Grade 12 Current Topics in First Nations, Métis, and Inuit Studies

Appendix C:
Teacher Notes

Creating a Poster

A poster is a large-format picture and/or written text that displays some kind of message to the public. The purpose of posters may be to make public announcements, sell products, persuade the public to support a certain viewpoint or course of action, or to provide information about a particular theme or topic of interest. Posters usually consist of eye-catching images, interesting captions, and appropriate but minimal text. Posters are normally mass-produced and posted in various places to catch public attention; however, in the context of a learning experience a single copy would be produced for display in the classroom. In other words, it is likely to be a means of sharing information or research findings with classmates.

Suggestions for Students

Planning the Poster:

- Determine the purpose of the poster and your prospective audience.
- Gather and examine a variety of posters for effective use of images, colour, and text.
- Conduct research to collect necessary information and visual materials.
- Select and/or develop visuals you plan to include, ensuring that size and colour are appropriate.
- Carefully select and/or develop the text information you plan to use, organize it into "chunks," and summarize information into brief, precise statements.
- Determine the size and background colours of your poster.
- Plan the layout carefully for a balanced, unified, and visually effective product.
- Determine the method of construction you will use (ranging from manual to fully computerized).

Constructing the Poster:

- By definition, a poster is large format, thus the minimum size should not be less than four times the size of a normal sheet of paper; the maximum size could be a metre or more per side.
- Generally posters are in portrait layout; however, for purposes of sharing research in a class setting, the landscape layout may be appropriate.
- Text should be kept to a minimum and displayed in large attractive font so that it is easily visible from a short distance.
- The number of images should also be kept to a minimum. It's best to use large, colourful, and attractive images that are carefully selected to portray a message.
- Images should be labelled and referenced in the text.
- The poster should be organized into "panels" if there is a lot of information and numerous images to display, as would be the case in a research poster.
- The poster should "begin" in the upper left corner and progress to the right and downwards. Panels should follow the same pattern (the way we read a page).
- The title of a research poster, along with the name of the author, should be prominent in the upper middle portion. The bibliography should also appear on the poster.
- Develop the first draft and have someone critique all components, including format, balance, choice, and number of images, amount of text, spelling, and general appeal.
- Make any changes necessary and create your final copy.

Displaying the Poster:

- The poster can be laminated for a more professional look (and preservation).
- Place the poster on a bulletin board or wall with its centre at eye level.

Service Learning

Service learning can benefit both students and their community—in and beyond the school. In service learning, students provide a service to the community and in doing so, learn more about their community and about themselves while practising skills such as goal setting, problem solving and planning. For Aboriginal students, service learning reflects the commitment to community that is traditionally a vital aspect of Aboriginal cultures.

Service learning benefits students and communities by

- building connections among students, their schools, and their communities
- improving school climate as students work together in positive ways
- showing the community a positive image of youth, leading to stronger support for students and schools
- creating greater awareness of community needs and concerns
- increasing community capacity to address key issues

Service learning encourages students to

- strengthen academic knowledge and skills by applying them to real situations
- build positive relationships and work with a variety of people
- discover new interests and abilities
- set goals and work to achieve them
- work cooperatively, and also learn the importance of individual responsibility
- take on leadership roles
- learn the value of helping and caring for others

Teacher Story: Using Service Learning

Contributing to the community is very important in Aboriginal communities, so my students were quite excited about undertaking a service learning project. They wanted it to be meaningful, so they decided to plan an Aboriginal fine-arts celebration for National Aboriginal Days, an event widely celebrated by Aboriginal peoples.

The students were responsible for all of it, including identifying a program, contacting Aboriginal artists from the community, developing an advertising strategy, arranging for a ceremonial opening and greeting, taking care of traditional people and guests as they arrived, and acknowledging those who contributed to the performance.

It was a wonderful learning experience for the kids to organize such an event for the community!"

Sample Service Learning Projects

Goal: To make school a positive place for everyone.

Possible Projects

- Create posters with positive messages on friendship, cooperation, cross-cultural understanding, school spirit, and other topics.
- Start school-wide campaigns to eliminate put-downs. Make posters, organize noon-hour events, and involve school staff.
- Begin campaigns using posters, buttons, and bulletin boards to encourage students to strive toward higher academic achievement.
- Develop special awards for improvement. Organize workshops and tutoring programs.
- Make information available about scholarships and other opportunities for Aboriginal learners.
- Plan appreciation days for school volunteers.
- Plan appreciation days for school staff.

Goal: To contribute to young families in the community.

Possible Projects

- Plan special parties for children in daycare.
- Teach simple crafts based on Aboriginal traditions to children in after-school programs.
- Read Aboriginal literature to children in elementary school.
- Organize on-site babysitting services for special parent and community meetings held at the school.

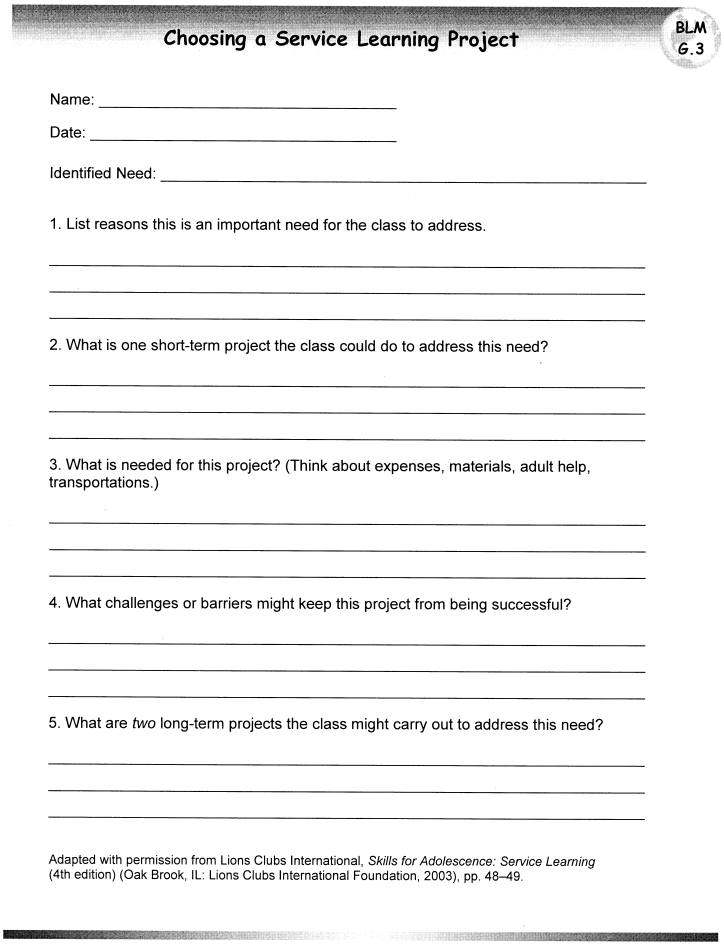
Turning Service Projects into Service Learning

