

## CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

### Cluster 1: Image and Identity

**Suggested Time Allotment for Cluster 1: 10%**

#### Learning Experience 1.1: The Ghosts of History

##### Targeted Enduring Understandings

- Understanding of and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

##### Essential Questions

###### Big Question:

What are the issues facing First Nations, Métis and Inuit peoples in Canada today and why should they matter to Canadians?

###### Focus Questions:

1. What are the "ghosts of history" (e.g. "dishonoured treaties, theft of Aboriginal lands, suppression of Aboriginal cultures, abduction of Aboriginal children, impoverishment and disempowerment of Aboriginal peoples", Report of RCAP)?
2. What have been the consequences of these "ghosts" i.e. how have these issues affected the quality of life of First Nations, Métis and Inuit peoples as well as the relationship between Aboriginal and non-Aboriginal Canadians?
3. Why should these "ghosts" matter to all Canadians?

##### Background

The landmark Report of the Royal Commission on Aboriginal Peoples (RCAP), released in 1996, refers to four historic stages in the relationship between non-Aboriginal and Aboriginal Canadians. (See "Background" LE 1.3) The third stage is characterized by a radical shift in relations, from equality, peace, and friendship to domination, paternalism, and attempted assimilation of First Nations, Métis and Inuit peoples: changes that have contributed to the often strained relationships that exist today between Indigenous nations and the dominant Canadian society. The "ghosts" of this less than honourable history, in the words of the commission report, "haunt us still".

First Nations, Métis and Inuit peoples in Canada are dealing with the legacy of nearly 500 years of colonization. Since the arrival of Europeans on Turtle Island (North America), Indigenous lands and natural resources have been expropriated. The educational, health, legal, and political traditions of Indigenous peoples have been replaced by imposed European models. First Nations, Métis and Inuit communities have been damaged by war, disease, pollution, systemic racism, discrimination, dislocation and relocation, and a government policy of assimilation. First Nations, Métis and Inuit children have been removed from their homes and communities. As a result, Indigenous peoples have struggled and continue to struggle

with issues of poverty, health, community and family violence, gender inequity, inadequate housing, and environmental, educational and justice issues.

It is not only the welfare of Indigenous peoples that has been affected by the ghosts of colonialism and colonization. These issues affect all Canadians.

Canada's reputation as a just society has been called into question, both within its borders and internationally, over its treatment of First Nations, Métis and Inuit Canadians.

Relations between Indigenous and other Canadians have often been strained. At times, this strained relationship has resulted in protracted, costly and sometimes violent disputes, such as the Oka crisis of 1990.

Aboriginal Canadians are economically marginalized; as a result, they contribute less to the wealth of the country. The financial costs of providing remedial services such as health care, social assistance and the justice system to peoples victimized by colonialist practices is enormous.

The ongoing process of decolonization (the struggle by First Nations, Métis and Inuit peoples to free themselves from the oppression of repressive policies and practices, and to re-establish self-determination) will be achieved only when Canadian society has exorcised the specters of colonialism that continue to haunt us all.

### **Winter Counts**

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This "count" is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

### **Assimilationist Measures:**

- Indian Act 1876 and subsequent revisions
- Residential Schools
- 60s Adoption scoop

### **Broken Promises:**

- Numbered treaties ignored and dishonoured 1871 - 1921
- Métis scrip: fraud and abuse 1870s, 1880s

### **Fatal Consequences:**

- Mortality as a result of disease and epidemics
- Beothuk Extinction, Newfoundland, early 1800s

### **Legislation:**

- Indian Act 1876 and subsequent revisions
- British North America Act 1867
- Constitution Act 1982

- Bill C-31 restores status to First Nations women who married non-Indians 1985

**Relocations:**

- Relocation of Métis community of Ste. Madeline, Manitoba 1938
- Relocation of Port Harrison, Quebec Inuit to Resolute Bay and Grise Fiord 1953
- Relocation of Sayasi Dené to Churchill MB 1956
- Relocation of Chemawawin Cree, Manitoba 1964

**Resistance and Protest:**

- Red River Resistance 1870
- Northwest Resistance 1885
- Oka crisis 1990
- Ipperwash protest and the death of Dudley George 1995
- Burnt Church, New Brunswick Fisheries dispute 2000
- Caledonia, Ontario occupation 2006

**Pointing the Way Forward:**

- *Report of the Royal Commission on Aboriginal Peoples* 1991
- *United Nations Declaration of the Rights of Indigenous People* 1995
- *Report of the Aboriginal Justice Inquiry of Manitoba* 1999, in response to the deaths of Helen Betty Osborne (The Pas, 1971) and JJ Harper (Winnipeg, 1998)

**How to use this LE:**

*Teachers may select content for this LE from the above list, or may begin with a current issue or event.*

*Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:*

- *the entire class may focus on a study of the same development or event;*
- *groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;*
- *individual students may conduct inquiry on a particular event or development;*
- *small groups may study a selected topic and share their learning in the context of a cooperative project.*

*The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.*

**Glossary:**

*Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.*

*Upon completion of this LE, students will have encountered many or all of the following terms:*

- Aboriginal
- assimilation
- colonialism
- Constitution
- contact
- cultural continuity (cultural transmission)
- diversity
- First Nations
- Indian
- Inuit

- Métis
- Native
- nation
- non-Status Indians
- paternalism
- self-determination
- sovereignty
- Status Indian
- Treaty
- Treaty Indian

### **Notes regarding assessment:**

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

### **Suggested Activating and Assessment Strategies**

*Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.*

1. In small groups, students brainstorm a list of issues facing First Nations, Métis and Inuit peoples. **Note:** *You may prompt the students by providing example issues such as, children in foster care, suicide, diabetes, etc.* Groups present their lists to the class. On a flip chart, a master list is created including all of the ideas from each group. Students decide which three issues they feel are the most important. Students record the three issues in their learning logs. **Note:** *See Acquiring No. 3 for follow-up strategy.*
2. Students view a video about *The Royal Commission on Aboriginal Peoples* such as *No Turning Back: The Royal Commission on Aboriginal Peoples* by the National Film Board. In a talking circle, students discuss their thoughts and feelings about the video. Students complete a reflection journal entry. **Note:** *See Acquiring No. 5 and Applying No. 7 for follow-up strategies.*
3. Students examine BLM 1.1.1 "Historical Indian Treaties Map" which indicates territories in Canada acquired from First Nations through treaties, then generate a list of the possible impacts on First Nations of the loss of traditional territories and record the list in their learning logs. **Notes:** *Through the process of land cessation treaties such as the Numbered Treaties in western Canada, Canada acquired title to the traditional territories of First Nations. In return, First Nations were settled on reserved lands that were a small fraction of the traditional territories that they had lost. It is important that students realize the magnitude of territories that were acquired from First Nations through the Numbered Treaties. Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
4. With a partner, students view BLM 1.1.2 "Columbus Day Sale Cartoon" and record their responses to the questions in their learning logs. As a class, students discuss the celebration of figures such as Columbus, Jacques Cartier and Samuel de Champlain as heroes who brought the gift of European civilization to the "New World". Students complete a reflection journal entry. **Notes:** *Columbus Day is celebrated in the USA to commemorate European "discovery" of the Americas. Opposition to Columbus Day celebrations gained international attention in 1992 as protestors, including indigenous peoples from across the Americas, who viewed the planned events as a celebration of colonialism, organized an anti Columbus Day campaign. Protestors suggested renaming the holiday Indigenous Peoples Day, an occasion for expressing solidarity with indigenous peoples and their resistance to colonialism. See Applying No. 2 for follow-up strategy. Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*

## Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. With a partner, students read BLM 1.1.3 "A Note on Terminology" and discuss the usages and connotations of the terms "Indian", "non-Status", "Native", "Aboriginal", "Indigenous", "First Nations", "people/peoples", "mainstream Canadians", and "dominant society". Students create definitions of the terms in their own words, post the definitions in the classroom, and record them in their learning logs. **Notes:** You may refer students to Appendix E – Glossary or the supporting websites. *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
2. Students read BLM 1.1.4 "A Word from Commissioners" from the *Royal Commission on Aboriginal Peoples*, share their responses to the reading in small group discussions, and complete a reflection journal entry. **Notes:** This Royal Commission was created in response to the Oka crisis of 1990 which saw an armed stand-off between Kanien'kehá:ka (Mohawk) protestors of Kanehsatake (Oka), the Québec Sûreté (police) and the Canadian army. *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 3 for follow-up strategy.*
3. Students read BLM 1.1.5 "Looking Forward, Looking Back" and compare the issues discussed in this reading with the issues they generated in Activation Strategy No 1. Students add additional issues to the list previously created and to their learning logs. **Notes:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 1 and No. 2 for follow-up strategies.*
4. Students use print and electronic resources such as *Aboriginal People in Manitoba* or Statistics Canada Census information to research and collect statistical data on selected issues affecting First Nations, Métis and Inuit people. Students present this data to the class in text or graphic form and add it to their portfolios. **Note:** *Aboriginal People in Manitoba* is also available in print through Service Canada. See Applying No. 2 and No. 3 for follow-up strategies.

### Recurring, Long Term Acquiring Strategies:

**Note:** The following strategies recur in every Learning Experience.

5. **Biographies:** Students use print and electronic resources to research an Aboriginal commissioner of the *Royal Commission on Aboriginal Peoples*. Students may choose one of: Paul Chartrand, George Erasmus, Viola Robinson or Mary Sillett. Students record their findings in their learning logs. **Note:** See Applying No. 4 for follow-up strategy.
6. **Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** See BLM G.1 "Media Scrapbook Analysis Outline".
7. **Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record the findings in their learning logs. **Note:** See Applying No. 8 for a follow-up strategy.

## Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

1. Students reread the BLM 1.1.5 "Looking Forward, Looking Back" and **complete BLM G.2 "Issues-Based Article Analysis"**. ✓ Students add their analysis to their portfolios.
2. Students select one issue facing First Nations, Métis and Inuit peoples that they have previously discussed and **create an editorial cartoon, poster or other visual**

**representation illustrating the issue.** √ Students add their creations to their portfolios.  
**Note:** See TN 1 "Creating a Poster".

3. After re-reading BLM 1.1.4 "A Word from Commissioners", students discuss why these issues matter to them, to their community and to Canada and **create and present a poem, short story, rap song, or newspaper article answering the Essential Question, "Why should these issues matter to Canadians?"** √ Students add their creations to their portfolio.

#### **Recurring, Long Term Applying Strategies:**

**Note:** The following strategies recur in every Learning Experience.

4. **Biographies: Students present their research information in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.** √ Students add their presentations to their portfolios.
5. **Celebration of Learning: Note:** Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".
6. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". *Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
7. **Talking Circle: Students discuss what has changed since the 1996 Report of the Royal Commission on Aboriginal Peoples.** √ Students complete a reflection journal entry.
8. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 7 including an explanation of the event and why they chose it.** √ Students add the winter count to their portfolios.

#### **Suggested Resources:**

**Note:** The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **Instructional Resources Unit Library of Manitoba Education, Citizenship and Youth.**

#### **Activating No. 2**

##### **- No Turning Back: The Royal Commission on Aboriginal Peoples.**

National Film Board. Keeper, Tina. Studio One, the Aboriginal studio of the National Film Board of Canada, 1997

Designed to introduce viewers to the work of the Royal Commission on Aboriginal Peoples which was established by Prime Minister Brian Mulroney seven months after events in the summer of 1990 at Oka, Quebec brought Aboriginal issues to the attention of Canada and the international community. The Commission travelled to more than 100 communities to hear submissions from over 1000 Aboriginal representatives. Through testimony from these groups and individuals, documentary, archival footage, and interviews with commission members, viewers learn of the history of the relationship between the First Nations peoples and the Canadian government and of the issues and problems which First Nations peoples are dealing with today. IRU #2082  
Senior 2 and up; ages 15 and up.

### Activating No. 3

- Natural Resources Canada. The Atlas of Canada, "Historical Indian Treaties Map", 2003.  
<http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties?mapsize=600+466&scale=42051275.911682&mapxy=431453.9620327102+1853447.5411515473&mode=zoomin&layers=>

### Activating No. 4

- Off the Mark.com, "Columbus Day Cartoon", #2005-10-10.  
<http://offthemark.com/search-results/key/columbus+day/>

### Acquiring No. 1

- **Ending Denial: Understanding Aboriginal Issues.** "A Note on Terminology". Warry, Wayne. Broadview Press, 2004, pp. 9-11. ISBN 978-1-55-111-692-1
- Indian and Northern Affairs Canada, Words First - An Evolving Terminology Relating to Aboriginal Peoples in Canada, 2004.  
[http://www.ainc-inac.gc.ca/pr/pub/wf/index\\_e.html](http://www.ainc-inac.gc.ca/pr/pub/wf/index_e.html)
- Government of Saskatchewan, Aboriginal Community Glossary, 2008.  
<http://www.fnmr.gov.sk.ca/community/glossary/>

### Acquiring No. 2

- INAC, Report of the *Royal Commission on Aboriginal Peoples*, "A Word from Commissioners", Minister of Supply and Services Canada, 1996.  
<http://www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp#chp2>

### Acquiring No. 3

- INAC, Report of the Royal Commission on Aboriginal Peoples, "Looking Forward, Looking Back", Minister of Supply and Services Canada, 1996.  
This article highlights many of the issues currently facing First Nations, Métis, and Inuit in Canada.  
<http://www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp#chp2>

