being placed in new groups. Have each member share their selection summaries with the other group members. With students review the summaries of each of the selections. What are the common themes to them? Use the handout provided **BLM 46**.

Assessment

Do it: Assessment of learning

Being Aboriginal is a complicated issue. From your study of these four selections, create a definition of what it is to be an Aboriginal person in 2012.

Suggested resources

Various selections from *Strength and Struggle* (Mishenene & Toulouse, McGraw-Hill Ryerson 2011)
Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)
BLM 46

BLM 46

Selection title	Author name	Themes

IDENTITY • PHYSICAL • LESSON 3 • IMPORTANCE OF CLAN SYSTEMS

Learning goal: Students will develop an understanding of clan responsibilities.

Suggested timeline: One 75-minute period

Subjects: English, history, civics, careers, family studies, social sciences

Lesson opener

See it: The teacher can begin by asking how many students have ever heard of clans and the concept of clan association? Clarify the concept of a clan system. Use examples from the Scottish heritage where McDonalds and McKays were popular clans, or caste systems in India. Note: A clan is an association or belonging to a family group which carried with it certain roles and responsibilities within a societal system including colours, symbols, territories.

Guiding question: Why do clans exist and what role do they play in society?

Strategy/Lesson activity

Feel it:

Using *Aboriginal Peoples in Canada* Reed et al, Pearson and GoodMinds, 2011, have students read page 314. This is a story that outlines the origin of clan families in Haudenosaunee communities. Students can read this section and answer the questions provided in the text.

Alternatively, have students read the selections located at www.americanindians.yuku.com/topic/228#.UxA1KCDpAI

This is a story which outlines the origin of clan families in Ojibway communities and www.mohawktraditionalcouncil.org/clans.html that outlines the clan systems in Mohawk communities.

Teacher cue: In the Ojibway community there are seven clans outlined, and within the Haudenosaunee Confederacy there are nine clans. We know that clans were created to provide a system of organization and structure for communities so that roles and responsibilities could be more clearly understood. For example, in Mohawk communities (one of the Haudenosaunee nations), the Bear clan is often associated with medicine and healing. In Ojibway communities, the Crane clan is often associated with leadership.

Small group discussion: Divide students into groups of three or four. Have students think about how we organize ourselves in contemporary Canadian society. How do we organize things like occupations, services, schools etc? Do we see generational trends with regard to careers, positions in society etc.? Are there specific expectations your family has with respect to your career pathways?

Assessment

Do it: *Assessment of learning*

In the small groups, have students create a “desert island” scenario. Each group must establish clans to take responsibility for the various needs of their society. Creativity is encouraged. Students could select symbols, names, colour etc. that define and are appropriate to their respective role in the society. Groups present their “clan” system to the rest of the class.

Extension

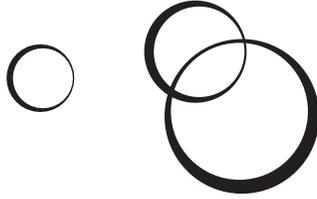
The class chooses the best of each scenario to create the “ultimate society.”

Suggested resources

Aboriginal Peoples in Canada, (Reed et al, Pearson and GoodMinds, 2011)

www.americanindians.yuku.com/topic/228#.UAXA1KCDpAI

www.mohawktraditionalcouncil.org/clans.html



IDENTITY • EMOTIONAL

Topic overview

The emotional aspect of Identity considers the ways Aboriginal people express how they feel and how culture impacts that expression. Students will understand that Aboriginal people have faced challenges from social policies such as the “Sixties Scoop,” and understand the resiliency of Aboriginal communities as Aboriginal people come to terms with the impact of these actions on their lives.



Lessons

1. Role and responsibilities of families

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

2. Impact of language on identity

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

3. Impact of Residential Schools on identity

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

4. Sixties scoop and identity

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

IDENTITY • EMOTIONAL • LESSON 1 • ROLE AND RESPONSIBILITIES OF FAMILIES

Learning goal: Students will become aware of roles and responsibilities of families within Aboriginal communities.

Suggested timeline: One 75-minute period

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

Lesson opener

See it: Difference between “role” and “responsibility”

Think/Pair/Share: Use **BLM 47**. Individually students sort the various statements into the t-chart labeled “role” and “responsibility”. Students then check their understanding with a partner.

Share: Can a student have more than one role? Can students have many responsibilities? Do you have a role that you consider to be most important?

Teacher cue: Students may place the words in either column or across both. It’s important for them to be able to articulate the reason for their choices.

Strategy/Lesson activity

Feel it/Know it: Have students read *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg.146-153).

Consider this statement:

Have students read the Ways of Knowing section on page 147, The Four Hills of Life, in *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011.

Students use **BLM 48 Medicine wheel** to list the roles and responsibilities at each stage in life from child to teenager/young adult to parent to grandparent.

“Within Aboriginal world views, each person sees his or her path through life as a cycle of responsibilities to family, community, Nation, and the wider world. For First Nations, Métis, and Inuit people, roles for any one person are not static, and roles are all interrelated.” *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 146).

Assessment

Do it: *Assessment of learning*

Have students use the **BLM 48 Medicine wheel** to identify the roles and responsibilities within each life stage as they relate to family, community, Nation, wider world.

Students will submit their medicine wheels along with a statement that relates roles and responsibilities within the four contexts: family, community, Nation, wider world.

Suggested resources

Aboriginal Beliefs, Values, and Aspirations, (Filion et al, Pearson and GoodMinds, 2011)
BLM 47, BLM 48

Medicine wheel



IDENTITY • EMOTIONAL • LESSON 2 • LESSON 2 • IMPACT OF LANGUAGE ON IDENTITY

Learning goal: Students will develop an awareness of how language and culture are related to Identity.

Suggested timeline: Two 75-minute periods

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

Lesson opener

See it: Place the following quotation on the board: “The language I speak defines who I am.”

Activity: Four corners to assess levels of student agreement. Each corner of the room is given a statement: “Strongly Agree or Agree or Strongly Disagree or Disagree.” Students go to the corner that matches their opinion. Small group discussion occurs and students may choose to move to a different corner based on that discussion. After adequate time, teacher asks someone from each group to report on the results of the discussion and indicate why the group is in that corner.

Strategy/Lesson activity

Feel it: “Imagine for a moment that you could not speak, hear or read your original language all day?” Discuss with a partner how this would make you feel.

Teacher cue: Read pages 307-308, *Aboriginal Beliefs, Values, and Aspirations*, Pearson and GoodMinds, 2011, in order to discuss with the students the impact of language loss within the Aboriginal community.

Know it: Circle/Medicine Wheel: Students determine the impacts of the above statement on each of the 4 quadrants using the circle template, **BLM 49** provided.

Teacher cue: See *Full Circle Introduction*, for a description of the medicine wheel and the physical, emotional, mental and spiritual quadrants.

Ask students the following:

What would be the effect of language loss upon your spiritual well being?

What would be the effect of language loss upon your emotional well being?

What would be the effect of language loss upon your mental well being?

What would be the effect of language loss upon your physical well being?

Assessment

Do it: *Assessment of learning*

Activity: Articulate the consequences of the following quotation: “The threat of their languages disappearing means that Aboriginal people’s distinctive world view, the wisdom of their ancestors and their ways of being human could vanish as well. Language protection requires maintaining or increasing the number of fluent speakers [and] using the language as a medium of communication in everyday life—especially in the family.” *Aboriginal Beliefs, Values, and Aspirations*, Filion et al, Pearson and GoodMinds, 2011, (pg. 307) Discuss with students the meaning of the first sentence. What is the meaning of the second sentence? Have students complete a one page reaction paper, summarizing their reactions to the class discussion.

Extension

Students examining languages: yet for a long time, Aboriginal languages forbidden to be spoken-many threats and coercive measures used by a variety of agents to ensure the languages were not spoken as it reaffirmed the Native identity.

- How would not being able to speak your own language affect your sense of identity? How would you communicate with your elders? How would you express yourself fully in all aspects of your life if you didn't know the English words to express yourself?

Discuss how there are only three languages expected to survive beyond the next few decades: Inuktitut, Cree, Ojibway. What does this mean to all of those people who speak the other languages? Other people can go to other lands and back to the 'homeland' to recover their languages; however, for First Nations and Inuit, there is nowhere else to go to reclaim aspects of identity which include language and culture. What are the implications of this reality? What can and should be done to ensure these languages, the native languages of this land called Canada, survive?

Suggested resources

Aboriginal Beliefs, Values, and Aspirations (Filion et al, Pearson and GoodMinds, 2011)

BLM 49

Medicine wheel



IDENTITY • EMOTIONAL • LESSON 3 • IMPACT OF RESIDENTIAL SCHOOLS ON IDENTITY

Learning goal: Students will understand the effects of Residential School upon identity formation.

Suggested Timeline: Two 75-minute periods

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

Lesson opener

See it: Use two images similar to those presented on page 357 of *Aboriginal Peoples In Canada*, Reed et al, Pearson and GoodMinds, 2011.

Divide class into smaller groups and distribute one picture to each group. Ask students to brainstorm and provide as many adjectives as possible to describe the boy in the photo.

As a large group, summarize the adjectives of the students using a T-chart on the board.

Teacher cue: Teacher leads a discussion that points out that the image is of the same boy. Teacher asks: what do these two images illustrate about the process of Residential Schools.

Strategy/Lesson activity

Feel it: View and listen to personal testimonies as presented at the *Where are the Children* website.

www.wherethechildren.ca/en/exhibit/stories.html

www.wherethechildren.ca/flash/WATCSite.html

Know it: Read two pages, The intergenerational impacts of Residential School, located at

www.wherethechildren.ca/en/exhibit/impacts.html

Discuss how these effects are displayed or represented in Aboriginal communities. Students will record the impacts of Residential Schools on the 4 quadrants of the medicine wheel/circle template.

Assessment

Do it: *Assessment of learning*

Using one of the photos below, create a journal piece or a newspaper article or letter to the editor or blog post to comment on gang membership, substance abuse, family breakdown or homelessness as a possible consequence of intergenerational trauma.

Teacher cue: Differentiated assessment is encouraged.

Suggested resources

Where are the children website www.wherethechildren.ca/flash/WATCSite.html

Aboriginal Peoples In Canada (Reed et al, Pearson and GoodMinds, 2011)

IDENTITY • EMOTIONAL • LESSON 4 • SIXTIES SCOOP AND IDENTITY

Learning goal: Students will develop an awareness of the role that Child and Family Services, formerly the Children’s Aid Society occupies in Aboriginal communities.

Suggested timeline: One 75-minute period

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

Lesson opener

Teacher cue: The podcast in the Feel it section introduces the topic of “Sixties Scoop” as Sharon Russell tells the story of being taken from her home by the child care authorities.

Hear it/Feel it: Have students listen to the personal story from Sharon Russell as portrayed on CBC’s *The Current* with Anna Maria Tremonti.

www.cbc.ca/thecurrent/episode/2011/06/24/the-sixties-scoop/

Teacher Cue: Pause the podcast throughout to allow students time to complete the following activities:

1. Have students record key messages that stand out from the dialogue. As a class, make a list of issues that are highlighted in Sharon’s lifestyle.
2. Outline the legal arguments as presented by Sharon Russell’s lawyer, Jason Murray.
3. Summarize the legal agreement that the Canadian government had with child protection agencies.

Strategy/Lesson activity

Know it: Read the selection as provided by Richard Wagamese, **BLM 50**.

From Richard’s comments, ask how individuals were affected by the sixties scoop.

Based upon Sharon’s and Richard’s testimonials, outline how Aboriginal children were affected by their placement in non-Aboriginal homes. Make a T-chart or Venn diagram outlining the positive and negative effects of children being placed in foster care. Consider dividing the class into sections based on differing perspectives to generate multiple points of view.

Assessment

Do it: *Assessment of learning*

Students submit the T-chart as an exit card.

Suggested resources

www.cbc.ca/thecurrent/episode/2011/06/24/the-sixties-scoop/

8th Fire clip on Sixties Scoop www.wrcfs.org/repat/stolennation.htm

How the sixties scoop left me and many others rootless

Reprinted with Permission from Richard Wagamese.

Richard Wagamese is an Ojibway author as well as the 2012 recipient of the National Aboriginal Achievement Award for Media and Communications.

A woman came up to me at a book signing in Winnipeg recently. She was smiling, but there was a shine in her eyes that most people who meet me on book tours don't have.

She walked up confidently. She spoke quietly. She said she had driven a long way to see me. There was something vaguely familiar about her, but I could not place her face. She told me her name and I was floored.

She was my foster sister from my second foster home. Her name is Cyndy and we had not seen each other in 47 years. We hugged and the feeling of reconnection was amazing. When we were kids, we played together all the time, and until I reconnected with my blood sister, she is what I equated with that word. I had always held her fondly in my memory.

She told me that she had brought me something. She reached into her purse and handed me an envelope. In it, was a handful of photos. They were pictures of me as a foster kid circa 1963. They showed me in my Grade 1 class, on an ice rink and at a birthday party. But the one that got me the most was a picture of her and me, standing in the backyard.

I had never seen a picture of me as a child. I've seen very few of me at all until I was in my 20s. Those years are shadowed and the person I was then was lost. So to see my image, as the displaced person I was back then, was monumental. My hands shook. We hugged again and I thanked her profusely, but I look back and realize words were not nearly sufficient.

I am a survivor of the Sixties Scoop. I was one of thousands of aboriginal kids who were scooped up by government social workers and placed in foster care. Canadians do not hear nearly enough about that practice. It overlapped the residential school era and shared the devastating impact on aboriginal communities. Some residential school survivors returned home only to later have their children taken away from them through the Sixties Scoop. That's what happened to me.

In 1951, Amendment 88 of the Indian Act made all provincial laws enforceable on reserves. This allowed social services to begin apprehending children in reserve communities. In fact, social services was guaranteed payment for each child apprehended. Children were routinely sold across the border to U.S. adoption agencies for as much as \$4,000 per child.

If the idea of Canada allowing the sale of children does not shock you, consider that currently, it is estimated that there are more aboriginal children in foster care than ever attended residential schools at any one time. At the schools' peak in 1953, they held 11,090 kids. Today, native youngsters represent about six per cent of all Canadian children, but they are an estimated 30 to 40 per cent of children in care, or up to 31,200 children in all. The beat, as they say, goes on.

I was grafted onto the family tree of a white family in southern Ontario after spending my first nine years in northern Ontario. That transition was shocking enough. But I have met people in my travels who were transplanted from northern Manitoba to Florida. That they ever made it back to their home communities is a miracle and a testament to their resilience.