Service learning is a way of taking the classroom to the community. It introduces analysis, planning, and evaluation into community service projects. The experience will help students develop a sense of community and purpose, as well as a real understanding of local needs and issues. Students who complete all of the following steps of service learning will realize that their actions make a difference.

Step 1: Prepare

With teacher guidance, students

- decide which needs in the community and the school they want to address
- list questions they have about the issues involved and research the answers
- develop an understanding of why their project is significant and how it will benefit their community
- define desired outcomes and goals
- consider how they can collaborate with parents and community partners to address these needs
- develop a project (or projects) that responds to authentic needs in the school or community



Choosing a Service Learning Project

BLM G.3

Name: _____

Date: _____

Identified Need: _____

1. List reasons this is an important need for the class to address.

_____

_____

_____

2. What is one short-term project the class could do to address this need?

_____

_____

_____

3. What is needed for this project? (Think about expenses, materials, adult help, transportations.)

_____

_____

_____

4. What challenges or barriers might keep this project from being successful?

_____

_____

_____

5. What are *two* long-term projects the class might carry out to address this need?

_____

_____

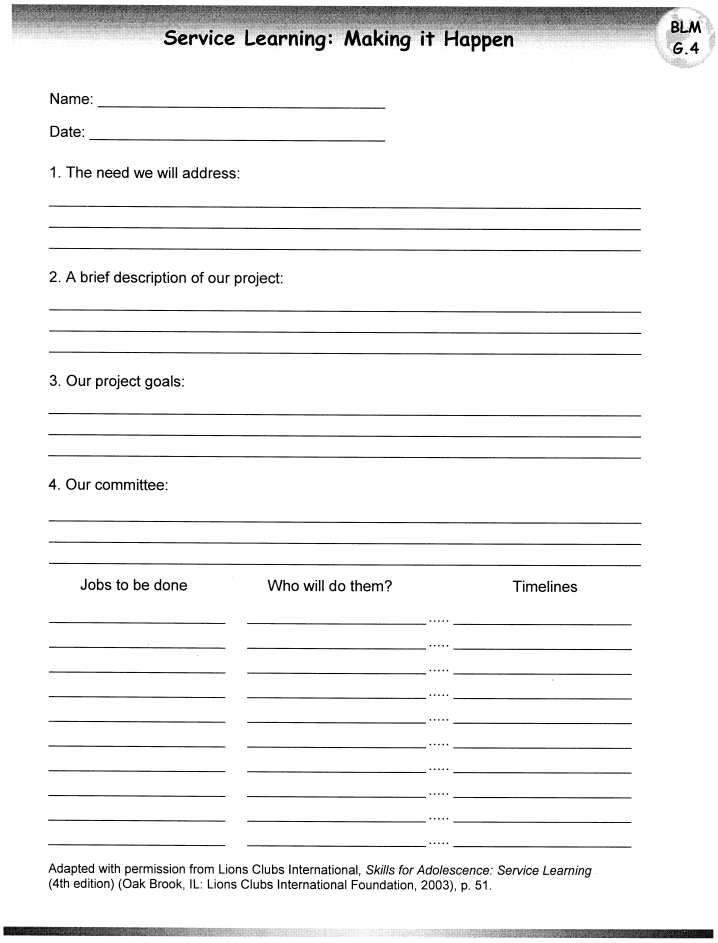
_____

Adapted with permission from Lions Clubs International, *Skills for Adolescence: Service Learning* (4th edition) (Oak Brook, IL: Lions Clubs International Foundation, 2003), pp. 48–49.

Step 2: Plan

With teacher guidance to ensure that the learning provides meaningful service and real consequences, students can

- develop a plan and timeline
- take responsibility for their part of the project
- consider ways to communicate effectively with the school, parents, and community about the project, to encourage others to participate
- consider possible challenges and roadblocks, and how they might be overcome



Service Learning: Making it Happen

BLM G.4

Name: _____

Date: _____

1. The need we will address:

_____
_____
_____

2. A brief description of our project:

_____
_____
_____

3. Our project goals:

_____
_____
_____

4. Our committee:

_____
_____
_____

Jobs to be done	Who will do them?	Timelines
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Adapted with permission from Lions Clubs International, *Skills for Adolescence: Service Learning* (4th edition) (Oak Brook, IL: Lions Clubs International Foundation, 2003), p. 51.

