

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 3: Toward a Just Society

Suggested Time Allotment for Cluster 3: 30%

Learning Experience 3.1: Education

Targeted Enduring Understandings

- First Nations, Métis and Inuit peoples share a traditional worldview of harmony and balance with nature, one another, and oneself.
- 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:

How did colonization subvert the role of traditional education for First Nations, Métis and Inuit peoples and how can its original purpose – to produce informed, independent, contributing citizens – be restored?

Focus Questions:

1. How did traditional education function?
2. What were the intentions of residential schools and what was the impact on First Nations, Métis and Inuit peoples then and now? What was the impact on Canadian society?
3. How can education meet the needs of First Nations, Métis and Inuit peoples?
4. How can education about First Nations, Métis and Inuit peoples benefit all Canadians?

Background

Traditional Education

Before the introduction of European-style education, First Nations, Métis and Inuit children acquired knowledge, skills and values by observing, by listening, by doing, and by dreaming. Education did not take place in classrooms at a particular time of the day but was an integral part of community life that occurred where and as needed. Education meant teaching children to function within the community and to prepare for their adult lives as contributing members of their societies. Adults were role models from whom children learned practical necessities as well as respect for traditional ways and the laws of relationship that governed life. The wisdom of Elders was particularly esteemed. Through the retelling of stories, values and traditions were affirmed. All life was part of a great whole. Humans were related to, interacted with, and shared an inter-dependency with all of nature: plants, animals, water, stars, rocks, and the very earth itself. Teachings were holistic and addressed all aspects of a child's being: mental, physical, emotional and spiritual. Traditional First Nations, Métis and Inuit worldviews teach that every child has a gift; often this gift is affirmed in a vision.

Residential schools

Indigenous peoples realized that with the coming of the Europeans life would change. They made provisions for their young to be educated in western ways, in addition to their traditional education, in order to meet the challenges of the new era. The numbered treaties contained clauses that provided for education to take place on the reserves. The Métis sought to ensure an education for their children through a clause in the Manitoba Act of 1870.

After the onset of colonization, traditional education was supplanted by a system of residential schools borrowed from a model devised in the United States. Originally, the purpose of the schools was the assimilation of indigenous peoples into mainstream Canadian society. The theory of Social Darwinism held that civilization was hierarchical, with western European cultures at the very top. "Primitive" societies such as those of First Nations, Métis and Inuit peoples were considered inferior. The goal of education was to civilize indigenous peoples, who would abandon their old ways and adopt European lifestyles and values. Over time, the purpose of the schools shifted to segregation and eventually to integration.

Under an agreement with the federal government, residential schools were administered by various churches. Despite treaty promises to establish schools on reserves, children were often taken from family and community and transported long distances to a school. Mandatory attendance was regulated through federal government policy. Many Métis children also attended the schools as did Inuit children, beginning in the 1940s. Students were inculcated with the values of the Christian churches that administered the schools. Expressions of traditional spirituality were forbidden. Children were not allowed to speak their own languages. The quality of education received was low and insufficient to enable most students to function in mainstream society. Many children suffered physical and sexual abuse. After years of alienation from their families and communities, enforced adoption of a foreign tongue, European values, and habits, former students often found themselves estranged from their own families and communities.

The residential school experiment was a failure. Most students received little education. They were not ready to become productive members of Canadian society and, in fact, their experiences left many unfit to participate meaningfully and productively in their own communities. The legacy of residential schools includes both communal and personal traumas. The *Report of the Royal Commission on Aboriginal Peoples* identifies several problems among many residential school survivors, their children and their children's children. The list includes low graduation and retention rates and loss of self-esteem, identity, and other social skills. This inherited dysfunction is referred to as intergenerational impact.

Political pressure brought to bear by indigenous organizations resulted in the closure of residential schools beginning in the 1960s. Administration of First Nations and Inuit schools became the responsibility of the federal government. Community schools were established and a process of devolution began with a gradual transfer of responsibility for education to local authorities.

Education Today

Today, most First Nations and Inuit schools are run by the communities themselves. Although there have been successes, problems persist. Inadequate funding, curricula that do not reflect indigenous values and vision, a shortage of First Nations and Inuit educators, high drop out and low graduation rates are some of the challenges confronting communities. Similar challenges confront many Métis students, most of whom attend schools within the public system.

First Nations, Métis and Inuit peoples are often invisible in the curricula of mainstream schools. The real history of indigenous peoples in Canada, their accomplishments and contributions and the attempted destruction of their cultures through colonization are largely unknown, even to many indigenous peoples. The result of this invisibility is an absence of informed understanding of First Nations, Métis and Inuit peoples and issues in Canadian society.

There are numerous concerted efforts by indigenous communities and leaders to create models of learning that will serve the needs of learners and their communities. Education is a crucial component in the struggle by First Nations, Métis and Inuit peoples to achieve socioeconomic success while preserving their traditions of language and culture. There are success stories of schools and communities that have developed the means to retain and graduate their students. Research and experience suggest that success depends on many factors. These include: parent and community involvement; effective leadership; relevant curricula; adequate funding; a wide range of programs and supports for students; focus on academic achievement and long-term success; and the training of knowledgeable and committed educators. Teachers whose education and training have often been bereft of any focus on First Nations, Métis and Inuit history, cultures and issues, need training and education to increase their cultural competence in order to effectively deliver programs for and about indigenous peoples. Effective September 2008, it became mandatory for teacher candidates attending a Manitoba university to complete at least one course in Aboriginal Studies.

The indigenous population of Canada is the fastest growing segment of Canadian society. By 2015, it is projected that in Manitoba 1 in 4 children under the age of 15 will be First Nations, Métis or Inuit. These numbers have enormous implications for both mainstream and indigenous societies. Effective public education must equip learners with the skills, knowledge and attitudes to compete successfully in the labour market as well as to open the door to post-secondary institutions. Education systems must adapt and evolve to produce informed, confident citizens, indigenous and non-indigenous alike, ready and able to contribute to their communities and their country.

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.

The following events are significant to the history as well as to the future of education for First Nations, Métis and Inuit peoples:

Residential Schools History

- First Residential School, Waterhen Indian Residential School, opens in Manitoba 1890
- Ottawa forms partnership with churches to run residential schools for Indian children 1892
- Instructional focus shifts from industrial model (leading to assimilation) to teaching simple farm skills (segregation model) 1910 - 1920s
- Inuit children begin attending residential schools 1940s-50s
- Standard curricula are introduced and the half-day labour program is terminated 1950
- Partnership between church and government ends - government assumes sole control of residential schools 1969
- Blue Quills School, Alberta is the first school run by a First Nation 1970
- National Indian Brotherhood calls for an end to federal control of native schools 1970
- RCMP create a task force to investigate residential schools 1994

- Last residential school closes 1998

Legislation/Policy

- *British North America Act* makes Indian Education a federal responsibility 1867
- The *Indian Act* makes Indians wards of the government 1876
- Department of Indian Affairs is created 1889
- Policy shifts from assimilation to segregation 1910
- Attendance at residential schools becomes mandatory for Indian children ages 7-15 1920
- Policy gradually shifts from segregation to integration 1940s – 1970s
- Department of Indian Affairs and Northern Development assumes management of residential schools 1969
- Devolution of management from DIAND to communities 1970s

Reports

- Davin Report recommends the establishment of industrial schools 1879
- Bryce Report on health conditions in residential schools 1907
- Hawthorn Report documents a 94% drop-out before graduation 1967
- National Review documents an 80% drop-out rate 1988
- Canada West Foundation report documents a 75% drop-out rate 2003

Toward Healing and Reconciliation

- Assembly of First Nations releases its report on residential schools “Breaking the Silence” 1994
- *Report of Royal Commission on Aboriginal Peoples* calls for an inquiry into the effects of residential schools on First Nations people 1996
- Assembly of First Nations calls for apology, an endowment fund, language revival program, counseling for survivors and community healing 1997
- Minister of Indian Affairs makes a statement of reconciliation and announces the establishment of a healing fund of \$350,000,000.00 1998
- Residential School settlement agreement pays benefits to survivors as compensation for abuse suffered at residential schools 2008
- Prime Minister Stephen Harper delivers an apology to residential school survivors 2008
- The Truth and Reconciliation Commission begins a five-year mandate to help heal Aboriginal people and communities affected by the residential school experience and to bring about a reconciliation between Aboriginal and non-Aboriginal Canadians 2008

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:

- assimilation
- colonization
- experiential learning
- genocide
- intergenerational impacts
- oral tradition(stories)
- residential schools
- traditional pedagogy
- truth and reconciliation

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 brainstorm a list of educational issues facing First Nations, Métis and Inuit peoples and record their ideas on a classroom chart. **Note:** See *Acquiring No. 4* for a follow-up strategy.
2. Using Rotational Graffiti, students respond to one or more of the following statements:
 - Education for and about First Nations, Métis and Inuit peoples affects all Canadians.
 - “. . . almost one in four of Manitoba’s children aged 0-14 are Aboriginal.” (*Aboriginal People in Manitoba*, 2007)
 - Effective education for First Nations, Métis and Inuit students differs from education for other groups.

Students record their ideas on a classroom chart and complete a reflection journal entry.

Note: See TN 11 Rotational Graffiti.