All of those apprehended kids have dark years like mine. We essentially grew up without a history. We were denied the most basic of human rights; the right to know who we were created to be. When that right is removed and you grow up learning how it feels to always enter a room skin first, you come to understand displacement in its harshest measure, because there is no one around to give you answers.

When I held those photographs in my hand, all those years came into sharp focus. The face of that small brown child carried an expression of fear, as though he did not trust that the ground beneath his feet was stable. It wasn't. There was a knowing, too, as though he understood that he rode the whim of a system that did not care for him. It didn't and it did not protect him.

The Sixties Scoop is a largely unwritten chapter in Canada's history. It is as shameful as the residential school chapter and as susceptible to derision from the unknowing and the ignorant. But we need to look at it. We need to accept it as part of our national story. It is irrefutable. It will not go away. Like the residential school experience, it cannot be cured by money. It requires healing. We await the beginning of the process.

The sixties scoop, the primal wound and home

I can navigate this cabin darkness by feel.

It's like a second skin to me now and I move through it casually, stepping around the islands of clutter we've created, the peninsular poke of our busyness, the archipelago of our living.

In the moonlight by the window I can hear coyotes in the distance and the thrill of that ancient call reminds me of how easily this land seeps inside you when you let it.

A part of that yip and yowl lives within me, within the Indian heart of me and it makes the moonlight a ceremony.

Sitting here listening to the sounds of the land in the darkness and the creaks and shifts of this cabin home, I feel a part of all of it. A part of that creak and shift lives within me, within the human heart of me.

It hasn't always been that way. It's taken years, in fact, to become this casual with things, to feel this ease in the sense of time and place.

When I was small, a toddler, I was taken away from the family that brought me into being. Life had changed for them, drastically and fast.

Residential schools had broken the thong of family and culture that bound them and they couldn't take care of me, protect me, or nurture me the way a child should be cared for. The schools had erased that ability.

After a pair of foster homes, I became one of thousands of native kids who were literally scooped up out of their lives and placed in adoptive homes hundreds of kilometres away.

It was called The Sixties Scoop and there is a generation of us who were displaced and excised from who we were created to be.

We ceased to be Wagamese, Little Chief, or Red Sky. Instead, we became Smith and Jones and Gilkinson.

None of us had any idea how to be this new person.

Some of us were lucky and landed in homes that allowed us to explore our Indian selves. But most of us became square pegs forced into round holes, the essential parts shaved off to make us fit.

I could never become a Gilkinson even though that's what my legal name became. I couldn't.

I was nine and had already suffered nine years of dislocation, displacement and disempowerment. I had spent nine years of not belonging in the places they gave me to call home.

I'd experienced nine years of carrying a loneliness, a yearning, I couldn't define, place or make sense of.

My life as a Gilkinson was marked by countless vain attempts to make me one of them and it was painful, frightening and lonely.

No one understood back then the trauma that happens with separation.

When you're suddenly plucked from a way of being, whether it's from family, culture or community, it tears you, rips you and there's no mending of that rift, no healing. Instead, you carry the effects of that wounding with you always.

It's called The Primal Wound and it happens to apprehended kids all the time.

For me it meant I could never attach myself to things or people. I always expected to be removed, rejected, taken away without explanation and it cost me friendship, love and memories. Being incapable of bonding cost me a normal life with a circle of friends and associates and family. Being torn away meant that alone was far safer, predictable and familiar than being a part of something bigger.

I never felt rooted to anything. Leaving was always easier than staying put because attachment meant I was putting myself at risk of separation again and that primal wound still ached within me and I always left before I could re-feel that pain.

There were a lot of empty highways and a lot of displaced dreams in my life because of that initial wounding.

When I found my people again it got better. Every ceremony, every ritual, every phrase I learned in my language eased that wound and eventually it became easier, more graceful, to walk as an Indian person.

I began to reclaim the history, culture, language, philosophy and way of being that the Sixties Scoop had deprived me of.

When I came back to my people, I found loving, nurturing elders and traditional people to guide me. They looked beyond the way the city stuck to me, my oddness, my inability to speak my language, my lack of a sense of myself as an Indian person, and began to teach me.

They offered back the shaved-off bits. They scooped me up and carried me home.

Yes, I was lucky. It helps to have strong cultural teachers to help you when you stumble back lost and confused. It helps to have a community rooted in itself and proud.

It helps to have a people, healed themselves, to ease you back to being who you were created to be.

But what helps the most is love. See, it's being ripped from love that causes the wound in the first place and it's only love in the end that heals it.

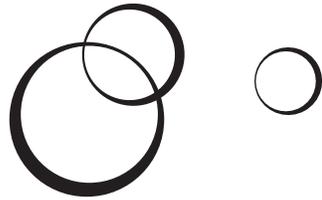
There's a woman in my life that loves me completely. She knows the people I've been and the person I strive to be today.

She loves me and encourages me and understands the nature of the wound because it happened to her too.

When I sit and look out at the primal darkness from our cabin in the mountains, I think about that. She's not a native woman. But she doesn't need to be. Because in the end it's just the universal act of loving that transcends the wounds of life.

Only the sure, kind hand of understanding that removes the barriers that block you from yourself.

I know that now and I don't run from it. Home is not an Indian place, it's a place within that you can navigate by feel, return to always and find welcome.



IDENTITY • MENTAL

Topic overview

The mental aspect of identity will expose students to the diversity of First Nations, Inuit and Métis people in Canada. Emphasis is placed on the accomplishments and lifestyles of those who are considered successful in all sectors of society. Students will explore the meaning of identity and understand its importance to all peoples.



Lessons

1. Who is Aboriginal?

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

2. Portraits of a people

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

3. Aboriginal identity in media

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

4. Stereotypes of Aboriginal people

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

IDENTITY • MENTAL • LESSON 1 • WHO IS ABORIGINAL?

Learning goal: Students will develop an awareness of the diversity of Aboriginal youth in Canada.

Suggested timeline: One 75-minute period

Subjects: family studies, history, social sciences, guidance, physical education and health

Lesson opener

See it:

Teacher cue: Teachers may ask the following questions to open this topic:

What is “Teen Identity?”

How do you describe or define your identity?

Students will write a fifty word Facebook or Twitter-like “profile” that describes their identity. Share with a partner. (Teachers may use this as *Assessment as learning* by having partners critique their each other’s profile).

Strategy/Lesson activity

Feel it/Know it: Have students watch the Common Threads Video, *Ways of Knowing Who I Am*. Each person will write a profile, similar to the one in the “See It” section above, for one of the young people in the video. Partners must select a different person in the video.

Assessment

Do it: *Assessment of learning*

Write a paragraph for submission that outlines the similarities and differences between the student’s profile and the profile of the Aboriginal youth in the video.

Suggested resources

Common Threads Video: *Ways of Knowing Who I Am*

IDENTITY • MENTAL • LESSON 2 • PORTRAITS OF A PEOPLE

Learning goal: Students will develop an awareness of the contributions of Aboriginal people in Canada.

Suggested timeline: Two 75-minute periods

Subjects: family studies, law, civics, social sciences, guidance, physical education and health

Lesson opener

See it: Watch the Wab Kinew video on YouTube, called *Heroes*

www.youtube.com/watch?v=3UI4KmHzMc

Teacher cue: As students watch, they must write down the names of Heroes that Wab Kinew sings about. The lyrics are provided on page 110.

Strategy/Lesson activity

Feel it/Know it: Assign one of the Aboriginal heroes from the Wab Kinew song, to each pair of students. Pairs must create a short synopsis of why this person is considered a hero. Each paragraph must be 100 words in length.

Assessment

Do it: *Assessment of learning*

Each student will find a contemporary Aboriginal person who would be considered a leader, a hero, a role model and create a three minute oral presentation for the class. (This person cannot be one of the people in the Wab Kinew video)

Teacher cue: Students should use the internet to find a contemporary Aboriginal hero, however, the following is a list that may be used:

Shawn Atleo, Phil Fontaino, Elijah Harper, Ovide Mercredi, Adam Beach, Buffy St. Marie, Waneek Horn-Miller, Harold Cardinal, Roberta Jamieson, Janice Longboat, Vera Pais, Tompson Highway, Santee Smith, Zacharias Kanuk, Rebecca Belmore, Alex Janvier, Yanya Tagaq, Donny Parenteau, Susan Aglukhark, Joha Kim Bell

Suggested resources

Smartboard or projector with computer and internet access

BLM 51

BLM 51

Name in the lyrics	Reasons for being famous

IDENTITY • MENTAL • LESSON 3 • ABORIGINAL IDENTITY IN MEDIA

Learning goal: Students will develop an awareness of Aboriginal people as portrayed in the media.

Suggested timeline: Two 75-minute periods

Subjects: English, careers, social sciences, physical education and health

Lesson opener

See it: Use the trailer from the documentary “Reel Injun.” www.reelinjunthemovie.com/site/

As a class discussion, deconstruct the title. Ask students: Why is this documentary called “Reel Injun?”

Strategy/Lesson activity

Feel it: Ask students: “What other media images of Aboriginal people are you familiar with?”

Teacher cue: Pocahontas, Avatar, Cleveland Indians, Washington Redskins, Atlanta Braves, Edmonton Eskimos, Chicago Blackhawks, Peter Pan, “one little, two little, three little Indians...” Teachers may do an internet search to find other examples.

Know it: Debate: A high school in a local city has always used the name “Redmen” to refer to their sports teams. This name, and a logo with the profile of a First Nations warrior has been in place for more than fifty years. Several students have decided that this perpetuates negative stereotypes of First Nations people and they are petitioning the school board to change the name and logo. A group of community members who have graduated from the school are arguing in favour of maintaining the historical name and logo.

Divide the class into three groups. One group represents the students, one group represents the community and the third group is the school board who will make the final decision.

Teacher cue: Depending on how much class time is available, you may wish to give the students time to research and present their arguments. The school board group will need to consider both sides, but their final decision is based upon what is presented to them. Both sides present their argument and the school board group must present their final decision with rationale.

Assessment

Do it: *Assessment as learning*

Use the cartoon on page 137 of *Aboriginal Beliefs, Values, and Aspirations*, (Filion et al, Pearson and GoodMinds, 2011) and have students write a paragraph that responds to the questions posed.

Alternatively, teachers may evaluate participation in the debate process.

Suggested resources

Aboriginal Beliefs, Values, and Aspirations, (Filion et al, Pearson and GoodMinds, 2011)

www.reelinjunthemovie.com/site

IDENTITY • MENTAL • LESSON 4 • STEREOTYPES OF ABORIGINAL PEOPLE

Learning goal: Students will develop an awareness of how misinformation can be perpetuated by stereotypes.

Suggested timeline: One to two 75-minute periods

Subjects: English, careers, social sciences, physical education and health

Lesson opener

See it:

Teacher cue: This class discussion is designed to have students think about stereotypes and generalizations and their impact on thoughts and behavior.

Ask students the following questions:

How do you feel when adults say “All teenagers are lazy”?

Are there other examples of statements like this?

(example: Jocks are dumb. Blondes are ditzy. Women can't drive)

What are these statements an example of? (Negative stereotyping)

Strategy/Lesson activity

Feel it: Use a video clip related to stereotypes and negative imagery from Aboriginal communities (CBC's 8th Fire). *Indigenous in the city*

www.cbc.ca/doczone/8thfire//2011/11/indigenous-in-the-city.html

Students should list all of the stereotypes of Aboriginal people that are outlined in this documentary on the left side of the **BLM 52** provided.

Show the class five advertisements from an Aboriginal publication (such as Spirit and Youth [SAY] Magazine) and five advertisements from non-Aboriginal publications (such as Teen People and YM). Have students compare the ads by discussing the similarities (such as treatment of body image, beauty, and style) in and differences (approach to culture and appearances, and use of settings or props) between the two sets of advertisements.

Know it: Clarify with students what stereotypes are—a generalization about a group of people (Pearson 2011) Read Pages 132-137 from *Aboriginal Beliefs, Values, and Aspirations* (Pearson and GoodMinds, 2011). Review with students, key points related to: problem with stereotypes; stereotypes and identity; stereotypes in the media; combating stereotypes.

Assessment

Do it: *Assessment of learning*

Students will complete a 1-2 page statement that outlines how negative imagery can affect the growth of a community or person and explain how the negative impacts can be minimized. Students will be evaluated on their written paper using the rubric provided in the *Assessment Tools* section.

Suggested resources

Access to Internet and library

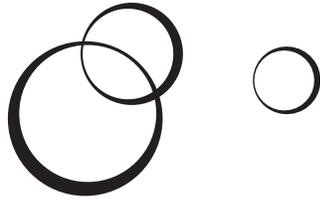
BLM 52

Stereotypes

Stereotype	Reality	Impact

Educator resource—Stereotypes

Stereotype	Reality	Impact
All First Nations people live on Reserves	More than half of the First Nations population reside off-Reserve. Winnipeg and Toronto have the largest urban Aboriginal populations.	Lack of culturally appropriate support service off-Reserve, eg. language, health, ceremonies
First Nations people do not pay taxes	All First Nations people who live and work off-Reserve pay taxes	Creates animosity between communities, fosters discrimination and racism
Aboriginal people are unlikely to be successful	There are many examples of successful Aboriginal people in law, education, politics, the arts, business, and sports	Low expectations for achievement affects self-esteem and confidence. It reduces participation and available
All Aboriginal people are uneducated	More Aboriginal people than ever are graduating from College and University	Low expectations for achievement affects self-esteem and confidence. It reduces participation and available opportunities
Aboriginal people who live in urban areas are poor, living on the street, or gang members	The majority of Aboriginal people who live in cities are working and living successfully, but invisible to the media	Fosters fear, uneasiness, and distrust. Perpetuates a negative image of urban Aboriginal people
All Aboriginal people are alcoholic and drug addicts Aboriginal people are lazy	Alcohol and drug issues exist in many facets of Canadian society As with most Canadians, Aboriginal people work hard to be self-sufficient and to enjoy the benefits of working hard	Fosters racism and discrimination Fosters racism and discrimination and reduces available opportunities
Aboriginal Artists create only traditional Aboriginal artworks	There are many examples of contemporary aboriginal artists who work with a variety of subjects and media.	Limits potential and creativity of Aboriginal youth



IDENTITY • SPIRITUAL



Topic overview

The identity of Aboriginal people is reflected through the art of that community. Central to this is the idea that story is found in art or art is found in the story. Students will develop an awareness of Aboriginal artists. They will develop an appreciation of the diversity of art forms found in Aboriginal communities.