Step 3: Put the plan into action

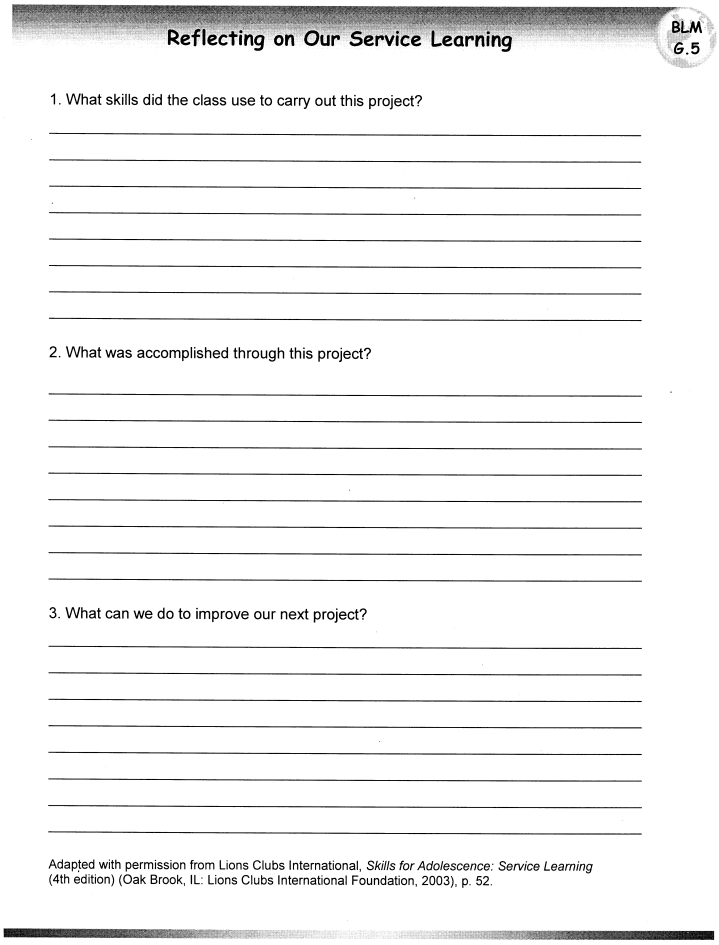
As students put their plan into action, teachers need to

- ensure that students assume as much responsibility as possible
- ensure that the service learning project happens in an environment that is safe, and that the project creates opportunities for mistakes and successes
- involve parents and pre-screened community volunteers, and monitor performance and safety on a regular basis

Step 4: Review, reflect and demonstrate

It is essential that at the end of service learning projects, students have opportunities to privately and publicly reflect on what they have contributed and learned through the project. Students need opportunities to

- acknowledge and celebrate everyone's participation
- reinforce what they have learned through the service learning project by demonstrating their mastery of skills and new insights by reporting to their classmates, families, and communities, writing articles or letters to local newspapers about community issues, or using what they have learned to develop future projects in the community



Reflecting on Our Service Learning

BLM G.5

1. What skills did the class use to carry out this project?

2. What was accomplished through this project?

3. What can we do to improve our next project?

Adapted with permission from Lions Clubs International, *Skills for Adolescence: Service Learning* (4th edition) (Oak Brook, IL: Lions Clubs International Foundation, 2003), p. 52.

Adapted with permission from *Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners* by Marnie Robb, Crystal M. John, et al. (Edmonton, AB: Alberta Education, 2005), pp. 104-109, with additional material adapted with permission from Lions Clubs International, *Skills for Adolescence: Service Learning* (4th edition) (Oak Brook, IL: Lions Clubs International Foundation, 2003), pp. 4, 64–65.

Causes of Racism

TN 3

Purpose

To provide participants with an opportunity to look at the causes behind racism and prejudice and to strategize solutions.

Time Required

1 to 1-½ hours

Materials

Research on the Causes of Racism sheets for each participant, master list of causes of racism on flip-chart paper with space for volunteered causes), three blank flip-chart sheets and markers, adhesive-backed coloured dots, pen and paper for each group of 4 or 5.

Notes on Use

Prejudice and racism do not come from nowhere. Studies show that young children are generally oblivious to racial differences until they are about 4 or 5. Negative attitudes do not appear until they are introduced through the school, home, and media, and through peers and adults. Many students may not have thought about the roots of racism, and this exercise is designed to have them reflect both on the causes of prejudice and racism and some possible solutions. Racism is a learned attitude; it can be unlearned.

The list of causes presented here is a loose collection of experiences and messages based on research that has been done on the causes of racism. It is not intended to be exhaustive, but because many students may not have thought much about this issue, the list is designed to provide them with some concepts to reflect on; it should stimulate further thinking and ideas around this issue. The dots are used to actively involve participants in expressing their opinion on the most important causes of racism; the top five choices can be used as the basis for strategizing solutions.

You may wish to rewrite the list of causes in simpler language to accommodate the group you are working with. As well, you can combine some causes to make the list less difficult if you are working with younger students or those with lower reading skills. Be sure that the participants fully understand each cause.

If you do not have the time to write the causes out on the chart paper, copy the list of causes and cut it into strips, each strip containing one cause. Then tape these onto a piece of flip chart paper. Allow enough space at the bottom to write in additional causes. Whether you tape the causes onto the paper or write them out, make sure the master list of the causes of racism to be posted on the wall provides a wide enough margin to the left of the factors listed to accommodate dots.

Procedure

1. Explain to students that racism is a learned attitude that has definite roots. The activity they are going to participate in will help them to look at some of the factors that contribute to racist attitudes.
2. Place students in groups of four or five and distribute the Research on the Causes of Racism sheet. Answer questions they may have about the ideas presented or the vocabulary used and, most importantly, discuss each factor in terms of their own experience. Take a few minutes to circulate among the groups to make sure they understand the ideas.
3. Explain to the participants that this is an incomplete list of some of the possible causes of racism. Have them brainstorm any additional causes they can think of based on their experience and awareness. Instruct them to add these to the list.
4. Assuming the items on the Racism sheet have been transferred to pieces of flip chart paper, add any new ideas brainstormed in the groups, combining similar ideas as required. Post this master list on a wall.
5. Hand out three self-adhesive dots to each participant. Explain that the participants are to study the causes of racism identified and decide which are the main contributors to the development of racist attitudes. Then have them place a dot by each of the three items they feel is most critical.
6. Once the dots have been placed, review the master list. Which items have received the most dots? Place the three items with the most dots on separate sheets of chart paper and post on the wall. In their groups, have students strategize ideas for overcoming each of these three causes of racism. Have a recorder for each group write the ideas on paper, one piece of paper for each cause.
7. As a large group, combine the strategies onto the flip chart paper for each cause. Discuss these in terms of how they could be implemented and whether they would result in a reduction of racist attitudes.

Debriefing

Have students reflect on the activity: How did you arrive at your personal choice of the top three factors? What personal influences and experiences affected your decision? What did you learn about the causes of racism? About the solutions? How practical were the solutions suggested?

Why does racism persist? Whose interests does it serve? What can we do to counteract racism?