### Acquiring No. 4

- Service Canada, *Aboriginal People in Manitoba* (includes 2006 stats plus background/analysis)  
Prepared by Bruce Hallett of Service Canada, with research assistance from Nancy Thornton.  
<http://www1.servicecanada.gc.ca/eng/mb/aboriginal-profile/aboriginals.pdf>
- **Aboriginal People in Manitoba.** Hallet, Bruce and Manitoba: Aboriginal and Northern Affairs. Canada: Manitoba, 2006. IRU 971.2700497 A26
- Statistics Canada, Aboriginal peoples. (2006 census stats plus background/analysis)  
[http://cansim2.statcan.ca/cgi-win/cnsmcgi.pgm?Lang=E&SP\\_Action=Theme&SP\\_ID=10000](http://cansim2.statcan.ca/cgi-win/cnsmcgi.pgm?Lang=E&SP_Action=Theme&SP_ID=10000)

### Applying No. 6

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: "Choosing a Service Learning Project", Appendix 19: "Making It Happen", and Appendix 20: "Reflecting on Our Service Learning." ISBN 0-7785-4313-7  
[http://www.education.gov.ab.ca/k\\_12/curriculum/OurWords.asp](http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp)

## CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

### Cluster 1: Image and Identity

**Suggested Time Allotment for Cluster 1: 10%**

#### Learning Experience 1.2: From Time Immemorial

##### Targeted Enduring Understandings

- First Nations, Métis and Inuit peoples share a traditional worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis and Inuit peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding and respect for First Nations, Métis, and Inuit peoples begins with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

##### Essential Questions

###### Big Question:

Who are the First Nations, Métis and Inuit peoples of Canada?

###### Focus Questions:

1. What are the various elements that define indigenous identity?
2. How are indigenous peoples distinct from other Canadians?
3. What common values (principles, beliefs) do First Nations, Métis and Inuit peoples share?
4. What have been the consequences of the government's attempts to define indigenous peoples?
5. Why is the restoration and renewal of indigenous cultures important to all Canadians?

##### Background

From time immemorial, thousands of years before the arrival of Europeans on Turtle Island (North America), the ancestors of today's First Nations, Métis and Inuit peoples inhabited every region of the land that would become Canada. From the Wakashan, Salishan, and Penutian spoken west of the Rocky Mountains, to the Algonkian and Iroquoian of the Atlantic, from the Eskaleut and Athapaska tongues of the Arctic and sub-Arctic, to the Siouan of the Great Plains, there was a great diversity of language families. Within each language family, there were many distinct languages and dialects. Equally diverse were the social customs, economies, political practices, and spiritual beliefs of First Peoples. Communities ranged in size from single family hunting groups typical of Arctic peoples to the multi-nation confederacy that was the achievement of the Haudenosaunee (Iroquois) peoples. Whatever their size or political sophistication, First Peoples' social organizations were based on the family.

Integral to the health of a community was the strength of the women. Women were respected as the bearers and nurturers of life. Their talents and abilities were crucial to the existence of the community. In a hunting society, the hunt for big game might fail but the ability of the

women to snare small game or to prepare and store winter food could mean the difference between life and death. In some societies, e.g. the Haudenosaunee, the women chose the leaders and determined the course of action in times of conflict.

While customs differed among First Peoples, respect between men and women was universal. In some societies, work was clearly delineated, men were hunters. In militant societies, young men were warriors and peace keepers. In some societies, gender roles were less distinct and certain tasks were shared by men and women. Child-rearing was the responsibility of males and females.

Clan systems were a feature of certain societies. The clan system worked across nations. For example, among the Anishinabek (Ojibwe) the bear clan existed among different nations. All members of the bear clan were brothers and sisters. While the roles of the clan went beyond this, one of the functions that emerged from the system was the promotion of peace and harmony among nations. One did not wage war on one's brothers and sisters.

Within the multiplicity of traditions and worldviews among First Peoples, there existed certain commonalities. The laws that governed their existence were those of the Creator and the natural world. Since all of creation on Turtle Island, including the land itself, was a sacred gift of the Creator, individuals did not own the land they lived upon. Rather, humans were stewards with an obligation to maintain and preserve the land for future generations. Likewise, the purpose of man was not to rule over the natural world. In the worldview of First Peoples, everything in nature, including such things as stones, stars, and the earth itself, was imbued with spirit and life. All life was joined in a great web of interdependency. Nature operated on principles of harmony and balance. Through ritual and song and by living "a good life", First Peoples maintained and renewed their connection to all living things and ensured the continuation of harmony and balance with nature, among themselves and within each individual. Whether hunter-gatherers whose traditional territories encompassed a large area or more settled, agrarian or fishing/whaling-based societies such as existed on the Pacific coast, First Peoples had a deep attachment to the territories and places that were their homelands.

First Peoples were self-determining nations who respected the sanctity of other nations and their right to live according to their customs and traditions within their territories. This did not mean that conflict did not exist but that no people sought to subjugate another.

Generally, leadership among First Peoples was occasional and non-absolute. Decisions affecting the entire community were arrived at through consensus. The wisdom of Elders was respected and their deliberations carried considerable weight in any decision affecting the community. Any individual might assume leadership to meet certain conditions or situations. Leaders arose as occasion demanded based on their gifts and abilities. Thus in a time of conflict, one with a warrior's gifts might assume temporary leadership. Similarly, in a society based on the hunt, the best hunter would take on the role of leadership. Since every individual was autonomous, the function of a leader was not to accrue personal power or dominion over others but to maintain harmony and welfare within the community and to assure its long-term survival.

By the early years of the nineteenth century, settler populations began to outnumber those of indigenous nations. The European colonizers no longer viewed indigenous peoples as equals and allies but saw them increasingly as obstacles to the spread of "civilization" (characterized by Christianity, agrarian settlement, and European models of governance and education). Thus began a long period of colonization of indigenous peoples when nations were stripped of their autonomy and subjugated, their status as self-determining nations progressively eroded by policies of assimilation and domination.

Today as First Nations, Métis and Inuit peoples attempt to throw off the shackles of colonialism and to regain the status of self-determining nations, the issue of identity is central. In opposition to the government practice of setting identity criteria for indigenous peoples is the notion that indigenous nations have the right to determine their own identities, rooted in

their ancient traditions, practices, and worldviews. Despite centuries of colonization, First Nations, Métis and Inuit peoples' sense of who they are has endured. Indigenous identity is grounded in community, place, tradition, autonomy, interdependence of all living things, balance and harmony with one another, with all of creation and within oneself. Identity cannot be separated from political aspirations. Self-determination must be built on traditional notions of identity.

First Nations, Métis and Inuit peoples are not advocating a return to the past. Although certain traditional principles are unchanging, tradition in itself is not sacrosanct. Cultures and societies must adapt to changing times. Modern indigenous nations must not only reflect the values of their members but also address their needs in the contemporary world.

The reemergence of indigenous nations based on traditional values is important not only to First Nations, Métis and Inuit peoples but, in fact, this model may be crucial to the very survival of a world threatened by the destructive practices of globalization and consumer capitalism.