Lessons

1. Art forms across Canada

Subjects: visual arts, English, native studies, technological education

2. Connecting story and art forms

Subjects: visual arts, English

3. The sounds of Aboriginal artists

Subjects: music, English

IDENTITY • SPIRITUAL • LESSON 1 • ART FORMS ACROSS CANADA

Learning goal: Students will develop an awareness of the diversity of art forms in Aboriginal communities.

Suggested timeline: Four 75-minute periods

Subjects: visual arts, English, technological education

Lesson opener

See it: Ask students to view the following images.

Teacher cue: Show students two images an overhead or projector, that demonstrate the differences in Aboriginal visual arts. Samples may be found at the following link, www.whetung.com/johnson.html

Strategy/Lesson activity

Educators may wish to create a slideshow that highlights the range and diversity of Aboriginal art in Canada. **BLM 53** outlines several online artist and art gallery websites where a variety of examples are available.

Feel it: As students view the images, ask students to note styles, colour and forms of art. Are there art forms that are similar to each other? Which ones look very different? As students view the slideshow a second time, select two images that appeal to them. Provide some commentary on the origins of each slide, include the following: artist name, cultural affiliation, and home region or style of art.

Know it: Have students select a cultural group in a particular region and create a slideshow that shows differences in the art style. For example, West Coast imagery or X-ray style of art as found in northern Ontario.

Assessment

Do it: *Assessment of learning*

Students will write a one page overview of their slideshow outlining the unique features of the artist and present the slideshow to the class.

Suggested resources

Use BLM 53 for online examples of Aboriginal art forms.

Table of Aboriginal artists

Artist (Cultural Affiliation)	Style (Geographic Region)	Web link
Norval Morrisseau Ojibwa	Woodland N.W Ontario	www.bearclawgallery.com/Paintings.aspx?PaintingImageID=2284&PaintingID=1667 www.freespiritgallery.ca/woodlandart.htm
Bill Reid Haida	West Coast Sculpture	www.civilization.ca/cmc/exhibitions/aborig/reid/reid17e.shtml
Kenojuak Askevak Cape Dorset Innu	Sculpture	www.elcalondon.com/dynamic/artwork_display.asp?ArtworkID=2175
Robert Davidson	Visual Artist Abstract Sculpture	www.museevirtuel-virtualmuseum.ca/edu/ViewLoitDa.do?sessionid=199D81DA9245FC291FBDF64365451724?method=preview&lang=EN&id=9446 www.kelownaartgallery.com/exhibitions/2005-2/robert-davidson-the-abstract-edge/
David Johnson Ojibway	Visual Artist	www.whetung.com/johnson.html
Cape Dorset: Johnny Pootoogook	Sculpture	www.capedorset.ca/en/tourism_artist.asp?ArtistsID=15
Pudlalik Shaa Cape Dorset	Sculpture	www.capedorset.ca/en/tourism_artist.asp?ArtistsID=20
Pangnirtung		www.torontocraftalert.ca/2011/11/page/2/ www.arcticartistry.com/images/youngravens1.jpg
Woodland Art images	Visual Artist	www.freespiritgallery.ca/woodlandart.htm

Manitoulin Art images	Visual Artist	www.mahdezewin.blogspot.com/
Rick Beaver	Visual Artist	www.rickbeaver.com/index_files/originalworks.htm
Hugh Mckenzie	Visual Artist	www.hughmckenzie.com/
Nadya Kwandibens	Photography	www.redworks.ca/prints/browse/tag/native_pride
Mark Milan	Metis	www.etsy.com/shop/canadianmetis .
Jane Ash Poitras	Contemporary Visual Artist	www.bearclawgallery.com/Paintings.aspx?PaintingImageID=1961&PaintingID=1417 www.bearclawgallery.com/Paintings.aspx?PaintingImageID=2188&PaintingID=1586
Alex Janvier	Abstract Visual Artist	www.bearclawgallery.com/Paintings.aspx?PaintingImageID=1766&PaintingID=1244 www.bearclawgallery.com/Paintings.aspx?PaintingImageID=1762&PaintingID=1241
Maxine Noel (Ioyana Mani)	Visual Artist (Plains)	www.bearclawgallery.com/Paintings.aspx?PaintingImageID=1577&PaintingID=1071 www.bearclawgallery.com/Paintings.aspx?PaintingImageID=1806&PaintingID=1287
Allen Sapp	Realistic Visual Artist	www.allensapp.com/collections/permanent_collection.php
Thomas Maracle	Mohawk Sculpturist	www.nativerenaissance.com/spiritdolls1.htm www.nativerenaissance.com/original.htm

Table of art form and story

Artist (Cultural Affiliation)	Style (Geographic Region)	Web link
David Johnson	Stories in Art	www.whetung.com/johnson.html
Bill Reid Haida	West Coast	www.danpontefract.com/credo-of-the-collaboration-canoe/
Kenojuak Askevak Innu	Sculpture	www.elcalondon.com/dynamic/artwork_display.asp?ArtworkID=304
Allen Sapp	Realistic Visual Artist	www.allensapp.com/collections/permanent_collection.php
Don Ningewance	Realistic Visual Artist	www.redkettle.wordpress.com/2010/01/30/don-ningewance-biography/ www.firstnationartwork.com/Don%20Ningewance/slides/Winter%20on%20the%20Trapline.html
Jackson Beardy	X ray artist	www.redkettle.com/products/native-art-canada/beardy-bird-fish.htm
Robert Davidson Haida	Sculpture Print Painting	www.kelownaartgallery.com/wp-content/uploads/2011/02/2005_Robert_Davidson_03.jpg www.jenkinsshowlrgallery.com/dynamic/artwork_display.asp?ArtworkID=5323
Daphne Odjig	Picassoist/Woodland	www.whetung.com/odjig.html
Norval Morrisseau Ojibwa	Woodland N.W Ontario	www.face-siem.com/wp-content/uploads/2010/08/LookingThroughPortals.jpg
Maxine Noel	Sioux	www.whetung.com/noel.html
Christi Belcourt	Metis	www.christibelcourt.com/Gallery/galleryhome.html
Bill Powless	Cayuga/Mohawk	www.tribalvisiondance.com/p/original-artwork-by-bill-powless.html
Shelley Niro	Mohawk	www.gallery.ca/en/see/collections/artist.php?iartistid=24542 www.britesites.com/native_artist_interviews/sniro.htm

Table of musicians

The web links provided are just one of many that you could use. Preview for appropriate videos or songs to suit your situation.

Artist	Style	Cultural Affiliation	Web link
Susan Aglukark	Contemporary	Innu	www.youtube.com/watch?v=RcrQjHygy5o The first few seconds are an advertisement for a movie. www.susanaglukark.com/bio/
Kashtin	Contemporary Traditional Blend	Innu/Montagnais	www.youtube.com/watch?v=FaCYp5NFrJw
Whitefish Bay Pow wow Singers	Pow wow songs	Ojibwa	www.youtube.com/watch?v=E-Szvel88e8
Buffy Ste Marie	Contemporary	Cree	www.youtube.com/watch?v=VGWsGyNsw00
Robbie Robertson	Contemporary	Mohawk	www.youtube.com/watch?v=4KP9PNSUME4
The Most	Contemporary	Oji-Cree-Metis	www.youtube.com/watch?v=5VAF3ypMS84
Black Lodge Singers	Pow wow/ contemporary		www.youtube.com/watch?v=jJSy9Q-9FTM&feature=related
A tribe called Red	Contemporary		www.soundcloud.com/a-tribe-called-red
Crystal Shawanda	Country	Odawa/Ojibway	www.crystalshawanda.co/
Eagle & Hawk,	Rap and pow wow	Prairies based Nations	www.eagleandhawk.com/news.html
Tanya Tagaq	Innu Throat Singer	Innu	www.isuma.tv/tagaq
Billy Joe Green	Country	Ojibwa	www.billyjoegreenmusic.com/bio.html
Team Rezofficial	Hip hop	Prairies nations	www.muchmusic.com/artists/1963/team-rezofficial/more/

IDENTITY • SPIRITUAL • LESSON 2 • CONNECTING STORY AND ART FORMS

Learning goal: Students will understand how story is important in the art forms of Aboriginal people.

Suggested timeline: Two 75-minute periods

Subjects: visual arts, English

Lesson opener

See it: Use an image that reflects a story. For example, *Don Ningewance's Great Flood*.

Tell students that this artwork is a reflection of a story that was told in Aboriginal communities. It tells of Weeskay-Jak, a trickster, who helps save the animal population and humankind from the great flood.

Strategy/Lesson Activity

Feel it: In groups of three, students will select an image from the table provided in lesson one. Student groups will research their artist and artwork to find the story behind the image. Groups will present their artwork and story to the rest of the class.

Know it: Each student will select a style of art and create their own original art piece that reflects a story. A one page written explanation of the artwork and the story must be included.

Assessment

Do it: *Assessment of learning*

Students will submit their art and accompanying story for evaluation.

Suggested resources

Internet access for research purposes

IDENTITY • SPIRITUAL • LESSON 3 • THE SOUNDS OF ABORIGINAL ARTISTS

Learning goal: Students will develop an awareness of the variety of sounds/music created by Aboriginal artists.

Suggested timeline: Two 75-minute periods

Subjects: music, English

Lesson opener

See it: Watch the following video that profiles a successful Canadian Aboriginal artist
www.shaneyellowbird.com/video.cfm

Teacher cue: This video is 23 minutes long. You may wish to preview the video and select a section to highlight.

Ask students, "How does Shane Yellowbird challenge stereotypes of Aboriginal people."

Strategy/Lesson activity

Feel it/Know it: From the list provided on BLM 53 or students may choose their own, assign each student (or pair of students) an Aboriginal artist. Students will research the artist, find an example of their music and create a presentation of their choice that highlights the artist and music genre and includes a track of their music.

Assessment

Do it: *Assessment of learning*

Students may create a PowerPoint presentation, smartboard presentation, skit, music blog, newscast, entertainment review to present their research findings for evaluation.

Suggested resources

Computers with Internet access
BLM 53

ADDITIONAL RESOURCES • ABORIGINAL TEACHING RESOURCES (DVD)

Bob et al (Directors); Eriksen, Svend-Erik (Producer). First Nations, Circle Unbroken - Video 1. 1993, 78m. National Film Board.

The first of seven volumes which make up an anthology of 13 films dealing with issues related to First Nations peoples. Included in this volume: A revised version of Cree Hunters of Mistassini entitled Cree Hunters, Quebec Dams: In 1974 a Cree family winters on the land; twenty years later the Cree are still fighting the James Bay hydro projects (23 min.); an abridged version of Standing Alone: Pete Standing Alone, at age 50, reflects on his life and the life of the Blood Indians (20 min.); an abridged version of The Last Mooseskin Boat: The passing of a tradition of the Shotah Dene of the Northwest Territories as Gave Etchinelle returns to the mountains of his youth to build one last mooseskin boat (17 min.); and an abridged version of Kwa'nu'te: Three Micmac and Maliseet artists work with wood, pencil, paper, stone and quills (19 min.).

Bob et al (Directors); Eriksen, Svend-Erik (Producer). First Nations, Circle Unbroken - Video 2. 1993, 66m. National Film Board.

The second of seven volumes which make up an anthology of 23 films dealing with issues related to First Nations peoples. Included in this volume: An abridged version of Hunters and Bombers: The Innu of Labrador fight NATO to end training flights by bombers that disrupt their hunting camps (22 min.); an abridged version of Magic in the Sky: The Inuit resist the violence and materialism of southern «TV culture» by producing their own programs (20 min.); a revised and abridged version of Voyage of Rediscovery: When an angry young man is tried for assault, his family suggests banishment to an island to discover himself, a traditional Heiltsuk response to offenders (25 min.).

Bob et al (Directors); Eriksen, Svend-Erik (Producer). First Nations, Circle Unbroken- Video 3. 1993, 67 m. National Film Board.

The third of seven volumes which make up an anthology of 23 films dealing with issues related to First Nations peoples. Included in this volume: Excerpts from Potlatch and Box of Treasures make up Potlatch: When the Potlatch was suppressed by the Canadian government, the Kwag'ulh people resisted. Today the Potlatch is part of self-government (22 min.); an abridged version of Time Immemorial: The Nisga'a have been resisting the seizure of their lands in the Nass Valley for 130 years. In 1972 they won a Supreme Court decision confirming their unextinguished title to the land (22 min.); an abridged version of Uranium: First Nations communities near uranium mines feel the impact of sixty years of radioactive pollution (23 min.).

Bob et al (Directors); Eriksen, Svend-Erik (Producer). First Nations, Circle Unbroken- Video 4. 1993, 66m. National Film Board.

The fourth of seven volumes which make up an anthology of 23 films dealing with issues related to First Nations peoples. Included in this volume: Excerpts from Time Immemorial and The Learning Path make up Education, As We See It: The alienation experienced by many students in Residential Schools is compared with life in contemporary schools run by First Nations communities (20 min.); Last Days of Okak: An influenza epidemic, brought to Labrador aboard a missionary supply ship, devastates the Inuit community of Okak in 1918 (26 min.); Commandos for Christ: The Ayoreo of Paraguay, sought out by missionaries, fall prey to poverty and death (20 min.).

Brody, Hugh (Director); Cullingham et al (Producers). Time Immemorial. 1991, 60m.
National Film Board.

For over a century, the Nishga'a people of northwestern B.C. have fought for title over their traditional lands. Their determined and persistent lobbying has propelled the issue of Native land claims into the mainstream political arena. Archival material and interviews recount the clash of cultures over four generations and retrace the steps that carried the Nishga'a's case to the Supreme Court of Canada.

Cardinal, Gil (Director); Cardinal et al (Producers). David with FAS. 1997, 44m.
National Film Board.

David Vandenbrink seems like a normal 21-year-old, bright and articulate. There is little to suggest that while in his mother's womb, he suffered permanent brain damage. His condition, fetal alcohol syndrome (F.A.S.), went undiagnosed for the first 18 years of his life, causing confusion, anger, and pain for both David, a Canadian Indian, and his non-native adoptive family.

Cazabon, Andree (Producer). 3rd World Canada. 2010, 45. www.thirdworldcanada.ca/trailer.

Today this proud Nation is deeply impoverished in 3rd World conditions bound by Treaty laws signed, by their non-English speaking ancestors. Set in the backdrop of the aftermath of the suicide of three parents, the documentary explores the impact of 3rd world conditions on the children left behind and a community's courage in looking after them.

Chartrand, et al (Directors); MacDonald, Joe (Producer). First Stories - Volume I. 2006, 66m.
National Film Board.

In First Stories - Volume 1, four Aboriginal filmmakers explore the realities of their lives in 21st century Canada. With humour and compassion, their films deal with a range of topics including Native culture/identity, Native traditions, Native art and street gangs.