Research on the Causes of Racism

1. Disapproval in the media or from adults of attempts by members of minority groups to attain equality and greater power for themselves.
2. Absence of minority people as positive role models.
3. Emphasis on problems experienced by ethnic groups without information on the underlying socio/historical causes of the problems.
4. information and activities that stress differences between cultural and ethnic groups rather than similarities.
5. As children, observing negative responses of parents and other adults to people from minority cultures and ethnic groups (avoidance, disapproval, condemnation, slurs).
6. Continuing lower position of visible minorities in society leads to the conclusion that minority groups are less well-liked, are inferior, and deserve to be treated unequally.
7. Condescending or stereotypical portrayal of minority groups in television programs, films, cartoons, newspapers, magazines, and other media.
8. Absence of minority persons in high-profile and powerful positions in Canadian society.
9. Lack of knowledge about culture and cultural differences.
10. Education that fails to teach multiculturalism, racial tolerance, and cultural understanding.
11. School materials that present stereotypical views of minority cultural groups.
12. Omission in schools and in home of information on the role played by minority cultures in Canadian history and in contemporary society.
13. Insufficient positive contact with members of minority cultural groups.
14. The need for visible and vulnerable scapegoats to blame for social, economic, and personal difficulties.
15. Misconceptions about immigrants and their impact on Canadian society.

Conducting a Debate

A debate is a **discussion** or **structured contest** about an issue or a resolution. A formal debate involves two sides: one supporting a resolution and one opposing it. Such a debate is bound by rules previously agreed upon. Debates may be judged in order to declare a winning side. Debates, in one form or another, are commonly used in democratic societies to explore and resolve issues and problems. Decisions at a board meeting, public hearing, legislative assembly, or local organization are often reached through discussion and debate. Indeed, any discussion of a resolution is a form of debate, which may or may not follow formal rules (such as Robert's Rules of Order). In the context of a classroom, the topic for debate will be guided by the knowledge, skill, and value outcomes in the curriculum.

Structure for Debate

A formal debate usually involves **three groups**: one **supporting a resolution** (affirmative team), one **opposing the resolution** (opposing team), and those who are **judging** the quality of the evidence and arguments and the performance in the debate. The affirmative and opposing teams usually consist of three members each, while the judging may be done by the teacher, a small group of students, or the class as a whole. In addition to the three specific groups, there may an audience made up of class members not involved in the formal debate. A specific resolution is developed and rules for the debate are established.

Debate Preparation

- Develop the resolution to be debated.
- Organize the teams.
- Establish the rules of the debate, including timelines.
- Research the topic and prepare logical arguments.
- Gather supporting evidence and examples for position taken.
- Anticipate counter arguments and prepare rebuttals.
- Team members plan order and content of speaking in debate.
- Prepare room for debate.
- Establish expectations, if any, for assessment of debate.

Conducting Debate

Debate opens with the affirmative team (the team that supports the resolution) presenting their arguments, followed by a member of the opposing team. This pattern is repeated for the second speaker in each team. Finally, each team gets an opportunity for rebutting the arguments of the opponent. Speakers should speak slowly and clearly. The judges and members of the audience should be taking notes as the debate proceeds. A typical sequence for debate, with suggested timelines, is as follows:

- The first speaker on the affirmative team presents arguments in support of the resolution. (5–10 minutes)
- The first speaker on the opposing team presents arguments opposing the resolution.
  (5–10 minutes)
- The second speaker on the affirmative team presents further arguments in support of the resolution, identifies areas of conflict, and answers questions that may have been raised by the opposition speaker. (5–10 minutes)
- The second speaker on the opposing team presents further arguments against the resolution, identifies further areas of conflict, and answers questions that may have been raised by the previous affirmative speaker. (5–10 minutes)
- The rules may include a short recess for teams to prepare their rebuttals.
  (5 minutes)
- The opposing team begins with the rebuttal, attempting to defend the opposing arguments and to defeat the supporting arguments without adding any new information.
  (3–5 minutes)
- First rebuttal of the affirmative team (3–5 minutes)
- Each team gets a second rebuttal for closing statements with the affirmative team having the last opportunity to speak. (3–5 minutes each)
- There cannot be any interruptions. Speakers must wait their turns. The teacher may need to enforce the rules.

Post-Debate Discussion and Assessment

When the formal debate is finished, allow time for debriefing and discussion. Members of the audience should be given an opportunity to ask questions and to contribute their own thoughts and opinions on the arguments presented. Members of the debate teams may also wish to reflect on their performance and seek feedback from the audience, including the teacher.

If some form of assessment was part of the debate plan, it would be conducted at this time. Assessment could be conducted by the teacher, the judging team, or the entire class.

Conducting a Debate: Reprinted from *Grade 10 Social Studies: Geographic Issues in the 21st Century: Manitoba Curriculum Framework of Outcomes and A Foundation for Implementation* by Manitoba Education, Citizenship and Youth (2007). Available online at <www.edu.gov.mb.ca/k12/cur/socstud/frame_found_sr2/index.html>. This document includes the following additional curriculum support materials that may be of use in preparing a class debate:

- BLM G-15: Debate Assessment Rubric
- TN 24: The Inquiry Process (Conducting Research)
- TN 25: Persuasive Writing
- TN 33: Articulate Perspectives on Issues
- TN 34: Dealing with Controversial Issues
- TN 37: Critical Thinking in Social Studies

Ink Blots

Goals

— To demonstrate that everyone sees the world from a unique personal perspective.

— To help participants accept and value individual differences.

— To stimulate descriptive writing.

Group Size: Any number up to about 30.

Time Required: 45 minutes.

Grade Level: 3–12.

Materials Needed

1. One set of ten ink blots (see Notes on Use).
2. Paper and pen and pencils for each participant.
3. Board for display of ink blots and individual responses (optional).

Notes on Use

To make ink blots, simply take ten or fewer large (about 12" x 18" or larger) sheets of white paper. Fold paper in half. On one half spatter India ink in bold patterns. Fold second half onto first to make completed blot.