"...Aboriginal cultural identity is not a single element. It is a complex of features that together shape how a person thinks about herself or himself as an Aboriginal person. It is a contemporary feeling about oneself, a state of emotional and spiritual being, rooted in Aboriginal experiences.

- Indian and Northern Affairs Canada. "Report of the Royal Commission on Aboriginal Peoples" VOLUME 4 Perspectives and Realities Chapter 7 - Urban Perspectives. 1991 "Tradition is the contemporary interpretation of the past, rather than something passively received..."
- Linnekin, Jocelyn and Poyer, Lin. *Cultural Identity and Ethnicity in the Pacific*, University of Hawaii Press, 1990, page 152.

### **Winter Counts**

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This "count" is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

### **History of First Peoples of Turtle Island:**

- Ancestors of First Nations peoples first inhabitants of Turtle Island (North America)
- Ancestors of Inuit settle Arctic 5000 years ago
- Métis peoples appear in Eastern, central Canada prior to 1750
- Beginning of Métis nationalism in Red River c. 1800

### **Medicine Wheel Sites:**

- First Nations Plains cultures construct Medicine Wheels 2000–4500 years ago. Sites located in modern day Alberta and Saskatchewan.

Constitution Act defines Indian, Inuit and Métis as Aboriginal peoples of Canada and recognizes their Aboriginal and treaty rights 1982

### **How to select content for this LE:**

Teachers may select content for this LE from the above list, or may begin with a current issue or event.

Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:

- the entire class may focus on a study of the same development or event;
- groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;
- individual students may conduct inquiry on a particular event or development;
- small groups may study a selected topic and share their learning in the context of a cooperative project

The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.

### **Glossary:**

Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.

Upon completion of this LE, students will have encountered many or all of the following terms:

- Aboriginal rights
- Constitution Act 1982 - Section 35
- culture
- diversity
- First Nations
- identity
- inherent rights
- Inuit
- laws of relationships
- medicine wheel
- Métis
- pre-contact
- self-determination
- sovereignty
- worldview

### **Note to teachers regarding assessment:**

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

### **Suggested Activating and Assessment Strategies**

Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students begin a KWL on First Nations, Métis and Inuit societies and cultures. Students add their KWL to their portfolios. **Note:** See *Acquiring No. 3* for follow-up strategy.
2. Students read BLM 1.2.1 "Identity Quotes" concerning First Nations, Métis and Inuit peoples. Working in pairs and using BLM G.6 "Analyzing Quotations", students analyze two or more quotations and add their analyses to their portfolios.
3. Students listen to an Elder who has been invited to the class to discuss First Nations, Métis or Inuit family relationships. In pairs, students discuss their family structure with reference to roles of males and females, parents and children, extended family and community. Students complete a description of their own family and the roles of their family members to be included in their reflection journals. **Note:** See *Acquiring No. 2* for follow-up strategy.
4. Students view all or parts of a video about life in the far north and the Inuit people such as *Atanarjuat, The Fast Runner* or *Amarok's Song*. Students complete BLM G.7 "B-D-A Viewing Worksheet" and add it to their portfolios.
5. Students visit the Four Directions website and listen to the teaching of the worldviews of the five First Nations discussed in the introduction. Students compile a list of common and distinctive elements of the worldviews presented in the site and record them in their learning logs. **Note:** *The Four Directions Interactive Teachings* defines the term "worldview" as "a society's philosophy, history, culture and traditions." See *Acquiring No. 1* for follow-up strategy.
6. Students read *Through the Eyes of the Cree and Beyond: The Art of Allen Sapp: The Story of a People* by Allen Sapp, discuss Sapp's portrait of Cree society and complete a reflection journal entry. **Note:** *This book portrays Cree culture through Sapp's paintings and writing and includes the reflections of many Elders.*
7. Students view a video describing Métis culture such as *I Was Born in Ste. Madeleine*. Students complete BLM G.7 "B-D-A Viewing Worksheet" and add it to their portfolios. **Note:** See *Acquiring No. 3* for a related strategy.

### **Suggested Acquiring and Assessment Strategies**

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. Students listen to an Elder who has been invited to the class to speak about the Medicine Wheel. If an Elder is unavailable, students may research and compile information on the use of the Medicine Wheel and other models used to illustrate the world view of the Cree, Ojibwe, and one other culture through the interactive website Four Directions. Students record their findings in their learning logs or complete a reflection journal entry. **Note:** *Students may choose to listen to the information or may click on the HTML or PDF version if they prefer written text. See Applying No. 2 for follow-up strategy.*
2. Students read BLM 1.2.2 "Childhood in an Indian Village" by Wilfred Pelletier. With a partner, students then compare the community customs described by Pelletier to their own experiences and complete a reflection journal entry. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
3. Students read BLM 1.2.3 "Contributions Made by Métis People" by Lawrence Barkwell and Ed Swain and complete the Métis section of the KWL (from Activating No. 1) and add it to their portfolios. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
4. Students view a video based on First Nations, Métis and Inuit humor such as *Redskins, Tricksters and Puppy Stew*, *Aboriginal Humour* or *Qallunaat! Why White People are Funny*. Students discuss the following questions using examples from the above.
  - Does the humour appeal to both Aboriginal and non-Aboriginal audiences?
  - Would the humour be as effective if delivered by non-Aboriginal comics?
 Students complete a reflection journal entry. **Note:** *Humour is a salient feature of First Nations, Métis and Inuit cultures. Humour and teasing often act as a form of social control in Aboriginal communities by ridiculing unacceptable or destructive behavior. Underneath this humour lie very serious issues. For example, in his act, Cree comedian Don Burnstick asks the question, "What is the*

most confusing day on the reserve?" The answer. . ."Father's Day". This will always draw a chuckle from reserve residents, where there may be many single parent families in which the father may be absent from the family, or blended families. While the absence of a father is no laughing matter, First Nations people have learned to use humour to cope with some of the darker aspects of life.

Another Burnstick routine is based on the recurring line "You may be a redskin if . . .". E.g., "You may be a redskin if you use your parole officer as a reference. You may be a redskin if you know how to fillet baloney." Burnstick transforms the racist term "redskin", by humour, making it ridiculous and non-threatening, something only possible and permissible because the speaker is First Nation. Beneath Burnstick's humour lie serious issues of justice and poverty.