Cuthand, Doug (Director); Kuffner et al (Producers). Patrick's Story. 1999, 24 min 03 s.
www.onf-nfb.gc.ca/eng/collection/film/?id=33950.

Patrick Bird was "a casualty of colonialism," having walked a dark boyhood journey of sexual abuse, neglect, foster homes, detention centres, loss, abandonment, drugs, alcohol and self-mutilation. Through no fault of his own, Patrick was disconnected from his family, his childhood and his Cree culture and left with few resources to cope with the pain and powerlessness. Patrick's Story explores what brought a young man to attempt suicide and what turned his life around. With the help of friends and his loving adoptive mother, Patrick begins the search for his identity and spirituality as a Cree man, while discovering his talents in music and acting. This story offers us all a message of inspiration and hope.

Deer, Tracey (Director); Ludwick et al (Producers). Club Native. 2008, 78m.
National Film Board.

In Club Native, Deer looks deeply into the history and present-day reality of Aboriginal identity. With moving stories from a range of characters from her Kahnawake Reserve - characters on both sides of the critical blood-quantum line - she reveals the divisive legacy of more than a hundred years of discriminatory and sexist government policy and reveals the lingering "blood quantum" ideals, snobby attitudes and outright racism that threaten to destroy the fabric of her community.

Deer, Tracey (Director); Roberston et al (Producers). *Mohawk Girls*. 2005, 62m.
National Film Board.

Shot over two years, and interspersed with home videos from Deer's own adolescence, *Mohawk Girls* provides a surprising inside look at modern Aboriginal youth culture. Deeply emotional yet unsentimental, it reveals the hope, despair, heartache and promise of growing up Native at the beginning of the 21st century.

Desnomie et al (Directors); MacDonald, Joe (Producer). *First Stories - Volume II*. 2007, 21m.
National Film Board.

First Stories - Volume II features *The Power of a Horse*, *Life Givers: Honouring Our Elders and Children*, *O Mother, Where Art Thou?* and *ati-wicahsin (It's Getting Easier)*, four new short films from four emerging Saskatchewan filmmakers - Tessa Desnomie, Cory Generoux, Jainine Windolph and Paul John Swiderski.

Francis, Brian (Director); Martin, Kent (Producer). *The Sacred Sundance: The Transfer of a Ceremony*. 2008, 69m. National Film Board.

With *The Sacred Sundance*, First Nations director Brian J. Francis journeys into the traditions of North American Aboriginal spirituality. The Sundance is new to the Mi'kmaq people of Eastern Canada, brought to them from the West by elder William Nevin of the Elsipogtog First Nations.

Greer, Sandy (Director). *Soop on Wheels*. 2000, 52m. www.history.sundance.org/films/2395.

Soop on Wheels, Sandy Greer's documentary about Canadian Native cartoonist, satirist, and educator Everett Soop, is an example of heartfelt and important filmmaking. Everett Soop is a person of amazing strength and dignity despite a deteriorative, terminal illness that never impedes him in his life's work. A renowned artist in his native Canada, Soop's political cartoons have been widely published in the United States and Canada.

MacLeod, Alec (Director); Zannis, Mark (Producer). *Acts of Defiance*. 1992, 104 m.
National Film Board.

A film account of events preceding and during the summer of 1990 with particular reference to the so-called "Mohawk Crisis." The film focuses on the Mohawk territory of Kahnawake but also reflects on Canada at a particular time in its history.

Grumnett, Josh. *Civilized to Death*, APTN National News www.aptn.ca/pages/news/2012/23/civilized-to-deathpart-1/

A documentary that looks at the social determinants of health and Aboriginal people.

Marcuse, Gary (Director). First Nations, Circle Unbroken- Video 5. 1999, 100m.
National Film Board.

Twenty-three short programs about current issues, cultural identity, and relations between First Nations and Canada, compiled on seven videocassettes. The accompanying teacher's guides provide context, background on the issues, discussion questions and activities. In Video 5: Qatuwas: People Gathering Together: (24 min.) Ages 9 to adult. A young Heiltsuk leader, Frank Brown, invites the First Nations of the West Coast to carve canoes and paddle to Bella Bella for a cultural celebration. O'Siem: (24 min.) Ages 13 to adult. Gene Harry, a spiritual leader and expert canoeist, describes his successful quest to rebuild his life through kindness, prayer, community service and rigorous training, with support from his family and community.

Marcuse, Gary (Director). First Nations, Circle Unbroken- Video 6. 1999, 73m.
National Film Board.

Twenty-three short programs about current issues, cultural identity, and relations between First Nations and Canada, compiled on seven videocassettes. The accompanying teacher's guides provide context, background on the issues, discussion questions and activities. Video 6 contains: Laxwesa Wa, Strength of the River: Fishing on the Fraser River: (21 min.) Ages 9 to adult. The stó:lò, like other First Nations along the Fraser River in British Columbia, have fished for salmon for thousands of years and their cultures are economically, culturally and spiritually interconnected with the salmon.

Monnet, Caroline (Director); Rocher, Anne-Marie (Producer). 360 Degrees. 2008, 18m.
National Film Board.

The backdrop to this transfer of knowledge between the generations is today's accelerated world, embodied by Sébastien, who is caught between modernity and tradition. In a context of environmental crisis, the 360-degree turn from the values of the past to those of today becomes strikingly apparent.

N/A. A Seat at the Drum. 2006. www.pbs.org/indiancountry/about/seat.html.

In A Seat at the Drum, journalist Mark Anthony Rolo (Bad River Ojibwe) journeys to Los Angeles, the city that filled his imagination as a child, growing up in the poor side of Milwaukee with his Ojibwe mother, white father and ten siblings. In LA, he meets many of the thousands of American Indian families who were relocated from rural reservations to the cities in the last half of the 20th century. LA is now home to the largest Native American community in the nation — over 200,000 according to the U.S. Census Bureau.

N/A. Beat of the Drum. 2004, 24m. www.firstnationsfilms.com/catalogue.html.

Profiling four upbeat native musicians - 25 min.) A Richard Hersley Production - The drum is the heartbeat of mother earth; to beat the drum is to match the heartbeat. As we sing our songs to the drum we "talk to the spirits." From rock and roll to electronic to traditional music. An upbeat, fast-paced program as four "high profile" Canadian First Nations musical performers and songwriters are profiled. A great fast moving program for all audiences - from 12 and up.

N/A. Deception of Freedom. 2011, 24m. www.firstnationsfilms.com/catalogue.html.

Told through the eyes and words of native people, this moving and yet brutal story explains some hard truths about our justice system today. A man is in prison, convicted and sentenced to crimes that some say he did not commit. Is he guilty? Did he actually commit a crime or are we being deceived? Deception of Freedom is a must-see for native and non-native alike, concerned with the truth in justice and government today.

N/A. Echoes of the Sisters. 2003, 27m. www.fnbreastcancer.bc.ca/frames.htm.

Breast cancer exists and is growing at an alarming rate in North America and breast cancer in First Nations communities is no different. First Nations women are not getting examined regularly by doctors because they either do not trust the process or it is not available to them. There is new hope though, that through education, all women will replace feelings of confusion with knowledge of modern breast cancer awareness and procedures. This video acts as an emotional resource in this important fight against breast cancer and may help to save lives for all our sisters for generations to come and is suitable for audiences 13 and up. AWARD - Best Public Service Documentary, American Indian Film Festival.

N/A. First Nations Role Models. 2001, 24m. www.firstnationsfilms.com/catalogue.html.

Profiling four inspirational native leaders. A publisher, an educator, a Metis political leader and a fisher woman/filmmaker are profiled in this unique examination of prominent First Nations people. As we travel from community to community we discover a variety of First Nations "communication" of philosophy and ideals and we discover Role Models for First Nations everywhere. A great and inspirational program for young and old.

N/A. HIV - If There's a Will. 2004, 24m. www.firstnationsfilms.com/catalogue.html.

Written and created by Nak'azdli Health Center- Many First Nations Communities will come face to face with HIV in the very near future. In Northern BC, 74% of newly infected people are First Nations. Many of them will not return home because of the stigma attached to HIV/AIDS. Why are our people so at risk? The message needs to be heard by all; young, old and everyone in between. We can't ignore the numbers. A finely produced program and a must see for educators, students and community members.

N/A. Indianer. 2006, 22m. www.firstnationsfilms.com/catalogue.html.

A film by Howie Summers. Indianer means "native person" in German. In Germany there is a group of people that hold Indian Pow Wows, that sing traditional Indian songs and that dance as traditional North American people. This is the greatest honour these people could show native people - that they believe in us so much that they are willing to copy our culture and try to "be" us. This group of people in Germany is growing larger every year. Find out just how our native culture is accepted and honoured in Europe.

N/A. Life on the Reserve. 2011, 24m. www.firstnationsfilms.com/catalogue.html.

A new documentary that highlights the significant challenges that people living on reserves have to deal with, as well as the hope they have for their community, as told by the residents themselves. Graham Shonfield, the 19-year old documentary filmmaker, had volunteered for development work in Africa, but nothing prepared him for the impoverished conditions that he experienced first hand in Northern Ontario at Gull Bay First Nations reserve. Although Gull Bay is only one reserve in this great country, it has similarities to them all.

N/A. Living in Two Worlds. 2004, 24m. www.firstnationsfilms.com/catalogue.html.

KNOWLEDGE NETWORK - A Richard Hersley Production - This is perhaps one of the best documentaries available on how native people see themselves - their past, present and their future. Young native people explore the meaning of being a native in a modern world while traditional elders highlight the past and the meaning of being managers of the land. This very moving and likeable film is a must see for all who want to catch a candid glimpse of native people as they really see themselves and as they struggle to maintain their identity as they live in two worlds - the old and the new.

N/A. Making Treaties. 2005, 43m. www.firstnationsfilms.com/catalogue.html.

On the making of our modern Indian treaties. The program presents an emotional and personal approach to the outcomes of the modern treaty process in Canada. Profiles on First Nations blend with input from resource developers and governments as the program weaves our tale of land ownership and forecasts our economic future. By presenting a balanced perspective (native and non-native alike) on land claims and by educating a concerned public we may begin to build the very needed bridges and the honest dialogue that must exist for all societies to coexist in unison in Canadian society and to reach a just and needed agreement on our land and, ultimately, our future.

N/A. NATIVE WOMEN: POLITICS. 2003, 25m. www.firstnationsfilms.com/catalogue.html.

On the changing roles of native women in their communities. An emotionally moving and upbeat program that gives voice to some of our finest Aboriginal women. Historical segments in the program contrast the traditional equality of power, male to female within native communities, versus the regression in the roles and power of First Nations women in Canada under European dominance. We hear the voices of strong women "leaders" on how they view the rebuilding of balanced self-government within their community in the future. The *Indian Act* and Bill C31 are examined to highlight their effect on First Nations women.

N/A. Nootka Rose. no preview available.

NOOTKA ROSE 2011 dir. Courtney Crane, Vancouver Film School. A short film dramatizing a little girl's forcible removal from her home to attend Residential School in the 1960's. Heart-torn scenes from her life are narrated in Native language. Ta'Kaiya plays Nootka Rose,

N/A. Reclaiming Our Children. 2006, 24m. www.firstnationsfilms.com/catalogue.html.

Written and created by the Aboriginal Peoples Family Accord—24 min. - About 45% of the children in care are First Nations - why is this and what are we doing about it? A tremendous amount of positive energy has been generated around this issue as we are really talking about the future generations and the importance of working together to make sure children have better lives. The program explores the truth about First Nations children in care and suggests new ways of seeing the difficulties that we face.

N/A. Sacred Buffalo People. 2002, 36m. www.firstnationsfilms.com/catalogue.html.

Engaging, heartbreaking, inspiring - this extraordinary documentary teaches us about our dependance on nature and nature's dependance upon us. A dramatic search into the relationship of the buffalo to the native people of America. This emotional and very moving film explores the powerful bond between Indian people of the Northern Plains and the buffalo. Once revered as a spiritual and cultural icon, today the buffalo serves as a living symbol of native survival.

N/A. Spiral of Fire. 2006. www.pbs.org/indiancountry/about/spiral.html.

Spiral of Fire takes you with author LeAnne Howe (Choctaw) to the North Carolina homeland of the Eastern Band of Cherokee Indians to discover how their mix of tourism, community, and cultural preservation is the key to the tribe's health in the 21st century. Along the way Howe seeks to reconcile her own complex identity as the illegitimate daughter of a Choctaw woman, fathered by a Cherokee man she never knew, and raised by an adopted Cherokee family in Oklahoma.

N/A. The Medicine People. 2000, 38m. www.firstnationsfilms.com/catalogue.html.

Exploring and understand First Nations ceremonies! Dive deep into Indian Spirituality ... This exciting and fast-paced film features exclusive and private commentary by powerful medicine people and never-before-filmed spiritual places and ceremonies. From the preparation of the Sweat lodge to the actual location of the Sundance Ceremony the program offers rare insights into native sacred belief and thought and how they relate to the spiritual world.

N/A. The Medicine Wheel. 2005, 24 m. www.firstnationsfilms.com/catalogue.html.

An emotional story of First Nations spirituality told in the first person by a Cree woman. Visually moving segments highlight the Sweat Lodge and Pipe Ceremonies as she explores the timelessness and the meaning of the Wheel that may be at the center of native spirituality. The viewer learns, as our host learns, the significance of one's own personal spiritual journey through life and of brotherhood and sisterhood through the "teachings" within the Medicine Wheel.

N/A. The Pipemakers. 2004, 38m. www.firstnationsfilms.com/catalogue.html.

The award-winning true story of the few remaining native people who create the sacred stone Peace Pipes. Digging thru 12 feet of solid rock with hand tools they mine the sacred red pipestone. With clean hearts they fashion the stone into shapes of bears, eagles and other effigies. They come from many different tribes and nations but are recognized by none. They are the vanishing breed called the "Pipemakers."

N/A. The Residential Schools. 2006, 25m. www.firstnationsfilms.com/catalogue.html.

This inspiration and very emotionally moving program looks at the "other side" of the Residential Schools experience. As many First Nations "survivors" share their stories we come face to face with the fear, confusion and sometimes hurtful experience that were the Residential Schools. Seen from a First Nations perspective we come to realize just what effect these schools have really had on First Nations people then and now and we start to realize some of the healing that has begun as a result of finally facing the truth about these schools.

N/A. The Storytellers. 2004, 39m. www.firstnationsfilms.com/catalogue.html.