Ink blots are an interesting tool and can be used for many purposes. There is, of course, no hidden or "real" meanings to these random designs (though students might need reassurance on this point), but the variety of responses they evoke is usually quite remarkable—rarely do two students see exactly the same thing. This exercise can be used as the introductory activity for a creative writing unit, illustrating the uniqueness of how we see the world and how this uniqueness will be reflected in our writing, or simply as a means of exploring individual differences within the group. With younger groups, students could respond orally rather than writing out their perceptions.

When students give their various perceptions, make sure they explain what they saw fully so that others can switch from their own mind set and genuinely experience this different perspective. The blots, with individual perceptions listed underneath, make an attractive and interesting display. Descriptive writing exercises (i.e., take one perception and develop it into a descriptive paragraph) can be developed from the exercise as well.

Procedure

1. Make sure students have paper and pen and pencil. Tell them that they are to look at the ink blots you are about to show them and write what they see in the patterns. Assure them that there are no correct or hidden objects in the blots. Instruct participants to write down what they see in short phrases rather than complete sentences and to get their perceptions down fully but quickly.
2. Begin showing the ink blots to the group, making sure that each participant has a chance to study the deign.
3. After showing all ten blots to the group, pass them around to students who may have missed one or two; emphasize that they should try to come up with something for each ink blot.
4. Go through each blot again, having students share what they saw, making it clear that all responses are equally valid and that they represent the unique way that we each see the world.
5. Collect responses and debrief.

Debriefing

Much of the debriefing on this activity will occur as the participants share what they saw in the ink blots. The primary objective—to demonstrate what everyone sees the world somewhat differently and that these differences make life interesting and exciting—should arise naturally from the discussion. To avoid ridicule of very different perceptions, praise divergent thinking (i.e., focusing on one element of the blot) and show pleasure in the variety of responses received.

After the sharing is over, you might ask some of the following questions:

— Why did we see so many different things in the same ink blots?

— How do we see other parts of the world differently?

— What would the world be life if we all saw things the same way? Would it be better? Worse? Why?

— Were there any "right" things to see? Is one culture more "right" than another?

— How will our writing reflect the different way we see things?

— Do you think anyone sees the world exactly the way you do?

— What similarities in the way people see the world (if any) would you expect to find among all people?

— Would our cultural background affect what we see in the ink blots? How?

It is the Elders' responsibility to guard sacred knowledge and to maintain the ceremonial oral tradition of knowledge transmission.

The Elders bring with them traditional knowledge and perspective passed down from generation to generation through the oral tradition. The reference to Elders' wisdom has lately been termed "Indigenous knowledge" or "traditional knowledge." Their traditional knowledge and wisdom will give insight to teachers willing to reshape curriculum and validating First Nations content and perspective.

Inviting the Elders Protocol

The Elders would expect to be approached in the traditional way, respecting traditional protocol. They are given a small offering of tobacco in exchange for their commitment to invest their time and energy into the work at hand. They can be asked to lead the gatherings with prayer and ceremony. First Nations gatherings always begin with prayer and ceremony. It is entirely appropriate to ask this of them. It may not be what you are familiar with, but you will soon realize the benefits of respecting First Nations protocol and ceremonial practice. The Elders may want to begin with a smudge on the first gathering and offer prayer for the task at hand and the team that has been brought together. The Elders are well aware that any given group put together is there to learn from one another and so blessings towards this endeavour are prayed for. Sometimes, depending on the size of the project, a pipe ceremony may be requested. Each Elder may have a slightly different approach to opening and closing ceremony. Some may speak for a while. Others will ask you to share so they can become more familiar with everyone. Simply inviting them with an offering of tobacco and asking that they open and close the gatherings is enough. The Elder will take it from there.

Elder Expectation

When you invite Elders, it is important that you are clear on what you expect from them. If you are asking them to contribute with their knowledge, wisdom, and guidance, then say so. They may not all be familiar with education and what teachers and curriculum writers are trying to do, so explaining what curricula is and what is needed of them is essential to a good working relationship. You want them to contribute First Nations and Métis content and perspective. The Elders need to feel confident that they will be of assistance. Let them know that you see their role as wisdom keepers and they need to draw upon their personal experience, cultural knowledge, and teachings to contribute to the process. The Elders will share what is acceptable and give caution for what they view as sacred knowledge that is only to be shared in the context of ceremony.

Elders need time to think before they answer. Do not be impatient and feel they are not answering soon enough, as they will answer your questions in time. Some Elders are reflective, philosophical thinkers. They will review holistically what you have asked of them. A concept that you think is simple and straightforward has many different dimensions to a First Nations speaker, and they must put the concept into the context of the whole and analyze the dimension of its interrelatedness. Sometimes they translate what you are saying to themselves in their language. They think things out in their mother tongue first and then find the words of closest approximation in English. Not all words and concepts are readily translatable. That is why letting the Elder know what is expected of them beforehand is important because it gives them time to think it over and to find some area of common ground.

Elder Care

Elders do not expect anything but it would be nice to assign one person to see to their needs. Offer them a comfortable seat and debrief them on the expectations for the gathering. Introduce them to everyone and generally make them feel welcome. See to it that they have water, juice, coffee, or tea. It is good to have a snack for them at coffee break. Invite them to pray over the food before you eat. Allow them to be first in line for lunch or let them know you will serve them. This is an example of First Nations protocol.

These are small things, but kind gestures go a long way with Elders. They appreciate when younger people make efforts to lighten their load. These gestures make the Elder feel welcome and cared for in a respectful way.

Gifts

It is appropriate to have a small gift for the Elders. If they are paid for their time, this would be considered the gift. Some give a small gift in addition to the honorarium, such as a basket of teas or jams.

Goals

— To demonstrate the functions and effect of colonialism on an indigenous people.

— To examine the means used by a colonial power to dismember a traditional society.

— To provide an experiential understanding of the historical breakdown of traditional cultures and how the effects of this breakdown affect native people today.

Group Size: Minimum of nine.

Time Required: About one hour.

Grade Level: 6–12.

Materials Needed

1. Sufficient "Role & Description" sheets for participants (each participant gets *only* their particular R & D sheet).
2. Point chips for colonials and green native adults (six five-point chips for each native child).
3. Pen and paper for recording strategies within groups.