5. Students use print and electronic resources to research tales of "trickster" figures (e.g. "The One About Coyote Going West", Thomas King, from *All My Relations*) such as Coyote, Nanabush, Glooscap, Raven and Napi and do a graphic representation of one or more of these "trickster" figures or compile a list of their attributes. Students add their representation or list to their portfolios.
  6. In small groups, students use print, electronic or human resources to research identity from the viewpoints of one or more of the following First Nations, Métis and Inuit organizations. Students record their findings on BLM 1.2.4 "First Nations, Métis and Inuit Organizations: Overview" and add it to their portfolios.
    - Assembly of First Nations (national)
    - Assembly of Manitoba Chiefs (provincial)
    - Congress Aboriginal People (national)
    - Inuit Tapiriit Kanatami (national)
    - Manitoba Métis Federation (provincial)
    - Métis National Council (national)
    - Mother of Red Nations (provincial)
    - Native Women's Association Canada (national)
- Note:** See *Applying No. 1* for a follow-up strategy.
7. In pairs, students use print and electronic resources to research First Nations, Métis and/or Inuit musicians and songwriters by collecting lyrics that speak to identity and worldview of Aboriginal peoples. Suggested artists: Susan Aglukark, C-Weed, Eagle and Hawk, Little Hawk, Longbottom, Ray St. Germain, Shingoose (Curtis Jonnie). Students analyze and discuss the lyrics using the following questions:
    - Is the focus of the song contemporary or historical?
    - What is the tone of the song (e.g. hopeful, resigned, angry, sad)?
    - What are the themes/ideas, concerns, hopes that emerge from the lyrics?
    - Are there common themes that emerge among the songs?
    - Do the lyrics speak only to the singer's cultural group or are they universal?

Students complete a reflection journal entry.

**Notes:** A more complete appreciation of the songs would include listening to the recorded performance. If possible, arrange for students to hear a recording or performance of the song after discussing the lyrics. Local artists may be available to perform at the school or a student musician may elect to perform. A listening experience may lead to further questions:

- Can the music be classified under a certain genre, e.g. contemporary pop, rock, hip hop, jazz, world, folk, etc.?
- Does the music include traditional elements, e.g. drums, rattles, chants, etc.
- Is the tone of the music consistent with the tone of the lyrics?
- How does listening to the music affect the listener's response to the song?

See *Applying No. 3* for a follow-up strategy.

### **Recurring, Long Term Acquiring Strategies:**

**Note:** The following strategies recur in every Learning Experience.

8. **Biographies:** Students use print and electronic resources to research a well-known First Nations, Métis or Inuit figure. Students may choose one of Francis Pegahmagabow, Thomas Prince, Bill Reid, Norval Morrisseau, Douglas Cardinal, Thomson Highway, Jane Ash Poitras, Sheila Watt Cloutier, Zacharias Kunuk, Drew Hayden Taylor, Don Burnstick or a well-known First Nations, Métis or Inuit individual of the student's choice (on

consultation with the teacher). Students record their findings in their learning logs.

**Note:** See *Applying No. 4 for follow-up strategy*.

9. **Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** See *BLM G.1 "Media Scrapbook Analysis Outline"*.
10. **Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record the information in their learning logs. **Note:** See *Applying No. 8 for a follow-up strategy*.

### Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

1. Students present the findings of their research into First Nations, Métis and Inuit organizations through a role-play. **In their small groups, students role-play two journalists interviewing the leader of the organization.** ✓ Students add their script to their portfolios.
2. Using information from their study of the Medicine Wheel, students, working individually or in pairs, analyze the balance among the physical, intellectual, emotional and spiritual aspects in their own lives. **Students create a visual representation of their self-analysis using a Medicine Wheel model.** ✓ Students add their model to their portfolios.
3. **Students create a poster illustrating the lyrics of one of the musicians researched in Acquiring No. 7.** ✓ Students add their poster to their portfolios.

### Recurring, Long Term Applying Strategies:

**Note:** The following strategies recur in every Learning Experience.

4. **Biographies:** Students present their research information from **Acquiring No. 8 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.** ✓ Students add their presentations to their portfolios.
5. **Celebration of Learning:** **Note:** Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".
6. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". *Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
7. **Talking Circle:** Students discuss the implications of various terms used by government to identify First Nations peoples e.g. **Indian, Treaty Indian, Status, non-Status, Aboriginal.** ✓ Students complete a reflection journal entry. **Note:** Students should recognize the importance of a people's right to name themselves and to have that name respected by others. For example, "Aboriginal" is a widely used umbrella term that includes First Nations, Métis and Inuit people. Its use became widespread after its inclusion in the Constitution of 1982. It is seen by many native people as a term like "Indian", imposed on them by others. The terms "First Nations", "Métis" and "Inuit" are preferred because these are terms that the peoples use to describe themselves. As a further expression of self-determination and cultural pride, many nations now refer to themselves by their traditional names. For example, members of the Fort Churchill Dené Chipewyan Band who relocated to Tadoule Lake now refer to themselves as the Sayisi Dené First Nation.

8. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 10 including an explanation of the event and why they chose it.** ✓ Students add the winter count to their portfolios.

### Suggested Resources:

**Note:** The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **Instructional Resources Unit Library of Manitoba Education, Citizenship and Youth.**

#### Activating No. 4

- **The Fast Runner (Atanarjuat).** Paul Apak Angillirq. Igloolik Isuma Productions Inc., c2000.  
A dramatized adaptation of an ancient Inuit legend of love, jealousy, murder, and revenge which focuses on two brothers, Atanarjuat and Amaqjuaq. Evil in the form of an unknown shaman has created conflict and division in the small community of Igloolik. Years pass and two brothers emerge to challenge the evil order. Atanarjuat, a charismatic young hunter, lives with his brother, Amaqjuaq and is in love with Atuat who is promised to Oki, the son of Aauri, the chief of the community. Oki's hatred, anger and jealousy continue to grow when he eventually loses Atuat to Atanarjuat who has also married Oki's sister Puja. Events culminate in Oki's murder of Amaqjuaq and Atanarjuat's miraculous escape over the sea ice. He is restored to health by a small band of Inuit hunters with whom he returns to Igloolik to confront Oki and to restore the community's spirit and balance. Senior 2-4, adult, professional development. IRU #6672
- **Amarok's song : journey to Nunavut.** Ole Gjerstad and Martin Kreelak. National Film Board of Canada and the Inuit Broadcasting Corporation, Words & Pictures Video 2745054 Canada Inc., c1998.  
Through archival footage and interviews and documentary interspersed with legend and music, this program explores the lives of three generations of Inuit who were Canada's last nomads. Examines the hardships of life on the tundra as experienced by 80-year-old Amarok and his wife Betty. Shows how Martin Kreelak's generation, aged in their 40's and 50's is dealing with the impact of southern society in their lives and its challenge to their Inuit identity. As well, through short video segments, shot by students at Baker Lake High School, teens and young adults describe issues of concern to them today. Senior 1-4, adult, professional development. IRU #9032

#### Activating No. 5 and Acquiring No. 1

- **Four Directions Teachings** "celebrates Indigenous oral traditions by honoring the process of listening with intent as each elder or traditional teacher shares a teaching from their perspective on the richness and value of cultural traditions from their nation. In honor of the timelessness of Indigenous oral traditions, audio narration is provided throughout the site, complimented by beautifully animated visuals. In addition, the site provides free curriculum packages for grades 1 to 12 to further explore the vast richness of knowledge and cultural philosophy that is introduced within each teaching. The curriculum is provided in downloadable PDF and can also be read online through the Teacher's Resources link. The elders and traditional teachers who have shared a teaching on this site were approached through a National Advisory Committee of Indigenous people concerned with the protection and promotion of Indigenous knowledge. This committee was formed directly for the purposes of this website to ensure a community based approach that was respectful and accountable."  
<http://www.fourdirectionsteachings.com/main.html>