NATIVE PEOPLE saw the history of their land differently than the White man. The early European settlers brought many new things to this land - like horses and guns. They also brought mumps, measles and small pox which destroyed entire Indian Nations. The Indians in return taught the settlers the principles of democracy as well as how to survive on the land and preserve the natural environment. Join us as we tell some of the real stories as they happened to the Native peoples. A wonderful journey through time and patience and a must see for anyone interested in First Nations.

N/A. VENADO (deer). 2009, 79m. www.firstnationsfilms.com/catalogue.html.

The Wirraritarie people must deliver offerings to the gods travelling through over three thousand kilometers. The jicareros (responsible for this tradition) work for seven months every year mainly all over central Mexico to honour their customs. Venado (deer) is a portrait of the jicareros from the Great Deer Ceremonial Center from Cohamiata, filmed at their request with the purpose of preserving the tradition

N/A. Whose Land is This?. 2005, 43m. www.firstnationsfilms.com/catalogue.html.

Who owns our land? This exciting, fast paced one hour documentary about First Nations historical and contemporary relationship to the Provincial and Canadian governments in settling the land question in Canada. As historical reenacted segments document the “truth” of settlement and treaties in Canada, modern candid moments with the Provincial and Federal governments and many prominent First Nations highlight emotional and political perspectives on the land question in Canada. An upbeat and emotionally moving and informative documentary for all audiences.

National Film Board. As Long as the River Flows. 1993, 287m.

National Film Board.

This series of five videos addresses human rights questions while examining various aspects of the Native struggle for self-determination.

National Film Board (Producer). Heartbeat of the Nations: Aboriginal Women in the Arts. 2005, 101m.

National Film Board.

Singing Our Stories- Three Cherokee women sit around the kitchen table singing. They are among the first ladies of Aboriginal song. Hands of History- Doreen Jensen, Rena Point Bolton, Jane Ash Poitras and Joane Cardinal-Schubert are First Nations artists who seek to find a continuum from traditional to contemporary forms of expression.

Prouty, Daniel (Director); Martin, Kent (Producer). First Nation Blue. 1996, 47m.

National Film Board.

First Nation Blue takes us behind the bulletproof vest to uncover the changing attitudes of the Native and non-Native police officers who serve First Nations communities in Ontario. The film features three officers who show that instead of being outsiders forcing the people to change, police are now adapting themselves to address the needs of Native people.

Richardson, Boyce (Director); Cullingham et al (Producers). *Flooding Job's Garden*. 1991, 57m.
National Film Board.

The James Bay and Northern Quebec Agreement of 1975 gave the region's Cree hunting and fishing rights; control over health, education and local government; and financial compensation for relocation and development. The deal was hailed by governments as a model for land claims and self-government settlements to come. Fifteen years later, the Quebec government's dream of northern power has become an environmental and cultural nightmare for the Cree of James Bay.

Rickard, Paul M. (Director); Rickard et al (Producers). *Aboriginal Architecture Living Architecture*. 2005, 92m. National Film Board.

Everyone is familiar with certain types of Aboriginal architecture. Traditional igloos and tepees are two of the most enduring symbols of North America itself. But how much do we really know about the types of structures Native Peoples designed, engineered and built? For more than three hundred years, Native communities in North America have had virtually no indigenous architecture. Communities have made do with low-cost government housing and community projects designed by strangers in far away places.

Roque, Sara (Director); Marin, Lee (Producer). *Six Miles Deep*. 2009, 43m.
National Film Board.

Six Miles Deep is an inspiring and compelling portrait of a group of women whose actions have led a cultural reawakening in their traditionally matriarchal community.

Thomas, Lorna (Director); Thomas & Krepakevich (Producers). *Beating the Streets*. 1998, 48m.
National Film Board.

Beating the Streets traces six years in the lives of Marilyn Brighteyes and Lance Marty, two inner-city Aboriginal teenagers struggling to turn their lives around. And it is the story of Joe Cloutier, the teacher – and former dropout – determined to help them.

Thompson, Bonnie (Director). *First Stories - Volume III*. 2007, 40m.
National Film Board.

First Stories is a highly successful Aboriginal filmmakers' program presented by the NFB, CBC, and Telefilm Canada. The program invites Aboriginal filmmakers to tell the stories that are important to them and their communities.

Todd, Loretta (Director); Green et al (Producers). *The Learning Path*. 1991, 56m.
National Film Board.

Generations of Native children were taught in schools that to be Native was somehow wrong. Native Canadians now have control over their own system of formal education. In this film, we meet three remarkable educators who are leading younger Natives along the path of enlightenment.

Todd, Loretta (Director); Thompson, Bonnie (Producer). *Kainayssini Imanistaisiwa: The People Go On*. 2003, 69m. National Film Board.

Windswept prairies, sloping coulees and stretches of open sky - this is the home of the Kainai Blood Indians, in the heart of southern Alberta. Filmmaker Loretta Sarah Todd takes viewers on a visually lush journey, exploring the significance of land, memory and knowledge in Kainai life.

Williams & Marcuse (Directors); Marcuse & Eriksen (Producers). *First Nations, Circle Unbroken*- Video 7. 1998, 67m. National Film Board.

The accompanying teacher's guides provide context, background on the issues, discussion questions and activities. Video 7 contains: *Coppermine*: (26 min.) Ages 13 to adult. Government policies in the 1930s first undermined the strength of Inuit communities in the North and then allowed a tuberculosis epidemic to devastate the people.

ADDITIONAL RESOURCES • ABORIGINAL TEACHING RESOURCES (STREAM ONLINE)

ABALAK Production. Shielded Minds. year unknown, 32 mn, 34s. Link: www.shieldedminds.ca/film/.

"A spring break journey across the Canadian Shield brought aboriginal and non-aboriginal youth face to face with a native Canada of strength and struggle. The road trip which takes them from what they know, across frozen lakes and through big cities, leave the youth with a new appreciation of their Canadian roots and for Aboriginal Canada."

Ackerman, Nance & Syliboy, Alan (Directors); National Film Board (Producer). Vistas: Little Thunder. 2009, 3m. Link: www.nfb.ca/film/vistas_little_thunder.

This animated short, inspired by the Mi'kmaq legend The Stone Canoe, explores Aboriginal humour. We follow Little Thunder as he reluctantly leaves his family and sets out on a cross-country canoe trip to become a man.

Amnesty Canada. Stolen Sisters. 2010, 5m 3s. Link: www.youtube.com/watch?v=IWNOEc-wvNU&feature=related.

Pauline Muskego talks about the struggle for justice for her daughter, Daleen Bosse, who was murdered in 2004. The Native Women's Association of Canada has documented the disappearance or violent deaths of more than 580 Indigenous women in Canada, mostly in the last three decades.

Bailey, Norma (Director); National Film Board (Producer). Ikwe. 1986, 57m. Link: www.nfb.ca/film/ikwe.

Part of the Daughters of the Country series, this dramatic film features a young Ojibwa girl from 1770 who marries a Scottish fur trader and leaves home for the shores of Georgian Bay. Although the union is beneficial for her tribe, it results in hardship and isolation for Ikwe. Values and customs clash until, finally, the events of a dream Ikwe once had unfold with tragic clarity.

Booth, Alan (Director); National Film Board (Producer). The Northern Lights. 1992, 47m 40s. Link: www.nfb.ca/film/northern_lights/.

This short documentary examines the phenomenon of the northern lights, aurora borealis. Though scientists have advanced many theories in an attempt to explain it, mysteries still linger. Experience a visual panorama of animated legends and international space launches as indigenous people and scientists offer their perceptions of the wondrous northern lights.

Bulbulian, Maurice (Director); National Film Board (Producer). Dancing Around the Table, Part One. 1987, 57m. Link: www.nfb.ca/film/dancing_around_the_table_1.

A documentary about the Conferences on the Constitutional Rights of the Aboriginal Peoples of Canada (1983-85), focusing on the concept of self-government.

Burke, Marie (Director); National Film Board (Producer). Vistas: Carrying Fire. 2009, 3m 44s.
Link: www.nfb.ca/film/vistas_carrying_fire.

Carrying Fire weaves together animation and live action to show how the fire of our spirit is passed from one camp and one generation to the next.

Cardinal, Gill (Director); National Film Board (Producer). Foster Child. 1987, 43m.
Link: www.nfb.ca/film/foster_child.

In this documentary, filmmaker Gil Cardinal searches for his biological family to try and understand how he ended up in foster care as an infant. In his search, Cardinal encounters frustration and loss, but eventually finds answers and a new appreciation of his Métis culture.

Cardinal, Gill (Director); National Film Board (Producer). Totem: The Return of the G'psgolox Pole. 2003, 70m. Link: www.nfb.ca/film/totem_the_return_of_the_gpsgolox_pole.

This feature-length documentary traces the journey of the Haisla people to reclaim the G'psgolox totem pole that went missing from their British Columbia village in 1929. The fate of the 19th century traditional mortuary pole remained unknown for over 60 years until it was discovered in a Stockholm museum where it is considered state property by the Swedish government. Director Gil Cardinal combines interviews, striking imagery and rare footage of master carvers to raise questions about ownership and the meaning of Aboriginal objects held in museums.

CBC. 8th Fire: At the Crossroads. 2012, 45m. Link: www.cbc.ca/doczone/8thfire//2011/11/at-the-crossroads.html.

At the close of the series, we meet young Aboriginals preparing to change the future, determined to light the 8th Fire and build a new relationship with Canada. A fascinating range of artists, activists and business people take us through ways to shed the colonial past, build new pathways in education and economic development. This is all in pursuit of a new relationship to replace 500 years of conflict and injustices.

CBC. 8th Fire: Indigenous in the City. 2012, 45m. Link: www.cbc.ca/doczone/8thfire//2011/11/indigenous-in-the-city.html.

In the opening episode of the four-part series 8TH Fire, host Wab Kinew, from the Ojibway of Onigaming First Nations in Northern Ontario, and now a Winnipeg-based TV journalist, invites us to come “meet the neighbours”. It’s about time, since many Canadians say they have never met an Aboriginal person.

CBC. 8th Fire: It’s Time. 2012, 45m. Link: www.cbc.ca/doczone/8thfire//2011/11/its-time.html.

In a dynamic 2-minute walk through 500 years of history, 8TH FIRE host, Wab Kinew explains how ancient Wampum belts hold a clue to the future. The Supreme Court of Canada now confirms the promises they hold as the truth. The First Nations of this country were not conquered. They signed treaties to share the land, and this means Aboriginal people must be consulted and accommodated when anyone wants to dig, explore or develop on their land. As the world clamours for the treasure trove of resource wealth on the marginalized land we forced them to inhabit, deals must be made with Canada’s First Peoples. It’s a gamechanger.

CBC. 8th Fire: Whose land is it Anyway?. 2012, 45m 14s.

Link: www.cbc.ca/doczone/8thfire//2011/11/whose-land-is-it-anyway.html.

There's no getting around it. Land is the biggest sticking point in the relationship between Aboriginal peoples in Canada (Reed et al, Pearson and GoodMinds, 2011) and the "settler" population. Who owns it, benefits from it, gets to say when, if and how it gets developed? These questions are all the more crucial because the lands in dispute sit on a treasure-trove of resources, which the world is eager to buy from Canada. But don't despair. This episode of 8th FIRE, full of breathtaking HD landscapes and compelling characters, explores the creative ways of working this out.

CBC. Shawn Atleo interview on Strombo. 2012, 13m 30s.

Link: www.youtube.com/watch?v=N1dwcNikUiU&feature=player_embedded.

Shawn A-in-chut Atleo was on the program last night talking about his meeting with Prime Minister Harper and the future of First Nations in Canada, but there was even more conversation that went on with the cameras rolling. Here's the full interview.

CBC. Stories from the River's Edge. 2011, 45m. Link: www.cbc.ca/fifth/2011-2012/storiesfromtheriversedge/.

the fifth estate's Gillian Findlay presents an extremely up-close and personal look inside the native secondary education program in Thunder Bay, Ont., where seven students have tragically died in the past ten years. Five of the victims died apparent alcohol related deaths – their bodies were pulled from local rivers amid swirling suspicions and rumours about what pushed them over the edge. Another two teens suffered troubling and unexpected deaths that have left lingering questions.

CBC. Surviving the Survivors. 2011, 9m 31 sec.

Link: www.cbc.ca/thenational/indepthanalysis/story/2010/06/15/national-truthandreconciliation.html.

Peter Mansbridge began our coverage with a special program from The Forks in Winnipeg, marking the first of seven national Truth and Reconciliation Commission of Canada events aimed at addressing the painful legacy of the placement of First Nations, Metis, and Inuit children in Residential Schools across the country. Over the coming weeks, we will continue to follow the work of the Commission, and its impact on the lives of the people it touches.

CBC. Wab Kinew interview of Strombo. 2012, 13m 30s.

Link: www.youtube.com/watch?v=lbYcuHtvull&feature=related.

Why are stereotypes of First Nations people so prominent in Canada? Why is it so hard to get non-Native Canadians to pay attention to the experiences that Natives have endured? Wab Kinew talks with George about some of the problems facing Canadian society - and suggests some possible solutions.

Children of Attawapiskat. Heart Speak. 2011, 11m.

Link: www.youtube.com/watch?v=3Gy38grr35c&feature=related.

This educational documentary short, Heartspeak about Shannen's Dream, tells the story of "Shannen's Dream" and captures the process as we join together to carry on her vision. Shannen Koostachin had a dream—that all First Nations children should be able to get an education in clean, "comfy" schools just as non-Native children. Tragically, the 15-year-old Cree youth from Attawapiskat died in a car crash on June 1, 2010. Shannen was one of the student leaders in the Attawapiskat School Campaign— a fight to get a grade school built for 400 children attending classes in portables on a contaminated brownfield. In her short life, 'Shannen's Dream' has inspired national interest to carry on the fight.

Defalco, Martin & Dunn, Willie (Director); National Film Board (Producer). The Other Side of the Ledger: An Indian View of the Hudson's Bay Company. 1972, 42m.

Link: www.nfb.ca/film/other_side_of_the_ledger.

The Hudson's Bay Company's 300th anniversary celebration was no occasion for joy among the people whose lives were tied to the trading stores. This film, narrated by George Manuel, president of the National Indian Brotherhood, presents the view of spokesmen for Canadian Indian and Métis groups. There is a sharp contrast between the official celebrations, with Queen Elizabeth II among the guests, and what Indians have to say about their lot in the Company's operations.

Duckworth, Martin (Director); National Film Board (Producer). Riel Country. 1996, 49m 5s.

Link: www.nfb.ca/film/riel_country.