Notes on Use

This activity is most effective when preceded by a discussion of the impact of colonialism on native Indian cultures. Specific references could be made to the residential school system, the effects of Christian conversion efforts, the imposition of British law, the effects of trade, the reserve system, etc. The game is primarily designed to provide an experiential follow-up to the introduction of this information, but it can be used as an introduction to it.

When explaining the roles, stress that each participant is to play the *role* designated rather than acting on their own actual feelings. It is important that players try to meet their identified objectives as effectively as possible.

Procedure

1. Divide players into three groups:

   a) *Native Adults* (separated into two: 1/3 green, 2/3 red)

   b) *Native Children*

   c) *Colonial Agents*

2. Each group is given their role descriptions and instruction sheet and are told to read them carefully. Facilitator visits each group, making sure they fully understand their instructions. Explain that each native child will have to sign a green or red card at the end of the game.

3. *Colonial Agents* and green *Native Adults* are given 20 and five points per native child respectively (make paper chits in multiples of five or use poker chips).
4. *(five mins.)* Each group is seated in separate circles. The *Native Children* are first placed with the *Native Adults*, who begin the process of trying to persuade them to sign red or green cards. Meanwhile, the *Colonial Agents* are developing strategy for winning over the children. Encourage the *Colonial Agents* to brainstorm all the techniques they can think of for persuading the children to sign green cards. Note how many of the ideas arrived at (bribery, guilt, arguments based on the belief in cultural superiority, appeals to their concern for the people, fear, intimidation, separation from their community, etc.) paralleled those used by colonial powers. If colonials have difficulty coming up with ideas, suggest a few: outlaw native religion, destroy the traditional economic base, offer to give some chips to help their parents, tell them they're going to be kept separate from their home communities in residential schools for ten months of the year, etc.
5. *(five mins.)* At the end of five minutes, the *Native Children* are sent to the *Colonial Agents*. The *Native Parents* are instructed to develop strategy for winning the children to their point of view. The colonials begin the process of persuading the children to sign green cards.
6. *(two mins.) Native Children* return to *Native Adults*. Repeat as described in "4", encouraging the *Colonial Agents* to discuss the results of the first encounter, new strategies, etc.
7. *(two mins.) Native Children* return to *Colonial Agents*. Repeat as described in "5", encouraging *Native Parents* to review results of their first session and plan future strategy.
8. *(two mins.) Native Children* return to *Native Parents* (as in "4").
9. *(five mins.) Native Children* return to *Colonial Agents* (as in "5").
10. *(two mins.) Native Children* return to *Native Parents* (as in "4").
11. *(five mins.) Native Children* return to *Colonial Agents* (as in "5").
12. At the end of round "11", the *Native Children* are given a green and red card by the *Colonial Agents*. They must sign one and return both to the colonials. They are then given whatever points they have won and the game is concluded.
13. Debrief.

Debriefing

As in all simulation games, the most critical phase is the debriefing. Here the link between the participants' experience and the real situation can be forged. Following are sample questions that might be used:

- Who "won" the game? Who won it historically? Is the game still being played?
- What means did the colonials use to persuade the children? How were these methods similar to those actually used?
- Why were the colonials in the game, simulating the historical situation, given more time with the children?
- How did the constant shifting of the children from group to group affect them?
- What kind of conflicting pressures did the children feel? How did it affect them? How would it have affected native children?
- What card did each child sign? Why? If you had actually been an Indian child at the turn of the century, would you have signed the same card? Why?
- How did the lack of unity in the home community affect their ability to combat the colonialists? Did this division actually exist?
- How did the Native parents feel about their ability to influence their children? Historically, how would the loss of control over their children have affected parenting skills and a sense of responsibility for them?
- How would colonial control of children have affected traditional language and culture?
- What did the points represent? Why didn't the red native adults have points?
- How would the adoption of colonial social, religious and economic institutions by the children have affected the morale and spirit of native adults?

Role Description and Instructions

Native Adults (1/3 are given green sheets, 2/3 red sheets)

(GREEN) These instructions are strictly confidential. You have been converted to the colonial religion and have largely abandoned your traditional culture. You are convinced that the more quickly the young people forget the old ways and embrace the new ones the better. It is your task to convince your community, and especially your community's children, that they should accept the colonials' away of life and save everyone a lot of suffering. You must persuade the children to sign a *green card*, signifying their acceptance of the new ways. You can spend (give) up to five points on each child to get them to sign. If more than half the children sign red cards, representing acceptance of the old ways, you lose the game.

(RED) You are a traditional native, rejecting the colonials' new religion and life style. You believe in the strength and goodness of your ancestors' ways. You have seen the basis of your fife style attacked and now see the colonials trying to take your children. You know this will mean the end of your way of life if successful. It is your task to convince your community, and especially you r community's children, that they should reject the colonial ways and follow the traditional way. You must persuade the children to sign a *red card*, signifying their embracing of the old ways. You will lose the game if more than half of the children sign green cards.

Native Children

You are a native child aged 12, living in the late 1800's. You are caught in a time of change and uncertainty. At the end of this game, after listening to all sides, you will have to sign either a *green card*, signifying an acceptance of the new ways of life introduced by the colonials, or a *red card*, signifying your commitment to living by the old ways. *You are to participate and act as a young child* with little understanding of the issues involved*, not according to your actual* personal *beliefs.* Your objective is simply to do what's best for you and your community.

Colonial Agents

You are a member of the colonizing people. You may be a religious official, a government administrator, trader or judge, but you all have the same task: to persuade as many of the native children as possible to sign *green cards*, signifying their acceptance of the colonial way of life. To assist you in this task, you have complete control over the church, schools, laws, etc. You also have the children for 2/3 of the time to work on as you see fit. In addition, you may spend up to 20 points on each child to get them to sign. Brainstorm with your fellow colonials how you can use ever argument, threat, bribe, promise, appeal, punishment, fear and influence in your power to convince the children to sign a *green card*. You will lose the game if more than half the children sign *red* cards, thus signifying that they have rejected your life style and are embracing their traditional culture.