#### Activating No. 6

- **Through the Eyes of the Cree and Beyond – The Art of Allen Sapp: the Story of a People.** Sapp, Allen et Bauche, Dean. Office of the Treaty Commissioner, Centax Books, a division of PrintWest Communications Ltd., 2005.  
ISBN 1-897010-14-1  
"This book depicts the life of the Northern Plains Cree through the artwork of Allen Sapp. It captures the beauty, warmth, pain, and sadness of their history."  
Saskatchewan Education

#### **Activating No. 7**

- **I was born here ... in Ste. Madeleine.** Ann Lanceley. Saskatchewan Music Educators Association, Brandon, Brandon Production House Inc. [distributor], c1991.  
Designed to introduce viewers to a commemoration of a Métis community in Western Manitoba evicted from the land in 1938 by the Prairie Farm Rehabilitation Administration. Part one tells how the community of Ste. Madeleine came to exist. Former residents, now elders, discuss the community's activities in their parents' time and what happened when the people were told they could no longer live there. In part two, the elders share stories about the fun their parents had, the community's cohesiveness and the difficulties the residents faced. Part three describes the religious practices of Ste. Madeleine and points out that despite the community's disappearance in 1938, the Métis retained their cultural ties, language, music and faith and passed these traditions on to their children and grandchildren. Part four looks at the importance of square dancing to the people of Ste. Madeleine and includes an interview with a caller. Grades 7 to Senior 4, adult. IRU #6904

#### **Acquiring No. 2**

- **"Childhood in an Indian Village".** Pelletier, Wilfred. From *The NESAs Activity Handbook for Native and Multicultural Classrooms*, Volume No. 3. Sawyer, Don and Lundeberg, Wayne, Editors. Tillacum Library, 1993, pp. 92-97. IRU 371.9797 S39 v.3.

#### **Acquiring No. 3**

- **"Contributions Made by Metis People".** Barkwell, Lawrence and Swain, Ed. From *Metis Legacy*, Barkwell, Lawrence J., Dorian, Leah and Préfontaine, Darren R., Editors. Pemmican Publications Inc., 2001, pp. 1-3. IRU 971.00497 M48

#### **Acquiring No. 4**

- **Qallunaat! Why White People are Funny.** Mark Sandiford and Zebedee Nungak. Beachwalker Films and The National Film Board of Canada, 2006.  
"What's so funny about white people, otherwise known as Qallunaat to the Inuit? Well among other curious behaviours, Qallunaat ritualistically greet each other with inane salutations, repress natural bodily functions, complain a lot about being cold and seem to want to dominate the world.  
The result of a collaboration between filmmaker Mark Sandiford and Inuit writer and satirist Zebedee Nungak, *Qallunaat! Why White People Are Funny* is a fresh and long overdue "study" of white people from the Inuit point of view. Not surprisingly, these "Qallunologists" find the ways of white culture a bit peculiar and often riotously funny. Consider their odd dating habits, their lame attempts at Arctic exploration, their overbearing bureaucrats and curious obsession with owning property." DVD container.
- **Aboriginal humour.** Lisa Meeches and Don Burnstick. Meeches Video Productions, Inc. 2004, from The Sharing Circle, Season 13.  
Also known as: What's so funny in Indian country?  
A television documentary series designed to introduce viewers to issues of concern to Aboriginal people. This program examines the uniqueness of Aboriginal humor, and shows how some comedians and spiritualists use it to help First Nations people come to terms with painful circumstances in their lives, as part of a healing journey. Includes interview with comedians, Don Burnstick, Dave McLeod, Gerry Barrett, Don Kelly and Leonard Dick and with Cree spiritualist and sundancer, Lyna Hart. Senior 1-4, adult, professional development. IRU #2983

- **Redskins, tricksters and puppy stew.** Taylor, Drew Hayden. Montreal, Quebec, National Film Board of Canada, c2000. Designed to introduce viewers to the world of native humor through interviews with six First Nations individuals who work in this field: Don Kelly, Tom King, Don Burnstick, Herbie Barnes, Sharon Shorty and Jackie Bear. As they speak of their thoughts, feelings and experiences and are shown in performance, viewers come to understand the importance of and need for humor in the Aboriginal culture, the influences which led these performers to choose comedy as a means of communication and the impact which their humor has had on native and non-native audiences alike. Ages 15+, Senior 2-4, adult, professional development. IRU #5496

#### **Acquiring No. 5**

- **The One About Coyote Going West.** King, Thomas, editor. from *All My Relations: an anthology of contemporary Canadian native fiction*. McClelland & Stewart, 1990, p. 95-106. ISBN 0-07-7106706-2

#### **Acquiring No. 7**

- INAC – Manitoba Region- <http://www.ainc-inac.gc.ca/ai/scr/mb/index-eng.asp>
- Assembly of Manitoba Chiefs - <http://www.manitobachiefs.com/>
- Assembly First Nations - <http://www.afn.ca/article.asp?id=3>
- Congress Aboriginal People - <http://www.abo-peoples.org/>
- Manitoba Métis Federation - <http://www.mmf.mb.ca>
- Métis National Council - <http://www.Métisnation.ca/>
- Native Women’s Association Canada - <http://www.nwac-hq.org/en/index.html>
- Mother of Red Nations - <http://morn.cimnet.ca/cim/92.dhtm>

#### **Applying No. 6**

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: “Choosing a Service Learning Project”, Appendix 19: “Making It Happen”, and Appendix 20: “Reflecting on Our Service Learning.” ISBN 0-7785-4313-7  
[http://www.education.gov.ab.ca/k\\_12/curriculum/OurWords.asp](http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp)

## CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

### Cluster 1: Image and Identity

**Suggested Time Allotment for Cluster 1: 10%**

**Learning Experience 1.3: Worlds Colliding (from 1000 BCE)**

#### Targeted Enduring Understandings

- Understanding and respect for First Nations, Métis and Inuit peoples begin with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

#### Essential Questions:

##### Big Question:

What is the popular image of indigenous people in contemporary Canada?

##### Focus Questions:

1. What are some of the affects of negative stereotypes of indigenous peoples?
2. What can you do to combat racism against indigenous peoples in Canada?
3. Why do racism, prejudice and discrimination persist?