This documentary from Martin Duckworth features young adults from two distinct Winnipeg neighbourhoods on either side of the Red River who struggle to overcome geographical and cultural barriers. High school students from the predominantly Aboriginal North End and their peers from the Francophone district of St. Boniface work together to produce a play on the origins of the Métis. Their collaboration raises questions about how these youths foresee their role and place within their respective communities and how these minority communities co-exist with the predominant culture. The film also tackles issues of intolerance, racism and discrimination.

Dunn, Willie (Director); National Film Board (Producer). Ballad of Crowfoot. 1968, 10m.

Link: www.nfb.ca/film/ballad_of_crowfoot.

This short film examines the situation of Aboriginal people in North America through the figure of Crowfoot, the legendary 19th-century Blackfoot leader of the Plains. A rapid montage of archival photos, etchings and contemporary newspaper clippings is married to the words and music of an impassioned ballad written by Micmac singer and songwriter Willie Dunn.

Evans, Jerry (Director); National Film Board (Producer). Vistas: Red Ochre. 2009, 3m 16s.

Link: www.nfb.ca/film/vistas_red_ochre.

Combining archival photos with new and found footage, Red Ochre is a personal, impressionistic rendering of what it's like growing up Mi'kmaq in Newfoundland, while living in a culture of denial.

Faerber, Fritz (Director); National Geographic (Producer). Oil Spill Threatens Native American “Water” Village. 2010.

Link: www.video.nationalgeographic.com/video/news/culture-places-news/us-oil-gulf-indians-vin/.

June 8, 2010—The town of Grand Bayou, Louisiana, has no streets and no cars, just water and boats. And now the Deepwater Horizon oil spill in the Gulf of Mexico threatens the very existence of the Atakapa-Ishak Indians who live there. “We’re facing the potential for cultural genocide,” says one tribe member.

Gosselin, Bernard (Director); National Film Board (Producer). César’s Bark Canoe. 1971, 57m.

Link: www.nfb.ca/film/Cesars_Bark_Canoe.

This documentary shows how a canoe is built the old way. César Newashish, a 67-year-old Attikamek of the Manawan Reserve north of Montreal, uses only birchbark, cedar splints, spruce roots and gum. Building a canoe solely from the materials that the forest provides may become a lost art, even among the Native peoples whose traditional craft it is. The film is without commentary but text frames appear on the screen in Cree, French and English.

Grant, Phyllis (Director); National Film Board (Producer). Maq and the Spirit of the Woods. 2006, 8m 16s.

Link: www.nfb.ca/film/maq_spirit_woods.

Maq and the Spirit of the Woods is a short animation that tells the story of Maq, a Mi’gmaq boy who realizes his potential with the help of inconspicuous mentors. When an elder in the community offers him a small piece of pipestone, Maq carves a little person out of it. Proud of his work, the boy wants to impress his grandfather and journeys through the woods to find him. Along the path Maq meets a curious traveller named Mi’gmwesu. Together they share stories, medicine, laughter and song. Maq begins to care less about making a good impression and more about sharing the knowledge and spirit he’s found through his creation.

Greene, Barbara (Director); National Film Board (Producer). Bella Bella. 1975, 27m.

Link: www.nfb.ca/film/bella_bella.

This documentary short is an introduction to the Bella Bella Indians of Campbell Island, 500 km North of Vancouver on the Pacific Coast. Since the coming of settlers, these fishing people have watched their ancient Heiltsuk culture and their independence all but disappear. Today, in an energetic attempt to become self-sufficient, they are regaining both—successfully combining economic development with cultural revival.

Hartman, Françoise (Director); National Film Board (Producer). Summer Legend. 1986, 8m.

Link: www.nfb.ca/film/summer_legend.

This animated short retells the Mi’gmaq legend of the great spirit Glooscap, who in the cold white dawn of the world, battled with the giant Winter in order to bring Summer to the North.

Hatchling Productions. Chimnissing: Part 1. 2011, 3m 41s.

Link: www.youtube.com/watch?v=mOck7zRNn_o&feature=youtu.be.

Filmed by the kids of Beausoleil First Nations. Producer Robin Pacific www.robinpacific.ca

Hopkins, Zoe (Director); National Film Board (Producer). Vistas: Button Blanket. 2009, 3m.
Link: www.nfb.ca/film/vistas_button_blanket.

This short impressionist documentary looks at the creation of a Button Blanket by integrating the performance of a traditional dance with the art of the West coast Heiltsuk people.

Hubbard, Tasha (Director); National Film Board (Producer). Two Worlds Colliding. 2004, 49m.
Link: www.nfb.ca/film/two_worlds_colliding.

This documentary chronicles the story of Darrell Night, a Native man who was dumped by two police officers in a barren field on the outskirts of Saskatoon in January 2000, during -20° C temperatures. He found shelter at a nearby power station and survived the ordeal, but he was stunned to hear that the frozen body of another Aboriginal man was discovered in the same area. Days later, another victim, also Native, was found.

Isacsson, Magnus (Director); National Film Board (Producer). Uranium. 1990, 48m.
Link: www.nfb.ca/film/Uranium.

This documentary looks at the hazards of uranium mining in Canada. Toxic and radioactive waste pose environmental threats while the traditional economic and spiritual lives of the Aboriginal people who occupy this land have been violated. Given our limited knowledge of the associated risks, this film questions the validity of continuing the mining operations.

Jackson, Tom & Keller, Dominique (Directors); National Film Board (Producer). Aboriginality. 2007, 5m.
Link: www.nfb.ca/film/aboriginality.

Follow Dallas Arcand, an urban youth, as he heads down the mystical Red Road to re-connect with new and traditional elements of First Nations culture. Dallas is a world champion hoop dancer and hip-hop artist aiming to connect urban Aboriginal young people to their rural ancestral histories. He's a 7th generation First Nations Canadian from Alexander (Kipohtakaw) Plains Indian Cree Nation. Directed by Dominique Keller, Aboriginality fuses animation by Dan Gies with live-action dance directed by Tom Jackson.

Janke, Daniel (Director); National Film Board (Producer). How People Got Fire. 2008, 16m.
Link: www.nfb.ca/film/how_people_got_fire.

In the village of Carcross, in the Tagish First Nations, Grandma Kay invites the local children into her kitchen and tells them the traditional tale of how Crow brought fire to people. As the story unfolds in this animated short, we also meet 12-year-old Tish, an introspective, talented girl who feels drawn to the elder's kitchen. Here, past and present blend, myth and reality meet, and the metaphor of fire infuses all in a location that lies at the heart of this Native community's spiritual and cultural memory.

Kinew, Wab. Heroes by Wab Kinew. 2010, 3m 55s.
Link: www.youtube.com/watch?v=3UI4KmHlzMc&feature=related.

Celebrating Aboriginal heroes... from the Mide Sun Mixtape dropping September 4th at the Pyramid and online. DL: www.zshare.net/audio/8000639932910d10/

Kinew, Wab. Wab Kinew on families/nations. 2011, 4m.
Link: www.youtube.com/watch?feature=endscreen&NR=1&v=ZYWuxrfoEFg.

Wab Kinew on families/nations

Knowledge, Public Broadcasting BC. Our First Voices. unknown.
Link: www.knowledge.ca/program/our-first-voices-shorts.

With the help of her grandmother, a young mother composes a lullaby to her baby in Halq'eméylem, and at the Chief Atahm School in Adams Lake, children learn math in the Secwepemctsin language of their ancestors. This documentary celebrates 13 BC First Nations languages and pays tribute to the drive to preserve and revitalize them for future generations.

Leutsig, Jack (Director & Producer). 500 Nations: Part 1. Unknown year, 133m.
Link: www.video.google.com/videoplay?docid=6736846601041698993#.

500 Nations is an eight part documentary on the Native Americans of North and Central America. It documents from pre-Columbian to the end of the 19th century. Much of the information comes from text, eyewitnesses, pictorials, and computer graphics. The series was hosted by Kevin Costner, and directed by Jack Leutsig. It included the voice talents of narrator Gregory Harrison, Eric Schweig, Wes Studi, Edward James Olmos, and Patrick Stewart.

Leutsig, Jack (Director & Producer). 500 Nations: Part 3. Unknown year, 134m.
Link: www.video.google.com/videoplay?docid=7896671274740309906#.

Leutsig, Jack (Director & Producer). 500 Nations: Part 4. Unknown year, 134m.
Link: www.video.google.com/videoplay?docid=6018774573840432720#.

Leutsig, Jack (Director & Producer). 500 Nations: Part 5. Unknown year,. Link: not available to stream online.

Leutsig, Jack (Director & Producer). 500 Nations: Part 6. Unknown year,. Link: not available to stream online.

Leutsig, Jack (Director & Producer). 500 Nations: Part 7. Unknown year,. Link: not available to stream online.

Leutsig, Jack (Director & Producer). 500 Nations: Part 8. Unknown year,. Link: not available to stream online.

Leutsig, Robert (Director & Producer). 500 Nations: Part 2. Unknown year, 133m.
Link: www.video.google.com/videoplay?docid=7238998877178314161#.

Long, Jack (Director); National Film Board (Producer). Bill Reid. 1979, 27m.
Link: www.nfb.ca/film/bill_reid.

This documentary follows Haida artist Bill Reid, from British Columbia. A jeweller and wood carver, he works on a traditional Haida totem pole. We watch the gradual transformation of a bare cedar trunk into a richly carved pole to stand on the shores of the town of Skidegate, in the Queen Charlotte Islands of B.C.

MacLeod, Alec (Director); National Film Board (Producer). Acts of Defiance. 1992, 104m.
Link: www.nfb.ca/film/acts_of_defiance.

This feature-length documentary recounts the events that surrounded and led to the so-called “Mohawk Crisis” of the summer of 1990. The film focuses on the Mohawk territory of Kahnawake, in Quebec, but also reflects on the relationship between Canada and its First Nations at a particular time in history.

Martin, Catherine Anne (Director); National Film Board (Producer). Mi'kmaq Family (Migmaoei Otjiosog). 1995, 32m.
Link: www.nfb.ca/film/mikmaq_family_migmaoei_otjiosog.

This documentary takes you on a reflective journey into the extended family of Nova Scotia's Mi'kmaq community. Revisiting her own roots, Mi'kmaq filmmaker and mother Catherine Anne Martin explores how the community is recovering its First Nations values, particularly through the teachings of elders and a collective approach to children-rearing. Mi'kmaq Family is an inspiring resource for both First Nations and non-Native audiences looking for ways to strengthen their own families and traditions.

Mazur, Derek (Director); National Film Board (Producer). Places Not Our Own. 1986, 57m 10s.
Link: www.nfb.ca/film/places_not_our_own.

Part of the Daughters of the Country series, this dramatic film set in 1929 depicts how Canada's West, home to generations of Métis, was taken over by the railroads and new settlers. As a result, the Métis became a forgotten people, forced to eke out a living as best they could. At the forefront is Rose, a woman determined to provide her children with a normal life and an education despite the odds. But due to their harsh circumstances, a devastating and traumatic event transpires instead.

Millar, David (Director); National Film Board (Producer). Aki'name (On the Wall). 1968, 22m.
Link: www.nfb.ca/film/Aki_name.

When Canada was preparing to welcome the world to Expo 67 in Montreal, two artists who contributed their talents were Inuit stonecarvers Kumukluk Saggiak and Elijah Pudlat. They decorated a giant mural in the Canadian pavilion, Katimavik (the meeting place). This film shows the two carvers at work on their wall and also conveys some of their impressions of life in suburbia.

Myre, Nadia (Director); National Film Board (Producer). As I Am. 2010, 4m.
Link: www.nfb.ca/film/as_i_am.

This short experimental documentary challenges stereotypes about Aboriginal people in the workplace. Featuring portraits set to a powerful poem by Mohawk writer Janet Marie Rogers, the film urges viewers to go beyond their preconceived notions. As I Am is a celebration of Aboriginal people's pride in their work and culture.

National Film Board. Tales of Sand and Snow. 2004, 80m.

Link: www.nfb.ca/film/tales_of_sand_and_snow/embed/player?player_mode=old&embed_mode=True.

Having recently immigrated to Montreal, Burkinabe director Hyacinthe Combarry explores his roots in an effort to rediscover the spiritual values of his people. His quest leads him to the northern forests of Quebec and an enlightening encounter with the Atikamekw of Wemotaci.

National Film Board. Vistas: The Visit. 2009, 3m.

Link: www.nfb.ca/film/vistas_the_visit.

The Visit tells the true story of a Cree family's strange encounter one winter night, which results in a conversation beyond words.

National Film Board. Waseteg. 2010, 57s.

Link: www.nfb.ca/film/waseteg_clip_1 www.nfb.ca/film/Waseteg_clip_2.

Waseteg is the story of a young Mi'gmaq girl whose name means "the light from the dawn." Sadly, her mother dies while giving birth and, though her father works very hard to provide for his family, Waseteg is surrounded by the bitterness and loneliness felt by her sisters. As a young girl, Waseteg looks for solace in nature, and dreams of the stories she's heard in the village – including one about Walqwan, the mysterious boy living across the river.

Obamsawin, Alanis (Director); National Film Board (Producer). Is the Crown At War with Us?. 2002, 96m.

Link: www.nfb.ca/film/is_the_Crown_at_war_with_us.

In the summer of 2000, federal fishery officers appeared to wage war on the Mi'gmaq fishermen of Burnt Church, New Brunswick. Why would officials of the Canadian government attack citizens for exercising rights that had been affirmed by the highest court in the land? Alanis Obomsawin casts her nets into history to provide a context for the events on Miramichi Bay.

Obamsawin, Alanis (Director); National Film Board (Producer). Kanehsatake 270 Years of Resistance. 1993, 119m.

Link: www.nfb.ca/film/kanehsatake_270_years_of_resistance.

On a July day in 1990, a confrontation propelled Native issues in Kanehsatake and the village of Oka, Quebec, into the international spotlight. Director Alanis Obomsawin spent 78 nerve-racking days and nights filming the armed stand-off between the Mohawks, the Quebec police and the Canadian army. This powerful documentary takes you right into the action of an age-old Aboriginal struggle. The result is a portrait of the people behind the barricades.

Obamsawin, Alanis (Director); National Film Board (Producer). My Name Is Kahentiiosta. 1995, 29m.

Link: www.nfb.ca/film/my_name_is_kahentiiosta.

This documentary short by Alanis Obomsawin tells the story of Kahentiiosta, a young Kahnawake Mohawk woman arrested after the Oka Crisis' 78-day armed standoff in 1990. She was detained 4 days longer than the other women. Her crime? The prosecutor representing the Quebec government did not accept her Aboriginal name.

Obamsawin, Alanis (Director); National Film Board (Producer). No Address, Alanis Obomsawin. 1988, 56m.
Link: www.nfb.ca/film/no_address.

This feature-length documentary by Alanis Obomsawin examines the plight of Native people who come to Montreal searching for jobs and a better life. Often arriving without money, friends or jobs, a number of them quickly become part of the homeless population. Both dislocated from their traditional values and alienated from the rest of the population, they are torn between staying and returning home.

Obamsawin, Alanis (Director); National Film Board (Producer). Our Nationhood. 2003, 96m.
Link: www.nfb.ca/film/our_nationhood.

In this feature documentary, Aboriginal filmmaker and artist Alanis Obomsawin chronicles the determination and tenacity of the Listuguj Mi'gmaq people to use and manage the natural resources of their traditional lands. Our Nationhood provides a contemporary perspective on the Mi'gmaq people's ongoing struggle and ultimate success, culminating in the community receiving an award for Best Managed River from the same government that had denied their traditional rights.

Obamsawin, Alanis (Director); National Film Board (Producer). Richard Cardinal: Cry from a Diary of a Métis Child. 2986, 29m.
Link: www.nfb.ca/film/richard_cardinal.

This short documentary is a moving tribute to Richard Cardinal, a Métis adolescent who committed suicide in 1984. Taken from his home at the age of 4 due to family problems, he spent the rest of his 17 short years moving in and out of 28 foster homes, group homes and shelters in Alberta. A sensitive, articulate young man, Richard Cardinal left behind a diary upon which this film is based.

Obamsawin, Alanis (Director); National Film Board (Producer). Spudwrench - Kahnawake Man. 1997, 57m.
Link: www.nfb.ca/film/spudwrench_kahnawake_man.

This documentary by acclaimed filmmaker Alanis Obomsawin introduces us to Randy Horne, a high steel worker from the Mohawk community of Kahnawake, near Montreal. As a defender of his people's culture and traditions, he was known as "Spudwrench" during the 1990 Oka crisis. Offering a unique look behind the barricades at one man's impassioned defence of sacred territory, the film is both a portrait of Horne and the generations of daring Mohawk construction workers that have preceded him.

Obamsawin, Diane (Director); National Film Board (Producer). Vistas: Trapper. 2009, 2m 49s.
Link: www.nfb.ca/film/vistas_trapper.

Trapper is a beautiful short film without words that captures the quiet dignity of a day in the life of a Northern trapper. It is part of a collection of 13 short films on the theme of "nationhood."

Obamsawin, Diane (Director); National Film Board (Producer). Vistas: Walk-in-the-Forest. 2009, 3m.
Link: www.nfb.ca/film/vistas_walk-in-the-forest.

This whimsical animation, reminiscent of NFB classics, follows medicine man Walk-in-the-forest on a walk in the woods that leads to the discovery of an intriguing secret world.

Paskievich, John & Whitford, O. Brion (Directors); National Film Board (Producer). *The Gift of Diabetes*. 2005, 58m.

Link: www.nfb.ca/film/gift_of_diabetes.

Brion Whitford is an Ojibway who lives with advanced diabetes. In 2001, complications from the disease left him with only 50 percent kidney function and blood sugar levels that were spiralling out of control. Raised in the city, Brion grew up without knowing his culture or heritage. Consequently, he had little faith in traditional Native medicine and healing. But the more Brion's health deteriorated, the deeper his interest grew in connecting with his own culture and traditions. *The Gift of Diabetes* follows Brion's struggle to regain his health by learning about his heritage. His journey is a moving account of a man coming to terms with his own mortality, while trying to re-establish balance in his life.

Régnier, Michel (Director); National Film Board (Producer). *Indian Memento*. 1967, 18m.

Link: www.nfb.ca/film/indian_memento.

A visit to the Indians of Canada pavilion at Expo 67, Montreal. Inside there are Indian artifacts, but even more arresting are the printed placards that tell the story of the Indian in North America, written without rancor but recalling what contact with European settlers has cost the Indian in freedom of movement, in loss of land, and in loss of health in body and spirit.

Ta'Kaiya Blaney. *Shallow Waters*, Ta'Kaiya Blaney. 2011, 5m 31s. Link: www.takaiyablaney.com/bio/

Ta'Kaiya Blaney isn't your average 10 year old. An accomplished singer, Ta'Kaiya is also deeply passionate about ocean and marine life. "Shallow Waters" is one of 5 songs released by Ta'Kaiya to raise awareness about a proposed oil pipeline from the Alberta Tar Sands. In a sad turn of events that proved Ta'Kaiya right, the oil spill in the Gulf of Mexico happened soon after the song was finished.

Ta'Kaiya Blaney. Ta'Kaiya Blaney sings *Amazing Grace* and Kalilah Rampanen drumming. 2011, 4m,.

Link: www.youtube.com/watch?v=VUDfsQTsU6I&feature=related.

Marine Biologists Dr. Alexandra Morton's environmental group called *Salmon Are Sacred*, and many First Nations Chiefs and people, held an all day rally to educate the people of Vancouver, on the negative impacts that B.C.'s fish farms are having on our wild juvenile salmon, especially the Fraser river Sockeye population.

Ta'Kaiya Blaney. Ta'Kaiya says 'Protect our coast from oil spills'. 2011, 6 m 39s.

Link: www.youtube.com/watch?v=d9dBrIDXVsk&feature=related.

My name is Ta'Kaiya Blaney. I am 10-years-old. I live in North Vancouver and am from the Sliammon Nation. My name means "special water."

Trites Botkin, Nancy ,& Prouty, Daniel (Directors); National Film Board (Producer). *For Angela*. 1993, 21m. Link: www.nfb.ca/film/for_angela.

This short film portrays the experiences of Rhonda Gordon and her daughter, Angela, when a simple bus ride changes their lives in an unforeseeable way. When they are harassed by three boys, Rhonda finds the courage to take a unique and powerful stance against ignorance and prejudice. What ensues is a dramatic story of racism and empowerment.

unknown. CFSW 2010 Ottawa Festival. 2010, 3m 55s.

Link: www.youtube.com/watch?v=TM0cVXHrKwM.

“... your inaction speaks louder than your Residential School Apology...” This was just shared with me and I thought some of you may find it useful. I could see deconstructing it and have students in pairs, research the numerous issues mentioned and present or ...

unknown. Shannen’s Dream (PART 1). Link: www.youtube.com/watch?v=rTOVKOE1Sf0.

The Chiefs of Ontario were inspired to produce this video in support of the Shannen’s Dream Campaign that is diligently working towards ensuring that Canada addresses the longstanding inequity between First Nations schools on reserve and their provincial/territorial counterparts. This inequity denies many First Nations children an opportunity to receive a culturally based education in a proper school. This video provides some background on Shannen Koostachin – the founder of Shannen’s Dream and the continuing work of many who carry on her legacy.

unknown. Shannen’s Dream (PART 2). 2011, 5m, 42s.

Link: www.youtube.com/watch?v=tUK7pvjo4PY&feature=related.

unknown. The Canary Effect. 2006, 1hr 3m. Link: www.topdocumentaryfilms.com/canary-effect/.

The Canary Effect is a 2006 documentary that looks into the effects of that the United States and its policies have on the Indigenous peoples (Native Americans) who are residents. It premiered at the Tribeca Film Festival and won the Stanley Kubrick Award at the 2006 Traverse City Film Festival (Michael Moore hosts).

unknown. Unrepentant: Kevin Annett and Canada’s Genocide. 2011, 1hr 49m.

Link: www.topdocumentaryfilms.com/unrepentant-kevin-annett-canadas-genocide/.

Unrepentant documents Canada’s dirty secret – the planned genocide of aboriginal people in church-run Indian Residential Schools – and a clergyman’s efforts to document and make public these crimes. First-hand testimonies from Residential School survivors are interwoven with Kevin Annett’s own story of how he faced firing, de-frocking, and the loss of his family, reputation and livelihood as a result of his efforts to help survivors and bring out the truth of the Residential Schools.

Walker, John (Director); National Film Board (Producer). Buffy. 2010, 6m 10s.

Link: www.nfb.ca/film/buffy.

Folk music icon Buffy Sainte-Marie became internationally renowned with her protest song “Universal Soldier.” In this short documentary, she candidly discusses her hopes, creative vision and songwriting skills, as well as her role as an Aboriginal activist. Still a vibrant artist fifty years into her career, she keeps her eyes set on the future.

Welsh, Christin (Director); National Film Board (Producer). Finding Dawn. 2006, 73m 29s.

Link: www.nfb.ca/film/finding_dawn.

Acclaimed Métis filmmaker Christine Welsh presents a compelling documentary that puts a human face on a national tragedy: the murders and disappearances of an estimated 500 Aboriginal women in Canada over the past 30 years. This is a journey into the dark heart of Native women’s experience in Canada. From Vancouver’s Skid Row to the Highway of Tears in northern British Columbia, to Saskatoon, this film honours those who have passed and uncovers reasons for hope. Finding Dawn illustrates the deep historical, social and economic factors that contribute to the epidemic of violence against Native women in this country.

ADDITIONAL RESOURCES • ABORIGINAL TEACHING RESOURCES (WEBSITES)

Free the Children-We Stand Together

www.freethechildren.com/get-involved/campaigns/we-stand-together/

Working Effectively With Aboriginal Peoples

www.workingeffectivelywithaboriginalpeoples.com/tips-for-teachers-of-aboriginal-students?utm_source=August+29+newsletter&utm_campaign=May+2++2012+newsletter+&utm_medium=email
Haudenosaunee Guide for Educators (American publication) <http://nmai.si.edu/sites/1/files/pdf/education/HaudenosauneeGuide.pdf>

Inuit On-line Cultural Resource

www.icor.ottawainuitchildrens.com/

Kairos Canada:

Blanket Exercise; Honoring the Children; The Land, Our Life; Truth, Reconciliation and Equity-They Matter to Us

www.kairoscanada.org

Aboriginal Canada Portal: Resources for Teachers

www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao31053.html

Kawartha Lakes Spirit Walks

www.eagle.ca/Victorialnn/spiritwalks/first-nation-curriculum.html

Canada In the Making

www.canadiana.ca/citm/themes/aboriginals_e.html

www.canadiana.ca/citm/themes/aboriginals/abont_e.html

www.canadiana.ca/citm/education/intro_e.html#ab

Southwestern Ontario Regional Aboriginal Education Resource Site

www.swarn.openschoolnetwork.ca/

Wilfrid Laurier, Faculty of Education, Aboriginal Education

www.wlu.ca/page.php?grp_id=1867&p=19985

First Nation Literacy

www.firstnationliteracy.com

OSAPAC National Film Board Licence

www.osapac.org/cms/content/national.film.board

Justice for Aboriginal Peoples – It's Time

www.psac-afpc.com/issues/campaigns/aboriginal/index-e.shtml

Nurturing the Learning Spirit of First Nations Students

www.firstnationeducation.ca/wp-content/themes/clf3/pdfs/Report_02_2012.pdf

Chiefs of Ontario Report: Our Children, Our Future, Our Vision

www.chiefs-of-ontario.org/sites/default/files/files/OCOFOV%20Education%20Report%202012.pdf

Ministry of Education – Aboriginal Perspectives: Teacher’s Toolkit

www.edu.gov.on.ca/eng/aboriginal/toolkit.html

Health Canada, Acting On What We Know: Preventing Youth Suicide in First Nations

www.hc-sc.gc.ca/fniah-spnia/pubs/promotion/_suicide/prev_youth-jeunes/index-eng.php

ASSESSMENT TOOLS • CLASS DISCUSSION RUBRIC

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Quality of Comments	<p>Struggles but participates; occasionally offers a comment when directly questioned</p> <p>Simply restates questions or points previously raised; adds nothing new to the discussion</p>	<p>Volunteers comments but lacks depth</p> <p>May or may not lead to other questions from students</p>	<p>Volunteers comments, most are appropriate and reflect some thoughtfulness</p> <p>Leads to other questions or remarks from student and/or others</p>	<p>Appropriate and thoughtful comments; responds respectfully to other student's remarks</p> <p>Provokes questions and comments from the group</p>
Lesson Content/Reference	<p>Does not understand the content and cannot sustain any reference to it in the course of discussion</p>	<p>Has understood the content; lacks thoroughness of understanding or insight</p>	<p>Has understood the content with some thoroughness, may lack some detail or critical insight</p>	<p>Clear reference to content, connects to other reference points from previous readings and discussions</p>
Active Listening	<p>Drifts in and out of discussion, listening to some remarks while clearly missing or ignoring others</p>	<p>Listens to others some of the time, does not stay focused on other's comments</p> <p>Shows some consistency in responding to the comments of others</p>	<p>Listens to others most of the time, occasionally does not stay focused on other's comments</p> <p>Shows consistency in responding to the comments of others</p>	<p>Posture, demeanour and behaviour clearly and consistently demonstrates respect and attentiveness to others</p>

ASSESSMENT TOOLS • WRITTEN WORK

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Voice	Not successful in capturing readers attention Text lacks sincerity Little or no evidence of tone	Not very successful in capturing and maintaining readers attention Text not very convincing and sincere Minimal tone	Fairly successful in capturing readers attention Text is convincing and sincere Tone is generally effective i.e. creates mood	Successful in capturing and maintaining readers attention Text consistently convincing and sincere Tone consistently effective i.e. creates mood
Organization	Minimal logical plan and sequence; interferes with comprehension No clear introduction and/ or conclusion Transitions are omitted Paragraphs: no evidence	Overall logical plan and sequence present but weak Introduction and/ or conclusion weak Transitions are not always used Paragraphs are sparse	Adequate overall logical plan and sequence Introduction and conclusion are adequate and related Transitions are used where needed Paragraphs may not appear throughout text	Very good overall logical plan and sequence Introduction and conclusion are strong and effective Transitions are used appropriately and skilfully Paragraphs are appropriate
Ideas & Content	Unclear main idea/purpose Text wanders Simplistic Inaccuracies in information	Main idea/purpose recognizable Focus somewhat flawed Predictable Supporting details repetitive, unrelated	Main idea/purpose reasonable clear Text shows focus, some lapse Fairly interesting Supporting details fairly accurate	Very clear main idea/purpose Text focused Interesting, original, insightful Supporting details accurate
Conventions	Weak command of grade appropriate conventions Grammar and spelling used with limited accuracy and effectiveness	Fair command of grade appropriate conventions Grammar and spelling used with some accuracy and effectiveness	Good command of grade appropriate conventions Grammar and spelling used with considerable accuracy and effectiveness	Excellent command of grade appropriate conventions Grammar and spelling used with a high degree of accuracy and effectiveness- (no errors)
Effective use of language	Many lapses in fluency No variation in sentence length Word choice is limited Figurative language rarely used	Lapses in fluency Little variation in sentence length Word choice somewhat limited Figurative language occasionally used	Fairly fluent, smooth and natural Some sentences vary in length Word choice is generally appropriate Figurative language used fairly successfully	Fluent, smooth and natural Sentences vary in length Word choice is appropriate Figurative language used successfully

ASSESSMENT TOOLS • ORAL PRESENTATION RUBRIC

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Introduction	Introduction is not engaging	Introduction is minimally engaging	Interesting introduction; engages audience	Introduction captivates audience with interest and/or intrigue
Focus	No clear focus	Presentation lacks clear direction	Topic of presentation is clear; content consistently supports the purpose	Purpose of presentation is clear; supporting ideas maintain exceptional focus on the topic
Organization	No clear organization of ideas present There are no clear transitions between thoughts and ideas No conclusion is evident	Poorly developed organization of ideas; illogical sequence Transitions between thoughts and ideas are inconsistent, weak or missing Conclusion demonstrates an attempt to summarize main points	Information/ideas are presented in a logical sequence with few lapses Transitions between thoughts and ideas are adequately made Conclusion somewhat effectively summarizes the main points	Information/ideas are presented in a consistently logical sequence. Transition between thoughts and ideas are effectively and consistently made Conclusion effectively summarizes the main points
Speech	Audience hears with great difficulty Reads notes and seldom establishes eye contact	Can be heard by most members of the audience. Relies too heavily on notes and rarely establishes eye contact.	Can be heard by all members of the audience Minimal reliance on notes and generally maintains eye contact	Can be easily heard by all members of audience Commands audience attention through consistent use of eye contact Uses visual aid as guide or outline for speaking but no notes used
Visual Aid(s)	Visual aid(s) undecipherable Graphic detracts from message; messy or inappropriate visual	Visual aid(s) not completely accessible to all audience members Graphic may be messy; may not be most appropriate to support presentation	Visual aid readable from all parts of the room Graphic is neat; appropriate subject chosen to depict message	Visual aid readable and attractive from all parts of the room Graphic is clear and professional looking, enhancing the message
Questions and Answers	Could not answer questions and/or answers are irrelevant	Response not clear and/or did not add to comprehension of the listener	Thoughtful, concise response. Conveys knowledge of subject	Speaker expands upon previous statements. Cites additional examples to answer question

ASSESSMENT TOOLS • DEBATE PANEL DISCUSSION RUBRIC

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Opening & Closing Statements	<p>Somewhat organized presentation of arguments and evidence</p> <p>Opening statement minimally outlines arguments; closing argument briefly restates the ideas offered in the opening statement</p>	<p>Organized and generally complete presentation of arguments and evidence</p> <p>Opening statement outlines or lists arguments and evidence but does not generate interest; closing statement does not reflect remarks made during debate.</p>	<p>Well-organized and complete presentation of arguments and evidence</p> <p>Opening statement successfully frames the issues; closing statement summarizes many arguments made in the debate</p>	<p>Extremely thorough, well-organized presentation of arguments and evidence</p> <p>Opening statement engages the interest of audience; closing statement leaves no unanswered issues and resonates with the audience</p>
Rebuttals	<p>Seems to be caught off-guard by opponents; offers tentative, somewhat accurate, but possibly vague or illogical responses</p> <p>Attempts to challenge arguments of opponents</p>	<p>Responds to most of the issues raised by opponents with generally accurate answers</p> <p>Offers arguments, but no evidence, to counter the arguments made by opponents</p>	<p>Responds to issues raised by opponents with accurate and generally concise answers</p> <p>Challenges the arguments made by opponents; challenges are generally effective</p>	<p>Responds to issues raised by opponents with concise, accurate, logical answers</p> <p>Effectively challenges the arguments made by opponents with argument and evidence</p>
Effective use of evidence / content knowledge	<p>Demonstrates a generally accurate understanding of issues, events and facts, but may exhibit minor confusion or misunderstandings</p> <p>Demonstrates limited ability to connect facts and concepts</p>	<p>Demonstrates a basic and accurate understanding of the issues, events and facts relevant to the topic</p> <p>Demonstrates the ability to make basic connections between facts and concepts</p>	<p>Demonstrates a sophisticated understanding of the issues, events and facts relevant to the topic</p> <p>Demonstrates solid understanding of details and the ability to make original connections and interpretations</p>	<p>Demonstrates a superior understanding of the issues, events and facts relevant to the topic</p> <p>Demonstrates thorough and accurate understanding of details and consistently makes original connections and interpretations</p>
Use of persuasive appeals	<p>Makes minimal use of persuasive appeals</p>	<p>Uses some appeals to make argument more persuasive, but may not include a mix of logical, emotional and ethical appeals</p>	<p>Uses logical, emotional and ethical appeals to enhance effectiveness of argument</p>	<p>Makes deliberate and effective use of logical, emotional and ethical appeals in order to persuade justices</p>
Language Use	<p>Generally uses grade-appropriate language; some lapses</p> <p>Uses basic but clear language</p>	<p>Uses grade-appropriate language</p> <p>Attempts to use literary devices to add interest</p>	<p>Uses superior language</p> <p>Uses literary devices to add interest</p>	<p>Uses superior and sophisticated language</p> <p>Uses literary devices to enhance the argument</p>
Performance	<p>Lacks confidence</p> <p>Use of preparation materials distracts from quality of performance</p>	<p>Appears nervous, yet somewhat confident</p> <p>Use of preparation materials does not distract from performance</p>	<p>Exhibits confidence and energy</p> <p>Uses preparation materials effectively</p>	<p>Exhibits confidence, energy, and passion</p> <p>Accesses preparation materials with ease</p>

ASSESSMENT TOOLS • GROUP PARTICIPATION

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Attitude	Often is publicly critical of the project or the work of other members of the group. Often has a negative attitude about the task(s).	Occasionally is publicly critical of the project or the work of other members of the group. Usually has a positive attitude about the task(s).	Rarely is publicly critical of the project or the work of others. Often has a positive attitude about the task(s).	Never is publicly critical of the project or the work of others. Always has a positive attitude about the task(s).
Working with Others	Rarely listens to, shares with, and supports the efforts of others. Often is not a good team player.	Often listens to, shares with, and supports the efforts of others, but sometimes is not a good team member.	Usually listens to, share with, and supports the efforts of others. Does not cause \"waives\" in the group.	Almost always listens to, shares with, and supports the efforts of others. Tries to keep people working well together.
Contributions	Rarely provides useful ideas when participating in the group and in classroom discussion. May refuse to participate.	Sometimes provides useful ideas when participating in the group and in classroom discussion. A satisfactory group member who does what is required.	Usually provides useful ideas when participating in the group and in classroom discussion. A strong group member who tries hard.	Routinely provides useful ideas when participating in the group and in classroom discussion. A definite leader who contributes a lot of effort.
Problem-solving	Does not try to solve problems or help others solve problems. Lets others do the work.	Does not suggest or refine solutions, but is willing to try out solutions suggested by others.	Refines solutions suggested by others.	Actively looks for and suggests solutions to problems.
Focus on the task	Rarely focuses on the task and what needs to be done. Lets others do the work.	Focusses on the task and what needs to be done some of the time. Other group members must sometimes nag, prod, and remind to keep this person on-task.	Focuses on the task and what needs to be done most of the time. Other group members can count on this person.	Consistently stays focused on the task and what needs to be done. Very self-directed.

ASSESSMENT TOOLS • LETTER TO AN OFFICIAL

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding <ul style="list-style-type: none"> Information 	Provides limited accurate information about the issue.	Provides some specific and accurate information about the issue	Provides considerable specific and accurate information about the issue	Provides thorough, specific and accurate information about the issue
Thinking/Inquiry <ul style="list-style-type: none"> Development of argument Use of evidence 	Develops arguments with limited logic and coherence Incorporates limited relevant evidence	Develops arguments with some degree of logic and coherence Incorporates some well-chosen and relevant evidence	Develops arguments with a high degree of logic, coherence and creativity Incorporates highly effective, well-chosen and relevant evidence	Develops arguments with a high degree of logic, coherence and creativity Incorporates highly effective, well-chosen and relevant evidence
Communication <ul style="list-style-type: none"> Command of letter form Tone 	Shows limited command of the letter form including limited appeal, limited clarity of position, limited unity and focus Employs tone with limited appropriateness for context and audience	Shows some command of the letter form including some clarity of position, some unity and some focus Employs a somewhat appropriate tone for context and audience	Shows considerable command of the letter form including clarity of position, unity and focus Employs an appropriate tone for context and audience	Shows strong command of the letter form including confident position, strong unity and focus Employs an effective tone for context and audience
Application <ul style="list-style-type: none"> Language conventions 	Applies grammar usage, spelling and punctuation with a limited degree of accuracy and effectiveness	Applies grammar usage, spelling and punctuation with some degree of accuracy and effectiveness	Applies grammar usage, spelling and punctuation with a considerable degree of accuracy and effectiveness	Applies grammar usage, spelling and punctuation with a high degree of accuracy and effectiveness

ASSESSMENT TOOLS • RESEARCH REPORT

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding <ul style="list-style-type: none"> • Researched information 	Few accurate and relevant facts, statistics, and authorities	Many well-chosen, accurate and relevant facts, statistics and authorities	Considerable accurate and relevant facts, statistics and authorities	Many well-chosen, accurate and relevant facts, statistics and authorities
Thinking/Inquiry <ul style="list-style-type: none"> • Central question • Synthesis, analysis and explanation • Sources • Conclusions 	<p>Report shows limited focus around a central question</p> <p>Offers limited synthesis, analysis and explanation</p> <p>Sources are limited; few are carefully documented</p> <p>Conclusions show limited logic and insight</p>	<p>Report is somewhat focused around a well-defined central question</p> <p>Offers some synthesis, analysis and explanation</p> <p>Some sources are appropriate and well documented</p> <p>Conclusions show some logic and insight</p>	<p>Report is focused around a central question</p> <p>Offers considerable synthesis, analysis and explanation</p> <p>Most sources are appropriate and well documented</p> <p>Conclusions show considerable logic and insight</p>	<p>Report is effectively focused around a well-defined central question</p> <p>Offers thorough and insightful synthesis, analysis and explanation</p> <p>All or almost all sources are appropriate and well documented</p> <p>Conclusions show a high degree of insight</p>
Communication <ul style="list-style-type: none"> • Organization • Specialized language • Use of visuals 	<p>Organization is limited in clarity and effectiveness</p> <p>Uses little relevant, specialize language</p> <p>Uses few visuals</p>	<p>Organization is somewhat clear and effective</p> <p>Uses some relevant, specialized language</p> <p>Uses some visuals effectively</p>	<p>Organization is clear and effective</p> <p>Uses considerable relevant, specialized language</p> <p>Uses many visuals effectively</p>	<p>Organization is clear and highly effective</p> <p>Uses a high degree of relevant, specialized language</p> <p>Uses all or most visual effectively</p>
Application <ul style="list-style-type: none"> • Language conventions 	Usage, word choice and sentence structure show limited accuracy and effectiveness	Usage, word choice and sentence structure show some accuracy and effectiveness	Usage, word choice and sentence structure show considerable accuracy and effectiveness	Usage, word choice and sentence structure show a high degree of accuracy and effectiveness

ASSESSMENT TOOLS • MULTIMEDIA PRESENTATION

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding <ul style="list-style-type: none"> Information, ideas 	Presents limited relevant information and ideas	Presents some relevant information and ideas	Presents considerable relevant information and ideas	Presents thorough and insightful information and ideas
Thinking/Inquiry <ul style="list-style-type: none"> Creative thinking/risk taking Sensory appeal 	Takes few risks to incorporate unusual or unexpected features Shows limited skill in appealing to several senses	Takes some risks to incorporate unusual or unexpected features Shows some skill in appealing to several senses	Shows considerable risk taking to incorporate unusual or unexpected features Shows considerable skill in appealing to several senses	Shows a high degree of risk taking to incorporate unusual or unexpected features Shows a high degree of skill in appealing to several senses
Communication <ul style="list-style-type: none"> Focus and unity Sense of audience and purpose Interplay of media 	Has a limited focus Choice of material and media show a limited sense of audience and purpose Interplay of media has limited effectiveness	Has some focus and unity Choice of material and media show some sense of audience and purpose Interplay of media is somewhat effective	Has considerable focus and unity Choice of material and media show a considerable sense of audience and purpose Interplay of media is effective	Has a strong, clear, unified focus Choice of material and media show a strong sense of audience and purpose Interplay of media is highly effective
Application <ul style="list-style-type: none"> Use of media and technology Presentation 	Shows limited command of the media and technology used Few parts of the presentation is smooth and fluent	Shows some command of the media and technology used Some parts of the presentation is smooth and fluent	Shows a considerable command of the media and technology used Most of the presentation is smooth and fluent	Shows a strong command of the media and technology used All or almost all of the presentation is smooth and fluent

ASSESSMENT TOOLS • FLYER OR BROCHURE

Name: _____

Assessor: Self Peer Teacher

Criteria	Level 1	Level 2	Level 3	Level 4
Knowledge/Understanding <ul style="list-style-type: none"> Information, ideas 	Presents limited information and ideas	Presents some appropriate and relevant information and ideas	Presents considerable appropriate and relevant information and ideas	Presents well-thought-out and insightful information and ideas
Thinking/Inquiry <ul style="list-style-type: none"> Creative thinking/risk taking Critical thinking/audience analysis 	Takes limited risks to include unexpected or unconventional features Incorporates images that have limited appeal for the intended audience	Takes some risks to include unexpected or unconventional ideas Incorporates images that have some appeal for the intended audience	Takes considerable risks to include unexpected or unconventional features Incorporates images that have considerable appeal for the intended audience	Shows a high degree of risk taking to include unexpected or unconventional features Incorporates images that have strong appeal for the intended audience
Communication <ul style="list-style-type: none"> Focus and purpose Visual elements 	Has limited clarity of focus and purpose Choice and arrangement of images and text show limited command of visual elements	Has some clarity of focus and purpose Choice and arrangement of images and text show some command of visual elements	Has a clear and unified focus and purpose Choice and arrangement of images and text show considerable command of visual elements	Has a strong, clear and unified focus and purpose Choice and arrangement of images and text show extensive command of visual elements
Application <ul style="list-style-type: none"> Presentation 	Uses material and techniques with limited skill and consistency	Uses materials and techniques with some skill and consistency	Uses materials and techniques with considerable skill and consistency	Uses materials and techniques with a high degree of skill and consistency