Some Guidelines For Effective Role-Plays or Simulations

- The context and roles should be clearly defined, while allowing some latitude for spontaneity and creativity on the part of the students.
- The role-play should have a designated time frame established at the outset of the activity.
- The situation should be defined as a problem or controversy so that students are encouraged to take a stand or a position.
- Students should be allowed time to prepare and to access any preparatory information they need.
- The setting or context should be clearly described to help students enter into the game.
- Students should be allowed time to develop role descriptions in advance, including enough information to be able to "enter into" the character they are to portray (e.g., social and economic conditions, beliefs, and values). Verify student roles before the role-play so that the simulation includes a wide variety of perspectives among the characters. Caution students to prepare a role description without preparing a pre-determined script.
- Students may fill out a Role-Play Outline to help them prepare their characters
  (refer to the example that follows).
- The role-play should be structured so as to reach a conclusion or a resolution.
- Allow time for a group debriefing, including the audience, after the role-play. Students may also write individual journal reflections.
- Caution students to be realistic, and to avoid anachronisms, oversimplifications, or stereotypes.

Variations

- Students may or may not decide to use props or costumes.
- If there are not enough roles for everyone in the group, one student could be assigned the task of being a witness or observer who "thinks out loud" to the audience without disrupting the action.
- Students could be asked to reverse roles or switch points of view in a second role-play.
- A narrator may be named to help set the scene and expand on what is happening.

Role-Play Outline *List the important facts and plan how you will approach this role-play. Do not write a script as you do not know how the other characters will play out this scenario. Be creative but realistic.*	
When and where does this scenario take place?	Who am I?
Describe the person you will portray in this role-play (age, culture, gender, situation, residence, family situation, health).	What are the basic attitudes, beliefs, and values of this character? Summarize his or her position on the topic to be discussed.
Factual information to support the point of view of this character:	What are the main concerns of this character?
What type of solution to this question would my character like to see?	Points to remember in order to stay in character:

What Do You Know about the Métis?
Answer Key

1. True or False:
   - Some Métis people speak Michif, which includes elements of French and First Nations languages. **True**
   - The Métis are one of three Aboriginal peoples recognized in Canada's constitution. **True**
   - The historic origins of the Métis people were in the unions between First Nations women and European fur traders. **True**
   - At the time of Manitoba's entry into Confederation (1870), the Métis made up the majority of the population in the Red River Settlement. **True**

2. Draw the Métis flag. Indicate the colours.

   The most widely recognized flag consists of a white horizontal figure-8 (an infinity symbol) on a blue (sometimes red) background.

3. Match the following Métis Manitobans with their descriptions from the list below:

Theoren Fleury	**d**
Gabriel Dumont	**c**
Sierra Noble	**g**
Cuthbert Grant	**b**
John Norquay	**a**
Yvon Dumont	**f**
Beatrice Culleton Mosionier	**e**

   a. Premier of Manitoba 1878-1887
   b. First leader of the Métis Nation, led Métis forces at the Battle of Seven Oaks
   c. Led Métis forces in 1885 Resistance
   d. Former NHL star – raised in Russell, Manitoba
   e. Novelist (*In Search of April Raintree)*
   f. Lieutenant-Governor of Manitoba 1993-1999
   g. Manitoba-born entertainer/fiddle virtuoso

4. What is the name of the 19th century "Métis bard" for whom Falcon Lake, Manitoba is named?

   Pierre Falcon

5. What are two objects symbolically associated with Métis culture and heritage?

   Two of: Métis Sash, Red River cart, fiddle

What Do You Know about the Métis?
Answer Key

6. Why does Louis Riel deserve a Manitoba civic holiday named in his honour?

   Riel has been called the Father of Manitoba. It was the demands of Riel's provisional government that brought Manitoba into Confederation in 1870 as a province, rather than as a territory as Ottawa intended.

Legislation and Government Initiatives Affecting Land Claims

Royal Proclamation (1763)

- Gives limited recognition of "Indian" territorial rights.

British North America Act (1867)

- Declares federal government responsible for "Indians, and Lands reserved for the Indians" (Section 91).

Manitoba Act (1870)

- Extinguishes "Indian" title to land for those Métis who took scrip.

Indian Act:

- 1876—replaces traditional First Nations governments with a European system
- 1876—makes the sale or lease of reserve land a Crown monopoly
- 1889—gives the Crown increased control over reserve land management
- 1927—prohibits First Nations from hiring a lawyer in claims against the Crown
- 1951—removes 1927 restriction (as above) and increases Indian self-control of band governance

Natural Resources Transfer Agreements (1930)

- Transfers administrative control of Crown lands and resources to provincial governments of Manitoba, Saskatchewan and Alberta.
- Aboriginal and treaty rights such as the right to hunt, the right to select reserve land, and the right to redeem Métis scrip are protected.
- As a result of the NRTA, land claims would involve both federal and provincial governments in the three prairie provinces.

Office of Native Land Claims created (1974)

- In recognition of the Calder decision (1973) which recognized the existence of Aboriginal title, Ottawa revises its land claims policy and in 1974 establishes the Office of Native Land Claims as a means by which First Nations can negotiate comprehensive and specific land claim settlements. Government policy demands extinguishment of Aboriginal title as a condition of land claim settlements.

Berger Commission (1974-1977)

- Created in response to the Mackenzie Valley Pipeline proposal which advocated the construction of a pipeline from Alaska through the Yukon and the Mackenzie River Valley in the Northwest Territories. Extensive media coverage results in a public outcry against the proposed exploitation and its potential negative effects upon the land and its inhabitants.

Legislation and Government Initiatives Affecting Land Claims

The Dene Declaration of 1975

- Seven Dene nations jointly issue a manifesto demanding recognition of their nationhood.

In All Fairness: A Native Claims Policy (1981)

- First Nations can be granted title to reserve lands and rights to other land and expands First Nations administrative authority.

The Constitution Act (1982)

- Section 25 states that Aboriginal and treaty rights could not be overridden by the Charter of Rights and Freedoms.
- Section 35 recognizes the existing Aboriginal and treaty rights of the Aboriginal peoples (First Nations, Métis, and Inuit) of Canada.

Coolican Report (1985)

- Urges federal government to create long-term "living" partnerships with First Nations, Métis, and Inuit peoples.
- Recommends that the federal government include political, social, economic and cultural issues when negotiating land claims.

Federal Policy Revision (1986)

- Land claims settlements no longer require extinguishment of Aboriginal title.

Royal Commission on Aboriginal Peoples (1990)

- Among numerous recommendations regarding First Nations, Métis, and Inuit lands, the Commission recommends that the federal government:
  - "recognizes and affirms the land rights and jurisdiction of Aboriginal nations as essential components of treaty processes."
  - "provide[s] greater fiscal autonomy for Aboriginal governments . . . . through a fair and just redistribution of lands and resources for Aboriginal peoples."
  - "provide[s] Aboriginal nations with lands that are sufficient in size and quality to foster Aboriginal economic self-reliance and cultural and political autonomy."
  - establishes regional treaty commissions and an Aboriginal Lands and Treaties Tribunal which would replace the Indians Claim Commission to "facilitate and support" treaty negotiations.

Indian Claims Commission (1991)

- Independent body that reviews rejected comprehensive claims.

Indian Specific Claims Commission (1991)

- Independent body that reviews rejected specific land claims.

Legislation and Government Initiatives Affecting Land Claims

Gathering Strength—Canada's Aboriginal Action Plan (1998)

- In response to the *Report of the Royal Commission on Aboriginal Peoples*, new policies outlined in this plan included support for self-government, affirmation of treaty relationships and the negotiation of fair solutions to First Nations, Métis, and Inuit land claims.

Specific Claims Tribunal Act (2007)

- The purpose of this independent body is to help resolve specific land claims through binding decisions.

Rotational Graffiti

Rotational Graffiti can be used to brainstorm prior knowledge at the beginning of a lesson or to summarize content at the end of a lesson. It is also useful for examining opinions on various topics.

Procedure

1. The teacher assigns students to pre-selected or random teams of 2 to 4.
2. The teacher distributes to each team a sheet of poster paper with a unique heading and enough same-coloured pens for each member. Pen colours are different for each team. The headings are also different for each team. The heading might be a key word, a statement, or a question. Repeated headings may be subtitled by "write" or "draw." For example, one poster might be headed "Rural—Write" and another "Rural—Draw."
3. Teams then either write or draw as many responses, ideas, or concepts about the topic as they can think of. This is done for a short, predetermined amount of time (60 seconds).
4. Sheets are then rotated clockwise to the next team. Once again team members write down all responses (the **graffiti**).
5. Sheets circulate until each team has placed its responses on each sheet. Time may be shortened (to 30 seconds). Eventually, each team gets its original sheet back with a number of ideas written down.
6. Team members work together to summarize what has been written. They look for similarities and differences, for overlap, for main ideas, and for supporting details. Ideas are compiled by the team in the form of a summary statement or a concept map.
7. Each team presents its summary or concept map to the entire class.

Adapted from *Senior 3 Current Topics in the Sciences (30S): A Framework of General and Specific Learning Outcomes.* Activating Prior Knowledge 1.11, (Manitoba Education, Citizenship and Youth, 2004).

Aboriginal Cultural Education Centres in Manitoba

Following is a list of Aboriginal cultural education centres in Manitoba.

Not all centres have facilities and staff for formal programs or speakers.

- Thunderbird House, Winnipeg:
  http://www.thunderbirdhouse.com/
- Manitoba Indian Cultural Education Centre, Winnipeg (library, tours, resources):
  http://www.micec.com/
- Dr. Jessie Saulteaux Resource Centre, Beausejour:
  http://www.mts.net/~drjessie/
- Aboriginal Centre of Winnipeg Inc.
  http://www.abcentre.org/
- Norway House First Nation Cultural Education Centre:
  http://www.nhcn.ca/etc/culturaled.html
- Ka Ni Kanichihk
  http://www.kanikanichihk.ca/index.php

Additional programs and organizations, such as Cross Lake Cultural Education Program, Peguis Cultural Centre, Sagkeeng Cultural Centre, and the West Region Tribal Council Indian Cultural Education Program, can be found in *Aboriginal Organizations in Manitoba: A Directory of Groups and Programs Organized by or for First Nations, Inuit and Métis People, 2011 / 2013* at <www.edu.gov.mb.ca/aed/publications/pdf/ab_organizations.pdf>.

Contact information can be obtained through the Metis Culture and Heritage Resource Centre at <www.metisresourcecentre.mb.ca>.

Teachers may also contact local Friendship Centres located in:

Brandon	Dauphin
Flin Flon	Lynn Lake
Portage la Prairie	Riverton
Selkirk	Swan River
The Pas	Thompson

Seven Lodges Aboriginal Youth Cultural Studio

The Seven Lodges Aboriginal Youth Cultural Studio is a program administered through Ka Ni Kanichihk Inc. The studio is a place where youth can experience various artistic disciplines. Youth are invited to gather at the studio to discuss issues of the day, study culture, anti-racism and other relevant topics. It is a venue for sharing ideas, music and dialoging with guest speakers. The cultural studio provides opportunities for Aboriginal youth to learn, understand, and express their cultural traditions with the guidance of ceremonialists, traditionalists, and artisans.

WHAT WE HAVE TO OFFER. Currently the Studio is providing the opportunity for Winnipeg schools and Aboriginal organizations that serve youth between the ages of 14 to 29 years of age to enhance their knowledge of the seven Aboriginal cultural groups in Manitoba, which are the: Cree, Dakota, Dene, Inuit, Métis, Ojibway, and Ojibway-Cree.

HOW DOES IT WORKS The project has developed PowerPoint presentations on the seven Aboriginal groups in Manitoba. The presentations are delivered by Aboriginal Youth Cultural Mentors who share their knowledge of each culture through open discussion, cultural toolkit items, and personal experiences. The presentations can range in time from one (1) hour to a one (1) day activity depending upon the needs of the request.

WANT TO BOOK A PRESENTATION? If your school or community organization would like to have the Cultural Mentors come to your location or if you want to come to us please contact the following:

WINSTON THOMPSON
ABORIGINAL YOUTH COORDINATOR
#202 – 583 Ellice Avenue
Winnipeg, MB R3B 2Z7
Phone: 204-415-3795
Fax: 204-415-3836
Email: wthompson@kanikanichihk.ca

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Those Who Lead—Ka Ni Kanichihk Inc.