#### Background

*The Report of the Royal Commission on Aboriginal Peoples* identifies four stages in the relationship between indigenous and non-indigenous peoples in Canada:

- Stage 1: Separate Worlds
- Stage 2: Nation-to-Nation Relations
- Stage 3: Respect Gives Way to Domination
- Stage 4: Renewal and Renegotiation

Stage 1, *Separate Worlds*, refers to the millennia before Europeans landed on the shores of Turtle Island (North America) when the only inhabitants of this continent were the ancestors of today's First Nations, Métis and Inuit peoples. The second stage, *Nation-to-Nation Relations*, began with the arrival of the first Europeans on Turtle Island in the sixteenth century. During this stage, the relationship between indigenous and European peoples was one of equality. Without the aid of the indigenous peoples of Turtle Island, the newcomers would not have been able to survive in what was to them an often-hostile environment. First Nations, Métis and Inuit peoples were trading partners and military allies of the European settlers.

After the War of 1812, the military services of indigenous peoples were no longer required by the settler society. Stage 3, *Respect Gives Way to Domination*, began as the economic focus of the European newcomers shifted from the fur trade to farming and natural resource

extraction. The respect that the settler society had hitherto shown towards indigenous nations gave way to a colonial mindset characterized by attitudes of superiority and dominance. Indigenous peoples were often seen as obstacles to the pursuit of the new economies.

During this stage, indigenous populations living in the territories coveted by Europeans were displaced, relocated or had their territories expropriated to accommodate the needs of settler societies. Land cessation treaties confined First Nations to reserves that were a fraction of their traditional territories. Colonial, and later Canadian, governments, pursued a policy of assimilation. Measures such as attempts to extinguish Aboriginal title to land, the *Indian Act*, residential schools, relocations, and enfranchisement were intended to eradicate indigenous cultures.

Renewal of indigenous cultures in Canada gained impetus in the second half of the 20<sup>th</sup> century, especially in response to the 1969 government white paper that attempted to do away with the *Indian Act*, reserves, and the treaty relationship between Ottawa and First Nations. First Nations, Métis and Inuit peoples began to organize politically in an attempt to forge new relationships with Canada. In the 1970's, First Nations began negotiating modern treaties (comprehensive land-claims settlements) with Canada. In 1982, the *Constitution Act* recognized Indian, Métis and Inuit peoples as Aboriginal peoples of Canada who had special rights as indigenous inhabitants of the country. In 1999, the Inuit of the eastern Northwest Territories achieved *de facto* self-government with the creation of Nunavut.

The beginnings of a cultural renewal followed the political re-awakening of indigenous peoples in Canada as First Nations, Métis and Inuit artists, writers, film makers, academics and other professionals broke through the "buckskin curtain" to gain national and international recognition and acclaim. By returning to their own traditions, First Nations, Métis and Inuit peoples have begun to rebuild their nations and to reclaim their rights as self-determining people.

Despite these steps forward, today indigenous peoples continue to struggle with the devastating consequences of colonization including poverty, health and justice issues, racism and discrimination. While the *Report of the Royal Commission on Aboriginal Peoples* characterizes the present era as one of renewal and negotiation, many indigenous scholars and activists would argue that the relationship between indigenous nations and governments (both federal and provincial) remains a colonial one.

## Winter Counts

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This "count" is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

## Stereotypes, Prejudice and Racism through History

- Norse settlers characterize natives as "skraelings" (i.e. wretches) 1000 AD
- Columbus misnames Indigenous Carib people "Indians" 1492

- Thomas Hobbes characterizes indigenous people of Turtle Island as “savage people of America” 1651
- John Dryden’s “Noble savage” 1670
- Hollywood portrayals of Indians

### **Romantic Stereotypes**

- Paul Kane paintings 1840s-1850s
- Edward Curtis stages photographs of Indians 1900-1930
- Edmund Morris paintings 1905-1913

### **Extreme Prejudice**

- Beothuk Extinction - Newfoundland early 1800s

### **Official Discrimination**

- *Indian Act* 1876
- Hayter Reed – 1893-1897 - Deputy Superintendent of Indian Affairs – enforces policy of peasant farming whereby First Nations farmers must use primitive tools and techniques to farm reserve lands
- Duncan Campbell Scott – 1913-1932 – Deputy Superintendent General of Indian Affairs – oversees development of residential schools as means to assimilate First Nations and Aboriginal children

### **How to select content for this LE:**

*Teachers may select content for this LE from the above list, or may begin with a current issue or event.*

*Based upon students’ prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:*

- *the entire class may focus on a study of the same development or event;*
- *groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;*
- *individual students may conduct inquiry on a particular event or development;*
- *small groups may study a selected topic and share their learning in the context of a cooperative project.*

*The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.*

### **Glossary:**

*Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.*

*Upon completion of this LE, students will have encountered many or all of the following terms:*

- colonialism/colonization
- demonization
- Euro-centrism
- individual, institutional, and systemic racism
- racism
- romanticization
- stereotyping by omission

### Notes regarding assessment:

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

### Suggested Activating and Assessment Strategies

Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students complete BLM 1.3.1 "What Does an Indian Look Like" and record their responses in their learning logs. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
2. Students read BLM 1.3.2 "Again, I was the only Indian..." from *For Joshua* by Anishinabek writer Richard Wagamese and discuss Richard's attempt to create an identity that would impress his new friends. In their reflection journals, students record their responses to the following questions:
  - Why do you think it was so important for Richard to be thought of as an "authentic Indian"?
  - What could you tell other people about your own culture and traditions? Where did you get your information?**Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
3. Students complete teacher-led activity "Causes of Racism". **Note:** Refer to TN 3 "Causes of Racism" from the *The NESA Activities Handbook for Native and Multicultural Classrooms – Volume Three*. *Copyright clearance for this TN has not yet been obtained. The source of the TN is referenced at the end of this Learning Experience under Suggested Resources.*
4. In a talking circle, students discuss their experiences of discrimination or prejudice, either personal or observed, while shopping, applying for a job, walking through the mall, encountering an authority figure, riding on a bus, etc. Students record their responses in their learning logs.
5. Students complete BLM 1.3.3 "Whose World Is It?" and complete a reflection journal entry. **Note:** *Students should be encouraged to add their own statements to the list.*
6. Students read BLM 1.3.4 "Natural Tan" by Curtis Jonnie (Shingoose) or listen to the song and discuss the following questions with a partner:
  - What is Shingoose's message?
  - How does he use irony and humour to get his message across?

Students record their responses in their learning logs.

**Note:** *Copyright clearance for this BLM has not yet been obtained. A source for the BLM is referenced at the end of this Learning Experience under Suggested Resources.*

### Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. Students complete BLM 1.3.5 "Modern Racism in Canada" and add the analysis to their portfolios and record their responses to the question in their learning logs. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
2. Students complete BLM 1.3.6 "Common Portrayals of Aboriginal People". Students record their findings in their learning logs. **Notes:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 3 for a follow-up strategy.*

- Students read BLM 1.3.7 "Redskin jersey about pride, not prejudice" and write a letter to the editor with a response agreeing or disagreeing with the headline and supporting their point of view. Students add the letter to their portfolios. **Notes:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 4 for a follow-up strategy.*
- Students work in pairs to analyze two or more of the quotations from BLM 1.3.8 "Seeing the other" using BLM G.6 "Analyzing Quotations" and discuss their analyses in small groups. Students add their analyses to their portfolios.