2. Students view a video about residential schools such as *Aboriginal Healing* by Lisa Meeches or *Cruel Lessons* by Five Corners Communication and complete BLM G.7 “B-D-A Viewing Worksheet” and discuss their responses to the video. Students complete a reflection journal entry and add their viewing worksheets to their portfolios. **Note:** See *Acquiring No. 2* for a follow-up strategy.
3. Students complete BLM 3.1.1 “Eulogy for a Truant, 1966”, record their responses in their learning logs and complete a reflection journal entry. **Note:** *Copyright clearance for this BLM have not yet been obtained. The source for the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
4. Students read BLM 3.1.2 “Prime Minister Harper’s Residential Schools Apology” and BLM 3.1.3 “Apology by Premier Doer to Residential School Survivors” or watch the videotaped speeches. Students discuss the apologies and then respond to the following questions in their learning logs:
 - What specifically did the leaders apologize for?
 - What were the differences in style and substance between the two apologies?
 - What is the importance of the apologies?
 - The response to Prime Minister Harper’s Apology by Grand Chief Phil Fontaine included the following statement: “The attempts to erase our identities hurt us

deeply but it also hurt all Canadians and impoverished the character of this nation." In your own words, how was Canadian society impoverished by the residential school experiment?

Students complete a reflection journal entry. **Note:** *Copyright clearance for these BLMs have not yet been obtained. The sources for the BLMs are 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 choose one or more of options A, B, or C:
 - A. Using print, electronic and/or human resources, students research concepts and practices of traditional indigenous education. Students record their findings in their learning logs.
 - B. Students listen to an Elder who has been invited to the class to discuss traditional justice and customary law. Prior to the visit, students prepare questions that they might ask. Students record their new knowledge in their learning logs.
 - C. Students participate in a land-based learning experience, moving beyond the classroom to learn from someone knowledgeable about trapping, hunting, fishing, tanning, sewing, gathering and preparing plants (as food or medicine), canoe or snowshoe construction, healing, ceremonies, food preparation and preservation, survival, or other land-based knowledge. Students record their experiences, thoughts and feelings in their reflection journals.

Notes: *This acquiring strategy recurs in all Cluster 3 LEs. It is highly recommended that this inquiry include a learning/teaching experience involving an Elder. See TN 12 "Aboriginal Cultural Education Centres" for organizations and individuals offering traditional learning experiences in Manitoba.*
2. Using print, electronic, and/or human resources, students research residential schools in Canada and complete BLM 3.1.4 "Residential Schools: Research Questions". (Students may interview a residential school survivor or invite him or her to speak to the class about his or her experience.) Students may also visit websites such as "Where are the Children?" from Legacy of Hope at <http://www.wherethechildren.ca/>. Students record their findings in their learning logs. **Note:** *This strategy is a prerequisite for Acquiring No. 3.*
3. Students visit the site of a former residential school and complete BLM 1.3.5 "Visiting a Residential School Site". Students record their findings in their learning logs and add their visual representations to their portfolios. **Notes:** *BLM 3.1.5 "Visiting a Residential School Site" requires students to complete "Before the Visit", "During the Visit" and "After the Visit" sections. Acquiring No. 2 is a pre-requisite for this strategy. BLM 3.1.6 "Residential School Sites in Manitoba" lists possible destinations. The former Portage la Prairie residential school will be the site of the Canadian Residential Schools Museum. Many residential schools have been torn down leaving nothing but rubble. A common feature of residential school sites is a graveyard of students who died while attending.*
4. Using print, electronic, audio-visual and human resources, students research a successful education program for First Nations, Métis and Inuit students. Students may also listen to an experienced educator who has been invited to the class to discuss success in indigenous education. Students compile a list of the components of a successful school. Students record their findings in their learning logs. **Notes:** *Many Manitoba schools, such as Children of the Earth High School, Niji Mahkwa, Southeast Education Centre and Argyle Alternative School in Winnipeg, Wapanohk Community School in Thompson and Peguis Central School on the Peguis Reserve have achieved success in the field of indigenous education. The Society for the Advancement of Excellence in Education has published two volumes titled Sharing our Success: Ten Case Studies in Aboriginal Schooling and Sharing our Success: More Case Studies in Aboriginal Schooling that include Manitoba examples. The report Aboriginal People in Manitoba contains data (with an emphasis on statistics) on provincial education issues. See Acquiring #5 and Applying #5 for follow-up strategies.*
5. Through surveys and interviews, using BLM 3.1.7 "Researching a School: Guidelines", students research education for and about First Nations, Métis and Inuit peoples in a

school of their choice incorporating information from their previous research in Acquiring No. 4. Students record their findings in their learning logs. **Notes:** *Acquiring No. 4 is a prerequisite for this strategy. See BLM G.9 "Conducting an Interview" and/or BLM 10 "Conducting a Survey". Education for and about First Nations, Métis and Inuit peoples encompasses learning and teaching about indigenous history, cultures, traditions and contemporary issues for both indigenous and non-indigenous learners. See "Guiding Principles". This is an opportunity for students to connect with a school in another community in Manitoba or Canada or to examine the teaching and learning for and about First Nations, Métis and Inuit people in the students' home community or school.*

6. Students use print, electronic, audio-visual and/or human resources to research traditional story-telling and its role in First Nations, Métis and Inuit education. Students may view a video such as *Assu of Cape Mudge* or *Dion of the Kehewin*. Students record their findings in their learning logs. **Note:** *It is highly recommended that this inquiry include a learning/teaching experience involving an Elder/storyteller.*
7. Students chose one of the following to research careers in the field of education:
 - A. Students listen to an educator who has been invited into the class to discuss career opportunities in First Nations, Métis or Inuit education. Students prepare questions prior to the visit and record notes in their learning log for future reference. **Note:** *Inviting an educator with a First Nations, Métis or Inuit background would provide a role model for indigenous students.*
 - B. Students complete an education practicum in a K-4 classroom. The practicum experience should include:
 - planning and preparation
 - a minimum of 5 hours observing, interviewing and assisting in the classroom or school
 - assessment meeting with cooperating teacher
 - writing report
 - C. Students complete a two-day career exploration at local universities and/or community colleges researching a career in the field of health including:
 - planning and preparation
 - research using print, electronic and human resources (Students must interview an instructor or counselor.)
 - writing report

Note: *This acquiring strategy recurs in all Cluster 3 LEs.*

Recurring, Long Term Acquiring Strategies:

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

8. **Biographies:** Students use print and electronic resources to research indigenous leaders in education. Students may choose one of: Marie Battiste, Gregory Cajete, Vera Kirkness, Myra Laramée, Taiaiake Alfred, Leroy Little Bear, Howard Adams or an individual 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.*
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 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.

1. **Students present their practicum/research report.** √ Students add their reports to their portfolios.
2. In consultation with the teacher, students create a classroom learning experience that incorporates storytelling and the traditional teaching methods of First Nations, Métis and Inuit peoples. **Students present the learning experience to a classroom of younger children (K-4) or their peers and complete a self-evaluation.** √ Students add their learning experience plans and self-evaluations to their portfolios.
3. Students incorporate their research on residential schools to create a presentation that may include PowerPoint, music, art, poetry, song, storytelling and/or role-play. **Students present their creation to their class.** √ Students add their presentation materials to their portfolios. **Note:** *Students may wish to invite their family, survivors of residential schools, or community members to their presentation.*
4. **Students share what they learned, experienced and felt during the course of their land-based learning experience through storytelling.** √ Students add their storytelling materials to their portfolios.
5. Based on their inquiry into current education programs, **students design and present a model for a successful school.** This may include plans or a three-dimensional scale model of the school building. √

Recurring, Long Term Applying Strategies:

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

6. **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.
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 respond to the following questions: "How can knowledge of the histories, cultures and issues of indigenous peoples benefit all Canadians?"** √ 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. 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. 3

- **Aboriginal Healing.** Meeches, Lisa. Meeches Video Productions, Inc., 2004.
A television documentary series designed to introduce viewers to issues of concern to Aboriginal people. Through archival footage, narration, and interviews, this program reveals the tragic impact of the residential school system upon the Aboriginal people who were subjected to it and upon their families, the manner in which healing began with the church's acknowledgement of their role in the destruction of a culture, and the work of the Aboriginal Healing Foundation to ensure that survivors' stories are told. Also explains that in 1998 the federal government issued a statement of reconciliation, that in 2001, a federal department known as Indian Residential Schools Resolution Canada was established to deal with all issues surrounding residential schools, and that the AHF was created to disperse funds to be spent on projects and programs for survivors and their families dealing with issues of sexual and physical abuse from the residential schools. The program also raises questions about the future of the Aboriginal Healing Foundation and its work. Includes interviews with residential school survivors, Phil Fontaine, National Chief Assembly of First Nations, Mike DeGagne, Executive Director of the Aboriginal Healing Foundation, and Shawn Tupper, Director-General of Indian Residential Schools Resolution Canada.
Senior 1-4, adult, professional development. IRU #3075
- **Cruel Lessons.** Abraham, Gilbert et al. Five Corners Communication with Vision TV and Prentice Hall, 1999.
This series is designed to personalize history for young people by sharing the experiences of people who lived through the events and trends of the twentieth century. The personal recollections are interspersed with archival footage to give viewers multiple perspectives on Canadian historical issues and events. Presents interesting stories of seniors who were witnesses when history was being made. In this program Native seniors, two men and two women, remember the dark and painful world of residential schools. Assigned numbers, forbidden to speak in their own language, and constantly told that their culture was inferior, their life stories are a harrowing account of physical, emotional and, in some cases, sexual abuse. Their "school days" outline the tragic human experiences that underlie the cultural integrity and abuse and discrimination issues currently under investigation in the press, society, government and the courts. Three of the Natives are Manitobans.
Grades 7 and up, adult. IRU #D-5600
- **Healing the Mission School Syndrome.** Filmwest Associates. Kelowna, B.C., 1994.
From the 1920's to the early 1980's Native children attended mission schools and residences to pursue their education. Through archival footage, documentary, and interviews, this program reveals the tragic impact of the residential school system and the efforts now being made around the Yukon to help Native individuals and communities heal from the damage wrought by the mission school syndrome.
Adult, professional development. IRU #4879
- **Our Spirits Are Very Strong.** Filmwest Associates. Kelowna, B.C., 2001.
Filmwest Associates, 2400 Hayman road, Kelowna, B.C. V1Z 1Z8, Phone (250) 769-3399. Email: info@filmwest.com.
Mission schools had a profound impact on generations of First Nation People. Their ripple effects continue today. This program documents and celebrates the healing journeys of three women who are working in their communities to promote wellness. While the experience of trauma began their lifelong healing journeys, they not only survived, they became stronger. Their contributions today flow from the heart of their healing. Filmwest.
Note: *The above film looks at Restorative Justice from the victim's view point and many weaknesses are discussed. This is an adult film.*

Activating No. 3

- "Eulogy to a Truant, 1966". Joanne Bealy.
http://www.cahootsmagazine.com/index.php?option=com_content&task=view&id=182

Activating No. 4

- "Text of Prime Minister Stephen Harper's residential schools apology". CTV News.

http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/20080611/harper_text_080611/20080611/

- "Apology by Premier Gary Doer to Residential School Survivors". NDP Caucus.
<http://ndpcaucus.mb.ca/newCaucus/newsPopUp.php?articlePageID=315&french=>
- "Statement of Apology". INAC. Links to videotaped speeches of Prime Minister Stephen Harper's Apology to Residential Schools Survivors and the responses.
<http://www.ainc-inac.gc.ca/ai/rqpi/apo/index-eng.asp>

Acquiring No. 2

- "Where are the Children" website from Legacy of Hope
<http://www.wherethechildren.ca/>
- "Historic Trauma and Aboriginal Healing"
www.ahf.ca/pages/download/28_41
- "Métis History and Experience and Residential Schools in Canada"
www.ahf.ca/pages/download/28_36

Acquiring No. 4

- **Sharing Our Success: Ten Case Studies in Aboriginal Schooling.** Bell, David. Society for the Advancement of Excellence in Education, Kelowna, 2004. IRU 371.82997071 B44
- **Sharing Our Success: More Case Studies in Aboriginal Schooling.** Fulford, George. Society for the Advancement of Excellence in Education, Kelowna, 2007. IRU 371.82997071 F84

Acquiring No. 5

- **Assu of Cape Mudge.** Thiele, Noreen. Chiaro Productions Inc. and Moving Images Distribution, Victoria, 2005.
This series introduces viewers to six First Nations families through the oral tradition of storytelling. "The Assu family-- their name meaning 'a father that's highly respected'-- descend from Chief Billy Assu, the last hereditary chief of the We Wai Kai band (Kwakwaka-wakw) in Cape Mudge, a tiny community on the southwest shore of BC's Quadra Island. Donald Assu, his siblings and children discuss the continued importance of the potlatch ceremony to their family and their people-- its history, its songs, the poetic and ancient language of big-house orators, and the passing on of traditional names."-- Container.
Grades 6-12, adult. IRU
- **Dion of the Kehewin.** Thiele, Noreen. Chiaro Productions Inc. and Moving Images Distribution, Victoria, 2004.
This series introduces viewers to six First Nations families through the oral tradition of storytelling. "Joe Dion, Florence Buffalo and Madeline Dion, of the Kehewin Reserve in Alberta's northeast corner, can trace their family line back to the venerable Cree chief, Big Bear. Joe talks about his visit with the Queen during the Alberta Centennial, as head of a delegation seeking redress for Treaty 6. He explains that he didn't want to see the constitution repatriated without Native rights being enshrined. His sister Madeline, widely recognized for her work on women's health issues, discusses the systematic erasing of memory that her people have had to overcome. Florence explains her sense of responsibility to her children in passing on family lore."-- Container.
Grades 6-12, adult. IRU
- **First Scientists.** Trujillo, Raoul. Discovery Channel and Magic Lantern Communications Ltd., 2003.
Designed to help viewers understand the contributions of traditional First Nations knowledge to the world of modern day science. Examines the social, cultural, and historic factors that have led to achievements in such disciplines as astronomy, ecology, engineering, artificial intelligence and medicine, and details how changes which are now occurring in western science can be traced back to knowledge first acquired by Native peoples. Senior 1-4, adult, professional development. IRU #3622
- **Restoring the Sacred.** Meeches, Lisa. Meeches Video Productions, Inc., 2005.
A television documentary series designed to introduce viewers to issues of concern to the Aboriginal people. "Each autumn, high school students from reserve communities leave

their homes to go to school in a city hundreds of miles away. They must face and cope with a way of life that is foreign, confusing, and oftentimes dangerous. For them, the hardest test they will face isn't in the classroom. It is found in simply finding the will to stay in school, in overcoming their homesickness, in adjusting to the way of life in the city, and in avoiding the dangerous social traps surrounding them. Historically, half or more of the first year students don't last through the school year, with the greatest portion giving up before Christmas. Sadly, many of them become involved with urban gangs and leave school for a life of criminal activity. Even worse, some simply cannot adjust and commit suicide. In Winnipeg, an Aboriginal non-government agency has launched a program, Restoring the Sacred, designed to offer students some of the support they need in order to stay in school and to live safely in the city. The Sharing Circle travels to one community in Northern Manitoba and discovers the hopes and fears of the parents there, and journeys with some of the students to their new school in Winnipeg and to this significant challenge in their lives." -- Container. The program, 'Restoring the Sacred', is a program presented by Ka Ni Kanichihk in Winnipeg. DVD tracks are in English and Ojibway languages. Grades 7-12, adult. IRU #D-10707

Acquiring No. 10

- **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

General Resources

- 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

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 3: Toward a Just Society

Suggested Time Allotment for Cluster 3: 30%

Learning Experience 3.2: Health: Living in Balance

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 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:

How did colonization subvert the role of traditional wellness and healing practices for First Nations, Métis and Inuit peoples and how can their original purpose – nurturing healthy individuals and communities – be restored?

Focus Questions:

1. What are traditional holistic health practices of First Nations, Métis and Inuit peoples?
2. How have health strategies/models/practices for First Nations, Métis and Inuit peoples evolved over time?
3. What are the health issues affecting First Nations, Métis and Inuit peoples today?
4. What is the relationship between western and indigenous medicine in Canada today?

Background

Dis-ease

Colonization, created dis-ease* in the peoples and the nations across Turtle Island by attacking and devaluing the structures of indigenous societies. To a great extent, First Nations, Métis and Inuit peoples are still struggling to rid themselves of the virulent effects of colonization. The process of decolonization and the struggle for self-determination by indigenous nations are, in fact, healing strategies.

0. "First Nations, Métis and Inuit concepts of health and healing start from the position that all the elements of life and living are interdependent. By extension, well-being flows from balance and harmony among all elements of personal and collective life." (RCAP)

Traditional Healing

Prior to the arrival of Europeans on Turtle Island, First Nations and Inuit peoples lived within a holistic social structure that nurtured and supported spiritual, mental, and physical health. Health was a balance of these elements. When the health of an individual was out of balance, traditional healers might employ various means to effect a cure, ranging from herbal medicines and splints to treat physical ailments to cures that involved healing the spirit.

Colonization

In the post-contact era, many of the traditions of healing were lost or went “underground”; indigenous healers were regarded with suspicion and skepticism and their practices labeled as superstition. Indigenous peoples turned to western medicine. The medicine chest clause included in Treaty 6 signaled that First Nations people valued western medicine and realized its importance to the health of reserve communities. Indigenous peoples did not abandon traditional healing. Traditional practice survived in many communities and people availed themselves of both western and traditional medicine.

The legacies of colonization – poverty, despair, family breakdown, loss of traditional knowledge, poisoned communities, violence, malnutrition, inadequate housing, racism – that continue to infect First Nations, Métis and Inuit peoples and communities are symptoms of the imbalance and disharmony that define ill health.

Finding Balance

First Nations, Metis and Inuit communities continue to employ both traditions to combat scourges ranging from diabetes to substance and alcohol abuse to family violence and suicide. However, these afflictions are symptoms of social and spiritual illness that will not be cured until the health of indigenous societies is restored.

- “For a person to be healthy [he or she] must be adequately fed, be educated, have access to medical facilities, have access to spiritual comfort, live in a warm and comfortable house with clean water and safe sewage disposal, be secure in cultural identity, have an opportunity to excel in a meaningful endeavour, and so on. These are not separate needs; they are all aspects of a whole.” (Henry Zoe – Dogrib Treaty 11 Council – Brief to the Commission)

To achieve the conditions for health listed in Mr. Zoe’s brief to the Royal Commission on Aboriginal Peoples, control over all aspects of social and individual health must devolve from outside to community control. The process of community-based health is well underway. The process of devolution and the emergence of indigenous health care practitioners and researchers have signaled a shift in health care delivery and research, one that will gain impetus as the numbers of indigenous health professionals and workers continues to increase.

Most crucially, the socio-economic status of indigenous Canadians must improve, a process that will necessitate fundamental changes to the economic and political landscape of Canada and that can only be realized through indigenous self-determination.

* See Glossary

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.

The following events are significant to the history as well as to the future of health care for First Nations, Métis and Inuit peoples:

History

- Epidemics as result of introduction of European diseases decimate Aboriginal populations 16th – 19th centuries
- Indian Act bans traditional ceremonies 1884, 1895
- Adoption Scoop begins 1960–1980

Toward Healing and Reconciliation

- First Nations negotiate Medicine Chest Clause in Treaty 6 1876
- First on-reserve nursing station opens in Fisher River, Manitoba 1930
- Federal Indian Health Policy based on “three pillars” 1979:
 - Community, socio-economic, cultural and spiritual development
 - Continuing special responsibility of federal government for health of First Nations and Inuit people
 - Contributions of all elements of Canadian health system
- Some First Nations communities gain control over health services 1955-1981
- *Report of the Advisory Commission on Indian and Inuit Health Consultation* recommends Indian and Inuit community control of health care 1980
- Alberta Indian Health Commission (AIHCC) was established 1981
- Anishnawbe Health Toronto based on Medicine Wheel principles provides services to off-reserve, non-status and Métis people in Toronto 1988
- Federal government tests community control of health services through Community Health Demonstration Program 1986–1987
- Sechelt Indian Band first First Nation community to assume control of health services
- Health transfers from federal to community base begins 1987
- Dr. Stanley Vollant, of the Montagnais community of Betsiamites, the first Aboriginal physician to become President of the Quebec Medical Association and board member of the Canadian Medical Association 2001

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.*

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:

- Bi-cultural
- Building capacity
- Dis-ease
- Whole Health

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 brainstorm a list of health issues facing First Nations, Métis and Inuit peoples and record their ideas on a classroom chart.
2. Using Rotational Graffiti, students respond to one or more of the following statements:
 - "[First Nations, Métis and Inuit peoples] are trying to bring balance and vitality to body, mind, emotions, and spirit – as ends in themselves and preconditions for balance and vitality in their societies. In short, they are looking for whole health." (RCAP, Highlights, Gathering Strength)
 - "Whole health, in the full sense of the term, does not depend primarily on the mode of operation of health and healing services - important as they are. Whole health depends as much or more on the design of the political and economic systems that organize relations of power and productivity in Canadian society." (RCAP, Vol. 4:315)
 - "The intergenerational effects of the residential schools, 'high rates of alcoholism, suicide, the loss of language, low self-esteem and pride, the breakdown of families, the loss of parenting skills, dependency on others and the loss of initiative,' continue to plague many Aboriginal individuals and communities (Furniss, 1992:31)." (Reclaiming Aboriginal Justice, Identity, and Community, Proulx,Craig, p.13.)

Students record their ideas on a classroom chart and complete a reflection journal entry.

Note: See TN 11 Rotational Graffiti.

3. Students view a video such as: *Richard Cardinal, Cry from a Diary of a Métis Child* by the National Film Board of Canada in *Voices of Experience, Voices of Change; David with F.A.S.* by NFB; or *The Gift of Diabetes* by Brion Whitford and complete BLM G.7 "B-D-A Viewing Worksheet" and a reflection journal entry.
4. Working in small groups, students read and complete BLM 3.2.1 "History Lesson: Colonialism and Indigenous Health". Students record their responses in their learning logs and complete a reflection journal entry. **Notes:** See TN 13 "Annotated History Lesson" for notes on the poem, "History Lesson". *Copyright clearance for this BLM have not yet been obtained. The 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 choose one or more of options A, B, or C.

- A. Using print, electronic and/or human resources, students research concepts and practices of traditional indigenous health, healing and medicine. Students record their findings in their learning logs.
- B. Students listen to an Elder who has been invited to the class to discuss traditional justice and customary law. Prior to the visit, students prepare questions that they might ask. Students record their new knowledge in their learning logs.
- C. Students participate in a land-based learning experience, moving beyond the classroom to learn from someone knowledgeable about trapping, hunting, fishing, tanning, sewing, gathering and preparing plants (as food or medicine), canoe or snowshoe construction, healing, ceremonies, food preparation and preservation, survival, or other land-based knowledge. Students record their experiences, thoughts and feelings in their reflection journals.

Notes: *This acquiring strategy recurs in all Cluster 3 LEs. It is highly recommended that this inquiry include a learning/teaching experience involving an Elder. See TN 12 "Aboriginal Cultural Education Centres" for organizations and individuals offering traditional learning experiences in Manitoba.*

- 2. A. In small groups, students explore the concepts of "dis-ease" and health for First Nations, Métis and Inuit peoples by completing BLM 3.2.2 "Stuck-On Concept Maps" using BLM 3.2.3 "Dis-ease Word Splash" and BLM 3.2.4 "Health Word Splash". Groups present their completed concept maps to the class including time for discussion. The class creates (or chooses from the group-created concept maps) final concept maps for both Dis-ease and Health based on the presentations and discussions. These two maps are posted in the classroom.
- B. In their groups, students prepare for a presentation on the topic "Moving from Dis-ease to Health" by researching key concepts identified in Part A. Students record their findings in their learning logs.
- Notes:** *"Dis-ease" in this context represents the absence of health. See Applying No. 2 and No. 4. for follow-up strategies.*
- 3. Students interview community members to acquire a collection of recipes based on traditional game, fish, fruit and plants. Students compile their recipes in their learning logs.
- 4. Students choose one of the following to research careers in indigenous health care:
 - A. Students listen to a local indigenous health care professional who has been invited into the class to discuss career opportunities in First Nations, Métis or Inuit health care. Students prepare questions prior to the visit and record notes in their learning log for future reference.
 - B. Students complete a two or three day health care practicum including:
 - planning and preparation
 - a minimum of 5 hours observing, interviewing and assisting in the community
 - assessment meeting with a cooperating health practitioner
 - writing report
 - C. Students complete a two-day career exploration at local universities and/or community colleges researching a career in the field of health including:
 - planning and preparation
 - research using print, electronic and human resources (Students must interview an instructor or counselor.)
 - writing report

Note: *This acquiring strategy recurs in all Cluster 3 LEs.*

Recurring, Long Term Acquiring Strategies:

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

- 5. **Biographies:** Students use print and electronic resources to research indigenous leaders in the health care field. Students may choose one of: Dr. Jeff Reading, MSc. PhD, Dr. Joseph Couture, Dr. Stanley Vollant, or an individual 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*.

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 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.

1. Students compile the information and their assignment from the practicum or research field trip and prepare a presentation. **Students present their field trip presentation to their families, classroom or younger classes.** ✓ Students add their presentation materials to their portfolios.
2. Students incorporate their research on "Moving from Dis-ease to Health" into a presentation that may include power point, music, art, poetry, song, storytelling or role-play. **Students present their interpretation of health issues to their class or community members.** ✓ Students add their presentation materials to their portfolios.
3. Using the concept maps created by the class and their research, **students create and present a model of whole health for First Nations, Métis and Inuit communities and individuals based on the medicine wheel.** ✓ Students add their medicine wheel to their portfolios.
4. Students design a bi-cultural (drawing from both western and indigenous traditions) model of health care delivery for First Nations, Métis and Inuit individuals. **Students present this model as a report including illustrations, diagrams, and/or posters.** ✓ Students add their presentation materials to their portfolios.
5. Based on their research into nutrition and traditional practices of First Nations, Métis and Inuit people, **students create and publish a cookbook.** ✓ Students add a copy of their cookbook to their portfolios.

Recurring, Long Term Applying Strategies:

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

6. **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 the statement, "The socio-economic status of indigenous Canadians is the largest factor that must be addressed to improve the health of First Nations, Métis and 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. 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

- **Reclaiming Aboriginal Justice, Identity, and Community.** Proulx, Craig. Purich Publishing Ltd., Saskatoon, 2003.

Activating No. 3

- **Voices of Experience, Voices for Change. Part 1.** National Film Board of Canada. National Film Board of Canada, 1993.
Contents: The Ballad of Crowfoot (11 min.)--Richard Cardinal : cry from a diary of a Métis child (30 min.)--An Interview with Alanis Obomsawin (8 min.)--Excerpts from Foster child (14 min.)-- Speak white (7 min.)--Of lives uprooted (14 min.).
Series designed for students to see non-fiction films as constructions, to help them to distinguish between truth and fiction, subjectivity and objectivity, and to raise questions about gender, class, race, violence, point of view and the relationship between drama and documentary. This program presents people on the margins of society whose perceptions and experiences challenge the mainstream media portrayal of their situations. Program one presents the opening of the Canadian West from the point of view of the Aboriginal people. Program two is about the suicide of a Métis boy who was placed in twenty-eight foster homes. In program three, filmmaker, Alanis Obomsawin, considers the importance of documentary in presenting the viewpoints of those seldom heard in the media. Program four presents director, Gil Cardinal, who uses his own story to help in the understanding of the experiences of Aboriginal people with the child welfare system. In program five, Quebec poet, Michele Lalonde, presents a poem about power and oppression. Program six features the drawings and voices of Central American refugee children who describe their flight from wartorn lands. Senior 2-4. IRU #7921
- **The Gift of Diabetes.** Whitford, Brian. National Film Board of Canada, Montreal, 2005.
Filmmaker Brian Whitford is an Ojibway who lives with the pain of advanced diabetes. As his health worsened, his interest in his own culture grew. Follows Brian's struggle to regain his health by learning about the medicine wheel, a holistic tool grounded in Aboriginal understanding of the interconnectedness of all dimensions of life. Also explores the historical trauma of colonization and how it continues to affect Aboriginal people's psychological and physical well-being. By coming to terms with this circumstance and his own troubled past, he moves forward to a healthier and more peaceful way of life. Senior 2-4, adult, professional development. IRU #D-10860
- **Native AIDS.** Canadian Broadcasting Corporation. CBC, Winnipeg, 199?.
Explores the reasons why young Natives who come from reserves to Winnipeg are at high risk for developing the AIDS virus and bringing it back to the reserves on their return. This program profiles Conrad, a young Native man from Grand Rapids who came to Winnipeg. Points out the need for AIDS prevention programs in the Native community and includes interviews with Native leaders, public health officials and others who share their concern about the spread of the AIDS virus. Senior 2-4, adult, professional development. IRU #7105
- **Toxic Homes.** Lisa Meeches. Meeches Video Productions, Inc., 2006.
A television documentary series designed to introduce viewers to issues of concern to the Aboriginal people. "Raven Thundersky and her family grew up in the community of Poplar River. Since the late 1980's, Raven has lost her mother, three sisters, and a brother to asbestosis and mesothelioma. She has also been diagnosed with scarring of the lungs due

to zonolite exposure. Living with the possibility of cancer, she has become an advocate on having the issue recognized by all levels of government. All along the way, she remains true to the spirit that drives her to fight." -- Container. DVD tracks are in English and Ojibway languages.

Grades 9-12, adult. IRU #D-10703

- **Water under fire: a national perspective.** McDonald, Bob. Gallant Productions and Filmwest Associates, 2005.

A seven-part documentary that explores the science and policy issues facing Canada's fresh water resources in the 21st century. In this episode, we review concerns raised in the previous six programs. We also see a number of places across the country where water improvement projects and research are taking place. Features include individual chapter menu.

Grades 9-12, adult. IRU #D-10360

Activating No. 4

- **The Issues Collection: Native Voices.** Ahenakew, Freda, Gardipy, Brenda and Lafond, Barbara, Editors. "History Lesson". Armstrong, Jeannette. McGraw-Hill Ryerson Ltd., Toronto, 1993, pp. 105-106.

Acquiring No. 2

- Highlights from *The Report on the Royal Commission on Aboriginal People*
Gathering Strength
The Urgent Need for Whole Health
<http://www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp#chp5>

Acquiring No. 3

- 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

General Resources

- National Aboriginal Health Organization.
<http://www.naho.ca/english/>

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 3: Toward a Just Society

Suggested Time Allotment for Cluster 3: 30%

Learning Experience 3.3: Justice

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 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 connection between colonialism and the legal issues facing First Nations, Métis and Inuit peoples?

Focus Questions:

1. How has the role of justice strategies/models/practices for First Nations, Métis and Inuit peoples evolved over time.
2. What are the legal system issues affecting First Nations, Métis and Inuit peoples today?
3. What are traditional Aboriginal justice practices?
4. What is restorative justice and how is it being incorporated into the legal system to help individuals and communities today?

Background

"Recently an Anishanaabe leader commented 'there is no justice for Aboriginal people in Canada...'" (The Report of the *Royal Commission on Aboriginal People, Bridging the Cultural Divide*, 1996.)

Traditional Justice

Pre-contact, the First Nations and Inuit peoples of Turtle Island practised a form of justice that developed as a natural part of their belief in a holistic lifestyle. The Elders taught by example that each member of the community was responsible for his or her own behavior. If a common law was broken so was a sacred trust with the Creator and the community worked together to restore the balance. Misbehavior was quickly pointed out and if it continued, the extended family might be approached to speak to the individual. Humour might be used in the form of a name created as a reminder of the behavior. In more serious circumstances, the community would meet in a talking circle that would allow everyone an equal opportunity to voice their feelings and reconcile the situation. If required, consequences were put in place

that would resolve the concerns that had been raised. More serious issues might result in the individual being exiled from the community or even death.

Colonization and the Consequences

With the arrival of the Europeans and their attempts to assimilate and then segregate the indigenous people, the First Nations peoples lost their voice. The restrictions of the *Indian Act*, the isolation of the reserves, and the destruction of their language, family structure and dignity brought about by the residential schools were further intensified by laws which prohibited First Nations people from meeting to discuss issues, from hiring lawyers to represent them in court and from voting. At every turn, a road-block appeared.

Even with these restrictions and laws, the representation of indigenous people in the justice system remained lower than their representation in society until the 1940s when a huge spike occurred. In his address to an Elders-Policy Makers-Academics Constituency Group Meeting in 1997, Justice Murray Sinclair examines that spike that appeared in the statistical records. Justice Sinclair's explanation for the sudden increase in numbers is the intergenerational impact of residential schools upon indigenous families and communities. By the 1940's, there had been multiple generations of indigenous Canadians who had attended the schools and suffered the effects of forced assimilation and the loss of culture that were the intended outcomes of the schools. By the third or fourth generation, there were no more Elders, grandparents or knowledge keepers to teach and nurture residential school survivors.

In 1996, the *Report of the Royal Commission on Aboriginal People* reported that:

3. "In Manitoba, the over-representation of Aboriginal people occurs at virtually every step of the judicial process, from charging to sentencing.

- More than half of the inmates jailed are Aboriginal
- Aboriginal accused are more likely to be denied bail
- Aboriginal people spend more time in pre-trial detention than do non-Aboriginal people
- Aboriginal accused are more likely to be charged with multiple offences than are non-Aboriginal accused
- Lawyers spend less time with their Aboriginal clients than with non-Aboriginal clients
- Aboriginal offenders are more than twice as likely as non-Aboriginal people to be incarcerated"

A Look to the Future

As in the areas of education and health, it is necessary for federal and provincial jurisdictions to step up to the plate and take responsibility for the obligations agreed upon in the past. This must be done with a sense of goodwill and respect and incorporate self-government and a recognition of the value of traditional indigenous common law.

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.

The following events are significant to the history as well as to the future of justice for First Nations, Métis and Inuit peoples:

History

- Development of Métis law based on fur brigade practices and the buffalo hunt – St. Laurent – 1870 – see Alexander Ross

Legislation/Policy

- Arrival of North West Mounted Police in the West 1874
- Indian Act 1876 plus amendments

Toward Healing and Reconciliation

- Hollow Water Restorative Justice 1980s
- Aboriginal Justice Inquiry 1988

Miscarriages of Justice

- Execution of Louis Riel and First Nations leaders after North West Resistance 1885
- Helen Betty Osborne 1971
- Donald Marshall Case 1971
- J.J. Harper 1988

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 learnings in the context of a cooperative project.*

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:

- Adversarial
- Circle Justice
- Restitution
- Restoration
- Sentencing Circle

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 brainstorm a list of challenges facing First Nations, Métis and Inuit people and communities in the justice system and create a classroom chart. **Note:** See *Acquiring No. 2* for a follow-up strategy.
2. Using Rotational Graffiti, students respond to one or more of the following statements:
 - "Aboriginal people did not always kill themselves at a high rate. Aboriginal men did not always abuse their women and their children. Aboriginal people did not always represent 70% of the jail populations of our provinces. Aboriginal people lived a relatively stable life at long points in our history and very recently."
 - "The reality, in my view, is that for most Aboriginal people, criminality is often a forced state of existence. Criminality is often a direct result of their inability to function as individuals, as human beings in society."
 - "Many Aboriginal men who stop a life of crime, tell us the answer for them was when they learned about their culture, and where did they learn about their culture? The first time they learned about their culture was when they were in jail. It's a terrible thing to say, that you can go to jail to learn about who you are and find your solution there. If that's the only thing to stop him from living a life of crime, then couldn't we find a way of doing that outside of jail?"

Students record their ideas on a classroom chart and complete a reflection journal entry.

Note: See TN 11 Rotational Graffiti.

3. Students view and discuss a video focusing on issues for Aboriginal justice such as *CBC News in Review: October 1991* by CBC, *Two Worlds Colliding* by NFB, or *Cowboys and Indians* by Harper Productions and complete BLM G.7 "B-D-A Viewing Worksheet". Students add any new issues to the classroom chart (Activating No. 1) if they have completed that strategy or create a new chart add their sheets to their portfolios. **Notes:** See *Suggested Resources for video options*. See *Acquiring No. 2* and *Acquiring No. 3* for a follow-up strategy.
4. Students view a video such as *Gang Aftermath* by Bearpaw Media Production or *Long Road, Full Circle* by Meeches Video Productions and complete BLM G.7 "B-D-A Viewing Worksheet" with a focus on Aboriginal gangs and supports for those attempting to leave the gangs. Students add their worksheets to their portfolios and complete a reflection journal entry. **Notes:** See *Suggested Resources for video options*. See *Acquiring No. 2* and *3* for a follow-up 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 chose one or more of A, B, or C.
 - A. Using print, electronic and/or human resources, students research concepts and processes of traditional indigenous justice and customary law (Aboriginal common law). Students record their findings in their learning logs.
 - B. Students listen to an Elder who has been invited to the class to discuss traditional justice and customary law. Prior to the visit, students prepare questions that they might ask. Students record their new knowledge in their learning logs.
 - C. Students participate in a land-based learning experience, moving beyond the classroom to learn from someone knowledgeable about trapping, hunting, fishing, tanning, sewing, gathering and preparing plants (as food or medicine), canoe or snowshoe construction, healing, ceremonies, food preparation and preservation, survival, or other land-based knowledge. Students record their experiences, thoughts and feelings in their reflection journals.

Notes: This acquiring strategy recurs in all Cluster 3 LEs. It is highly recommended that this inquiry include a learning/teaching experience involving an Elder. See TN 12

"Aboriginal Cultural Education Centres" for organizations and individuals offering traditional learning experiences in Manitoba.

2. In preparation for listening to a guest speaker from the local courts or law enforcement association who has been invited to the class to discuss First Nations, Métis and Inuit peoples' justice issues and successes, students complete BLM 3.3.1 "Speech - Judge Murray Sinclair", record their answers in their learning logs, and develop a list of questions for the guest speaker. Following the visit, students record new information in their learning logs, add issues to the classroom chart (above), and create a new chart listing the components of appropriate and effective justice for First Nations, Métis and Inuit people. **Note:** *The report Aboriginal People in Manitoba contains data (with an emphasis on statistics) on provincial justice issues.*
3. Using a jigsaw strategy and print, electronic, human resources and/or audio-visual resources, students research one of the following:
 - Causes of and solutions for the high incarceration rates of First Nations, Métis and Inuit people in the Canadian penal system
 - Legal criminal cases or trials involving First Nations, Métis and Inuit defendants such as Louis Riel, Helen Betty Osborne, J.J. Harper, Donald Marshall, Yvonne Johnson, etc.
 - Impact of the *Report of the Aboriginal Justice Inquiry of Manitoba* on First Nations, Métis and Inuit peoples and the legal system today
 - Aboriginal youth gangs
 - Restorative Justice

Students record their findings and their sources in their learning logs upon completion of the jigsaw.

4. Students chose one of the following to research careers in indigenous justice:
 - A. Students invite an indigenous community member who is working in the justice system, law enforcement or a post-secondary institution, to discuss career opportunities in the legal field. Students prepare questions prior to the visit and record notes in their learning log for future reference.
 - B. Students complete a justice practicum in the community or courts. The practicum experience should include:
 - planning and preparation
 - a minimum of 5 hours observing, interviewing and assisting in the community or courts
 - assessment meeting with cooperating person
 - writing a report
 - C. Students complete a two-day career exploration at local universities and/or colleges researching a career in the field of justice. Career exploration should include:
 - planning and preparation
 - research using print, electronic and human resources (Students must interview an instructor or counselor.)
 - writing a report

Notes: *This acquiring strategy recurs in all Cluster 3 LEs.*

Recurring, Long Term Acquiring Strategies:

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

5. **Biographies:** Students use print and electronic resources to research indigenous leaders in the field of justice. Students may choose one of: David C. Nahwegahbow, I.P.C., James (Sakej) Youngblood Henderson, Muriel Stanley Venne, Judge Murray Sinclair, Patricia Monture, Jean Teillet or an individual of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. **Note:** *See Applying No. 7 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 TN 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 their findings in their learning logs. **Note:** See *Applying No. 11 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 their practicum/research report.** ✓ Students add their reports to their portfolios.
2. Using their research on First Nations, Métis and Inuit justice issues students plan and write a role-play simulating a sentencing circle. **Students present their role play to the class.** ✓ Students add their work to their portfolios. **Note:** See TN 8 "Role-Plays and Simulations" which includes a Role-Play Outline for the students.
3. Based on their research on Aboriginal youth gangs, **students prepare and present a television news magazine report or webcast on youth gangs in their community.** ✓ Students add their report to their portfolios.
4. **Students share what they learned, experienced and felt during the course of their land-based learning experience through storytelling.** ✓ Students add their storytelling materials to their portfolios.
5. **Students stage a retrial of one of the significant trials they have researched.** ✓ Students add their script to their portfolios.
6. **Students create an visual symbol representing indigenous concepts of justice as an alternative to the European justice symbol (a blindfolded female figure holding a sword in one hand and scales in the other) and explain the symbol to the class.** ✓ Students add the justice symbol to their portfolios.

Recurring, Long Term Applying Strategies:

Note: The following strategies recur in every Learning Experience.

7. **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.
8. **Celebration of Learning: Notes:** 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".
9. **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.*
10. **Talking Circle: Students respond to the following quotation: "The decolonization of non-Aboriginal minds is necessary to create the atmosphere for a healthier relationship with Aboriginal peoples. This may be achieved by exposing how stereotypes . . . enable the social exclusion of Aboriginal people."** ✓ (Reclaiming Aboriginal Justice, Identity, and Community, p. 187 Proulx, Craig. Purich Publishing Ltd., Saskatoon, 2003.) Students complete a reflection journal entry.
11. **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 **I**nstructional **R**esources **U**nit Library of Manitoba Education, Citizenship and Youth.

Activating No. 1

- 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

Activating No.3

- **Two worlds colliding.** Menard, Andrea. National Film Board of Canada, 2004.
"Two Worlds Colliding chronicles the painful story of what came to be known as Saskatoon's infamous "freezing deaths", and the schism between a fearful, mistrustful Aboriginal community and a police force that must come to terms with a shocking secret. One frigid night in January 2000, a Native man, Darrell Night, finds himself dumped by two police officers in -20C temperatures in a barren field on the city outskirts and finds shelter at a nearby power station. He survives the ordeal but is stunned to hear that the frozen body of another Aboriginal man is discovered in the same area. Days later, another victim, also Native, is found. When Night comes forward with his story, he sets into motion a chain of events: a major RCMP investigation into several suspicious deaths, the conviction of the two constables who abandoned him and the reopening of an old case, leading to a judicial inquiry. It remains to be seen whether the gulf between the two worlds can be bridged." --Container
- **Conspiracy of Silence.** Couture, Suzette and Priest, Lisa (Author). Canadian Broadcasting Corporations, Sturgeon Fall, Ontario, 1991.
The true story of Helen Betty Osborne, a 19 year old Indian girl who was murdered and slain on November 12, 1971 in The Pas, Manitoba, Canada.
- **Cowboys and Indians.** Beach, Adam et al. Harper Productions, Inc., 2003.
Presents the story behind the 1988 shooting of Manitoba Native leader, J.J. Harper by Winnipeg Police Constable Robert Cross. Protest from the Native community led to the establishment of the Aboriginal Justice Inquiry which revealed an extensive cover-up by Winnipeg police. On the day he was to testify, Inspector Ken Dowson, the officer responsible for the cover-up, committed suicide. The film reveals the often painful relationship between Native and non-Native peoples in Canada, with J. J. Harper, whose life was dedicated to defending Native rights, becoming a symbol for Natives and non-Natives in Canada today.
Grades 10-12, adult, professional development. IRU

Activating No. 4

- **Gang aftermath.** Cardinal, Lewis. Bearpaw Media Production, 2005. National Film Board of Canada, 2006.
Designed to help viewers learn about the work of Aboriginal street gangs in Alberta. "This film follows former gang members and gang associates who have put their destructive pasts behind them. Their stories reveal truths about their former lives and may help to prevent others from making similar mistakes. We hear from current and former gang members, including female gang associates. This is a no-holds-barred look at a subculture. How are members recruited? What role do females play in the lifestyle? Is it true that the only option for a gang member is death or life in prison? This video dispels the myths and lays bare the truth about the inner workings of street gangs in Canada." -- Container.
Grades 9-12, adult, professional development. IRU

- **Long Road, Full Circle.** Meeches, Lisa. Meeches Video Productions, Inc., 2004.
A television documentary series designed to introduce viewers to issues of concern to Aboriginal people. This program presents a "2-part expose of Aboriginal gang life in urban and rural environments. Revolving around former and reformed gang member Ervin Chartrand, we relive his physical and mental journey from Vice President of the Manitoba Warriors, to his involvement and consequent arrest during "Operation Northern Snow". Institutionalized, it was in Stony Mountain penitentiary where he made a life-changing choice to reclaim his heritage, his family and his soul. Chartrand, clean and on the outside, has recovered his ties to Aboriginal healing and spirituality. Pursuing a career in the film and television industry, he now acts a mentor to Aboriginal youth on the dangers of life on the streets. Experts from the RCMP, Winnipeg Police Services and Corrections Canada share their views of efforts being made to extinguish gangs from the streets of Canadian cities." --Publisher's website
Senior 1-4, adult, professional development. IRU

Acquiring No. 2

- Sinclair, Judge Murray. "Transcript of Presentation by Associate Chief Judge Murray Sinclair – Elders-Policy Makers-Academics Constituency Group Meeting", Aylmer, Quebec, April 16-18, 1997, Department of Justice Canada
<http://www.justice.gc.ca/eng/pi/ajs-sja/pub/trans.html>

Activating No. 3

- **Hollow Water.** Keeper, Joy and National Film Board of Canada. National Film Board of Canada, Montreal, 2000. IRU #5650
- **Report of the Aboriginal Justice Inquiry of Manitoba, Volume 1: the justice system and Aboriginal people.** Manitoba, Public Inquiry into the Administration of Justice and Aboriginal People, Hamilton, A.C., and Sinclair, Murray. Province of Manitoba, 1991. IRU 345.05097127 M35 v.1.
- **Report of the Aboriginal Justice Inquiry of Manitoba, Volume 2: the deaths of Helen Betty Osborne and John Joseph Harper.** Manitoba, Public Inquiry into the Administration of Justice and Aboriginal People, Hamilton, A.C., and Sinclair, Murray. Province of Manitoba, 1991. IRU 345.05097127 M35 v.2.
- **CBC News in Review (October 1991).** Nash, Knolton and CBC-TV. Canadian Broadcasting Corporation, Toronto, 1991.
Series introduces viewers to current affairs news programming of the CBC. Segment one examines strikes by public service employees, postal workers and transit workers, and introduces viewers to the history of the Canadian labour movement. Segment two discusses the deaths of Helen Betty Osborne and J.J. Harper and the findings of Manitoba's Aboriginal Justice Inquiry. Segment three looks at the changes in Canada's sexual assault legislation and issues concerning violence against women. Segment four concludes the program with an exploration of the issues surrounding the future of hockey player Eric Lindros.
Grades 7-12. IRU #9368
- **CBC-TV news in review. Resource guide. October 1991.** Brune, Nick and Fischer, Rob. Canadian Broadcasting Corporation, 1991.
 - Osborne, Helen Betty, 1952-1971
 - Harper, John Joseph, 1951-1988
 - Discrimination in criminal justice administration--Manitoba
 - Manitoba. Public Inquiry into the Administration of Justice and Aboriginal People
 - Indians of North America—Legal status, laws, etc.
 Grades 10-12, adult, professional development. IRU 909.829 C33 v.12
- **Indian Courthouse.** The National – CBC. Canadian Broadcasting Corporation, CBC Learning, 1999.
This program looks at a criminal case that asks a disturbing question: does the law apply equally to all? Winnipeg has had a growing number of street gangs. One of these street gangs, the Manitoba Warriors, was charged under a severe federal anti-gang law. This law was initially passed in response to the powerful and violent Hell's Angels that were wreaking havoc in Quebec. Ironically, they were never charged under this law. Many critics argue that this is just another example of the deep seated racism and unfair

treatment towards aboriginal groups, especially as the Manitoba Warriors were not being charged with any violent crimes. Winnipeg Public Library

General Resources

- Aboriginal Women and the Legal Justice System in Canada
Native Women's Association of Canada
www.nwac-hq.org/en/documents/nwac-legal.pdf
- **Métis Law Summary 2004.** Written and Updated by Teillet, Jean.
<http://www.metisnation.ca/rights/download/MLS-2004.pdf>
- **Métis Law Summary 2006.** Written and Updated by Jean Teillet.
www.turtleisland.org/resources/metislaw2006.pdf
- Community Legal Education Association – Speakers Bureau
<http://www.communitylegal.mb.ca/programs-speakers.htm>
- Native Law Centre of Canada
<http://www.usask.ca/nativelaw/>
- **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

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 3: Toward a Just Society

Suggested Time Allotment for Cluster 3: 30%

Learning Experience 3.4: Economic and Resource Development: Wicehtowin

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 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:

How has colonialism affected the economies of First Nations, Métis and Inuit Peoples?

Focus Questions:

1. How have economic strategies/models/practices for First Nations, Métis and Inuit peoples changed over time?
2. What are the traditional economies of First Nations, Métis and Inuit peoples?
3. What are the economic issues affecting First Nations, Métis and Inuit peoples today and why have they arisen?
4. How are First Nations, Métis and Inuit peoples attempting to meet current economic challenges?

Background

Traditional Economy

Prior to colonization, indigenous economies included harvesting of natural resources through hunting, fishing, farming, and plant gathering as well as trade. First Nations and Inuit peoples traded amongst themselves. Trading networks were widespread and included items from across Turtle Island.

Colonization

Trade continued after contact with Europeans and extended to trade with the newcomers. The fur trade shifted the focus of some First Nations and Inuit peoples to include trapping and the harvesting of game to supply European traders. As the relationship between indigenous nations and the newcomers shifted from the partnership and mutual reliance that characterized the early fur trade era to the era of settlement and the exploitation of mineral and other resources, indigenous economies suffered.

The growth of settlement in southern Canada displaced the game on which the hunting economy depended. The settlers' greed for farmland forced the relocation of some First Nations to new territories. Upon the signing of land treaties, First Nations were restricted to reserves that were a fraction of their former lands. Hunting, fishing and harvesting rights on their traditional territories were ignored. Many First Nation farmers were relocated to unproductive land as their territories were appropriated through the collusion of government officials, land speculators and land hungry newcomers. The Métis in western Canada, whose economies included harvesting of natural resources, trade and freighting of goods, lost many of their markets with the end of the fur trade. The Inuit, who had practised traditional economies of hunting and fishing, were forced into settlements in the 1960s and eventually, like many First Nations and Métis communities, became dependent on welfare and government handouts.

Pollution and other side effects of industry resulted in the poisoning of waterways and land, destroying game, plant and fish habitats. Because economic opportunity was often limited on reserves and other remote communities, many First Nations, Métis and Inuit people migrated to urban centres in search of a wage economy. First Nations women who had lost status by marrying non-status men, as well as the children of such unions, were forced to relocate off-reserve.

Today and the Future

Loss of land, resources and culture, and the attendant effects of poverty, despair and ill health resulted in many of the current economic woes that beset First Nations, Métis and Inuit peoples in the 21st century. Challenges to economic health include the lack of job opportunities on most reserves and in many communities, the need for education and training in order to enter and compete in the job market, restrictions imposed by the *Indian Act*, a rapidly expanding population, the trend toward urbanization, and dependency on government funding.

There is no one solution to the challenge of overcoming the legacies of colonization and restoring the economic health of indigenous nations. The ownership of a land base sufficient to support economic self-reliance is a key element in the return to economic health. Among its recommendations, the *Report of the Royal Commission on Aboriginal Peoples* advocates financial support to indigenous nations through a system of equalization payments from provincial and federal governments, the establishment of an Aboriginal bank under Aboriginal control, a ten year commitment by provincial and federal governments to funding employment training and development, a holistic approach to social assistance integrating indigenous traditions and perspectives, and increased funding of up to \$2 billion annually by Indian Affairs to help bridge the transition from welfare-dependent communities to economic self-sufficiency.

Indigenous nations are pursuing economic self-sufficiency by various methods and with varying degrees of success. As well as accessing increased government investment to strengthen their economies, many nations are developing innovative business plans, sometimes in co-operation with non-indigenous partners. The challenge for indigenous nations is to develop business practices that balance tradition with western concepts. Economic success must be measured in indigenous terms: respect for the environment, the honouring of traditions and the role of Elders, and community well-being including that of future generations.

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.

The following events are significant to the history as well as to the future of economy and resources for First Nations, Métis and Inuit peoples:

- Settlement
- Treaties
- Indian Act
- Hydro development
- Mining of resources

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:

- Building capacity
- Capitalism
- Cultural tourism
- Economic marginalization
- Entrepreneurship
- Gaming
- Mixed economy
- Reserve-based economy
- Sustainable
- Urban reserves

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 brainstorm a list of economic challenges facing First Nations, Métis and Inuit people and communities and create a classroom chart. **Note:** See *Acquiring No. 2* for a follow-up strategy.
2. Students take part in a community walkabout and record their impression to create a "snapshot" of the economic state of their community. Students may record their impressions through note taking, still photography, video or sound recording.
3. Students view a video with a focus on indigenous economic issues and successes such as *Our Nationhood, Urban Reserves, Skownan: our Land, our Future*, or *Mining in Indian Country* and complete the BLM G.7 "B-D-A Viewing Worksheet" and a reflection journal entry. Students add the sheet to their learning logs. **Notes:** See *Suggested Resources for video options. See Acquiring No. 2 and Acquiring No. 3* for a follow-up strategy.
4. Students read and discuss current news items that involve industry, environmental or animal rights groups, and First Nations, Métis or Inuit communities such as the debate between the west or east side transmission lines for Manitoba Hydro, trapping, or logging. Students add the articles to their media scrapbooks with their completed analytical outlines.
5. Using Reciprocal Reading (SFAL 6.46), students read and discuss BLM 3.4.1 "No Reservations" or recent newspaper or magazine articles about a current land claim or treaty negotiation. Students record the questions and responses generated in their learning logs.

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. Choose one or more of A, B, or C.
 - A. Using print, electronic and/or human resources, students research concepts and practices of traditional indigenous economics and relationship with the environment. Students record their findings in their learning logs.
 - B. Students listen to an Elder who has been invited to the class to discuss traditional justice and customary law. Prior to the visit, students prepare questions that they might ask. Students record their new knowledge in their learning logs.
 - C. Students participate in a land-based learning experience, moving beyond the classroom to learn from someone knowledgeable about trapping, hunting, fishing, tanning, sewing, gathering and preparing plants (as food or medicine), canoe or snowshoe construction, healing, ceremonies, food preparation and preservation, survival, or other land-based knowledge. Students record their experiences, thoughts and feelings in their reflection journals.
Notes: *This acquiring strategy recurs in all Cluster 3 LEs. It is highly recommended that this inquiry include a learning/teaching experience involving an Elder. See TN 12 "Aboriginal Cultural Education Centres" for organizations and individuals offering traditional learning experiences in Manitoba.*
2. Students organize an indigenous speakers panel (indigenous entrepreneurs, economic development specialists, urban reserve developers, environmental and resource developers, and/or human resource personnel) to discuss First Nations, Métis and Inuit peoples' economic and resources development challenges and successes. Students may wish to ask questions about current economic practices in their community, urban reserves, local indigenous businesses, etc. Students prepare questions prior to the visit and record their new knowledge in their learning log. **Note:** *The report Aboriginal People in Manitoba contains data (with an emphasis on statistics) on provincial economic issues.*

3. Using print, electronic and audio-visual resources, students work with a partner to research how the Indian Act, the creation of reserves, and other policies and practises of assimilation have created roadblocks to economic and community development and to the opportunity to build capacity for a specific First Nations, Métis or Inuit community. Students record their findings in their learning logs.
4. Using a jigsaw strategy and print, electronic, human resources and/or audio-visual resources, students research one of the following:
 - Northern Hydro agreements e.g. Wuskwatim
 - Urban Reserves
 - First Nation, Métis and Inuit entrepreneurship
 - Individual role models in business, medicine, the arts, etc.
 - The indigenous relationship with the land and resources
 Students record their findings in their learning logs upon completion of the jigsaw.
5. Students chose one of the following to research careers in indigenous economics:
 - A. Students listen to a local indigenous member of the business community or economic development officer, etc. who has been invited into the class to discuss career opportunities in First Nations, Métis or Inuit business. Students prepare questions prior to the visit and record notes in their learning log for future reference.
 - B. Students complete a two--three day practicum in the area of economy including:
 - planning and preparation
 - 10 hours observing, interviewing and assisting in the community
 - assessment meeting with cooperating staff member
 - report writing
 - C. Students complete a two-day career exploration at local universities and/or community colleges researching a career in the field of economy including:
 - planning and preparation
 - on-site or internet research
 - report writing

Notes: *This acquiring strategy recurs in all Cluster 3 LEs.*

Recurring, Long Term Acquiring Strategies:

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

6. **Biographies:** Students use print and electronic resources to research indigenous leaders in the field of economic or resource development. Students may choose one of: Bernard McCue, Jack Poole, Monica Peters, Allan C. McLeod, Gordon W. Prest or an individual of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. **Note:** *See Applying No. 5 for follow-up strategy.*
7. **Media Scrapbook:** 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, display in the classroom or school, and addition to the media scrapbook. **Note:** *See BLM G.1 "Media Scrapbook Analysis Outline".*
8. **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. 9 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 their practicum/research report.** ✓ Students add their reports to their portfolios.
2. Based on their research on indigenous entrepreneurs and economic and resource developers, students create posters illustrating Aboriginal success stories with an attached written explanation. **Students present the posters to the class in a Gallery Walk.** ✓ Students add a visual representation of their posters to their portfolios.
3. **Students share what they learned, experienced and felt during the course of their**

land-based learning experience through storytelling. √ Students add their storytelling materials to their portfolios.

4. Using BLM 3.4.2, students plan, design and build models illustrating:
 - What a successful community looks like
 - How to create and maintain a successful community

Students present their models to the class. Presentation should include opportunities for discussion. √ Students add their work, including a visual

representation of their models, to their portfolios. **Notes:** Use some or all of the following if necessary to prompt groups who are brainstorming. Phase One examples: community involvement, action, continuity between past and present, communication, balance, sharing, spirituality, respect for oneself and others, celebrating success, governance, family/clan. Phase Two Examples: vision, innovation, education, culture, traditions, shared leadership, dialogue, action, partnerships, taking risks, sharing of promising practices, inclusivity.

Recurring, Long Term Applying Strategies:

Note: The following strategies recur in every Learning Experience.

5. **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.
6. **Celebration of Learning: Notes:** 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".
7. **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.*
8. **Talking Circle: Students respond to the following excerpt from a speech by Phil Fontaine, national chief of the Assembly of First Nations to the Winnipeg Chamber of Commerce membership on March 20, 2009: "The next wave of wealth creation will be on Indian land and Indian territories. My message is about partners and creating real opportunities... we need a new way of doing business."** √ (Winnipeg Free Press) Students complete a reflection journal entry.
9. **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:

Acquiring No. 2

- 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

Activating No. 3

- **Urban Reserves: Success in the City.** Meeches, Lisa. Meeches Video Productions, Inc., 2006.
A television documentary series designed to introduce viewers to issues of concern to the Aboriginal people. "Find out how First Nations are buying land, starting businesses, and creating better lives for Aboriginal people in cities across Canada. Discover how urban reserves may affect your community and your life as we visit Canada's largest urban reserve, established more than ten years ago and now home to more than forty-five businesses and organizations." -- Container. DVD tracks are in English and Ojibway languages.
Grades 7-12, adult. IRU #D-10711
- **Mining in Indian Country.** Northern Native Broadcasting and Filmwest Associates. Northern Native Broadcasting and Filmwest Associates, 1997.
Designed to introduce viewers to impact benefit agreements which are being struck between First Nations peoples and Canadian mining companies. This program examines the ongoing negotiations between Atlin, British Columbia's Taku River Tlingits and mining proponents. Redfern Industries, and, as well, considers the agreement negotiated between the Tahltan Indians and Wheaton Mineral Resources. Also notes a number of negotiated settlements between Native populations and mining companies in the Yukon. Explains the need for the agreements and outlines the social, economic and cultural factors which contributed to their successful implementation.
Senior 2-4, adult. IRU #5437
- **Skownan: our Land, our Future.** Kakekapetum, Tina and Missyabit, Ron. International Institute of Sustainable Development, Winnipeg, 2001.
"The land sustains the people of Skownan, today as for generations, the waters and forests which surround this central Manitoba community are a place for spiritual renewal, spending time with family and economic activities. The land is integral to their identity as a people." "This video presents the people of Skownan speaking about what the land means to them and how they are striving to maintain their way of life. It captures some of the highlights of a project between Shownan First Nation and the International Institute for Sustainable Development that used an innovative process call Appreciative Inquiry to learn how Aboriginal people value the lands around them and how this information can be incorporated into provincial land use and resource management planning."--Videocassette container.
Grades 5-Senior 4, adult, professional development. IRU #6670
- **Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation.** Erenberg, Noah and Bell, Kim. Nisichawayasihk Cree Nation and Eagle Vision, Eagle Vision, Winnipeg, 2006.
The Nisichawayasihk Cree Nation (NCN) of Manitoba is re-inventing its relationship with the non-aboriginal community in ways that have rarely been seen anywhere else in the world. This is inspired by the community's desire for economic self-sufficiency and is evident in a bold move by this Indigenous community to partner with one of the largest public utilities in North America (Manitoba Hydro) in order to jointly build a hydroelectric power project on traditional NCN land. DVD jacket.
- **Our Nationhood.** Obamsawin, Alanis. National Film Board of Canada, 2003.
In **Our Nationhood**, Aboriginal filmmaker and artist Alanis Obomsawin chronicles the determination and tenacity of the Listuguj Mi'gmaq people to use and manage the natural resources of their traditional lands. **Our Nationhood** provides a contemporary perspective on the Mi'gmaq people's ongoing struggle and ultimate success, culminating in the community receiving an award for Best Managed River from the same government that had denied their traditional rights. National Film Board description.
- **Arctic Rush.** Pritchett, Harry, Canadian Broadcasting Corporation and Discovery Productions, Inc. Canadian Broadcasting Corporation, 2006.
"The white blanket encircling the North Pole is receding. As the ice melts, Arctic Rush focuses on the last greatest land grab in human history with grave consequences for the world's economy, the environment and for the million who live in the region. Against a stunning Arctic backdrop, local Inuit leaders and reindeer herders, polar scientists, environmental leaders and big thinkers present their concerns for the land and its people. With the probable evolution of a new ocean among other things to consider, the arctic is a land of high stakes and fascinating possibilities." --Container.

Grades 7-12, adult. IRU #D-11558

Activating No. 5

- **"No Reservations."** Gordon, Katherine. *Canadian Geographic* April 2008: 48-62.

Applying No. 4

- **Building Community.** Bomi Videotape Productions, Baran & Baran and Kineticvideo.com. BOMI Videotape Productions, Kanata; Baran & Barn, Toronto; Kineticvideo.com., 2004. Series addresses various Aboriginal issues and ideas through interviews and short dramatizations, specifically focusing on Aboriginal youth. The program explores Aboriginal community building. It begins by examining the definition of community, then discusses obstacles to community development. It looks at how indigenous communities in Canada and elsewhere are overcoming these obstacles.
Grades 5-12, professional development. IRU # D-10895

Applying No. 7

- **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

General Resources

- Centre for Indigenous Environmental Resources
<http://www.cier.ca>
- Aboriginal Business Directory
http://www.aymb.ca/directory.php?category_id=37®ion_id=
- Economic Development General Programs: Aboriginal Canada Portal
<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao31170.html>
- Aboriginal Chamber of Commerce
<http://www.aboriginalchamber.ca/index.php>