#### **Recurring, Long Term Acquiring Strategies:**

**Note:** *The following strategies recur in every Learning Experience.*

- Biographies:** Students use print and electronic resources to research an artist whose work explores the interface between indigenous and non-indigenous reality. Students may choose one of: Rita Joe, Curtis Jonnie, Richard Wagamese, Gregory Scofield, or an artist of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. **Note:** *See Applying No. 6 for follow-up strategy.*
- Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** *See BLM G.1 "Media Scrapbook Analysis Outline".*
- Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. **Note:** *See Applying No. 10 for a follow-up strategy.*

#### **Suggested Applying and Assessment Strategies**

*Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.*

- Students complete BLM 1.3.9 "First Nations and British (Western) Historical World Views"** ✓ and add their Venn diagrams and their answers to their portfolios. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
- Students choose and study a poem by a First Nations, Métis or Inuit poet (e.g. Rita Joe, Gregory Scofield) dealing with the affects of racism or discrimination and **perform the poem for the class.** ✓ Students add the poem to their portfolios.
- Students view excerpts from films such as *Jeremiah Johnson*, *Stagecoach* (1939 version), *Broken Arrow*, *The Searchers*, *Black Robe*, Disney's *Pocahontas* or similar Hollywood films with stereotypical portrayals of First Nations, Métis or Inuit peoples. **Students write a movie review focusing on the use of stereotypes and add it to their portfolios.** ✓
- Students prepare and engage in a debate on the premise, "Be it resolved that team names such as 'Redskins' or 'Eskimos' are racist."** ✓ Students include their debate notes in their portfolios. **Note:** *See TN 4 Conducting a Debate.*
- Students analyze excerpts from literary works, e.g. *The Indian in the Cupboard* (Lynne Reid Banks), *The Last of the Mohicans* (James Fenimore Cooper), *The Fencepost Chronicles* (W.P. Kinsella); or historical texts, e.g. *Louis "David" Riel: Prophet of the New World* (Thomas Flannigan). **Students write a persuasive letter to a publisher or an author explaining the harmful effects of writing from a stereotypical point of view with specific reference to one or more texts.** ✓ Students include their letters in their portfolios.

#### **Recurring, Long Term Applying Strategies:**

**Note:** *The following strategies recur in every Learning Experience.*

- Biographies:** Students present their research information from **Acquiring No. 5** in a format of their choice, such as written biography, speech, PowerPoint

**presentation, graphic art, poem, song, etc.** √ Students add their presentations to their portfolios.

7. **Celebration of Learning: Note:** *Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".*
8. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** *See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
9. **Talking Circle: Students discuss their own experiences or observations of stereotyping of or racism and/or discrimination towards First Nations, Métis or Inuit peoples.** √ Students complete a reflection journal entry.
10. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 8 including an explanation of the event and why they chose it.** √ Students add the winter count to their portfolios.

### Suggested Resources:

**Note:** *The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **I**nstructional **R**esources **U**nit Library of Manitoba Education, Citizenship and Youth.*

#### Activating No. 1

- American Indian Sports Team Mascots, "Really? You Don't Look Like an Indian", Eranca. <http://aistm.org/cartoons4.htm>

#### Activating No. 2

- **For Joshua.** Wagamese, Richard. Doubleday Canada, 2002, pp. 51-55. ISBN 0-385-25712-0

#### Activating No. 3

- **"Causes of Racism".** *The NESAs Activity Handbook for Native and Multicultural Classrooms*, Volume No. 3. Sawyer, Don and Lundeborg, Wayne, Editors. Tillacum Library, 1993, pp. 59-63. IRU 371.9797 S39 v.3.

#### Activating No. 6

- **"Natural Tan".** Jonnie, Curtis. "Coyote Sings Country". (Interview with Curtis Jonnie). *The Trickster Shift: Humour and Irony in Contemporary Native Art.* Ryan, Allan J., UBC Press, 1999, pp. 36-37. IRU 704.0397071 R93

#### Acquiring No. 1

- **"Modern Racism in Canada".** Fontaine, Phil, The 1998 Donald Gow Lecture, Queen's University, 1998. [www.queensu.ca/sps/conferences\\_events/lectures/donald\\_gow/98lecture.pdf](http://www.queensu.ca/sps/conferences_events/lectures/donald_gow/98lecture.pdf)

#### Acquiring No. 2

- **"Common Portrayals of Aboriginal People".** Media Awareness Network, 2008. [http://www.media-awareness.ca/english/issues/stereotyping/aboriginal\\_people/aboriginal\\_portrayals.cfm](http://www.media-awareness.ca/english/issues/stereotyping/aboriginal_people/aboriginal_portrayals.cfm)

### Acquiring No. 3

- **"Redskins Jersey about Pride not Prejudice"**. Redekop, Bill, Winnipeg Free Press, February 9, 2008.

### Applying No. 1

- **"First Nations and British (Western) Historical Worldviews"**. *Teaching Treaties in the Classroom*. Iron, Ida, Bellegrade, Sandra, Beaudin, Susan, and Deranger, Sue. Office of the Treaty Commissioner of Saskatchewan, pp. 459-460.

### Applying No. 2

- **Native Voices**. Edited by Ahenakew, et al. McGraw-Hill Ryerson Limited, 1993. ISBN 0-07-551448-6 Includes prose and poetry by various Native authors.

### Applying No. 3

- **Black Robe**. Beresford, Bruce, Director. Vidmark/Trimark, 2001.
- **Broken Arrow**. Daves, Delmer, Director. 29<sup>th</sup> Century Fox, 1950.
- **Jeremiah Johnson**. Pollack, Sydney, Director. Warner Brothers, 1972.
- **Pocahontas**. Gabriel, Mike, Director. Walt Disney, 1995.
- **Stagecoach**. Ford, John, Director. Walter Wanger, 1939.

### Applying No. 5

- **The Indian in the Cupboard**. Banks, Lynne Reid. Avon, 1981. IRU F Ban
- **The Last of the Mohicans**. Cooper, James Fenimore. Penguin Classics, originally printed 1826, Dover Publications, 2003. IRU F Co
- **The Fencible Chronicles**. Kinsella, W.P., Harper Collins, 1986. IRU F Kin
- **Louis "David" Riel: Prophet of the New World**. Flanagan, Thomas. Goodread Biography, 1983. IRU 92 Rie

### Applying No. 8

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners**. Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: "Choosing a Service Learning Project", Appendix 19: "Making It Happen", and Appendix 20: "Reflecting on Our Service Learning." ISBN 0-7785-4313-7  
[http://www.education.gov.ab.ca/k\\_12/curriculum/OurWords.asp](http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp)